WINTER 2006: VOLUME 33, NUMBER 4 ISSN 0737-5778

SOCIAL WORK & CHRISTIANITY

AN INTERNATIONAL JOURNAL

SPECIAL EDITION

Introduction: Social Work and
Christian Community Developments

ARTICLES

Social Work and Social Change: Lessons from
Chicago and "Chicago Semester"

The Core Values of Christian Community Development
as Reflected in the Writings of the Apostle Paul

Building Shalom Communities: The Bricks and Boards,
Dollars and Cents of Housing Justice

When It Rains in Lawndale: A Point of View Reflection
on the Concept of Relocation

Starting the Conversation: What Christians in Social Work Should
Know and How They Should Respond to Housing
Mobility Programs

REVIEWS

PUBLICATIONS

HOME STUDY

Journal of the North American Association of Christians in Social Work

STATEMENT OF PURPOSE

Social Work and Christianity (SWC) is a refereed journal published by the North American Association of Christians in Social Work (NACSW) to support and encourage the growth of social workers in the integration of Christian faith and professional practice. *SWC* welcomes articles, shorter contributions, book reviews, and letters which deal with issues related to the integration of faith and professional social work practice and other professional concerns which have relevance to Christianity.

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VOLUME 33, NUMBER 4
ISSN 0737-5778

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Social Work and Christianity is published quarterly by the North American Association of Christians in Social Work, 21 Turkey Roost Rd., Sandy Hook, Connecticut 06482. Periodicals postage pending at Newtown, CT and additional mailing offices.
ISSN 0737-5778

POSTMASTER: Send address changes to NACSW, PO Box 121; Botsford, CT 06404.

SPECIAL EDITION

Introduction to the Special Edition: Social Work and Christian Community Development

Mackenzi Huyser and Jason Pittman

In 1989, Christian leaders including pastors, lay leaders, and practitioners were called together by Dr. John Perkins to share ideas and articulate key principles of a "community building model" now known as Christian Community Development. From this initial meeting, these leaders established the Christian Community Development Association (CCDA) which now has over 3000 organization and individual members. The roots of the Christian Community Development movement come from a Christian worldview and perspective about how to respond to people living in poverty. Although not formalized until 1989, this perspective was widely written about and discussed in Christian circles.

For Christians in social work, the concepts of building community and community development are not new. Social work has a long history of advocating for community change for some of the most needy and impoverished communities. Macro-level community practice is a major component of social work education and has been at the heart of social work since the beginnings of the profession. Despite the wealth of available literature on macro-level social work practice, there is a significant gap regarding issues of social work and Christian Community Development. This may be, in part, that some view social work as a profession that only "narrowly trains" practitioners for a specific field of practice. Others may find conflict between specific Christian Community Development principles and social work Code of Ethics standards (NASW), including but not limited to, dual or multiple relationships. Social workers, however, have a variety of knowledge and skills that are applicable to many areas of practice within Christian Community Development.

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This special edition journal seeks to increase the level of awareness of the knowledge and skills that social workers bring to the Christian Community Development movement. In addition, this journal will highlight the gaps in the literature and call on social workers to reflect and articulate the knowledge and skills they bring to Christian community development work. Our hope is to shed light on the Christian Community Development movement and call on social workers to "return to their roots" by advocating for people who are marginalized and oppressed in our society.

In this special edition you will find articles and book reviews analyzing and critiquing different concepts related to social work and Christian Community Development. The journal begins with an article by Clinton Stockwell and Nancy Triezenberg Fox, faculty at Chicago Semester, outlining the history of social work and its relationship to social change. The article also challenges social workers to respond by being more involved in social change. The second article by Rukshan Fernando, social work professor at Taylor University, defines and describes the eight core values and components of Christian Community Development and compares these to the life and work of the Apostle Paul. Readers who are not familiar with the work of John Perkins and the Christian Community Development movement, will find the definition and description of CCD necessary to understanding the articles in this special edition journal. Jonathan Bradford, Chief Executive Officer, of Inner City Christian Federation, has contributed an article that advocates for housing and development of communities that demonstrate "shalom" in his article titled, *Building Shalom Communities: The Bricks and Boards, Dollars and Cents of Housing Justice.* The fourth article is a "point of view" reflection written by Allison Pizzi, Program Supervisor at Lawndale Christian Health Center. Pizzi provides an important reflection and analysis of the Christian Community Development concept of relocation. And finally, the articles conclude with a policy history and summary of Housing Mobility Programs along with a reflection from Rev. Dr. Edith Davis, CCDA Board Member, about how Christians should respond to housing mobility policies and programs.

Unique to this special edition journal are book reviews which center on the issues of community building and Christian Community Development. The authors of these books range from theologians to community development practitioners and as a

result provide a variety of perspectives on this topic. These books have been reviewed by colleagues either working in Christian Community Development organizations or interested in the work of community building. We hope that these book reviews will assist readers who are interested in community work to continue to build their knowledge of community level interventions, both from a secular and Christian perspective.

Whether you are currently involved in building community or are new to the concept of Christian Community Development, this special edition highlights an important topic for Christians in social work. Throughout the articles and book reviews, the reader will be presented with concepts and ideas such as relocation, community change models, and the importance of neighborhood aesthetics. We hope by reading about these concepts and ideas, the reader will be challenged to think about his or her work as a Christian in social work in a different way. Perhaps by exploring what each of these ideas might mean for an individual, a church, or a neighborhood will be the start of a discussion on the model of Christian Community Development. During these discussions the knowledge and skills that social workers bring should be shared. Commitments to, for example, the strengths perspective, client and community empowerment, or self-determination are some of the areas where the profession of social work could contribute. And finally, by sharing the radical change that has taken place as a result of applying Christian Community Development principles will assist others who are interested in this model, but unfamiliar with how to implement it. Future articles or research could focus on application of the knowledge and skills that social workers bring to grassroots CCD organizations.

This special edition journal was co-edited by Mackenzi Huyser and Jason Pittman. Both editors were motivated to work on this journal for different, yet similar reasons. Some of these motivations are outlined below in reflections from the editors.

I was raised in what was called in the 1970s the "inner city" of Grand Rapids, MI. My parents told my three sisters and me this was where we were "called" to live, work, worship, and play. I thought of our neighborhood as an exciting place to live; but I

soon realized not everyone agreed with me, because even some of our friends were afraid to drive into our neighborhood or even visit our house.

As I look back I realize this was the first experience I had with the Christian Community Development concept of relocation. I can see how this experience has impacted my life choices—what field of study I majored in, the places I chose to live, and where I chose to worship. I think perhaps this is why it was so exciting to work on this journal; I could see a glimpse of what impact the Christian Community Development movement has had on my life. The incredible work that is being done day in and day out by social workers in our communities needs to be celebrated. In addition, we all need to take responsibility for sharing these stories and for participating where we feel called. I hope this journal challenges the readers to think about the many possibilities for building community and what role we can play in this movement.

— Mackenzi Huyser, Co-Editor

I began my career working in a nonprofit organization that espoused Christian community development principles. In this organization I had the opportunity to experience several different aspects of ministry. Several years later, I had the privilege of being able to do my graduate work in social work and theology. In my experience in the field of Christian Community Development I felt I was constantly integrating my social work skills within the Christian community development framework. Therefore, it only seemed logical that I study these two fields. I could see how all that I was learning could directly affect and contribute to the work I felt called to do.

The idea of this special edition came after graduate school as I began again to work in the field of Christian Community Development. I wanted to bring together these two worlds in a practical way that could impact both social workers and Christian Community Development practitioners. At times, I felt like I had to live in two worlds: one as a social worker and one as clergy. At times these worlds would align and build upon each other and work together. Other times, they would conflict and prove difficult to bring together. I have spent considerable time working to reconcile these two worlds and attempting to bring cohesion to how they

operate together. I have always believed these worlds can not only co-exist, but would greatly benefit from effort put forth to flesh out how they can be integrated into an overarching framework for assisting the poor. This has left me with the enduring thoughts about how social workers bring the right skills, theories, techniques, and frameworks and Christian Community Development brings a theological perspective to a model of community development that has seen incredible anecdotal success and wide spread practice throughout the United States.

— Jason Pittman, Co-Editor

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The editors wish to thank the following organizations and individuals for their assistance with reviewing articles and partnering to create this special edition journal: CCDA, Rev. Dr. Edith Davis, NACSW Reviewers, and the authors who contributed to the journal.

ARTICLES

Social Work and Social Change: Lessons from Chicago and "Chicago Semester"

Clinton Stockwell & Nancy Triezenberg Fox

This paper will explore the logical connections of the traditional practice of social work with social change models that have emerged in this country over the last century, particularly the history of social work and its relationship to social change in Chicago. The first section will detail the history of social work practice in Chicago from the city's founding to the progressive era. The second section links progressive era social reform to contemporary social work practice as the context for Chicago Semester's social work program.

The Historical Development of Social Work in Chicago

Social work in Chicago broadly defined is as old as the city itself. Many of the first protestant churches in Chicago were also places involved in various aspects of social reform in the city. From the beginning, protestant churches were involved in such reform movements as temperance and abolitionism. Two of the first three Presbyterian ministers in Chicago, Jeremiah Porter and Flavel Bascom, were anti-slavery crusaders. Anti-slavery societies emerged very quickly in the city. By 1837 the Illinois Anti-Slavery society was organized, followed by the Chicago Colonization Society (1839), the Chicago Anti-Slavery Society (1840), and the Chicago Female Anti-Slavery Society (1844). Also, several Chicago-based periodicals, such as *The Western Citizen* and the *Watchman of the Prairies,* were devoted to the anti-slavery cause. While the societies were able to do many things overtly, several churches were involved also as clandestine stops on the "underground railroad." These churches included First Presbyterian Church, First Congregational

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Church, and Quinn Chapel African Methodist Episcopal Church, the first established African-American church in Chicago, begun in 1847 (Stockwell, 1992).

At the end of 1843, there were four temperance societies in Chicago. These included the Washingtonians, the Catholic Total Abstinence Society, the Mariner's Temperance Society, and the Junior Washington Temperance Society. In 1843 the city had a total population of 7580, and almost two thousand of them were members of one of the four temperance societies at that time (Morris, 1844). By 1849, there were five temperance hotels, 23 churches, twenty religious periodicals, and numerous Sunday Schools, asylums and benevolent societies (*Watchman of the Prairies*, May 30, 1848; April 10, 1849 cited in Stockwell, 1992, p. 292-293). The "benevolent empire" in Chicago boasted temperance organizations, abolitionist societies, mission societies, and philanthropic organizations designed to address most of the woes and ills that faced mid-century Chicago residents, especially those new to the prairie.

In the late 1840s, the city was faced with successive cholera outbreaks, and many families lost adult parents, resulting in an increase in the number of orphans. As early as 1843, the Ladies Benevolent Society was established to assist poor residents with medical assistance and to provide networks to help people find jobs. Due to the cholera epidemics, more sophisticated organizations were needed. In 1849, the Catholic Orphan Asylum was established to house twenty-five female children who were "deprived of their natural protectors by the late epidemic" (*Chicago Daily Democrat*, Sept. 4, 1849 cited in Stockwell, 1992, p. 522). As a result of Roman Catholic success, the Protestants created the Protestant Orphan Asylum (later Chicago Orphan Asylum) on September 11, 1849.

In the following year, the Chicago Relief Society (later Chicago Relief and Aid Society) was officially organized, though not incorporated until 1857. Other relief agencies emerged, including the Chicago Home for the Friendless (1859), the Nursery for Half Orphans (1860), and the Chicago Ministry at Large (Unitarian) (1863). The Protestant Orphan Asylum had committees on Health and Diet, Religious and Literary Instruction, and Wardrobe, Bedding, Order and Cleanliness (Wheeler, 1892). The committee names illustrate the quaint approach to reform (moral reform of the individual) that dominated the culture and accepted practice of early reform movements in Chicago.

The Chicago Home for the Friendless sought to institutionalize ways to "befriend the homeless and the destitute," especially widows and orphans in society (Chicago Home for the Friendless, 1865). Men were presumed to be able to find work and were not prime objects of charity. Another agency begun in 1863 was the Chicago Erring Women's Refuge for Reform. This agency was designed to assist young women who were caught up in prostitution or petty crime, a sure sign that Chicago was becoming a large city. In fact, according to one source, by 1870, the year before the Great Chicago Fire, there were an estimated 7000 prostitutes and 250 homes of prostitution in a city of 300,000 people (*Chicago Times*, Feb. 20, 1871 cited in Stockwell, 1992, p. 549). Like many of the religious-oriented reform organizations of the time, the purpose of reform was to elevate the morals of individual women and children and to prepare them for "domestic service."

Systemic or structural issues of poverty or the problems with the economic system as a whole were not considered. These reform organizations emphasized social problems as individual and moral, with the goal of reforming the individual so that the individual would return to "society" as a more acceptable member of it, acceptable, of course, to the middle-class Victorian standards of mid-century Chicago.

After the Great Chicago Fire of 1871, reform and philanthropy in Chicago became more secular and professionalized. The Chicago Relief Society (1850) was established to "provide a way whereby the wants of *the really destitute* and *deserving poor* might be supplied" (italics ours) (*Chicago Daily Democrat*, Feb. 7, 1851 cited in Stockwell, 1992, p. 558). These included fuel, groceries, bread, clothing and medicine. In typical Victorian fashion, women and children were presumed to be victims worthy of assistance, whereas men were consigned to work-camps to earn just enough for food or basic assistance.

In mid-century America, men who were economically poor were also morally suspect. Their poverty was presumed to be the individual's fault, the result of some vice or character limitation. The Society was content to replicate Elizabethan Poor Laws, which made it difficult for the poor to receive charity without rigid tests of worthiness. The practice of interviewing enabled overseers to distinguish between the "worthy" and "unworthy poor," and thus provided the criteria to deny charity to those deemed lazy, immoral, or unfit. As in England, "outdoor relief" (direct almsgiving) was

preferred to "indoor relief" (room and board) in almshouses or workhouses as less costly and less expensive to administer.

The Chicago Relief and Aid Society (CRAS) operated within a similar worldview. The CRAS was not just interested in the provision of relief to the poor, but was rather interested in "creating the best system of relieving and preventing want and pauperism" (McCagg, 1881, p. 543). It accepted a business model of efficiency and limited its giving to those persons who were destitute "through no fault of their own," and to those who were best able to be restored to the condition of "self-sufficiency." The goal of the Society as stated in its Constitution in 1857 was as follows:

> ….[T]o afford temporary relief to the destitute, but also rendering timely counsel and assistance to deserving but indigent persons, to place them above the necessity of aid; and without positively limiting itself to any one class in the distribution of its charities, the Society shall discriminate in favor of those in whom habits of temperance, industry, and thrift, give promise of permanent benefit from the aid furnished, and shall not embrace the sphere of operations such as are the proper subjects for the poorhouse, or action of the County officers (CRAS, 1875, p. 126-127).

The CRAS sought to eliminate dependency and to encourage self-sufficiency. It sought to instill in its clients what we might call the protestant work ethic. It established a more "scientific" method of relief distribution that went by the numbers and by strict guidelines. It boasted competence in evaluating and assessing applicants, but saw the problem of poverty as an individual one, not one caused by the social or economic environment.

Beggars or paupers on the street were presumed to be unworthy of assistance. In 1868, the CRAS established a "work department," so that the unemployed (males) could earn supplies, not wages, by "sawing, splitting, and piling wood and coal" in the Society's wood yard. The society preferred to assist the "*that class of worthy and industrious poor* who, by reason of sickness, accident, loss of employment or property, *have fallen temporarily behind* to prevent a permanent condition of pauperism" (italics ours) (McCagg, 1881, p. 544).

According to the CRAS, the society purposed to assist worthy families, particularly those "class of sufferers, those suddenly re-

duced to conditions of greatest privation and distress. They were once in comfortable circumstances. *They were not accustomed to exposures or hardships which were easily born by the laboring people* and at the same time the change in their condition was greater and more disastrous" (italics ours) (CRAS, 1872, p. 5). While rebuilding the city after the Great Chicago Fire was noble, it is clear from that the Society was also highly selective as to whom it would assist.

The Chicago Relief and Aid Society represented the earliest model of a secular, professionalized method of giving charity to the needy, particularly those more deserving according to the agency's standards. In many respects the CRAS represented a traditional form of social work practice. It was a practice that was administered by society's elite, including those who became devoted to the task as would-be professionals. Those served were placed largely in two classes, those deserving of temporary assistance, and those undeserving who were feared to be parasites on society.

The Settlement House Movement

By the end of the century, a new model of social work emerged. This was the Settlement House Movement. In contrast to the earlier models of social reform, the Settlement House Movement emphasized structural reform, not merely the reform of individuals. It emphasized justice, not just charity. It emphasized environmental causes to poverty, not just causation reduced to the character or behavior of the individual. It would challenge the political and social systems that contribute to poverty, and would seek to find ways to affirm the culture and history of working class and immigrant families. It would seek to find ways to encourage self-sufficiency and the empowerment of the recipients. Characteristically, settlement house workers lived among the poor and the immigrant to befriend them as neighbors rather than marginalizing them as criminals or as mere clients.

Known variously as social settlements, community centers, or neighborhood houses, the idea was transferred initially to New York City when two Americans, Charles B. Stover and Stanton Coit, visited London and then returned to America in 1886 to establish the Neighborhood Guild, later the University Settlement, on New York City's Lower East Side, the first social settlement in America (Davis, 1984). In 1889, Jane Addams opened Hull House as the first social settlement in Chicago on the city's Near West Side.

The movement grew, and by 1900 there were over 100 settlement

houses in the United States, with several in Chicago. Settlement house leaders in Chicago included Jane Addams, Mary McDowell, Charles Zeublin, and Graham Taylor. The movement was overwhelmingly protestant, and may be viewed as a protestant urban mission outpost. According to W.D.P. Bliss, a Christian Socialist at the time, 88% of 339 settlement house workers in a 1906 survey were active members of a protestant church, and many were connected to a theological seminary (Davis, 1984).

Settlements were generally founded in connection with a college or seminary, and afforded opportunity for students to do "field work" with immigrants and the poor in large cities. Settlements often constituted a laboratory for students, as they gained experiential understanding about conditions in the inner city, as a base to launch programs of social reform and community revitalization.

Typically, settlement workers were young, single, well-to-do, idealistic, female, and Protestant. They were uneasy about the social problems of the day, and looked for ways to be "useful" to society. The settlement house functioned as a charitable institution, an outpost for social reform, as well as a training ground for seminarians and graduate students of the emerging school of social work. Hull House, for example, attracted a large number of professional women, including Dr. Alice Hamilton, Julia Lathrop, Grace Abbott, Florence Kelly and Sophinisba Breckenridge, and Jane Addam's life-long friend, Ellen Gates Starr.

Jane Addams is widely acknowledged as being the "mother" of the profession of social work. Addams' work at Hull-House beginning in 1889 encompassed bringing culture, art and hope to immigrant communities, but it also addressed the structural conditions which caused hunger, illness, homelessness and poverty. A recognized expert in all kinds of reform, Addams championed causes like the minimum wage, child labor laws, women's suffrage, unemployment insurance, building codes, sanitation laws, and launched the first juvenile court in the nation. She helped found the NAACP and the ACLU, and in 1931 won the first Nobel Peace Prize awarded to an American woman.

Some Hull-House "firsts" cited by the Hull-House Museum include the first social settlement in Chicago, the first public baths in Chicago, the first public playground in Chicago, the first citizen preparation classes, and the first public swimming pool in Chicago. Hull-House also initiated investigations in Chicago of truancy,

sanitation, typhoid fever, tuberculosis, the distribution of cocaine, midwifery, and infant mortality. Several Labor Unions were organized at Hull-House as well. Addams' work was influential not only at the city and state level, but also at the national level with the creation of the Federal Children's Bureau in 1912 and the passage of a federal child labor law in 1916. Addams became convinced that "the idea of sharing the life of the downtrodden, of uplifting them rather than just dispensing charity in a righteous, uninvolved manner, would appeal to her contemporaries" (McCree, 1970-1973; Davis, 1973, p. 52).

Religious Motivations for Social Work Practice

Hull-House may not have been explicitly protestant, but it implicitly manifested the ideals and ideology of protestant social gospel reform ideas and practice. Jane Addams was born a Quaker, but baptized a Presbyterian three days prior to coming to Chicago. Also, she quickly became acquainted with some of the religious leaders of the day, who helped her raise money for the settlement. Writes McCree:

> Ellen Starr and Jane Addams were not naive. From the first they realized that they had to obtain support of the Chicago social, religious, and civic leaders if they were to succeed. Quickly Miss Starr and Miss Addams managed introductions to the two leading religious figures of the city, Professor David Swing, founder of the Central Church of Chicago, and Dr. Frank W. Gunsalaus, pastor of Plymouth Church. Before these two men the young women pleaded their cause successfully. They also became involved in the work of several missions, among them the Armour Mission, the Clybourne Avenue Mission, and taught classes at the Moody Bible Institute and the Industrial Arts Association School (McCree, 1970-1973, p. 102).

Jane Addams was impacted very much by the Chicago social gospel. Mary McDowell once wrote of Addams:

> The love I have for you has grown stronger every day since I first knew you and Hull House, and is a motive power in my life.... It seems always that you reflect for

> me the Christ spirit as no one else does, and I am braver after I have thought of you (Davis, 1973, p. 94).

Jane Addams' own words in her *Twenty Years at Hull House* reveal her indebtedness to social gospel ideals. Addams visited the catacombs in Rome, and left with the following impression:

> I timidly offered to a Deaconess' Training School during my first winter in Chicago, upon the simple ground that the early interpretation of Christianity is the one which should be presented to the poor, urging that the primitive church was composed of the poor and that it was they who took the wonderful news to the more prosperous Romans (Addams, 1960, p. 72).

In her paper, "The Subjective Necessity of Social Settlements," this faith was described more explicitly. "The impulse to share the lives of the poor, the desire to make social service, irrespective of propaganda, express the spirit of Christ, is as old as Christianity itself" (Addams, 1960, p. 95). Addams was appreciative of the functional character of the liberal social gospel movement:

> Jesus had one set of truths labeled religious. On the contrary, his doctrine was that all truth is one, that the appropriation of it is freedom.... The Christians ... believed what Jesus said, that this revelation ... must be put into terms of action (Addams, 1960, p. 96).

Social gospelers, Jane Addams included, were heralds of an applied Christianity. While averse to proselytizing, Addams was nonetheless intent on practicing the faith, without disrespect for others. One might say that Addams' faith was truly a liberal one, but a faith nonetheless.

For Addams, the social settlement was a strategy of urban social reformation. The social gospelers believed that evil was more environmental than individual, having to do more with systems and institutions that needed to be changed. Individual woes and injustice were perceived to be products of an environment. The settlement house workers looked at neighborhoods and situations comprehensively and holistically. They presupposed that neighborliness and renewed community life were essential for urban survival.

From Chicago Commons to the SSA

Like Jane Addams, Graham Taylor came to Chicago hoping to establish a social settlement. Upon accepting the professorship at the Chicago Theological Seminary, Taylor hoped to apply the Christian gospel to current social conditions. The department at the Chicago Theological Seminary (CTS) was the first such department in America (Stockwell, 1996).

Graham Taylor's concern with the practical side of Christianity led him to found a social settlement, the sixth such settlement in Chicago. In May of 1894, Taylor and a small group of students and faculty surveyed a neighborhood on the West side of the city, and a building at 140 N. Union Street was purchased, and twelve workers moved in to the area. The next year, 1895, the "Chicago Commons Association" was incorporated as a not for profit organization in the state of Illinois. Taylor was Director of Chicago Commons for over 40 years, even as he continued his teaching as a seminary ethics professor.

