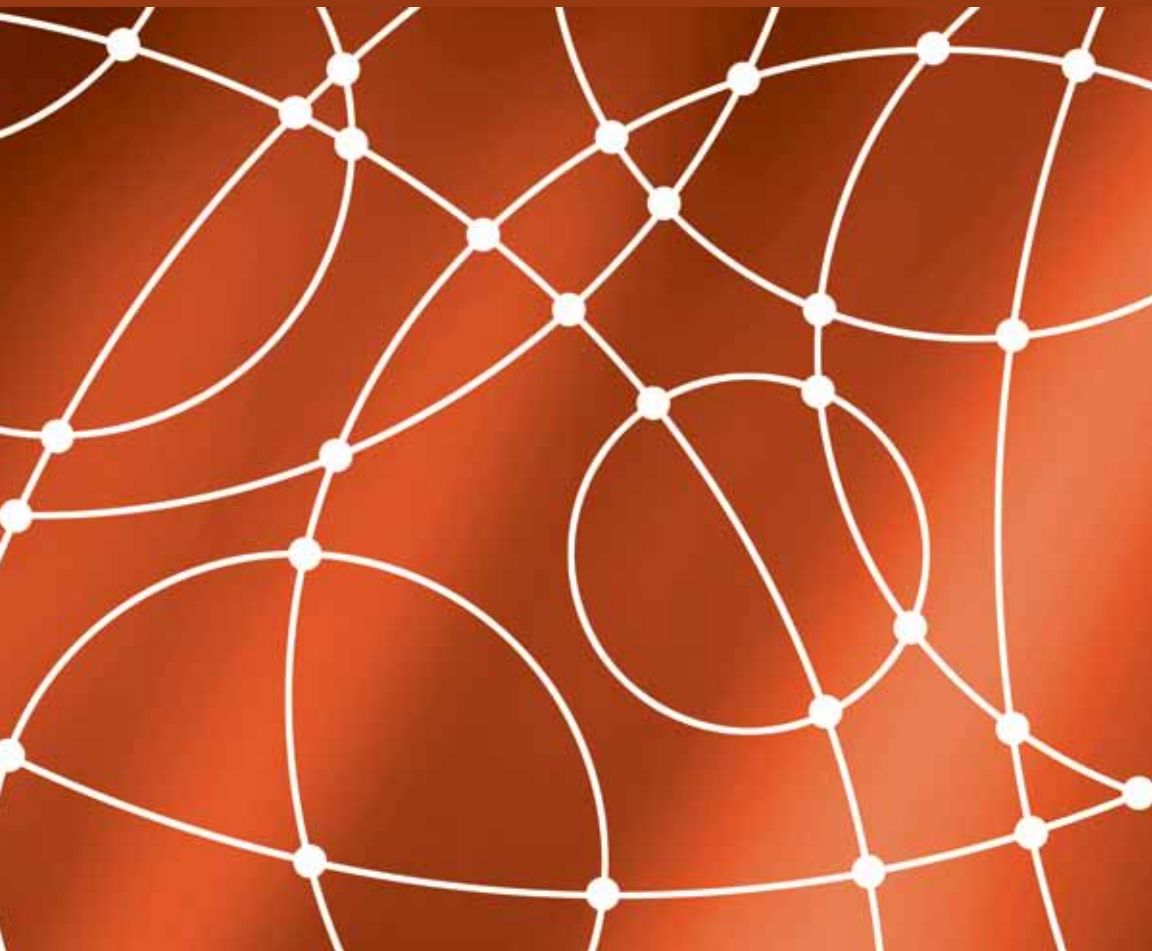


Christianity and Social Work

*Readings on the Integration of
Christian Faith and
Social Work Practice*

FIFTH EDITION

T. Laine Scales and Michael S. Kelly
Editors



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Introduction to the 5th Edition

Michael S. Kelly and T. Laine Scales

For this 5th edition of *Christianity and Social Work*, we found ourselves reflecting on the many ways that the social work world has changed since the first edition of this volume was published, in February 1998. Since that time, we have seen an increasing recognition of the need to understand how faith and social work practice intersect, and how we can generate meaningful and rigorous scholarship to speak to the many social work practitioners who are trying to figure out how to integrate their own faith experience within the larger context of social work practice.

Christianity and Social Work, 1998-2016

From the outset with our first edition, published by NACSW and edited by Dr. Beryl Hugen, this book has focused on that integration of faith and practice. Our contributors, leading scholars and practitioners stationed in a variety of Christian and secular higher education settings, have always been aware of how complicated and ultimately rewarding the integration of faith and practice can be for social workers. Looking at the first edition of our book, we see a range of chapters that acknowledged that social work and the Christian church had deep historical roots (“Social Work’s Legacy: The Methodist Settlement Movement” and “Church Social Work”) even when there were tensions between social work as a profession and the Christian faith of the social worker (“When Social Work and Christianity Conflict,” and the “Battle Between Sin and Love in Social Work History”). The chapters for the first edition were written by some of the leading lights of NACSW, and some of those contributors (Rick Chamiec-Case, Diana Garland, Beryl Hugen, David Sherwood) have remained with us through all five editions of the text.

Through the first few editions of the book, it was clear that the editors and contributing authors were doing truly groundbreaking scholarship. While social work and Christianity had always been connected since the start of the profession, the tone of these first three volumes represented a new phase for the field, one that was gradually becoming more confident in asserting that social workers could do good practice informed by their Christian faith, and do so ethically. Authors like Cheryl Brandsen, Garland, David Hodge, Hugen, Mary Anne Poe, Sherwood, and Mary P. Van Hook were all trying to build on the nascent literature of faith and social work practice (embodied in the NACSW journal *Social Work & Christianity*, at the time in its 3rd decade). Their work on (among other topics) spiritual assessment, spiritual considerations in end-of-life care, and the impact of faith on family-centered social work interventions may seem today to be basic to any good social worker’s practice approach, but in the late 1990s, these were still rare within many social work contexts. For many, the

idea that ANY of these topics would have been covered in a textbook in a social work program would have been difficult to fathom. Now at the start of the 21st century, the field of social work and social workers who identify as Christian has begun to engage in a renewed exploration of how to best integrate faith and social work practice, and we have this volume to thank for helping to move that conversation along. As of 2016, there were approximately 750 MSW and BSW programs in the U.S, and many are housed in religiously-affiliated colleges and universities (CSWE, 2016). In addition, many Christians are educated within non-sectarian colleges and universities or practicing within both religiously-affiliated and secular agencies. We are excited that this 5th edition furthers that work in new and lasting ways.

As with previous editions, it is our intention to address the historical roots of Christians in social work and move our field into the future by employing a variety of perspectives from Christian authors. As multiple authors in this book will make clear, there is not one way to be a Christian social worker; rather it is our hope that the multiplicity of voices contained here will argue for how many ways there are to be a faithful Christian and effective social work practitioner.

Subsequent editions of this book (published in 2002, 2008, 2012, and now 2016) have furthered this exploration of faith/social work integration by adding new scholars to the book and bringing in ever more diverse and distinctive voices to the conversation. To date, the 5 editions of the book have seen over 50 different scholars contribute their unique perspectives to this growing field. We are determined to balance what has always made this book great with challenging ourselves to add new voices and topics to each new edition. This new edition does just that, with 13 chapters revised by returning authors addressing a range of topics that we've been covering since 1998, and 6 new chapters addressing topics as varied as working with military families, working with clients dealing with HIV/AIDS, assisting victims of human trafficking, and understanding how to apply a Christian perspective to evidence-based practice (EBP).

Decision Cases: Tools for Learning

We are very excited to introduce three decision cases to this volume. Decision cases are a tool for learning that give readers practice at “thinking like a social worker” while applying concepts and theories. (Scales & Wolfer, 2006). These cases are real; that is, a social worker reported an actual situation he or she experienced to an author who created the decision case. Decision cases differ from other types of exemplars you may have seen. They are not designed to illustrate best practices, but rather, to leave readers with a “messy” problem or dilemma to analyze and discuss. Through this application and analysis, learners may practice skills of problem-solving and be reminded that there is not always one correct answer in practice; there may be several different responses to be considered and discussed (Scales & Wolfer, 2006). Teaching notes in the Instructor’s Resources (2016) will be helpful to discussion leaders. We are grateful to Terry Wolfer and Mackenzie Huyser for editing these three cases and guiding the case authors in this process.

