

NACSW's 67th Annual Convention in Charlotte, North Carolina in 2017!

The Convention 2017 Planning Committee is pleased to announce several exciting preconvention institutes and keynote speakers sure to inspire and stretch you at our 67th Annual Convention in Charlotte, North Carolina from November 2-5, 2017. Focused on the theme, "Advocating for Peace, Justice & Reconciliation in Communities," our convention promises opportunities for learning, networking, and spiritual growth that you just won't want to miss!

On Thursday morning, November 2nd, Mike Dames will be presenting a half-day workshop on "Working with Communities on Issues of Economic Disparity," and Angela Gaddis will be leading a 1/2 day poverty simulation training.

On Thursday afternoon, Ken Smith will be leading a half-day session describing



Christian social work approaches to substance use disorders and/or co-occurring disorders, and Ryn Farmer and Alexis Christensen will be co-presenting a half-day workshop on, "Racial Justice Issues in Working with Communities."

At the convention opening session on Thursday evening, November 2nd,

William Barber will be speaking on "The Moral Monday Movement: Working Together Toward Racial Justice in Our Land." On Friday morning/afternoon on November 3rd, Tanya Brice will be delivering the Alan Keith-Lucas lecture on: "Reconciliation Reconsidered: A Conversation About Race Among Christian Social Workers." Then at the evening banquet on Saturday, November 4th, Bill Stanfield will be speaking on "It's All a Part of the Same Story: How Building Communities from the Inside Out Begins within Each of Us and Extends Outward."

Once again, there will be over 125 workshops and poster presentations distributed among 12 tracks, including a brand new track this year focused on:

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NACSW's April 24th, 2017 Audio Conference Webinar

NACSW is pleased to announce that it will be offering its next audio conference webinar entitled "The Inspired Workplace-How Building Community at Work Unlocks Organizational Potential" on Monday, April 24th from 1:00 pm - 2:15 pm Eastern Time. This session will be presented by Hugh Drouin and Marv Franz.

People in workplaces today are hungry for a greater sense of belonging and engagement. This can be accomplished by transforming organizational cultures to become more nurturing and affirming places for its workers. Christian leaders have a responsibility to create such cultures. It is the truest expression of servant leadership which all Christian leaders should aspire to implement in the workplaces they are



Hugh Drouin



Marv Franz

has served as a clinician, college and university professor, administrator, consultant, and seminar leader. Hugh holds a Master's Degree in Social Work from the University of Windsor, and a Ph.D. in Social Work Administration from Laval University in Quebec City. He has also attended post graduate clinical studies at Adelphi University in New York City.

Marv Franz is the Principal of *New Vantage* and consults with leaders, senior management teams, boards and networks of organizations navigating through change processes. Marv holds an MBA from the School of Business and Economics at Wilfrid Laurier University specializing in Strategy, and holds university undergraduate degrees in Biology (B.Sc. hon) and Education

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Alexis Christensen



Ryn Farmer



Mike Dames



Angela Gaddis



William Barber

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Empowering New Communities which will focus on topics such as: asset-based community development; welcoming and supporting refugees and immigrants; breaking inter-generational poverty; fighting human trafficking; forgiveness and restorative justice; effective engagement with the media, etc.

NACSW also offers a variety of opportunities for faith-based organizations to make connections with convention

CATALYST

Volume 60, Number 2 • April, 2017

Published quarterly by the North American Association of Christians in Social Work (NACSW)

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Catalyst is published four times a year for members of the North American Association of Christians in Social Work. The purpose of *Catalyst* is to communicate with the NACSW membership about association news, events, activities and developments. It includes statements of opinion by a variety of members and friends, which do not necessarily represent the views of NACSW.

Publication in *Catalyst* in no way implies endorsement or certification of the authors' qualifications, ability, or proficiency to practice social work, or to integrate faith and practice. Similarly, publication of an advertisement in *Catalyst* does not imply endorsement by NACSW of any services or products advertised. *Catalyst* articles may be copied or reproduced for personal use, but appropriate credit to *Catalyst* should appear on all copies made.

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participants and get the word out about their programs and ministries at NACSW's Convention 2017. Several of these opportunities include:

1. Exhibiting: Reserve exhibit space in our convention exhibit hall for just \$375 if you are a non-profit, or \$450 if a for-profit — and 50% off these rates if you are a current organizational member of NACSW!

2. Advertising: For just \$120, we will "stuff" your brochure or some other promotional item in the convention bag that all participants will receive at the registration desk.

3. Event Sponsorship: Your organization can make a major contribution and/or sponsor a specific convention event — in exchange for enhanced visibility with our 350+convention participants.

You will find additional detailed information forms for all three of these promotional options by visiting our website at <http://www.nacsw.org/annual-convention/promotional-opportunities/>.



