

Chapter 1 : American Association of Christian Counselors » Code of Ethics

The AACC Law and Ethics Committee recently completed its review and revision work on the initial draft of the Christian Counseling Code of Ethics.

What is Christian ethics? Christian ethics is well summarized by Colossians 3: Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: Because of these, the wrath of God is coming. The Bible is all we need to know about how to live the Christian life. However, the Bible does not explicitly cover every situation we will face in our lives. How then is it sufficient for the all the ethical dilemmas we face? That is where Christian ethics comes in. For example, the Bible does not say anything explicitly about the use of illegal drugs, yet based on the principles we learn through Scripture, we can know that it is wrong. For one thing, the Bible tells us that the body is a temple of the Holy Spirit and that we should honor God with it 1 Corinthians 6: Knowing what drugs do to our bodies—the harm they cause to various organs—we know that by using them we would be destroying the temple of the Holy Spirit. That is certainly not honoring to God. The Bible also tells us that we are to follow the authorities that God Himself has put into place Romans Given the illegal nature of the drugs, by using them we are not submitting to the authorities but are rebelling against them. Does this mean if illegal drugs were legalized it would be ok? Not without violating the first principle. By using the principles we find in Scripture, Christians can determine the ethical course for any given situation. In some cases it will be simple, like the rules for Christian living we find in Colossians, chapter 3. In other cases, however, we need to do a little digging. The Holy Spirit indwells every believer, and part of His role is teaching us how to live: So, when we pray over Scripture, the Spirit will guide us and teach us. He will show us the principles we need to stand on for any given situation. For most things, we can simply see what the Bible says and follow the proper course based on that. In ethical questions where Scripture does not give explicit instructions, we need to look for principles that can be applied to the situation. We must pray over His Word, and open ourselves to His Spirit. The Spirit will teach us and guide us through the Bible to find the principles on which we need to stand so we may live as a Christian should.

Chapter 2 : Ethical & Professional Standards

statement of Christian counseling ethics and the basis of a 21st century global standard for Christian counseling care. The Holy Scriptures and the AACCC Doctrinal Statement are foundational to this Code.

We can either do the right thing, or the wrong thing. It is all up to us. We have free will, compliments of God. We are completely free in this world to do whatever we want, good or bad. From Wikipedia, the free encyclopedia definition of Ethics: Ethics from the Ancient Greek?????? Ethics differs from morality in that morality allows more leeway for individual interpretation whereas ethics tend to be more global. The Western tradition of ethics is sometimes called moral philosophy. Ethics in plain words means studying and analyzing right from wrong; good from bad. The ethic of reciprocity, or the "The Golden Rule," is a fundamental moral principle found in virtually all major religions and cultures, which simply means "treat others as you want them to treat you. Principal philosophers and religious figures have stated it in different ways: Forgive us our [debts], as we forgive our [debtors]. Some translations of Matthew 6: Ethics is, from a Christian standpoint, nothing more than choosing to do the right thing in any situation over the wrong thing. God gave us the freedom to choose the right path or the wrong path. To follow good instead of bad. He also gave us the information of the consequences of those choices. As long as this earth lasts, there will always be the battle that we all fight between good and evil. Temptations will surround us on a daily basis, and it is our own free will to resist them or not resist them. Thus, your future is really up to you. We send ourselves to Heaven or to Hell, depending on the choices we make in this life. We can either be destroyed or we can learn and grow from the problems that come our way. God promises that if we choose the right way, He will honor that and walk us right through it. Not only that, He promises to go before us and fight the battle before we even get there. We accept PayPal and all other major credit or debit cards. Once you hit the PayPal button it will allow you to pay with PayPal or another major credit or debit card. No PayPal account is required.

Chapter 3 : Ethical Issues in Christian Counseling | Synonym

Christian psychotherapists, pastors and others in the counseling profession will find here a ready resource for a wide array of contemporary clinical scenarios. Editor Randolph K. Sanders assembles a team of scholar-practitioners to forge a comprehensive ethical approach to Christian counseling.

