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## The place of human services in the Uniting Church in Western Australia : perceptions of the ministers and some consideration of issues for service delivery

Ki-soo Jang  
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THE PLACE OF HUMAN SERVICES IN THE  
UNITING CHURCH IN WESTERN AUSTRALIA :

PERCEPTION OF THE MINISTERS AND SOME  
CONSIDERATION OF ISSUES FOR SERVICE  
DELIVERY

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THE PLACE OF HUMAN SERVICES IN THE  
UNITING CHURCH IN WESTERN AUSTRALIA :

Perceptions of the Ministers and Some  
Consideration of Issues for Service  
Delivery

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This thesis is presented as partial fulfilment of  
requirements for the degree of Master Social Science (Human  
Services) at the Edith Cowan University.

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## ABSTRACT.

This thesis explores the relationship between the provision of human services and the role of the church with special reference to the Uniting Church's role in Western Australia. The church's involvement in human service is examined as an expression of the church's responsibility to practise the religious teachings of compassion and charity. However, such claims as to the church's responsibility were received with degrees of acceptance and resentment by different church denominations. Despite the definite teachings of the Bible about the importance of the church to the world of which it is a part, as this study has explored, they remain as mere speculations.

This study is an attempt to examine the extent to which biblical teachings about the church's involvement in human service receive support from the parish ministers. It was assumed that the degree of acceptance will also determine the scope of the church's role in the area of human services. The majority of parish ministers included in the study supported the role and involvement of the church in human service areas. The church's role in human service is universally accepted.

The critical issue appears to be whether or not the parish ministers should be expected to assume the major

responsibility of the caring role for the church. Ministers did acknowledge the growing demand for their involvement in "human", as against "religious" affairs due to widespread social problems across the parishes. Yet, they see that their theological training is inappropriate to deal with such problems.

In contrast to the ministers' positive perception of the church's role in human services, the study shows the limited or declining funding contributions to human services as evidenced by the budget of the Synod of W.A. Along with the trend of declining church funding, all the study subjects (ministers, co-ordinator and agency directors) expressed concern about the decreased church identity in the provision of human services.

The parish ministers' view is that it is important for the church to maintain its identity in the area of human services and this can not occur without improved funding commitment.

As the first attempt at a systematic study of the church's role in human service, this study has come up with a number of observations which will contribute to the future planning and implementation of human services by the Uniting Church in Western Australia.

"The book of Judges tells the story of a band of Gileadites who stood guard at the fords of the Jordan River. They forced everyone who tried to cross over to say the word 'Shibboleth'. If the person pronounced it "Sibboleth", he was detected as coming from the wrong part of the country, and was not allowed to cross over. From this incident, the word 'Shibboleth' has passed into the idiom of our language, as a test or watchword. To a considerable degree, "social action" has become a shibboleth in the religious culture of our day. It is a test question that is put to every ministry or religious movement. What are you doing about the problems of society ?"

From LARRY CHRISTENSON

A charismatic approach to social action. 1974.



## DECLARATION

"I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of higher education; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text".

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As an overseas student, the writer is happy to express his appreciation to the Faculty of Health and Human Sciences for

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## Chapter I      Introduction

### 1      Aims and content of the study

This study will focus on the role of the Uniting Church in Australia in the provision of human service and will include the following components. This study examines the church's role in social spheres and will incorporate specific historical and theological considerations for the church's involvement in human services. In particular, the study is directed to consider the provision of human services with special reference to the Uniting Church's role in Western Australia.

Firstly, it begins with the consideration of theological rationale for the church's involvement in human service.

Secondly, it describes the human services programs of the Uniting Church in Western Australia (hereafter U.C.WA.), by applying a framework of human services classification.

The final section will present the data and consider issues and directions for the future.

### 2      Significance of the study

The significance of this study can be looked at in two ways.



Firstly, historically, there have been close links between human service and Christian churches, although such links are often assumed and no attempts have been made to examine the nature of this assumption. Accordingly, it is imperative to work towards an articulation of the church's theological position for its involvement in human services.

The present work focuses upon elucidating the nature of involvement and this will be explored with special reference to the Uniting Church in Western Australia.

Secondly, there appears to be a greater need for the church's involvement in human services as evidenced by a number of studies (Durkheim 1915, Eister 1965, Hollingworth 1979, Moltmann 1984, Forrest 1985, Hamilton 1990), despite the trends that the churches' influence is weakening in Australia in terms of its membership (Hogan 1987). For this reason, this study will be useful to revitalise the importance of the church's role in the area of meeting human needs by reassessing the directions for the church's work in this area.

Thirdly, a study of the church's contribution to human services will provide a comparative and cross-cultural perspective which may have bearing upon similar developments in Korea. As will be demonstrated in the

literature, despite the Christian church's involvements in vast areas of human services in Korea (although not adequately documented), a systematic study of the kind undertaken in this study appears to be rare. Indications are that churches as a whole will be expected to play a major role, in view of the gradual withdrawal of the public sector human services as a result of worsening economic situations. The degree of involvement will be subject to the socio-economic and historical characteristics of a given nation. Ironically, it is in times of rising demands for human services that the public sector human services' resources are declining to meet such needs. On the other hand, in a country like the Republic of Korea which is very much a market oriented economy, there will be greater scope for the church to play a critical role in the task of meeting human needs.

Whilst pursuing the central theme of the church's role in human service spheres, the author is mindful of the fact that the societal contexts of Australian and Korean churches are not necessarily identical. For example, reports (Hogan 1987) indicate that the overall societal influence of Australian Churches has weakened somewhat if one uses the membership as a criterion. This observation does have an

immediate implication in terms of the church's ability to generate financial and other resources.

Apart from the issue of resources, it is also important to gain some understanding of ministers' attitudes to human services in general in that those collective perceptions would not only influence the decision making mechanism of the church politics but also would play an important role in sharpening the awareness of the church for meeting human needs. Making available some data on the above areas, as this study will attempt, will contribute to initiating informed discussion on this area.

In thinking about the significance of this research in the context of churches in Korea, the following information would be useful. Korea's phenomenal economic growth is well documented, averaging 9% per annum from 1965 to 1990 (An, 1991). The growth of Christianity is yet another aspect of Korean modernisation. In a land size which is equivalent to Tasmania (Selth 1984), it has 45 million people of which 8-10 per cent are practising Christians. Studies (Choi, Jae Suk 1970) show that Korean Christians are highly educated and comprise of elite members of the society and well disciplined by the teachings of the church.

With the exception of the church's involvement in the tertiary educational sector, Australian and Korean churches

share many similarities in terms of their contributions to society in the following areas of services:

Hospitals -

Schools-

Human service facilities including the following;  
aged care,  
institutional care for the handicapped,  
youth and family programs,  
urban community work, etc.

It could be stated that the potential role of the Korean church would be more active than that of the Australian churches given the relatively limited role of the state in Korea. For this reason, Korea relies more upon voluntary and market mechanisms in meeting human needs than on public sector human services. Accordingly, the significance of this thesis lies in the fact that this will consider a legitimate way of channelling the untapped church resources in meeting human needs within the context of theological imperatives. In so far as the search for a theoretical framework for legitimate utilization of church resources for meeting human needs is concerned, Australian and Korean churches may converge.

### 3 Research objectives

The objectives of this study are:

- i) To set out a theoretical framework for the church's role in human services.

ii) To describe the character and extent of the U.C.A.'s role in the provision of human services in Western Australia with special reference to :

- a. Ministers' perceptions of human services
- b. Development of services
- c. Administrative structure for service delivery
- d. Resources

#### 4 Organizational overview

The study is divided into seven chapters :

Chapter I introduces the major themes and research objectives and discusses the significance of the study.

Chapter II discusses the articulation of social concern as stated by the Uniting Church in Australia and examines the approaches adopted by the Uniting Church in Australia for its involvement in human service areas. An important component of this chapter is the consideration of the theological foundations for the church's human service programmes. This chapter will be built upon a discussion of theological premises.

Chapter III deals with the consideration of problems which are encountered in a systematic study of the church's human services. This chapter introduces the methodological framework for data collection.

Chapter IV discusses the minister's perception of the church's involvement in human services.

Chapter V is based upon a study of the service agencies under the auspices of the synod of U.C.WA. and reports responses of the agency directors about their perception of the Uniting Church in Western Australia's role in policy making and activities in human services.

Chapter VI is an in-depth study of a Co-ordinator's personal perceptions of the human services provided by the Synod of U.C.A. The purpose of this chapter is glean further insights on the organization and delivery of human services. It is not intended to claim any theoretical or statistical significance as such.

Chapter VII discusses the possible direction for future development in U.C.WA.'s involvement in human services and draws conclusions which have implications for the present and future operation of human services by the U.C.WA.

## Chapter II      Literature Review and Theological Framework

### 1. Literature Review

The main purpose of this chapter is to trace and contrast the non-secular and theological origins of concern for human services. It is expected to articulate the theological premises which provide the Christian church with a rationale for involvement in the task of meeting human needs. This literature will be expanded to cover the discussion on the definition of human needs and human services as key concepts.

In our society it would seem desirable that human beings would want to live in a wholesome environment which guarantees the satisfaction of their basic needs. However, given the nature of different cultures, societal stratification, and what Toffler(1974) refers to as an era of turbulence, human beings are subjected to different environmental conditions which may result in unmet needs.

Accordingly, today members of society have to cope with many problems such as unemployment, sickness, disability, family breakdowns, inequality, urban decay and so forth. Such social conditions divide society into social strata between

the rich and the poor, the healthy and the weak, the dominator and the dominated (Zeitlin, 1981). Sociologists suggest different approaches in explaining the causes of those problems which may range from pathological perspectives, social change, value conflict, social disorganization through to labelling perspectives, and subsequently they advocate different approaches to problem solving (Butterworth and Davis 1972; Schneider et al, 1981). The emergence of human services which encompasses the welfare state, social services and social welfare may be linked to an amalgam of those approaches which appear as ways of dealing with the problem of unmet human needs (Kahn 1973, Peter 1980, Sarri and Hasenfeld 1978, Abels and Murphy 1981, Kim and Underwood 1991).

However, those approaches are not neutral nor accidental to the extent that they reflect certain value and ideological assumptions. This implies that the study of the emergence of human service requires a systematic analysis of value premises (Myrdal 1972, Marshall 1977). Consideration of such value premises can be broadly divided into two : the secular value premises and theological (non-secular) premises. This study is confined to examining the theological premises.



With regard to the secular value premises, literature abounds with references to humanistic ideals, (Mazzeo 1965, Patterson 1973, Wardersman et al 1976) with emphasis upon scientific methods, personal relationship skills, organisational skills and psycho-social and cultural insights. It also seems clear that the humanistic value bases are to make human services implicitly humanistic-utopian (Goldstein 1984). The theological premises stress caring, love, service, forgiveness, reconciliation, social justice and obedience to the Will of God (Temple 1941, Stott 1984). The church's involvement in human services may be interpreted as an expression of its endeavour to uphold the ideals stated above. If one assumes that the humanistic ideals which are embedded in human services are to foster the humanization of our common life by changing the conditions which subject human beings to oppression, enslavement and destitution, the same could be said of the view of the Biblical and prophetic heritage (Lochman 1970). The central tenets of the secular and theological premises clearly blend together although it is not impossible to delineate the subtle differences in their orientations. An important aspect of recorded human history is its endeavour to deal with human needs. It invariably took the form of either care and control by the family, village

community, religious order or by the government (Sugden 1983). Of all those examples, the Elizabethan Poor Law of 1601 laid down the formal foundation of statutory intervention for meeting human needs. Examples of statutory interventions could also be found in Bismarck's Germany of late 1880s (Kim, Yu Sung 1985) through the well known social legislation of Workers Compensation (1884), Invalid Pensions(1883), and Aged and Sickness Pensions(1889).

Even in Korea, there are records of state interventions exemplified by the provision of social services. These services have been embodied in various forms : 'Kuche' by which the Government helped people in times of trouble or in need by natural disaster in the period of the Three Kingdoms(18-100 AD), 'Cheki-bo' which is to loan money to people in need, and 'Sangpyung-chang' which was organization of Government for controlling people's living economy and to protect people from a bad harvest in the era of the Koryu Kingdom (918-1392 AD) (Koo, Ja-Hun 1970).

The Bible also has a great deal to say about meeting human needs, and in particular the Old Testament deals with a special concern for the poor (Erickson 1985). An example of this can be found in the Old Testament where every third

year a tithe was to be given to the Levite, the sojourner, the fatherless and the widows (Deuteronomy 14:28-29) (Erickson 1985. p.549). The concern for the poor permeates the Old and New Testaments and was endorsed by the teachings of Christ. An illustration of this can be found in Matthew (4:23) *"He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people"*. Jesus identified himself with the poor, so that his teachings dealt with the poor and poverty. For Jesus, the Good News was tantamount to proclaiming liberty from human bondage to both material and spiritual afflictions, an essential precondition for meeting human needs. It is important to point out the fact that Jesus taught the Good News as if it mattered not only to spiritual needs but also to the material needs of people.