Tanya Brice



Bill Stanfield

And, while you are in the Charlotte area attending the NACSW conference, there is a great deal to see nearby in Charlotte including visiting the Billy Graham Library, museums, galleries, amusement parks galore — and so much more! Check out <http://www.charlottesgotalot.com/> for additional information about what to see in the city.

Most of all, mark down on your calendar and plan to join us for Convention 2017 in Charlotte, NC from November 2nd – 5th. This is definitely a conference you won't want to miss!

Convention

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(B.Ed.) as well as two graduate theology degrees.

Audio conference webinars have been designed so that any person or group can participate simply by calling a telephone number provided by NACSW from any telephone. In addition, interested participants may simultaneously log on to these sessions from their computers or mobile devices to follow the presenter's PowerPoint presentation on-line, and engage in interactive chat during the session. For additional information (including session learning objectives), and/or to register on-line, go to NACSW's

website at <http://www.nacsw.org>.

Current NACSW members and staff working for NACSW organizational members may participate in this audio conference and earn CEUs at no cost. Friends of NACSW may participate in this session for just \$26 (or \$16 for fulltime students). Participants are eligible to earn 1.25 continuing education contact hours approved by the Association of Social Work Boards by receiving a score of 80% or better on a twelve-question quiz based on the material covered in the conference.

We hope you are able to join us on April 24th for this important audio conference webinar. We encourage you to register today at www.nacsw.org!

All Good Things Must End ... or Become Something New

It's a trap that many (most?) organizations fall into, even if they don't realize it at the time. In an effort to serve their missions more fully, they spend a lot of time thinking about what new programs they should be adding, what new services they should offer, what new and creative things they

should be doing. In and of itself, this bent toward continual improvement, renewal, and innovation is a very good thing. It is what helps organizations grow and remain relevant even in the midst of a great deal of change in the environment, and it potentially helps them to keep up with the changing times.

Where it can become a trap, however, is when organizations keep on adding and expanding – but never eliminate anything to make room, even as their resources are shrinking. In short, many (most) organizations often try to do it all, and the result can be over-extension, less effective services, and organizational fatigue.

NACSW has had a tendency to fall into this trap through the years. Since the late 1990s, we have added a wide array of new programs and services, most of them recommended by the membership. Some of these new programs and services have included:

- An array of online vehicles to foster communication and information exchange among the membership including NACSW's website, listservs, Facebook, LinkedIn, Twitter, etc.



Rick Chamioc-Case

Continued expansion of programs and services without at the same time pruning some programs ... is not a sustainable approach to on-going organizational growth and floursing.

- Monthly podcasts
- Quarterly audio conference webinars
- Online access to all of our publications
- Monthly blog entries
- Annual convention proceedings
- Online bibliography
- Member interest groups
- Mentoring program
- Online membership directory
- Online CEU program
- NACSW JobNet Career Center
- Partnership w/American Professional Agency for Professional Liability Insurance

At the same time, for the most part, we have added these and other programs and services without reducing or eliminating others to compensate for the increased demands on the association's infrastructure and resources. To compound this situation, NACSW has had to steadily reduce staffing hours over the past several years to balance our budget, thereby reducing our infrastructure, as well as face the challenge of many additional external requirements (for example, increased regulations regarding the secure use of technology, requirements for being

certified to provide CEUs, etc.).

We can all do the math. Continued expansion of programs and services without at the same time pruning some programs that may have run their course is not a sustainable approach to on-going organizational growth and flourishing.

Why do I bring this up in my column today? Because after 60 years, NACSW has made the decision that this will be our last issue of *Catalyst*. A few years ago, we started sending out monthly eNewsletters to our members (in addition to *Catalyst*). As you've probably noticed, much of the content overlaps. So although it is never easy to give anything up, it was time, and *Catalyst* was the more sensible of the two to discontinue because: a) these days more NACSW members access NACSW materials online than in hard copy format; and b) eNewsletters are less expensive to publish, and we will be able to funnel the resulting savings into other member benefits. As an additional bonus, NACSW's eNewsletters are published monthly, which is 3x more frequently than *Catalyst*'s quarterly publication schedule.

Is discontinuing *Catalyst* a loss? Yes, definitely. Many members (myself included) have really liked *Catalyst* – the format, the continuity it represents with NACSW's past, etc. But can we afford to keep adding services and programs without at the same time discontinuing some that might have run their course? Is such a pace sustainable? We hope that when viewed from this perspective, NACSW members will feel that NACSW's decision to discontinue *Catalyst* makes some sense - even if you, like me, will feel the loss.

All good things must come to an end. Hopefully, though, this end will just be a part of the on-going journey to keep making NACSW new!

NACSW E-Publishes Its Convention 2016 Proceedings

For the 14th year in a row, NACSW has published convention proceedings comprised of representative papers and materials from workshop and poster sessions presented during its Convention 2016 in Cincinnati, Ohio from November 17-20, 2016. On-line access to these proceedings are now available at no cost to NACSW members and friends by clicking on the "Convention Proceedings 2016" link at: <http://www.nacsw.org/publications/convention-proceedings/>.