For Taylor, the first residents:

> ...chose to come, live and work here, to be all we can to the people and to receive all they can be to us as friends and neighbors, to share with them what to us makes life best worth living, to assume the full obligations and claim all the right of citizenship in a community with whose interests we identify ourselves, whose conditions we share and for whose happiness, material welfare, political freedom and social progress we try to do our part (Taylor, 1936, p. 17).

Taylor thought that there were two frontiers that needed to be brought together. The first was the academic frontier, and the march of the social scientists, including the practice and usefulness of the social survey. Training and academic preparation for the ministry, he thought, would benefit from the insights and techniques of the social sciences. The other frontier was the reality of working class life. For Taylor, scholars, clergy, and other "professionals" had a difficult time penetrating either frontier. The former represented the realities of new world civilization, the latter the old world civilization of immigrants, including "industrial, political, social and racial disparities" (Taylor, 1936, p. 8). Chicago Commons would be an attempt to bridge these two frontiers in a meaningful way.

The activities of Chicago Commons were not, however, limited to social services. Taylor was very interested in the local political debates and issues in society that required the pursuit of social justice, not merely the provision of services. Taylor was cognizant that his neighborhood was characterized by deplorable physical conditions and a corrupt political machine. He organized neighborhood residents to explore other available avenues. Taylor and his cohorts were concerned about pollution and sanitation issues in the ward as well. "Our demand for better street cleaning and garbage collection led to co-operation with the officials of the Ward Yard in gaining the help of householders to keep the city clean" (Taylor, 1936, p. 65).

Chicago Commons, like Hull-House, came under attack because it openly allowed persons of radical political positions to argue their case. Anarchists, socialists, labor leaders, and the like would frequent the Commons' open forums to discuss their views or current political issues. Taylor called these discussions the "Free Floor," an open forum on contemporary issues on Sunday evenings. The forum allowed neighborhood orators a chance to voice their opinion, or more generally, to let off steam. Some observers compared the meeting with the New England town meetings, and considered the experience as an "urban manifestation of democracy" (Schmidt, 1990, p. 15).

In some respects the Settlement House was not unique, for city missions and "institutional churches" were also involved in the city with similar outreach programs. Yet, Chicago Commons, like other settlement houses of the era, was a place where people of all faiths could work for social unification, civic betterment, industrial peace and ethical progress (Taylor, 1898, cited in Stockwell, 1996). The settlement house functioned for the neighborhood and for students who were seeking practical training and exposure to urban social dynamics. In this respect, Taylor had a specific training agenda and the settlement as a laboratory where social and ethical realities could be investigated. Reflecting the idealism of the time, the settlement house, for Taylor, was:

> ...a new movement to bring to earth the culture of the privileged class to the unprivileged, toiling mass, and by sharing their lot and letting share what is to be found only to reinterpret and reapply common Christianity to the social conditions of common life (Taylor, 1897, cited in Stockwell, 1996, p. 18).

Taylor began the "Chicago Institute for Social Science" in 1903 as a way to train people for social work in the city. This institute offered college courses by extension from the University of Chicago and became the "Chicago Institute for Social Science" in 1906.

The purpose of the Institute was to "prepare people for paid positions and volunteer cooperation in charity, reformatory, child-helping, settlement, or civic work; in playgrounds, recreation, public school, and neighborhood centers; in juvenile court probation work; and in the social effort of the churches" (McGiffert, 1962, p. 151). Classes were held in the Loop in the late afternoon and evening, and were taught by instructors that included Taylor, Charles R. Henderson of the University of Chicago, Julia C. Lathrop of Hull-House and the Illinois State Board of Commissioners and Public Charities.

The Chicago Institute for Social Science was incorporated as the "Chicago School of Civics and Philanthropy" in 1908 with Taylor as President, and continued until 1920 when arrangements were made to have the Chicago School taken over by the University of Chicago. The name was changed in 1920 to the "Graduate School of Social Service Administration" (SSA), and the department remains active today.

Taylor's lifelong connection with Hull House is obvious in the leadership of the School. Miss Lathrop became co-director with Taylor until she resigned to assume a new position in Washington, D.C., as director of the Children's Bureau in the United States Department of Labor. Lathrop was replaced by the capable Sophonisba P. Breckinridge as Dean of the School, and Miss Edith Abbot became director of investigations with assistance from the grant from the Sage Foundation. Edith Abbott was dean of the School from 1924 to 1942; and Sophonisba Breckinridge launched the *Social Service Review* in 1927 as a major publication and journal for the emerging social work profession (Wade, 1964, pp. 184-185).

Before the University of Chicago took over the Chicago School of Civics and Philanthropy, pioneers such as Jane Addams and Graham Taylor were engaged in not just organized charity, but were also social activists and progressive reformers. They were advocates for a politically engaged community following the guidance and vision of people like John Dewey, Henry Demarest Lloyd, and social gospel leaders like Richard T. Ely and Washington Gladden. By 1930, the pioneers of the settlement house movement gave way to a new generation of social work professionals. Communities and their residents were now treated as clients rather than as friends and neighbors.

Casework and therapeutic techniques to "fix the individual" replaced an analysis of the system, public policy, and the social context. Legislation and political action were replaced by charity.

There are a number of reasons why social work lost its activism and community residence and was eventually replaced by professionalization (Bledstein, 1976). First, of all, the movement toward professionalization embraced many middle class careers including architecture, the ministry, medicine, and city government as well as social work. "As professionals, they attempted to define a total coherent system of necessary knowledge within a precise territory, to control the intrinsic relationships of their subject by making it a scholarly as well as an applied science" (Bledstein, 1976, p. 88).

Each profession also developed its own professional association and credentialing criteria. Second, funding streams supported professionalization, and economic resources were less available for advocacy or for political activism (Leiby, 1978, p. 350). Third, the new field of psychiatry encouraged a focus on mental health, and thus on individual case work (Lubove, 1983, p. 55; Leiby, 1978, p. 349). Finally, in the 1930s, structural reform of the city was assumed more and more by the federal government by Franklin Delano Roosevelt's New Deal for the American People (Leiby, 1978, p. 351). Yet, with the emergence of community organizing, the labor movement, the Civil Rights Movement, and a new social change model, community development corporations (CDCs), social work as a discipline began to be positively impacted as it realized that individual troubles were often exacerbated by policy, social structures and environmental constraints (Specht, 1994, p. 152).

Social Work and Social Change at Chicago Semester

The Chicago Semester's Social Work program, a program whereby social work students come to Chicago to do a full-time internship for one semester, seeks to recapture and to identify models that worked well in the past. These models include the Settlement House Movement (described above), Saul Alinsky's community organizing, and John McKnight's work to link social work to social change and community building by emphasizing community assets and capacities.

Saul Alinsky began in the 1930s as a graduate student in sociology and criminology at the University of Chicago (Horwitt, 1989, p. 10). However, rather than doing quantitative research, he began to interview people connected to the underworld, eventually includ-

ing meatpacking workers. In 1939 he worked with labor workers and the Catholic Church to start the Back of the Yards Community Council (Horwitt, 1989, p. 67). As a result numerous community organizations that sought to build community power came into being, dramatically changing how community groups interacted with those in power (Alinksy, 1972). Many social work theorists in the 1960s and beyond were influenced by Alinsky, and moved away from individual casework methods of social work to the goal of building community identity and power. These individuals emphasized the importance of social change, not just individual casework methods of intervention in society.

An example of a change to a community organizing and community development strategies can be found in the "asset-based community development" model. Mary Nelson of Bethel New Life in Chicago and John McKnight of Northwestern University, represent this shift in tactics (Knoefple, 1990, p. 90-91).

The founder of the assets-based approach, John McKnight attempts to recapture some of the idealism and radicalism of Jane Addams' Hull-House and Graham Taylor's Chicago Commons. For McKnight, it is best to do a capacity inventory to denote the assets of a community rather than a "needs assessment" that focuses on a community's problems. The social worker's role, for McKnight, is to help build community by recognizing its leaders and capacities (See McKnight, 1978, 1990, 1995). Rather than seeing a community as deficient, McKnight argues that we can see communities in other ways. McKnight, in essence, thinks that the planner or social worker could function somewhat as a community organizer or a technical assistance provider who gives local leaders what they need to develop their own communities. McKnight believes that community leaders are capable of articulating their own vision, and that community development is best when it builds on what is already present in those communities.

McKnight has developed a tool for analysis that investigates the significance of capacity versus deficiency orientations to community development (McKnight, 1995). In the deficiency model, McKnight warns that one would interpret community-wide problems as problems of "labeled people." These individuals, "the homeless," "public housing residents" or "ex offenders" are presumed to not have the necessary resources to make much of a contribution, and are assumed by mainstream society as being the root problem.

There are two assumptions that McKnight and others carry into their analysis. First, most communities are not anomic. Most communities have vital institutions, churches, businesses, social networks, associations, and so forth to address community needs. The second assumption, which he has tested out for most of his career, is that even "anomic communities" have resources and leaders who have a vision for community betterment. This approach is analogous to what some call the "strengths perspective in social work practice" (Saleebey, 2005).

Social Work Ethics

A "social change" vision similar to McKnight's is articulated in the National Association of Social Workers (NASW) Code of Ethics. "Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people" (NASW, 1999, p. 5). One of six ethical principles, stemming from the values of service, social justice, dignity and worth of the person, importance of human relationships, integrity and competence, social change that builds on a community's strengths is an ideal "to which all social workers should aspire" (NASW, 1999, p. 5).

Several other sections of the Code of Ethics also speak directly to the concept of social change. These include the Preamble: "The primary mission of the social work profession is to enhance [the] well-being and help meet the basic needs of all people, *with particular attention to the needs and empowerment of people who are vulnerable, oppressed and living in poverty"* (NASW, 1999, p. 1).

Also in Section 6: Social Worker's Ethical responsibilities to Broader Society, we see the following regarding the social worker's responsibility to society:

> Social Welfare–Social workers should promote the general welfare of society, from local to global levels, and the development of people, their communities, and their environments.
>
> Public Participation–Social workers should facilitate informed participation in the public in *shaping social policies and institutions.*
>
> Social and Political Action–*Social workers should engage in social and political action* that seeks to ensure that

> all people have access to the resources, employment, services and opportunities they require to meet their basic human needs and to develop fully (NASW, 1999, p. 26-27).

For faith communities and faith-based college programs, there is a strong Biblical base for the integration of social work and Christianity which complements the Social Work Code of Ethics beautifully. In addition to the basic tenets of loving your neighbor and helping the poor, there are many specific scriptures which address social justice issues. "Speak up for people who cannot speak for themselves. Protect the rights of all who are helpless. Speak for them and be a righteous judge. Protect the rights of the poor and needy" (Proverbs 31: 8-9, Revised Standard Version). Also Isaiah 58: 6-7 states: "Remove the chains of oppression and the yoke of injustice, and let the oppressed go free. Share your food with the hungry and open your homes to the homeless poor. Give clothes to those who have nothing to wear, and do not refuse to help your own relatives" (RSV).

In the New Testament, First John 3: 16-18 states: "This is how we know what love is: Christ gave his life for us, we too, then, ought to give our lives for our brothers! If a rich person sees his brother in need, yet closes his heart against his brother, how can he claim that he loves God? My children, our love should not be just words and talk; it must be true love, which shows itself in action" (RSV). Other scripture examples which direct us to seek justice for the poor include Micah 6:6-8, Luke 10:27 and Matthew 23:23.

These scripture passages compel Christians to be advocates for social justice. Social workers who are also Christians and adhere to the Social Work Code of Ethics have even more reason to fight injustice. This presents a unique opportunity for Chicago Semester since the program is rooted in Christian faith, as are most of our students.

From Client-Centered to Social Change Models of Social Work

Unfortunately, the noble ideals of pursuing social change and empowering the poor are not aspired to enough by social workers, social work educators, or social work students. Frederic Reamer cites several interpretations of social work values and ethics which have evolved over the years, including "the early concern about

the morality of paupers, subsequent focus on issues of social reform and social justice, and, at various times, preoccupation with a clinical and psychotherapeutic agenda" (Reamer, 1999, p. 16). At many points throughout its history, social work has abandoned its core values and social action mission. To some extent this is still true today.

A definition of "social work" agreed upon in July of 2000 by the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) is as follows:

> The social work profession promotes social change, problem-solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilizing theories of human behavior and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work (Barker, 2003, p. 408).

Again, with this definition, we see an emphasis on social change and social justice.

As demonstrated earlier in this article, Jane Addams, the mother of social work, was not a clinician working with individuals in private practice, which is the focus of much social work today. Rather, her passion was to change the structural defects that created widespread poverty and vulnerability, thus helping hundreds of people at once. Her work was the very essence of the primary mission of the social work profession which is "to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty" (NASW, 1999, p. 1).

Unfortunately many of the issues that Jane Addams struggled with a century ago still exist today. Despite economic growth, poverty in America is getting worse. The number of people living below the poverty line ($14,680 for a family of three) recently hit 37 million, 13 million of whom are children, giving us a poverty rate of 12.7 percent. This is equivalent to "a nation of poor people the size of Canada or Morocco living inside the United States" (Alter, 2005). With an astounding 54 percent of the FY2005 federal budget going to national defense, this leaves far too little money to be allocated to the ten other discretionary spending categories,

which includes social services. It is clearly getting more difficult to be poor in our country.

Nothing has exposed this reality better than Hurricane Katrina, but the rising tide of people living in poverty is not new. As Senator Barack Obama said on the floor of the Senate during the aftermath of Hurricane Katrina, "I hope we realize that the people of New Orleans weren't just abandoned during the hurricane. They were abandoned long ago—to murder and mayhem in the streets, to substandard schools, to dilapidated housing, to inadequate health care, to a pervasive sense of hopelessness" (Alter, 2005). It is to these causes of poverty that social workers must turn more of their attention.

Many social policies today harkens back to the Victorian values outlined earlier in this article, and have a punitive effect on the people served by social work professionals. The current philosophy of welfare assistance holds that government assistance should be temporary and conditional to avoid dependency, much like the worldview of the Chicago Relief and Aid Society. Temporary Assistance to Needy Families (TANF), the welfare reform legislation enacted in 1996, is a monthly cash assistance program for poor families with children under age 18. TANF contains a number of "requirements," the failure of which can result in the termination or reduction of benefits to the family.

As with Elizabethan Poor Laws in the time of Charles Dickens, it seems that current policy is designed to reduce the welfare system, but has done little to alleviate poverty. Since 1996, 187,000 welfare recipients in Illinois have left welfare for employment. Only 30 percent have secured and retained 30 hours per week of work and only 6 percent of those found jobs that pay $8.00 per hour or more, offer benefits, are day shift and are not temporary or seasonal (Chicago Coalition for the Homeless, 2004-2005). According to the Chicago Coalition for the Homeless "there has been a troubling and steady increase (from 17% in 1999 to 37% in 2002) in the proportion of Illinois families who were relying upon neither work nor TANF to make ends meet but often instead on neighbors, family and friends" (Chicago Coalition for the Homeless, 2004-2005).

Good social policies have the potential to create the kind of social change defined in the NASW Code of Ethics and to end social wrongs. Sadly, many of the current social policies, including TANF, are not succeeding in this regard, but are instead tending back to

the 19th century view of poverty as an individual problem. This is particularly troubling since social policy is an area which could enable sweeping changes that would better the lives of thousands of people. Many of today's policies are maintaining or even lowering the status quo, and not really tackling the causes of poverty.

Chicago Semester Program

Chicago Semester attracts from 60 to 90 students a semester to Chicago to participate in a full-time semester-long internship. The program seeks to introduce them to the city in all of its facets. Students represent a wide variety of majors, including social work. As our mission statement states, "Chicago Semester is an off campus program rooted in Christian faith that challenges students to integrate their personal, professional and public lives through urban exposure, academic seminars, and a wide range of internships." The program challenges students to experience *living* in a large city with its possibilities and challenges, to engage in *learning* about personal values, vocational goals and collective responsibility to society, and to offer opportunities for *working* under experienced mentors in internships suited to career aspirations.

Since 1992, the social work program at Chicago Semester has evolved from six students from one school in the spring semester only, to approximately 20 students per year from eight different accredited colleges over the fall and spring semesters, with three social work instructors. Over the past 14 years, 218 students have participated in Chicago Semester's BSW program, coming mostly in the spring semester. Of the 218 students, only 12 have been male, reflecting the demographics of both the Chicago Semester program as a whole, as well as the field of social work, which remains predominantly female.

As more of the schools participating in Chicago Semester developed accredited BSW programs, our program grew. This was particularly apparent in 1996 when we jumped from three accredited schools to four, and our student enrollment increased from 8 to 18 students. As a result, we added two additional social work instructors to the staff. Chicago Semester currently draws social work students from eight different accredited social work departments in eight different colleges, and retains three social work instructors.

One of the hallmarks of the Chicago Semester social work pro-

gram is that we strive to tailor internships to a student's particular area of interest. We accomplish this by eliciting specific information from application materials as well as direct contact with students. What this means, unfortunately, is that most students end up with an internship focused on work with individuals only, because this is the area where the vast majority of our students express interest. We give students a choice of internships, granting them each two different interviewing options, which take place on an "interviewing day" a few months prior to the start of the semester. However, most of them choose an internship based on their previous experience and academic preparation, and based on their pre-understanding of what social work should be.

Since its inception, Chicago Semester BSW students have utilized approximately 85 different sites. These sites range from schools, hospitals, child welfare agencies, state departments of social services, the juvenile court, homeless shelters, domestic violence shelters, neighborhood organizations, agencies which serve adolescents, pregnant teens, residential treatment centers, group homes, adoption and foster care agencies, drug and alcohol abuse centers, agencies which serve immigrants, refugees, the developmentally disabled and AIDS victims, to services for the elderly.

One of the greatest challenges we face as a program is maintaining quality social work sites. Many social service agencies are facing funding and staff cuts (see earlier description of the federal budget) and are no longer able to take or adequately supervise interns. An additional obstacle is that increasingly more and more sites take only students who are bilingual in Spanish, reflecting the growing Latino population in Chicago and nationwide. These are problems that cannot easily be overcome, and for these reasons we have capped the number of BSW students we will accept at 18 students per semester.

Toward the end of each semester, all Chicago Semester students are required to complete program evaluations. Overall, the results of this evaluation data indicated that, since the reception of the BSW program, students have generally been very satisfied with their experience. A typical comment from a student who recently participated in the program sums up this sentiment. "I had an excellent internship! The size of the agency fit my personality, the staff was great, and my supervisor was incredible. They challenged me, helped me, and gave me valuable work experience. I loved it!"

Social work students who come on the Chicago Semester program are for the most part top-notch students who are motivated by religious convictions or even a "calling" to pursue social work as a career. Many of these students lack experience (which is expected at their age and the reason they come to Chicago). What many of them also lack is the ability or desire to look at the structural, systemic problems that cause people (often their clients) to need help. Most students typically do not aspire to "pursue social change" as mandated by the Code of Ethics, but are usually content to maintain the status quo by working with individuals in social service agencies, providing services for survival. While there is a definite need for social workers to do this kind of work, there is as a great need for social workers to be involved in policy making, politics, advocacy, and community organizing—ensuring that all people have equal access to resources. Indeed social workers have a dual commitment to individual well-being and to the welfare of the broader society (Reamer, 1999, p. 27).

One of the important focuses of the Chicago Semester program is to expose students to the concept of social work as a mechanism for social change. As mentioned previously, many students arrive in Chicago thinking that social work is primarily about working with individuals, and fail to see the systemic reasons as to why these individuals need assistance. For example, one of the questions asked of BSW students during the application process is to list an area of social work, such as direct service, advocacy, planning, community organizing, policy, or administration, that they would most like to work in. The overwhelming majority of students list "direct service" as their top choice. Our goal is to help students broaden their definition of social work.

While in Chicago, students are exposed to ways of implementing social change as social workers, within the requirement of the Council on Social Work Education (CSWE). All BSW students are required to attend a weekly two-hour social work seminar. The seminar requires several writing assignments including a learning contract and daily journals centered on internship experiences, an ethics text, and much discussion and processing of what students are encountering at their sites.

As part of the seminar, social work students are taken to the Jane Addams Hull-House Museum where they can see firsthand the work of this social welfare pioneer. A guest speaker is brought

in to educate students on community organizing and how this is an effective vehicle for social change. A "Chicago Matters" video on race is also shown to inform students of Chicago's despicable history of racial segregation and how this impacts the city today. Whenever possible during classroom discussion, readings, and in journal commentary, an attempt is made to get students to see the "big picture," and to look at things from a macro perspective.

As indicated above, the majority of social work students at Chicago Semester have a satisfying learning experience at their internships, where they are able to apply classroom learning in actual social work practice settings. Most of this experience is however, on the micro level, working with individuals, small groups and families. Students often work very effectively at this level, many of them moving on to employment with the agencies where they have interned, and having a real impact on their clients.

There have been, however, several sites where students have also been able to gain valuable experience working at the macro level with organizations that are working toward real social change. These sites have included the National Training and Information Center (NTIC), Northwest Neighborhood Federation (NNF), the Chicago Coalition for the Homeless, World Relief, and Erie Neighborhood House (in their community organizing department).

Two quotes from students who have interned at some of the above organizations indicate the positive impact of Chicago Semester internships at the macro level. A female BSW student on our program in 2005 had this to say about her internship at NTIC:

> I decided I wanted the challenge of a totally different perspective, one where I would be able to see and take part in large-scale change, not just act as the answer-person for one or two clients. …. I learned right away about the main difference between traditional social work and organizing: a clinical social work relationship is one in which the social worker guides the clients in his or her decisions and may sometimes step in as an advocate for the client. On the other hand, organizing provides an opportunity for leaders to decide the most pressing issues and how to go about working on them. …. The old saying of "Give a man a fish and he'll eat for a day; teach a man to fish and he'll eat for a lifetime," is how I often think of NTIC's work.

A male Chicago Semester student in 2004 said this about his experience at NNF:

> During the last three months of my internship, I discovered a unique avenue for social change where I didn't work on behalf of people, or tell them how to change, but I worked with people hand-in-hand toward social change. I found that the community leaders are the ones who are directing, leading and guiding the entire process of organizing.

These students demonstrate that when given the opportunity and experience, they are able and willing to carry out the social work principle of "pursuing social change." Students should be given more encouragement and opportunities to do just that. Social workers, particularly Christian social workers, ought to take a more active role in working toward social justice. This is increasingly important as the gap between the rich and the poor in this country continues to widen. There is no better place to start than with students.

Social work educators should respond, as indicated by the Chicago Semester experience, by exposing social work students earlier, more frequently, and more deliberately to the concept of social work as a method for large-scale social change. Inevitably, more students would be interested in the macro-type internship and jobs if given more of this exposure early on in their education. Practitioners should respond by allowing students more opportunities and encouragement to fight for social change on behalf of their clients. Policy makers should include people trained in social work who are able to influence social policy in ways that will truly benefit vulnerable populations.

We believe that Chicago is an excellent laboratory for social work students to learn and practice their craft. There is a unique history to learn from innovative models, and great opportunities to see social work as a profession that works not just with individual clients, but also in partnership with community leaders. Students will have opportunities to identify problems and to find solutions that address not only troubles that face individuals, but also to see that the problems that weigh on individuals are best resolved at the level of public policy, and are best done by the people themselves. In this respect, social work professionals have much to give the process, and also much to learn from the people that they work with side by side. ❖

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Keywords: Social Change, Community Development, Jane Addams, Settlement House Movement, Community Organizing, Chicago, Chicago Semester, Social Work, Graham Taylor, John McKnight.