Despite the teachings of Christ, the claim that the Christian church should make its voice heard in meeting human needs is received with reservations. Hence the age old conflict over the so called "social gospel" (Stott 1977). Many Christian scholars have struggled with the challenge (Mascall 1965; Esler 1989; McDowell 1982). Notable among them was the Archbishop of Canterbury, William

Temple, who wrote 'Christianity and Social Order' (1941) to deal with the theme of the church's social responsibility. Indeed, the profound exposition of Temple, linking Christian ideas to the practice of helping by the church, deserves a thesis of its own. In fact, a number of these have been written around Temple's work (Nicklin 1965, Steensma 1970). He occupied himself with the question of the grounds for the church's interference with someone else's life. Although his conceptualization reflects the distant social climate of war time in Britain, he stipulated the following four principles which justified the church's involvement in human services :

- i) the claims of sympathy for those who suffer;
  - ii) the educational influence of the social and economic system;
  - iii) the challenge offered to our existing system in the name of justice; and
  - iv) the duty of conformity to the "Natural Order" in which is to be found the purpose of God
- (1941. p.10).

To take the last point for purposes of illustration, Temple states that "the primary principle of Christian Ethics and Christian Politics must be respect for every person simply

as a person" (p.44). The principle is compatible with the notion that each individual is a child of God and is also created in the image of God. Accordingly, the individual should be respected and be given "the fullest possible scope for the exercise of all powers and qualities which are distinctively personal" (Temple 1941. p 44). A social condition which does not guarantee such opportunities may result in human suffering. When one considers the task of human services is meeting human needs (Kim and Underwood 1991), it is not difficult to establish the link between theological positions and human services. Therefore, there is an inseparable relationship between the church and human services (Kim 1982). Christians have had the sense of a specific Christian responsibility in meeting human needs as expressed through the medium of human services with special emphasis on the marginal groups in any society.

The above discussion about the Christian church's involvement with human services could also be expanded to include the church's concern with human rights. The point of reference is clear and specific in that the General Assembly of the United Nations has adopted the thirty articles of the universal Declaration of Human Rights (Brownlie 1981). This Declaration covers a wide range of

human rights. It covers political and civil rights under a representative form of government and affirms human dignity, equality and the right to freedom from discrimination and exploitation; it covers the right to work and to be paid; and the right to social security, to an adequate standard of living and to the opportunity for the free and full development of individual personality. The above themes are not only articulated by Temple (1941) but also espoused by contemporary Christian thinkers (Ferre 1969, Hill 1980, Schaeffer 1985).

The Declaration of Human Rights recognises the right of individuals to have their needs met as well as their duty to their communities. In a broad sense, human services could be equated with an instrument which is designed to meet human needs by enabling human beings to exercise their duties as well as ensuring that their needs are met.

The discussion on the domain of human services is a difficult and controversial one. This arises from the fact that it is an emerging field of study and practice. Also, it may not be possible to come up with a definition which may be acceptable to everyone. Hasenfeld(1983) suggested that human services are organizations designed to "protect

or enhance the personal well-being of individuals" (p.1). This is a rather broad definition that includes almost any kind of helping services. Azarnoff and Seliger (1982) discussed the definition presented in the Allied Services Act of 1974 in Britain : "Human services are those which enable the consumers of services to achieve, support or maintain in the highest level of economic self-sufficiency and independence" (p.1). This definition is narrower than the first since it places emphasis on economic self-sufficiency. It would be useful to discuss the definition of human services under three headings;

*the meeting of human need,*

*human rights,*

*the caring role on the community.*

#### **The meeting of human needs.**

Firstly, The concept of need is central to the understanding of human services in that it can be argued that it is the concept of need which distinguishes human services from other ways of meeting need in modern society. For instance, Forder (1974) suggests that the definition of need presents a central problem for human services since this defines the objectives of the service problem to the extent that it defines the extent and scope of human services. Bradshaw

(1972) who uses the term 'social needs' contends that it is inherent in the idea of human service. This arises from the observation that the history of human services is the history of the recognition of human needs and the organization of society to meet them (Bradshaw 1972). Walton (1969) argues that "need satisfaction" is the integral goal of the human services since it defines the objective of the services and provides human services with a framework for measuring either the effectiveness or efficiency of service delivery. This clearly shows that the concept of need can be used in evaluating the performance or the outcome of human services in meeting human needs.

It was pointed out earlier that when the satisfaction of need is said to be the basic or integral goal of human services, the concept of need is being used in such a way to define the domain of the human services.

In applying the concept of human need as a framework for organizing and delivering the church's human services, one should be mindful of the time, culture, gender and situation specific nature of human needs. Nevertheless, what is stressed here is the point as Peters (1980) insists that the satisfaction of human needs must be recognised as an



obligation, for the meeting of human needs can not be a duty of charity or expression of benevolence. On this view, human services is an entitlement and its provision a strict duty, a right. Marshall (1975) also argues that a right to receive certain benefits or services does not necessarily imply the right to receive them free of charge, but means that the rendering of the service should not be conditional upon the ability to pay. Therefore, providing human services is a duty and an obligation to meet human needs and this recognises the fact that human beings have a right to have their needs met through human services. The monitoring of the effectiveness of the services in meeting human need is an essential criterion in human service provision.

#### Human Right

Secondly, a number of other Christian thinkers also concur in expressing their views about human rights. Moltmann (1984) said, "*The human rights to freedom, to community, to dominion and to the future are inseparable constituents of God's claim upon human beings and the whole creation; they make up the inalienable dignity of human beings living in a covenant relation with God*" (p.21).

Alongside the violation of human rights, there seems to have been a corresponding growth in the recognition of rights and

in concern for their safeguard (Rogers 1978). As self-conscious beings, human beings have doubtless thought about themselves and their identity, their duties and their rights, from the beginning. So the concept of the human right has had a very long history. Plato and Aristotle wrestled with the notions of freedom and justice, while Thomas Aquinas and other medieval theologians christianized the thought of the Greeks in terms of 'natural rights' (Aquinas 1791). Britain looks back gratefully to Magna Carta, which King John was induced to sign in 1215, and which King Henry III reissued ten years later (Yang 1983). Among its provisions were the guarantees of freedom for the church and of fair trial by one's peers. Another milestone in British history was the Bill of Rights (1688-1689) which made the crown subject to parliament (Schwoerer 1981). America and France look back to their revolutions towards the end of the eighteenth century as the time when constitutional rights were secured for their citizens. The American "Declaration of Independence" (1776), drafted by Thomas Jefferson, affirmed that 'all people are created equal and that they are endowed by their Creator with certain inalienable rights', especially the rights to 'life, liberty and the pursuit of happiness' (Banning 1978).

In June 1941, President Roosevelt made his famous 'state of the union' speech, in which he looked forward to 'a world founded upon four essential freedoms'- freedom of speech and expression, freedom of every person to worship God in his own way, freedom from want, and freedom from fear after each of which he added the words 'everywhere in the world' (Brownlie 1981).

The "United Nations" was established in 1945. The preamble to its charter reads: *'We, the people of the United Nations', are determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, the equal rights of men and women and of nations large and small'* ... Article 1 speaks of international cooperation in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion.

The Following year the United Nations established the "Human Rights Commission", under the chairmanship of President Roosevelt's widow, Eleanor, charged with the task of preparing a 'Universal Declaration of Human Rights' as the first element in the international 'Bill of Rights' which it had been commissioned to produce. Its preamble affirms that

'recognition of the inherent dignity, of the equal and inalienable rights, of all members of the human family, is the foundation of freedom, justice and peace in the world. In 1961 Amnesty International was founded. In 1966 the two International Covenants (one on economic, social and cultural rights, and the other on civil and political rights) were published. 1968 was the International Year for Human Rights. In 1976 the two International Covenants came into effect, and so the long dreamed-of International Bill of Human Rights became a reality. The historical sketch describes the modern world characterised both by violence and by violations of human rights: the plight of refugees, and the human degradation caused by illiteracy, racism, poverty, hunger and disease, and oppression. The emergence of human services could also be located in this overall context as an attempt to restore human dignity and oppression.

To that extent, human service is the embodiment of our social commitment to building a just society based on respect for each human's right, and subsequently upholds the right to privacy, confidentiality, services and equity. No longer are human services to be considered a privilege; they are the right of every people. As further confirmation of a

belief in equal rights, human services are committed to the conviction that services should be equally accessible, and of the same high standard for all people. Therefore, human services should be regarded as an instrument to achieve equality and justice. The philosophy of human services is based on a deep conviction which advocates justice and equality as the rights of all people (Kim and Underwood 1991).

#### **The Church's Caring Role of the Community**

Documented history shows that people of earlier civilization such as the Egyptians, the Jewish people and Christians ministered and cared for the poor, the unfortunate, the troubled. Judaism and Christianity practised kindness by caring for people who were in need. For more than twenty centuries the caring role of the community has taken form within the bounds of religious teachings. European monastic orders offered food, clothing, and shelter to the destitute people. Gradually the expression of positive responsibility for caring has been accepted by government, local authorities, communities and churches as evidenced by collection of money to be used to care for the weak, lame, sick and diseased. This signalled the transition of poor relief from an unregulated dispensing of caring by the

church to the beginnings of regulation by the state and communities. And Government and community bodies have taken people who had been begging and appointed them to masters to be trained to earn a suitable living.

The Poor Relief Act of Elizabeth in 1601 consolidated the provisions of previous poor laws requiring parishes to provide from local taxation for the necessary relief of the lame, impotent, old, blind, and such other beings poor and not able to work (Bruce 1968). The Poor Law may be regarded, although it concentrated on the relief of the poor, as a forerunner of human services. It is also significant to note in the context of this present study that it actually involved the church in the task of caring for the poor.

The Church, active in the society, sought to embrace all people, such as the handicapped, the helpless and the needy. Through the church's history, the ministry of the church's involvement in human services has been a vital and inescapable mission. During mediaeval times, the church met all social needs by setting aside one-third of the tithe and the church has continued to help people in need such as the orphan, the widow, poor and disabled people. The church

continues growing both in size and diversity, facing problems such as family breakdown, desertion, divorce, delinquency, alcoholism, dependence in old age, unemployment among young unskilled people, mental illness and other handicap etc (Southall 1966).

The foregoing discussion, though brief, clearly establishes the rationale for the church's involvement with human services. As Moltmann(1984) affirms, *"It is the duty of the Christian faith beyond human rights and duties to stand for the dignity of human beings in their life with God and for God"* (p.20). Tim(1987) pointed out the need for concern about the poor, when he said: *"Christians ought to have an insight into both sides of this problem which is poverty. On the one side, we have a duty both to love our neighbour and to bring the Gospel to him or her"* (p.164). Larry(1974) **also suggests that** *"God wants the church to bring people out of darkness into the community of light"* (p.73) and went on say *"the life of the Christian community is the essential service which the church has to offer to the world"* (p.74).

Thus, the Christian church has been involved in human service work from its early history, and has always regarded the care of the poor and distressed as part of its

responsibility (Hollingsworth 1979). The contemporary Australian church's involvement with human services could also be placed in the historical and theological contexts as discussed earlier. Likewise, the church's participation in human service organization as expressed in the activities of the welfare state seems a logical outcome. Many human service organisations in Australia are managed directly by the Christian churches.

## 2. Theological Framework

Historically, religion and religious institutions have played an integral role in the delivery of services to the poor, the sick and the destitute. Many human services as we know them today deliver services to a wide proportion of the population, not only catering to the needs of the poor, sick and homeless, but providing services with the intention of improving their well being.

The literature review in this chapter has clearly shown that the philosophies underpinning many human services have their roots grounded in the teachings of the Bible, and indeed such teachings in the scriptures are directed towards 'care' and fulfilling the unmet needs of particular individuals within a given community. The parallels between the



biblical teachings and current human services are very closely aligned. The mode of human service may differ with each individual service; but underpinning tenets are based on the philosophies of providing care, protection, the betterment of mankind and advocacy of human rights.

According to Thompson (1979), with the emergence of Christianity the ill, the poor, the crippled and the maimed, assumed a special and blessed place in the community (p. 53). This so called 'blessed place' was influenced by the teachings of Christ, and indeed the emphasis placed on the 'care' of the poor and sick was a radical change to society's view about such people at that time. In the Bible, Christ made special efforts to teach to the poor and sick; indeed Sheppard (1983) points out Christ does indeed care for every individual - widow, orphan, handicapped (p. 14).

This new concern for the impoverished as advocated by Christ, and engendered in the Christian faith, had a two fold purpose. Firstly, the sick, poor and homeless were marked by God for special attention whilst at the same time, salvation could be achieved through direct achievement of God's words. Secondly, the actual involvement in

providing a service to one's fellow human being provided a catalyst which promoted community care, thus engendering a spirit of a corps.

