

Chapter 1 : Hellenic American Professional Society

Hellenic American Professional Society of California. 78 likes · 2 talking about this. HAPS is dedicated to: Organize, promote, and sponsor cultural.

Cashwell Researchers, scholars and counseling practitioners note the differences in help-seeking behaviors among racial and ethnic minority clients. However, less articulated in the literature are the rationales behind this preference. Because of the salience of spirituality and religion in the African-American community, it behooves counselors to increase their knowledge of the African-American religious experience. This article provides an overview of the history of the Black Church, its theological foundations, implications for culturally competent counseling and recommendations for counselors in practice. Often, within the counseling context, client spirituality is an important part of the healing process. Moreover, attending to the spiritual needs of clients is an essential part of developing culturally sensitive treatment plans and recommendations Kuczewski, Not unlike other racial groups, African-American families rely on spirituality as a source of support as they face various challenges. These challenges include both systemic oppressions e. Additionally, African Americans assert that attending worship services and Bible study, being involved in their churches, having devotion time, and listening to religious sermons and gospel music allow them to conceptualize their struggles within the larger struggle between good and evil, or God and the devil Whitley, Because of the salience of spirituality and religion in the experience of African Americans, it behooves professional counselors to increase their knowledge and awareness of the African-American religious experience, particularly as it relates to psychological health. Thus, one area of the African-American religious experience that needs further attention from counselors is the Black Church. The purpose of this article is to provide a brief overview of the history and development of the Black Church, built upon unique theological foundations. These elements of history and theology have important implications for counselors working with religious African-American clients. History of the Black Church Similar to African-American communities, the Black Church has experienced change, progression, challenges, struggle and resilience. Counselors must understand the historical role and relevance of the Black Church in African-American communities in order to better understand African-American mental health help-seeking behaviors. The Black Church and Slavery During slavery, many plantation owners forbade more than five slaves to gather at a time without supervision by a White overseer. Although slaves possessed a desire for religious and spiritual expression, this rule complicated their ability to assemble for worship services and stifled their sense of community and opportunities for fellowship. Thus, in fear of repercussions for breaking these rules, slaves resorted to informal worship gatherings in secret locations e. Eventually, during the mids, these informal gatherings became less secretive and more visible Pinn, , laying the foundation for the institution that would be become known as the Black Church. During the genesis of the Black Church, plantation owners feared that if slaves were able to read the Bible, their proclivity to defer hopes of freedom until after death would decrease, and a surge of strength and demand for emancipation would emerge. Slave masters feared that slaves would acquire a comprehensive knowledge of Scripture that would illuminate the flaws and Biblical inconsistencies of a despotic slave system. As predicted, slaves became discontented with their situation and used the Church as a means to bring about change. Slave masters and their families treated slaves poorly even though they worshipped together in the same buildings. Thus, slaves incepted their own churches out of a desire to have their own worship places on Southern plantations and escape discrimination on Sunday mornings Lincoln, Richard Allen inaugurated the first Black church of the Methodist denomination in Wilmore, The formation of the Black Methodist churches was considered a visceral response to the Methodist tradition of having segregated churches for Blacks and Whites. Slaves felt that they could be themselves and their status as slaves did not subsume their identity in these churches. These services provided therapeutic relief and a departure from the pressures and brutality experienced on the plantation Wilmore, In essence, church services and religious and spiritual resources operated much like counseling sessions. Slaves found hope in the Scriptural promises of a future void of oppression. They looked forward to death as a transition from suffering on earth to a promise of

reward and deliverance in Heaven Johnston, ; Wilmore, Slaves especially could relate to the persecution and torment of Jesus Christ, the pivotal figure of Christianity. In fact, slaves even likened the crucifixion experienced by Christ to the popularized practice of lynching Black men Pinn, ; Terrell, Terrell further elaborated that the connection between Jesus and slaves also was related to the Bible story of Judas betraying Jesus for economic compensation. Although slaves faced horrendous conditions on plantations, counseling services obviously were not available as a support and therapeutic release. During this time, the Church was the primary resource for support and change during life challenges. It is likely that this proclivity to seek support from the Church began during slavery and continues today. The Black Church and Civil Rights

During the s and s, the Black Church became increasingly more autonomous as it began expanding doctrinal beliefs, electing leaders and even creating seminary institutions to educate its leaders Lincoln, Further, the Black Church offered a platform for activists to promote messages of equal rights for African Americans Chandler, The Black Church worked at both the macro and micro levels of society. At a more micro level, individuals with difficulty fulfilling financial obligations received economic assistance. African Americans learned that in order to survive they had to support themselves financially, mentally, emotionally and socially Littlefield, It is possible that African Americans may still maintain this perspective, and therefore may be less likely to seek support from resources such as professional counselors. The Black Church in the 21st Century