The Core Values of Christian Community Development as Reflected in the Writings of the Apostle Paul

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Christian Community Development Association is a Christ-centered movement which has helped the evangelical Christian church be the center of community change and renewal in under-resourced communities. Founded by Dr. John Perkins, this movement has spread to over 600 communities across the United States and abroad. This article analyzes the eight major components of Christian Community Development, compares these eight components with the life and work of the Apostle Paul, and offers implications for social work practice.

The Christian Community Development Association (CCDA) was founded to initiate a Christian response to community development and change. CCDA is an umbrella organization of faith-based organizations that pursue holistic community development in under-resourced communities. Founded in 1989 by John Perkins, the CCDA is well established in the United States The three "Rs" of Christian Community Development (CCD)—relocation, redistribution and reconciliation—have given the evangelical church a process through which it can be an effective restorer of social, environmental and spiritual needs in a community.

There is little written about the CCD movement by scholars other than its founder, Dr. John Perkins. Thus, there is a need for both Christian social work scholars and practitioners to study the successes and challenges of this movement and its implications for social work practice. It is important for social work faculty members, particularly in Christian colleges and universities, to inform their students about the CCD movement so that they will consider its methods and principles as a model worth replicating in their own practice.

Social Work & Christianity, Vol. 33, No. 4 (2006), 355-373
Journal of the North American Association of Christians in Social Work

In teaching macro practice in the classroom, we present a number of community change processes and practices that prove successful, both locally and internationally. While these processes and practices are indeed essential for effective macro practice, the professor in a Christian college or university has a unique opportunity to expand these perspectives by presenting CCD as a biblically based community change process. CCD might be the only known Christian community change process which has been documented. In a literature review conducted of all of major social work journals, including *Social Work & Christianity*, no scholarly work has been published examining a Christian approach to community change. In addition, little has been written by objective observers of the CCD movement regarding its effectiveness.

In light of these factors, this article attempts to compare the principles of CCD with the life and writings of the Apostle Paul. First, the article addresses an overview of community issues that the early churches encountered in order to establish a framework for understanding Paul's perspective toward community development. Second, the article examines the eight core principles of Christian Community Development and how they intersect with Paul's writings. Finally, it offers suggestions for how the CCD model can be integrated with social work practice and improved upon by identifying with Paul's perspective on Christian community work.

Paul's Community

Paul's missionary journeys took him to the different cities of the Greco-Roman Empire. His work was vital to transforming Christianity into an urban religion located at the heart of cosmopolitan communities such as Ephesus, Collosae, Antioch, and Corinth. After Jesus' life and death, Christianity moved from the villages of Palestine to urban power centers of the world (Meeks, 1982).

Paul lived and worked in these major cities of the Roman Empire and was himself a city man (Meeks, 1982). He was also dependent primarily on the urban context for his living. A tentmaker, Paul relied on income generated from sales of his tents sold throughout the Roman Empire in addition to the support he received from the various first century churches.

The early Christians, as most people in Greco Roman society,

were not the wealthy, but comprised mostly of the lower classes (Meeks, 1982). One example of this is seen in Paul's writings in 1 Corinthians 1:26-29 (New International Version):

> Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him.

In surveying prominent New Testament Christians, we observe many followers of Christ who came from diverse, poorly educated or lower class backgrounds (Meeks, 1982). Historical author Martin Hengel also writes that most gentile Christians were poor (1974). For example, many of the disciples were fishermen; Onesimus was a slave; Aquila and Priscilla made their livelihood through tent making. Jesus' own father Joseph was a simple carpenter.

From such examples, we observe Paul's interaction with poorly educated, lower class people who did not hold much social or political power. Thus, the church in Paul's time holds remarkable similarities in regards to these characteristics.

In contemporary Western society, we pride ourselves in the ability "to pull ourselves up by our bootstraps" and become self-made success stories. However, individuals in the Greco-Roman Empire did not live in a world where such economic and social mobility were a reality. The rigid societal stratification at the time limited community empowerment and grassroots mobilization. The most fundamental change permissible was the movement of a lower class person from slavery to freedom.

Like community developers in many urban centers today, Paul did not plant and work with homogenous church communities. The church was a diverse body, consisting of people of different ethnic and racial backgrounds, and it was necessary for Paul to utilize cross-cultural approaches when interacting among the churches (Meeks, 1982). Although this was entirely different from the first converts in Jewish villages all over Palestine, Paul preached and led churches that were global in reach. Therefore, I will present ways

in which CCD replicates Paul's ministry with churches today that share similarities in congregational composition.

The Eight Core Principles of Christian Community Development

In *The Eight Components of Christian Community Development* (n.d), Dr. Wayne Gordon, founder of Lawndale Community Church in Chicago, outlines the overarching principles on which the CCD movement operates.

Relocation

CCD believes that in order to understand and serve the community effectively, one must live in the community itself. There are three types of people who practice this principle: *relocators* (people who relocate into the community from outside), *returners* (people native to the community who return after time away), and *remainers* (people who have chosen not to leave the community in spite of its many problems). By making the commitment to live in the community in which they work, the CCD model believes that these leaders will possess a greater investment in the overall health and success of the community.

Reconciliation

CCD believes that in order for community change to occur, the process of reconciliation must occur on two levels: *people to God* and *people to people*. Evangelism is a key component to the CCD perspective. While other community processes allow people to obtain jobs, participate in the political process, and gain more power over their lives, CCD believes that without reconciling one's relationship to God, the community is still lost and fragmented. In addition, CCD purports that communities need to be integrated across racial, economic, and ethnic differences. Christians in the community must work together across these lines for permanent community change to take root. Racial, economic, and ethnic divisions left unreconciled will develop into festering wounds that hinder the progress of community change.

Redistribution

The CCD movement believes that in order to change communities, more equitable distribution of resources must occur. CCD works primarily in low-income, underserved communities, many of which lack the access to power and resources, while still maintaining strong family relationships and friendships. Thus, the communities in which they work lack many of the resources necessary for successful community economic development. When community members initiate and operate their own businesses with resources from outside investors, they establish a healthy interdependence. The dollars generated by these locally-owned and operated enterprises thereby stay in the community. In addition, because of the focus on developing locally owned businesses, people in the community benefit from the social and economic assets now accessible to them. As Christians in the communities attempt to facilitate the CCD model, businesses, affordable housing, job creation and other assets develop as they nurture new investment opportunities and develop an environment where more community economic development can flourish.

Leadership Development

CCD works in many rural and urban communities which were former centers of leadership and promise. However, due to the exodus of the upper class from urban communities and the "brain drain" of rural areas, such communities are left with a leadership vacuum. As a result, other community members, such as drug dealers or gang leaders, take over as the leaders in the community. In *Restoring At-Risk Communities (1995),* Wayne Gordon explains that most people in these communities believe that "if you make it, you move out" (p. 181). Christians who follow the CCD model strive to develop the local leadership that already exists in the community. This extensive process shifts the power to the leaders who have the community's overall health in mind. Although this can take many forms, the CCD process involves ministries and community development corporations which invest in the life of indigenous members.

CCD organizations commit to two ideals in the process of leadership development. First, they identify community leaders that already reside in the community. Community members young and old are potential children of God who also participate in the

organization's kingdom world whether they are Christians or not. Second, CCD ministries are committed to empowerment. Seeing the inherent worth and dignity of the individual, they believe in developing the leadership potential of each community member, regardless of the existing stereotypes (Perkins et al, 1995). Moreover, this also means that leaders in CCD ministries need to relinquish their own power in the community so that these indigenous people can take a more prominent role in community leadership.

Listening to Community

Aware of the "quick fix" mentality with which others approach community development, CCD ministries understand that restoring and revitalizing communities takes a long time. In *Beyond Charity* (1993), John Perkins discusses the harm that outsiders to the community can do by bringing in outside resources to the community, as if the resources themselves will create lasting change. Although this may be necessary, it can often lead to an "us versus them" mentality. Perkins calls his reader to maintain a true partnership with community residents as they have lived and work in these communities longer than those coming to serve. However, they deserve an arena in which their dreams, goals and aspirations can be articulated. Understanding these inner desires and dreams is also known as the *felt need* concept.

By focusing on felt needs, community developers do not only focus on the liabilities or weakness of a community, but also on its assets. This is similar to asset-based community development which was made popular by John Kretzmann and John P. McKnight, 1993. Working alongside community residents, CCD ministries conduct an analysis to determine which assets the community should prioritize. The assets prioritized by community residents are the only ones that the CCD process engages. This process involves examining the assets the community already possesses in order to create realistic solutions to the various problems. However, this process differs from many current revitalization methods because it presupposes that the community residents are part of the answer to the problem as opposed to the "population needing assistance." In addition, community solutions are locally-driven, which enhances the sustainability of the solutions created in the community change process. Wayne Gordon writes, "The philosophy of CCD believes that the people with the problem have the best solutions and opportunities to solve these problems" (Gordon, p. 9).

Church-based

CCD believes that the difference between community development models and *Christian* community development models is that the foundation for its work is based in and through the local church. The church should be the guiding force of the community development process. Today, many churches are uninvolved or ambivalent to the community around them. They may plan several services and activities during the week, but they are an encapsulated organism within a community system. In the 1930s, the focus on social responsibility and action shifted away from the church toward the U.S. government with the New Deal legislation. Para-church organizations, such as the Salvation Army, and the YMCA now became the major providers of social justice and service. CCD believes that while it is vital for the church to follow the commandments of Jesus in the Great Commission, it is also the church's responsibility and mandate to help the oppressed and other disadvantaged groups in the community. Thus, the mechanism of CCD ministries is based in the church, thereby creating the church as the central force of community change.

Holistic Approach

In *Beyond Charity* (1993), John Perkins discusses "creating an environment of hope." Although Perkins believes that it is impossible to create a perfect society within a sinful world, he feels the American church should be a force in the community that strives to create a better world. To do this, he believes that CCD work must deal with every aspect of a person's environment: spiritual, emotional, physical, social, economic and political needs. Meeting needs in this way is called *holistic ministry*.

Perkins believes that the church has primarily focused on just meeting the spiritual needs of a person or just addressing the economic or social needs. In contrast, the CCD model works to meet the needs in every dimension of a person's life. Therefore, the person is healed internally and externally through both their change in relation to God and the community revitalization that takes place around them. Although this idea is not unique to the CCD, it resonates with others who work to achieve similar results in a community. For example, many social workers attempt to meet a person's holistic needs by looking at the *micro* (individual level), *mezzo* (group level), *macro* (community and organizational level) and *aspects of diversity* issues through the planned change process (Kirst-Ashman & Hull, 2006).

Empowerment

Helping people help themselves is a simple way to define the word empowerment. It can also be defined as the process of facilitating individuals, groups and communities to make choices that bring about change (Berg-Weber, 2005). Throughout the aforementioned principles, the CCD model attempts to raise the consciousness of people so that they can achieve their dreams. In order for this to occur, empowerment must give people the ability to obtain resources that will provide for their felt needs. Without this ability, community residents will not have the means or motivation to facilitate change. The CCD model encourages people in their communities to be the change makers in their environment. For change to occur, CCD proponents believe that the people must not be enabled rather they should be empowered to direct the destiny of their community's future.

Track Record

The CCD movement was birthed in Mendelhall, Mississippi, in the 1960's. Through God's prompting, John and Vera Mae Perkins returned to their homeland of Mississippi to revitalize the community there. Through their work and ministry, the CCD philosophy was born. What began as a small movement in Mississippi is now a time-tested community development model that is being both practiced and replicated throughout the country. Since 1960, John Perkins' CCD model has now been replicated by more than 600 CCD organizations in 200 cities across the United States. The movement has also spread internationally to a limited extent and there are CCD ministries in Ontario and British Columbia, Canada and in South Africa. These 600 organizations prove that the movement is not just limited to a particular place, but can be replicated throughout many under-resourced communities (Perkins, 1995).

The Eight Core Principles in View of Paul's Life and Writings

Relocation

One of the most well-known portions of scripture is Paul's challenge to the Philippians regarding Jesus' ministry of incarnation and relocation:

> Your attitude should be the same as that of Christ Jesus:

> Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (Philippians 2:5-8, New International Version)

Supporting CCD's biblical mandate of relocation, this passage reflects Christ's own commitment to live among men and sacrifice His life so that they could one day receive eternal life. Although Paul could have lived a life of luxury, he chose instead to sacrifice his life's location to bring people to God (2 Corinthians 11:21-29). Like those in CCD who relocate, remain and return to under-resourced communities experience great sacrifice, Paul, although did not relocate to specific needy communities, he still experienced similar and challenging hardships in the process of incarnational ministry.

Reconciliation

The CCD movement draws its belief in reconciliation directly from Paul's life and writings. In his letter to the Philippians, Paul shows readers that he was a Jew with a fine religious and cultural background:

> If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless. (Philippians 3:5-6).

Despite this "superior" Jewish upbringing, God called him to be the apostle to the Gentiles. Preaching and working alongside peoples from various cultural and religious traditions was a far cry for a Jew raised to be a prominent scholar of Jewish law—a Pharisee in every way. Because he relinquished the parts of his cultural heritage which may have precluded him from working cross-culturally, Paul was able to thoroughly commit to people of different racial, cultural and ethnic backgrounds (Meeks, 1982).

Known as the "Apostle to the Gentiles," Paul informed the church that God loved both Jew and Gentile and that neither was

superior to the other (Romans 3:21-31; Romans 10:12). Both need salvation through faith in Jesus Christ. Paul was also quick to point out issues of discrimination and division that occurred in the church in order to encourage reconciliation between groups. For example, in the book of Galatians, Paul addresses the Apostle Peter's actions towards the Gentiles in Antioch. Peter claimed to have eaten with the Gentiles when other Jewish Christians were not around. However, when the Jewish brothers arrived, Peter withdrew from the Gentiles. Paul's response to Peter was uncompromising—he informed Peter that he was not "acting in line with the truth of the gospel" (Galatians 2:14). In a modern context, this would be similar to a prominent Caucasian Christian leader confronting another about her reluctance to have fellowship with Hispanic Christians when other Caucasian Christians are around. Paul believed that all people are part of Christ's body through the power of the cross (Ephesians 2; Act 2:20-21; 1 Corinthians 1:12-13). There is no room for discrimination or prejudice in Paul's theology (Perkins et al, 1995).

Redistribution

The component of redistribution is addressed throughout the Old Testament in concepts such as the year of the jubilee (Leviticus 25). The year of the jubilee occurred once every fifty years. During this time, all Israelites who had sold themselves into slavery were set free, and all land that had been sold reverted to its original owner. This meant that no Israelite could ever be in permanent slavery; nor could any Israelite permanently lose his inheritance. Similarly, in the New Testament, Paul instructed churches to practice a Christianity which was concerned about the improvement of the entire community (Philippians 2:4). In 2 Corinthians 8-9, Paul tells the Corinthians that God's grace is sufficient for all their needs. Along with this, he reminds the church that God is concerned about the redistribution of resources for the poor. Living in a sinful world, man's greed impedes the equitable distribution of resources. However, Paul believes that he is able to accomplish this redistribution by making intentional efforts to restructure the inequality that exists. The need for restructure is first spiritual, and then extends to economic and social inequalities. CCD ministries working in under-resourced neighborhoods are Christ's hands and feet by creating structures and processes in these communities that overturn sinful inequality. Although Paul does not specifically discuss community

economic development, his concern for the widow, the orphan, and the poor imply the need to create ways to uplift the poor through means applicable in today's world such as job training, affordable housing, child care, and micro enterprise.

Ronald Sider, in his book *Rich Christians in an Age of Hunger* (1984), discusses Paul's concern for redistribution.

> [Paul] broadened the vision of economic sharing among the people of God in a dramatic way. He devoted a great deal of time to raising money for Jewish Christians among gentile congregations. In the process he developed intrachurch assistance (within one local church) into interchurch sharing among all the scattered congregations of believers (p. 92).

Leadership Development

As Paul traveled throughout the churches, he developed leadership within each church. In this process, he saw the need for a secure leadership structure that could function without him, so he encouraged the development of indigenous leadership within each church (1 Timothy 3; Titus 1; Acts 16:40; Romans 1:1-16). These were individuals that Paul had taught and were now capable of leading the churches in their own communities. Thus, CCD mirrors the scriptural process of developing the manner in which local church leaders attempt to develop and empower leaders to change their own communities.

Although Paul did develop leaders within the various church communities, he also demonstrates the leadership development component through his relationship with his young disciple, Timothy. Throughout the book of 1 and 2 Timothy, we see an older Paul, grooming and providing spiritual direction to young Timothy as he leads and direct local churches (1 Timothy 4:11-16). This direction and mentorship is mirrored in relationships in the CCD movement through its founder, Dr. John Perkins, and his own disciples, such as Dr. Wayne Gordon.

Listening to Community

Although Paul does not specifically suggest the method of letting a community realize its dreams by listening to community members, he does talk about a God who listens to and cares for

people. Throughout his letters, Paul depicts God as a God of grace, who is slow to anger and longs for an intimate relationship with human beings. While acknowledging that we should not place our ultimate trust in this world, he also affirms the earthly realities in which we live. When Paul wrote that "we regard no one from a worldly point of view" (2 Corinthians 5:16b), he recognized that people needed to understand the love that God had for them while here on earth, regardless of their social standing.

In relation to the component of listening to community, CCD does not view people from a worldly perspective. No matter how depressed the community might be, community residents should be given the ability to express their dreams and set goals for the actualization of their felt needs. CCD does not regard community and its residents in the worldly way of assets and liabilities, but in the way God views them—eternal beings with the capacity to grow and achieve.

In addition, Paul understood that in the body of Christ, each member has different roles in order for Christ to fulfill his purposes. In 1 Corinthians 12 Paul discusses how the different spiritual gifts humans possess enable them to create change for His glory. In same way, because each community member is given different gifts by God, CCD organizations are committed to listening to felt needs so that they can contribute to God's work in their community.

Church-based

Like the CCD movement emulates, Paul believes that the church should be the rudder through which evangelism *and* community revitalization occurs. It is interesting to note that Paul, formerly Saul, was one of the main opponents of the Christian church before his conversion (Acts 8: 2-4). After conversion, Paul planted churches to be Christ's hands and feet of hope in communities. As one of Christ's instruments here on earth (Ephesians 1:23-24), the church is an agent through which Christ continues on His work of restoration and reconciliation. This is enhanced today by the influence of para-church organizations who also participate in these processes. The idea of Christian community building is unique from secular models because it needs the local church leadership and participation. Without the participation of the church, Christian efforts to build communities would be lopsided and incomplete.

The presence of the church in communities is to reflect the

values, truths and ideals that are represented in God's word. Community members must see something different in the church so that its integrity can be maintained as the main rudder of community revitalization and building processes. Therefore, whether it be relocation, reconciliation, or any other of the eight components of CCD, the church should be a leader or participant in this process in communities.

Holistic Approach

Similar to CCD, Paul believed that holistic ministry is primary and its purpose is to minister to physical, social, emotional and spiritual needs simultaneously. First, Paul's primary concern for a community was to receive the message of the gospel. CCD ministries work to pursue this goal as described by John Perkins in *Beyond Charity* (1993, p. 87):

> Christian community development cannot happen without the work of evangelism. The goal of Christian service to the urban poor is not programs that change the environment a little bit here and a little bit there. Instead we are praying for the Holy Spirit to overturn the powers of darkness.

However, this focus did not cause Paul to neglect the other social and economic needs of the church and its surrounding community. Because of God's grace to us, we are called to seek social action for the oppressed in our communities (Mott, 1982). Because of God's love for us as eternal beings, we respond in kind by extending ourselves in humility and providing love through social action in dignity to those we help. For example, in 2 Corinthians 8, the church members in Macedonia are encouraged to be generous by giving to the poor because of God's grace. In *Biblical Ethics and Social Change* (1982), Stephen Mott suggests that Paul's perspective of giving to the poor is one of the gifts of the spirit (p. 32). Also, Philippians 2 instructs us to reflect Christ's humility and concern for the welfare of others. One practical way of carrying out this charge is through empowering those who are disadvantaged around us. Finally, 1Timothy 5:3 speaks of the importance of giving "proper recognition to widows who are really in need."

CCD ministries are committed to proving holistic care for their communities. Paul encouraged and supported these ministries to

provide holistic care, just as Christ met the holistic needs of the people with whom He interacted.

Empowerment

CCD values empowering community residents to raise their consciousness and ability to change their own environment. However, the CCD model believes that through conversion, a person is more fully empowered to change his or her social environment in accordance with the leading of the Holy Spirit. In scripture, Paul fuses the spiritual and social dynamics of empowerment.

Spiritually, he encourages the churches to understand the freedom and power they have in Christ to overcome the barriers that once impeded their ability to change. Similarly, Richard Foster, in *Streams of Living Water* (2001), discusses that in order for social justice to occur, we must restore the issues in ourselves that prevent us from the making changes in our social environment. This involves such attitudes as pride, gluttony, anger, fear and lust. When people work with the Holy Spirit, they are changed internally, thereby enabling them to change their external social environment (1 Corinthians 3:12-14).

As CCD ministries work to change people both internally and externally, they reflect the idea of shalom. Again, Richard Foster (2001, p. 171) writes:

> Shalom conveys the idea of harmonious unity in the natural order as well. We live in harmony with our neighbor; justice and mercy abound. We are in harmony with nature; peace and unity reign. This is the vision of shalom.

Indeed, through the process of spiritual and community empowerment, CCD ministries facilitate an environment to restore the harmony between people and their surrounding community where social and spiritual development are valued on an equal level.

Implications for Social Work Practice

Spirituality as a Medium for Community Change

Many of the founding social work organizations, such as YMCA and Salvation Army, integrated spirituality into their practice. When secular social work grew in prominence, this aspect was removed.

However, seeing this move as a mistake, the social work profession has steadily incorporated spirituality as an integral part of solving individual, group and community problems since the 1980s (Ai et al, 2004; Tangenberg, 2005). In social work, spirituality incorporates all types of religions and faiths practiced as social workers do not just work with one particular faith perspective. However, most of this research and education involves using spirituality as a means for micro and mezzo levels of practice. Few research studies have explored the role of spirituality in macro practice.

Specifically, the research shows the church as an important cultural institution through which communities and organizations can change (Chaves & Higgins, 1992; Cnaan et al, 2005; Eng et al, 1985). However, social work research has not revealed that spirituality in and of itself can be the medium through which change can occur (Carter, 1999). This is where CCD goes one step further. The model states that through spiritual transformation, people can make even greater strides toward empowerment, democracy and community restoration. Therefore, there remains a deep lack of research which examines the effectiveness of this type of spiritual transformation through the CCD model. Through both internal and external change in the community, *shalom* occurs.

Social Development as a Medium for Community Change

The CCD model is also in line with the idea of social development, a contemporary framework for community change in social work practice. Social development refers to "focusing on development and building capacities of individuals, families, and communities, in contrast to a more traditional social services focus on maintenance and problem solving" (Sherradan, 2004, p. 2).

In addition to developing programs for and solving immediate problems of a community, CCD ministries work toward economic development through micro-enterprise, individual development accounts, and social entrepreneurship. The ministries seek to be the arena through which economic development conversations can be fostered. This focus on long term economic development of a community rather than just reacting to community problems is a proactive step to community change. In addition, the idea of building economic development opportunities in the community from the within the community resonates with many of the goals of empowerment and comprehensive community development

strategies made popular by the Annie E. Casey Foundation and others.

Empowerment Practice as a Means for Community Change

Empowerment practice in social work creates a sense of power within consumers, helping them to see the integration between personal and community problems and to develop partnerships with each other to create collaborative community change (Gutierrez et al, 1995). There is a close connection between the eight components of CCD and the goals of empowerment practice. CCD organizations work to listen to community members, develop skills in community leaders to solve problems and work together to create an asset-based vision for their communities. There is also an effort to connect individuals to community problems through leadership development, church-based ministries and reconciliation. It is therefore surprising that in a literature review of major social work journals, the CCD movement is not even referenced as a viable model of community change. This might be due in part to the political animosities that have existed between the social work profession and evangelical Christians. Right-wing evangelical Christians are portrayed as the main voice of all evangelicals and are often on opposing sides of social work's political, community, and environment change efforts. Therefore the profession tends to view evangelicals involved in community change and social justice with suspicion and distrust.