In this respect, Christ taught fellow human beings to render a service to those less fortunate, not for money, nor for recognition, but rather for intrinsic reasons, and for developing within each human being the essence of community. According to the scriptures, the 'Seven Works of Mercy' cited in Matthew 25:36, provides the foundations upon which many human services today are built. The Seven Works of Mercy, six of which focus on caring for the ill, the poor, the homeless, prisoners and unemployed shape not only the manner in which Christian services have emerged, but provide the philosophies behind such services. According to Matthew 25:35-36, 'the six works of mercy relate to helping fellow human beings

1. *"I was hungry and you gave me food,*
2. *I was thirsty and you gave me drink,*
3. *I was a stranger and you welcomed me*
4. *I was naked and you clothed me,*
5. *I was sick and you visited me,*
6. *I was in prison and you came to me,'*
7. *You have done it unto one of the least of my  
brothers, you have done it unto me.*

Burning the deal was the seventh work of mercy.

For the next thousand years, religious institutions were guided by the works of mercy.

Religion and religious institutions as guided by the principles laid down by the Seven Works of Mercy have had an important role in the development of human services in many different cultures.

It is a well established fact that the Judeo-Christian ethic permeates the human service programs and philosophies in many countries (The Encyclopaedia Americana International Edition. 1978). It has been the foundation of charitable activities from the beginning of Post-Roman western civilization. It should, in fact, be called the Christian tradition, for the Old Testament and the Post-Biblical Jewish precepts were restricted to the Jewish communities as a minority group, whereas the vast Christian population received the Judean precepts via the New Testament and the great Christian theorists like St. Augustine and Thomas Aquinas. The church as an organization took over the task of interpreting Biblical guidance on charity as a duty and as an organized practice (Klein 1971).

Sydney and Beatrice Webb(1927) pointed out that throughout all Christendom the responsibility for the relief of destitution was (in the Middle Ages) assumed and accepted individually and collectively by the church. To give alms to all who were in need, to feed the hungry, to succour the widow and the fatherless, and to visit the sick were duties incumbent on every Christian, although not wholly, and perhaps not even mainly, for the sake of those who were relieved, but for the salvation of the charitable. Alms-giving ranked with prayer and fasting as the outward and visible signs of the inward and spiritual grace, which was the very purpose of religion to create and spread among all people, as it was its most noticeable effect. Temple (1941) mentioned that *"we should be sensitive and responsive to need caring and love where church stands on. widows, prisoners, the poor and stranger are people who are particularly the responsibility of the Christians and church. We should attempt to be well informed about human need and to seek God's will for us in meeting those needs"*.

William Temple was himself a seminal social theologian and provided leadership and stimulus to a remarkable renaissance of Christian social thinking in Britain, and more widely as well.

Klein(1971) said "charitable activity" was what proclaimed a Christian. This became a tradition with respect to individual charities and to organized practices of the parish, monastery, endowment and public relief.

According to the scriptures, God's concern with the poor was not limited to the provision of material goods. The Bible lays down ethical principles in the treatment of the poor in general. For example, great care was to be taken that justice was done with respect to the poor. This is exemplified in Exodus; "*You shall not pervert the justice due to your poor in his suit*" (Exod 23:6).

The Psalmist also denounced the persecutors of the poor by the following statement: "In arrogance the wicked hotly pursue the poor; let them be caught in the schemes which they have devised ... (The Wicked Man) lurks in secret like a lion in his covert; he lurks that he may seize the poor, he seizes the poor when he draws him into his net" (Psalm 10:2,9) (Erickson 1985).

If there was an injustice on the principle of the material distribution, Israelites could ask for the reverted state. The principle of the material distribution was made by Moses through the word of God. These thoughts are embedded in the concept of the Jubilee.\*

\* "You are to count seven weeks of years seven times seven years, that is to say period of seven weeks of years forty-nine years, and on the tenth day of the seventh month you shall sound the trumpet; on the Day of Atonement you shall sound the trumpet throughout the land. You will declare this fiftieth year sacred and proclaim the liberation of all the inhabitants of the land. This is to be a jubilee for you; each of you will return to his ancestral home, each to his own clan. This fiftieth year is to be a jubilee year for you; you will not sow, you will not harvest the wheat or gathered corn, you will not gather from the untrimmed vine (Leviticus 25:8-11). In accordance with the scriptures, therefore the idea of the Jubilee, in the same way as with the seven years, is that it might decrease the difference between poverty and wealth to a minimum (Jung,1984).

The task of forging a relationship between human services and Christianity might be best achieved when we recognise the fact that Jesus himself was born among the poor and later identified himself with the poor. This is made clear in the account of Jesus being brought as an infant to Jerusalem for the ritual of purification. The fact that Jesus' family offered "a pair of turtle-doves, or two young pigeons"(Luke 2:24), rather than a lamb, was an indication of their poverty.

Jesus' teachings includes a great deal about the poor and poverty. Jesus interpreted Isaiah 61:1-2, indicated that "Jesus had come to preach Good News to the poor" (Luke 4:18,21). Concern for the poor lay at the very core of his ministry. For example, he spoke of the blessedness of the poor (Luke 6:20). God spoke through John the Baptist who preached to the poor, giving them hope about the future. Among the words that Jesus wanted reported to John the Baptist was the fact that the poor had the gospel preached to them (Luke 7:22). In the parable of the rich and poor man cited in Luke 16:25, the rich man after death was in a place of torment. However, Lazarus, a poor man, was in the bosom of Abraham. Abraham is reported to have said to the rich man, "Son, remember that you in your life time received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish" (Luke 16:25). It should be noted that wealth, as such, is no more of a cause for discrimination than is poverty. According to Mark, preoccupation with riches (Mark 10:17-31; Luke 8:14. I Tim 6:10), the abuse of wealth, or the neglect of the poor are the targets of Jesus' warnings and condemnation. In the James 2:4-5, Jesus had some rather sharp things to say about mistreating the poor within the congregation. Jesus criticised the practice of separating the seating arrangements for the rich and poor in a party (Samuel and Sugden 1984).

Paul's letters also prescribe a way of life for a community living by sharing, though there is less explicit reference to the poor or to the sharing of this world's goods in Paul's writing. I Cor 2 implies possible divisions of status and a failure to share in the Lord's supper. He calls for a society in which each looks to the good of the other and in which as in Romans 12 there is "distribution to the need of all" people and hospitality. I Cor 12 the weakest and least, the most deprived are given the greatest honour (Choi, Sung Chan 1984).

According to Suh, Il Suk (1987), the collection for Jerusalem (II Cor 8; Gal 2:10) had the special theological significance of a thank offering on the part of the Gentile churches to the Jerusalem church which still had a special importance: a reversal of the practice by which those who had received the good news of God's grace respond by sharing with the poorer church from which the mission has come. Paul takes the opportunity to expound his own understanding of giving as the implementation of justice. Park, Young Ho (1979) also mentioned that the church for Paul is itself the living expression of a grace which chooses and uses what is weak, poor and despised in this world (I Cor 1:18-30). In



this church the members are to mediate the gifts of Christ in their mutual interdependence (I Cor 12, Rom 12) and in their self humiliation and self giving (Phil 2:5-8; II Cor 8:9) to live in anticipation of the kingdom of God, that is, the establishment of divine justice in God's love.

Many other parts of the Bible emphasize that the poor and the rich are equal before God and that the righteous poor are superior to the ungodly rich. Erickson (1985) aptly suggests that the church should adopt God's perspective on wealth and poverty and regard the rich and poor alike, as in Proverbs 22:1-2. The Biblical references as to how the poor should be treated by society can also be expanded to contemporary society by the adoption of the terms such as 'human needs', 'human rights' and 'caring role' as have been discussed earlier.

The Bible abounds with references to the poor but they are dealt with under the three headings, such as the meeting of the unmet need amongst the poor, human rights and the caring role.

The message contained in the word 'poor' points to human conditions attributable to the causes of unmet human need.

Although a word 'poor' to the contemporary society may appear to be problematic in that it can include the concept of relative deprivation rather than absolute poverty, it is still arguable that the church upholds the teaching by endeavouring to address the issues of the poor. In a real sense, the phenomena of unmet human needs can be explained in terms of the poor and social relationship. The church's involvement with human services may be regarded as an attempt to alter such relationships.

Josiah is seen to know God because of his attitudes and actions towards the poor and the needy. On the other hand, Shalom, Josiah's son could not possibly know God, because he oppressed people for his own personal gain. Hosea expresses the same opinion, as he prophesied against evil practice in Israel by saying, 'there is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing and committing adultery; they break all bounds and murder follows murder'.

The Bible says much about defending other people's rights. It is important to clarify the relationship between rights and responsibility, because it emphasizes our responsibility as Christians to secure the rights of other people. Jesus himself was a victim of abuses of human

rights throughout his life. He became a refugee baby in Egypt. He was rejected by the religious establishment of his own people to whom he had come. He was accused, unjustly condemned, tortured, and finally crucified.

Therefore as Christians we accept that other people's rights are their responsibility. They regard themselves their "brother's keeper", because they believe God has put them in the same human family and made them related to, and responsible for, one another. Moltmann(1984) states that the church, Christian congregation, and any church organizations have the clear task and duty of identifying, promoting, and realizing human rights. The law and the prophets, Jesus and his apostles, all lay on Christians a particular duty to serve the poor and defend the powerless. Thus they see a need to take more seriously Christ's intention that the Christian community should set an example to other communities. In this respect, the Church's involvement in human services is meant to be an enactment of God's rule. The Church should be the symbol of God's order in the world in which the rights of others are sought and never violated.

The caring role as written about in the Bible, like human services and human rights, are part of the whole teachings of Christ. The teachings of Christ leads us to ask why are

Christians involved in community services. The answer is that they believe that they must contribute to making the kind of society which God wants on earth. In the Bible, the people of God emerge as a God-given deliverer providing love, nurture and protection. The people must not ignore the needs of others and taught to embrace the stranger, the foreigner and the outcast.

The foregoing discussion has clearly shown the biblical origins of concern for unmet human needs.

There is a clear command that the church should be engaged in various aspects of human services to fulfil its 'caring' mission. The church's involvement in human services embodies the essential components of religious teaching and practice.

It is not always easy and may not serve a useful purpose to classify human service organisations under the headings of non-sectarian and sectarian auspices.

Nevertheless, it is quite clear that human service activities by the religious organisations have been pervasive. Church based human services or religious

institutions continue to grow both in size and diversity. The teachings of the Bible as discussed earlier in this chapter were instrumental in the development of church-based human services in Australia. In other words, it is an acknowledgement of the fact that the ministry of human service is a vital and inescapable mission of the church.

According to Shaver (1982), in colonial and twentieth century Australia, the churches have increasingly assumed a major role in social endeavour, including education to respond to the church's social duty in society. One of the most powerful church influences in the charitable field has been that of the Salvation Army, an evangelistic body which nonetheless subordinates its religious zeal to its social concern. The protestant churches have increased rather than decreased their human service work as this century has advanced, concentrating on action mainly of non-income-support type services and support. The Roman Catholic Church is interested in specializing in two areas, education and health, though at least one Catholic body, the St Vincent Paul Society, is active in supportive human service.

The Uniting Church, a new form of religious institution was formed as a result of a decision to unite the

Congregational, Methodist and Presbyterian Churches throughout Australia in 1974. The three churches appointed a joint commission on church union in 1957 with the primary responsibility of preparing a basis of unification. In 1964 the commission presented "A proposed Basis of Union" to the church groups for discussion. Following discussions and reconsideration, a revised Basis of Union was approved and published in its final form in 1971 (D'Arcy Wood 1982). That is, the churches were united under a Basis of Union approved during the three years preceding union by councils and members of the uniting denominations (Harrison 1986).

A number of factors such as gold rushes, labour ascendancy, economic depressions, war, a mining boom and population growth, were instrumental in changing the face of Australia in the twentieth century. The churches faced the dilemma of ministering within a changing society and the Australian churches had hoped to influence their society and shape the Australian's future by church's activities. This was the context which had influenced the formation of the Uniting Church in Australia (Mol 1971).

One of the strongest identifying marks of the Uniting Church is its commitment to promoting caring human services. In

the twentieth century, a handful of the clergy of the Uniting Church in Australia were influenced by the social gospel and urged the churches to attempt to influence social, economic and industrial affairs (The Synod of Western Australia 1984).

The church has a tradition of caring for poor people through a variety of welfare programmes and the giving of aid. However, the structural changes of the contemporary society demanded a rethinking and understanding of the church's role in human services and how these services could meet the needs of the poor. Thus rethinking was that the church's caring had usually left untouched the causes of poverty, which led to a cycle of powerlessness, dependency, hopelessness and despair, destroying the capacity of people to change their own situation. The church listened to what poor people had to say about the church's participation in the creation and continuation of poverty, and economic justice, and to discover how the church's way of life stands in the way of their freedom from poverty (Hollingworth 1979).

Since uniting, the U.C.A. has addressed its social responsibility in and to the Australian community and

organised human service programs within this context. Their social responsibility reflects their theological position. According to the Minutes of Proceedings of the Eighth Assembly of the Uniting Church in Australia (1985), the social responsibility, specially in the economic justice statement, has built its mandate from two bases. The first is that, God, in Christ, declares Good News to the poor. The second is that the Old Testament calls the people of God to a vision of the Kingdom of God as a society based on justice and on right relationships between peoples.