While the Black Church of past decades struggled with achieving equal rights in the community, the contemporary Black Church faces its own set of unique challenges. These challenges are related to health e. Nonetheless, African Americans have certainly made considerable strides in advancement compared to previous decades, notably in the areas of education. Many argue that these strides should be attributed, at least in large part, to the efforts of the Black Church Byrd, These strides are particularly important as the African-American community faces issues such as disproportionate rates of physical illness, financial strains, anxiety, depression and familial concerns U. Department of Health and Human Services, ; Given the historical involvement of the Black Church in all aspects of the individual lives of African Americans, it is understandable that many African Americans may view their local churches as a viable alternative resource to professional counselors. Therefore, counselors should involve themselves in African-American communities and familiarize themselves with local churches. Counselors have a unique opportunity to partner with Black churches in their communities to build trust, decrease stigma around help seeking, assist in combating concerns facing many African Americans and learning about the impact of Black Church theology. Theology unites the collective Black Church, but also differentiates between local congregations. Often, individual churches and denominations vary in theological principles, and therefore differ in how they execute beliefs about their purpose, roles and responsibilities Barber, ; Lincoln, Often, the Black Church is mistaken as a homogenous grouping of individual churches. However, theological differences make this a false pretense Barber, Although theological differences exist, most Black churches unite in the theological belief that during worship services their members experience a personal visitation from Jesus. Typically, this theological notion guides the way services are conducted. This visitation could be manifested through rituals and practices such as shouting, singing gospel songs and hymns, or speaking in tongues. To that end, Moore noted these behaviors as examples of the liberal and animated worship that often is indicative of the Black Church. Other practices that are common to the Black Church and reflective of its theology may befuddle those unfamiliar with the structure of the Black Church service. For example, members of the Black Church may be more likely to reference God and Jesus interchangeably in spiritual practices, such as prayer, which could be confusing to some outside observers Johnson, These complexities could confuse counselors not immersed in Black Church culture. Moreover, many observers question the variations in theology and the often ambivalent character of an institution that can be so progressive on one hand, yet quite rooted in traditional theology on the other hand. The religious theology that guides the Black Church can provide helpful insight for counselors interested in increasing their multicultural competence and understanding of African-American clients. The following section elaborates on various theologies and how they may manifest in African-American clients. Compared to other theologies, liberation theology is seen as a comprehensive theology because it considers how individuals view God and how they interact with one another. According to liberation theology, the Black

Church offered oppressed Blacks a sense of freedom rarely experienced in their day-to-day lives. The Black Church was a place where African Americans had the opportunity to gather and vent about their problems as a community. Additionally, the Black Church was a place where change could be created and enacted. While other theologies focus on Caucasians as oppressors, churches whose members ascribe to liberation theology tend to focus less on the oppression and more on the freedom that is felt when congregation members experience fellowship with one another. Burrow, Liberation theology values addressing people holistically, emphasizing the connection of the body and the mind. Burrow, Frazier founded this theology upon the belief that Caucasians did not understand African Americans, and therefore could not adequately meet their needs. Frazier, Frazier endorsed the idea that the Black Church would be a separate nation within the United States and would meet the needs of African-American communities in ways beyond just the spiritual. Ironically, Frazier acknowledged that this alternate society would further inhibit Blacks from successfully acculturating in the majority culture in which they were expected to live and function. Frazier, It is likely that churches ascribing to this theology believe they will be able to meet both the psychological and spiritual needs of congregation members. In fact, in churches where this philosophy is predominant, it is possible that members who seek guidance from church leaders may be discouraged from seeking services such as professional counseling outside the Black Church. Other-Worldly and This-Worldly Theology Other-worldly churches are those whose members believe in deferring freedom and reward until after death. Spiritual songs birthed to comfort, direct and relieve Black slaves became a critical part of other-worldly theology. Also, pastors serve as an important mouthpiece for other-worldly theology. During slavery, preachers often delivered sermons reminding listeners of life after death, a life that contrasted with the current reality of enslavement. Today, although some of the challenges facing African Americans may be different, some pastors continue to uphold messages of enduring present suffering and awaiting the promises that accompany death. Wilmore, Attendees of other-worldly churches may be less likely to present in counseling, but when they do, it is critical for the counselor to understand that the client may be less oriented to solving his or her problem and more oriented to focusing on life after death. Failing to understand and embrace this perspective might lead some counselors to focus prematurely on problem-solving tasks that might damage the therapeutic relationship. Conversely, this-worldly churches typically advocate explicitly for Blacks to experience earthly freedom and happiness. Clients from this-worldly churches may possess a greater sense of urgency to seek counseling during times of psychological discomfort compared to clients from other-worldly churches, who may be less inclined to alleviate emotional distress. Specifically, for religious African-American clients, this process involves examining the intersection of at least two social identities. Thus, it is important that counseling practitioners, counselor educators and clinical supervisors are aware of the nuances of the Black Church and African-American religion and spirituality. To that end, counselors can incorporate the following strategies in recruiting and retaining African-American clients who identify as religious and as members of the Black Church. African-American clients active in churches with particular theologies. Congregants may receive messages that the church can take care of all of their concerns, including mental health issues. Moreover, many churches particularly within the alternate society theological tradition may offer programs. In these cases, members may not feel a need to go outside to professional counselors. These clients may not voluntarily seek services from professional counselors even when their presenting concerns may warrant intervention. Thus, it is important for counselors to contact local Black Church congregations to establish relationships, form trust and increase visibility. Rather than depending on African Americans to initiate communication with mental health professionals, counselors can volunteer outreach services and host programs at local churches in an effort to increase access to African Americans. Traditionally, programs in the Black Church have provided clothing, substance abuse services, tutoring, mentoring and nonreligious education services. Tsitsos, Counselors can partner with the advocacy efforts of the Black Church to help church members in need. These needs range from issues within the family to more systemic issues that affect a large number of African Americans.

