



Catholic Social Workers National Association

April 2009

Letter from the President:

The Annual Conference is approaching; the brochures have been mailed. If you would like to nominate someone for the Catholic Social Worker of the Year award, please complete the form in the conference brochure or posted on www.cswna.org. I would also like to recognize the time, talent and generosity of **Jane Gilmore** from St. Vincent Health in Indianapolis. Jane donates her time and creativity to assist CSWNA in all design and marketing. Thank you Jane!

There is an opening for the position of Secretary of the Board of Directors for CSWNA. If you are interested in serving in this capacity, please contact myself or any member of the Board of Directors.

Section 5:03 The Secretary of the Corporation shall:

- (i) Record all the proceedings of the members of the Board of the Corporation in a book to be kept for that purpose;
- (ii) Cause all notices to be duly given in accordance with the provision of the Bylaws and as required by law;
- (iii) See that all lists, books, reports, statements, certificates, membership files, and other documents and records required by law are properly kept and filed;
- (iv) Be responsible for the minutes of the Executive Committee and Board meetings and for all correspondence;
- (v) Notify Officers and Members of elections and appointments;
- (vi) In general, have such other powers and perform such duties as may be incidental to the office, as are prescribed by these Bylaws, or as from time to time may be assigned by the Board or the President/CEO.

As you are aware, professional liability insurance is a must for social workers. CSWNA has been unable to obtain group rates at this point because we are a growing association unlike NASW with thousands of members. I hear on a regular basis, I want to join CSWNA but I need insurance, if you get insurance I would drop my membership and join CSWNA. However, I would like to educate you on membership fees and insurance costs with both associations.

NASW membership fees for MSW, PhD, DSW	= \$190 yr
NASW insurance for MSW	= \$225 yr
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Total	\$415.00 yr
CSWNA membership fees for MSW, PhD, DSW	= \$ 60 yr
Insurance through Rockport for MSW	= \$360 yr
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Total	\$420.00 yr

You have to ask yourself if your Catholic faith and values are worth \$5.00 a year.

Immaculate Heart of Mary, cause of our joy, pray for us.

Kathleen Neher

Kathleen Neher, MSW, LSW

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Pope: We Should Call Upon the Angels

Says They Are Significant Part of Gospel

VATICAN CITY, MARCH 1, 2009 (Zenit.org).

The angels are a significant part of the Gospel and we should call upon them often, says Benedict XVI.

The Pope affirmed this today before praying the midday Angelus with crowds gathered in St. Peter's Square. Reflecting on the Gospel reading from today's First Sunday of Lent, the Holy Father noted how St. Mark tells of the angels ministering to Christ as he was tempted in the desert.

"He, who did not sin and cannot sin, submits himself to trial and thus can have compassion for our infirmities," the Pontiff said. "He lets himself be tempted by Satan, the adversary, who had opposed himself to God's salvific plan for men from the very beginning.

"In the brevity of the account, in the face of this obscure and dark-some figure who dares to tempt the Lord, the angels, luminous and mysterious figures, fleetingly appear. The Gospel says that the angels 'serve' Jesus; they are the counterpoint to Satan."

The Bishop of Rome went on to mention the role of the angels in the Bible: "We find these figures throughout the Old Testament who help and guide men in the name of God. Just consider the Book of Tobit, in which the figure of the angel Raphael appears to assist the protagonist through many vicissitudes. The reassuring presence of the angel of the Lord accompanies the people of Israel through every event, good and bad.

"On the threshold of the New Testament, Gabriel is sent to announce to Zachariah and Mary the joyous happenings that are the beginnings of our salvation; and an angel, whose name is not mentioned, warns Joseph, directing him in that moment of uncertainty.

"A chorus of angels reports the glad tidings of Jesus' birth to the shepherds, as the glad tidings of his resurrection will also be announced by angels to the women. At the end of time the angels will accompany Jesus in his glorious return."



Thus, Benedict XVI observed, "we would take away a significant part of the Gospel if we left aside these beings sent by God to announce his presence among us and be a sign of that presence."

"Let us," he said, "call upon them often, that they sustain us in the task of following Jesus to the point of identifying ourselves with him."