The Synod of the Western Australia Uniting Church places a great emphasis on the advocacy of human services. This is seen in the work of the Division of Mission and Nurture Service Group (Synod of Western Australia of the Uniting Church in Australia 1977). The group is responsible for overseeing educational services, caring services and mission activities for the Synod of the Uniting Church in Western Australia. Within the Division the caring services have come together to form an umbrella organisation known as "Uniting In Care". On 24th July 1985, the group issued a theological statement about the relationship between the church and church's caring services built around the following guiding principles. 1) God Cares; 2) The Human



Predicament; 3) The Gospel; 4) The Church; 5) The Caring Service of the Church; 6) The Church as a Carer; and 7) People and Need. The detailed descriptions of the principles are found in Appendix IV. It suffices to note that the guiding principles support the theological underpinnings which this study has dealt with in this chapter.

The literature review, together with descriptive accounts of human services in Australia, has clearly shown the abiding relevance and importance of Christian concerns for human needs. Yet such relevance, it appears, have remained as speculative assumptions rather than a subject of empirical study. In particular, the overall literature was limited on aspects of how individual ministers perceived the role of the church in responding to human need. The literature review indicates that a study of this kind is needed in order to i) reformulate the nature of relationship between the church and meeting human needs, and ii) to implement the ideal of Christian care in the task of meeting human needs in contemporary society.

### CHAPTER III    METHODOLOGICAL FRAMEWORK FOR DATA COLLECTION

After some deliberation on a number of approaches available for collecting data on the Uniting Church's role meeting human needs in Western Australia, it was decided to use a combination of mail-questionnaire for survey of a sample of agencies and ministers and an interview schedule to collect data from a co-ordinator of the Synod office of the Uniting Church in Western Australia. The instruments were designed to collect data on the ministers' perception of human services, information on the range of functions of the agencies, service expenditure, service classifications, target groups and resources. The data base covered the following: (i) directors of eight(8) human service organizations; (ii) eighty-eight(88) church ministers in Western Australia and (iii) a co-ordinator of the Synod of the Uniting Church in Western Australia. In particular, the questionnaire for the ministers dealt with the features of the parish, relationship between the parish and the Synod in human service activities, relationship between the parish and service agencies, and ministers' perceptions of the church's involvement in human services and their personal backgrounds.

The questionnaire for the directors was designed to collect data on service classifications, service expenditure, service target groups and observations on the Uniting Church's policy and activities in human services.

An interview schedule to obtain a case study was devised to interview a Co-ordinator of the Synod of the Uniting Church in Western Australia. This was directed to uncovering the relationship between church's ministers and Synod office in human service participation, relationship between Synod office and service agencies, function of church's involvement at the Synod level in human services and responses to the Uniting Church's policy and implementation in human services.

The data collection required three(3) months, after completing the preliminary three tasks related to the data collection. namely, 1) definition of the sample population, 2) questionnaire design, and 3) Pre-test.

#### Data Collection Method

##### 1. Selection of the Study Populations

The next stage involved choosing the sample of populations to be surveyed. There were a number of ministers in the

Uniting Church in Western Australia and service agencies which were related with the Uniting Church. In order to ensure the collection of data which will deal with the research questions, the study population was limited to the following potential respondents.

#### 1) Parish Minister

Some 114 ministers were registered with the Western Australia Synod of the Uniting Church at the time of study (August 1991). However, the actual study was limited to 87 practising ministers who variously belonged to 70 parishes. The decision was based on the reasoning that the practising (incumbent) ministers would be in touch with the needs and problems of the parishioners, and their insights could well be reflected in the policy making processes of the Synod.

A questionnaire was designed to collect data on "the ministers' perception on Church's involvement in human services".

#### 2) Selection of the service directors

At the time of the study, there are forty-six Uniting Church-related service agencies which would fit a broad definition of human services : Two of them operated at

National Assembly level, sixteen agencies were managed by parishes, twenty agencies were controlled by the parish and community services, and eight agencies were managed autonomously but with the co-ordinated management at the Synod level. In other words, not all agencies were under the direct control of the Synod of Western Australia. In fact, only eight fitted into this category. Accordingly, the eight agencies which received the support from the Western Australia Synod were included in this study with a specific objective of "examining the extent to which the field agencies reflected the "caring service" direction of the Western Australia Synod". The agencies included were Aged Persons Homes, Crossroads, Good Samaritan Industries, Mofflyn Child and Family Care Services, Manguri, Community Youth Services, Prison Outreach Ministries and the Wasley Centre. The general characters of the agencies are presented in Table 1.

Table 1. The General Characters of the Agencies

Agencies	Date of Foundation	No.of Staff	No.of Users (a year)	Location
Aged Persons Homes	1976	Approx. 800	Estimated 1.700	South Perth
Cross Roads	1979	2 (Part-Time)	130	Perth
Good Samaritan Industries	1958	400		Canning Vale
Mofflyn Child an Family Care Services	1922	20(Full-Time) 10(Part-Time)	Approx. 300	East Victoria Park
Manguri	1933 (founded) 1988 (changed name)	15	35	Queens Park
Community Youth Services	1984	1(Full-Time) 1(Full-Time)	Approx. 550	Subiaco
Prison Outreach Ministries	1982	1 and volunt-eers	Approx. 10	Wilga
Wasley Centre	1975	12		Mt. Lawley

A number of observations can be made about Table 1. It is of significance to note that the church was involved with

some form of organised human services from as early as 1922 as shown by the existence of Mofflyn Child and Family Care Services, followed by Manguri which was established in 1933. Apart from the chronological observations, it is also important to point out the wide ranging fields of services from aged care, family, children, prisoner, disabled people, unemployment to youth services. Collectively the eight agencies employ some 1412 workers with some 2500 clients. It is not possible to estimate the exact number of clients for Good Samaritan Industries since it covers conventional clients (ie. the disabled employed) and the public who benefit from the operation of the Good Samaritan Industries' shops. The location of these agencies is shown in Table 1. Most of the agencies were located in metropolitan areas. It means that there is a high concentration of agencies in the central business districts of metropolitan areas (ie. South Perth, Perth, Subiaco). It was reported that no agencies were located on the fringe of regional urban and rural or country town areas. This suggests that service agencies tend to favour areas with large population.

### 3) Selection of the Co-ordinator of the Synod human services.

At the Synod level, a Co-ordinator is employed to assist parishes and agencies with the tasks of service initiation and planning. The co-ordinator was included for interview. Although the inclusion of a co-ordinator may not appear to boost the credibility of the study, the co-ordinator was included to obtain some qualitative information about the 'caring services' which are provided by the U.C.WA..

## 2. The Data Collection

The study was organised to collect data on the features of the parish, relationship between the parish and the Synod with regard to human service activities, relationship between the parish and service agencies, perception of the church's involvement in human services, personal background of ministers, agency's service classifications, agency's expenditure and target groups, directors' perceptions on the Uniting Church's relationship between parish's ministers and Synod office in human service areas, relationship between synod office and service agencies, nature of parish's involvement at the synod level in human services. A case



study of co-ordinator was included to focus on co-ordinator's perception on the Western Australia Uniting Church's policy and implementation in human service programmes. The purpose of the case study was to describe some of the implications of the Western Australia Uniting Church's caring services and the relationship between parish's ministers, service agencies and co-ordinator in human service participation. Several drafts of the questionnaires were pre-tested. The questionnaires used are attached (Appendix I, II, III), together with the explanatory letter sent to the selected samples.

The questionnaires were mailed out to the parish ministers and agency directors and the Co-ordinator in Western Australia Synod office were interviewed. The questionnaires were sent out between early December 1991 and January 1992 and the responses were in by the end of February as shown in Table 2.

Table 2. The composition of the samples

	Study population	Responses(%)
Ministers	87	64 (73.5%)
Directors	8	8 (100%)
Co-ordinator	1	1 (100%)
Total	96	83 (76%)

The most encouraging and high rate of returned questionnaires may indicate the participant interest on the topic area. The rate of return for ministers was as high as 74 per cent.

### 3. Presentation of Findings

Discussions which emanate from the findings will be presented in the ensuing chapters. In particular, Chapters IV, V will analyse the findings of the ministers and service director's responses and Chapter VI will deal with the Co-ordinator's perception in the Western Australia Synod of Uniting Church. Chapter VII will compare the results of responses by ministers and service directors. The final chapter will present a brief discussion by comparing the results of the responses by the three study groups. The discussion is aimed at drawing broad implications for Western Australia Synod's human service endeavour.

CHAPTER IV THE WESTERN AUSTRALIA UNITING CHURCH  
MINISTER'S PERCEPTION OF CHURCH'S HUMAN  
SERVICES.

This chapter deals with the ministers' perception of the church's caring services. A questionnaire was developed in order to find out ministers' thought, and the extent of their involvements in human services. In addition, the questionnaire was designed to collect data concerning the outcomes of the ministers' participation in policy making in the areas of human services.

1. Characteristics of the sample population

Of the 61 ministers who returned their questionnaires, 39.34 per cent said their churches were located in the suburban areas. 36.07 per cent of the churches were located in country towns or rural areas, 14.75 per cent in outer suburban areas and 9.84 per cent in inner city. Table 3 shows geographical location of the parishes..

Table 3 Parish area

Area	No. (%)
Suburban	24 (39.34%)
Country/Rural	22 (36.07%)
Outer suburban	9 (14.75%)
Inner city	6 ( 9.84%)
Total	61 (100%)

The data shows that the parishes are almost evenly located between urban and rural settings. However, some 24 ministers represented the suburban parishes in contrast to 22 ministers from rural area.

## 2. Size of the Parish

34.48 per cent said their parish consisted of one church, whilst 20.69 per cent had more than five churches within the parish. Table 4 shows the number of churches in a parish which suggests variations in the composition of each parish.

Table 4      Number of churches in a parish

Per cent	A number of church
34.48	1
20.69	over 5
15.52	4
15.52	2
12.07	3
1.72	0

Table 5 identified that most of parishes in city area consisted of fewer than 2 churches, whilst 21 parishes were made up with more than 3 churches in country or rural area. This means that rural parishes' tend to be 'multi-church'

parishes, which also means multi-congregations. This has important implications in terms of a minister's ability to cover the congregations for pastoral purposes.

Table 5 Geographical extent and numbers of congregation in a Parish.

Area	Number of churches in a parish by locations				
	1	2	3	4	over 5
Inner city	1	3			
Suburban	13	4	2	4	
Outer suburban	4	1		3	
Country/Rural	3	1	7	4	10

### 3. Characteristics of the Congregation.

44.26 per cent of the ministers responded that the largest groups in their church were made up of middle aged married people. 37.7 percent were identified as being elderly people. Only 6 churches of 61 parish churches stated that young single and young married are the characteristics of their congregation. The data clearly shows that the congregations are predominantly middle aged.

While nearly 37 per cent described their parish or congregation as being in the middle income group, 20 per

cent described themselves belonging to the lower middle income group. It is interesting to note that no ministers placed their parishes in the higher income group, whilst one minister indicated that most of his parishioners belonged to the low socio-economic group.

#### 4. Annual Budget of the Parish

The response to the question about the parish budget showed that there are variations in the size of the budget among the parishes. 56 per cent had an annual budget in the parish budget of over \$50,000. Table 6 shows the last year's total parish budgets.

Table 6 Total Parish Budget in 1991

Budget	No. (%) of responses
more than \$50,000	34 (55.74)
From \$40,000 to \$49,999	19 (31.15)
From \$30,000 to \$39,999	7 (11.47)
From \$20,000 to \$29,999	1 (1.64)
Total	61 (100)

It is difficult to make any value judgements purely on the basis of the size of parish budgets, since value judgements are subject to, and relative to the size of congregation and the overall purpose of the budgets in terms of functional/or service criteria.

## 5. Characteristics of Parish Ministers

64 per cent were over 45 years of age. Table 7 shows the various age groups of the parish ministers.

Table 7 Age groups of the parish ministers

Ages	No. (%)
55-65	26 (42.62)
45-54	13 (21.31)
35-44	16 (26.23)
25-34	6 ( 9.84)
Total	61 (100%)

Once again, it is not easy to state whether or not the age distribution as shown in Table 7 is the norm or abnormal. It is nevertheless possible to suggest that the ministers, like the congregation, appear to be middle-aged if we put the wide ranging two age groups together, namely 45-65.

## **6. Genders / Marital Status**

As if to confirm the conventional expectation that more opportunities had been available for male for ministry, 87 per cent of the ministers were male while only 13 per cent were female. Ninety-three per cent of the parish ministers were married. Of the remaining ministers three per cent are single and one per cent widowed.

## **7. Educational Backgrounds of the Parish Ministers**

Forty-seven per cent reported that they received their theological training after 1976, while fifty-two per cent obtained their theological education between the years 1946 - 1975. It appears that ministers are evenly divided in terms of their training between pre and post-Uniting Church in Australia.