Connection to the Educational Policy Accreditation Standards

In organizing this 5th edition, we have carefully considered the Educational Policy and Accreditation Standards (EPAS) from the Council on Social Work Education. These standards shape the core content of social work curricula and this book engages the EPAS in each chapter. It is important for schools of social work to show how they prepare students to demonstrate specific competencies in social work practice. To help with this integration we have included Appendices with charts that guide readers toward potential connections. The first chart is organized by the competencies listed in the EPAS. The second chart is organized according to the chapters in this book. We hope these tools be a helpful guide for students and instructors.

This Book, NACSW, And Our Own Faith Journey

In the 18 years since this book was first published, NACSW has continued to be a major and lasting force within social work. Today NACSW has over 1,600 members from 60 different Christian denominations in the U.S. and Canada. Its annual conference, the journal *Social Work & Christianity* (now in its 43rd year), and its many online training offerings testify to its continuing impact on the field. NACSW is growing with students too, with 1/3 of NACSW members being students, many of them possibly reading these words right now. If that's you, we want you to know that both of us were once where you are right now, trying to make sense of our faith and our calling to become a social worker. We hope this volume gives you some further encouragement and ideas on your journey.

We both work in Christian colleges, informed by our specific Christian traditions (Laine at Baptist Baylor, and Michael at Jesuit Catholic Loyola Chicago). As teachers and researchers we are eager to see more Christian social work scholarship that we can draw on to help prepare our students for careers as practitioners. We both came to the field, in part, because of the calling of our Christian faith and, while we certainly don't require the same religious commitment of our students, we want to speak to those who are attempting to integrate their faith experience with their social work preparation. We know from our own experiences that it can be a challenge to even raise the issues that are in these pages with student colleagues, faculty members, and supervisors. As you read these chapters, we hope you will feel energized and encouraged by the abundance of scholarship for Christian social workers: you are far from alone if you endeavor to become a social worker rooted in your own Christian faith experience.

Perhaps most importantly for us with this edition, we hope that you are able to join us in remembering and honoring one of the most important scholars in the world on the topic of integrating Christianity and social work, the late Dr. Diana Garland. Diana was an inspiration and a friend to both of us, and it's fair to say that the five editions of this book and our involvement in it wouldn't have happened without her leadership and energy in promoting this work. As a Dean, as a researcher, as a scholar, and as a Christian, she gave so much to us and to our field. It's no accident that she has always had at least one chapter in

every edition of this book, and it's an honor to posthumously reprint an excerpt from her last book, "Social Work as Calling." We dedicate this book in loving memory to her legacy and pledge to honor her by continuing to build the foundation for integrating Christian faith and social work practice.

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Doing the Right Thing: A Christian Perspective on Ethical Decision-Making for Christians in Social Work Practice¹

David A. Sherwood

You are on the staff of a Christian Counseling Center and in the course of a week you encounter the following clients:

1. A minister who became sexually involved with a teen-age girl at a previous church several years ago. His current church is not aware of this. He says he has “dealt with his problem.”
2. A Christian woman whose husband is physically abusive and who has threatened worse to her and their young child if she tells anyone or leaves him. She comes to your office with cuts and bruises, afraid to go home and afraid not to go home. She doesn’t know what she should do or can do.
3. A single mother who is severely depressed and who is not taking adequate care of her two young children, both under the age of four. She denies that her personal problems are affecting her ability to take care of her children.

The list could easily go on. Helping professionals, Christian or otherwise, are daily confronted with issues that are immensely complex and which call forth judgments and actions that confound any attempts to neatly separate “clinical knowledge and skill,” our preferred professional roles and boundaries, and, fundamentally, our world-view, faith, moral judgment, and character. Much as we would like to keep it simple, real life is messy and all of a piece. All kinds of things interconnect and interact. How would you respond to clients like the ones I just mentioned?

Christian social workers need to know who they are and what resources they have to do the right thing as children of God—personally, socially, and professionally. What are our resources and limits in choosing and acting ethically as Christians who are placed in helping relationships with others? I will try to review briefly a Christian perspective on:

¹ Material in this chapter has been adapted from two articles previously published in *Social Work & Christianity*—(1993). Doing the right thing: Ethical practice in contemporary society, 20(2), 140-159 and (2002). Ethical integration of faith and social work practice: Evangelism, 29(1), 1-12.

- When we have a moral problem.
- Conditions under which we choose and act.
- Faith and the hermeneutical spiral (understanding God's will).
- How the Bible teaches us regarding values and ethics.
- The Principle/Practice Pyramid—using fundamental values, guiding principles, and moral rules to make character-driven judgments in case-level ethical dilemmas
- A decision-making model that integrates the deontological (ought) dimensions with the teleological (purpose and consequences) dimensions of a problem.
- Evangelism and ethical professional social work practice as a case in point.
- The fundamental role of a character formed through the discipleship and the guidance of the Holy Spirit.

We cannot devise or forcibly wrench out of the scriptures a set of rules that will simply tell us what to do if we will only be willing to obey. It appears that God has something else in mind for us as He grows us up into the image of Christ. Ultimately, “doing the right thing” results from our making judgments which grow out of our character as we are “changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit” (II Corinthians 3:18).

When Do We Have a Moral Problem?

When do we have a moral “problem?” I would argue that value issues are so pervasive in life that there is virtually no question we face that does not have moral dimensions at some level. Even the choice regarding what brand of coffee to use (or whether to use coffee at all) is not a completely value-neutral question. However, for practical purposes I think it is helpful to realize that moral “problems” tend to be characterized by the following conditions:

1. More than one value is at stake and they are in some degree of conflict.

This is more common than we would like to think. It need not be a conflict between good and bad. It is more usually differing goods or differing bads. A maxim that I drill into my students is “You can’t maximize all values simultaneously.” Which is to say life continually confronts us with choices, and to choose one thing *always* means to give up or have less of something else. And that something else may be a very good thing, so serious choices are usually very costly ones. A familiar, lighthearted version of this is the adage “You can’t have your cake and eat it too.” This is one of life’s truisms which is very easy to forget or tempting to ignore, but which is at the heart of all value and moral problems. No conflict, no problem.

2. There is uncertainty about what values are, in fact, involved or what they mean.

For example, what are all the relevant values involved in a decision regarding abortion? And what, exactly, is meant by choice, right to life, a

person? Where do these values come from? What is their basis? How do they put us under obligation?

3. There is uncertainty about what the actual facts are.

What is the true situation? What are the relevant facts? Are they known? Can they be known? How well can they be known under the circumstances?

4. There is uncertainty about the actual consequences of alternative possible choices and courses of action.

Often we say that choices and actions should be guided by results. While it is true that their morality is at least in part influenced by their intended and actual consequences, Christians believe that God has built certain “oughts” like justice and love into the creation and that results always have to be measured by some standard or “good” which is beyond the naked results themselves. It is also crucial to remember that consequences can never be fully known at the time of decision and action. The best we can ever do at the time is to *predict*. We are obligated to make the best predictions we can, but we must be humbled by the limitations of our ability to anticipate actual results. However, unintended consequences turn out to be every bit as real and often more important than intended ones, especially if we haven’t done our homework.

Under What Conditions Do We Have to Choose and Act?

Given this understanding of a moral “problem,” it seems to me that real-life value choices and moral decisions are always made under these conditions:

1. We have a problem.

An actual value conflict is present or at least perceived. For example, we want to tell the truth and respect our dying father’s personal rights and dignity by telling him the prognosis but we don’t want to upset him, perhaps hasten his death, or create possible complications for ourselves and the hospital staff.

2. We always have significant limitations in our facts, knowledge, understanding, and ability to predict the consequences of our actions.

What causes teen-age, unmarried pregnancy? What policies would lead to a decrease in teen-age pregnancy? What other unintended consequences might the policies have? Correct information and knowledge are very hard (often impossible) to come by. As Christians we know that human beings are both finite (limited) and fallen (liable to distortion from selfishness and other forms of sin). The more we can do to overcome or reduce these limitations the better off we’ll be. But the beginning of wisdom is to recognize our weakness and dependence.