Chapter 2 : The Japan-America Society of Washington, Inc.

Within American Bible Society, the The Nida Institute serves the strategic initiatives of ministry. In support of ministry, The Nida Institute designs and oversees domestic programs of scholarship, professional development, quality assurance and translation.

Anyone who joins the group may post news, information and resources related to professional chaplaincy. It aims to promote professional practice, education, research, spiritual development and advocacy in chaplaincy in healthcare and other community settings. The center emphasizes a community-based, lifespan approach to meeting the needs of individuals with developmental disabilities and their families. Recommend CaringBridge provides information tailored for health care professionals on how to improve patient care by knowing when and where to recommend free patient CaringBridge Web sites. The latest issue focuses of "Pastoral Care and Suicide. Crisis Intervention is for board certified and associate chaplains in the Association of Professional Chaplains who are interested in discussion and sharing of information related to Critical Incident Stress Management, Red Cross Disaster Spiritual Care Services or crisis interventon encountered as part of the pastoral care profession. The purpose is to provide updates on new research, news, current events, and funding opportunities related to spirituality and health. The Greatest Journey website is dedicated to helping people die consciously. It offers a message of hope that is possible to bring dignity and peace back to the dying process. The institute is a c 3 nonprofit organization whose purpose is to research, document and disseminate non-conventional healing practices in order to provide alternatives for individuals seeking additional options for optimal health and well-being. It is a collection of first-person video testimonials in which participants reflect upon their own experiences, recount events leading up to and surrounding the death of family members or loved ones, talk about how they have coped, and explore what the loss has meant to them. For more than three decades HEC Forum has provided a unique mix of research pertinent to ongoing debates in clinical ethics and institutional ethics, as well as bioethics, health care policy and law. HEC Forum welcomes submissions from any relevant source that appreciates the diversity of the audience that the journal serves. The official journal of the College of Health Care Chaplains and the Scottish Association of Chaplains in Healthcare, Health and Social Care Chaplaincy is a multidisciplinary forum for the discussion of a range of issues related to the delivery of spiritual care across various settings: It encourages a creative collaboration and interface between health and social care practitioners in the UK and internationally, and consolidates different traditions of discourse and communication research in its commitment to an understanding of psychosocial, cultural and ethical aspects of healthcare in contemporary societies. It is responsive to both ecumenical and interfaith agendas, as well as those from a humanist perspective. The web site includes a channel guide showing where to find the mass on broadcast, cable and satellite channels nationwide. Heart of the Nation posts video of the mass and text of homilies. APC members receive free access to the journal as a benefit of membership. The Pastoral Care Week Web page offers information about upcoming themes, past celebrations, resources for planning and publicity, and an online store for ordering promotional items. It includes poems centered on various themes and a model for presenting poetry to elders.

Chapter 3 : List of religious organizations - Wikipedia

The problem of professionalism in ministry is endemic to those living under the influence of the American dream-in a business and marketing driven society where money rather than Christ is King. We must resist the temptation to believe that the church is a business in light of the insistence that there are organizational and financial aspects.