## **8. The ministers' perception of social problems.**

A number of serious social problems concerning the parish were identified by parish ministers. These perceived problems in the parishes could well be a product of the individual minister's interpretations based on personal experiences. Accordingly, their perception of



those problems may well reflect the kind of problems the minister might be expected to deal with as parts of their ministerial role.

Taking these considerations in mind, the respondents were asked to nominate serious problems in their parish and to rank them in order of seriousness. This was an optional question which was answered by all respondents.

The responses were analysed in two ways. The first was divided according to a pre-selected problem areas to produce a rank order of social problems in terms of their seriousness. The second was to analyse the open-ended questionnaire which allowed the respondents to list six major problems. The 33 per cent of all respondents tackled the open-ended question. Table 8 shows the results of problem ranking.

Table 8 Parish area problems, ranked in order of perceived seriousness.

Problem	Percentage
family problems in general	88.52
Unemployment	52.46
housing	34.43
poverty	26.23
delinquency	24.59
violence	18.03
others	32.79

The category of "family problems in general" received the highest ranking by the respondents. Problems of Violence received the lowest ranking. The nomination of 'family problem' which was ranked as the most important may suggest that the minister is expected to deal with this problem. It may also imply the fact that the parishes, to a large extent, concerned about family well-being of their members have invested heavily in family life.

With regard to the results of the open-ended questionnaire, ministers nominated other problems which were not included in the closed questionnaire. The result of 20 respondents (33 per cent) are as follows;

alcohol problem  
rural crisis  
Aboriginal problem  
racial problem  
drug problem  
medical service problem.

However, returning to the problems concerning the family,  
these were further broken down as shown below;

isolation  
marital breakdown  
separation from extended family  
many separated family  
care for elderly family members.

Other problems were identified beyond those mentioned above.  
Social problems included meaninglessness, hopelessness and  
problems of street kids.

It appeared that most respondents point to family dynamics  
as the major source problems they have experienced. It  
seems that more attention should be placed upon the family  
in the parish work. This was the view of the majority of  
the ministers. 81 per cent of ministers indicated that  
family relationships are breaking down and there seemed to  
be failure to provide services to support families together.  
In this respect, it is not unreasonable to suggest that  
there is a need to enhance the church's capacity to deal  
with family related problems more effectively. While

ministers feel that there needs to be a sharpened awareness of family problems and the need for more support services, they also acknowledge that their training is limited and there are not sufficient resources to deal with them. Ministers are of the view that the problems they identified are sad reflections of what might be happening to the Australian society in general.

#### **9. Parish funds for welfare activities.**

The ministers were asked to comment on the financial resources which had been allocated for the parish's "welfare activities". 67 per cent of all respondents mentioned they had sufficient funds to care for their welfare activities, while 30 per cent stated they did not have any money for the church's welfare activities. 3.28 per cent were not sure whether they have or not, which could mean that they were neither involved nor did they understand the church's involvement in human services.

According to the previous question on financial resources, 55.74 per cent of their parish's average total budget per year was recorded as more than \$50,000 and the 2 per cent indicated their budget ranged from \$20,000 to \$29,900 as shown in Table 9.

Table 9 Parish Budget (per year)

Budget level	No. of respondents	Per cent
From \$20,000-\$29,900	1	1.64
From \$30,000-\$39,900	7	11.47
From \$40,000-\$49,900	19	31.15
More than \$50,000	34	55.74

Only the persons with some understanding of parish finance can make judgements about the overall budget situation. However, even if one applied the most conservative estimate, a parish would require a minimum of approximately \$28,000 per annum to cover the recommended settlement. On top of this figure, one has to add usual budgetary items such as the rates, electricity, maintenance and so forth. Even for a church with an annual budget of, for example, \$50,000 does not allow much room for the parish's relief or human service work.

#### 10. Ministers' perception of the Synod's involvement in human services.

Based on the assumption that ministers' perception may affect Western Australia Synod of Uniting Church's activities with regard to human services, this study

explored the ministers' perceptions of the Synod's involvement in the human services.

The majority of ministers (92 per cent) agreed that Synod's involvement in the whole range of welfare activities was an essential part of Synod's role. On the other hand, 7 per cent felt that the Synod should not be involved in welfare and 2 per cent responded 'not sure'. The responses indicate that there is an expectation for the Synod to be involved in human services. It is interesting to note that nine-tenths of all respondents acknowledged the need for the Synod activities to confront civil authorities over selected social issues and caring service.

11. Ministers' reaction to the following statement

"The Uniting Church in WA is noted for their involvement in community and welfare activities".

This question attempted to find out ministers' perception "whether The Uniting Church in W.A. was noted for their involvement in community and welfare activities". 92 per cent of ministers agreed that Uniting Church in W.A. was involved in community and welfare activities. 8 per cent of the respondents disagreed. On this point, the responses are further analysed as shown in Table 10.

Table 10 Ministers' perception of the church's involvement in human services.

	No. of Ministers	Percentage. of respondents
Strongly agree	29	47.54%
Agree	27	44.26%
Disagree	5	8.20%
Strongly disagree	0	0.0%
Total	61	100.00%

The data suggests that parish ministers are satisfied with the extent of the Synod's involvement with community services, or at least believe that the Synod is involved with community services and renders support for it.

## 12. Ministers' views on giving money to people in need.

This question was aimed to inquire whether ministers would give money to people in need when they were asked. The responses were mixed with nearly 63 per cent saying that they would give money to the needy, 31 per cent indicating that they would not. It is interesting that 31 per cent indicated that they disagree with giving money to the poor. Because they responded that giving money to the needy could

make the needy more dependent upon churches for cash support without the will for independence. Even those respondents who had agreed to the giving of money pointed out that the church must give help to the people in need but not just money. Ministers stated they would prefer money to be spent on educational and training programmes. Some 63% of respondents who agreed that the church has to be involved in giving money to the needy stipulated a few conditions to be followed. The money must be given in the form of food vouchers or be strictly limited to settling bills. This clearly meant that there should be careful consultation and discussion with the social workers involved. Money could be given in case of genuine emergency. However, money should be given in order to help people, rather than to make people dependent on the church. Some ministers mentioned that the money given to the poor has to be carefully followed up to ensure that it has been spent appropriately.

In fact, even though 31% of the respondents did not agree to the church's giving of money to the needy, they still agreed to help people in need. Ministers cited the incidence of money not being spent as intended, when cash was given to the needy. 15 per cent of ministers stated they were not



sure whether or not the church has an obligation to give money to people in need. The response to this question is shown in Table 11.

Table 11 Money to the Needy

	No. of respondents	Per cent. of respondents
Strongly agree	15	24.59%
Agree	23	37.71%
Disagree	10	16.39%
Strongly disagree	4	6.56%
Not sure	9	14.75%
Total	61	100.00%

Irrespective of whether parishes are able to set aside any fund for purposes of 'cash relief' to the needy, it appears that some principles would have to be established as to how the individual parish should administer "cash relief". Clearly, this subject is an uneasy and uncomfortable topic.

### 13. Reaction to the church's participation in human service.

When asked specifically about the involvement of the church in human services, it is interesting to note that only 2 per

cent did not see human services as a primary function of the church. The largest group, comprising 54.24 per cent, strongly agreed that the church should be involved in the human service area. At the same time, significant numbers of ministers with 42.37 per cent saw the church's involvement in human services as a function of the church.

The data suggests that the ministers do see involvement in human services as an obligation of the church. However, this does not mean that the ministers see their role or the churches' role in human services taking priority over their duties as parish ministers. Nearly all respondents believed in principle that the church has an organisational role to play in providing human services. However, it should be pointed out that this response has little meaning unless it is seen within the context of the church's overall and related roles.

#### 14. Ministers' personal involvement in human services

The following questions were put to the ministers to ascertain the extent of involvement with human services.

- 1) What do ministers understand by the term human service?
- 2) Have they ever personally been involved in community services ?
- 3) What services did they actually draw upon in order to help people in need ?

Ministers were asked to make a general assessment of their own personal involvement in community based human service activities. As Table 12 indicates, about nine tenth of all parish ministers said they had been involved in community services in one way or another.

Table 12 Involvement in Community Services

Response of involvement	No. of ministers	Percentage
Yes	54	88.52%
No	7	11.48%
Total	61	100.00%

Ministers were asked to be more specific about their direct involvement in various community based human services. Some 20 per cent said they were involved in welfare committees. Table 13 lists welfare committees with which ministers are involved.

Table 13 Parish ministers' involvement with welfare committees.

- Parish Social Welfare
- Voluntary Community Group
- Neighbourhood Centre
- Community Care Council
- Poverty Task Force
- Chaplaincy
- Community Service Committee in Bunbury
- Citizen Advocacy
- Counselling Centre
- Christian Justice Association
- Religious Education in School

Ministers' involvements in community activities were varied. A question was also posed to ministers concerning whether they personally did anything about organising or participating in welfare work for local community services. When this data was collapsed, 48 per cent of responses actually corresponded with other multiple listings shown in Table 13. The key activities were of a pastoral nature which predominantly occupied ministers' concern in the area of family related counselling. The issues concerning family are well borne out in earlier discussion, with allied evangelistic purposes indicated in Table 14.

Table 14 Ministers' involvement with community service activities.

Activities	No. of Ministers
Emergency and relief	10
Marriage and family counselling	10
Aging group care	9
Counselling	9
Youth work	4
Aboriginal welfare	3
Food outlet	3
Drug-related	3
Counselling with alcohol	2
Employment service	2
Ethnic group	2
Crisis housing	2
Child care	2
Alcohol rehabilitation	1
Giving money to beggar	1
Play group	1
Social justice	1
Honorary parole officer	1
Hospital visiting	1
Handicapped	1

Tables 13 and 14 show the variety of activities in which the ministers are expected to play some role. This clearly has implications for ministers' roles in contemporary society as well as for their training in this area. Marriage and family counselling, emergency and relief, aging group care and counselling were the most commonly identified work of ministers in community services. Youth work, aboriginal welfare, food outlet and the drug-related service activities were the next most commonly identified, as shown in Table 14.

**15. Perception about the Uniting Church in Western Australia's involvement in human services**

This question attempted to find out whether ministers considered the Uniting Church was doing enough in human services. In response to this question, 64 per cent of ministers stated that the Uniting Church was doing enough in community services, while nearly 25 per cent stated that the Uniting Church was not doing sufficient in that area. 11.48 per cent of ministers were unsure about the whether the Uniting Church was doing enough in human services or not. 36 per cent of the parish ministers responded 'no' or 'not sure' in their perception about the Uniting Church's involvement in human services. It meant that they feel that the Uniting Church's involvement in human service was sufficient. Results are shown in Table 15.

Table 15      Perception about the Uniting Church's  
involvement in human services

Answer	No. of Respondents	Per cent. of Respondents
Yes	39	64.00
Not sure	7	11.00
No	15	25.00
Total	61	100.00

**16. Ministers' perception about the most important human  
service areas of concern for the church**

Nearly all respondents agreed in principle that the church has an important role to play in providing human services. The ministers were asked to rank service from 1-9 to indicate which service is the most important if they were providing services. Table 16 shows the rank order.

Table 16. Rank order of service priorities

Rank Areas	No. of Respondents									Total
	1	2	3	4	5	6	7	8	9	
social justice	15	5	6	5	4	4	3	3	4	49
youth	12	6	10	2	7	6	3	1	3	50
aged care	10	8	6	6	3	3	6	6	3	51
counselling	10	5	3	12	5	4	3	1	8	51
aborigines	5	8	8	6	9	5	1	5	2	49
ethnic groups	2	4	4	7	2	3	11	8	9	50
disabled people	1	2	3	5	5	7	9	11	5	48
poverty	2	10	7	2	8	8	2	3	6	48
children	3	8	7	6	5	4	5	5	4	47

While ministers seemed to be concerned about social justice most as the single most important issue, youth, aged care and family counselling received high ratings. Service for the disabled received lowest rating followed by ethnic group and issues of poverty. On the basis of the data, it is not possible to suggest what might influence the ministers' perceptions as a whole. Yet, the high profile which the Western Australia Synod had maintained in the area of Social Justice and youth affairs is clearly reflected in the data. Questions of social justice, youth work and aged care services were seen as the top priority of the church's concern in human service provision.

#### 17. Parish ministers' Involvement in community activities

This question considered whether parish ministers are directly involved in practical human service work or in any community activities.

A series of questions sought to find out in what human service activities parish ministers are actually involved in their parish. The question was also aimed at identifying what specific services the ministers actually draw upon in order to help people in need.

First of all, ministers were asked to make a general assessment of their personal involvement in local community based service activities. As Table 17 indicates, two thirds of all parish clergy said they have little or no involvement.

