

Pastoral Care, and *Journal on Violence Against Women* which have on occasion published excellent articles on the issues of religion and abuse, why is a journal devoted specifically to religion and abuse?" She goes on to provide the rationale and says, "The simple answer is that time has come for a forum where we can focus and provide an in-depth discussion of the issues of sexual and domestic violence within our religious traditions and institutions. A cursory or occasional discussion no longer suffices" (p. 1).

As one who has been in a helping role with numerous pastors, missionaries, and Christian workers who have been either the offenders or the victims of sexual abuse, I heartily welcome a serious attempt to understand the multi-layered complexity of the issue. I would like to think that Christian workers are free from the destructive tendencies to misuse the authority of their office and the trust that is placed in them by their congregations and families, but I know better. I have worked with too many victims who have had both their trust in people as well as their trust in God poisoned by those who were given responsibility to be a good shepherd. I have sat with too many fine Christian workers who are struggling with the foreboding task of trying to put the shattered pieces of their ministries, families, and personal lives back together. It has been my experience that leaders in the Church, rather than being exempt, actually have a certain kind of vulnerability to the temptations to abuse. So, I acknowledge the need for serious study and reflection on this issue. Bring it on.

This particular journal has five articles and three book reviews in its contents. The editor, Marie Fortune, is a certainly a well-credentialed expert on the subject. She is the author of *Is nothing sacred? When sex invades the pastoral relationship*, and works with religious communities across North America as a training resource on the subject. In her article, which was given as a speech, she relates her disappointment in our religious institutions, and those who have responsibility to act and show a failure of courage to address the problem. In fact, much of the content of this journal explores the systemic issues that are inherent in the problem. Two of the articles approach the subject from a feminist theological perspective, and make a challenge to develop "non-abusing" theologies. Another article presents a very interesting case study of the investigation and adjudication procedures carried out by one presbytery. The last article, written by a female rabbi, explores the issues of family violence in the Jewish community.

I found the contents of this journal to be helpful and illuminating. I hope that future issues will include contributors from a broader range of theological and denominational perspectives. There is a danger of over-representation from certain perspectives. In addition, I hope that articles will bridge the gap between theory and praxis. Will it offer insights for practitioners and those charged with administrative re-

sponsibilities? The pastoral care piece, as represented in the title, did not seem to be as well developed as the systemic analysis. This, however, was only the first issue. ▮

Reviewed by Timothy A. Boyd, MSW, Psy.D., Associate Professor of Social Work and Psychology, Roberts Wesleyan College, 2301 Westside Drive, Rochester, NY 14624.

Freedom Fences: How to Set Limits That Free You to Enjoy Your Marriage and Family

G. W. Kaufman, L. M., Kaufman, A. K., Weaver, & N. K. Harnish. (1999). Scottsdale, PA: Herald Press.

The issue of boundaries has been a hot topic in Christian counseling circles recently. For example, books by Townsend and Cloud (1992, *Boundaries*. Grand Rapids, MI: Zondervan) and Swenson (1992, *Margin*. Colorado Springs, CO: Nav Press) have fueled an interest in how Christians can scripturally and practically embrace the fine line between too much freedom versus too much restriction.

The authors of *Freedom fences* have strong opinions on this topic. In their opening statements, they declare, "It is increasingly clear to us that the primary reason for marital and family imbalance reside in the culture. Morally our culture has lost its way . . . in that freedom means more than responsibility . . . and when it holds that the fruits of freedom are always edible and wrong choices have no consequences" (p. 14). Strong words indeed, with which many Christian social workers—having seen the results of too much freedom in the stories of clients—would no doubt agree. Thus the thesis of the book is that freedom is only truly free when balanced with constraints coming from, "a social and spiritual code that comes from community discernment under the guidance of the Holy Spirit" (p. 14).

The authors use Scripture, and Christian as well as secular sources to lovingly but firmly press their point that freedom and lack of boundaries have debilitating results for individuals as well as for society. The corrective for rampant freedom is voluntary restraint and valuing limitations. Too many of us, say the authors, misinterpret freedom to be a license for self-indulgence rather than freedom based on love and service. The book's first two chapters expand the thesis, comparing "unrestrained" freedom with "real" freedom based on the Biblical model. The authors confront their own counseling profession for creating "perpetual clients . . . who are labeled as co-dependent, victims

or victimizers who can only get well when they follow the standard program for 'recovery'" (p. 31).