At the outset Piper explains why we should reject the professionalizing of ministry: The mentality of the professional is not the mentality of the prophet. It is not the mentality of the slave of Christ. Professionalism has nothing to do with the essence and heart of the Christian ministry. The more professional we long to be, the more spiritual death we will leave in our wake. For there is no professional childlikeness Matt. We must resist the temptation to believe that the church is a business in light of the insistence that there are organizational and financial aspects to the church. The church does not sell products. The minister is not a business man. The minister is a servant of Christ called to be His ambassador in a world that has turned its back on Him. All ministers should seek to be as professional as possible in those things in which God has called them. Here are a few areas that I have in mind: Maturity in Life and Doctrine. The Apostle Paul charged Timothy with the following admonition: A mature minister will want to treat every part of his life and ministry with the utmost spiritual care. He will keep a serious watch over himself and his doctrine 1 tim. Skillfulness in Leading and Preaching in Worship. There are many in the church who dismiss the need for the minister of the word to be polished in his speech and delivery. While we never want to trust in eloquence or rhetoric to accomplish what the Spirit of Christ alone accomplishes through the pure preaching of the word and Gospel 1 Cor. The same is true of what is said during the other parts of the service. Additionally, all ministers should be reading homiletical volumes that give instruction on these things e. Much good can come from pastoral counsel. Much harm can also be done by pastors seeking to give counsel. We must seek to become wise and careful counselors with regard to the spiritual care of the people of God. There is a need for us to be professional as counselors. Care in Ministry Structure and Development. We can err on one of two sides of the equation when considering the development and oversight of these ministries. On the one hand, we can overemphasize the organization and development of these ministries. On the other hand, we can underemphasize the need for thoughtful procedures and organizational structures of such ministries. In many cases, churches that are most vocal about their dependence on an ordinary means of grace ministry i. The result when this kind of diminished view of the primacy of the Word pervades the church, in the name of being Word-centered, is that the church often develops a self-righteous, holy-huddle, self-justifying theology, that attempts to spiritualize its own lack of passion to pervasively live out the Word. It often sounds something like this: We do not care about that stuff here because we believe in the power of the Word. That could possibly be true, but it could also be because they are lazy, and their ministry lacks comprehensive commitment to live out the Word, in every nook and cranny of congregational life. This is precisely what I mean when I speak of the need for pastors and churches to seek to be more professional. About Post Author Nicholas T.

Chapter 4 : Standards of Professional Conduct | American Fisheries Society

Brief History of the Professional Ministries Team. The following brief history of the Professional Ministries Team was provided by Dr. C. Jeff Woods, Associate General Secretary for Regional Ministries.

While many have documented and discussed this subject in business circles, some ideas, characteristics, and practices might benefit our work as vocational ministers. I look at professional networking for friendship, for ministry in a church, and for professional enrichment. Nothing can replace the God-given desire to connect with others. Professional networks exist in every enterprise and industry, including ministry. We expect leaders, managers, and executives to interact with peers from other organizations. This is a way to grow into positions of influence. In these networks we learn, grow, and discover more about ourselves. Pastors Need Community We can identify people in our past or maybe our present who have poured into us the wisdom of being in professional ministry. These individuals guide us through difficult situations and advise us on complex decisions. Sometimes we receive the benefit of this wisdom; at other times we are in a position to invest in others. Connecting with others is more than a technique to propel you toward some ministry position or goal. Networking provides opportunities to make the world a little smaller. It is not enough that we have networks within the church in which we serve and in the communities in which we live. Without a professional ministry network: We isolate ourselves by removing people from our lives who understand the unique challenges we face. We restrict our impact by closing the door to new relationships with those who can invest in us and in whom we can invest. We limit our growth by refusing to expose ourselves to people and ideas different from those that seem familiar. With a professional ministry network: Those who recognize that our potential is sometimes greater than we might have first thought challenge us. We become instruments of change by connecting people and opportunities. Others remind us that our ideas, approaches, and experiences are not the same, so we must make room to see and hear things in new ways. While our unique personalities define our social disposition, those for whom vocational ministry is our calling are not afforded the luxury of living separated from our peers in the landscape we call church ministry. At some point, we will need to hear a different perspective on a difficult situation, expand our ministry staff, or even find a new place to serve. Our professional ministry networks facilitate these transitions. Our congregations are not the only ones for whom the call to live in community and do life together exists. Why Networking in Ministry Matters When I turn a conversation toward professional ministry networking, I often hear that it is mercenary and self-centered. The body of Christ is much larger than our individual church community; therefore our focus needs to be on collective action not local competition among church leaders. I often encounter those who say that professional ministry networking is a disguised effort to get to a bigger church. This breaks down particularly in difficult and rampant conflict within a body of believers. In whom can leaders confide? Who will give informed advice that speaks from experience rather than speculation? How can we maintain our resolve in the midst of a power struggle? These questions force us to look outside ourselves and our own contexts for help, advice, and insight from pastors we have come to trust. When our networks are working as they should, the feeling of isolation becomes manageable. Many pastors point to limited time as a way to debunk the need to spend time with anyone outside the church community they serve. We have time, money, and energy to do, buy, and accomplish what we want to. The benefits of a professional ministry network far outweigh the costs. Given our human desire and sometimes lust for power, position, and prestige, the objections listed above are not entirely unfounded. However, if our motives and intentions are pure, building a professional ministry network will yield connectedness and community that become a source of strength, encouragement, and satisfaction. How to Build a Professional Ministry Network Here are five things we can do to help better network among other pastors: Learn more than you teach. The best leaders learn from others. Forgetting we have much to learn is a dangerous place for leaders to find themselves. Jesus taught the importance of leadership through service. Sometimes we need to stop talking and teaching and sit under the authority of others. Listen more than you talk. Effective pastors value active listening. There is no better crucible for this than marriage. We need to let the discipline of carefully listening to the requests and ideas of the other person