A wide range of materials from full-length papers to detailed presentation outlines were submitted for inclusion.

Since NACSW's goal is to make these materials available as quickly as possible, except for some very basic formatting, submissions have not undergone a formal editing process. NACSW's hope is that this proceedings will significantly extend the impact and reach of the materials presented in Cincinnati, OH, 2016!

DIVERSITY COLUMN

Can't We All Just Get Along?

Come unto me, all that labor and are heavy laden, and I will give you rest (Matthew 11:28 KJV)

We are in a time in this country when the rose colored glasses of the ideal of a united nation have been ripped from our eyes. We are in a time when our truths and our blemishes are in plain sight. We are in a time when we are revealing our true selves...and what is being revealed is not pretty. We are heavily burdened - heavily laden - by the sin of racism. This is not a new burden. A review of our social welfare history from the beginning of this nation would document how this burden is not novel. This review of history would also show how there are times when we wear rose colored glasses, and there are times when those glasses are removed. It is a cycle that repeats itself over and over again.

It is clear that there are differences in the way in which we see the burden of racism. Over the past few years, by virtue of increased citizen journalists and social media coverage, we have all been witnesses to the killing of Black and Brown men, women and children. There has been an increase in news stories, documentaries, and books exposing the insidious nature of mass incarceration, housing discrimination, poor quality schools, income inequality, and voter disenfranchisement that adversely impact African Americans. In a recent Pew Research Center study, 38% of Whites believe that "our country has made the changes needed to give Blacks equal rights with Whites," a statement which only 8% of Blacks believe. Approximately 50% of Whites believe that Blacks are treated less fairly than Whites in dealing with police, compared to 84% of Blacks. Approximately 43% of Whites believe that Blacks are treated less fairly than Whites in the court system, compared to 75% of Blacks. Only 25% of Whites



Tanya Brice

believe that Blacks are treated less fairly than Whites when applying for a loan or a mortgage compared to 66% of Blacks. The same huge differences exist with regard to beliefs about fair treatment in the workplace. How can this be? We live in a time where Whites and Blacks work together, live in the same neighborhoods, and in rare cases, even worship in the same congregations. Yet there is such a disparate view on the presence and effects of racism.

We are all so heavily laden with the burden of racism. We hide behind the burden. We are preoccupied with the struggle of carrying this burden - so much so that we do not fully engage in relationship with each other. We engage in racial tolerance, which means that we tolerate each other, but we are not in true, authentic relationship with each other. Why do I write this? If we were authentically in relationship with one another, there would be a level of trust that undergirds our relationship. When I tell you that I am scared to death that my 6'2", 315 pound son will be assassinated because of his Blackness and his size, I need you to hear me instead of dismissing my fears and telling me that I am overreacting. When I tell you that I have to take extraordinary steps to

obtain a mortgage, despite my income and high credit rating, I don't need you to find an alternative explanation for this. I don't need you to find an alternative explanation for why realtors are selective about which side of town they choose to show my family when searching for a perspective home. As social workers, we are very well aware of the impact of policies and intended and unintended consequences of those policies. When we have evidence that policies are in place that create systems of mass incarceration that disproportionately impact African Americans, we cannot choose to ignore this and focus on individual behaviors. This also goes for all other effects of institutional racism. As Christians who are social workers, we are warned by the prophet Isaiah against legislating unjust laws that result in oppressed people (10:1,2), even if these laws are economically beneficial to us. Authentic relationships are formed when we are safe enough with each other to truly grapple with these social policy issues.

Carrying this heavy burden of racism is tiring. We spend a great deal of time dressing it up to make it look pretty, and others of us spend a great deal of time and energy undressing it to show its

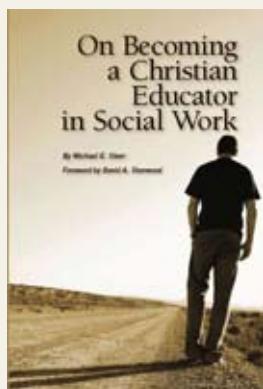
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PUBLICATION AVAILABLE FROM NACSW

ON BECOMING A CHRISTIAN EDUCATOR IN SOCIAL WORK

Michael Sherr (2010) \$21.75 (\$17.50 for NACSW members or for orders of 10 or more). For price in Canadian dollars, use current exchange rate.

On Becoming a Christian Educator is a compelling invitation for social workers of faith in higher education to explore what it means to be a Christian in social work education. By highlighting seven core commitments of Christian social work educators, it offers strategies for social work educators to connect their personal faith journeys to effective teaching practices with their students. Frank B. Raymond, Dean Emeritus at the College of Social Work at the University of South Carolina suggests that "Professor Sherr's book should be on the bookshelf of every social work educator who wants to integrate the Christian faith with classroom teaching. Christian social work educators can learn much from Professor Sherr's spiritual and vocational journey as they continue their own journeys and seek to integrate faith, learning and practice in their classrooms."