3. Ready or not, we have to decide and do something, at least for the time being, even if the decision is to ignore the problem.

Life won’t permit us to stay on the fence until we thoroughly understand all the value issues, have all the relevant data, conduct a perfectly complete

analysis, and develop a completely Christ-like character. So, we have to learn how to make the best choices we can under the circumstances. (“You can’t maximize all values simultaneously” but you have to give it your best shot!)

4. Whatever decision we make and action we take will be fundamentally influenced by our assumptions, world-view, faith—whatever that is.

“Facts,” even when attainable, don’t sustain moral judgments by themselves. They must be interpreted in the light of at least one faith-based value judgment. Where do my notions of good and bad, healthy and sick, functional and dysfunctional come from? Never from the “facts” alone (Lewis, 1947, 1943).

5. We would like to have definitive, non-ambiguous, prescriptive direction so that we can be completely certain of the rightness of our choice, but we never can.

Not from Scripture, not from the law, not from our mother. We want to *know* without a doubt that we are right. This has always been part of the allure of legalism, unquestioning submission to authorities of various stripes, and simplistic reduction of complex situations. The only way (to seem) to be saved by the law is to chop it down to our own puny size.

6. We may not have legalistic, prescriptive formulas, but we *do* have guidance and help.

Doing the right thing is not just a subjective, relativistic venture. God knows the kind of help we really need to grow up in Christ and God has provided it. We need to be open to the kind of guidance God actually gives instead of demanding the kind of guidance we think would be best. What God has actually given is Himself in Jesus Christ, the story of love, justice, grace, and redemption given witness in Scripture, the Holy Spirit, and the community of the church, historically, universally, and locally.

7. Ultimately, doing the right thing is a matter of identity and character.

While both the Bible and the social work Code of Ethics give us useful rules for applying our values to practice, we will always have to make character-driven judgments based on our core values. In the last analysis, our morality (or lack of it) depends much more on *who* we are (or are becoming) than what we know or the procedures we use. We must become persons who have taken on the mind and character of Christ as new creations. And it turns out that this is precisely what the Bible says God is up to—growing us up into the image of Christ, from one degree of glory to another. The “problem” of making and living out these moral decisions turns out to be part of the plot, part of God’s strategy, suited to our nature as we were created. Instead of fighting and resenting the hardness of moral choice and action, maybe we should *embrace* it as part of God’s dynamic for our growth.

Faith and the Hermeneutical Spiral

Walking By Faith Is Not Optional

Christian or not, consciously or not, intentionally or not, we all inevitably approach understanding the world and ourselves on the basis of assumptions or presuppositions about the nature of things. Walking by faith is not optional. All human beings do it. We do have some choice (and responsibility) for what we continue to put our faith in, however. That's where choice comes in.

Is love real or a rationalization? Does might make right? Do persons possess inherent dignity and value? Are persons capable of meaningful choice and responsibility? Are human beings so innately good that guilt and sin are meaningless or destructive terms? Is human life ultimately meaningless and absurd? Is the physical universe (and ourselves) a product of mindless chance? Is there a God (or are *we* God)? These are a few of the really important questions in life and there is no place to stand to try to answer them that does not include some sort of faith.

Interpreting the Facts

Like it or not, the world, life, and scripture are not simply experienced or known directly. Things are *always* interpreted on the basis of assumptions and beliefs we have about the nature of the world that are part of our faith position. Knowingly or not, we are continually engaged in hermeneutics, interpretation on the basis of principles.

My interpretation of the meaning of scripture, for example, is strongly affected by whether or not I believe the Bible is a strictly human product or divinely inspired. It is further affected by whether or not I assume the Bible was intended to and can, in fact, function as a legal codebook providing specific prescriptive answers to all questions. My beliefs about these things are never simply derived from the data of the scripture only, but they should never be independent of that data either. In fact, a good hermeneutical principle for understanding scripture is that our interpretations *must* do justice to the actual data of scripture (Osborne, 1991; Swartley, 1983).

The same is true regarding our understanding or interpretation of the "facts" of our experience. The same event will be seen and interpreted differently by persons who bring different assumptions and expectations to it.

On the day of Pentecost, the Bible records that the disciples "were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:4). Some in the crowd didn't know anything about the Holy Spirit, but were amazed by the fact that they heard their own native languages. "Are not all of these men who are speaking Galileans? Then how is it that each of us hears them in his native tongue" (Acts 2:7-8). Some, however, heard the speech as drunken nonsense and said, "They have had too much wine" (Acts 2:13). Different interpretive, hermeneutical frameworks were in place, guiding the understanding of the "facts."

As a child, I occasionally experienced corporal punishment in the form of spankings from my mother (on one memorable occasion administered with a willow switch). The fact that I was on rare occasions spanked is data. But what did those spankings “mean” to me? Did I experience abuse? Was I experiencing loving limits in a way that I could understand? The experience had to be interpreted within the framework of the rest of my experiences and beliefs (however formed) about myself, my mother, and the rest of the world. And those “facts” continue to be interpreted or re-interpreted today in my memory. In this case, I never doubted her love for me or (at least often) her justice.

The Hermeneutical Spiral

We come by our personal faith position in a variety of ways—adopted without question from our families, friends, and culture; deliberately and critically chosen; refined through experience; fallen into by chance or default. Or, more likely, it comes through some combination of all of these and more. However it happens, it is not a static, finished thing. Our interpretation and understanding of life proceeds in a kind of reciprocal hermeneutical spiral. Our faith position helps order and integrate (or filter and distort) the complex overload of reality that we confront. But at the same time reality has the capacity to challenge and at least partially modify or correct our assumptions and perceptions (Osborne, 1991; Sherwood 1989).

Once, the great 18th century English dictionary-maker, writer, conversationalist, and sometime philosopher Samuel Johnson was asked by his biographer Boswell how he refuted Bishop Berkeley’s philosophical theory of idealism (which asserted that the physical world has no real existence). Johnson replied, “I refute it *thus*.” He thereupon vigorously kicked a large rock, causing himself considerable pain but gaining more than enough evidence (for himself, at least) to cast doubt on the sufficiency of idealist theory as a total explanation of reality.

This is a hermeneutical spiral. You come to interpret the world around you through the framework of your faith, wherever you got it, however good or bad it is, and however embryonic it may be. It strongly affects what you perceive (or even look for). But the world is not a totally passive or subjective thing. So you run the risk of coming away from the encounter with your faith somewhat altered, perhaps even corrected a bit, or perhaps more distorted. Then you use that altered faith in your next encounter (Osborne, 1991; Pinnock, 1984; Sire, 1980). Unfortunately, there is no guarantee that the alterations are corrections. But, *if* the Bible is true, and *if* we have eyes that want to see and ears that want to hear, we can have confidence that we are bumping along in the right general direction, guided by the Holy Spirit.

How Does the Bible Teach Us?

The Heresy of Legalism

For Christians, the desire for unambiguous direction has most often led to the theological error of legalism, and then, on the rebound, to relativism. Legalism takes many forms but essentially uses the legitimate zeal for faithfulness to justify an attempt to extract from the Bible or the traditions of the elders a system of rules to cover all contingencies and then to make our relationship to God depend on our understanding and living up to those rules (Sherwood, 1989).

It is theological error because it forces the Bible to be something that it is not—an exhaustive theological and moral codebook yielding prescriptive answers to all questions. It distorts the real nature and meaning of God's self-revelation in the incarnation of Jesus Christ, the Holy Spirit, the Scriptures, and even nature. Taken to its extreme, it effectively denies the gospel of justification by faith in Jesus Christ and substitutes a form of works righteousness. It can take the good news of redeeming, reconciling love and distort it into a source of separation, rejection, and condemnation.

The paradigm case in the New Testament involved some of the Pharisees. Jesus had some very strong words for them. When the Pharisees condemned the disciples for breaking the Sabbath by gathering grain to eat, Jesus cited the example of David feeding his men with the temple bread, also a violation of the law, and told them, in effect, that they were missing the point of the law. "The Sabbath was made for man, not man for the Sabbath" (Mark 2:23-28). In the parable of the Pharisee and the tax collector Jesus warned about those who "trusted in themselves that they were righteous and despised others" (Luke. 18:9-14). He talked of those who strain out gnats and swallow camels, careful to tithe down to every herb in their gardens but neglecting the "weightier matters of the law, justice and mercy and faith" (Mt. 23:23-24). When a group of Pharisees condemned the disciples because they didn't wash their hands according to the Pharisees' understanding of the requirements of purification, saying, "Why do your disciples transgress the tradition of the elders?" Jesus answered, "And why do you transgress the commandment of God for the sake of your tradition? . . . For the sake of your tradition you have made void the word of God. Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth" (Matthew 15:1-11).