Table 17. Involvement in Community Welfare by 61 Parish Ministers in Western Australia

Level of Involvement	No	Percentage
Very much	16	26.23
Somewhat	25	40.98
A little	15	24.59
Not at all	5	8.20

If the responses "very much" and "somewhat" are interpreted to imply some degree of involvement with community services, as many as 67 per cent are positive. Despite the possibilities for varying interpretations of this, it is abundantly clear that "involvement with community" has become an important aspect of contemporary ministry in Western Australia. Future study might be directed to find out whether such involvements reflect willingness on the part of the ministers, or a case of "having to do it".



## 18. Understanding of Community Services

One question asked how well informed ministers were about what was going on in the community services or welfare field. This was designed to ascertain the extent of knowledge concerning the range of services to people. In other words, how much understanding did ministers have of welfare activities being undertaken in their local community. Table 18 shows the response to this question.

Table 18    Extent of Minister's Welfare Understanding

Welfare Understanding	Per cent of Respondents
Much Understanding	28.33
Some Understanding	66.67
Little or no understanding	5.00
Total	100.00

Table 18 shows that 28.33 per cent of ministers possess good understanding in community services. Nearly two third stated that they had some understanding of community services, while 5 per cent replied that they had little or no knowledge about community services. This clearly implies that ministers' understanding of community services is more than fair.

## 19. Contact with the service agencies run by the U.C.WA.

The ministers were asked to comment on the extent of their relationships with the various community service agencies which are run by the Uniting Church in Western Australia. The results are shown in Table 19. Nearly 12 per cent of respondents have had regular contact with Western Australia Uniting Church community services. 50 per cent of parish ministers stated that they had occasional contact with the Uniting Church service agencies, while 40 per cent had little or no contact with those agencies.

Table 19. Contact with the Western Australia Uniting Church service agencies.

Level of contact	No. of Respondents	Per cent. of Respondents
Regular contact	7	11.67
Occasional contact	30	50.00
Little contact	21	35.00
No contact	2	3.33
No answer	1	
Total	61	100.00

The response which produced data in Table 19 was compared with the question about ministers' contact with Western Australia Uniting Church social services agency as a part of

their parish churches. 80 per cent of ministers said that they have contact with social services agencies, whilst 20 per cent that they do not have any contact. It is interesting to note that Uniting Church in Western Australia (U.C.WA.) ministers tend to know more about, use more or rely more upon non-U.C.WA. community services. The reasons as to why the ministers did not make more extensive use of U.C.WA. community service are not known, although one would like to see the Parish ministers better informed about the synod services. This is an issue of communication. Yet, it is also another issue whether or not the synod services are relevant to the needs of the parishioner.

## **20. Responsibility for the disadvantaged people**

The question concerning who should assume responsibility for the well-being of the disadvantaged people in our community received mixed responses as shown in Table 20. Ministers were requested to rank order the responsibilities for care of the disadvantaged people. Ministers placed the Commonwealth Government's responsibility on the top of the rating, followed by the Church, State Government, then by Local and Other sources. Table 20 clearly shows quite mixed and ambivalent views. Of particular importance here is that

ministers seemed to be suggesting that the church should play almost an equal (52.46 %) role as the state (51 %) and Federal governments (59%).

Table 20. Responsibility for the Well-being of the disadvantaged people in community

Level of responsibility	Per cent of agreement
Commonwealth	59.02
State	50.82
Local	44.26
Church	52.46
Other	18.03

Obviously, it is not possible to suggest that the ministers' perception that church should play important role as any Statutory bodies necessarily reflects the community's perception of the church's role. The fact that Federal Government was ranked the highest may reflect the historical origins of human services in Australia.

However, the data clearly points to the importance of partnership between church and statutory bodies in the delivery of community services.

It is a mere speculation here, but it might be possible that ministers could have been exposed to more social problems than ever before due to the situations caused by the economic downtown.

21. Human Service Training

This question concerned how seriously ministers consider training in human services would help them with their pastoral work. Table 21 provides some idea of what might be the minister's thinking on this matter.

Table 21. Further training needs in human service

Level of answer	No. of Respondents	Per cent. of Respondents
Yes	23	37.71
Maybe	12	19.67
No	26	42.62
Total	61	100.00

38 per cent actually responded that they considered special training in human service may help them to help people in need. If we added "maybe" (20%) to this category, nearly 58 per cent are interested in the idea of training. In content, 43 per cent felt that they do not need any further training.

It is of interest here to note that not all Parish Ministers felt that they needed training, even though 88.52 per cent were involved in community services.

All the ministers included in the study sample agreed that church has to keep its role the human service areas for the future as shown Table 22. This is despite the fact that as high as 43 per cent felt they did not need training in human services.

Table 22. Church's role in human services in future

Level of response	%
Very necessary	60.00
Necessary	40.00
Unnecessary	0.00

A number of observations can be made from the analysis of research findings. The first observation is that there is a difference between inner city and rural ministers regarding the church's role in human services. For example, 56 per cent of respondents in the outer city area supported the Uniting Church's involvement in human service and believed that the Uniting Church is doing enough. On the other hand, 44 per

cent of the ministers who work in suburban areas, outer suburban and country town/rural areas did not support the Uniting Church's involvement in human service in inner city areas. On my point, it is fair to suggest that ministers outside the inner city areas feel that Uniting Church services are too concentrated in inner city areas at the expense of suburban or rural area. In other words, the policy and resources of the Uniting Church's caring services should be implemented and fairly distributed with due consideration for the needs of the outer suburban and country town areas.

The second observation relates to the view that not enough is done by the Uniting Church for human services. This was indicated by the 36 per cent of ministers who are on duty in the country town area. Once again, this is in confirmation of the earlier view that there is a service gap in rural areas.

The third observation has to do with the ministers' view of the future of their ministry. All of the respondents unanimously agreed that the church has to keep its role in the human service areas in the future. Furthermore, most ministers agreed that their understanding about the church's involvement in human services needed to be improved. Given

this observation, the majority of ministers would like to see some changes made in the future. For example, ministers saw the need for some training, although this study did not go far enough to find out what form it should take.

However, the majority of ministers felt that the future ministry should be better equipped theologically and practically for working with the needy. It seems that in order to have a responsive Uniting Church, ministers should, in addition to their theological training, incorporate some training in human services.



## CHAPTER V    AGENCY DIRECTORS' PERCEPTION OF UNITING CHURCH'S INVOLVEMENT IN HUMAN SERVICE

There are 46 Uniting Church-related agencies which would fit under the broad definition of human services. However, the actual analysis was confined to eight agencies which had autonomous management structure whilst maintaining a co-ordinating relationship with the Synod. To this extent, the eight agencies may not represent 46 agencies in terms of service classifications and historical backgrounds. On the other hand, they can reflect, it was assumed, the Western Australian Synod's overall policy direction about community services.

This chapter describes the development of the structure and the classification of the agencies and analyses responses of the agency directors about their perceptions of the Western Australian Uniting Church's policy and activities in human services.

### 1 Age of Agencies

Information on the age of each agency has been analysed by year of foundation. The distribution of agencies by year of foundation is shown in Table 23.

Table 23. Year of Foundation of Agencies

Year of Foundation	No. of Agencies
1921 - 1940	2
1941 - 1960	1
1961 - 1970	0
1971 - 1980	3
1981 - 1990	2
Total	8

This data reflects more about Christian churches involvement in human services in Western Australia than the Uniting Church as such. They now have become part of the Uniting Church's program, although one should note that some services have begun as early as in the 1920s. For example, the Mofflyn Child and Family Care Services which was founded in 1922. The newest agency is 8 years old, being the Community Youth Services established in 1984. It seems important to note that well-established services as above should be looked at in the context of the Uniting Church's continuing endeavour to make its human services relevant to the community's changing needs.

## 2 Organization Background

Questions were asked of agency directors regarding the agency background and philosophy. Directors responding

to the question were asked to provide information as to 'who' founded the agency in the first place, as shown, in Table 24.

Table 24. The background of the agencies

Founder	No. of respondents
Private-Individual(s)	2
Church	1
Synod of U.C.WA.	5
Total	8

Table 24 shows that U.C.WA. had played the most prominent role in setting up community services, although private-individuals and a church had also played a minor role in this development. Irrespective of the origins of the foundation, the agencies maintain co-ordinated relationship with the synod of U.C.WA. and abide by the general expectations of the synod.

### 3 Classification of the Service

Directors were asked to classify their service functions. Nineteen broad functions were identified by directors by the

eight agencies. Analysis of 8 questionnaire revealed that six agencies performed more than two functions as shown in Table 25.

Table 25. Service Function of the Agencies

Agency	Function
Aged Persons Homes	Health related service Accommodation
Cross Roads	Protective service for adults
Good Samaritan Industries	Employment services for the disabled people
Mofflyn Child and Family Care Services	Protective services for children Homemake services Counselling services Education and Training services Home management services
Manguri	Protective services for children Counselling services
Community Youth Services	Counselling services Education and training services Employment services Accommodation services
Prison Outreach Ministries	Counselling services Education and training services Accommodation services
Wasley Centre	Counselling services Education and training services

Table 26 summarises the distribution of these nine broad functional areas which were surveyed by questionnaire.

Table 26. Service function of the agencies

Function	No. of listings
Counselling service	5
Education and training services	4
Accommodation services	3
Protective services-children	2
Employment services	2
Homemake service	1
Health related service	1
Protective service-adults	1
Home management services	1

The prime area of functional service identified was Counselling Service with 5 listings. Education and Training Service are the second largest functional categories with 4 listings. The third largest functional category is Accommodation Service with 3 listings. Protective services for Children and Employment Service function received two listings. Homemake Service, and Protective Service for adults and Home Management Service received 1 listing respectively. Most agencies were providing or involved in more than one service area. The most common combinations of service categories are listed in Table 27.

Table 27. Selected Agencies with Two Functions

Combinations of specific functions	No. of agencies
Counselling service	5
Education and training service	4
Accommodation service	3
Employment service	2
Protective service for children	2

#### 4 Client Group

Classification of services indicated that the eight agencies were targeted to some twelve groups of clients groups, as shown in Table 28. The target group covers most of the traditional service users, although it is of interest (perhaps because of the author's cultural background) to observe a service for "Gay Community". It may not be far-fetched to suggest that the provision of services to the Gay Community may indicate U.C.WA.'s concern for that group as well as its progressive nature of service provision.

With regard to services for men, women and family, it was not clear what specific eligibility criteria might apply for specific services provided.

Table 28. Classification of the Target Groups

Aged Persons	Family
Children	youth
Disabled People	Ethnic Group
Offenders	Women
Unemployed	Gay Community
Men	

Table 29. Characteristics of the Target Groups

Characteristics of the target group	No. of agencies
Family	8
Disabled people	3
Ethnic groups	3
Offenders	3
Women	3
Aged	2
Unemployed	2
Gay community	1
Men	1

Services concerning the family, children and youth occupy the top of the Table 29 indicate the area of concern for church services. As Boerma (1989) stated, the church's care for the family did lead to greater awareness of social issue of family problems and many Christians supported efforts to improve the quality of family life through their caring services.

## 5 Primary Funding Sources

Agencies receive funding from a variety of sources. Table 30 shows the number of organisations receiving some of their funds from each of the listed sources. Two agencies identified the church as their primary funding source. Four agencies received income from the statutory sources which are specifically commonwealth, state and local. The Government is the most important funding sources within this category. Two agencies (25 %) derived some of the income from their own internal sources (sales, fees for services). Perhaps contrary to the public perception, agencies indicated that donations were not a major source of funding.

Having established that most organisations derive income from government , church and internal sources as shown in Table 30, it is interesting to examine the relation the Synod of U.C.WA. to other funding sources.



Table 30. Comparison of the funding resources.

Agency	Funding Resources	
	Major resource (Full funding)	Minor resource (Partial funding)
Aged Persons Homes	Government	Service Fees
Cross Roads	Church	Service Fees
Good Samaritan Industries	Service Fees	Government
Mofflyn Child and Family Care Services	Government	Investment. Church
Manguri	Government	Donation
Community Youth Services	Church	Donation
Prison Outreach Ministries	Government	Church
Wasley Centre	Service Fees	Nil

In Table 30 funding sources for eight agencies are noted in terms of major and minor sources. Four agencies referred to Government as major funding sources and only two agencies mentioned the church as the major funding sources. Given the controversial nature of fees for services (Rabin and Steinhauer 1988), it is interesting to note that two agencies relied upon fees for their funding purposes.

When it comes to minor sources of funding, the contribution

of Government is reduced to one agency and donations creep in. Again fees for services remained, although the agencies are not the same. Two agencies identified the church as minor funding source. It is also interesting to note that one agency (Mofflyn Child and Family Care Services) draws funding from the church's investment fund. According to an official publication of the Uniting Church in Western Australia, "IMPACT", there is a growing concern about church-based services identity due to narrow funding support (Uniting Church National News Network 1992).

The data indicated that only some of agencies were concerned with the church or the Synod of U.C.WA. as major funding sources, and that Government funding played major role than the funding from the synod of U.C.WA. Only three agencies referred to the U.C.WA. as funding sources.

## 6 Budget Change since 1980s

Table 31 shows the directors' responses to changes in budgets.