PRAYER CORNER

It is Time Again to Update Your “Calling Software” for 2017

“...how much more will your Father who is in heaven give good things to those who ask him!”

(Matt. 7:11)

In following Jesus throughout the New Testament, we hear him reference God as Father repeatedly. This reference appears one hundred times in the Gospel of John alone. In the Lord’s Prayer, we are prompted to call Him “Our Father” (Matthew 6:9).

Having welcomed our first child in the last days of 2016, I have considered more than ever what it means to be a parent. The concept of the God of the universe as my heavenly parent holds a new depth for me.

In these early days especially, our newborn daughter requires our complete attention. In caring for her we have spent hours learning preferences, observing subtle patterns and studying the nuances of her developing personality. As her parents we orchestrate the events of her day and ensure conditions of utmost comfort and safety each time she lays her head down to



Shaina Blair

sleep. We delight in every sound, cry, grin and grimace. Now, we think differently about every choice, weighing how it might influence her life in the present and future.

There is something very humbling about knowing that a child depends on you for her every need. Knowing she relies on our grown up knowledge of the world, I pray we will help her flourish in it, and have the wisdom to protect her from it when necessary.

How much more so then does our Heavenly Father care for us? Our Father considers the nature of our personalities and gifts, our strengths and weaknesses (Psalm 103:14). He delights in us! He is present for our joys and is ever near in our sorrows. Our Father is working out the plans He has for us (Jer. 29:11), ordering the events of our lives and callings. Our Father understands that as His children walking in faith, we rely on His infinite knowledge of the universe.

At this stage of life our newborn daughter is not able to see or understand that we constantly watch her even when she does not see us and that every need met comes with forethought and intention. Yet from the first moments of her life, she has been able to unmistakably distinguish the voices of her parents. Like her, we are likely unaware of the full depth and scope of His workings in our lives. Yet, there

He is, Our Father, watching, protecting, comforting, and guiding His children through Word and Spirit, His voice.

What comfort might this bring to us in our journey as Christian social workers? Perhaps we need the occasional reminding that His calling on our lives was/is indeed intentional and based on his knowledge of our inner workings as Creator. Maybe we need to lean in and trust that He will provide for, protect and comfort, when it is not easy serving people and communities as Jesus did. Possibly, quieting ourselves to perceive the voice of our Father is what our present circumstance requires.

Prayer:

Our Heavenly Father, how can it be that you, the God of the universe, bend down low to care for us (Hosea 11:4)? We are in awe of your great love for us. Thank you for choosing us, your adopted children. Forgive us when we fail to appreciate or trust your guiding hand in our lives or make the mistake of not listening to your voice. Help us to more fully perceive the plans you have for us, so that we may look more like Jesus in our service to you. Amen.

Reference

<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/fatherhood-of-god.htm>

CALL FOR PAPERS

Welcoming the Sojourner: Migrants, Immigrants, and Refugees

Special Issue of *Social Work & Christianity*

Co-Editors: Rachel Hagues, PhD (rhagues@samford.edu) & Elizabeth Patterson Roe, PhD (epattersonroe@malone.edu)

Deadline: July 1, 2017

A variety of factors may influence how and why a person or a family migrates away from their home country. Many of the most vulnerable migrants either eventually receive legal refugee status or go through a process to receive asylum. Be it war, the economy, or persecution, migrants and refugees often bring with them post-traumatic stress and unresolved trauma, as well as many other social and economic needs. Although research

evidence indicates that the overall economic impact of immigration is beneficial to host countries, host countries and their citizens have various perceptions of immigrants, refugees, and asylum seekers that may influence their reception. Policies and procedures for who can be accepted and why, as well as stereotypes and issues of prejudices can impact how a migrant is received. These issues impact migrants’ ability to resettle successfully and become actively engaged citizens. Policy and practice approaches can also influence their successful resettlement and empowerment.

How has or should faith played a role in the reception of migrants? How should faith communities respond? What should the role of the social worker be to help

facilitate the transition for immigrants or refugees in their resettlement process? What are faithful positions on welcoming both documented and undocumented refugees, immigrants and asylum seekers? These are a few of the questions that will be addressed in this special issue of *Social Work & Christianity*.

Guidelines for Submission:

All authors are strongly encouraged to contact the special edition editors by email (see contact information below) by April 15, 2017 to discuss ideas for paper submissions. Completed manuscripts are due by July 1, 2017.

For additional information about this special issue, go to:

<http://www.nacsw.org/Publications/SWC/WelcomeSojourner.pdf>

Newest Trainings Added to NACSW's Online Continuing Education Program

NACSW is pleased to announce that since the last issue of Catalyst, we have added several new trainings to our online continuing education program at <http://nacsow.org/CEU>.