And the Pope asked in particular for angelic intercession as he and the Roman Curia began today their annual Lenten spiritual exercises.

"Let us ask them, especially today," he said, "to watch over me and my co-workers."

Coming Events:

April 2009

- 14** Fourth International Social Work in Schools Conference; Auckland, New Zealand
- 16** 8th International Conference on the Care & Treatment of Offenders with a Learning Disability
Preston; United Kingdom
- 26** MACMH Child & Adolescent Mental Health Conference; Duluth, Minnesota
- 27** Towards 2020: Canada's Commitment to Children and Youth; Ottawa, Canada
- 27** XIV European Social Work Symposium; Mönchengladbach, Germany
- 30** Self Care and How to Avoid Burnout; NYC

May 2009

- 04** AIEJI - The International Association of Social Educators XVII World Congress; Copenhagen, Denmark
- 05** 7th International JTEFS/BCC Conference Sustainable Development. Culture. Education; Daugavpils,
Latvia
- 05** 14th International Conference Neuropsychiatric, Psychological & Social Developments in a Globalised
World; Athens, Greece
- 07** International Conference on Ecology and Professional Helping: Building Bridges and Crossing
Boundaries; Calgary, Canada
- 25** NSW Ombudsman Symposium 2009; Sydney, Australia

June 2009

- 04** Connecting now for the future; Montreal, Canada
- 04** American Native / American Indian and HIV Conference; San Antonio, Texas
To enable physicians and other healthcare providers to provide state-of-the-art care to HIV infected
American Native persons throughout their life span. Services and Clinical Tracks
- 5-7** 19th Annual Conference on Life and Learning, University of St. Thomas School of Law, Minneapolis,
MN, sponsored by University Faculty for Life
- 18** 12th Case Management Society of Australia National Conference; Melbourne, Australia
- 22** Summer Series on Aging; Lexington, Kentucky
- 23** Division of Forensic Psychology Conference; Preston, United Kingdom
- 26** From Ideology to Inclusion 2009: New Directions in Domestic Violence Research and Intervention;
Los Angeles, California

July 2009

- 13** Fourth International Conference on Child and Adolescent Psychopathology; London, United Kingdom
- 27** Serving Mankind for the Common Good, Catholic Social Worker's National Association; Louisville, Kentucky

Social Work Conferences (Worldwide) <http://www.conferencealerts.com/socialw.htm>

Catholic Men's Conference - catholicmensresources.org/conferences

PESI Mental Health Conferences- continuing education conferences

Mental Health Conference Listing - www.psychwatch.com/conference

**Catholic
Charities**
of Los Angeles, Inc.

**HALL
RENDER**
KILLIAN HEATH & LYMAN


**St. Vincent
HEALTH**

Obama May Overturn Bush 'Conscience Rule' On Abortions

WASHINGTON —

President **Barack Obama** plans to repeal a Bush administration rule that has become a flash point in the debate over a doctor's right not to participate in abortions.

The regulation, instituted in the last days of the Bush administration, strengthened job protections for doctors and nurses who refuse to provide a medical service because of moral qualms.

A Health and Human Services official said Friday the administration will publish notice of its intentions early next week, opening a 30-day comment period for advocates on both sides, medical groups and the public. The official spoke on condition of anonymity because the notice has not been completed.

The Bush administration rule was quickly challenged in federal court by several states and medical organizations. As a candidate, President Barack Obama criticized the regulation and campaign aides promised that if elected, he would review it.

The news that he was doing so drew praise from abortion-rights supporters and condemnation from groups opposed to abortion.

"It would be a horrible move. These regulations were a long time coming," said **Tom McClusky**, a vice president at Family Research Council. "What they seek to do is protect patients, nurses, doctors and other health care professionals from being forced to violate their consciences."

McClusky and other abortion opponents said the Bush regulation clarified federal policies and raised awareness about the rights of medical providers to follow their consciences. But abortion rights advocates said it was vague and overly broad, and could reduce access to other services _ allowing a drug store clerk to refuse to sell birth control pills, for example.