The bulk of the book applies the thesis to various life roles such as marriage, parenting, middle age, and retirement. The emphasis is on practical advice intended to assist the reader in making choices about limits in a culture which frowns upon limits. The ultimate goal, say the authors, is the achievement of freedom, balance, and joy which God desires for us.

This is not a psychological self-help book. In fact, the authors deliberately avoid technical language or the use of common psychological theories. They are more interested in addressing the reader's interaction with the culture than with their inner world. This is done by making their points concisely, then leaving it to the reader to make personal application through the use of summary statements, questions for reflection, bibliography, and a suggested activity at the end of each chapter.

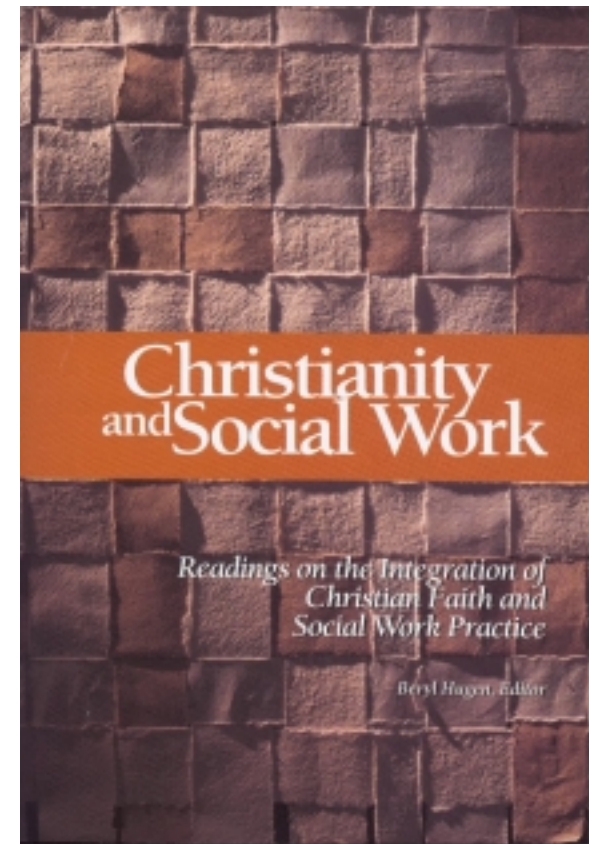
The authors are a married couple, both MSW's, and their two daughters, one an MSW and the other a registered dietitian. The book would be excellent for use in a Sunday School class or as bibliotherapy for clients. Social workers hoping to add to their technical or theoretical knowledge will not find it in this book. But those looking for practical reminders of how to make healthy choices in this increasingly loose culture will be pleased to add this book to their library. |||

Reviewed by Kenneth G. Smith, LCSW, St. Petersburg, FL.

Book Review Editor

Terry A. Wolfer, Ph.D., is Assistant Professor of Social Work, University of South Carolina, Columbia, SC 29208. He is also currently an NACSW Board Member. If you are interested in receiving books to review or if you have book reviews you would like to submit for consideration for publication, please contact him at the University address or at 1800 Freshly Mill Road, Irmo, SC 29064. Email: terryw@cosw.cosw.sc.edu. Phone: 803.777.9486 (O); 803.345.3822 (H).