This edition of the Code revises the , , , and Provisional Codes, and supercedes those versions of the Code in their entirety. With the publication of this Code on our web-siteâ€” www. We also respectfully submit this document to the church and the helping professions, to the courts, legislatures, and licensure boards of America, to mental health and health-care organizations everywhere, and to the world-at-large. This Code has already been adopted, in whole or in part, in nearly two dozen countries on every continent. It has been translated into Spanish, German, French, and Dutch languages. We at the AACC anticipate this Code becoming the basis of a worldwide statement of Christian counseling ethics and, as it spreads further internationally, the foundation of a 21st-century, global standard of Christian counseling care. The primary mission given this group a decade ago was to construct and manage a new, Christ-centered, interdisciplinary code of ethics for Christian counseling as it matures into the 21st- century. This code begins to fulfill this mission. Committee members, AACC leaders, and other colleagues who helped me develop, draft, and survive this project through 18 evolving drafts over ten years included: Other ethics codes, in alphabetical order, that were consulted as we drafted this statement included those from the: Also, we are developing a new section on the ethics of remote counselingâ€”using the phone, the Internet, and doing in-home counselingâ€”and a code specifically for lay helping ministry in the church. Your thoughts and comments here are also welcome. This Code may inform and enlighten all Christian counselors and ministers, but is not strictly enforceable toward non-AACC persons, nor upon AACC members in their private lives apart from professional-ministerial roles. It will help achieve the primary goals of the AACCâ€”to bring honor to Jesus Christ and his church, promote excellence in Christian counseling, and bring unity to Christian counselors. A New Code for an Emerging Profession The Code is a comprehensive, detailed, and integrative synthesis of biblical, clinical, systemic, ethical, and legal information. It was created this way because vaguely worded, content limited, and overly generalized codes are insufficient for the complexities of the modern, 21st-century counseling environment. A more comprehensive and behavior-specific ethical code is needed for Christian counselors and all mental health and ministerial professions, we believe because of: This Codeâ€”beyond defining the boundaries of unethical practiceâ€”affirmatively educates counselors in the direction of becoming helpers of ethical excellence, capable of more consistently securing the best counseling outcomes. This Code shows four streams of influence. Although rooted primarily in an orthodox evangelical biblical theology, this Code is also influenced according to the paradigm offered by Richard Foster by the social justice, charismatic-pentecostal, pietistic-holiness, liturgical, and contemplative traditions of Christian theology and church history. Mission, Uses, and Limits of the Code The mission of this Code is to 1 help advance the central mission of the AACCâ€”to bring honor to Jesus Christ and promote excellence and unity in Christian counseling; 2 promote the welfare and protect the dignity and fundamental rights of all individuals, families, groups, churches, schools, agencies, ministries, and other organizations with whom Christian counselors work; 3 provide standards of ethical conduct in Christian counseling that are to be advocated and applied by the AACC and ABCC and CCN and that can be respected by other professionals and institutions. This Code defines biblically based values and universal behavioral standards for ethical Christian counseling. We intend this Code to become a core document by which Christian counselors, clients, and the church oversee and evaluate Christian counselors and counseling values, goals, process, and effectiveness. Furthermore, the Code asserts a Christian counseling standard of care that invites respect and application by the courts, the regulatory bodies of church and state, insurance and managed care groups, other professions, and by society. This Code should be seen as normative but non-exhaustive. It provides a common definition of practice, but does not presume to be a complete picture of Christian counseling nor does it necessarily cover all ethical issues. This Code outlines a foundation of preferred values and agreed professional behavior upon which Christian counselors can shape

their identity and build their work. It defines standards upon which practice diversity is acknowledged and encouraged as well as the limits beyond which practice deviance is not allowed. It aspires to define, in the mission and the biblical-ethical foundations statements, the best ideals and goals of Christian counseling. The ethical standards and procedural rules are the codes of individual practice and organizational behavior that are to guide the membership of the AACC. The mission and foundations statements are to be consulted in working out the problems and dilemmas of ethics application and procedural rules interpretation. Concerning language, we have endeavored to avoid pedantic, legalese, and sexist language, but we also avoid a radical inclusivism that de-sexes the name of God. Unless denoted, we use the term "client" to refer to clients, patients, congregants, parishioners, or helpees.