Table 31. Budget Changes

Level of change	No. of agencies	Per cent. of respondents
Increased	7	87.5
No change	1	12.5
Decreased	Nil	0.0

Over the past decade, seven agencies indicated increases in their budgets. Only one agency has reported its budget decline since 1980. The data is not sufficient to explain whether the rise in funding implies a 'real increase' or just reflects the inflationary causes. On the other hand, one can speculate that the rise in un-met human needs as evidenced by worsening unemployment and hardships may have created extra demand on church services and hence the inevitable budget increase. The agency which said that there was no change in budget was Cross Roads, having received funding directly from the synod as well as fees from provision of services.

## 7 Budget Levels of Agencies

Survey data reveal that there were significant variations in the income levels of agencies.

Table 32. Budget Level of Agencies

Income Level	No. of agencies	Per cent. of respondents
Over \$300,000	4	50.0
\$50,001 up to \$100,000	2	25.0
less than \$ 50,000 pa	1	12.5
\$200.001 up to \$300.000	1	12.5

Table 32 shows that four agencies belonged to over \$300,000 income bracket, two agencies belonged to \$50,001 - \$100,000, one agency belonged to \$200,000 - \$300,000 and finally one agency belonged to less than \$50,000.

The agency with the lowest budget (Cross Roads) was operating in a specific service area - Protective Service for Adults which provides excursions or outings for the elderly. The highest income organisations (over \$300,001) were operating predominantly in the area of Accommodation, Education, Training and Employment services as shown in Table 33. Although it is not possible to speculate on the adequacy of the budget for the services provided, the following Table 33 shows the relationship between the size of the budget and service categories.

Table 33. Actual agency budgets by service Function.

Budget	Agencies	Function
Less than \$50,000	Cross roads	Protective service
\$50,001-\$100,000	Community youth services	Counselling Education Training Employment
	Prison and outreach ministries	Counselling Education Training Accommodation
\$200,001-\$300,000	Good Samaritan industries	Employment
Over \$300,000	Aged persons homes	Health related Accommodation
	Manguri	Protective service for children Counselling
	Mofflyn child and family care service homes	Protective Homemake Counselling Education Training Home management
	Wasley	Employment Training

As a way of illustration, it is to be noted that the Aged Person Homes was founded in 1976 manages with a budget of \$15 million per year and the next comes Moffillyn

(founded 1922) with a \$1 million annual budget. It is quite obvious that a tangible service like accommodation service requires substantial budget. The details are shown in Table 34.

Table 34. Agency Budget and the Year Agency Founded

Income	Agencies	Found
\$442,000	Manguri	1933
\$450,000	Wasley	1975
\$1,000,000	Mofflyn child and family care service	1922
\$15,000,000	Aged persons home	1976

It is not possible to establish whether there is a relationship between the size of the budgets and the history of the services. The budget level primarily relates to service functions. It was also not possible to make any evaluative comment as to whether the funding levels were adequate to implement the stated goals and objectives. This will require a further study. Still it is useful to note that the importance of family and children, and aged care, as reflected in the overall funding allocation, confirms the notional trend (Graycar and Jamrozik 1989).

## **8    Operation Assessment Related with U.C.A's Commitment.**

Respondents were asked to indicate whether their agency's operation is an expression of the U.C.WA.'s commitment to social concern. The replies were shown in Table 35.

Table 35. Agency's Expression of the U.C.WA.'s Commitment.

Level of Expression	No. of agencies
Agree	8

All eight agencies agreed that their current operation was an expression of the U.C.WA.'s commitment to social concerns. The agencies were asked then to what extent the Western Australia Synod influences or guides the directions for their service operation.

## **9    Synod's Role in the Agency's Service Direction**

The directors were asked to comment on the extent of their relationship with the Synod of the U.C.WA. In general terms, it was noted that there are important linkages between the synod of U.C.WA. and the agencies at the level of co-ordination. As shown in Table 36, most respondents

were of the view that the Western Australia Synod's service philosophies are reflected in their service functions.

Table 36. Synod's Role in the Agencies' Service Direction.

Level of Role	No. of agencies	Per cent. of respondents
Strongly agree	1	12.5
Agree	4	50.0
Not sure	2	25.0
Disagree	1	12.5
Total	8	100.0

The two categories of "strongly agree" and "agree" show that the majority of agencies agree that the synod plays an important role in the formation of the agency's service direction (12.5 per cent). Nevertheless "not sure"(2) and "disagree" (1) should be regarded as a concern in terms of lack of understanding or communication. The concern should be directed to the agencies who are not sure about the nature of relationship with the Synod. It may be mutually frustrating if they cannot share service philosophies. Perhaps, the clarification of relationship may contribute to improved funding and development services which are relevant to the needs of the consumer groups. The lack of clarity



about the relationship with the U.C.WA. was clearly expressed by the agencies which did not receive funding from the church. It is reasonable to assume that when funding comes from the church, there will be a greater chance of that service incorporating the Synod's philosophy. This should not imply that the important role played by the synod is not acknowledged by the agency directors.

In addition to the funding from other sources like Government, the directors of agencies believed that the synod of the U.C.WA. could increase further funding support in order to maintain the church's concern in the community.

In other words, the church's presence and the church's community services could be made more emphatic by more vigorous fundings.

## CHAPTER VI THE DESCRIPTION OF THE CO-ORDINATOR'S RESPONSE

In chapter 3. a case study was proposed, as a method of data collection, to collect information about the Western Australia Uniting Church(U.C.WA.)'s Caring Services. This case study was adopted, because only one co-ordinator of the Caring Services was employed by the U.C.WA. This case study approach seeks to elicit the roles of the co-ordinator in the Caring Services, and her involvement in the decisions concerning policy making for the Synod of U.C.WA. The purpose of the Caring Services in the Synod of U.C.WA. is to co-ordinate with the functions of the church and the community, and to monitor the extent to which the services are in keeping with the philosophies of the U.C.WA. A series of conversation and structured interviews were subsequently conducted with the co-ordinator over a period of time. Arrangements were made to talk with the co-ordinator in order to pull together an in depth descriptive account of her role as a co-ordinator in the Synod of U.C.WA.

The case study approach which incorporated administering a semi-structured interview schedule facilitated the collecting of the following information from the co-ordinator: her perspectives on her duties as the co-

ordinator; and her relationships with the policy making practices of the U.C.WA.

The following account describes the working experience objectives of the co-ordinator:

- to co-ordinate referrals to agencies of the Uniting Church and appropriate statutory or non-government sector agencies
- to channel the activities of the policy planning group
- to activate the Task Force
- to co-ordinate the holding of forums
- to liaise with and between agencies
- to assist parishes and agencies with initiatives and plans for services.

The co-ordinator was asked to be part of the study in order to examine the Uniting Church's policy and practice and so that a comparison could be made with the analyses of the responses from the parish ministers and service directors.

The co-ordinator's office is located in the Synod office in Pier Street, Perth. Whenever the researcher visited her office, she was always busy with the telephone. The incoming telephone calls continuously interrupted our interview sessions. I could see some people wanting to see

her in her office and she seemed to be responsive all the time, although she appeared somewhat stressed with her job.

The co-ordinator had been employed with the Uniting Church's Caring Services in Western Australia Synod office for nearly two years at the time of the study. She had training in social sciences. Her past experiences with caring service area provided her with sufficient qualification for the job. She was a teacher in a high school and then she moved to work with tertiary aboriginal students with the title role of "Supporting Aboriginal Trainer". Then she went family counselling, because she was doing family support work with aborigines and she has worked for a short spell as ordinary family counsellor in a Family Court. She acquired further experience in community service areas and was a training officer, before taking up the position with the Uniting Church to work in the Caring Service Section as a Co-ordinator.

The duties of the co-ordinator involve direct practical implementation of the goals and functions of the policies of the church, and co-ordinating programmes with the service agencies and parish churches. This requires a good deal of communication with service directors and the parish churches, and providing the means by which all operations of the church's caring service are achieved.

Decisions concerning policy making requires the co-ordinator to liaise with other church bodies through meetings and informal exchange of views. Much of the work in this area requires an on going contact with all members of the church services. Feedback from the church based human services were seen as an integral part of the decision making process in policy making. Nevertheless, she stated that a Policy Planning Group for Uniting Church's Caring Services in Western Australia has been established, but has not taken any action yet. The reason she identified is that there is no expertise with caring services in the policy planning group. She felt that in order to improve policy working tasks experts should be involved in the policy planning group with ministers who are already members of that group.

However, the co-ordinator felt that the church services must involve users of services in evaluating their programs to ensure the effective and efficient delivery of services.

The co-ordinator's point of view is consistent with the views expressed by directors and parish ministers in relationship to providing effective human services. All those involved in the human services seem to agree that services to consumers must be effective and the way for this is to ensure that needs are met by appropriated services.

The U.C.WA's caring services aim to improve the quality of life for consumers by assisting them to meet the physical, emotional and material needs of the people. However, given the nature of stress caused by a sluggish economy and the types of services offered by the church, the co-ordinator felt that the church needed to play a more innovative role in human services.

Many of the services currently provided do cater for diverse groups like Gay Groups, yet more has to be done in the development of services that are congruous with changing needs of the people like support for Aids sufferers. It was interesting to note that the co-ordinator did not think the ministers would support synod's policy and function in caring services. For example, Gay service has been provided by Uniting Church Community Youth Services. She stated that the policy has the support of the National Assembly, but she pointed out that there can be conflicting attitudes with the service. For example, there can be conflicting perceptions of social problems between inner city and rural parishes. This certainly adds strain to the policy making process. The co-ordinator said continually that some parish ministers would not agree with a lot of services provided at the Synod's level. For another example, the issue as to whether the Uniting Church agencies

should be free to seek funding from the Lotteries Commission was debated between ministers and churches. The decision in the 1991 Annual Synod of the Uniting Church in Western Australia was that the funding body for the Caring Services could ask to Lotteries Commission of Western Australia to be one of the funding resources for specific projects and for the work of agencies. There was much discussion between parish ministers and churches by their faithful perceptions regarding whether the Uniting Church agencies should accept funding from the Lotteries Commission.

Although currently the budget of the Uniting Church's human service activities is being met from the Uniting Church's annual budgets, issue did arise with regards to the allocation of the church's budget for human service. The co-ordinator's view is that funding of service activities should increase from the current allocation five per cent to some nine per cent in the future allocation of the annual budget.

Obviously, there appears to be considerable concern about the current funding level for the church's human service program. The Synod will have to make a critical decision in the near future to determine its level of commitment to human services.

The remaining interview had also touched upon her personal job satisfaction. She commented that her physical work conditions could be improved further. Whilst the co-ordinator was dissatisfied with her environmental conditions, she was very satisfied with the freedom to choose her own method of working and the members she relates to. She recognised that her job is a rewarding and important one as it is directed to provide help to people in need.

The co-ordinator's work experiences indicated that she would like to see improved relationship with her immediate boss in the area of work-related communication and a closer working relationship. She implied a degree of frustration with her immediate superior; but then the person left the job which in a sense solved the problem. She appreciates the difficulty which a clergyman may experience with limited training and background in human service.

To the question as to how she felt about the amount of responsibility she had to assume within the organisation, she replied that she never had any difficulties in carrying out her duties. She was satisfied with her co-ordinating role as she felt comfortable about it.



This chapter has examined the co-ordinator's perception of the U.C.WA.'s caring service activities. The observation has to be superficial as it involves comments from an identifiable personnel. Yet, it was clear that the Uniting church is highly committed to human services, although it is under stress financially due to rising unmet community needs. Also, it appears that there is a room to improve the efficiency of service delivery which may result in preserving precious resources, especially by ensuring appropriate appointment and training.

It was pointed out clearly that the appointment of appropriate personnel for the overall management of human service is as critical as the resource issue. When such appointment is made from the ranks of ordained ministers, it may make the service delivery non-innovative and less efficient unless appropriate qualifications in human service delivery are present.

## CHAPTER VII    DIRECTIONS FOR THE FUTURE : SOME CONCLUDING REMARKS

The thesis began with some consideration of the biblical foundations of human services. Whilst acknowledging that it was not intended to provide a theology of human services, it had at least initiated an important discussion. Also, the perceptions of ministers do support the church's role in this area. This indicates the dual responsibility of the church, both spiritual and social. This study had a personal significance for this researcher due to the fact that Korean churches are still struggling to reconcile the gap between spritual and social responsibilities due to the repressive political system under which they have been allowed to worship. In the Korean context, the role of the church has been confined to "worship" activity and any attempt to go beyond this prescribed boundary had meant a direct challenge to the government.

However, with the political changes around the world, it seems that we are moving into a liberalised political atmosphere. This calls for an urgent task to redefine the church's role in society. For this reason alone, the opportunity to work on the biblical teachings for human concern has been beneficial. There is a clear command in

the Bible as mentioned earlier which meant that the church should be involved in various aspects of human services through which it must endeavour to fulfil its caring mission. The church's involvement in human services embodies the essential components of religious teaching and practice.