The Heresy of Subjective Relativism

If the Bible isn't a comprehensive law book out of which we can infallibly derive concrete, prescriptive directions for every dilemma, what good is it? Aren't we then left to be blown about by every wind of doctrine, led about by the spirit (or spirits) of the age we live in, guided only by our subjective, selfish desires? This is a good example of a false dichotomy, as though these were the only two alternatives. Either the Bible is a codebook or we land in total relativism. Yet

this is the conclusion often drawn, which quite falsely restricts the terms of the discussion. Once we cut loose from the deceptively certain rules of legalism it is very easy to become the disillusioned cynic—"I was tricked once, but I'm not going to be made a fool again." If the Bible can't give me all the answers directly then it's all just a matter of human opinion. So the false dilemma is stated.

The Orthodoxy of Incarnation—What if God Had a Different Idea?

Such conclusions assume that, to be of any practical use, God's revelation of His will can only be of a certain kind, an assumption we are more likely to take *to* the Bible than to learn *from* it. It assumes that divine guidance must be exhaustively propositional, that what we need to be good Christians and to guide our moral lives is either specific rules for every occasion or at least principles from which specific rules can rationally be derived. What if such an assumption is wrong? What if it is not in keeping with the nature of God, the nature of human beings, the nature of the Bible, or the nature of the Christian life?

What if the nature of Christian values and ethics cannot be adequately embodied or communicated in a book of rules, however complex and detailed? What if it can only be embodied in a life that is fully conformed to the will of God and communicated through the story of that life and its results?

What if God had to become a man, live a life of love and justice, be put to death innocently on the behalf of others, and raise triumphant over death to establish the kingdom of God? What if the Bible was a book about that? A true story of how to become a real person?

The point I am trying to make is that if we go to the Bible for guidance on its *own* terms, not deciding in advance the nature that guidance has to take, what we find is neither legalism nor relativism but precisely the kind of guidance that suits the kind of reality God actually made, the kind of creatures we actually are, the kind of God with whom we relate.

We learn that ethical practice has more to do with our identity, our growth in character and virtue, than it does with airtight rules and that the Bible is just the kind of book to help us do this. It may not be as tidy as we would like. It may not be as easy as we would like to always tell the good guys from the bad guys. We may not always be able to act with the certain knowledge that we are doing just the right (or wrong) thing. But we will have the opportunity to get closer and closer to the truth of God, to grow up into the image of Christ. Growth is not always comfortable. However, the Bible tells us *who* we are, *whose* we are, and *where* we're going.

God is Bigger Than Our Categories but the Bible is a Faithful Witness

The reality of God and biblical truth shatters our categories. At least, none of them, taken alone, can do the God of the Bible justice. Taken together, our categories have the potential to balance and correct each other. Human language can only carry so much divine freight in any particular car.

We are *all* susceptible to distorted use of Scripture. We need the recognition that we (*all* of us) always take preconditions to our Bible study that may seriously distort its message to us. In fact, we often have several *conflicting* desires and preconditions at work simultaneously. For example, we have the hunger for the security of clear-cut prescriptive answers (“Just tell me if divorce is always wrong or if I have a scriptural right to remarry”) *and* a desire to be autonomous, to suit ourselves rather than submit to anyone or anything (“I don’t want to hurt anyone, but my needs have to be met”).

So, how do I think the Bible teaches us about morality? How does it guide us in making moral judgments in our professional lives? Struggling to rise above my own preconditions and to take the Bible on its own terms, to see how the Bible teaches and what the Bible teaches, I think I am beginning to learn a few things.

God’s Project: Growing Us up into the Image of Christ

It seems to me that God is trying to reveal His nature and help us to develop His character. And it seems that the only way He could do that is in *personal* terms, creating persons with the dignity of choice, developing a relationship with a nation of them, becoming one of us Himself, revealing His love, grace, and forgiveness through a self-sacrificial act of redemption, and embarking on a process of growing persons up into His own image. The process requires us to be more than robots, even obedient ones. It requires us to make principled judgments based on virtuous character, to exercise wisdom based on the character of Christ. Neither legalism nor relativism produces this.

According to the Bible, growing us up to have the mind and character of Christ is an intrinsic part of God’s redemptive project. We are not simply forgiven our sins that grace may abound but we are being rehabilitated, sanctified—being made saints, if you will. The theme is clear, as the following passages illustrate.

In Romans 6:1-2, 4, Paul says that, far from continuing in sin that grace may abound, we die to sin in Christ, are buried with Him in baptism, and are raised that we too may live a new life. Romans 12:2 says that we do not conform to the pattern of this world but are to be transformed by the renewing of our minds which makes us able to test and approve what God’s will is. II Corinthians 3:17-18 says that where the Spirit of the Lord is, there is freedom and that we are being transformed into His likeness with ever-increasing glory. Ephesians 4:7, 12-13 says that each one of us has been given grace from Christ to prepare us for service so that the body of Christ might be built up until we all reach unity in the faith and knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. I John 3:1-3 marvels at the greatness of the love of the Father that we should be called children of God and goes on to affirm that, although what we shall be has not yet been made known, we do know that when Christ appears we shall be like Him. In Philippians 2, Paul says that, being united with Christ, Christians should have the same servant attitude as Christ, looking out for the interests of others as well as ourselves. Then he makes this remarkable conjunction—“Continue to work out your own

salvation with fear and trembling, for it is God who works in you to will and to act according to His good purpose.”

And in I Corinthians 2, Paul says that we speak a message of wisdom among the mature, God’s wisdom from the beginning, not the wisdom of this age, revealed to us by His Spirit. He explains that we have received the Spirit who is from God that we might understand what God has freely given us. He concludes, “Those who are unspiritual do not receive the gifts of God’s Spirit for they are foolishness to them, and they are unable to understand them because they are spiritually discerned . . . But we have the mind of Christ.”

A Key: Judgments Based on Wisdom Growing Out of the Character of Christ

It would seem that the key to integrating Christian values into professional practice (as in all of life) is making complex judgments based on wisdom growing out of the mind and character of God, incarnated in Jesus Christ.

In our personal and professional lives we face many complex situations and decisions, large and small. Real-life moral dilemmas confront us with having to make choices between (prioritize) values that are equally real (though not necessarily equally important—remember Jesus’ comments on keeping the Sabbath versus helping a human being). Whatever we do, we cannot fully or equally maximize each value in the situation. (If the father embraces the prodigal son and gives him a party, there will be some who will see him as rewarding irresponsibility.) Whatever we do, we have to make our choices on the basis of limited understanding of both the issues involved and the consequences of our actions. Moreover, our decision is complicated by our fallen nature and selfish desires.

In situations like this, the answer is not legalism (religious or scientific) or relativism. The *mind* of Christ helps us to figure out *what* to do and the *character* of Christ helps us to have the capacity (i.e., character or virtue) to actually *do* it. It seems to me that in the very process of struggling through these difficult situations we are dealing with a principle of growth that God has deliberately built into the nature of things. The people of God are continually required to make decisions based on principles embodied in our very identity—the character of who we are, whose we are, and where we are going.

These virtues are not just abstract ones but rather they are incarnated in the history and *character* of Jesus Christ. Love and justice are the fundamental principles but we learn what they mean because Jesus embodies them. (Yes, keep the Sabbath but don’t let that keep you from helping someone.)

How should a Christian social worker respond when a client says she wants an abortion? How should parents respond when an unmarried daughter tells them she is pregnant? How should a church respond to a stranger’s request for financial aid? Should I be for or against our Middle Eastern policy? Should my wife Carol and I invite my mother to come and live with us? How much money can I spend on myself? It appears I have some complex judgments to make in order to live a life of love and justice.