New trainings recently added to our program (which now has 100+ trainings) include the following:

- **Ethical Decision-Making,**

Common Morality, and Christian Social Workers by Scott Sanders, PhD; video-based training; 1.0 CEUs.

The ability to apply an ethical decision-making framework to ethical issues is considered an essential practice behavior associated with the values and ethics competency. The need for enhanced ethical decision-making is as great as it's ever been. Christian social workers may unintentionally be guilty of dismissing this in lieu of a worldview that stresses dependence on the Holy Spirit to guide decision-making. Such a perspective may at the least be naïve, and at the worst be



Laurel Shaler



morally arrogant. This workshop presents a framework consistent with a Christian worldview that will enhance the ethical decision-making process for a Christian in social work.

• **Ethical Integration of Christian Faith into Counseling Veterans** by Laurel Shaler, PhD, LCSW, LISW-CP; video-based training; 1.0 CEU.

Clients receiving clinical services through the Department of Veterans Affairs do not leave their faith at the door simply because they are receiving treatment at a federal facility. Therefore, clinicians need to be well-versed in how to ethically integrate the faith of the

client into treatment. The focus of this presentation will be on the integration of the Christian faith.



Jonathan Bradford

• **The Three Currencies of Shalom Communities: Respect, Opportunity and Beauty** by Jonathan Bradford, MSW, John Carman, MSW, and Susan Ortiz, MA; audio-based training; 3.0 CEUs.

Building communities of shalom requires a humble commitment to the hard work of transforming the brokenness of community structures, practices, laws and human behavior. In that "the earth is the Lord's and everything in it," we must work to see God's reconciling grace make all things new. This workshop will define strategies through which urban revitalization and adult learning and empowerment services can be successfully merged to yield thriving communities and broader life achievement for all its residents.

NACSW ONLINE CEU BOGO OFFER FOR MARCH

In celebration of social work month in March, NACSW is pleased to announce a special "Buy One Training & Get One Free" promotion for NACSW's online CEU program. This special arrangement makes it possible to access double the number of our online trainings for your dollar throughout the month of March!

To participate in this special "Buy One Training & Get One Free" promotion, any time between March 1st and 31st, you can do the following:

1. Register and pay for any online training offered through NACSW's online CEU training program at: <https://nacsow.org/CEU/>
2. Send us an email to info@nacsow.org with the title of a second training (of equal or lesser CEU value) that you would also like to take, and we will register you for this second training at no cost. Please make sure to include your license number in this email.
3. NACSW will send you a confirmation email with your log-in information for this free training within 24 hours (it will take a little longer on weekends).

All 100+ online CEU trainings are "fair game" in this special promotion. Feel free to "Buy One Training & Get One Free" as many times as you wish throughout the month of March.

Don't hesitate to contact us at info@nacsow.org with any questions you might have. Take advantage of this special offer to stock up on CEU trainings (approved by the Association of Social Work Boards) sensitive to the thoughtful integration of Christian faith and social work practice!

NACSW Unity in Diversity Statement

This statement on unity and diversity has recently been developed by the NACSW board as a way to reaffirm NACSW's longstanding policy of being a place where Christians in social work hold Christ at the center and from there engage one another from the diversity and depth of our various theological and denominational traditions, learning from and challenging one another.

For more than 65 years, the North American Association of Christians in Social Workers has sought to equip its members to integrate Christian faith and professional social work practice. At the core of this mission is the conviction that our witness as Christians in what is often characterized as a secular profession is stronger and more vibrant when it comes from a place of unity.

This unity is first and foremost a gift. It is a gift from our Creator made possible by the grace of our Savior and the powerful presence of the Holy Spirit. As the psalmist (133: 1) says, "How good and pleasant it is when God's people live together in unity!"

When our association is at its very best, we are living into Dr. King's vision of the "beloved community." We hope that you will experience this deep sense of community, a foretaste of the ultimate flourishing, the *shalom*, of the Kingdom of God. We hope that as we walk hand in hand in this mission, all around us will know we are Christians by our love.

At NACSW we celebrate our unity by engaging with one another from the depth of our theological and denominational traditions. We want more than a mere Christianity. The collective wisdom of our various traditions is also a gift, and a gift we offer to one another. We come from many faith traditions, but each of these traditions reveals something of the character of the Triune God to us, each of these traditions is part of the body of Christ. As social workers we affirm and delight in the unique strengths embodied in our faith communities. We understand that we learn the most from one another when we enter conversation as whole selves.

This unity, however, is both a gift and an earnest calling from our Lord. We lament the collective failings of our traditions to live out the unity Christ

has called us to. We acknowledge that sometimes Christians have pursued unity through assimilation and domination. The call to unity must never be separated from the call for truth and the call for justice. In situations of oppression, unity without truth and repentance is not unity. The call for unity can ring hollow because of the pain of both present and past betrayal.