Grace for the Task Ahead This is a dynamic Code, one that will anchor the mission of the AACC and retain some elements without change, but one that will also live and grow with the life and growth of the Association and its membership. The Code calls us to a life-long commitment to ethical and excellent service; it challenges us to encourage ethical behavior in our colleagues, churches, organizations, and communities. May God give us the grace to own it professionally, the strength to live it honorably, and the hope to see it as a foundation of common identity and corporate unity. Jesus Christ's and His revelation in the Old and New Testaments of the Bible is the pre-eminent model for Christian counseling practice, ethics, and caregiving activities. Christian counseling maintains a committed, intimate, and dedicated relationship with the worldwide church, and individual counselors with a local body of believers. Christian counseling, at its best, is a Spirit-led process of change and growth, geared to help others mature in Christ by the skillful synthesis of counselor-assisted spiritual, psycho-social, familial, bio-medical, and environmental interventions. Christian counselors accord the highest respect to the Biblical revelation regarding the defense of human life, the dignity of human personhood, and the sanctity of marriage and family life. The biblical and constitutional rights to Religious Freedom, Free Speech, and Free Association protects Christian counselor public identity, and the explicit incorporation of spiritual practices into all forms of counseling and intervention. Christian counselors are mindful of their representation of Christ and his church and are dedicated to honor their commitments and obligations in all social and professional relations. However, it is true that these seven foundation statements are implicitly rooted in the AACC doctrinal statement. Therefore, regardless of how we respond to and challenge harmful attitudes and actions, Christian counselors will express a loving care to any client, service-inquiring person, or anyone encountered in the course of practice or ministry, without regard to race, ethnicity, gender, sexual behavior or orientation, socio-economic status, education, denomination, belief system, values, or political affiliation. Christian counselors are also aware of their psychosocial and spiritual influence and the inherent power imbalance of helping relationships' power dynamics that can harm others even without harmful intent. In fact, conflict and resistance are often a central dynamic of the helping process. Counselors tempted to respond in harmful ways to clients shall seek out consultative and restorative help. We will act assertively to challenge or expose those who exploit others, and protect clients against harm wherever it is found, taking care to honor and support client decision-making regarding curative action against violators. Widespread problems in client-provider-managed care relations are now being reported: Christian counselors acknowledge these legal-ethical problems, and will avoid and work to correct any unethical entanglement and unintended client harm due to managed care relations. We agree that the protection of human life is always a priority value in any professional or ministerial intervention. We will not abandon clients who do or intend harm, will terminate helping relations only in the most compelling circumstances, and will continue to serve clients in these troubles so far as it is humanly possible. In fact, we are under an affirmative ethical duty to prudently intervene for the sake of protecting life, and under certain conditions, to report deadly threats to the proper authorities and those threatened by clients see Code sections ff. All counselors will consider and inform clients of alternative means to abortion and, as far as it is possible, will continue to serve clients and work compassionately with them through the abortion crisis. We may assist clients in analyzing and making the decision to divorce, insofar as it is biblically permissible, as God does allow for divorce in some cases. Therefore, we may assist clients through the divorce process without being a divorce advocate, as that divorce decision must always reside in and be owned by the client. Christian counselors working in divorce mediation

will be careful to communicate that such work is not an endorsement of divorce, but rather a decision to offer a better choice than adversarial litigation and its destructive family impact when divorce is inevitable. We may agree to and support the wish to work out issues of sexual behavior, identity, and attractions, but will encourage sexual celibacy or biblically proscribed sexual behavior while such issues are being addressed. We may agree to and support the wish to work out issues of homosexual and transgendered identity and attractions, but will refuse to describe or reduce human identity and nature to sexual reference or orientation, and will encourage sexual celibacy or biblically proscribed sexual behavior while such issues are being addressed. Christian counselors differ, on biblical, ethical, and legal grounds, with groups who abhor and condemn reparative therapy, willingly offering it to those who come into counseling with a genuine desire to be set free of homosexual attractions and leave homosexual behavior and lifestyles behind. Either goal of heterosexual relations and marriage or lifelong sexual celibacy is legitimate and a function of client choice in reparative therapy. It is acknowledged that some persons engaged in same-sex change or reparative therapy will be able to change and become free of all homo-erotic behavior and attraction, some will change but will still struggle with homosexual attraction from time to time, and some will not change away from homosexual practices. We may agree to and support the wish not to prolong life by artificial means, and will often advocate for hospice care, more effective application of medicine, and other reasonable means to reduce pain and suffering. This includes every kind of sexual exploitation, deception, manipulation, abuse, harassment, relations where the sexual involvement is invited, and relations where informed consent presumably exists. Due to the inherent power imbalance of helping relationships and the immoral nature of sexual behavior outside of marriage, such apparent consent is illusory and illegitimate. Furthermore, we do not terminate and refer clients or parishioners, even at first contact, in order to pursue sexual or romantic relations. A dual relationship is where two or more roles are mixed in a manner that can harm the counseling relationship. Examples include counseling plus personal, fraternal, business, financial, or sexual and romantic relations. Some dual relationships are not unethical—it is client exploitation that is wrong, not the dual relationship itself. Based on an absolute application that harms membership bonds in the Body of Christ, we oppose the ethical-legal view that all dual relationships are per se harmful and therefore invalid on their face. Many dual relations are wrong and indefensible, but some dual relationships are worthwhile and defensible per section below. Some dual relationships are always avoided—sexual or romantic relations, and counseling close friends, family members, employees, or supervisees. Other dual relationships should be presumed troublesome and avoided wherever possible. As a general rule, all close relations are unethical if they become counselor-client or formal lay helping relations. Dual relations may be allowable, requiring justification by the foregoing rule, if the client is an arms-length acquaintance—if the relationship is not a close one. This distinction is crucial in the applications below. We presume that dual relations with other family members, acquaintances, and fraternal, club, association, or group members are potentially troublesome and best avoided, otherwise requiring justification. Barter relations are normally avoided as potentially troublesome, and require justification; therefore if done, barter is a rare and not a common occurrence. Unless justified by compelling necessity, customer relations with clients are normally avoided. We presume that dual relations with any other church members who are clients are potentially troublesome and best avoided, otherwise requiring justification. Pastors and church staff helpers will take all reasonable precautions to limit the adverse impact of any dual relationships. Some counselors and their former clients will agree that any future counseling will be done by someone else if, after legitimate termination, they decide to pursue another form of relationship. We know and respect the boundaries of competence in ourselves and others, especially those under our supervision. We make only truthful, realistic statements about our identity, education, experience, credentials, and about counseling goals and process, avoiding exaggerated and sensational claims. We do not offer services or work beyond the limits of our competence and do not aid or abet the work of Christian counseling by untrained, unqualified, or unethical helpers. Referrals should be done only after the client is provided with informed choices among referral sources. As much as possible, counselors referred to shall honor prior commitments between client and referring counselor or church. During such times, the counselor will seek out and use those reparative resources that will allow for problem resolution and a return to a fully