So, one of God's primary dynamics of growth seems to be to place us in complex situations which require decisions based on judgment. These decisions require our knowledge of the character of Christ to make and they require that we be disciplined disciples at least beginning to take on the character of Christ ourselves to carry them out. It seems to me there is a deliberate plot here, daring and risky, but the only one that works, which fits the world as God made it.

Can the Preacher Have a Boat?

Permit me a personal example to illustrate the point. I remember a lively debate in the cafeteria as an undergraduate in a Christian College over whether or not a preacher (i.e. completely dedicated Christian) could have a boat. The issue, of course, was stewardship, our relationship and responsibility toward material wealth, our neighbors, and ourselves. How should faithful Christians spend money?

Being mostly lower middle class, we all easily agreed that a yacht was definitely an immoral use of money and that a rowboat or canoe was probably o.k. But could it have a motor? How big? Could it possibly be an inboard motor? How many people could it carry? It was enough to cross a rabbi's eyes. Since we believed the Bible to contain a prescriptive answer to every question, we tried hard to formulate a scriptural answer. But we found no direct commands, approved apostolic examples, or necessary inferences that would nail it down.

What we found was much more challenging—things like:

- The earth is the Lord's and the fullness thereof (Psalm 24:1).
- Give as you have been prospered (I Corinthians 16:2).
- What do you have that you did not receive (II Corinthians 4:7)?
- Remember the fatherless and widows (Jas. 1:27).
- Don't lay up treasures on earth (Mt. 6:19-20).
- Follow Jesus in looking out for the interests of others, not just your own (Phil. 2:1-5).

Plenty of guidelines for exercising love and justice, lots of examples of Christ and the disciples in action—in other words, no selfish relativism. But no ironclad formulas for what to spend or where—in other words, no legalism.

Instead, every time I turn around I am faced again with new financial choices, fresh opportunities to decide all over again what stewardship means—plenty of chances to grossly rationalize, distort, and abuse the gospel, to be sure. But also plenty of opportunities to get it right this time, or at least better. To grow up into the image of Christ.

Gaining the Mind and Character of Christ

So, only persons of character or virtue can make the kind of judgments and take the actions required of us. To do the right thing we need to be the right kinds of persons, embodying the mind and character of Christ (MacIntyre, 1984; Hauerwas, 1981).

The most direct route to moral practice is through realizing our identity as Christ-Ones. In Galatians 2:20 Paul said, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me” and in Galatians 5:13-14 He said “You were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’”

The mind and character of Christ is formed in us by the Holy Spirit as we submit to God’s general revelation in creation (Romans 1-2), written revelation in Scripture (II Tim. 3:15-17), and, ultimately, incarnated revelation in Jesus Christ (John 1:1-18; Col. 1:15-20). We can only give appropriate meaning to the principles of love and justice by knowing the God of the Bible, the Jesus of incarnation, and the Holy Spirit of understanding and power. This happens best (perhaps only) in the give and take of two living communities—Christian families and the church, the body of Christ.

What we have when this happens is not an encyclopedic list of rules that gives us unambiguous answers to every practical or moral issue we may ever encounter. Neither are we left in an uncharted swamp of selfish relativity. And, it should be noted well, we are not given a substitute for the clear thinking and investigation necessary to provide the data. The Bible and Christ Himself are no substitute for reading, writing, and arithmetic (or practice wisdom, theory, and empirical research)—getting the best information we can and thinking honestly and clearly about it.

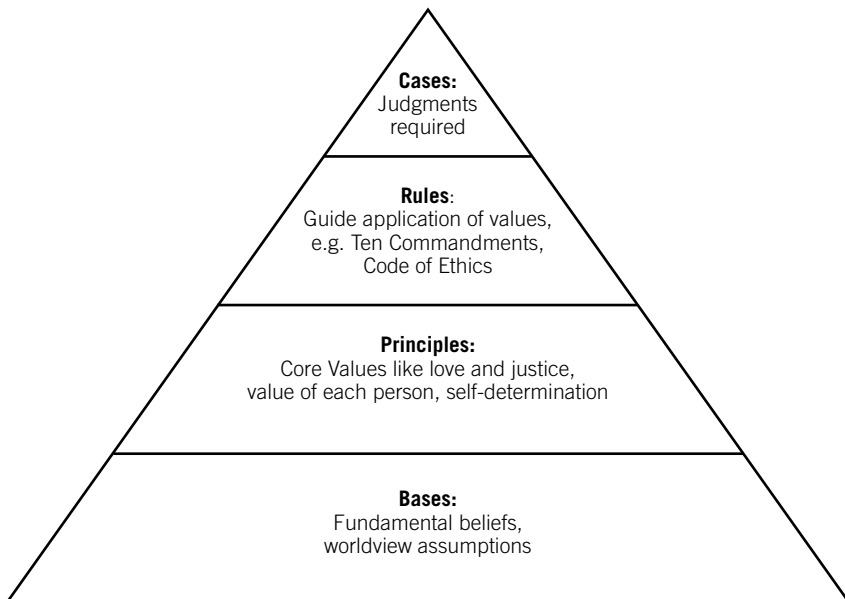
Instead, what we have then is the enhanced capacity to make and carry out complex judgments that is more in harmony with God’s love and justice than we could make otherwise (Hauerwas & Willimon, 1989; Adams, 1987). We are still limited. We still know in part and “see but a poor reflection as in a mirror” (I Corinthians 13:12).

We may be disappointed that the Bible or Christ Himself doesn’t give us the kind of advice, shortcuts, or easy black-and-white answers we would like, but what they give us is much better—the truth. Do you want to live a good life? Do you want to integrate your Christian values and your professional helping practice? Do you want to do what is right? The only way, ultimately, is to know God through being a disciple of Christ. This doesn’t mean that only Christians can have good moral character—God’s common grace is accessible to all. But it really is *true* that Jesus is the way, the truth, and the life (John 14:6). God is the one who gives *content* to the idea of “good.” The mind of Christ is really quite remarkable, filling up and stretching to the limit our humanity with God.

Lord, help us to know
who we are,
whose we are, and
where we are going.

Applying Values in Practice: The Principle/Practice Pyramid

As I think about the relationship between basic faith (worldview assumptions and beliefs), core values or principles that grow out of our faith, the rules that we derive in order to guide our application of those principles to various areas of life, and the application of those values and rules to specific day-to-day ethical and practical decisions we must make, it helps me to use the image of a “Principle/Practice Pyramid.” The shape of the pyramid gives a rough suggestion of the level of agreement and certainty we may have as we go from the abstract to the concrete. You can turn the pyramid whichever way works best for your imagination—sitting on its base or balanced on its top. I put it on its base (Sherwood, 2002).



Principle/Practice Pyramid

Fundamental Worldview and Faith-Based Assumptions

The base or widest part of the pyramid represents our fundamental worldview and faith-based assumptions (religious or not) about the nature of the world, human beings, values, and God. All persons, not just “religious” people or Christians, have no choice but to make some sort of faith-based assumptions about the nature of the world and the meaning of life. These are the basic beliefs that help us to interpret our experience of life. This is part of the “hermeneutical spiral” we spoke of earlier. It is on this level that Christians are likely to have the broadest agreement (There is a God, God is creator, God has given human beings unique value, values derive from God).

Core Values or Principles

On top of and growing out of the faith-based foundation sits our core values or principles. What is “good”? What are our fundamental moral obligations? As a Christian I understand these to be the “exceptionless absolutes” of love and justice (Holmes, 1984). God is love. God is just. There is no situation where these values do not apply. And we must look to God to learn what love and justice mean. The social work analogy would be the core values expressed in the Code of Ethics: service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence (NASW, 2008).

Christian and social work values largely agree at this level, though there might be significant differences at the more foundational level of worldview. What supports these values and makes them binding or obligatory, something we “ought” to seek?

Moral or Ethical Rules

On top of and growing out of the “principle” layer are the moral rules that guide the application of the principles to various domains of life. These are the “deontological” parameters that suggest what we ought to do. Biblical examples would be the Ten Commandments, the Sermon on the Mount, and other Biblical teachings that help us to understand what love and justice require in various spheres of life. Tell the truth. Keep promises. Don’t steal.