A Critique in Light of Paul's Life and Writings

Upon review of Paul's life and writing, I offer one critique of CCD. The CCD movement is one of the few organized movements in the evangelical culture that is working to restore and revitalize under-resourced communities. However in reading CCD literature, little is written about how CCD ministries can partner effectively with suburban churches to enhance their own community change process. Although CCD proponents believe in receiving financial support from suburban churches, little has been written about how they can collaborate and work alongside fellow suburban Christians or even secular organizations / non-Christian individuals (Perkins et al, 1995). For example, in *Restoring At-Risk Communities* (1995), readers are encouraged to develop partnerships for funding for economic development solutions in their neighborhoods.

While important, this is not reflected in CCD, as Paul commands the church to seek unity as the Body of Christ (1 Corinthians 1: 9-11; 1 Corinthians 12). Paul does not support a fragmented Body of Christ with a clear separation between churches and their locations, as seen in many white, evangelical churches today. Many African-American and Hispanic churches are actively integrating economic and social development strategies along with spiritual initiatives. Paul urges Christians to work collaboratively so that through the church we can ease the spiritual and social problems in ALL communities. Because CCD can be viewed as a corrective movement due to the lack of evangelical social involvement, one risk is that some CCD proponents may lean toward legalistic and judgmental attitudes toward other Christians who do not integrate community on the same levels.

Suburban churches and their members can be valuable participants in the revitalization of under-resourced communities. However, their hit-and-run involvement can lead to the quick-fix solutions which can inhibit the potential of indigenous leadership. In line with Paul's teachings, it is important that CCD organizations reach out to suburban churches and vice versa so that God's view of the church, the unity of all believers, can be actualized.

Conclusion

Based on Paul's life and writings, it is likely that he would have aligned with today's Christian Community Development movement. It is an essential part of fulfilling Christ's call for spiritual and social transformation. The eight components of CCD strongly reflect a biblical perspective that address today's community problems. Because of CCD ministries, many under-resourced communities across the country are being restored. It is a powerful and positive evangelical voice that counters the negative stereotypes present in social work today. ❖

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Keywords: community development, social justice, empowerment, community organization, social work education, faith-based initiatives

Building Shalom Communities: The Bricks and Boards, Dollars and Cents of Housing Justice

Jonathan Bradford

The concept of home as well as the actual physical house is central to our contemporary notions of safety, nurture and identity. However, for many people, their independence and goal attainment is impeded by various forms of housing deficiency. Larger scale issues of urban sprawl and economic segregation place hope and opportunity even further from the reach of countless millions in North American society. The Inner City Christian Federation of Grand Rapids, MI works to address these issues with a unique combination of real estate development and social work strategies. The author describes both these strategies and the theological basis employed by the organization in its pursuit of communities of shalom.

Housing that protects and provides a place for nurture and growth is among the most fundamental of all human needs. Even in those places of the world where shelter from the elements is not a high priority, places of separation and privacy are nearly always established to enable the fulfillment of culturally normative patterns of nurture and gender and/or family identity. Whether for relationship building, eating, intimacy, entertainment, sleeping, or the completion of an algebra assignment, every society has at its core a need for some kind of housing.

In the United States, the need for housing that is affordable, of sound design and construction, and able to be acquired at respectable terms continues unabated in the early days of this new millennium. Many observers see virtually no progress between the 1960's and today in our country's quest to meet the housing needs of all its citizens. Yes, there have been leaps forward, such as in the passage of the Low Income Housing Tax Credit in 1986 (and its multiple improvements and reauthorizations subsequently), but so, too, has ground been lost. Constant shifts in public policy

Social Work & Christianity, Vol. 33, No. 4 (2006), 374-393
Journal of the North American Association of Christians in Social Work

priorities, continued urban sprawl which fuels urban decay and economic segregation, as well as a steady growth in immigration are just a few of the forces which have combined to make the goal of the 1949 Housing Act, "A decent home in a suitable environment for every American Family," ever elusive.

The undeniable centrality of housing as a core component of self-respect and life success might have been best summarized by either of two icons of American poetry. In his poem "East Coker" T. S. Eliot wrote with beautiful simplicity, "Home is where you start from." Then, Robert Frost gives us this wonderful expression of familial love and protection with a sweet little sparkle of humor: "Home is that place where when you go there they have to let you in."

But these literary giants had nothing on a little girl I once heard about. Along with one sibling and her mom and dad, six-year-old Jessica had just moved into the Inner City Christian Federation's emergency shelter for a thirty-day port in the storm of homelessness. As one of our Family Haven staff members entertained Jessica in the play area of the community room, she tried to explore how Jessica felt about being homeless. In a burst of youthful wisdom and complete confidence, Jessica replied adamantly, "We have a home; we just don't have a house to put it in!"

In this article I will explore the important role that decent and affordable housing plays in broader life accomplishment. To see one example of how social work, community development finance, urban policy, and Christian ministry are well integrated, we will visit the Inner City Christian Federation. The article concludes with an exploration of the very special opportunity—and calling—that Christians have to engage in the transformational ministries of community development which seek to bring restoration to the victim and justice to the unjust systems.

What Is So Important about Housing?

Ask any group of 25 people what "home" means to them and you will likely get at least that many different responses. Words like love, food, quiet, health, identity, safety, nurture, pride, retreat, self-expression, and homework are frequently, and often thankfully, voiced whenever I ask such a question. There are few other social constructs that enjoy a deeper or a more universal understanding than does housing. People around the world cherish these con-

cepts. Yet, tragically, these core human needs can very quickly be compromised or even obstructed when safe, affordable housing of reasonable quality is not available. Housing that satisfies these standards can easily be taken for granted. Indeed, for vast portions of our society, housing so reliably supplies these invaluable benefits that many people have little ability to comprehend the impact that deficient housing has upon those who know little else. When one's housing works, we scarcely realize how readily so much of life unfolds. But when housing fails, so many other dimensions of life are impaired.

There are two important approaches to understanding housing's importance. First, consider that the nuts and bolts of housing affect the quality of life. Is it safe, affordable, warm, and appropriately sized for the people seeking to live there? Good housing that meets these standards is part of the recipe for life. Like baking powder is to the cake recipe, good housing is a necessary, but not the only component of life success.

Yes, indeed one would be right to question the term "good" housing. In general, we would all readily agree that housing which enables a family to score high on the measures above could be called good. At a minimum the "rule of Cs" must be well satisfied before a house can be considered "good" for its inhabitants: *Cost, Condition, and Crowdedness*. In general, the cost of housing should not exceed 30% of its inhabitant's income. At a minimum, the physical structure of the house must fully comply with all applicable building codes. Finally, its size should be such that there are no more than 1.5 persons per primary room. Although greatly oversimplified, this typology helps us define and measure "good" house.

The impact of housing quality upon broader life success has been examined countless times. Within that body of research, home ownership has been repeatedly correlated with various indices of personal achievement. Donald Haurin, PhD, an economist at Ohio State University, has done significant work in this area for many years. Along with Toby Parcel and R. Jean Haurin, they completed a major research initiative studying the impact of home ownership on children's educational achievement and reduction of behavior problems. They found "that owning a home compared to renting leads to a 13 to 23% higher-quality home environment" (Haurin, Parcel & Haurin, 2001). They further established that home ownership has a cumulative impact on children. The longer they live

in the higher quality physical conditions and the generally more stable economic environment associated with home ownership, the better they did in school (Haurin et al., 2001).

Housing is a fundamental determinant of an individual's entire relationship with society. Its cost as a portion of income, its size, and the fact that it is a long-lasting item that cannot be purchased / rented in increments together mean that it becomes a fixed item in the budget around which nearly everything else revolves. Should income decline or utility costs increase, the consumer cannot "purchase" less house this month. Instead the quality or quantity of food or clothing or other less durable, yet no less important, consumer goods will be trimmed (Mulroy, 1995).

That housing costs are fixed and can only be occasionally altered has significant and immediate impact upon location decisions. The lower the income of the housing consumer, the greater the likelihood that she / he will be compelled to accept substandard housing in areas deemed in general to be less desirable because of the level of public services such as police and fire protection and public education (Mulroy, 1995). Unfortunately, an alarming paradox to this has recently emerged. In the more stable economic times of 5 to 12 years ago, many families forced their housing budget to the highest level endurable for the times. As globalization increased and the U.S. economy tightened in recent years, the low skill worker has often been the most severely hit. A formerly manageable housing obligation became an impossible burden. The resultant late payments and potential mortgage foreclosure will be reflected on credit reports, and a declining credit score means an increase in the cost of many future purchases.

The second approach necessary to understanding the importance of housing is rooted in the transformational power of Christ's love. That love renews and restores both broken people and institutions throughout society. Later we will come back to consider the theological underpinnings of good housing and community development.

God's Word and Community Development Intersect

In 1974 when an elderly lady donated to her church the house she had lived in for 61 years, little did anyone know what God had planned for his people in Grand Rapids, MI. As the area's first community development corporation, the Inner City Christian Fed-

eration (ICCF) has now been "Making Places to Come Home To" for nearly 33 years. But ICCF is not just another of the now 4000+ community development corporations (CDCs) serving in urban and rural areas all across the United States; ICCF is committed to the careful integration of principles of biblical justice, sound asset-based social work theory, architectural design integrity, and creative strategies of economic development finance toward the core goal of creating communities of shalom. Community development has emerged over the last 40 years as an important specialty in the social work practice spectrum. With clear roots extending back at least to the latter decades of the 19th century and the settlement house movement, post World War II suburbanization and its corollary urban deterioration forced community development into its own in the mid-1960s. With leadership funding from the Ford Foundation, five CDCs were launched in the mid-1960s to address the proliferation of urban issues such as housing decay, poverty, and the decline of public services. CDCs today are active throughout the United States in a vast array of neighborhood improvement and direct service activities. Among the most common service areas are housing, crime prevention, health care, and employment training.

To be sure, there was no chasm separating this nascent community development initiative of the 1960s from the fundamentals of the Christian faith and service to those among us who need. Church-based service to the poor and disenfranchised is clearly traceable back to the first century Christians. Indeed, as most readers well know, God's actual inclination toward the poor and powerless is extraordinarily articulated hundreds of times over throughout His Word. The Bible not only prescribes how we are to treat the poor, in fact it makes vividly clear that our actual relationship to God *is to be defined by* how we treat the poor. Consider Jeremiah's admonition of the selfish and unjust King Shallum: "He (Shallum's father, King Josiah) defended the cause of the poor and needy…is that not what it means to know me?" (See Jeremiah 22:13-17). It is out of those complementary values between the CDC movement and the expectations of our sovereign God of justice and love that the ministries of the ICCF have taken wing.

Grand Rapids, Michigan is little different than nearly every city in the midwest or northeast regions of the United States. Following victory in World War II, unbridled optimism stimulated unprecedented economic growth. As part of that growth, industry

developed a great need for a growing number of factory workers. Some of this need was satisfied by the steady arrival of African Americans from southern states. Couple these new arrivals with the 70+ million arrivals in the maternity wards of the baby boom years and we have a phenomenal strain on the nation's housing.

In the middle decades of the 20th century, federal housing policies were developed in two nearly mutually exclusive directions. The implicit income discrimination of market stimulation programs (FHA and VA insured loans in particular) helped ensure that only income-qualified people could leave the city for the new suburbs where open land in abundance invited housing proliferation—their incomes were **high enough** to qualify them for loans. The explicit income discrimination policies of public housing programs in central cities guaranteed that only poor people remained in public housing—only those whose incomes **fell below** a certain point could qualify for such housing. When racism and urban planning policies that deliberately reinforced patterns of racial segregation are factored into the social and political climate of the 1950s and 60s, the formula for race and class separation along urban and suburban lines was locked in.

In response to the continued demand for additional housing, suburbs sprawled ever outward. Like fog tumbles across farm fields, housing tracts devoured those fields. As the wealthy left cities for ever-larger houses and yards in the fields and woods, increasingly the urban housing stock was left for those with lesser economic ability. As these patterns continued unchecked, and with the older housing stock predictably needing greater amounts of maintenance, the prescription for urban decay was written. Increasingly lower income families, many of whom were minorities, had little choice but to accept physically substandard housing, housing they could not afford, in order to obtain safety, or to double-up with other families. The three-way "rule of Cs"—*condition, cost, crowdedness*—condemned uncountable families to an indefinite future of housing subservience.

Following the donation of that small house on Baxter Street in 1974, volunteers from Eastern Avenue Christian Reformed Church spent a bit of their own blood, a lot of sweat, some tears, and much of their own money repairing it for a low income family that needed better and affordable housing. The demand for the house was so great they immediately acquired and repaired a second house just

down the street. Three years and two houses did nothing to really dent the local need, but it did motivate the intrepid band of Christian community developers to formally structure a professional response to the burgeoning housing need in the very shadow of their church. ICCF was born.

Key Values and Programs at ICCF

For many years a common question heard in ICCF staff meetings went something like, "How will buying or renting an ICCF house differ from an experience with the general housing market?" To be sure, it is always a privilege and responsibility to bear the name of Christ. But to put it out there on the very name of the business that was "taking on" the for-profit housing market felt at times particularly ambitious. The answer was found in the articulation of three core values. The values of *respect, opportunity, and beauty* have come to be the yardstick against which we measure every program design, architectural, finance, curriculum, and construction decision.

- **Respect**. Each of us is so valued by God that we are created in his image and loved so much that our sins are forgiven. As the people whom God has called to do the work of challenging housing injustice, we can do no less than that which he has done—love and respect the person with a housing need. The principles of justice demand that we approach every person we are honored to serve as if he/she were Christ Himself.
- **Opportunity**. One of the most profound and effective ways to respect is to expect the pursuit of opportunity and growth. ICCF's considerable ability in creative housing finance and good residential design and construction will be of no account if the resident is unable to seize them as launching pads toward housing independence and broader life accomplishment. In other words, resident learning and growth is the ultimate goal of all ICCF activity.
- **Beauty**. God authored beauty and gave us the ability to appreciate it to enrich our lives. Design excellence (building symmetry, mass and relationship to other buildings, etc.) plays a central role in how we experience the environment around us and how we interact with others. In short, beauty brings pleasure and delight, clearly necessary elements of shalom (Wolterstorff, 1983). Places that bring out the dignity

> that we image bearers of Christ have; they become anchors for hope and optimism. Taken altogether we reinforce our message of respect when we build beautiful houses.

If one was to understand the ministries of ICCF through measures common in the arenas of construction and finance, that would be partially correct. However, the real product of ICCF is to be found in people encouraged and equipped to meet and beat the unjust systems that impede and oppress. In short, when they have futures bright with independence and accomplishment, God's will is done and ICCF has succeeded.

As ICCF has grown and gained experience, it has increasingly taken care to know well the shape of housing need in the community. Through its first ten years of operation, ICCF's sole activity focused on the creation or preservation home ownership opportunities by rehabilitating existing houses. Then, beginning in 1984, programs and services were added as local economic conditions, public policy, market trends, and, most importantly, expressed need, dictated. Today the organization provides emergency shelter services to homeless families, permanent rental units and home ownership opportunities, as well as a host of credit remediation, foreclosure prevention, home ownership education and related housing counseling services.

Early in ICCF's history, a strong commitment was made to remain focused on housing and the provision of opportunities to learn those skills central to housing success. From that commitment there developed proficiency in the three key functional arenas necessary for success: Housing Development and Management, Housing Finance, and Housing and Life Skill Learning Opportunities. Because of ICCF's commitment to transformational impact, these disparate areas of professional service are offered together under one roof: a holistic offering capable of providing the resources and the opportunities to achieve unprecedented and permanent housing success and broader life accomplishment.

Housing Development and Management

As suburbanization siphoned economically able homeowners out of the city, prevailing real estate values in the area experienced substantial decline relative to the rest of the market. No for-profit builder is going to develop housing in areas where prevailing values do not equal or exceed production costs plus profit goals. Not

surprisingly, on the near southeast side of Grand Rapids there has been no conventional market rate residential development since the 1950s. With the complete absence of conventional residential construction companies in core-city neighborhoods, ICCF had a wide open market niche in which to launch. While the first houses were the result of an all-volunteer work force, the number of houses in need of reconstruction and the demand for them from low and moderate income families quickly drove the organization to becoming a licensed residential builder and the hiring of its own construction crew. From constructing two to four houses in each of the early years, ICCF increased that to ten houses produced annually. With annual production now ranging from 15 to 20 units and occasionally more, ICCF has come to be a larger scale housing developer.

It is not common for community development corporations to build and maintain the internal capacity to act as their own licensed general contractor. More frequently CDCs will confine their real estate activities to that of developer. Again, that ICCF has done so is traceable back to the early volunteer history of the organization. By remaining directly involved in the production of its housing, the organization realizes the following objectives:

- Definitive control of work quality
- Complete control of budget
- Optimum chance to monitor and control schedule
- Effective incorporation of volunteers
- Affirmative pursuit of minority and woman-owned subcontractors

However, operating as one's own general contractor is not without liabilities. While it may well be that ICCF's greatest exposure in this regard has to do with financial risk, it is likely that we spend the greatest amount of energy attempting to manage the unusual roles that are inherent in the world of construction that do not necessarily complement the conventional not-for-profit identity or profile. Accounting processes and labor matters are two key examples of such incongruity.

Over the years ICCF has developed the unique ability to combine public sector funding with conventional bank loans and private investment to support the construction or rehabilitation of over 480 housing units. Of these, low or moderate income families owned 120 of them but serious code violations had made their continued occupancy impossible. The residential construction and/or finance

skills of ICCF provided the knowledge and the encouragement that enabled the owners to save their houses and continue to live in them. In the organization's permanent rental program there are 96 units that were rehabilitated or newly constructed. The remaining 264 are single-family houses reconstructed or newly constructed for sale to low and moderate income homeowners.

Jefferson SE- ICCF Rental Unit Home

Market rate housing development in normal market conditions is rarely without risk and is always riddled with challenges and frustrations. Market studies, financing, design development, public permits and approvals, utility installation, and subcontractor coordination are but a sample of the constant threats to success. The same kind of work done in previously developed urban situations introduces a host of even more intractable problems. A common challenge associated with development in core city neighborhoods is the existence of un-quieted title interests of former property owners, some of them from as long ago as 60 to 70 years. This is topped only by the certain fact that prevailing real estate values in disinvested neighborhoods are by definition going to be less than the cost of constructing a high quality house. In other words, without some kind of public sector funding or charitable support, each house will be sold at a loss.

Increasingly CDCs are becoming astute developers of real estate for both residential and commercial purposes. Depending on the context, an assortment of reasons may have compelled such a choice. Usually ranking high on the list will be the common condi-

tion that most "for-profit" developers will be disinclined to develop real estate in a manner that fully respects the interests of the current resident. Said more bluntly, maximizing the return on investment and achieving profit goals rarely leaves room for respecting the lives and the futures of current residents. Happily, many experienced CDCs have successfully demonstrated the economic viability of revitalization efforts that both benefit the current resident and those that might be attracted anew. The experience of ICCF in the real estate development arena is typical of many. Over the organization's first 16 years, all development initiatives were modest in size and approached with painstaking caution. As staff capacity grew and diversified, and tentativeness was replaced with confidence, ICCF's larger and more complex real estate development initiatives were launched and regularly met with success.

Housing units developed and constructed must then be managed. Resident selection, maintenance, financial reporting, compliance reporting, and resident growth and education must all be performed in a manner that fully satisfies the sometimes disparate expectations of affordable housing stakeholders. When ICCF added its first rental units in 1990, staff members carefully considered contracting with an outside for-profit property management firm. It soon became clear that doing so would likely force an imbalance in the satisfaction of our double bottom lines of social impact and financial viability.

By managing its own properties, ICCF is able to more effectively establish a reciprocal relationship with the resident. The organization presents a high quality rental and well-maintained unit at an affordable price, and the resident cares for the unit well and avails him/herself of the various classes and growth opportunities that ICCF offers.

Housing Finance

Whether for ownership or rental, constructing a housing unit that proclaims God's love for its residents is an expensive undertaking. The cost of land, architecture, materials, labor, and permits will certainly climb far beyond the reach of even families whose income is three or four times the federal poverty level. Housing design that takes care not to label or stigmatize by its sparseness and that employs the latest in environmental and energy stewardship adds to the cost and therefore increases the financial challenge.

Nevertheless, this is a core obligation in any housing development ministry that seeks to fully satisfy all dimensions of the call to transform its community in Christ's name.

That nearly all core city neighborhoods have seen little or no conventional market rate housing development in over fifty years is largely a function of the real estate valuation practices that have evolved in this country. Even if a developer had sought to develop new housing in a previously developed urban area, it is highly improbable that any lender would have financed the venture because of the requirement that the amount of financing lent for the development be comparable to values of real estate nearby. Because suburbanization has driven urban real estate values downward, often there are no housing units nearby that can provide comparables favorable enough to generate sufficient financing to fund current new construction costs.

This market reality translates into a significant disparity between construction cost and market value each time ICCF commits to build a house. In current prices the three bedroom houses constructed by ICCF cost between $125,000 and $140,000. With most houses appraising at $90,000 to $100,000, you might think that each year we are in trouble before we finish the first house. The challenge facing our housing finance staff is to close that gap.

Financing tools common in the for-profit world of housing development are joined by other such tools unique to the not-for-profit arena to create affordable housing for low and moderate income persons. Tax exempt bonds, low income housing tax credits, and tax abatements are often combined with conventional financing, rent subsidy programs and interest subsidized and sometimes even forgivable loans from state or federal housing authorities. The Federal Home Loan Bank, FANNIE MAE and FREDDIE MAC also offer various grant programs and below market interest loan programs. These and many other programs comprise the real estate development tool box of community development corporations. To fully achieve its community development and financial objectives, ICCF has utilized as many as eight different types of financing on certain developments. With increasing use the not-for-profit developer can expect to get more adept at knowing when and how to use what combination of these tools.

Housing and Life Skill Learning Opportunities

At ICCF there is a firm conviction that the impact of our services must be transformational in as many ways as possible. Therefore in addition to the dollars and cents of finance or the bricks and boards of construction, some kind of learning opportunity is available for all the adults living in ICCF properties. In service to over 1500 families each year, ICCF staff members have encountered all manner of personal challenges that are either traceable to a serious housing issue, or result in a major housing difficulty. A representative list includes substandard rental housing whose owner will not complete repairs, collapse of family finances, eviction and sudden homelessness, discrimination, an ill-advised land contract purchase or, worse yet, the refinance of an owned house with a predatory lender.

As image bearers of Christ, each person served by ICCF has strengths and assets. The fundamental approach employed by the ICCF Family and Housing Service staff is to find and celebrate them and then build upon them. The innate strengths of each person we see are often covered with a layer or two of the dust and rust of life that are the result of discrimination, abuse, denied or missed opportunity, or ineffective modeling. Dedicated ICCF staff members are most creative in their support of residents as each works hard to further develop his/her strengths while also encouraging the resident to aspire to something new, something big or even grand. With the vision set, s/he sets a course toward achievement. Those steps that concern housing or credit are pursued with ICCF staff members. Other milestones might require the help of others in the community.