"I think it's a wonderful step," Rep. **Diana DeGette**, D-Colo., who co-chairs the Congressional Pro-choice Caucus and has introduced legislation to overturn the regulation, said of Obama's move.

"That rule was actually a poorly drafted last-

minute attempt to, I think, restrict health care access and I think it would have had far-reaching and unintended consequences."

Federal law has long forbidden discrimination against health care professionals who refuse to perform abortions or provide referrals for them on religious or moral grounds. The Obama administration supports those laws, said the HHS official.

The Bush administration's rule adds a requirement that institutions that get federal money certify their compliance with laws protecting the rights of moral objectors. It was intended to block the flow of federal funds to hospitals and other institutions that ignore those rights.

But the Obama administration was concerned that the Bush regulation went too far and could also be used to refuse birth control, family planning services and counseling for vaccines and transfusions.

The White House released a statement saying that Obama supports a "carefully crafted" conscience clause, not Bush's version.

"He believes this issue requires a balance between the rights of providers and the health of women and their families, a balance that the last-minute Bush rule appears to upset," the statement said.

The administration will review comments from the public before making a final decision. Options range from repealing the regulation to writing a new one with a narrower scope.

Associated Press writer **Erica Werner** contributed to this report.

15 Percent of Americans Have No Religion

Fewer Call Themselves Christians; Nondenominational Identification Increases

By Michelle Boorstein, Washington Post Staff Writer

Monday, March 9, 2009; A04

The percentage of Americans who call themselves Christians has dropped dramatically over the past two decades, and those who do are increasingly identifying themselves without traditional denomination labels, according to a major study of U.S. religion being released today.

The survey of more than 54,000 people conducted between February and November of last year showed that the percentage of Americans identifying as Christians has dropped to 76 percent of the population, down from 86 percent in 1990. Those who do call themselves Christian are more frequently describing themselves

as “nondenominational” “evangelical” or “born again,” according to the American Religious Identification Survey.

The survey is conducted by researchers at Trinity College in Hartford, Conn., and funded by the Lilly Endowment and the Posen Foundation. Conducted in 1990, 2001 and last year, it is one of the nation’s largest major surveys of religion.

The increase in people labeling themselves in more generic Christian terms corresponds strongly with the decline in people identifying themselves as Protestant, the survey found. People calling themselves mainline Protestants, including Methodists and Lutherans, have dropped to 13 percent of the population, down from 19 percent in 1990. The number of people who describe themselves as generically “Protestant” went from approximately 17 million in 1990 to 5 million.

Meanwhile, the number of people who use nondenominational terms has gone from 194,000 in 1990 to more than 8 million. “There is now this shift in the non-Catholic population -- and maybe among American Christians in general -- into a sort of generic, soft evangelicalism,” said **Mark Silk**, who directs Trinity’s Program on Public Values and helped supervise the survey.

The survey substantiated several general trends already identified by sociologists: the slipping importance of denomination in America, the growing number of people who say they have “no” religion and the increase in religious minorities including Muslims, Mormons and such movements as Wicca and paganism. The only group that grew in every U.S. state since the 2001 survey was people saying they had “no” religion; the survey says this group is now 15 percent of the population. Silk said this group is likely responsible for the shrinking percentage of Christians in the United States.

Northern New England has surpassed the Pacific Northwest as the least religious section of the country; 34 percent of Vermont residents say they have “no religion.” The report said that the country has a “growing non-religious or irreligious minority.” Twenty-seven percent of those interviewed said they did not expect to have a religious funeral or service when they died, and 30 percent of people who had married said their service was not religious. Those questions weren’t asked in previous surveys.

The survey reflects a key question that demographers, sociologists and political scientists have been asking in recent years: Who makes up this growing group of evangelicals? Forty-four percent of America’s 77 million Christian adults say they are born again or evangelical. Meanwhile, 18 percent of Catholics also chose that label, as did 40 percent of mainline Christians.

“If people call themselves ‘evangelical,’ it doesn’t tell you as much as you think it tells you about what kind of church they go to,” Silk said. “It deepens the conundrum about who evangelicals are.”