In the Social Work Code of Ethics (NASW, 2008), there are many ethical rules that define boundaries and responsibilities in particular practice settings. These would be the specific standards relating to responsibilities to clients, colleagues, practice settings, as professionals, the profession itself, and the broader society. Each of these categories in the Code has a set of fairly specific and prescriptive rules. Don’t have sexual relationships with clients. Maintain confidentiality. Avoid conflicts of interest. These rules are very important in giving us guidance, but they can never provide us with absolute prescriptions for what we should always do on the case level (Sherwood, 1999, Reamer, 1993).

Cases Involving Ethical Dilemmas

At the top of the pyramid sit the specific cases involving ethical dilemmas in which we are required to use the principles and rules to make professional judgments in the messiness of real life and practice. It is at this very concrete level that we will find ourselves in the most likelihood of conscientious disagreement with each other, even when we start with the same values, principles, and rules. The short answer for why this is true is found in what we have discussed before. It is that we are fallen (subject to the distortions of our selfishness, fear, and pride) and finite (limited in what we can know and predict). And even more challenging, our principles and rules start coming into conflict with each other on this level.

It is here that we have to resolve ethical dilemmas in which any actual action we can take is going to advance some of our values (and the rules that go with them) at the expense of some of our other values (and the rules that go with them). For example, the Code of Ethics tells us both that we must maintain confidentiality and that we have a duty to warn. Good rules. They will give us clear answers in many situations, but not when we have a client who suggests he *might* hurt his wife or child. Both practice skill and the ability to make good judgments are required to sort out dilemmas like this. Our ability to know relevant facts and to predict the consequences of various courses of action is severely limited, yet some choice must be made and some action taken, now.

An Ethical Decision-Making Model

Given this understanding of the human situation, how God is working with us to grow us up into the image of Christ, and the proper role that the Bible plays in giving us guidance, I would like to briefly introduce an ethical decision-making model for Christian helping professionals. It is a simple “problem-solving” model that assumes and is no substitute for developing the mind and character of Christ. It is simple only in concept, not in application. And it is what we need to do in all of our lives, not just in our work with clients.

Deontological and Consequentialist/Utilitarian Parameters

Ethical judgments and actions can generally be thought of as being based on two kinds of criteria or parameters—deontological and consequentialist/utilitarian. These are philosophical terms for describing two types of measuring sticks of whether or not something is good or bad in a moral sense and either ought or ought not to be done.

Deontological Parameters—The “Oughts”

Deontological parameters or criteria refer to moral obligation or duty. What are the moral imperatives or rules that relate to the situation? What are the “oughts?” For the Christian, it can be summed up by asking “What is the will of God in this situation?” Understanding the deontological parameters of an ethical dilemma we face is extremely important. But it is not as simple as it may first appear. Some think that ethics can be determined by deontological parameters only or that deontological parameters operate without consideration to consequences in any way. For example, the commandment “Thou shalt not lie” is taken to be an absolute, exceptionless rule that is to be obeyed in all circumstances and at all times, regardless of the consequences. By this principle, when Corrie Ten Boom was asked by the Nazis if she knew of any Jews, she should have led them to her family’s hiding place.

Trying to answer all moral questions by attempting to invoke a particular deontological principle in isolation, even if the principle is biblical, may wind up leading us into actions which are contrary to God’s will. That is the legalistic

fallacy that we discussed before. Normally we have an ethical dilemma because we are in a situation in which more than one deontological principle applies and they are in conflict to some degree. Do we keep the Sabbath or do we heal? The Ten Commandments or the Sermon on the Mount, for example, contain deontological principles that are vitally important to helping us understand the mind of Christ and doing the will of God. But they cannot be handled mechanically or legalistically or we will become Pharisees indeed. Does “turning the other cheek” require us to never resist evil in any way?

Most Christians properly understand that God’s will is fully embodied only in God’s character of love and justice, which was incarnated in the person of Jesus Christ. Love and justice are the only “exceptionless absolutes” in a deontological sense. The moral rules and principles of scripture provide important guidelines to help us to understand what love and justice act like in various circumstances, but they cannot stand alone as absolutes nor can they be forced into a legal system which eliminates the need for us to make judgments.

Consequentialist/Utilitarian Parameters—The “Results”

For God and for us, moral reality is always embodied. Part of what this means, then, is that the deontological “oughts” can never be completely separated from the consequentialist/utilitarian parameters. The consequentialist/utilitarian parameters refer to the results. Christian ethical decisions and actions always have to try to take into account their consequences. What happens as a result of this action or that, and what end is served?

Many people (quite falsely) believe that moral judgments or actions can be judged exclusively on the basis of their results. Did it have a “good” or desired result? Then it was a good act. Many believe that if we value the end we implicitly accept the means to that end, no matter what they might be (say, terrorism to oppose unjust tyranny). This is just as much a fallacy as the single-minded deontological judgment. Pure utilitarianism is impossible since there must be some deontological basis for deciding what is a “good” result, and this can never be derived from the raw facts of a situation. And “goods” and “evils” must be prioritized and balanced against one another in means as well as the ends.

It is a fact that some adults engage in sexual activity with children. But so what? What is the moral and practical meaning of that fact? Is it something we should encourage or prevent? Without some standard of “good” or “health” it is impossible to give a coherent answer.

Another major limitation of consequentialist/utilitarian criteria in making moral judgments is that at best they can never be more than guesses or *predictions* based on what we *think* the results might be, never on the actual consequences themselves. If I encourage my client to separate from her abusive husband, I may think that he will not hurt her or the children, but I cannot be sure.

So, ethical and practical *judgments* are always required. They aren’t simple. And they always involve identifying, prioritizing, and acting on *both* deontological and consequentialist/utilitarian parameters of a situation (Sherwood, 1986).

The Model: Judgment Formed By Character and Guided By Principle

1. Identify and explore the problem:

What issues/values (usually plural) are at stake? What are the desired ends? What are the alternative possible means? What are the other possible unintended consequences?

2. Identify the deontological parameters:

What moral imperatives are there? What is the will of God, the mind of Christ? What are the principles at stake, especially in regard to love and justice? Are there any rules or rule-governed exceptions, biblical injunctions, commands, or codes of ethics that apply? What does the social work Code of Ethics say?

3. Identify the consequentialist/utilitarian parameters:

What (as nearly as can be determined or predicted) are the likely intended and unintended consequences? What are the costs and benefits? How are they distributed (who benefits, who pays)? What must be given up in each particular possible course of action? What values will be slighted or maximized?

4. Integrate and rank the deontological and consequentialist/utilitarian parameters:

What best approximates (maximizes) the exceptionless absolutes of love and justice?

5. Make a judgment guided by character and act:

After gathering and analyzing the biblical, professional and other data, pray for wisdom and the guidance of the Holy Spirit.

Make a judgment and act growing out of your character as informed by the character of Christ.

Refusing choice and action is choice and action, so you must do the best you can at the time, even if, in retrospect it turns out you were "sinning bravely."

6. Evaluate:

Grow through your experience. Rejoice or repent, go on or change.

Evangelism and Ethical Professional Social Work Practice: A Case in Point

Ethically integrating our Christian faith and our professional social work practice is never a simple matter. A case in point would be how we apply Christian and social work values and practice principles regarding evangelism in ways that maintain integrity for both our clients and ourselves.

Not Just an Issue for Christians

Figuring out how to have integrity and competence in handling our own beliefs and values as we work respectfully and ethically with clients is not just an issue for Christians. Every single one of us comes to our work profoundly

influenced by assumptions, beliefs, values, and commitments that we hold in part on faith. That is part of what it means to be a human being. Our reason and our science can only take us so far, but they can never take us to the bottom line of values and meaning. “Facts,” to the degree that we can ever really discern them, never answer the “so what” question. Values are never derivable from facts alone.

The first level of self-disclosure and informed consent that every social worker owes is critical personal self-awareness. This can be spiritual, religious, ideological, or theoretical—any “meta-narrative” that we use to make sense out of our experience of life. “Hello, my name is David and I’m a Christian.” Or, “I’m a Buddhist,” “I’m an agnostic,” “I’m an atheist,” “I’m a logical positivist,” “I’m a behaviorist,” “I’m a post-modernist.” Or a Punk or a Goth or a Democrat or a Republican, for that matter. I’m not saying that we should greet our clients this way, but I am saying that we need to be aware of our beliefs and be self-critical in regard to how they affect our work.