It is in one such dark moment of pain and betrayal that we find Christ calling for unity. On the night he was arrested, before Judas betrayed his teacher and friend, before Peter struck out in anger with his sword and denied his Lord, Jesus prayed for unity.

The prayer is the culmination of his "high priestly prayer," recorded in the book of John. Jesus knows that the end of his earthly ministry is near and that his time is short. In Chapter 15:15 Jesus tells his disciples that, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you," and commands them (15:12) "Love each other as I have loved you," and then again to (15:17) "Love each other." In Chapter 16, as dusk falls over the Kidron Valley, which he will shortly cross into the garden of Gethsemane, he prays for his disciples. Then there is this passage (17: 20-23):

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in

me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one — I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

Unity is no easy task. We live in an increasingly fractured and contentious world, where the demands of our various tribal identities for purity within the group and opposition to those outside the group are loud and persistent. Political parties, religions, denominations, ethnic groups, sexual identities, and professions clamor to tell us who we are and who we are against. At NACSW we believe that in the midst of this it is all the more important to remember that Jesus Christ is Lord and Savior, and that ultimately those from every nation, tribe, people, and language will stand before the throne and before the Lamb (Revelation 7:9).

So, at NACSW we pursue the unity of the body of Christ through worship and prayer, but we also pursue it through hard conversations about topics on which people of good faith disagree adamantly. We do not shy away from conversations about politics, sexual orientation, immigration, gender identity and expression, the Black Lives Matter movement, abortion, or decisions at the end of life. We are, after all, both Christians and social workers. We listen,

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SPECIAL DOUBLE ISSUE OF SWC

SOCIAL WORK PRACTICE WITH LGBTQ CLIENTS



NACSW is pleased to announce the publication of a special issue of *Social Work & Christianity* in March that focuses on "Social Work Practice with LGBTQ Clients." This issue, guest edited by David Sherwood, will be the last issue of *SWC* with David as editor in chief.

This special issue is approximately twice the length of a regular issue of *SWC* (over 200 pages), and as such, will count as both the Spring and Summer issues for *SWC* this year (*SWC* Volume 44, Number 1 and 2). The next issue of *Social Work & Christianity*, Volume 44, Number 3, will be due out in September, 2017.

TECHNOLOGY COLUMN

History of Technology in Social Work

As we wait for the NASW Delegate Assembly to approve the new 2017 *Technology*

Standards in Social Work Practice, I thought it might be interesting to take a quick survey of the history of technology in social work. There is obviously only so much one can cover in a short column such as this, but here we go!

According to the blog entitled *Social Work Helper*¹ the abacus was first used in 373 BC to track donations in India. This then is the first recorded use of technology to support a social service program. I would think that there was some standard used before that to determine if you were tithing accurately or not, but without spending a lot of time researching ancient measuring techniques, we'll go with this.

The invention of the printing press in 1440 made a significant impact on the world and the ability to spread knowledge and information to more people. I think you could argue that the printing of the Gutenberg Bible had a pretty major impact on the social work profession as it was at the time. *The History Guide*² suggests that "By giving all scholars the same text to work from, it [the printing press] made progress in critical scholarship and science faster and more reliable."

As the Industrial Revolution erupted around the world, the social service sector had to adapt its provision of services as populations became more centralized and needs changed. In 1884 scholars started using data mapping to visualize and better understand issues such as poverty. This technique continues today.

The first personal computers were produced in 1975. It wasn't until 1985 that I could find the first documented discussion about computers and social work in a journal entitled - *Computers in Human Services*. The journal is now called the *Journal of Technology in*



Nick Cross

Human Services and in January 2017, had an article about using GPS devices with patients who have dementia. I couldn't find their first issue, but I'm guessing it didn't discuss using a GPS!³ Another 1985 publication was Bryan Glastonbury's *Computers in Social Work*.³ You might not be shocked to hear that in a 1978 study, social workers were complaining about being overworked and overloaded with paperwork! Computers were being used to help standardize information and to facilitate the storage, retrieval, and circulation of important information for management purposes. At the time the computers being used were mainframes; now we have the same if not more computing power on our wrists! In his book, Glastonbury proposes that the primary purpose of computers for practitioners was information management (both client data and resources available), making calculations and data assessment, and the new area of client assessment and direct input of data (presumably versus paper note taking). If you are intrigued by history and computers, I would encourage you to read this book (it is available online as a pdf).⁴ It discusses ethical implications of computer use, and includes some projections about where computer use might go. The last chapter is even titled "The Robot Social Worker!"

Another major highlight in history was the invention of the Internet (publicly accessible in the 1980's). It has evolved significantly since it was first developed. *A Selective History of Internet Technology and Social Work*⁵ notes that in 1996, over 1,000 psychotherapy practitioners were using the web to provide services. At the time, listservs were one of the primary uses of the Internet, including the popular social work listservs [SOCWORK], which starting in 1988 and at one point it had 1,000 members - which became too unwieldy for the technology at that time.