Catholic Charities USA President to Serve on the Newly Created President's Council of Faith-based and Neighborhood Partnerships



Rev. Larry Snyder, president of Catholic Charities USA became one of the first to be named to the newly created

President's Council of Faith-based and Neighborhood Partnerships. President **Barack Obama**, by Executive Order, created the new office to be headed by **Joshua DuBois**. The Council will advise the new office and offer advice on policy issues to the President.

Father Snyder will work with the staff of the Oval Office and 24 other religious and community leaders of diverse political, religious, and community backgrounds from across the country. In serving individuals, families and communities, Catholic Charities work tirelessly to promote a consistent ethic of life. As a member of the Council, he will represent a rich tradition of service to the most vulnerable and marginalized and advocate on behalf of the dignity of all human beings.

"I am honored to accept President Obama's appointment," said Father Snyder. "Representing centuries of collaboration between Catholic Charities agencies and the government, our network looks forward to continuing this partnership, especially in these critical times. For almost 300 years Catholic Charities have been faithful to our mission of advocating on behalf of, convening groups to improve the lives of and directly serving the poor—the most vulnerable in our society."

Following in the historical role of past Catholic Charities leaders like **Father John A. Ryan** and **Msr. John O'Grady**, Father Snyder will bring an organized voice representing the poor and voiceless to this national conversation at this critical hour," said **Brian R. Corbin**, executive director of Catholic Charities Services in Youngstown, OH.

Father Snyder is the president of Caritas North America, vice president of Caritas Internationalis and appointed by Pope Benedict XVI to the Pontifical Council of Cor Unum, which oversees the charitable works of the Catholic Church worldwide. He serves on the boards of Independent Sector, Catholic Health Association and The NonProfit Times named him as one of the top 50 leaders of nonprofit organizations in 2008.

Annual Conference Abstracts:

Catholic Helping II: Practical Applications in Ethics for Catholic Social Workers

Kathleen Belanger, Ph.D.
Owen Smith, Ph.D.

In an effort to be inclusive of a variety of beliefs and to advocate for vulnerable populations, the National Association of Social Workers has developed a code of ethics that embraces a broad range of viewpoints. In addition, there has been apparent pressure to apply ethical codes by schools of social work and practice agencies in a way that is at times antithetical to Catholicism. The presentation will address specific ethical principles that serve as the foundation for professional codes of conduct for social workers; it will explore a range of issues that challenge social workers who want to act in accordance with Catholic ethical practice; it will provide practical tools for resolving ethical dilemmas in a manner consistent with Catholic doctrine, particularly as outlined in the Catechism of the Catholic Church and Pope John Paul II's encyclical *Veritatis Splendor*, which directly challenges relativism. Handouts and exercises will be provided.

Bicultural Ethnic Development

Sister Angela Kim, LCSW-C., PhD

This research study was grounded in social identity theory and Person-in-Environment model to determine the factors in Korean-American adolescents' bicultural ethnic identity development while living in the U.S. 161 Korean-American adolescents completed the one-time survey questionnaire. It was hypothesized that adolescents were more likely to develop a bicultural ethnic identity when they perceived parental encouragement of both an American and a Korean identity and social support from friends and they were exposed to a culturally diverse neighborhood. Multiple regression analysis partially supported this hypothesis. The findings have implications for school social workers and educators culturally sensitive and respectful toward Korean-American as well as other ethnic origin adolescents in their schools. A pastoral letter by U.S. and Mexico Bishops in January 2003 stated, "Migrants should be treated with dignity and rights; revealing the presence of Christ; and recognizing migrants as bearers of deep cultural values and rich faith traditions." Therefore, all immigrant children's bicultural identity and cultural heritage should be respected and honored so that their rights for life and dignity of the human person should be theirs while living in the U.S.

Misunderstanding Our Catholic Response to a Gay Identity

Monica Hidalgo Breaux PhD, MSW

[VATICAN CITY, DEC. 2, 2008 (Zenit.org). Contrary to the way the media paints the picture, the Holy See is against the discrimination of homosexuals, clarified a Vatican spokesman.]