The centerpiece home ownership opportunity at ICCF is the Lease-Purchase program. Each year approximately 16 houses are newly constructed or reconstructed and then leased to qualified families for two years. During the lease, families complete ICCF's Home Ownership education curriculum consisting of six classes on maintenance and six on home management. The lease period enables families to get acclimated to the responsibilities and benefits of home ownership, and when necessary, turn to ICCF home ownership counselors for specialized direction and encouragement. Upon successful completion of the lease, ICCF returns 50% of the lease payments received to assist in the purchase of their house. In the 22 years since this approach to home ownership was launched,

approximately 9% of those entering the program leave during the lease because they will not likely qualify for a permanent mortgage loan or long term home ownership responsibilities are likely out of their reach. Among the strong majority of those who do purchase their houses, the default rate is under two percent.

Faye Matthews: A Case Example in Home Ownership Success

Faye Matthews (not her real name) is a single mom with two children, ages 6 and 9. She has been employed at the same wholesale food distribution company for nearly six years. Her fairly steady raises and two minor promotions have pushed her pay up to $11.71 an hour. With about five hours of overtime each week she earns about $556 and takes home about $415. After school child care, food, utilities (lights, water and telephone) clothing and car loan (it's a 7–year-old Honda, not much for looks, but it gets around) leaves her just enough to pay the rent of $745 which includes heat. It is a very tight budget with no room for savings and if she ever has a crisis like a car repair, she is in trouble.

After hearing about ICCF through a friend at work she called and asked for an appointment. The Family and Housing Services staff quickly found Faye to be a bright and hardworking person who showed great resolve to better herself. They also worried that she might soon break from all the pressures of providing as best as she could for her kids. Two classes, three individual counseling sessions and three months later she was enrolled in an ICCF Home Buyers Club and had started an Individual Development Account. She attended faithfully and never missed a $20 deposit into her account. When she successfully completed the HBC classes, ICCF matched her $240 of savings with $720.

She then applied to the ICCF Home Ownership program. During her two year lease period she completed the additional classes on subjects such as wall repair and painting (not her favorite), landscaping, parenting, time management and community relations. During the lease period her rent was $500 and her utilities totaled an average of $170 per month because of the energy efficiency of every ICCF house. When she purchased this beautiful house in October, 2006 ICCF returned one half of the all the rent she paid, $6000 and the City

provided a small grant. Her 30-year fixed rate loan from the Michigan State Housing Development Authority helps ensure Faye that her house will be affordable. When she compares her housing and utility costs as a renter to those as a homeowner, she beams with pride about the $160 difference. That is $1920 in annual post-tax earnings that stay in her pocket. Actually, because she learned about savings in an ICCF class she has begun a college savings fund for her kids!

Faye came in not knowing how to make ends meet and wondering where all the paycheck went in the middle. After 2 ½ years of hard work, she has gone out as a homeowner who is building equity and will eventually benefit from the appreciating value of her home. She now has confident control of her money. Through it all Faye is a much happier and calmer person, she has earned another small promotion at work, and she has more time for the kids. To top it all off, their report cards are steadily improving!

In addition to its core home ownership education curriculum, the organization regularly offers services to assist in the rehabilitation of credit or in avoiding foreclosure. Mutual support groups called Home Buyer Clubs gather eight to ten prospective homeowners together for six months of mutually accountable learning. Matched savings programs called Individual Development Accounts (IDAs) reward those who are saving to purchase their own homes on a 3:1 basis. For those who have the income but for various reasons cannot qualify for a fairly priced mortgage loan, ICCF has a specialized shared-risk loan pool called the HomeStart Mortgage Program. With funds pooled by nine local banks ICCF can make five-year mortgage loans amortized over 30 years. By completing our home ownership education curriculum, and with the encouragement of ICCF staff members, HomeStart borrowers often become more stable within three to four years. They then can refinance with a longer term, fixed rate mortgage and payoff their HomeStart loan.

The Family and Housing Services staff also operates ICCF's own emergency shelter called The Family Haven. At this facility, which we designed and built in 1989, the organization provides clean, private and dignified shelter for five homeless families at a time. Families may stay for up to 30 days free of charge in ef-

ficiency apartments that are fully equipped and furnished. ICCF Family and Housing Service staff members assist with referral to other agencies to help address the cause of the homelessness and also help find quality and affordable permanent rental housing. All of the services provided by the Family and Housing Services staff are available in Spanish. For three of our nine staff members in this division, their first language is Spanish. Frequently ICCF staff members are called upon to train new housing counselors at agencies around Michigan.

A Theology of Shalom-Building

Because housing transcends several arenas of human exchange, our intervention in its complex systems must be comprehensive and flexible. As I try to interpret and construct a response to the multiple dimensions of housing difficulty in our community, I start with the conviction that none of these disparate arenas escapes the watchful eye of our loving God. Since our God reigns over all creation, the design, the quality, the regulation and the financial dimensions of housing must all proclaim his Lordship. Yet how are we to understand such a complex system and succeed in transforming it?

Earlier we considered some of the hard indicators of "good" housing. For Christians, whether in our professional engagement or more general civic lives, those indicators are derived from a few normative cornerstones we find in the gospel. Does the housing in question contribute to the creation of shalom? Shalom is that state of wholeness, harmony, delight and balance where all people have an equal chance to flourish, to use their God-given gifts without impediment. Neil Plantinga, the President of Calvin Theological Seminary, has often described shalom as simply "the way God wants things to be." In Jeremiah 29, the prophet provides a particularly poignant injunction toward shalom for the Israelites while in captivity. After complaining about being absent from Jerusalem, Jeremiah says,

> Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried

> you into exile. Pray to the Lord for it, because if it prospers you too will prosper (Jeremiah 29: 5-7, NIV).

The Lord, through his servant Jeremiah, makes clear here that his people are to do things that create stability wherever we are. We do that by fully participating in the fundamentals of community life: love, housing construction and food production, among other things. It is interesting to note that if we are actively engaged in the process of building community, and we pray to God for peace and prosperity of the community we build, we will then *all* share in God's blessing. This is the state of shalom.

At the 2005 conference of the North American Association of Christians in Social Work, Dr. Nicholas Wolterstorff presented a profound address entitled "Social Work through the Eyes of Faith." In his speech he carefully examined the biblical concept of justice with particular emphasis on Jesus' ministry. Wolterstorff spoke convincingly of Christ's teaching that to fail to right the social wrongs that the downtrodden face is to fail to serve him. Wolterstorff puts it simply, "To wrong the social least is…to wrong Jesus Christ himself" (Wolterstorff, 2006). His central theme in the address was right on the mark: the primary work of contemporary Christian social work is to seek justice for the social least or downtrodden. (For a more full treatment of the topic of justice read Dr. Wolterstorff's *Until Peace and Justice Embrace* (1983) or his forthcoming book *Justice* due out in 2007).

Shalom is all about relationships, constructive relationships wherein community members respect one another and seek that which is good for their neighbor. Wolterstorff made clear that justice is a basic condition of shalom because justice is rooted in our right to enjoy relationships characterized by being treated according to our worth. And, says Wolterstorff, we are "creatures of worth, all of us" because God has chosen to elevate human beings above all other creatures to bear his image (Wolterstorff, 2006).

How does housing build shalom? At a minimum, of course, it must meet the three "C" standards we discussed earlier. But, it seems to me, places of shalom must go further. The design of the housing unit, the quality of its construction, its relationship to other buildings, its energy efficiency, the cultural and economic diversity of its neighborhood, its fenestration (amount of natural light), its maintenance, and its method of finance all figure importantly in

building shalom. When these are done correctly, housing will effectively help establish, defend, and promote the prosperity and worth of the individuals living in it. And, when they prosper, the entire community prospers.

Cass SE- Newly constructed single family home representing the pride of homeownership

In Eugene Peterson's, *The Message*, John 1:14 reads, "And the word became flesh and moved into the neighborhood." God's promised son, the reconciler Jesus, arrived not with lavish trappings of a grand and glorious king. Instead He took the form of a servant and lived among the common folks of the day. Indeed He came to straighten out the debt we have to God, but then there is something more. We read in II Corinthians 5 about that reconciliation: "If anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us" (II Corinthians 5:17-20 NIV).

Christ's earthly ministry is an instruction book for all who have received this message of reconciliation. He did not come and live the way the people of His day expected Him to. In His very life

that old way was gone and there was a new way. One of the ways Jesus did that was to consistently identify with the poor and the downtrodden. Then He appoints us as His ambassadors, agents. We are to carry on His reconciliation work. Again, because there is not a square inch of this creation that is not His, we, His ambassadors have a lot of work to do. Whether a neighbor, a neighborhood or an entire social structure, we have the job of bringing His reconciling love so that there might be true and lasting transformation. That sounds very much like shalom building to me. Where we serve we need to replace darkness and pain with light and joyful hope. Justice must replace injustice. To my way of thinking this seals the deal!

Christian Community Development seeks to fulfill this vision and it does not stop with rent assistance or patches for leaky roofs. Sheltering the family that is homeless tonight is appropriate, but the one who Himself did not have a place to lay His head expects us to go much farther. We must always keep central the reality that ill-housed or homeless persons have value; they are worth a great deal to God, to each other and to themselves. There is a systemic injustice behind that family's inability to maintain permanent housing; they have been wronged and a response that is confined to stopgap charity is not enough. Charity given can too quickly become injustice condoned. Permanent development arising from within the community will be justice ensured.

Community development done to build shalom must be transformational. Through God's grace it can transform the people, institutions, the systems and the buildings of a community. This is where it gets uncomfortable for many Christians today. It is impossible to build shalom communities with and for those who are the victims of injustice, the social least and the downtrodden, without the presence of those responsible for causing the injustice. All of us are created in God's image, all of have been reconciled and each of us given the ministry of reconciliation. That means all of us are transforming people.

At the outset of this article we considered some of the reasons for the decline of the city, race and class, not surprisingly being the chief factors. Building communities of shalom requires that we learn how to accept and rejoice in the rich variety that God has created in our communities. Understanding and growing from this blessing leads me to consider the age-old tradition of Christian hospitality that was actually modeled by Christ himself. In asking the outcast Samaritan woman for water (John 4:7), eating with tax collectors

and sinners (Luke 5:30), and identifying with strangers, the hungry, prisoners, and those in need of clothes (Matthew 25:37-39), Christ redefined the rules of social engagement once and for all.

The preservation of racial or economic distinctions is a perpetuation of an injustice and as such is blasphemy before our gracious God. The transforming hospitality that Jesus modeled is the same transforming hospitality that we can live today by the way we build our communities, operate our institutions and choose where to live. Like the Israelites who longed to return to Jerusalem, we long for the heavenly city. God has a plan and we will one day be there. But since "the word has become flesh and moved into our neighborhood," our eternal life has already begun.

G.K. Chesterton wrote, "We make our friends; we make our enemies; but God makes our next door neighbor." Hate and greed have fractured our communities and in many places we have lost the neighbor that God gave us. By respecting, encouraging, and growing one another and by building places of beauty I believe we can get our neighbor back. Only then shall all truly prosper. ❖

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Keywords: Affordable Housing, Suburbanization, Community Development, Hospitality, Public Housing, Shalom, Racial Discrimination, Strengths Perspective, Urban Sprawl

WHEN IT RAINS IN LAWNDALE: A POINT OF VIEW REFLECTION ON THE CONCEPT OF RELOCATION

Allison Pizzi

Relocation is one of the defining principles of Christian Community Development. Every "relocator" has a different story to tell, a unique set of circumstances guiding them to the neighborhood. Especially for the Christian social worker, the conscious decision to move into the community he or she serves can be a life-changing choice for the social worker and clients alike. "When it Rains in Lawndale" is one social worker's story of how her neighborhood is changing her.

FOR THE FIRST EIGHT DAYS OF 2001, I LIVED WITH NO RUNNING water. I was at the Olive Branch Mission (OBM) in Chicago working as an intern in their residential substance abuse treatment program for my first "real world" experience in the field of social work. OBM was kind enough to let me live on the 4th floor of the mission while serving the men of the treatment program who were living on the 3rd floor. At the time, I gave very little thought to how novel an idea this was. Then, the water went out in the building, and I found myself making frequent trips alongside the residents of the program to use the bathroom at McDonalds. When I saw clients in my office on day eight of the water situation, it was clear that none of us had benefited from a hot shower that morning. I remember several conversations with my new clients during those eight waterless days where rapport was built very quickly and naturally simply because there was an unspoken understanding that we were all in this together. While I could not have verbalized it at the time, this was my first lesson in the benefits of relocation.

Coincidentally or perhaps divinely orchestrated, the required reading for the OBM internship was a book entitled, *Real Hope in Chicago* by Wayne Gordon (1995). *Real Hope* is the true story of

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Christian Community Development success in one neighborhood on Chicago's west side, Lawndale. In his book, Gordon puts flesh on the 3 R's of the CCD movement (Relocation, Reconciliation, and Redistribution) and inspired even this young suburban-raised social work student. I learned many lessons while reading *Real Hope*; however, Relocation was (and still is) at the top of the list. Gordon started out in the Lawndale neighborhood as a teacher and football coach at Farragut High School. In his book he writes of his decision to live in Lawndale:

> Everyone told me I was crazy for moving to Lawndale, which was and still is almost exclusively African American. They said the people would not allow me to live there. Christian people advised me not to move there, as did non-Christian people. Black people said it, as well as white folks. The teachers at Farragut said it too. But in my heart I knew I was supposed to live there. In moving to North Lawndale, I became the only teacher at Farragut—of any race or hue —to reside in the community. And before long it began to feel like home (p. 53).

In part because of his story, and the story of the Lawndale community as a whole, I chose to worship at Gordon's church while I was living in Chicago at OBM. Lawndale Community Church (LCC) became my church home away from home, and I came to know the Lawndale story more personally. I think there was a part of me that read *Real Hope* and thought, "This is all a little too good to be true." I was wrong.

The people in Lawndale, including the leadership of the church and its affiliated ministries, *live* the principles of Relocation, Reconciliation, and Redistribution. The people at LCC love their neighborhood, believe in their ability to change the future, and commit to working and worshipping next to each other day in and day out. Even as a very naïve and sheltered 20-year-old, I felt something about this church and its philosophy resonate with me. I observed firsthand how Relocation makes the community your home, which goes a long way toward making your neighbors trust your commitment to them and your ability to empathize with them. Relocation is the necessary step that transforms your work from "short-term mission" to a lifetime commitment. As I processed this lesson, I finally made the connection to my experiences with the

residents at OBM when the water went out. Relocation, living side by side with the people you serve, means you are all in it together. Gordon puts it best in *Real Hope*: "When it rains in Lawndale, it's going to rain on you too" (Gordon, 1995, p. 57).

Fast forward almost two and a half years…In August of 2003, I graduated with my MSW and moved from Ohio to Chicago where I took a position with the Lawndale ministries as the HIV and Substance Abuse Program Supervisor at Lawndale Christian Health Center (LCHC). For my first 14 months at LCHC, I shared an apartment with a friend on the predominantly Caucasian upper-middle class north side of Chicago and commuted nearly an hour to Lawndale every day for work. Then, a new project associated with Lawndale Community Development Corporation announced an initiative to build 300 new single family homes in Lawndale through a contract with the City of Chicago. The homes were being built with two major goals: to rid the neighborhood of unwanted vacant lots and to make home ownership a reality for residents of Lawndale through a set of subsidies from the City. In the months that followed, I drove down South Avers Avenue every evening on my way back to the north side and examined the progress the construction team had made on my new home.

Today, I live in Lawndale, I work in Lawndale Christian Health Center, I sing in the choir at Lawndale Community Church, and I take a kickboxing class at Lawndale Christian Fitness Center. Quite simply, my whole life exists within four city blocks of my home. It is Memorial Day weekend 2006, exactly one year since I moved into my home in Lawndale. After a year as a Lawndale resident, I have experienced firsthand both the blessings and the challenges associated with Relocation. I can attest to the ways living in Lawndale has made me a better social worker to my patients, and I can also point to a few specific challenges I have faced that may be typical of the Relocation experience for other social workers as well. Please understand that I am not necessarily suggesting that Relocation is the right decision for *all* social workers; what I am suggesting is that the concept of Relocation is a worthwhile idea for all social workers, especially Christian social workers, to consider.

Allow me to share a few of my favorite blessings of relocation. My experiences have shown me that relocation affords the social worker opportunities at the micro, mezzo, and macro levels.

Micro

Just recently a client came into my office for a case management intake session. The intake process is fairly lengthy and highly personal. The client initially claimed to have no income or employment. Then, somewhere in the middle of the intake, the client asked me if I lived in the area. When he learned that I do live in Lawndale, his whole demeanor changed. Within minutes he said, "I guess I should tell you a little more about my situation. You see, you know what goes on in this neighborhood, right?" I nodded. He continued, "I hustle. I have some girls that work for me. I used to deal drugs too, but I got out of that. Anyway, I just wanted you to know. In case you see me around on the street, I'd rather you hear it from me." I thanked him for his honesty and said I felt honored that he felt comfortable enough with me to share this part of his life. I told him the truth always makes it easier for social workers to help the best we can. We completed the intake and he left. I sat in my office and thought to myself, "This is why I live in Lawndale." A social worker can only be as helpful as the client is honest, and this is just one story that shows a client will be most honest with a social worker who understands his reality.

Mezzo

Some of my fondest memories of my first year in Lawndale occurred on my front porch during the summer of 2005. Every evening last summer, I would join my neighbors outside as we watered our yards. These were times of great conversation, shared experiences as new homeowners, and opportunities to form the type of neighborly relationships that make a real difference in a community. We came to look forward to these times, and we often lingered on each others' porches long after the sprinklers had been put away. A few of my neighbors are new to the neighborhood like I am, while others have lived in Lawndale their whole lives. What an opportunity to learn from each other! Additionally, these evenings helped make us visible to others in the area who would pass by on their way to and from their own homes and apartments. I learned early on in my transition to the neighborhood that visibility and genuine approachability are key to building meaningful relationships with the families around me.

Macro

Relocation also awards me a unique opportunity to join with my community in the area of advocacy. Shortly after I moved to Lawndale, two separate issues led the Community Development Corporation to rally the residents of the neighborhood together to visit City Hall and enact change for our community. As a Lawndale homeowner, I eagerly joined the ranks of people spending afternoons at City Hall and the local alderman's office advocating for the closure of liquor stores in North Lawndale, and again when the City threatened to rescind its gift of the vacant lots for the continued building of our new homes. We won one of these battles and lost the other, but more importantly, those activities bonded our community together. As social workers, we know that advocacy is a part of our professional responsibility. Relocation allows social workers to extend that advocacy outside of the therapeutic patient relationship and into the macro level of community and policy, not as outside consultants but as invested fellow neighbors.

Challenges and Reflections

I applaud the Christian social work community for publishing articles like this on Relocation, and I applaud you for reading them and wrestling with these concepts for yourself. I can confidently say that relocating to Lawndale was the right decision for me. I have been blessed personally and professionally by my community, and I sincerely hope the patients with whom I interact have benefited as well. However, I would be remiss if I did not also briefly address the challenges and obstacles that come with the choice of Relocation. Your challenges may be different than mine, but there will be challenges. As I reflect on my own experiences in the last year, two such challenges come to mind.

Because Lawndale is a predominantly African American neighborhood, I face a racial and socioeconomic barrier. The Lawndale community, like many neighborhoods nationwide, is in the midst of redevelopment and changing demographics that lead many longtime residents to be concerned about gentrification. Therefore, when I moved into the area, I heard more than my fair share of skeptical comments and assumptions about another white face coming to change the neighborhood. Especially as a social worker keenly aware of the patterns of gentrification in our country, I recognize that these concerns are warranted and well-founded. Over

time, one relationship and one conversation at a time, I am able to explain why I moved to Lawndale. I am able to tell my neighbors I work here and they see me in church. Attitudes begin to change. Nevertheless, because gentrification is a hot topic, those of us who choose Relocation in communities like Lawndale need to constantly bear in mind this dynamic and ensure that our actions reflect our commitment. Opinions and perceptions change slowly, but they *will* change if we have pure and genuine motives.

The second challenge of relocation for me has been in building healthy professional boundaries. As you can probably imagine from the stories I have shared, Relocation is for the social worker a unique decision when put in the context of our Code of Ethics. In preparing to write this article I read over the Code of Ethics once again and was struck by the gray areas created by Relocation and the resulting immersion in the community. How do I address the likelihood of "dual relationships" (NASW, 1999, p. 9) when a client may also be a member of my church or my next door neighbor? How do I ensure my client's "confidentiality" (NASW, 1999, p. 10) when so many people know my position at the clinic and see us together on the street? Just last week one of the clients I case manage brought in a copy of her new apartment lease so I could help her apply for a rental assistance program for HIV-positive families; the address was four doors down from my home. Needless to say, these challenges are a daily reality for me.

I have not yet mastered the art of relocation as a Christian social worker. The questions posed are my challenges. There are no easy answers. I take each day as it comes, remaining committed to the concept of Relocation and believing wholeheartedly in the restorative value it provides to communities. When it rains in Lawndale, we all get wet together...and I believe that is the essence of social work and Christianity. ❖

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Keywords: Relocation, Christian Community Development, Chicago

Starting the Conversation: What Christians in Social Work Should Know and How They Should Respond to Housing Mobility Programs

Mackenzi Huyser and Edith Robinson-Davis

This article takes a current policy issue, the development of housing mobility programs, and introduces some of the successes and failures of these programs. From this introduction the article raises questions about how Christians in social work should respond to this current policy issue. This is followed by a reflection from a Christian perspective and specifically the perspective of a Christian Community Development practitioner about how Christians in social work should approach the concepts of stewardship and building community. The article closes with additional questions for Christians in social work to consider and to research in partnership with Christian Community Development practitioners.

Introduction

CHRISTIANS IN SOCIAL WORK HAVE A VESTED INTEREST IN EVALUATING policies and programs to determine the benefits and risks to the clients with whom they work. In addition, Christians in social work are committed to serving the broader society by "promoting the general welfare of society, from local to global levels, and the development of people, their communities, and their environments" (NASW, 1999, p. 26). They are guided by their professional commitments in addition to their faith commitments. This article attempts to draw upon the faith commitments of Christians in social work by suggesting a biblical response to the concept of stewardship and also by suggesting ways they can work with others to build community. The article provides specific examples from the work of Christian Community Development organizations across the United States and analyzes housing mobility programs from the

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perspective of a Christian Community Development practitioner. It is our hope that this article will help Christians in social work and Christian Community Developers better understand, appreciate, and respect the work of one another. We also hope that through this mutual understanding and respect Christians in social work and Christian Community Developers will engage in discussions about how to analyze and approach policies and programs such as housing mobility programs in an effort to promote social justice.

Federal Housing Policy and Housing Mobility Programs

History of Federal Housing Policy in the United States

In 1937, the United States Housing Act was passed, the United States Housing Authority was created, and public housing began. Since that time, numerous pieces of legislation have been passed which have impacted the funding and structure of public housing. This legislation has included the Housing Act of 1949 which provided federal funds to assist with the redevelopment of slums; the Department of Housing and Urban Development Act of 1965 which created the Department of Housing and Urban Development (HUD); the Civil Rights Act of 1968 which called for "fair housing"; the Housing and Urban Development Act of 1974 which established Section 8 as a housing program; the Housing and Community Development Act of 1987 which made the housing voucher program a permanent program; and the Housing and Community Development Act of 1992 which authorized the Moving to Opportunity for Fair Housing (MTO) program (United States Department of Housing and Urban Development, 2006a). These pieces of legislation, among others, have revised and re-created public housing policy with the hopes of "fixing" the problems of public housing. Closely tied to the issues of public housing are the deeper issues of poverty and race.

These policy changes and approaches to solving the problems of public housing have also changed as political ideologies have changed. In the 1950s urban renewal became a policy focus. According to Halpern (1995, p. 65),

> In ideal terms [urban renewal] meant reinvesting in programs and services that improve the quality of neighborhood life…but to those who actually had the

> political power and economic influence to define and implement it, urban renewal meant reviving downtown areas as centers for the rapidly expanding white collar professions, the development of luxury housing, slum clearance at the edge of the downtown area, and construction of public housing in minority ghettos.