I've written in this column previously about some of more recent developments in social work and technology, including social media and the unending list of innovations and changes to the Internet. I think this is a constantly evolving area for us to watch. I've found this quick survey of history fascinating and if you want to spend some more time looking into the

history of technology and social work, one more additional resource is *Information Technology in Social Work Education & Practice: An Annotated Bibliography*.⁶

I'll end with the below quote from *A Selective History of Internet Technology and Social Work*. It is a good reminder that despite the ever changing technology landscape we as Social Workers need to be at the forefront of taking it and making it work for both our needs and those of our client's:

The values to which most social workers cling are contrary to the values behind the original design of the Internet. Recall that the original intent of the Internet was to deliver weapons of mass destruction. Now, we see social workers employing it as a system to deliver social services.

1: *The Social Work Helper: Technology and Social Work: Past, Present, and Future*. Published 4/10/2014. <https://www.socialworkhelper.com/2014/04/10/technology-and-social-work-past-present-and-future/>

2: *The History Guide: The Printing Press* <http://www.historyguide.org/intellect/press.html> Last Revised May 2016

3: *History of Social Work: 1985 Social Work and Computers* <http://www.historyofsocialwork.org/eng/details.php?cph=27> Built 2009.

4: Glastonbury, Bryan. *Computers in Social Work*. Macmillan Publishers, LTD. London, England. 1985. http://www.historyofsocialwork.org/1985_computers/5%20Glastonbury%20computers%20in%20social%20work%20OCR.pdf

5: Marson, Stephen. *A Selective History of Internet Technology and Social Work*. Originally published in *Computers in Human Services*, 14:2, 35 – 49. <https://libres.uncg.edu/ir/uncp/f/1A%20Selective%20History%20of%20Internet%20Technology%20and%20Social%20Work.pdf>

6: *Information Technology in Social Work Education & Practice: An Annotated Bibliography*, Compiled by Laurie Biebelhausen, Emily Dakin and Ovidiu Gavrilovici. May 2000. <http://msass.case.edu/downloads/Harris-Library/informaticsbib.pdf>

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MEET THE BOARD

Jana Donahoe

What a privilege it is to be elected to the NACSW Board of Directors. It is exciting to serve God and you in this way! My prayer is that God will use NACSW to bless you and the people we serve in Christ Jesus.

Social work became my profession of choice due to my family's background in missions. My dad was a Southern Baptist mission worker, journalist, author, and minister who traveled around the world with Billy Graham and published articles about missionaries for Southern Baptists and later for World Vision International. His work fascinated me, but I wanted to do something to meet needs rather than just write about those needs. Since I was born with severe vision and hearing impairments, I felt God's call to work with people with disabilities and those who are hurting socially, emotionally and spiritually.

In 1985, I completed my BSW at Mississippi College, married my husband, Eddie Donahoe, and worked at the MS Children's Rehabilitation Center while he attended the University of MS Medical School. In 1989 I completed my MSW from University of Southern Mississippi and we moved to Alabama for Eddie to complete his Family Medicine Residency. There, I worked as a therapist with abuse victims and offenders at Family Counseling Service while I worked on my Ph.D. and did some adjunct teaching at the University of Alabama. Since the second grade, my husband has felt called by God to be his home-town family physician, so when he completed his residency we moved to Indianola, MS. I continued to work on my Ph.D., which was interrupted by 3 maternity leaves, and finished it in 2000. Eddie and I have three children. They are all believers who are serving God in their chosen professions. Our oldest son, Trey, is now a dentist and is returning home



Jana Donahoe

to practice after he marries in June; our daughter, Megan Kaye, is the Director of Marketing at Common Desk in Dallas, TX; and our youngest son, Drew, is a freshman at Mississippi College. Our family leads medical mission teams almost every summer to Honduras and we are all involved in missions activities in our church and communities.

The MS Delta is where I have lived and worked for over 25 years. It is one of the most impoverished areas of the US and is a mission field in many ways. Since 2000, I have taught at Delta State University as an Assistant Professor of Social Work. For several years, I served as a clinician and Director for Social Work for Grace Hospice. I have also served in various capacities and on Boards for Delta Missions Ministries, The Bolivar County Community Action Association Family Service Committee, Christian Women's Job Corps, Habitat for Humanity, the Rural Poverty Initiative, and Delta Hands for Hope and the Ministry team for FBC Indianola. For 20 years, I have been an Explorer's Bible Study Leader. My favorite activities are studying and teaching God's Word and working with people who are hurting.