Catholic doctrine about homosexuality clearly condemns acts against human dignity, such as discrimination and violence. However, propaganda campaigns for political values confuse and mislead Catholics to misunderstand the teachings of their Church. Media messages about homosexuality are often deceptive, ignoring basic important information. Social acceptance of homosexuality as neutral or normal is contrary to Catholic morality. Continued conscience formation is necessary in order to appreciate and relish the wisdom of traditional Christian moral values that offer joyful, authentic sexual freedom. Reflection on the guidelines for pastoral care, as presented in Church documents, will prepare Catholic social workers to fulfill their moral duty in responding to clients who identify themselves as gay or lesbian.

“As Christians we should never limit ourselves to asking: How can I save myself? We should also ask: What can I do in order that others may be saved and that for them, too, the star of hope may rise?” (Spe Salvi, no. 48).

TEAM: Teaching Excellence through Active Means

John M. Robbins, Ph.D., LMFT,
Heather Ambrose, Ph.D., LMFT

The T.E.A.M. (Teaching Excellence through Active Means) program serves as a model for conducting growth oriented and therapeutic groups with children, adolescents, and families. The foundation of the program is built around various athletic and activity based concepts and values that parallel mainstream society, e.g., teamwork, fairness/unfairness, conflict resolution, goals, rules. The program draws upon these meaningful concepts with the purpose of facilitating self-discovery about how such principles can be applied to enhance and enrich healthy and successful ways of relating in families. The primary goal of the T.E.A.M. program is for participants to apply what they learn in the group to various social contexts beyond the group, e.g., family, peer, academic, and street life.

Learning Objectives for this presentation include:

1. Participants will learn the four core principles of the T.E.A.M. program and how these principles translate into addressing family relationships.
2. Participants will begin developing a conceptual framework for planning and implementing the T.E.A.M. program in their context and be challenged to think of creative contexts where the T.E.A.M. program may be established, e.g., family therapy, staff development, classrooms.
3. Participants will learn themes highlighted by the T.E.A.M. program focusing on children and adolescents and how families teach an internal value system regarding their behaviors.

This workshop provides participants with an overview of the T.E.A.M. program. The underlying philosophical principles of the program will be defined and explained. A description of the format and sample curriculum of the group will be addressed. The importance and structure of the TEAM activities will be introduced, followed by examples of questions to engage a difficult adolescent. The presenter will discuss how the T.E.A.M. program can address

issues of violence and conflict resolution with children and adolescents. Participants will have the opportunity to join in several experiential activities highlighting the exercises and common themes used in the program. Participants will also have opportunities to discuss how they might implement a T.E.A.M. program in their setting.

Burnout Busters: Self-Care for the Helper

Joseph D. White, Ph.D., BCSA

There is a high risk of burnout in the helping professions. This presentation will draw upon principles of effective stress management and guidance from Catholic spirituality to address how we can care for ourselves so we can better care for others. Specifically, the presentation will cover:

The major causes of burnout

- How to minimize and prevent unnecessary stress by taking care of one's self physically, staying organized, setting limits, and nurturing relationships
- How to manage stress that is inevitable through problem-focused and emotion-focused coping strategies
- How to deal effectively with conflict and work collaboratively with a variety of personality types.

Effective Strategies for Treating Child Victims of Sexual Abuse

Studies indicate that as many as 25-33% of girls and 20% of boys will be sexually abused some time in childhood, making the sexual victimization of children one of our society's most common, and most serious, problems. Left untreated, or inadequately addressed, sexual abuse can have tragic consequences for an individual's self-concept and future relationships. This presentation will discuss three major theoretical models through which we understand the effects of sexual abuse, the goals of treatment according to each model, the available outcome research on effectiveness of various treatment strategies, new innovations in treatment, and the relationship of selected treatment strategies to age and development.

Generativity: Fact or Fiction?

Packiaraj Arumugham, Ph.D., MSW.

In his address to the Bishops of the United States on April 16, 2008, Pope Benedict XVI stated, "...a matter of deep concern is the state of the family within society... mutual self-giving of spouses to live out the demands of an indissoluble lifelong commitment is simply absent... children are denied the secure environment to flourish as human beings, and society is denied the stable building blocks...". This is a grim reminder of the loss of 'generativity' (Erikson, 1963) or loss of concern of the adults, in making the world a better place for the future generations.