What are my fundamental assumptions, beliefs, and values? How do they affect my practice? The way I interact with my clients? My selection of theories and interpretation of facts? It is not simply a matter of *what* I believe (important as that is), but *how* I believe it, how I handle my beliefs, which in itself comes back around to the nature of my value commitments.

Lawrence Ressler, veteran social work educator and NACSW member, frequently tells the story of his first day in an MSW class at Temple University with Jeffrey Galper, who announced, “I am a Marxist, and I teach from a Marxist perspective.” I hope this meant that he had achieved this critical personal self-awareness that I am talking about and that his self-disclosure was in the service of facilitating informed consent on the part of his students. The proof of the social work practice pudding, of course, would be in his conscientiousness in not imposing this view on his students, his willingness to permit or even facilitate disagreement. Of course, the more deeply held the beliefs and the greater the disagreement, the more difficult it is to support self-determination. This is true even when self-determination is one of the core values one accepts.

So—integrating faith and practice is not just a Christian thing. It is a human thing. Those who don’t understand this basic truth are the ones who may pose the greatest risk of all of “imposing their beliefs on others,” precisely because they may think that they are not susceptible to the problem (Sherwood, 2000). However, the rest of my comments are going to be addressed primarily to Christians in social work, even though I think the basic principles will apply to those who are not Christians. Many of us may feel tempted to “evangelize” in more way than one.

Addressing Spiritual and Religious Issues with Clients Is Not (Necessarily or Normally) Evangelism

“Talking about God” with clients is not necessarily or normally evangelism. This is an important distinction. For too long social workers (secular and otherwise) have tended to “solve” the problem of evangelism by avoiding spirituality and religion and offering a blanket condemnation—“Thou shalt not

discuss spiritual and religious issues with clients.” If you do, it is automatically presumed that you are “imposing your own values on clients.” This happens in spite of overwhelming evidence that issues of meaning and purpose are central in the lives of clients, that spirituality and religion have great importance to many people, and that religiously based groups, congregations, and organizations are vital sources of support for people (as well as barriers, at times).

Well, sometimes social workers do impose their values (religious, political, or otherwise) on clients and it is an ethical violation when they do. I would stress that when this happens it is a violation of Christian ethics as well as social work ethics. But deliberately avoiding spiritual and religious issues is professional incompetence. The presumption has often been that spiritual and religious issues should simply be referred to chaplains or other clergy. In what other important area of life would social workers condone such a policy of withdrawal and referral? How can we say we deal with the whole person-in-environment while ignoring one of the most important dimensions of people’s lives (for good or ill)? Or how can we claim competence in dealing with diversity while ignoring or misunderstanding such a fundamental kind of diversity (Sherwood, 1998)?

The short answer is that we can’t and shouldn’t ignore spiritual and religious issues. The key is that we must do it from a client-focused and client-led perspective. This normally means that we may *not* ethically engage in evangelism with our clients. Exceptions would typically be when we are practicing in a faith-based context with a clearly identified Christian identity and with clients who clearly express informed consent. Even then, it is not transparently obvious that evangelism would be appropriate. I hope I can make it clear why I say this.

Proclamation Versus Demonstration of the Gospel

A perhaps simplistic but none-the-less useful distinction is this: It is always ethical and appropriate to demonstrate the gospel to our clients, but it is seldom ethical to proclaim the gospel to them in our professional role as social workers.

The Bible describes evangelism in the sense of demonstrating or living out the gospel as the calling of every Christian. “Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave Himself up for us” (Ephesians 5:1-2). “We know love by this, that He laid down His life for us—and we ought to lay down our lives for one another. How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help” (1 John 3:16-17).

The profession of social work provides us all with unique opportunities to demonstrate the gospel of Christ—to give to our clients the grace-filled gift of knowing what it feels like to be treated with love and justice, what it feels like to experience caring, grace, forgiveness, trustworthiness, honesty, and fairness, what it feels like to be treated with respect and dignity as a person with God-given value. Often our clients have few opportunities in their lives to be in a respectful, non-exploitive relationship. The power of this experience can be transforming. It can even be a form of “pre-evangelism,” preparing the soil for the good seed of the gospel proclaimed.

We do not all have the same part to play in God's work in a person's life. The New Testament frequently talks about varieties of gifts among the various parts of the body, and evangelism is one of them (Romans 12:3-8, I Corinthians 12:4-31, Ephesians 4:11-16). "What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth" (I Corinthians 3:5-6). As Alan Keith-Lucas wrote (1985, p. 28):

Paul said that faith was the gift of the Spirit, which is true, but what we can do as social workers—and we do have a wonderful opportunity to do so—is to show such love and forgiveness that a confused and desperate person can understand the Spirit's message when it comes.

A consideration of the Parable of the Sower may be helpful here. The seed only grows to maturity when there is good ground to receive it. But stony or even shallow ground can be converted to good ground by the addition of nutrients (love) or ploughing (facing reality) or breaking up of clots (getting rid of blocks) and perhaps what social workers can do for the most part is to be tillers of the ground, rather than the Sower, who must in the long run be God Himself. It is true that certain men and women, powerful preachers or prophets, may act, as it were, for God as sowers, but even they have for the most part audiences that have some readiness to listen.

On the other hand, explicit evangelism of clients (proclamation) in professional social work is almost always unethical. Why? What are the values and ethical principles involved?

At this point, we try to apply the principle/practice pyramid and model of ethical decision-making discussed above. We are trying to apply our core values and ethical rules at the case level.

The Use and Limits of the Code of Ethics (and the Bible: Ethical Judgments Are Required Because Legitimate Values Come Into Conflict

Ethical analysis and decision making is required when we encounter an ethical problem and at the case level we cannot maximize all values simultaneously. In my paradigm, the definition of an ethical problem or dilemma is that we have more than one legitimate moral obligation that have come into some degree of tension in the case that we find ourselves dealing with.

For example, I believe in client self-determination (one legitimate moral obligation) and I believe in the protection of human life (another legitimate moral obligation). Most of the time these values do not come into conflict. However, now I have a client who is threatening to kill his wife. I now have an ethical problem in which any action I take will compromise one or more of my moral obligations. Values and ethical principles can and do come into conflict on the case level.

It is important to realize from the beginning what the Bible and Code of Ethics can do for us and what they cannot. They can give us critical guidance and direction, but they can never give us prescriptive formulas that will tell us exactly what to do in every case, precisely because in the particular instance not all of the values can be fully achieved and not all of the rules can be completely followed. The Code of Ethics (2008, pp. 1, 2-3) says it very well:

Core values, and the principles that flow from them, must be balanced within the context and complexity of the human experience... The Code offers a set of values, principles, and standards to guide decision making and conduct when ethical issues arise. It does not provide a set of rules that prescribe how social workers should act in all situations. Specific applications of the Code must take into account the context in which it is being considered and the possibility of conflicts among the Code's values, principles, and standards.

Sometimes one of these biblical rules or Code of Ethics standards may have to give way to another in order for us to come as close to love and justice as the situation allows. At the case level, we are always going to have to take responsibility for making judgments that prioritize our values and approximate the good we seek as closely as we can.

Ethics and Evangelism

So, what are some of the core values and ethical principles from the Bible and the Code of Ethics that relate to evangelism with clients? I'll try to list a few and give some comments, although several of them overlap and interact with each other. And I would say that they all fall under the Biblical absolutes of love and justice.

1. The Great Commission:

Well, what Christians call the "Great Commission" is certainly one of these core values, the reason we are exploring this issue in the first place. While the imperative "Go therefore and make disciples of all nations" (Matthew 28:19) was given to Jesus' original disciples, the New Testament makes it quite clear that bearing testimony to the good news about Jesus' healing and saving work on behalf of humankind is in some sense the responsibility of all of us who are disciples of Jesus Christ. And if the gospel of Christ is true, what could be more important for people to hear? This value is real for us and explains why we struggle with the question of evangelism in our professional roles.