In Chicago, the placement of public housing in minority ghettos "helped keep the black ghetto population from spilling into white neighborhoods" (Polikoff, 2006, p. 29).

Since the 1970s a philosophical shift has occurred in housing policy resulting in an increased number of "tenant-based vouchers and certificates" and fewer "unit-based programs" (Pendall, 2000, p. 881). This shift in policy came at the same time as "new federalism" and a renewed commitment to focus on the redevelopment of urban areas through urban renewal (Kleniewski, 2006). Federal housing policy now focuses on two strategies, "dispersing tenants throughout a metropolitan area by means of Section 8 vouchers" (now called the Housing Choice Voucher Program) and "creating mixed-income developments out of places that formerly housed only the very poor, often through the demolition and revitalization of the most distressed developments" (Popkin, Buron, Levy, & Cunningham, 2000, p. 913). Research on federal housing policy also focused on outcomes associated with families moving out of high-poverty areas (Basolo & Nguyen, 2005).

Housing Mobility Programs

Housing mobility programs began in the early 1970s, as a result of the *Gautreaux vs. Chicago Housing Authority and HUD* lawsuit. Gautreaux (1969) found evidence of discrimination within the location of public housing units and that practice, as a result of the lawsuit, should, "increase opportunity and enhance quality of life for public housing tenants" (Popkin, et al., 2000, p. 911). This decision resulted in the provision of vouchers for public housing residents to move to alternative neighborhood locations. In other research poverty concentration has often been linked to negative behaviors and limited opportunity, and policy practice was often criticized for "contributing to the problems (poor blacks) experienced" (Basolo & Nguyen, 2005, p. 317). As a result of this case, this research, and a changing political environment, mobility programs

began (Cunningham & Sawyer, 2005; Basolo & Nguyen, 2005).

At the same time, urban disinvestment through such factors as white flight and the growth of suburbs resulted in decreased opportunities for residents in urban neighborhoods. Rosenbaum and Harris (2001) state "extremely disadvantaged areas offer their residents far fewer opportunities for social and economic mobility than more affluent areas and thus can adversely affect residents' life chances" (p. 321). Wilson (1987) affirms this statement by describing what he terms as an "underclass culture" where families living in poverty have been isolated from society. A number of researchers describe this "culture of poverty" with explanations and solutions ranging from Murray's (1984) conservative view that "welfare children should be indoctrinated with middle class values" (p. 220) to Wilson's (1987) more liberal view that structural barriers and systems often exacerbate the issues of poverty.

A link does exist, however, which connects increased opportunities for people of color and increased social capital opportunities for families when they move to low-poverty areas (Basolo & Nguyen, 2005). According to Cunningham and Sawyer (2005), "there is a growing body of evidence that moving to low-poverty neighborhoods can produce positive outcomes for low-income families" (p. 2). This statement is backed up by other researchers who report similar findings for families and benefits from employment, education, and fewer negative outcomes from studies on mobility (Ellen & Turner, 1997; Kaufmann & Rosenbaum, 1992; Popkin, Rosenbaum, & Meaden, 1993; Rubinowitz & Rosenbaum, 2000; Wilson, 1987). According to Popkin, et al. (2000), "policy makers and scholars generally assume that deconcentrating poor households through mixed-income and dispersal approaches will create a range of positive outcomes" (p. 927). Specifically, for dispersal programs, it is believed that "families will experience improved job and educational opportunities when they move to middle-income neighborhoods" and "employed persons will provide role models for children and unemployed residents" (p. 927).

Case Example: Chicago Housing Authority's (CHA) Mobility Programs

Because the city of Chicago has such a long history with issues of public housing, it is particularly well-suited for analysis with regard to mobility programs. The Chicago Housing Authority

(CHA) allows residents the opportunity to move to new neighborhoods through their Housing Choice Voucher Program, Moving to Opportunity (MTO) demonstration program, and Housing Opportunity Program (HOP). These three programs are managed by CHAC, Inc., a private company under contract with the Chicago Housing Authority (CHAC, 2006).

Housing Choice Voucher Program

The Housing Choice Voucher Program, formerly known as Section 8 housing, provides private-market rentals units to program participants. This program also subsidizes the cost of rent by requiring the participants to pay 30 to 40 percent of their monthly income toward rental expenses (Cunningham & Sawyer, 2005). Program participants may use their housing voucher in a number of neighborhood locations.

Moving to Opportunity (MTO) Demonstration Program

The Moving to Opportunity (MTO) Program, implemented in 1994 in five U.S. cities, granted low-income families living in high-poverty areas vouchers to move to alternative locations (Rosenbaum & Harris, 2001). The intent of this program is to "allow the recipient to choose moderately priced private housing in neighborhoods that can offer ample educational, employment, and social opportunities" (United States Department of Housing and Urban Development, 2006b).

Housing Opportunity Program (HOP)

The overarching goal of Chicago's HOP is "to help families move to 'opportunity neighborhoods,' where less than 24% of residents live below the poverty line" (Cunningham & Sawyer, 2005, p. 2). The HOP provides vouchers to more than 10,000 families in Chicago, which according to Cunningham & Sawyer (2005) "makes it one of the largest voluntary mobility programs in the country" (p. 3).

The MTO and HOP programs, as shown above, intentionally assist families in moving to low-poverty areas. Little research shows, however, what happens to families that do not move to opportunity neighborhoods. Although very forward in their thinking about the development of mixed-income communities (Chicago Housing Authority, 2006), because of the limited scope of

these specific mobility programs, the potential still exists for many families to be left to find housing in the private market without the support to move or live in opportunity neighborhoods.

Perspectives on Housing Mobility

Although on the surface "deconcentration" of poverty and opportunity programs such as mobility programs provides the financial assistance for a family to move to a neighborhood with increased opportunities, this movement may not always occur. More specifically, assignment of program status, loss of support systems within the community, racial discrimination in the private market, and lack of movement to low-poverty areas all raise questions about the success of mobility programs.

Evidence shows that while the Gautreaux program focuses on deconcentration, families with the lowest incomes receiving public housing assistance have been moved to Section 8 rather than back into mixed-income communities that replaced public housing. "The net effect of these policies (Quality Housing and Work Responsibility Act of 1998) will be to shift many of the poorest tenants from public housing into the private market" (Popkin, et al., 2000, p. 917). A recent study of Chicago's CHA residents who had moved to Section 8 found this group "had a different set of needs and concerns than other Section 8 participants and faced serious challenges in using Section 8 assistance" (Popkin, et al., 2000, p. 925). Some of these challenges included, "lack of knowledge about the private housing market; lack of experience and skills working with private market landlords; and lack of knowledge about utility bills and security deposits" (Popkin, et al., 2000, p. 925). In addition to these challenges residents face, there is no guarantee that movement to opportunity neighborhoods took place.

Other research studies suggest "deconcentration" of neighborhoods may result in families losing social support from their neighbors (Kleniewski, 2006) or separation from one's cultural practices within a neighborhood (Basolo & Nguyen, 2005). In a study done by Briggs (1997), a number of residents who had moved as a result of mobility programs "returned regularly (to their previous neighborhood) to attend church or socialize" (cited in Popkin, et al., 2000, p. 931). Curley (2005) shows, however, a number of contradictions in the concept of social support and social networks and cites research which questions whether positive social relationships actually exist

and what impact they have on residents of high-poverty areas.

Rosenbaum and Harris (2001) report that families eligible for mobility programs may still not have access to opportunity neighborhoods because of racial discrimination within the housing market (p. 322). Private market landlords who will accept residents receiving housing vouchers may also be clustered in neighborhoods where housing vouchers are more readily accepted (Popkin, et al., 2000). Evidence also shows that residents living in some of these neighborhoods are not as receptive to neighbors receiving housing vouchers. As one study shows (Popkin, et al., 2000), "residents are complaining about the influx of CHA residents into their communities and fearing an increase in crime and disorder" (p. 926). Turner, Popkin, and Cunningham (2000) also found evidence that when Section 8 housing is clustered, neighborhood decline can occur. On a more positive note, however, some research does show that support services such as housing counseling and landlord outreach (Goering, Stebbins, & Siewert, 1995 and Turner, 1998 cited in Rosenbaum & Harris, 2001) can assist residents who have experienced racial discrimination.

In addition, families eligible for mobility programs may not choose to live in a low-poverty area (Pendall, 2000), therefore not reaping the associated benefits from previous studies. This choice may be based on financial reasons. Research conducted by Basolo and Nguyen (2005) showed "voucher holders gravitate toward units that have relatively lower rents and tend to be in less desirable neighborhoods; these neighborhoods also tend to have more minorities" (p. 320). If families self-select neighborhoods which are similar to those neighborhoods from which they moved based on personal, cultural, economic, or systemic reasons, the problem of concentrated poverty will continue to exist, just in another neighborhood.

What response should Christians in social work have toward housing policy and housing mobility programs? What models are available to analyze and build upon? The following section is a response from Rev. Edith Robinson-Davis, Christian Community Development Association (CCDA) Board Member, about what stewardship means from a biblical perspective and what role Christians in social work can play to strengthen our communities.

Our Biblical Call to Create Safe Dwelling Places

Many issues undergird housing policies and must be addressed if we truly want to seek biblical principles of social justice in housing policy and practice. These issues are complex, diverse, and range from racist attitudes, unfair housing practices, urban renewal, white flight, class, and to the people themselves, who are affected the most. This reflection will argue based on biblical principles that homeownership and a safe dwelling place is a kingdom and stewardship issue.

Stewardship acknowledges that everything belongs to God. Homeownership gives people responsibility and accountability to govern God's affairs, which includes them. Psalm 24:1 says, "The earth is the Lord's and the fullness thereof" (King James Version). God gave humans this great responsibility when He gave them dominion over the earth as caretakers and stewards. God understood that humans, without Him, were capable of destroying themselves. He knew stewardship promoted care, justice, and loving your neighbors as they love you. It can be said that homeownership cultivates security, hope, and good mental health. Public housing policies can only work to the extent that they promote and encourage ownership and stewardship. Because of this I believe Christians in social work are called to a unique role in the restructuring and rebuilding of communities of people who can become successful leaders in their own neighborhoods.

Isaiah 32:18 says, "My people shall dwell in a peaceable habitation, in safe dwellings and in quiet resting-places" (Amplified Bible). Peaceable habitations, safe dwellings, and quiet resting-places have often eluded urban areas. America's cities are too often full of insecure, mistrusting, and angry residents as well as crime and drug infested neighborhoods and corrupt leadership. And only true justice brings a righteousness of quietness and confident trust. Proverbs 11:11 says, "Through the blessing of the upright a city is exalted, but by the mouth of the wicked it is destroyed" (Amplified Bible).

Principles for Social Justice in Public Housing

What role should Christians in social work play in restructuring and rebuilding a community of people? How should Christians in social work address governmental policies on housing and hous-

ing mobility programs to promote social justice for the individuals they serve? I believe several principles, if practiced, can help usher social justice into public housing policy and practice.

1. Sensitivity and Appreciation of Historical Context

A sensitivity and appreciation of the history of the people being served is vital and necessary. The lack of sensitivity and appreciation of the history of a people can result in assumptions and prejudices. A glimpse of early African history provides an important perspective for Christians in social work to consider. The African mindset was that the people could not own, but rather only be stewards of the land. This mindset was not understood or respected by the Europeans who invaded the African continent. Instead, the New World immigrant mindset, shown through the laws established in early America, was one which focused on the right, privilege, and authority of people to acquire land. Ownership barriers started with economics, which developed greed and racism. After the first ten years in the New World, color became the badge of servitude (Bennett, 1969). Examples like this from America's history shed light on the importance of understanding and appreciating the people often affected most by public housing policy and practice – African Americans, Hispanics and Native Americans.

For this nation, it has been predominantly African Americans who came out of the bondage of slavery. The Great Migration of ex-slaves from the South into the urban areas, often of the North, brought not only more people, but also their unresolved issues, which created new problems, including slum conditions (Blackwell, 1985). In 1937, the creation of public housing policy and practice attempted to correct the housing problems of people who were poor and did not have the means to purchase and/or maintain a house. Looking at other immigrant American ethnic groups such as Italians, Chinese, Jewish, and Irish who were able to purchase homes, build businesses, and develop communities in American cities shows that although many other immigrants were poor, they were able to acquire houses and land. I believe that homeownership has made a difference in class upward mobility, economics, and the educational and social/psychological status of these immigrant groups. This, however, has not been true for other immigrant groups, particularly African-Americans.

Moving to Opportunity (MTO) and Housing Opportunity

Programs (HOP) assist residents in moving to the private housing market, but will this allow them to purchase and establish permanent housing? Furthermore, does this create a potential leadership vacuum in the community that the residents left? Christians in social work must consider these questions in a historical context traced back to our country's beginnings.

2. Belief in the People Served

Christians in social work should believe in the people they are serving. Do they really believe that the individual has abilities, talents, and gifts and can make a contribution to society? Proverbs 13:23 says "much food is in the tilled land of the poor, but there are those who are destroyed because of injustice" (Amplified Bible). As introduced in the previous section, many times people who are disadvantaged experience preconceived thoughts, judgmental attitudes, and negative ideas communicated nonverbally through the actions and behavior of well intentioned people. Intentionally believing in the abilities, talents, and gifts of the people they are working with gives the people strength to believe in themselves. This may result in families obtaining a home and reaching other dreams. People who own houses have inner security to make roots and grow emotionally as well as financially. People who never purchase or acquire property wander from apartment to apartment, often forming ghettos. Minority ghettos were created from insecure people aided by insensitive and greedy landowners who left during the "white flight" movement without keeping their properties in good condition. Ghettos are far from the "fruitful fields" that the Bible speaks that nations should have. Even when the Civil Rights Act of 1968 was passed calling for "fair housing," it still did not produce equal housing opportunities. Our city governments and absent landlords still did not take Martin Luther King, Jr.'s words, "Injustice anywhere is a threat to justice everywhere," seriously. Even though Section 8 and other housing programs give opportunities for the people to begin living above the poverty line and focus on a future through educational programs and schooling, the approach to fixing the problem of public housing must include creative ways to address the deeper issues of poverty and race. Only then will American cities reach the "fruitful fields" and see the effect of righteousness, which is peace internally and externally, that the prophet Isaiah speaks of in Chapter 32.

3. Speaking Out

Christians in social work need to speak out as one voice of hope for people in distress and for God. The role of the social worker does not end by connecting with other "Good Samaritans" in the community. Too often the role of social workers has stopped with making a referral. Christians in social work must move beyond referrals to address the root of the problem and speak out against injustice. Proverbs 31:8-9 says "Open your mouth for the dumb [those unable to speak for themselves], for the rights of all who are left desolate and defenseless. Open your mouth, judge righteously, and administer justice for the poor and needy" (Amplified Bible). Christians in social work must commit to being involved at the policymaking level and by being present at the decision making table. Since the creation of public housing, social workers have had access into the poor neighborhoods of America. While many have done well, many others have done poorly because they have failed to go beyond providing services to also advocate for people living in public housing. This lack of advocacy by social workers contributed to the passing of punitive policies by public administrators and public policy makers where children were taken from their parents and fathers were forced to leave their wives and children just to get a monthly check.

It is important that Christians in social work acknowledge that poverty often breeds hatred. Hatred breeds fear, prejudice, and discrimination. "The poor is hated even by his own neighbor, but the rich has many friends" (Proverbs 14:20, Amplified Bible). But God did not stop there. He provided a solution. Proverbs 14:21 is an antidote to fear, hatred, prejudice and discrimination. "He who despises his neighbor sins [against God, his fellowman, and himself], but happy (blessed and fortunate) is he who is kind and merciful to the poor" (Amplified Bible). This nation has to understand that to oppress the poor reproaches, mocks, and insults its Maker (Proverbs 14:31, Amplified Bible). These biblical passages show the Christian in social work their responsibility to God and the poor as a voice of hope. Christians in social work have an opportunity to inform residents that MTO and HOP programs could be a means to achieving permanent housing, but permanent change will not occur if the individual become satisfied with a quick-fix. The change has to come in recognizing that this is a class society and as long as the poor do not have a voice, it is difficult to change

society for the good of all individuals. This is where the voice of Christians in social work needs to be heard for the poor—but not without input from the poor. Hooks (2000) said it best, "We live in a society where the poor have no public voice. No wonder it has taken so long for many citizens to recognize class—to become class conscious" (pg. 5).

4. People Partnership for Empowerment

Christians in social work need to empower individuals for stewardship and fostering social justice. Partnering with the people they serve plays a vital role in carrying out policies with justice. The people with the problem best know how to deal with the problem, yet barriers such as the "culture of poverty" mindset hinder their ability to do so. Christians in social work can accomplish more by learning from the people, starting with what they know and have, and building with them, not for them. "An individual brings with him/her the hidden rules of the class in which he/she was raised. Even though the income of the individual may raise significantly, many of the patterns of thought, social interaction, cognitive strategies, etc., remain with the individual" (Payne, 2003, p. 11). Every class of people has hidden rules and individuals of a certain class often naturally operate within those rules. For example, schools and businesses operate from middle-class norms and use the hidden rules of the middle class. Often these rules are not taught in school; therefore people grow up continuing to follow the rules of the class in which they were raised. To move from one class to another, an individual must learn the rules. These rules are taught by relationships and education (Payne, 2003). For empowerment to occur, people must have the necessary resources (financial, emotional, mental, spiritual, relational, physical) and positive support systems. Housing is just one resource. That is why, as previously mentioned, even though individuals may move into better housing, they often return to their previous neighborhoods for the necessary supports. MTO and HOP programs are only bandages if they do not provide the necessary resources to help people enter into the mainstream of American society. Christians in social work have to address the fact that poverty is not only an economic issue, but also a security and affirmation of dignity issue.

5. Creative Models and Policy Change

Christians in social work need to join forces with Christian Community Development (CCD) practitioners to improve housing policies while changing lives and neighborhoods. Creative models like those developed by the Christian Community Development Association (CCDA) and Habitat for Humanity work to empower individuals as they acquire better housing. This model carries with it the community and family concept of stewardship and affirmation of dignity because Christian Community Developers understand that dignity is inherent and ownership undergirds affirmation of dignity. One cannot give another dignity. God created all humankind as the apex of His creation with dignity. Christian Community Developers also promote stewardship through their programs. "Sweat equity" is a part of this ministry's strategies. Housing policies in the past have carried with them a hidden rule that people have to prove their worth and right to receive housing. This is one of the first barriers CCD practitioners seek to eliminate. Instead of keeping and promoting this millstone around an individual's neck, Christian Community Development practitioners promote indigenous leadership development. A person's abilities, talents, and gifts, which often remain hidden because of individual or class differences, can begin to emerge so she or he can spend their time, efforts, and energies focused on stewardship of what they have and begin the process of acquiring what they need. Proverbs 13 says, "abundant food is in the fallow ground of the poor but it is swept away by injustice" (New American Standard). Models of excellent community housing developments are evident in ministries like Lawndale Housing Development in Chicago, Bethel New Life in Chicago, and the John Perkins Foundation in Jackson, Mississippi. Christian Community Development practitioners across this nation not only rebuild the people, but empower the people to build their own houses with sweat equity. People maintain and keep what they own because what people own is a reflection of who they are.

Dr. John Perkins, leader in the Christian Community Development Movement, said indigenous leadership development is simply helping those in the community solve their own problems. I believe MTO and HOP programs want participants to pull themselves up on their own without considering the many factors associated with poverty and discrimination. These programs could give participants a false sense of hope because they overlook these outside

factors. "Race and gender can be used as screens to deflect attention away from the harsh realties that class politics expose. It is impossible to talk meaningfully about ending racism without talking about class" (Hooks, 2000, pg. 7). The CCD concept of indigenous leadership embodies the concept of being in the community and working with the people, taking on the same challenges that people face on a day-to-day basis. Empowerment carries with it freedom and responsibility—responsibility to and for one's neighbor. It does appear that MTO and HOP programs empower individuals and create a step forward for individuals to become empowered because they appear to give opportunity for better education, employment and social interaction. MTO and HOP programs do not, however, ensure against "white flight" or "mass migration," leaving no hope for the people left behind and/or trapped. As white flight and mass migration occur, "war zone neighborhoods" are created often affecting the children and the elders the most and leaving teenagers to become providers and caretakers (drug pushers and pimps). When we look critically at MTO and HOP programs we must question if they actually created opportunity for these negative activities to continue and have failed to look at the deeper issues as stated above. The CCD model believes and practices with the mindset that everyone has potential and leadership ability. Christians in social work should consider this model for developing leaders within the neighborhood, because these leaders can produce hope for those who have lost hope.

6. *Means and Ends*

Christians in social work need to look at public housing policies as a means to an end. This is to say that although we have creative models from which to work, sustaining change must take place at the policy level. MTO and HOP policies have to be examined in this light and presented to individuals with this perspective in mind. Policies can have several effects depending on the interpreter. The federal, state, and local government and the persons who apply the policies need to be consistent in practice. Generational and situational poverty are different and need to be understood and responded to differently. Generational poverty can only be broken through prayer, education, and relationships. People have to be taught to navigate the hidden rules of class structures in order to gain upward mobility. Payne writes, "To move from poverty to

middle class or middle class to wealth, an individual must give up (certain) relationships for achievement (at least for some period of time) and people leave poverty for four reasons: It's too painful to stay, a vision or goal, a key relationship, or a special talent or skill" (Payne, 2003, p. 11). Moving out of poverty does not mean one has to move from the neighborhood. MTO and HOP programs need to give individuals opportunity for development in the neighborhoods in which people already live. This is where Christians in social work, CCD practitioners and other "Good Samaritans" can unite their voices for policy changes that can and will promote social justice.

Christian Community Development helps to create ways in which the indigenous people become leaders of reform first in themselves and then in the conditions that confront them on a daily basis in their neighborhood. Christians in social work, along with others, need to assure what Isaiah 10:1-2 says does not continue: "Woe to those who enact evil statues, And to those who constantly record unjust decisions, So as to deprive the needy of justice, And rob the poor of My people of their rights, In order that widows may be their spoil, And that they may plunder the orphans" (NAS Bible).

7. Positive Relational Growth in the Context of Community

Christians in social work must promote positive relational growth in the context of community. Healthy relationships promote safe housing. God created humankind to grow, develop, and be fruitful in relationships because He is a relational God. The spiritual must work with the social, emotional, and economic to bring about empowerment and liberation. After fifteen years as a Christian community developer, I found that children's hearts are with their parents and parent's hearts are with their children no matter what the environmental or social conditions may be. To revitalize the urban areas of our nations, public housing must work with the minds, hearts, and social conditions of its people. Faith-based initiatives are not by accident at the forefront of American society. Moving people from limited opportunity neighborhoods into neighborhoods where opportunity exists without the necessary resources and relational supports will produce the same results as the programs of yesteryear. Christians in social work must view MTO and HOP programs with positive relational growth in the context of community in mind.

Christians in social work have and will continue to play an important role in American society. How they practice social work in this role will continue to affect public housing policies and the people who live in public housing. Christians in social work must be intentional about "living out community" and considering the biblical call to care for the poor and live out justice. Isaiah 58:7 calls us to "bring the homeless poor into your own houses" (Amplified Bible). Consider the housing you desire to live in and work to make it possible for others to acquire the same conditions. Social workers can and must affect housing policies at the government, state, city, and community levels. They must understand and see they are one strategic voice of hope for God and be in community with God and the people He loves most. We must "live out community" in our hearts and minds as well as in our location. Job 29:7-17 and 32:21-22 give a true response to Christians regardless of occupation but particularly those in leadership roles and authority.