Why has family become a matter of deep concern? Divorce, same-sex families and cohabitation have affected families so badly and why it's a matter of deep concern. To what extent social work helps in promoting a favorable climate for the kind of generativity that Erikson talked about, is another matter of deep concern. Despite the thrust on social work

ethics, to what extent social work helps in preserving families in an ethically satisfying manner is another matter of deep concern.

According to the 2008 Statistical Abstract of the U.S, the rate of divorce has gone up from 15.1 percent in 1990 to 22.8 percent in 2006. Though U.S is the most marrying society in the world, it is also the most divorcing society in the world. The divorce rate in U.S far exceeds any other country in the world. The self serving attitudes of the adults and their unwarranted assumptions about children have made divorce not only a possibility but a sad reality. No fault divorce has added to this sad reality, since its enactment in 1969. Children who yearn for the love of both fathers and mothers are left with either of them and cry within when they see children with both parents. Why has divorce been accepted as a way of life for many? John Stott (1984) attributes, "the greatest single reason for divorce is the decline of Christian faith in the west," (p. 259).

Long before God established the church, He established family. When God created a help meet for Adam, He didn't create another man but a woman (Zacharias, 2004). Those who contend that the definition of family should change in keeping with the changing trends don't realize it was God who established family and not the society. Therefore, our definition should be in keeping with God's definition. One of the most sensitive issues facing the nation today is 'same-sex marriage.' Accepting a person with a particular sexual orientation has been equated with approving a marital relationship, contrary to how God intended it to be and the ramifications are horrendous. Undoubtedly, children are the worst affected. Several studies have concluded, "...children are healthier both emotionally and physically...than those not so blessed with traditional parents," (Dobson, 2004, p. 54).

Cohabitation has increased from 0.439 millions in 1960 to 5.368 millions in 2006 (Focus on the family, 2007). Cohabiting couples have less marital commitment and marital satisfaction than married couples. Children born to cohabiting couples are affected emotionally and lack the affection of fathers and mothers. Popenoe (USA Today, 2005) suggests, "Cohabitation is no good news, especially for children... as society shifts from marriage to cohabitation... you have an increase in family instability."

The preservation of society depends on the preservation of families. If family is not preserved, children will have a bleak future. Generativity will only remain a fictitious idea and not a factual idea.

"A Scientific Theory of Love: A New Practice Paradigm for Social Workers"

Joseph G. D'Ambrosio, JD, MSSW
Anna Faul, PhD.

2008 commemorated the 60th anniversary of the Universal Declaration of Human Rights and UN peacekeeping which reminded us of the relationship between peace and human rights. Simultaneously 40 wars were waging around the globe. In the last century alone 250 wars and 109,746,000 war-related deaths occurred that represented six times as many deaths per war in the 20th century as in the 19th century. Currently, the United States is involved in two armed conflicts. Capitalism, communism, fascism, socialism, science, education and even religion have been used to attempt to solve society's problems but none have succeeded in eliminating them. Humans have not found a unifying theory to guide their actions. Many in academia propose theories focused on the negative, pathological and disintegrating patterns in human nature.

Catholic social workers are further challenged to integrate their faith into their practice but are reticent or denied the opportunity to fully incorporate the message of love set forth in the gospels and the magisterium of the church. This failure of inclusion emanates from the inability of our secular society to fully embrace non-scientific methods or theories.

The purpose of this presentation will be to propose and explain an applied scientific theory of love as the guiding principle that could be used in human interaction to help solve the problems of society. This theory has previously been proposed by Pitirim Sorokin (1954), a noted sociologist. By operationalizing five constructs, namely, intensity, extensivity, purity, duration and adequacy humans will be able to scientifically measure their capacity to love and apply these scientific constructs to decision-making in all aspects of life. Participants will have an opportunity to learn and discuss barriers to and methods of inclusion of the principles of love in their practices allowing them to function from a scientific foundation which is also the basis of their faith.

It is the intent of the presenters to make the presentation informative, interactive and fun. Participants will be asked to stretch their secular views of social work and begin to embrace a more congruent practice that includes love and their faith.