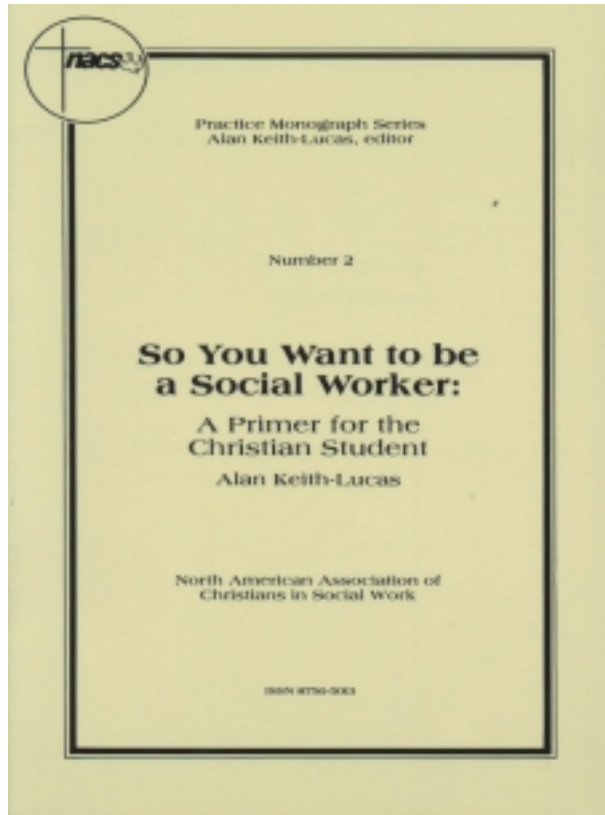
PUBLICATIONS



CHRISTIANITY AND SOCIAL WORK: READINGS ON THE INTEGRATION OF CHRISTIAN FAITH AND SOCIAL WORK PRACTICE

Beryl Hugen (Editor). (1998). Botsford, CT: NACSW \$23.00 U.S., \$32.38 Cdn.

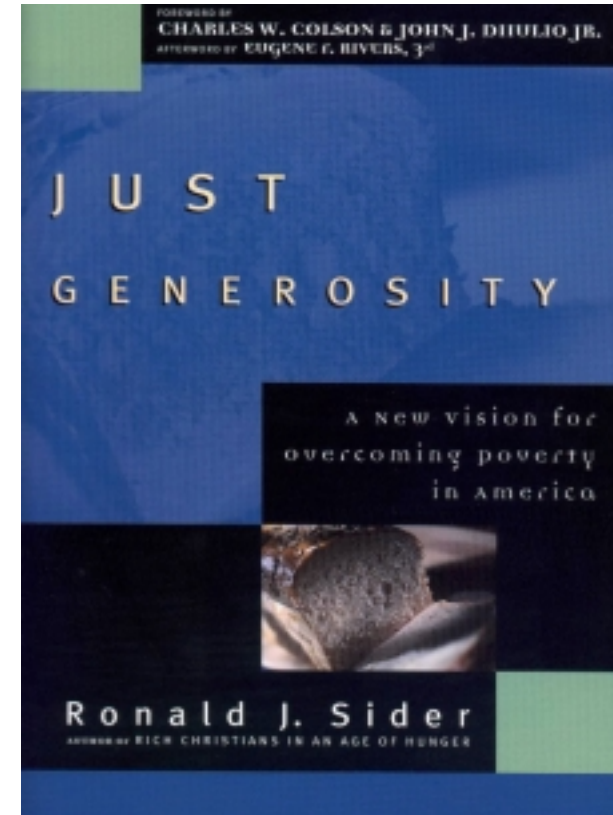
Christianity and Social Work is both a resource for Christians in social work generally and a text for social work educators, particularly those in Christian colleges and universities. It offers Christian perspectives on the social work profession as a whole, such as the relationship between beliefs, values and practice and the nature of conflict between Christianity and social work, and articles on specific topics relating to social work practice such as spiritual assessment, church social work, and poverty, and child welfare. Competent handling of spiritual and religious issues is an essential part of social work practice for all social workers, personally and professionally. This book provides helpful reflection and practice application. |||



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., \$14.06 Canadian.