> When I went out to the gate of the city, when I prepared my seat in the street [the broad place for the council at the city's gate] (in board rooms and public policy meetings)…I delivered the poor who cried, the fatherless and him who had none to help him. The blessing of him who was about to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me or clothed itself with me; my justice was like a robe and a turban or a diadem or a crown! I was eyes to the blind, and I was feet to the lame. I was a father to the poor and needy; the cause of him I did not know I searched out. I was not influenced by respect for any man's person and show partiality… (Amplified Bible).

Jesus came to the world for His people in the world. The challenge and call of Christians in social work must be to walk within his or her calling with truth and integrity. Christians in social work must influence the neighborhoods they serve and help develop people in those neighborhoods to reach their full potential. These principles, when practiced, will allow Christians in social work to respond with and experience true social justice.

Conclusion

We hope this article has provided the reader with new information about housing policy and housing mobility programs. We also hope that readers have been challenged to think about stewardship from a biblical perspective and what role Christians in social work can play. Additional questions that Christians in social work and Christian Community Development practitioners should discuss together might include: Are mobility programs, moving people away from limited opportunity neighborhoods into neighborhoods where opportunity exists, the most effective way to solve the problems of poverty and racial segregation and build community? What might Christians critique in this basic philosophy underpinning federal housing programs? And what response should Christians in social work who are intentional about "living out community" have to this mobility approach? We look forward to opportunities to continue our own conversation and hope that all Christians, no matter their vocational calling, will find opportunity to discuss these questions as well. ❖

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Keywords: Christian Community Development, Housing Mobility Programs, Federal Housing Policy, Chicago.

REVIEWS

Dry Bones Rattling: Community Building to Revitalize American Democracy

Warren, M. R. (2001). Princeton, NJ: Princeton University Press.

MUCH HAS BEEN MADE OF THE DECLINE OF DEMOCRACY IN America, with naysayers pointing to declining voter turnout and influential books such as Robert Putnam's *Bowling Alone.* Well, Americans may vote less and may not bowl together, but, according to Mark Warren, many Americans are active in local organizations that matter. Warren's book, *Dry Bones Rattling,* adds to an enormously rapid growth in literature examining and documenting the revival of what is often called "civil society." The title is a reference to the vision in Ezekiel in which a valley of bones comes to life. As Warren explains, "in the 25 years since Ernesto Cortes, Jr. founded COPS [Communities Organized for Public Service] in San Antonio, the Texas IAF [Industrial Areas Foundation, the network of community organizers founded by Saul Alinsky in the 1940s] has been rattling bones across the state to find a way to fulfill Ezekiel's prophecy, that is, to rebuild some of our most devastated communities" (p. 4).

The unique contribution of Warren's book is his examination of how the IAF community organizing in Texas went beyond Alinsky's tactics to include and tap the resources of religious and faith groups in cities and communities across Texas. Indeed, one of Warren's main points is to demonstrate that the IAF's success was due to its ability to engage religious communities and congregations, not just through their (mostly male) leaders, but by reaching deeper into these communities and developing leaders especially from among the women congregants. In *Dry Bones Rattling*, Warren provides an engaging description and analysis of the IAF's organizing successes and challenges.

Mark Warren spent several years observing and documenting the community organizing efforts of the IAF and its associated groups in San Antonio, Dallas, Fort Worth, and Houston. In addition, he also interviewed hundreds of community leaders and examined documents and records to tell the story of the IAF's successes in Texas from the 1970s through the 1990s. Warren identifies

several key components that he argues sets the Texas IAF apart from other community organizing.

First, he shows how the IAF was able not only to organize successfully at the local level in various cities, but was also able to build a state-wide organization that made its voice heard in state politics. For example, the IAF pioneered a job training program called QUEST which successfully acquired both local and state funding for its programs.

Second, Warren spends considerable time discussing the challenges the IAF faced in building collaborations across racial and cultural lines. Warren makes the case that the faith-based—and specifically Christian—component was the key factor in getting beyond racial and cultural barriers, both by developing common goals grounded in shared beliefs, but also by making space for cultural differences between the two main participating groups: Mexican-American Catholics, and African American Protestants. Finally, Warren shows how the involvement of congregations was critical to the ability of the IAF to develop lay leadership—especially of women—and thus foster greater participation in what he calls consensual democracy.

Although Warren's description and analysis is clearly supportive of the critical role of faith groups (mostly Christian), what he describes as a "theology of organizing" seems more sociological than theological. For readers wanting greater theological and biblical substance to buttress the arguments for the benefits of including faith in organizing, one good source would be Mark Gornik's *To Live in Peace: Biblical Faith and the Changing Inner City* (2002). Another legitimate concern is whether the emphasis on Christian congregations is unnecessarily exclusive of other faiths. Warren is very much aware of this potential critique and discusses the limitations of the Texas IAF organizing, while also showing that the IAF itself is aware of these challenges and has made recent efforts to include other congregations, most notably Jewish. Christians in social work may be tempted to conclude that *Dry Bones Rattling* demonstrates the superiority of Christian organizing over "secular" organizing; however, Warren avoids any hint of a triumphalist perspective. *Dry Bones Rattling* is a well-written, comprehensive, and hopeful contribution to the literature on faith-based community organizing, and should be consulted for anyone interested or involved in community organizing, whether Christian or not. ❖

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A Heart for the City: Effective Ministries to the Urban Community

Fuder, J. (Ed.). (1999). Chicago: Moody Press.

Editor John Fuder begins this book, a collection of stories by urban ministry leaders from Chicago, by asserting his purpose to encourage and strengthen those in urban ministry. He succeeds through the inspirational accounts of various methods, organizations, and populations that urban ministries touch.

The book is divided into seven parts, each containing topical chapters followed by reflection questions. Part one begins with an overview of Chicago history and Moody Bible Institute's place in it. Most of the contributing authors are connected to Moody, as alumni or through work in various Chicago organizations and neighborhoods. Fuder claims there is an "opportunity to reach the world's nations here in Chicago" (p. 38), and he uses the stories in the book to establish a foundation for urban work in the city's rich cultural landscape.

Biblical and philosophical foundations are the theme for part two. Stowell comments on the call to compassion for "the least of these" (p. 47) which highlights the main argument for Christians' involvement—both individual and corporate—in urban ministry. This idea is taken further in the following chapters by the arguments for wholistic ministry and honest racial reconciliation in urban work. In addition, Gordon does a good job of outlining the philosophy of urban ministry including one of the book's interwoven themes—the need for relocation to the urban neighborhood as a part of effective urban ministry.

Fuder begins part three on education and training with an overview of his work in Los Angeles and Chicago. In the distinct chapters that follow, Smith presents the needs and ways to prepare college students for urban work, Perry outlines the historical differences in training for African American and white ministers, and Ford makes a case for the importance of dialogical preaching in the African American church.

Part four on local church models begins to dive into short descriptions of the work of various Chicago groups that Fuder views as innovative and effective. Five church models are presented, each with a distinctive method—ways to expand multicultural churches, involvement in the arts, church growth through a model of decentralization, jail / prison ministry, and effective urban evangelism. The reader may be overwhelmed by the competing options for urban ministry and each author's assertion that their method works. What emerges throughout this book's discussion on urban work is the idea that each city neighborhood presents different challenges and needs; thus a plethora of programs, organizations, and people must work in response to those needs.

The discussion of unique ethnic communities in part five also supports this idea, showing different techniques needed to fill the needs of individual ethnic communities. The idea of relocation is again reflected in the word of Castellanos who presents the importance of living in the neighborhood of the Latino population with which he works. I appreciated the inclusion of ethnic communities not always mentioned in traditional evangelical material when Rydelnik presents a call to break down barriers to evangelizing Jewish people and asks the church to build knowledge on this subject, as does Boulos in his plea to "bridge the gap to Islam" (p. 295).

After looking at ethnic communities in detail, the book shifts its attention to disenfranchised subcultures in part six. These chapters contain significant material on ministering to the homeless population, the refugee community, the homosexual community, and those living in public housing. Throughout these chapters, the focus is often placed on the importance of personalization and relationship building as the core of urban ministry.

Like the rest of the book, part seven on children and youth is a balance between the practical and inspirational. Chapter 25 by Dillon, for example, discusses both the "process of urban youth ministry" (p. 414) and "the importance of the love factor" (p. 411)

in relationship building with youth. Again in this section, the authors bring diverse perspectives from a variety of settings—a Christian preparatory school, gang ministry, and working with single teenage mothers.

Perhaps the final chapter by Knight on using your home in ministry sums up the overarching themes to the book: urban communities are in great need for love of Christ, and His followers have ample opportunities for ministry if they live in the community. The book provides a deep look at some of the innovative and effective urban ministries in Chicago, although at times it seems more inspirational than practical to those in the trenches. It may be more useful to those working in or interested in the field of urban ministry than those in social work, as more emphasis is often placed on the spiritual work and evangelism than social work values and roles. Although it is written by ministry and lay leaders, professional social workers in congregational settings may find the book useful for sparking programmatic ideas. However, other social workers may value the book more for the encouragement they can draw from profiles of the successful ministries than for ideas they can utilize in their practice. ❖

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Building Community Capacity

Chaskin, R. J., Brown, P., Venkatesh, S., & Vidal, A. (2001). New York: Aldine De Gruyter.

Growing out of the community development tradition, community building strategies have become very popular in community practice today. In *Building Community Capacity*, Chaskin, Brown, Venkatesh, and Vidal provide a comprehensive, detailed, and systematic analysis of community capacity-building approaches which helps to fill a large gap in the community literature.

The field of community practice has been criticized for having unclear, undefined theoretical underpinnings and for lacking outcome research on interventions. In a field which encompasses

practitioners, funders, and scholars from diverse disciplines including sociology, social work, social activism, business, urban planning, policy, government, and more, clear theoretical guidelines are greatly needed to bring professionals in this field onto the same page. Therefore, the greatest contribution of this text is its progress in clearly and logically delineating a theory of community capacity-building, analyzing and separating its components, and highlighting the interaction between these components. This book helps create a foundation on which community practitioners, funders, policymakers, and researchers can communicate and evaluate their work. The authors themselves bring to bear the perspectives of varying disciplines: Chaskin and Venkatesh—sociology, Vidal—urban planning, and Brown—psychology and social work. They sum up the need well: "We need better tools and processes to bridge concept and action, research and practice, evidence and policy formation. We hope that this volume begins to construct such a bridge" (p. 2).

In the first chapter, the authors put forth a definitional framework of community capacity and capacity-building. They conclude that community capacity is typified by a set of core characteristics (i.e., sense of community, commitment, ability to solve problems, and access to resources) which operate at different levels of social agency (i.e., individual, organizational, and network) to perform needed social functions. The authors propose four major strategies for building community capacity: (1) leadership development, (2) organizational development, (3) community organizing, and (4) interorganizational collaboration. They devote one chapter to each of these major strategies, highlighting each strategy's theoretical basis, tools, advantages, disadvantages, and challenges.

The authors draw upon three core case studies representing community initiatives in cities of varying size and composition across the United States (e.g., Detroit, Memphis, Hartford, Milwaukee, Little Rock, New Orleans, Palm Beach County [Florida]) as well as other supplemental sources to illustrate their analyses. Finally, the authors conclude with strategy-specific and cross-cutting lessons for the reader, as well as challenges and future recommendations for this field. The text also contains a helpful appendix of the core case studies and of other well-known community building initiatives occurring in the United States.

Those interested in Christian community development may

want to read this book to stay informed about current secular theories and practice approaches in the community development field. Christian community development practitioners will notice parallels between their methods and those described in this book. For example, Robert Lupton's book *Return Flight* (1993), which outlines Lupton's Christian community development work in Atlanta, proposes leadership development and reconnecting low-income communities to the larger systems of their city and society (e.g., economic, social, cultural) as key components of community intervention. In a similar vein, Chaskin, Brown, Venkatesh, and Vidal highlight leadership development and organizing as tools for engaging residents and building human capital, and organizational development and collaborative relationships among organizations and between organizations and outside actors for the purpose of building social capital and accessing outside resources.

However, the differences between the principles of Christian community development and secular community capacity-building approaches will also be evident. For example, John Perkins' three R's of community development: relocation, reconciliation, and redistribution, serve as important principles for those in the Christian community development field. Similar philosophical tenets are not represented in this text. When churches and faith-based organizations are mentioned in this book, they are pointed to as positive institutions that community capacity building efforts should seek to engage and collaborate with. None of the core case studies are faith-based, and faith-based organizations comprise only a small fraction of the supplementary examples.

This text is highly academic, dense, and full of information. It does not offer a formulaic approach for practitioners to apply to their work. While it is very direct, it does not oversimplify the complexities of community practice. When the authors draw upon case studies and practice examples, they are succinctly used to illustrate the complexities of their points. The reader who is looking for narrative accounts that will bring alive the day-to-day work of a community practitioner may not find such intimate examples in this text. It is likely that the chapters on strategies could be read on a stand alone basis if desired. Overall, this book is probably best for persons who enjoy thinking critically about the intricacies of community work and are skilled at synthesizing information to apply to their particular context. ❖

Reference

Lupton, R. D. (1993). *Return flight: Community development through reneighboring our cities*. Atlanta: FCS Urban Ministries.

Reviewed by Jennifer Fahy, A.M. candidate 2006, School of Social Service Administration, University of Chicago, 969 East 60th Street, Chicago, IL, 60637. Email: jlfahy@uchicago.edu

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Doing Justice: Congregations and Community Organizing

Jacobsen, D.A. (2001). Minneapolis, MN: Fortress Press.

In *Doing Justice*, Dennis Jacobsen presents a compelling argument for pastors and their church congregations to be involved in congregation-based community organizing. Using biblical passages and personal examples from his own work throughout the book, the author demonstrates the necessity of congregation involvement in community organizing activities.

Jacobsen paints a rather bleak picture of our world and human interactions in the first chapter, *The World as It Is*. The author discusses different ways of being in but not of the world and how good intentions of working toward social justice have been corrupted or not allowed to continue because the world "as it was" took over. *The World as it Should Be* (Chapter 2) could be described as equally despondent with the author's continued use of situations and experiences in the "world as it is" but it leaves the reader with some sense of hope by using examples from the author's personal experiences and Martin Luther King, Jr.'s work and the impact he left on the world. This picture and depiction is necessary, however, in setting the stage for the remaining chapters which focus on the role of churches in seeking justice in the public arena.

Chapters three and four seem to take a strikingly different approach, with an underlying feeling of hope rather than despair. They depict how we are called to work toward social justice in our world. These chapters provide the worldview foundation from which the author is working. The author begins to discuss the necessary role of churches in moving outside the walls of the sanctuary and into the world. Pastors and church leaders are called to lead their con-

gregations in this type of work, but many, the author claims, have fallen into what he explains is the "theology of accommodation" (p. 15-17) with their parishioners. The author challenges churches to think about how they are drawn into engaging the public arena, often through misguided efforts which "support capital punishment, military build-up, and other social policies that are punitive toward people in poverty, immigrants, and people of color" (p. 17). Readers are also challenged to think about how works of mercy done by many churches are important, but very inadequate if done without regard to systemic injustices (p. 19).

Chapters five through ten provide the reader with a descriptive tool box of concepts needed for congregation-based community organizing. The author attempts to challenge some of the definitions that people of faith often assign to these concepts by describing them from the perspective of an organizer and using biblical examples to support the organizer's perspective. The first concept is power. Here the author discusses how "people of faith often find themselves with ambiguous and conflicting feelings about power" (p. 40), but organizers view power as a neutral concept, one that is needed to get work done. The second concept is self-interest. Again, the author discusses how self-interest is often viewed in congregations as "selfishness" but from the view of an organizer it is seen as a relational concept which brings people together. The third concept is one-on-one interviews which organizers see as "the primary tool of organizing" (p. 59). One-on-one interviews need to be about building relationships and "seeking the image of God within the other" (p. 64). The fourth concept is agitation. The author says that churches fail to use agitation in the manner that organizers do, which is "a vehicle for summoning forth the best from their leaders" (p. 66). Churches use agitation in negative ways, through "manipulation" or "guilt-tripping". If churches can balance the tension that agitation brings they will be able to assist their parishioners in finding their purpose and vocational calling. The fifth concept is metropolitan organizing. Jacobsen advocates for a policy of metropolitan regionalization which could include things such as tax-based revenue sharing, mixed-income housing, consolidation of urban and suburban school districts, and funding for increased public transportation. These changes, could be seen by some as "directly countering Christians self-interest" (p. 77), but Jacobsen questions whether the "self-interest of faithfulness to

the gospel and church transcend socioeconomic interest" (p. 77). This question gets to the heart of the issue for many Christians and is an important question for churches and their members to ask one another. And finally, Jacobsen introduces the sixth concept of building and sustaining an organization by providing examples of leaders who have worked for freedom and justice. Jacobsen builds this chapter around two main points: the biblical truth, "where there is no vision, the people perish" (Proverbs 29:18) and the historical truth, "without organization, the vision perishes" (p. 81).

The final two chapters (eleven and twelve) discuss the work of the Holy Spirit in building community and spirituality for the long haul. Readers will find energy for working toward and through the process of congregation-based community organizing and be reminded that this work celebrates seeing the image of God in all people when systemic abuses and oppression are eliminated (p. 100).

Jacobsen appears to write mostly from his experiences and trainings through the Gamaliel Foundation, a faith-based community organizing institute, whose tactics seem to align with traditional community organizing principles with a faith motivation. Other references to congregation-based organizing efforts are limited to references of the work of Saul Alinsky and Dorthea Day and brief references to the work of the Industrial Areas Foundation and the Catholic Campaign for Human Development.

This book is an engaging and interesting read for social workers and Christians committed to working for social justice. It is shaped by a Christian perspective, while also providing concepts and key hands-on strategies for working in communities. It is fitting for those already involved in congregation-based community organizing activities as it gives ideas for strategies as well as refreshes the reader with perspective about their work. It is also fitting for those considering this type of work by giving perspective and arguments for this involvement and some key concepts and strategies to consider. ❖

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Transforming Power: Biblical Strategies for Making a Difference in Your Community
Linthicum, Robert. Downers Grove, IL: InterVarsity Press.

In *Transforming Power*, Robert Linthicum has written a foundational perspective for the Church to help us understand power and justice. He begins by challenging the negative connotations we carry about "power". Linthicum's book challenges us to relearn what we know of power and prepares us to wield and use a new type of power which he calls transformative power to *em*power our neighbors, communities, and churches to make a significant change in our societies—change that both glorifies God and cares for His people. Communities equipped to make this type of change require a political system (at local and national levels) committed to justice instead of oppression, an economic system valuing equality instead of exploitation, and a religious system rooted in open relationships (both horizontal and vertical) instead of domination. Lest you fall into the trap of believing our world, nation, and/or your community is even close to achieving these ends, Linthicum provides numerous examples from his own ministries as well as the larger society to demonstrate how far we have to go.

As Christians in the Church, we must play an active role in creating what Linthicum called the "Shalom community". He challenged me to action by establishing the Biblical calling and promise that only through seeking collective shalom can we expect to achieve personal shalom. I have seen in my own life and in the experiences of my community how easy it is to develop a tunnel-vision approach to community development, only taking action out of selfish motivation or to feel good about myself. Linthicum's writing serves as a convicting reminder that we should strive for community development and Shalom communities not because it makes our own lives easier but because these are the communities and societies God desires.

Therefore, we must seek to follow the Biblical example of people like Nehemiah, willing to champion a cause in the quest for justice but in a way that empowers others to carry out the important work. Especially in many affluent Christian churches today, this message simply must be heard. "Never do for others what they can do for themselves." Always remember it is not doing "to" the city but "with" the city. (Linthicum does not specifically address the

importance of relocation in his community development model, but I would add that as well.) As a member of an urban church in the trenches of this type of Christian community development, I am pleased to read works like Linthicum's; yet, I remain concerned that some may read these works and seek to use it as a prescriptive guidebook or checklist. Be careful to avoid such a one-dimensional use of Linthicum's work here. Instead, I pray the Church will digest the Biblical foundation and rich examples he gives in *Transforming Power* and ground our own theology of power here to serve as a springboard for glorifying and transforming action.

Perhaps most profound in Linthicum's work is the identification of Luke 4:18-19 as Jesus' mission statement. "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." This should therefore be the Church's mission statement as well—and we should pursue these things even if "radical" work is needed. We are long way off, but we have the power to do so, if we are willing. Linthicum asks, "What would happen if we really were to take Jesus seriously?" If you want to find out, this book is a good starting point to equip you. ❖

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A Theology as Big as the City

Bakke, R. (1997). Downers Grove, IL: InterVarsity Press.

A Theology as Big as the City is a book I have wanted to read for some time. One of the challenges of working in an inner city church is staying atop new trends and concepts. And here the book does not disappoint. It provides many fascinating ideas and models which will assist the inner city church worker.

Author Ray Bakke is a modern apostle to the city. Four decades of his life have been dedicated to urban ministry and he has written extensively on the importance of cities. *The Urban Christian* (1987) and many other articles are devoted to work of the church

in the city. He is currently head of the Department of Global and Urban Ministry at the Bakke Graduate School of Ministry, formerly Northwest Graduate School.

The book's title is somewhat misleading. This is not a theological treatise or systemic work on the city such as Harvey Conn's and Manuel Ortiz's *Urban Ministry* (2001). Rather, Bakke's book is an interesting blend of autobiographical and biblical commentary which seeks to demonstrate God's vision for the city. Bakke argues the church needs to shake free from a small, narrow kind of theology which is hostile towards things urban. Bakke accurately argues that cities are and can be places of shalom, creativity, and love. He also powerfully demonstrates, through numerous statistics and trends, that the world as we know it is in great flux, rapidly becoming a network of cities, which are all interconnected, and where most people live. Vast social changes have also brought great theological challenges. The church cannot function effectively in a business-as-usual mode. Theologically, many still read the Bible through rural lenses, and view the country setting as ideal and the city as bad. Worse, many churches have fled the city, seeking the relative quiet and comfort of suburbia. Bakke likens this exodus as a flight into insignificance, and a failure to respond to the great social needs of our day. Conversely, Bakke argues that God has always had great plans for the city, and that the church needs to be center-place in the city, so it can fulfill all of its responsibilities: preaching, reaching out to the community, and bringing positive change and justice.

Bakke challenges the reader to re-examine some familiar concepts. Taking his lead from Paul, Bakke stresses a spirituality which goes far beyond mere personal concerns and taste. Theology becomes "big" only when it also includes relationships with people and with the creation; he says "you are never more like God than when you are living in relationships with God's people and working in partnerships for the re-creation and redemption of God's world" (p. 34-35). In other words, a spirituality which seeks to escape from people or the world is decidedly not Christian, but is decidedly one dimensional. A broader view is presented which finds God present everywhere, both in the beautiful mountaintop or sunset, and in the face of the homeless person.

Bakke also cites Augustine's important work on the Trinity, noting the themes of love and sharing. According to Augustine,

the "Trinity experienced loving relationships among themselves and created the world out of that overflow—the desire to share the grace with Adam and creation" (p. 36). God has always been loving and giving, involved with His creation, and with his people. According to Bakke, God's hands have always been in the mud, actively involved with His creation. We need to be the same.