dominate family communication. Before we start offering our advice, insight, or solutions, we would do well to listen and clarify if what we heard is consistent with what the other person has said. Add more than you take. The people God has connected you with are for sharing, cultivating, and developing, not hoarding, exploiting, or abusing. A healthy relationship includes give and take from both parties. Be careful not to earn the reputation of being the pastor who only connects with other pastors for selfish reasons. Care more than you are cared for. Inspirational pastors care for others beyond what others expect of you. Make a phone call, write a note, schedule time for personal conversation, or share a meal. Give your time and attention to others. Connect more than you meet. Connecting with others is more than a technique to propel you toward your next big ministry. Networking is a chance to make the world a little smaller. It is gratifying to connect two people with similar interests who did not previously know each other and watch that relationship grow. The more you do this, the more valuable you become to more people. But what is the fruit that comes from building a professional network in ministry? Unmatched joy of living in community with peers. Unexpected surprises hidden within new friends, new perspectives, and new experiences. Unlimited opportunity to increase, expand, and multiply your impact. One Pitfall Pastors Must Avoid Those who desire selfless connections must guard their hearts against money. People often choose to compromise themselves when they need money; pastors are not immune. This is part of human nature and a dimension the enemy has used to disqualify many from positions of ministry leadership. Do not wait to build your ministry network until you are in need of intervention. In the process of saving souls we must be careful not to lose our own. Professional networking is not just something I do; it is how God has wired me. I can look back and see “ even from a young age ” that God was teaching me the impact we can have on each other and how small the world really is. The reality is that too many pastors forego the personal enrichment benefits that come along with building a professional ministry network. Assess the value of your ministry network. Are you building relationships with other ministers? Are you connecting people you have met to match a need with an opportunity? Do people identify you as someone who is connected? If not, you are missing out on a side of your professional life that can greatly enhance and encourage you in your ministry. My next article will unpack 10 steps you can take to become better at networking. When you enrich other pastors and make that the focus of your ministry, it will change your life and the lives of everyone involved. He blogs regularly at:

Chapter 5 : God Understands - About | Resources | American Bible Society

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Chapter 6 : Association of Professional Chaplains

The American Epilepsy Society (AES) is committed to the support and enhancement of the study, acquisition, dissemination, and application of medical knowledge concerning epilepsy in all of its phases: biological, clinical and calendrierdelascience.com improve the knowledge and understanding of epilepsy, AES encourages the professional development of physicians.

Chapter 7 : Black Church Ministries “ American Baptist Home Mission Societies

Standards of Professional Conduct. A member of the American Fisheries Society (AFS) has an obligation to perform his/her duties in an ethical manner.

Chapter 8 : List of international professional associations - Wikipedia

The journey has stretched from the ancient shores of Africa, the Caribbean and Haiti to American slavery, through the tumultuous s and early '70s, to the 1, black American Baptist churches across the United States that reflect the changing

face of the black church today.

Chapter 9 : The Black Church: Theology and Implications for Counseling African Americans

American College of Healthcare Executives (ACHE) is an international professional society of 30, health care executives who lead U.S. hospitals, health care systems and other health care organizations.