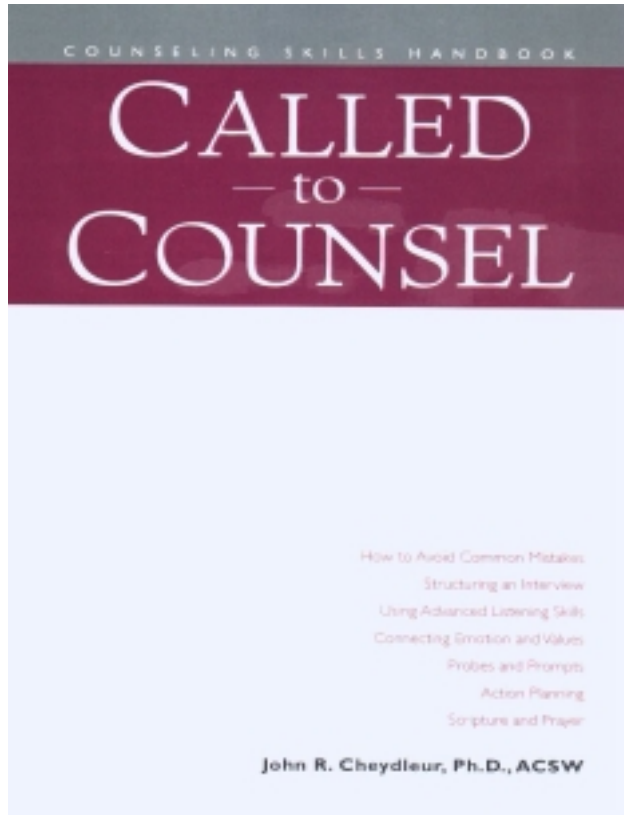
So You Want to be a Social Worker has proven itself to be an invaluable resource for both students and practitioners who are concerned about the responsible integration of their Christian faith and competent, ethical professional practice. It is a thoughtful, clear, and brief distillation of practice wisdom and responsible guidelines regarding perennial questions which 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. It was prepared with students in mind and has been adopted as an important supplemental text in many accredited social work programs, but it has also been discovered and appreciated by practitioners in the field, facing these issues every day. |||



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., \$18.50 Cdn. (\$9.60 or \$14.82 for NACSW members or orders of 10 or more).

Just Generosity calls for Christians to care for the poor as Jesus did, offering a new, holistic approach in which people of religious faith can work with the church, government, media, and business to fashion a vision for changing both unjust social structures and root causes of bad moral choices. Using poignant stories to engage the heart and well-documented facts to convince the mind, Sider presents an accessible yet comprehensive agenda of ways to reduce poverty. Christians with a heart for social justice will find invaluable information and concrete suggestions to help end poverty in the world's richest nation, where government programs alone have failed. |||



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). 229 pages.

Called to Counsel is a manual written from an unambiguously Christian perspective which teaches a variety of counseling tools and techniques to counseling students and trainees. Skills covered include structuring an interview, developing advanced listening skills, connecting emotions and values, using probes and prompts, learning about action planning, and integrating the use of Scripture and prayer in counseling. John R. Cheydleur, Ph.D., ACSW is Territorial Social Services Secretary for the Northeast U.S.A. and Puerto Rico for the Salvation Army. |||

Giving and Taking Help, (Revised Edition)

Alan Keith-Lucas. (1994). Botsford CT: North American Association of Christians in Social Work. \$18.00 U.S., \$32.38 Canadian.

ALAN KEITH-LUCAS' *GIVING AND TAKING HELP*, FIRST published in 1972, has become a classic in the social work literature on the helping relationship. It has been used by several generations of social work students, social work practitioners, and other helpers to gain a balanced, wise, and humane perspective on the nature of the helping process. It continues to be cited by authors of major texts in social work practice methods.

This 1994 edition has been extensively revised and updated by Dr. Keith-Lucas. It will be of even more help than the original to Christians and social workers interested in good helping practice and in the responsible integration of faith and practice.

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. All good helping involves the trinity of "Reality, Empathy, and Support." 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.

When you read *Giving and Taking Help*, you get the sense that you are hearing a real person who has really cared about helping others and who has spent rich hours both in trying to help and reflecting on that attempt. |||

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., \$11.27 Canadian.

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 edited by Lawrence E. Ressler. The passages demonstrate the ways the Bible can be a source of hope, inspiration, and conviction to social workers.

The title of the book comes from the words of John Wesley about a specific moment in his Christian pilgrimage. After struggling for a number of years with faith questions, after hearing someone read Luther's preface to *The Epistle of Romans*, he stated "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for Salvation; and an assurance was given me that He had taken away my sins, even *mine*, and saved me from the law of sin and death."

Hearts Strangely Warmed is intended to bring encouragement to you as you work to bring health, wholeness, and reconciliation to those in need, and to give you strength and insights to do the work God has called you to. It can be used effectively as a devotional guide.