Since DSU is located in an impoverished area, God has been so good to provide experiential learning simulations like the Poverty Simulation and the Virtual Dementia Tour which are used at DSU to increase compassion and empathy for people who are poor and for those who have cognitive and physical disabilities. It

was a privilege to present a session at the NACSW Conference in Cincinnati on the Poverty Simulation; and Lord willing, I am looking forward to implementing the simulation with Dr. Angela Gaddis for conference participants at the NACSW Conference in Charlotte. The Poverty Simulation is very useful in faith-based ministries and churches to increase compassion for the poor, so I'm thankful to be able to promote it.

NACSW has been an important part of my life since the early 1980s. I was a student member in college, but didn't become active until I began working at DSU. Several of my students had spiritual needs and prayer concerns, so we began organizing the DSU Chapter of NACSW in 2001 and officially became a Chapter in 2003. It's been a privilege to serve as the Faculty Sponsor and to host monthly meetings for students. The Chapter has provided spiritual and prayer support, biblical encouragement, mission opportunities, etc. to DSU's many students over the years. It has also endured much persecution since DSU is a state institution; but it continues to thrive. Encouragement and assistance for the development of other NACSW Chapters is something I hope to be able to provide as a Board member.

Thank you for allowing me to share my heart for Christ, social work, missions, and NACSW. I am looking forward to serving on the NACSW Board and getting to know NACSW members as we seek to share the Gospel and minister to a lost and hurting world.

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NACSW SW Faculty Lunch at APM 2016



NACSW social work educator members and friends gather for lunch at CSWE's APM on Friday, November 4th, 2016 in Atlanta, Georgia.

Diversity continued from page 4

rancidness. Nonetheless, this burden is heavy on all of us. Jesus invites us to come to him with this burden. We can lay it at his feet. The way in which we do this is to acknowledge that we are indeed carrying this burden. We must recount the ways in which we support this burden. We must repent of this sin of racism and work to eradicate it as evidence of our commitment to follow Christ. Let us work to create authentic relationships with one another as we strive to be in authentic relationship with Christ.

<Editor's Note: Tanya will be presenting the Alan Keith-Lucas lecture at NACSW's upcoming Convention 2017 in Charlotte, North Carolina on November 3, 2017. She has recently edited a new book, Reconciliation Reconsidered: Advancing the National Conversation on Race in Churches of Christ (Abilene Christian University Press), which is a collection of essays written by a diverse group of contributors seeking to move the conversation about racism from focusing on individuals and individual behavior, to a more focused discourse on institutional racism. Reconciliation Reconsidered is intended to be used in small group Bible studies. Each chapter ends with discussion questions and references for further study. While the title suggests that the book is for those within the Church of Christ denomination, this book broadly targets Evangelical Christians.>

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Unity

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we affirm, we recognize the dignity and worth in all people, we empathize and seek to truly understand even when we do not and cannot agree. We love one another.

While a 24-hour news cycle and the echo chambers of social media may have amplified the voices of disunity, the church has always struggled to live into the calling Jesus gives us to unity. There were early debates about food, ethnic discrimination in welfare, circumcision, and many other issues. Paul participated in many of these debates (and not always with kind words; see his debate with Cephas/Peter in Galatians 2 and his anger at all of the church in Galatia in the next chapter). Yet he writes to the church in Ephesus (Ephesians 4: 2-6):

Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

We believe that our organization is better when it holds Christ at the center, the very core of our work, then when we create a perimeter of beliefs, a wall inside which are the good and over which we will not cross. At NACSW we are not bound together by political party, denomination, ethnicity, language, or even our profession. We pursue conversation, not necessarily consensus. Ultimately, we are bound together by Christ. As Paul says in Ephesians 4:16, “From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” We invite you to be a part of this work as we seek to integrate Christian faith and professional social work practice.

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"The Inspired Workplace-How Building Community at Work Unlocks Organizational Potential"
Hugh Drouin and Marv Franz
April 24, 2017
1 pm – 2:15 pm (Eastern)

September 2017
Audio Conference/Webinar
"Sharing the Story - Living and Teaching in the shadow of Ferguson"
Kimberly Carter and Jill Schreiber
September 25, 2017
1 pm – 2:15 pm (Eastern)

PODCASTS

March 2017's Featured Podcast
"Using Family Circles to Promote and Understand Family Connections"
Dexter Freeman

Recorded at NACSW's Convention 2013 in Atlanta, GA on October 19, 2013

April 2017's Featured Podcast
"Navigating End-of-Life Issues with Clients: An Overview for Social Workers"
Julie Griffen

Recorded at a workshop delivered for NACSW CA's chapter on August 2, 2014

May 2017's Featured Podcast
"All Things New:
Neo-Calvinist Groundings for Social Work"
Jim Vanderwoerd

Recorded at NACSW's Convention 2014 in Annapolis, MD on November 7, 2014

June 2017's Featured Podcast
"Integration of Clients' Spirituality Among Christians in Social Work"
Holly Oxandler

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July's 2017's Featured Podcast
"Irresistible Revolution:
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