2. My Calling and Role:

Remember our discussion above about demonstration and proclamation? While it is true that not only evangelists bear witness to the gospel, it is

also true that our particular calling and role in a given situation has a great impact on what is appropriate to do. If you are convinced that your calling from God is evangelism in the sense of direct proclamation, then you should be an evangelist and not a social worker (or a nurse, or a car salesman, or a loan officer). Under what auspice are you working? What are the functions associated with your role? My father-in-law for many years demonstrated the grace and love of Christ in his role as a bank teller at the Potter's Bank and Trust in East Liverpool, Ohio, including taking money out of his own pocket to make sure that certain poor customers were able to get at least a little cash at the end of the month. But he could not, and did not, use his position to hand them tracts with the cash. As a social worker you may at times find it appropriate to share your faith directly, but most of the time you won't.

3. Self-Determination:

From the first chapter of Genesis on, the Bible presents a picture of human beings endowed with the gift and responsibility of choice with consequences. We are presented with the paradox and mystery (on our level of understanding) of God's sovereignty and our freedom. God is depicted as calling us, but not coercing us, warning us, but not protecting us. Conscience and commitment cannot be compelled, even though external behavior might be. Self-determination is also a standard of the Code of Ethics (2008, p. 7), growing out of the principle of the inherent dignity and worth of the person. If ever a social work value stood on a theological foundation, it is belief in the inherent dignity and worth of every person. While I may have my perceptions of what might be best for my clients, I have no right to compel or manipulate them to that end. I do have a responsibility to help facilitate their ability to exercise their self-determination, including the exploration of available alternatives and their possible consequences, so that their choices are as informed as possible. God grants us the fearful dignity of self-determination; we can hardly try to deny it to our clients, explicitly or implicitly.

4. Informed Consent:

A fundamental component of informed choice is informed consent, another standard of the Code of Ethics (2008, pp. 7-8). Informed consent essentially means that people should know what they are getting into and agree to it. This principle interacts intimately with the next one—integrity. Informed consent is one of the key determinants of whether or not evangelism with clients is ethical. Related concepts are agency auspice and client expectations. Why are clients coming to your agency or to you? What expectations do they have? Is there anything upfront that would lead them to understand that the sharing of your religious beliefs or evangelism would be a likely part of their experience with your agency or you? I have found that even in explicitly faith-based agencies there are surprisingly few times when direct evangelism is the appropriate focus or outcome of interaction with clients.

Christian clients struggle with the same kinds of issues as other clients. Sometimes we can help them sort through how their beliefs are resources or barriers for them. But frequently religious clients want to use “religious talk” to avoid coming to grips with their issues. There would be almost no cases in a public or secular private agency when direct evangelism is an appropriate focus or outcome of interaction with clients.

5. Integrity:

Honesty and integrity are core Biblical and social work values. A number of “rules” derive from this value, such as truth-telling, trustworthiness, and keeping agreements. Some of the standards in the Code of Ethics deriving from this principle come under the general heading of “Conflicts of Interest” (2008, pp. 9-10). These rules are particularly relevant to the question of engaging in evangelism with clients. These rules say, “Social workers should be alert to and avoid conflicts of interest that interfere with the exercise of professional discretion and impartial judgment” (2008, p. 9). They speak to the importance of setting clear, appropriate, and culturally sensitive boundaries and being careful of dual or multiple relationships with clients. Of particular relevance to the issue of evangelism is the standard that says, “Social workers should not take unfair advantage of any professional relationship or exploit others to further their personal, religious, political, or business interests” (2008, p. 9).

So, What About Evangelism?

The main reason that evangelism in the context of a professional social work relationship is normally unethical is that it almost always involves the risk of exploitation of a vulnerable relationship. It usually involves taking advantage of our professional role and relationship with our clients. It lacks the integrity of informed consent. And even when there seems to be a certain consent or even request from the client to go through the evangelistic door, it is the social worker’s responsibility to be the boundary keeper. I am not saying that there can never be a legitimate open door under any circumstance, but I am saying that the social worker, acting in the professional capacity, bears a heavy weight of responsibility to avoid taking advantage of the client’s vulnerability.

I think most Christians have little difficulty understanding the analogous rule in the Code of Ethics that says, “Social workers should under no circumstances engage in sexual activities or sexual contact with current clients, whether such contact is consensual or forced” (2008, p. 13). We also understand that it is the social worker’s responsibility, not the client’s, to maintain these boundaries. I hope no one is offended by my comparison of sexual exploitation to evangelism. Clearly there are significant differences. I believe in evangelism and I do not believe in sexual exploitation. However, we also need to understand the way in which evangelism in the context of a professional relationship does have some significant likeness to sexual exploitation, or any other taking advantage of the professional role.

For example, evangelizing a client coming to a public Rape Crisis Center would be unethical and, I would say, un-Christian. She is in a physically and emotionally vulnerable situation, there is nothing about the sign on the door that would lead you to believe that her coming is even giving implied consent to evangelism, and she is trusting you for specific kinds of help. The nature of your role and relationship means that you have a special responsibility not to exploit that role. What you can most certainly do with her is to give her the opportunity to experience what it is like to receive “grace,” love and justice; what it is like to experience respect, caring, support, trustworthiness, honesty; what it is like to not be taken advantage of.

It would also probably be going much too far to ask her, “Are you a Christian?” Even if she said no, and you quietly moved on, the question would hang in the air, coming from a representative of the Rape Crisis Center to a person in a state of vulnerability who had a very particular reason for coming to this agency. How would she read that? How would it affect her response?

However, it might be quite competent and ethical professional practice to use a more appropriate probe that could be stated in “non-religious” terms—“This must be hard. Is there anything in your life that helps you get through things like this?” Then if she mentions something about her spiritual or religious beliefs, you are in a position to make a better judgment about how you might help her, even perhaps including engaging spiritual and religious resources. That could be good “spiritually-sensitive” social work practice (Sherwood, 1998).

Even then, you would be faced with the necessity of using good assessment skills, discernment, and judgment. For example, you would think that praying with clients in Christian agencies would be obviously the right thing to do. However, some clients are “religious” manipulators, and consciously or unconsciously use the appearance of spirituality to avoid dealing with hard issues. When a client says, “Let’s just pray about that,” or “I think we just have to trust the Lord,” you have to try to discern whether doing that is helpful or their way of avoiding dealing with their anger, fear, abusive behavior, or whatever else they may need to face.

No Prescriptions, but Guidance

You will have probably noticed that I have avoided words such as “never” or “always” in what I have said. This is quite deliberate, and goes back to my earlier comments about what ethical principles and rules can do for us and what they can’t. They can give us meaningful guidance but they can’t give us simple formulas to prescribe our response to every situation. Although I might have come close to it, I have not argued that evangelism is never compatible with our professional role as social workers. I have tried to suggest ethical considerations as we try to make our best judgments about how we relate to our clients.

Morally and practically, a sense of certainty is highly attractive. Who doesn’t want to be sure that they are “right” and that they are doing the right thing? But that level of certainty is often not available to us as human beings. And yet we do

have to decide and act. These judgments always require prioritizing our values based on the best understanding we can achieve at the time regarding the relevant values involved and the potential consequences of the choices available to us.

Character Formed through Discipleship and the Guidance of the Holy Spirit

Ultimately, ethical Christian practice depends on one thing—developing the mind and character of Christ. It depends on our growing up into the image of Christ. This begins in the new birth as we become new creations in Christ. We are filled with the Holy Spirit and called to a life of discipleship in which we bring every thought and action in captivity to Christ (II Corinthians 10:5). We present our bodies “as a living sacrifice,” not conformed to this world, but “transformed by the renewal of your mind” (Rom. 12:1-2). We hunger and thirst after righteousness. We seek to know God’s will through scripture, the guidance of the Holy Spirit, and the community of the church. We identify with Jesus and the saints of God down through the ages. We daily choose to follow Christ as best we know and can. We repent and confess to our Lord when we fall. We thankfully receive his grace. We choose and act again.

Certainly piety is not a substitute for the discipline of professional training, careful research, and thoughtful analysis. Rather, the use of all of these is simply a complementary part of our stewardship and discipleship. The most solid possible assurance that we will do the right thing in our personal lives and in our professional practice is our discipleship, growing to have more and more of the character of Jesus Christ, as we make judgments more in harmony with God’s character and Spirit.

We become a “letter from Christ . . . Written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts, . . . ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life . . . Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into His likeness from one degree of glory to another; for this comes from the Lord who is the Spirit” (II Corinthians 3:3, 6, 17-18). Lord, help us to be people who hunger and thirst for your “more excellent way” (I Corinthians 12:31).

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