Contributors to *Hearts Strangely Warmed* include Diana Garland, Donoso Escobar, Alan Keith-Lucas, Ann Davis, Pat Bailey, Raymond Bailey, Sarah Willoughby, and Ricky Creech, among others. |||

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., \$11.27 Canadian.

BEGUN IN 1950 AS THE EVANGELICAL SOCIAL WORK CONFERENCE, NACSW is now in its fifth decade. *Integrating Faith and Practice* is a history of the North American Association of Christians in Social Work, tracing its development from its genesis at Wheaton College, under the passionate leadership of Dr. Lamberta Voget, through the homeless years of 1963-1980, characterized by both serious discussion about disbanding as well as the most dramatic growth in NACSW's history, to the more recent period with its headquarters in St. Davids, Pennsylvania with Ed Kuhlmann as Executive Director.

Integrating Faith and Practice describes the association's search for identity and purpose. It summarizes the activities which have been undertaken over the years, including the long tradition of the annual convention and the publication of the bi-monthly newsletter *Catalyst* and the semi-annual refereed journal *Social Work and Christianity*. Most importantly, it names and honors the efforts of many who have tried to find ways to integrate Christian faith and the profession of social work. |||

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.

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., \$14.06 Canadian.

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.

Spirit-Led Helping: A Model for Evangelical Social Work Counseling

William E. Consiglio. (1987). Botsford, CT: North American Association of Christians in Social Work. *Social Work Practice Monograph Series*. \$10.00 U.S., \$14.08 Canadian.

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., \$14.08 Canadian.

To order a copy of any of the above publications, please send a check for the price plus 10% shipping and handling. (A 20% discount for members or for purchases of at least 10 copies is available.) Checks should be made payable to NACSW and mailed with your request to: NACSW, P.O. Box 121, Botsford, CT 06404-0121. Email: NACSW@aol.com FAX/Phone orders: 203.270.8780.

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Spring 2000

"Pluralism, Tolerance, and Respect for Diversity" pp. 1-7

1. The two "exceptionless" moral absolutes are love and:

- IIa. belief
- IIb. understanding
- IIc. forgiveness
- IIId. justice

"What Do We Owe the Elderly?" pp. 8-29

2. The author criticizes utilitarian efforts to assess service costs and benefits for their lack of:

- IIa. preciseness
- IIb. compassion
- IIc. forethought
- IIId. all of the above

3. The position of affirming the pricelessess of human life leads to all of the following EXCEPT:

- IIa. irresponsible stewardship
- IIb. public rationing
- IIc. the moral breakdown of social collaboration
- IIId. inconsistent policy decisions

4. Danilek attempts to eliminate competition between age groups by considering a _____ approach to health care resources.

- IIa. synchronic
- IIb. diachronic
- IIc. multichronic
- IIId. metachronic

"Perceptions of Conflict between Christianity and Social Work" pp. 30-39

5. The relevance of spirituality and religion needs to be addressed by the social work profession as a _____ issue.

- IIa. cultural competency
- IIb. mental health
- IIc. freedom of expression
- IIId. all of the above

6. The author associates the predictability of conflict between survey respondent values and social work values with:

- IIa. the variety of religious belief structures
- IIb. collective vs. individualistic orientation to violence
- IIc. differing political views
- IIId. all of the above
- IIe. none of the above

"A Forgiving State of Heart" pp. 40-48

7. To forgive is NOT to:

- IIa. acknowledge one's hurt
- IIb. let go of righteous anger
- IIc. excuse an injustice
- IIId. all of the above

"Religious Discrimination in Social Work" pp. 49-70

8. Significant differences in perceived religious discrimination were related to the respondents:

- IIa. gender
- IIb. NASW/CASW membership
- IIc. experience of religious impact on life
- IIId. all of the above
- IIe. none of the above

"Maximizing the Contribution of Faith-Based Organizations to Solve Today's Most Urgent Social Problems" pp. 71-79

9. Which of the following is NOT suggested as a focus for FBOs in solving contemporary social problems?

- IIa. FBO capacity building
- IIb. education
- IIc. public policy
- IIId. social outreach

10. Which of the following is NOT a suggested corporate contribution to FBOs?

- IIa. providing feedback on policy development
- IIb. cooperation with job placement programs
- IIc. funding
- IIId. volunteering skills

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