functioning ministry, if possible. Christian counselors take care that 1 the client has the capacity to give consent; 2 we have discussed counseling together and the client reasonably understands the nature and process of counseling; the costs, time, and work required; the limits of counseling; and any appropriate alternatives; and 3 the client freely gives consent to counseling, without coercion or undue influence. Early in counseling, counselor and client should discuss and agree upon these issues: We obtain consent that honors client choice, receptivity to these practices, and the timing and manner in which these things are introduced: These include, but are not limited to: These interventions require a more detailed discussion with patient-clients or client representatives of the procedures, risks, and treatment alternatives, and we secure detailed written agreement for the procedure. ES Confidentiality, Privacy, and Privileged Communication Maintaining Client Confidentiality Christian counselors maintain client confidentiality to the fullest extent allowed by law, professional ethics, and church or organizational rules. Confidential client communications include all verbal, written, telephonic, audio or videotaped, or electronic communications arising within the helping relationship. Apart from the exceptions below, Christian counselors shall not disclose confidential client communications without first discussing the intended disclosure and securing written consent from the client or client representative. Christian counselors avoid stating or implying that confidentiality is guaranteed or absolute. We will discuss the limits of confidentiality and privacy with clients at the outset of counseling. The counselor shall maintain confidentiality of client information outside the bounds of that narrowly required to fulfill the disclosure and shall limit disclosures only to those people having a direct professional interest in the case.

Chapter 4 : AACC Code of Ethics () | Ethics Codes Collection

Christian counseling center where he works that he is a psychologist. Has he acted unethically? These are just a few of the many examples of the ethical issues and dilemmas.

Chapter 5 : What is Christian ethics?

Conversion Therapy. Some individuals and mental health organizations question the ethics of conversion therapy in Christian counseling. Conversion therapy, also called "sexual reparative therapy," is used to refer to the practice of attempting to "cure" a patient of his sexual orientation.

Chapter 6 : Christian Counseling Ethics: A Handbook for Psychologists, Therapists and - Google Books

Ethics in Multicultural Counseling Words | 13 Pages. Ethical Issues in Multicultural Counseling Abstract In the past, counselors have lacked the knowledge and skills to interpret ethical guidelines in multicultural counseling.

Chapter 7 : Christian Counseling Ethics: A Handbook for Therapists, Pastors & Counselors by Randolph K

Since its first publication, Christian Counseling Ethics has become a standard reference work for Christian psychologists, counselors and pastors and a key text at Christian universities and seminaries. This thoroughly revised edition retains core material on counseling ethics that has made it so valuable in a variety of settings.