The book has many practical applications and points the urban church in a positive direction. First, from Genesis 18, the Sodom story, Bakke suggests that the presence of godly people can redeem any community, even the worst urban community imaginable. This provides a vision of hope for all the cities of the world. Second, there is an emphasis on small groups. As has been noted by Bakke and others, Jesus spent 50% of His three-year ministry with twelve people and another 25% with three people. Bakke also encourages churches to start small and begin ministries that meet social needs. Third, urban church leaders need to pay attention to what's going on around them. City churches are depicted as R&D units that can point to a spirituality of the future. Here, one can note trends and themes which can have a positive impact on the life of the congregation. Fourth, the church needs to reexamine its practice of tithing. One of the most compelling sections focuses on Nehemiah, where Bakke discusses the similarities between Israel while in captivity and the modern day city, which is in a different kind of captivity. As Jerusalem lay in ruins, so also do many modern cities faced with drug problems, violence, homelessness, and poor education. Nehemiah is a model for the urban church worker. He prays, is proactive and gets people involved, and organizes a crew to rebuild the wall in Jerusalem. But Nehemiah's rebuilding efforts do not stop there. He offers a 10% solution, and encourages the people to tithe 10% of what they earn. But giving money is not enough. People most also give up their lives of isolated security. Nehemiah also encourages the community to tithe 10% of its people, move to Jerusalem, and help rebuild the faith of the people. For Bakke, it is the tithing of money and people which can bring hope and reconstruction to the city. Instead of moving away, the church needs to move back into the city and provide a ministry of presence. The message of a downward mobility is something of great beauty and power. Such a lifestyle takes seriously the example of our Lord who "emptied himself" (Phil. 2:7) in the service of others. In addition, a life of downward mobility is counter-cultural, a direct challenge to the

modern ethic of getting ahead, and the winner-takes-all mentality. Fifth, networking is also crucial. Urban ministry was never meant to be done alone. Regular meetings with others are encouraged, for both accountability and to determine what God is doing in a particular context. Sixth, an urban family album at the end of the book provides a quick survey of important church figures who have led the way in urban development.

This is a worthwhile book which asks "big" questions. There is no escaping the fact that we live in an increasingly urbanized world. We need to face that fact and move forward. Once we understand that God has always intended cities to be places of spiritual growth and culture, we can then get down to the business of the bringing reconciliation. And here Bakke provides us with some useful examples as to how to begin and move forward. The book also tackles the modern church's tendency to isolate, compartmentalize, and foster a personal religious faith that has little to do with others and the problems around us.

A major criticism is Bakke's suggestion that the urban church model is the only way forward. On the contrary, I would argue there have always been several models from which churches could effectively address the concerns of the contemporary city. The Celtic Church, for example, from the fourth century onward, was able to convert a largely pagan Europe by building monastic communities "near" cities but not "in" cities. In this way, they were able to maintain an alternative community which stressed spirituality, learning, solitude, as well as fostering objectivity and focus. Celtic history is full of examples of outsiders, such as St. Aidan and St. Cuthbert, who brought significant change to large cities, even countries. Today, retreat centers and the communities of Iona and Lindisfarne continue to offer a different way forward. Bakke's optimism may explain his one-sided approach to the city. It seemed as if Bakke tried to find every scriptural mention of "city" and then provide exposition. This resulted in making the book feel somewhat forced and overly optimistic. Some readers may also wish to consult Jacques Ellul's classic, *The Meaning of the City* (1970), for a different perspective. Another noticeable omission is the lack of a bibliography. ❖

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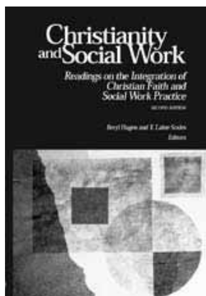
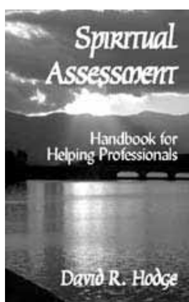
PUBLICATIONS AVAILABLE FROM NACSW

CHRISTIANITY AND SOCIAL WORK: READINGS ON THE INTEGRATION OF CHRISTIAN FAITH & SOCIAL WORK PRACTICE (SECOND EDITION)
Beryl Hugen & T. Laine Scales (Editors). (2002). Botsford, CT: NACSW $28.95 U.S., $43.35 Cdn. ($23.15 or $34.75 for NACSW members or orders of 10 or more copies).



This extensively-revised second edition of *Christianity and Social Work* is written for social workers - from students, whose motivations to enter the profession are informed by their Christian faith, to seasoned professionals - whose desire is to develop distinctively Christian approaches to helping. The book is organized so that it can be used as a textbook or supplemental text in a social work class, or as a training or reference materials for practitioners. Readings address a breadth of curriculum areas such as social welfare history, human behavior and the social environment, social policy, and practice at micro, mezzo, and macro levels.

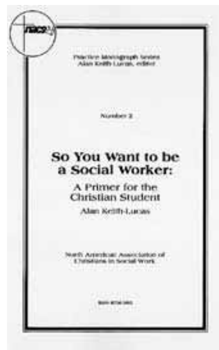
SPIRITUAL ASSESSMENT: HELPING HANDBOOK FOR HELPING PROFESSIONALS
David Hodge. (2003). Botsford CT: NACSW $18.00 U.S., $27.10 Canadian. ($14.50 or $21.85 for NACSW members or orders of 10 or more).



A growing consensus exists among helping professionals, accrediting organizations and clients regarding the importance of spiritual assessment. David Hodge's *Spiritual Assessment: Helping Handbook for Helping Professionals*, describes five complementary spiritual assessment instruments, along with an analysis of their strengths and limitations. The aim of this book is to familiarize readers with a repertoire of spiritual assessment tools to enable practitioners to select the most appropriate assessment instrument in given client/practitioner settings. By developing an assessment "toolbox" containing a variety of spiritual assessment tools, practitioners will become better equipped to provide services that address the individual needs of each of their clients.

So You Want to be a Social Worker: A Primer for the Christian Student

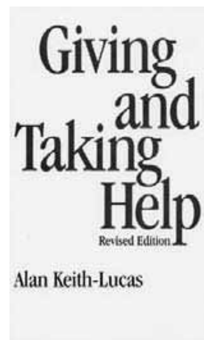
Alan Keith-Lucas. (1985). Botsford, CT: NACSW. Social Work Practice Monograph Series. $10.00 U.S., $15.05 Canadian. ($8.00 or $12.05 Cdn for NACSW members or orders of 10 or more).



So You Want to Be a Social Worker has proven itself to be an invaluable resource for both students and practitioners who are concerned about the responsible integration of their Christian faith and competent, ethical professional practice. It is a thoughtful, clear, and brief distillation of practice wisdom and responsible guidelines regarding perennial questions that arise, such as the nature of our roles, our ethical and spiritual responsibilities, the fallacy of "imposition of values," the problem of sin, and the need for both courage and humility.

Giving and Taking Help (Revised Edition)

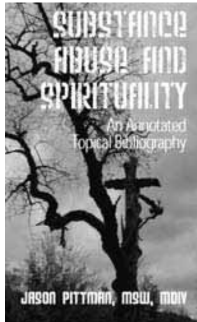
Alan Keith-Lucas. (1994). Botsford CT: North American Association of Christians in Social Work. $18.00 U.S., $27.10 Canadian. ($14.50 or $21.85 for NACSW members or orders of 10 or more).



Alan Keith-Lucas' *Giving and Taking Help*, first published in 1972, has become a classic in the social work literature on the helping relationship. *Giving and taking help* is a uniquely clear, straightforward, sensible, and wise examination of what is involved in the helping process—the giving and taking of help. It reflects on perennial issues and themes yet is grounded in highly practice-based and pragmatic realities. It respects both the potential and limitations of social science in understanding the nature of persons and the helping process. It does not shy away from confronting issues of values, ethics, and world views. It is at the same time profoundly personal yet reaching the theoretical and generalizable. It has a point of view.

Substance Abuse and Spirituality: An Annotated, Topical Bibliography

Jason Pittman. (2003). Botsford, CT: NACSW. Available from NACSW only as an e-publication for $15.00 U.S., $22.50 Canadian. Available in regular hard copy version from Booksurge at www.Booksurge.com or 866-308-6235.



Jason Pittman's *Substance Abuse and Spirituality: An Annotated Topical Bibliograply* provides access to a broad range of resources related to spirituality and addictions, treatment, and the ethical integration of faith and social work practice. The thoughtful annotations included in this work are based on a solid knowledge of the literature, the problem of addiction, and the spiritual and treatment issues involved.

Substance Abuse and Spirituality is carefully organized as well as exhaustively and meticulously researched, and is a valuable resource for social workers and related professionals interested in or working with addictions issues.

Church Social Work: Helping the Whole Person in the Context of the Church

Diana R. Garland (Editor). (1992). Botsford, CT: North American Association of Christians in Social Work. $18.00 U.S., $25.35 Canadian.

Charitable Choice: The Challenge and Opportunity for Faith-Based Community Service

David A. Sherwood (Editor). (2000). Botsford, CT: NACSW $12.00 U.S., $18.00 Cdn. ($9.60 or $14.50 for NACSW members or orders of 10 or more)

Charitable Choice is primarily for use as a text in social work and social welfare classes to familiarize students with both the challenges and opportunities presented by "Charitable Choice," a key provision embedded in the Personal Responsibility and Work Opportunity Reconciliation Act of 1996. It raises significant issues and questions regarding the implementation of Charitable Choice, and documents initial efforts by states to implement the law, provides examples of church involvement in community so-

cial ministry, looks at characteristics and attitudes of staff at faith-based substance abuse treatment programs, and explores the experiences of volunteer mentors in social welfare programs.

HEARTS STRANGELY WARMED: REFLECTIONS ON BIBLICAL PASSAGES RELEVANT TO SOCIAL WORK
Lawrence E. Ressler (Editor). (1994). Botsford, CT: North American Association of Christians in Social Work. $8.00 U.S., $12.05 Canadian. ($6.50 or $9.80 for NACSW members or orders of 10 or more).

Hearts Strangely Warmed: Reflections on Biblical Passages Relevant to Social Work is a collection of devotional readings or reflective essays on 42 scriptures pertinent to social work. The passages demonstrate the ways the Bible can be a source of hope, inspiration, and conviction to social workers.

CALLED TO COUNSEL: A COUNSELING SKILLS HANDBOOK
John R. Cheydleur. (1999). Wheaton, IL: Tyndale House. Order through NACSW for $24.95 U.S., $38.51, Cdn. ($19.99 or $30.85 for NACSW members or orders of 10 or more). Hardcover.

JUST GENEROSITY: A NEW VISION FOR OVERCOMING POVERTY IN AMERICA.
Ronald J. Sider. (1999). Grand Rapids: Baker Book House. Order through NACSW for $11.99 U.S., $18.05 Cdn. ($9.60 or $14.45 Cdn for NACSW members or orders of 10 or more).

THE POOR YOU HAVE WITH YOU ALWAYS: CONCEPTS OF AID TO THE POOR IN THE WESTERN WORLD FROM BIBLICAL TIMES TO THE PRESENT
Alan Keith-Lucas. (1989). Botsford, CT: North American Association of Christians in Social Work. $18.00 U.S., $25.35 Canadian.

SELF-UNDERSTANDING THROUGH GUIDED AUTOBIOGRAPHY
Craig Seaton (1999) Craig Seaton, Publisher Order through NACSW for $10.00, $15.05 Cdn

THE WELFARE OF MY NEIGHBOR WITH AMY SHERMAN'S WORKBOOK: APPLYING THE PRINCIPLES FOUND IN THE WELFARE OF MY NEIGHBOR
Deanna Carlson (1999) Family Research Council Order through NACSW for $15.00, $22.60 Cdn

Encounters with Children: Stories that Help Us Understand and Help Them
Alan Keith-Lucas. (1991). Botsford, CT: North American Association of Christians in Social Work. $10.00 U.S., $15.05 Cdn.

A Christian Response to Domestic Violence: A Reconciliation Model for Social Workers
Cathy Suttor and Howard Green. (1985). Botsford, CT: North American Association of Christians in Social Work. Social Work Practice Monograph Series. $10.00 U.S., $15.05 Cdn.

Integrating Faith and Practice: A History of the North American Association of Christians in Social Work
Alan Keith-Lucas. (1994). Botsford, CT: North American Association of Christians in Social Work. $8.00 U.S., $12.05 Cdn.

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Program learning objective is to increase therapist's ability to apply the new and changing conceptual frameworks (referenced in the Table of Contents) to their practice with individuals, families and the systems within which these clients interact.

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By completing the Social Work and Christianity Home Study for the Winter 2006 issue, participants will:

1. Learn about the Christian Community Development movement and how social workers can "return to their roots" by advocating for people who are marginalized and oppressed in our society. **("Introduction to the Special Edition: Social Work and Christian Community Development")** *Presentation Level: Intermediate*

2. Hear about the history of social work and its relationship to social change, particularly in Chicago. Understand the link between progressive era social reforms to contemporary social work practice as the context for Chicago Semester's social work program. **("Social Work and Social Change: Lessons From Chicago and 'Chicago Semester'")** *Presentation Level: Intermediate*

3. Discover definitions and descriptions of the eight core values and components of Christian Community Development compared to the life and work of the Apostle Paul. Understand the implications of this comparison for social work practice. **("The Core Values of Christian Community Development as Reflected in the Writings of the Apostle Paul")** *Presentation Level: Intermediate*

4. Learn how The Inner City Christian Federation of Grand Rapids, MI works to address housing deficiency issues with a unique combination of real estate development and social work strategies. Understand the importance of housing and development of communities that demonstrate "shalom." **("Building Shalom Communities: The Bricks and Boards, Dollars and Cents of Housing Justice")** *Presentation Level: Intermediate*

5. Hear a reflection and analysis of the Christian Community Development concept of relocation. **("When It Rains in Lawndale: A Point of View Reflection on the Concept of Relocation")** *Presentation Level: Intermediate*

6. Discover a policy history and summary of Housing Mobility Programs along with a reflection from Rev. Dr. Edith Davis, CCDA Board Member, about how Christians should respond to housing mobility policies and programs. **("Starting the Conversation: What Christians in Social Work Should Know and How They Should Respond to Housing Mobility Programs")** *Presentation Level: Intermediate*

NACSW Home Study Evaluation Form

Issue of Social Work and Christianity: ________________________

Please rate this home study program according to the scale below by circling the appropriate number:

1 – Strongly Disagree 2 – Disagree 3 – Undecided 4 – Agree 5 – Strongly Agree

1. The learning objectives for this issue's articles were clearly outlined 1 2 3 4 5
2. Through participating in this home study I met the stated objectives 1 2 3 4 5
3. My knowledge of the topics addressed in this home study increased 1 2 3 4 5
4. The information I learned will be useful in my practice/work 1 2 3 4 5
5. The materials integrated faith and practice effectively 1 2 3 4 5
6. I would recommend this home study program to others 1 2 3 4 5
7. This content of this home study (based on my current level of training and licensure status) was:

❍ Too basic ❍ About right ❍ Too advanced

Please note any additional comments on an piece of paper and enclose it with your quiz. Thank you!

SOCIAL WORK & CHRISTIANITY QUIZ: As you are reading the following articles you should be able to answer the questions below. This is an "open-book" exam. Use this page or a photocopy. Mark your answers by pressing down hard and completely filling in one circle per question. Then mail it with a $25 payment to JournaLearning International. *Please do not send cash.*

Program learning objective: Program learning objective is to increase the reader's ability to identify ways to integrate Christian faith and professional practice, and to identify professional concerns that have relevance to Christianity, by correctly completing a multiple choice quiz. Please contact the NACSW office at info@nacsw.org or 203-270-8780 (or JournaLearning if you prefer) if you need any special accommodations.

Winter 2006 Quiz

"Introduction to the Special Edition: Social Work and Christian Community Development"

1. *The authors cite all of the following EXCEPT ____ as areas where the profession of social work could contribute to the Christian Community Development model.*

❍ a. Training in administering government-funded services
❍ b. Self-determination
❍ c. The strengths perspective
❍ d. Client and community empowerment

2. *Both Huyser and Pittman:*

❍ a. grew up with community development principles.
❍ b. did graduate work in social work and theology.
❍ c. have worked in nonprofit organizations.
❍ d. None of the above

"Social Work and Social Change: Lessons From Chicago and 'Chicago Semester'"

3. *The ____ emphasized structural reform, not merely the reform of individuals.*

❍ a. Chicago Relief and Aid Society
❍ b. Chicago Ministry at Large
❍ c. Settlement House Movement
❍ d. "benevolent empire"

4. *Many of the Chicago Semester students ___ to look at the structural, systemic problems that cause people (often their clients) to need help.*

❍ a. seem driven
❍ b. find it overwhelming
❍ c. choose
❍ d. lack the ability or desire

"The Core Values of Christian Community Development as Reflected in the Writings of the Apostle Paul"

5. *The assets prioritized by community residents are the ____ ones that the CCD process engages.*

❍ a. only
❍ b. primary
❍ c. most meaningful
❍ d. first

6. *The author critiques CCD literature for how little is written on how ministries can partner effectively with ____ to enhance their own community change process.*

❍ a. government agencies
❍ b. suburban churches
❍ c. schools, businesses and other secular organizations
❍ d. All of the above

"Building Shalom Communities: The Bricks and Boards, Dollars and Cents of Housing Justice"

7. *The "rule of Cs" which must be well satisfied before a house can be considered "good" for its inhabitants includes all of the following EXCEPT:*

❍ a. Cost
❍ b. Condition
❍ c. Certainty
❍ d. Crowdedness

8. *At ICCF there is a firm conviction that the impact of services must be ____ in as many ways as possible.*

❍ a. empowering
❍ b. sustainable
❍ c. transformational
❍ d. supportive

"When It Rains in Lawndale: A Point of View Reflection on the Concept of Relocation"

9. *The author appreciates all of the following blessings EXCEPT ____ from living in Lawndale.*

❍ a. client honesty
❍ b. neighborly relationships
❍ c. new friendships
❍ d. community advocacy

"Starting the Conversation: What Christians in Social Work Should Know and How They Should Respond to Housing Mobility Programs"

10. *Christians in social work need to look at public housing policies as ____*

❍ a. a means to an end.
❍ b. an ongoing process.
❍ c. an opportunity for advocacy.
❍ d. a symbol of the class system.

Please print clearly, then return with completed quiz and a $25 payment to:
JournaLearning International, P.O. Box 1310, Clackamas, OR 97015

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(exactly as it appears on card)

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Introducing

Family and Community Ministries: Empowering through Faith

The Center for Family and Community Ministries in the Baylor University School of Social Work will assume publication of *Family Ministry: Empowering through Faith* beginning with the Summer 2007 issue. Formerly published by Louisville Presbyterian Theological Seminary, the quarterly journal seeks to serve both academics and practitioners engaged in the study and application of family and community ministries.

In each issue, you'll find:

• theoretical and research articles • articles describing ministry practices • case studies, reflection questions, profiles • reviews of books and resources • inspirational columns by family and community ministry leaders • contemplative pieces

Editors are now accepting manuscripts for peer review that incorporate practical issues, theological reflection and scholarly contributions to help inform congregational leaders and administrators of religiously affiliated organizations.

Instructions for Authors

Articles submitted to the journal should have a separate title page, including the author's name, address, phone and e-mail address, and a brief list of key words. The title should be repeated on the first page of the text, which should be double-spaced. Use the American Psychological Association Style Manual (5th edition) format for in-text references and reference lists. Manuscripts should be submitted as e-mail attachments, preferably in Microsoft Word for PC, to: Assistant Managing Editor, Franci_Rogers@baylor.edu. Submissions will be acknowledged by e-mail. Manuscripts will be reviewed by at least three members of the editorial board who will recommend an acceptance decision based on the following criteria: relevance of content to journal's mission, literary merit, conciseness, clarity, and freedom from language that conveys devaluation or sterotypes of persons or groups. Final acceptance decisions will be made by the editors.

For more information:

Jon_Singletary@baylor.edu
254.710.4819

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UNIVERSITY

2007 Symposium on Christian Scholarship

The Trinity Christian College Social Work Department, with additional support from the North American Association of Christians in Social Work (NACSW), will host a symposium on Christian scholarship from Monday, July 16, 2007 through Friday, July 20, 2007 on the campus of Trinity Christian College in Palos Heights, IL.

This symposium will focus on two topics in social work/social welfare: social justice and radical Christian innovations. Applicants may submit a paper on either topic. At the symposium, however, most of our time will be spent meeting as a single group. Both topics focus on emerging issues relevant to Christians in social work. Because the two topics have differing requirements, applicants must select one topic for proposal/paper submission and follow the specific guidelines provided below. If accepted, symposium participants must submit a completed paper for discussion. All papers are expected to show an intentional integration of Christian faith and practice. In addition, participants will be given and expected to read, in advance, the papers on both topics and be prepared to respond in critically helpful ways. Outside experts will serve as consultants to the group and also respond to the papers.

At the conclusion of this symposium, we expect participants to revise papers for submission to NACSW publications or other professional journals. For authors interested, NACSW has committed to publishing a special issue of *Social Work and Christianity* on each of the two topics.

Call for Papers

Topic One: Social Justice: An Intersection of Christian Faith and Social Work Practice

This topic is dedicated to exploring social justice as a foundational concept and value in both historic Christian faith and professional social work practice. Participants will present papers examining this foundational concept from philosophical, historical, theological, and/or practical perspectives, as well as how social justice thinking has informed both Christian faith and social work practice. Of particular interest are conceptual papers that explore the connections and/or tensions between faith and practice. Possible paper topics include (*but are not limited to*):

- The historical roots of social justice thinking for Christian faith and social work practice
- Social justice and direct practice: Implications for Christians in social work
- Social justice, human rights, and Christian faith
- Social justice in Catholic and/or Protestant thought
- Biblical narratives that shape social justice thinking and social work practice

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Deep in the Heart...

...of Texas

Dallas Marriott Quorum
Dallas, Texas
March 8–11, 2007

For mor information about the 2007 Annual Convention
contact the NACSW office

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A Vital Christian Presence in Social Work
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- Statement of Faith & Practice
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For additional information visit NACSW's website at: http://www.nacsw.org or contact the NACSW office tollfree at: 888.426.4712, or email NACSW at info@nacsw.org

INSTRUCTIONS FOR AUTHORS

Submit manuscripts to *SWC* with a separate, unattached title page that includes the author's name, address, phone, email address, and an abstract of not more than 150 words, as well as a brief list of key words. Repeat the title on the first page of the text and double-space the text. Use the American Psychological Association Style Manual format (5th edition) for in-text references and reference lists. Submit manuscripts as email attachments to dsherwood@georgefox.edu, preferably in Microsoft Word.

At least three members of the editorial board will anonymously review manuscripts and recommend an acceptance decision based on the following criteria: relevance of content to major issues concerning the relationship of social work and Christianity, literary merit, conciseness, clarity, and freedom from language that conveys devaluation or stereotypes of persons or groups. The editor-in-chief will make final decisions.

Authors may also correspond with the editor-in-chief by phone or mail: David Sherwood, 2740 N. Crater Lane, Newberg, OR 97132. Telephone: (503) 554-2739 (O); (503) 537-0675 (H). Manuscripts submitted by mail must include an electronic copy as above, but on CD.

SUBSCRIPTIONS AND INDEXING

Four issues per year of *SWC* are a benefit of membership in NACSW. Subscriptions are available to libraries and organizations for $102 per year (or $110 in US Dollars for Canadian subscriptions, or $118 in US dollars for overseas subscriptions).

Back orders of most issues of *SWC* (formerly *The Paraclete*) are available for $5 per copy. For more information including a list of contents by issue or questions about advertising in *SWC*, contact NACSW. *SWC* is indexed in *Social Work Abstracts, Sociological Abstracts, Social Services Abstracts, Guide to Social Science and Religion in Periodical Literature, PsycINFO* and *Christian Periodical Index*. *Social Work and Christianity* appears in EBSCO Publishing's full-text and bibliographic research databases.

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North American Association of Christians in Social Work

NACSW's mission is to equip its members to integrate Christian faith and professional social work practice.

Its goals include:

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