This concluding chapter is directed to highlighting some of the major findings and themes which had been dealt with in different chapters. The 'concluding remarks' are drawn from the study and will be limited to the themes which may have implications for the future involvement of the Uniting Church in Western Australia.

1. The Uniting Church in Western Australia's role in human services.

The study has clearly showed that all the parties involved - the ministers, the Synod co-ordinator and service agency directors - seem to agree that U.C.WA. should be involved in human services. There might be differences in terms of concrete areas of involvement and service approaches to be adopted and the degree of funding levels.

This study could not pin point whether such mutual concerns stem from theological underpinnings or from the exposure to various human needs faced by the parishioners.

Despite some lack of clarity about the exact nature of U.C.WA.'s role in human services, the majority of respondents agreed that the church should play a critical role in human services. In particular, directors, ministers and the co-ordinator indicated that the Uniting Church should be serving the poor, the unwanted, the destitute. Most respondents showed that Uniting Church's involvement in human services should be continued, but there was a need to develop more innovative services.

There were strong indications that not all U.C.WA. services carry a Christian identity, and these are attributable to a number of factors :

- i ) human service does not necessarily carry religious overtones,
- ii) the sources of funding, especially from the Government and public sources, reinforce the non-sectarian image,
- iii) the deployment of personnel, especially professional staff, remove the religious identities,
- iv) the pull of the clients from all sectors of community.

## 2. Working relationships

Despite the degree of agreement on the importance of the church's human service role, it appeared that there is a need to improve the working and co-ordinating relationships.

In particular, the understanding of the ministers' role and Synod-related service agencies is such that there was an element of negative attitude with regard to each other. For example, 22 of 61 parish ministers do not have any contact with synod-related service agencies. Also parish ministers had limited knowledge of what services are provided by synod-related service agencies. And 30 out of 61 ministers have occasional contacts with only some agencies, not all agencies. Only seven ministers have regular contacts with synod-related service agencies.

This clearly shows that there is a need to improve communication between parish ministers, service agency directors and service co-ordinators of the synod of U.C.WA. with regard to the church's involvement in human services. This study seems to suggest that the Uniting Church's concern for human services has been hindered by poor communication

between the parties involved. Perhaps, regular consultative meetings, networking, document dissemination and other relevant information facilitate the flow of communication.

Also, in the overall context of stressing consultative process in maintaining the church's role in human service, it might be useful to involve the ministers in the major decision making. This may effect an enhanced understanding of the church's service role as well as making the services relevant to the needs of the people.

### 3. The need for an on-going educational program.

The need for this arises from three observations.

Firstly, the study has clearly shown that ministers are exposed to wide ranging human or social problems irrespective their interest and resource availability. This study does not provide any evaluative data to comment on how well and how adequately the ministers are dealing with the problems. However, 80 per cent of ministers responded by saying that they do not require further training and their theological training provides them with sufficient basis to deal with the problem. It is not clear to what extent the theological training equips the ministers

to deal with social problems. At the same time, they acknowledged that their knowledge of human services was limited. For this reason, one can see the benefit of introducing some form of educational program to narrow the knowledge gap of the ministers in this area.

Secondly, it is the view of this researcher that the educational program should also incorporate ways of elucidating the theological underpinnings of the church's role in human services.

Thirdly, the education program could also serve to improve an understanding of each others' roles, as briefly mentioned earlier, between the Synod, service directors and ministers. It may also contribute to making the contribution of the Synod's human services relevant to the people who need them.

#### 4. Perception of the Synod's role

A number of different roles were identified.

4-1. It appears that there is an element of role conflict between service agencies and the synod. In one sense, the synod wishes to maintain its role in human service area

since it is clearly compatible with its theological position. On the other hand, the agencies seem to be pointing out that such wishes ought to be backed up by tangible financial contribution or funding support.

As it has been mentioned elsewhere, the erosion of church funding may be weakening the church's identity in human service and this is clearly seen as an aspect of concern and conflict.

4-2. The respondents were also of the view that U.C.WA. should show firm leadership in this area. Comparative references were made to the Anglican and Catholic Churches with regard to funding support and policy development. Attention is drawn to the availability of formal policy documents from the Victorian Synod of the Uniting Church in Australia (1977), whereas the Western Australia Synod had released draft statements asserting the biblical basis for human services. (see Appendix IV )

4-3. The limited perception of the U.C.WA. is shown by the three service agency directors who indicated that the U.C.WA. played a very limited role in actual policy developments. Not all service agencies agree that their services have to operate along certain "religious" lines, although some clearly expect the Synod to show leadership.



4-4. There appears to be an on-going argument that it may be desirable for church-based human service agencies to operate without any religious influence. In fact, this is happening due to the reduced financial contribution of the synod, and at the expense of weakening their church identity. It is not easy to make a value judgement as to whether the services should maintain Christian identity, although it clearly presents a dilemma for the church.

As far as the Co-ordinator of the synod of U.C.WA. is concerned, she argues that the synod should play a bigger role in funding human service. She points out the fact that only less than five per cent of the U.C.WA.'s annual budget has been allocated to the church's human services. The co-ordinator mentioned that at least more than five per cent of the U.C.WA.'s annual budget should be allocated to human service programme.

Being a partial requirement for a course work Master of Social Science, there are limitation in terms of the width and depth of the present study. Nevertheless this study was able to reassess the importance and relevance of Christian teachings as applied to contemporary human service settings. Perhaps one can be sympathetic to the church's role in that

their involvement appears to be ad-hoc, and in need of coordinated structure, yet its contribution should not be minimised. This author believes that this study has uncovered many areas of concern thus far neglected for systematic consideration and opened up areas for further study. When the Christian commitment and the concern for genuine human well-being are combined with a scientific approach to service design, development and implementation, one can expect an improved role for the church in reducing human sufferings.

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## Appendix I

The questionnaire for directors' views on the human service policy and programmes of the Uniting Church in Western Australia.

### Section I

1. Name of the director: (optional)  
position:
2. Full title of the organization:
3. Address and telephone number:

### Section II

CODING

Please tick(v) all the appropriate items.

4. Could you tell me how long this organization has been in service ? : 1
  - a) less than a year... ( )
  - b) 1-2 years..... ( )
  - c) 3-4 years..... ( )
  - d) 5-6 years..... ( )
  - e) 7-8 years..... ( )
  - f) 9 or more years.... ( )
5. Do you attend church ? : 2
  - a) No.....( )
  - b) Yes.....( )

If "yes", How often ? : 3

  - a) Once a year.....( )
  - b) Once a month....( )
  - c) Once a week.....( )

6. How was this organisation set up in the first place ? By:

4

- a) Individual(s).....( )
- b) Church.....( )
- c) Synod of U.C.WA.....( )
- d) Don't know.....( )
- e) Other, please specify  
.....

7. In what service areas are you operating ? Please tick(v) all the appropriate answers.

- a) family planning services.....( ) 5
- b) day care services - children.....( ) 6
- c) protective services - children.....( ) 7
- d) homemaker services.....( ) 8
- e) counselling service - personal, family. ( ) 9
- f) transportation service.....( ) 10
- g) health related services.....( ) 11
- h) education and training service.....( ) 12
- i) protective services - adults.....( ) 13
- j) adoption services.....( ) 14
- k) employment services.....( ) 15
- l) foster care services - children.....( ) 16
- m) home management services.....( ) 17
- n) basic material assistance
  - accommodation.....( ) 18
  - cash .....( ) 19
  - food.....( ) 20
  - clothing.....( ) 21
  - furniture.....( ) 22
  - transport.....( ) 23

8. What are the major approaches to your service delivery ?:

- a) counselling.....( ) 24
- b) community work.....( ) 25
- c) information.....( ) 26
- d) basic material assistance....( ) 27
- e) homemakers and home helps....( ) 28
- f) emergency relief.....( ) 29
- g) other services, please specify  
----- 30

9. Who are the people you work with most ?:

- a) aged.....( ) 31
  - b) family.....( ) 32
  - c) children.....( ) 33
  - d) youth.....( ) 34
  - e) disabled people.....( ) 35
  - f) ethnic group.....( ) 36
  - g) offenders.....( ) 37
  - h) women.....( ) 38
  - i) unemployed.....( ) 39
  - j) other, please specify 40
- 

10. What is the main source of funding ?: 41

- a) church funding..... ( )
  - b) donations..... ( )
  - c) government subsidies.. ( )
  - d) other, please specify:
- 

11. What is the next main source of funding ?: 42

- a) church funding.....( )
  - b) donations.....( )
  - c) government subsidies..( )
  - d) other, please specify:
- 

12. Are there any other sources of funding ?  
Please specify : 43

-----

13. To what extent has your budget changed over  
the years ? For example since 1980 it has: 44

- a) increased.....( )
- b) decreased.....( )
- c) stayed about the same...( )

14. How would you describe the size of your organization in terms of the annual budget ? : 45
- a) less than \$50.000 pa.....( ) 46
  - b) over \$50.000 up to 100.000.....( ) 47
  - c) over \$100.000 up to 150.000.....( ) 48
  - d) over \$150.000 up to 200.000.....( ) 49
  - e) over \$200.000 up to 300.000.....( ) 50
  - f) over \$300.000, please specify 51
- .....
15. Do you think your agency's operation is an expression of the U.C.W.A's commitment to social concern ? : 52
- a) agree.....( ;
  - b) disagree.....( )
  - c) not sure.....( )
16. Would you say that the synod plays an important role in the formation of your agency's service direction ? : 53
- a) strongly agree.....( )
  - b) agree.....( )
  - c) not sure.....( )
  - d) disagree.....( )
  - e) strongly disagree.....( )
17. Do you wish to make any comment in connection with this study ? :
- .....
- .....
- .....
- .....

Thank you for your cooperation.

## Appendix II

The questionnaire for ministers' views  
on the human service policy and  
programmes of the Uniting Church in  
Western Australia.

### INSTRUCTION

Please tick(v) appropriate responses.

#### Section I

1. Name of the Minister: (optional)
2. Name of the parish :
3. Address and telephone number:

#### Section II The features of the parish

#### CODING

4. In what area does your parish belong ? : 1
  - a) inner city.....( )
  - b) suburban.....( )
  - c) outer suburban.....( )
  - d) country town/ or rural area.....( )
5. How many churches make up your parish ? : 2  
-----
6. Which of the following groups form the  
largest group in your parish ?  
Please rank 1,2,3, ... in order of the size.
  - a) young single.....( ) 3
  - b) young married.....( ) 4
  - c) middle aged married.....( ) 5
  - d) middle aged single.....( ) 6
  - e) elderly widowed.....( ) 7
  - f) elderly single.....( ) 8
  - g) elderly married.....( ) 9

7. What was last year's total parish budget ? : 10
- a) from \$20.000 - 29.999.....( )
  - b) from \$30.000 - 39.999.....( )
  - c) from \$40.000 - 49.999.....( )
  - d) more than \$50.000.....( )
8. How would you describe the income situation of people in general who live in your parish ? : 11
- a) high income group.....( )
  - b) middle income group.....( )
  - c) low income group.....( )
  - d) other comment? Please state
- .....
- 9 What do you think are the serious social problems affecting your parish ?  
Please rank 1-6 all the appropriate responses.
- a) family problems in general.....( ) 12
  - b) unemployment.....( ) 13
  - c) delinquency.....( ) 14
  - d) violence.....( ) 15
  - e) poverty.....( ) 16
  - f) housing.....( ) 17
  - g) if other, please specify 18
- .....

### Section III The parish and the synod

10. Does the parish have funds which have been earmarked for welfare activities ? : 19
- a) yes.....( )
  - b) no.....( )
  - c) not sure.....( )
11. Do you believe your synod should be involved in human service activities ? : 20
- a) yes.....( )
  - b) no.....( )
  - c) not sure.....( )

12. Tick(v) your reaction to the following statement' 21

" The Uniting church in Western Australia is noted for its involvement in human service activities."

- a) strongly agree.....( )
- b) agree.....( )
- c) disagree.....( )
- e) strongly disagree.....( )
- f) not sure.....( )

Could you comment :

.....  
.....  
.....

13. Should money be given to people in need ? : 22

- a) strongly agree.....( )
- b) agree.....( )
- c) disagree.....( )
- d) strongly disagree.....( )
- e) not sure.....( )

#### Section IV Involvement In Welfare

14. Do you think W.A. synod should be involved in human services ? : 23

- a) yes.....( )
- b) no.....( )
- c) not sure.....( )

15. Do you think the church should be involved in human services ? : 24

- a) strongly agree.....( )
- b) agree.....( )
- c) disagree.....( )
- d) strongly disagree.....( )
- e) not sure.....( )

16. Have you ever been involved in human services ? : 25
- a) yes.....( )
- b) no.....( )
17. If "yes" to question 16, in what areas ? Please specify : 26
- 
18. In your opinion, is the Uniting Church doing enough in this area ? : 27
- a) yes.....( )
- b) no.....( )
- c) not sure.....( )
19. What are the most important areas of concern for the church ? Please rank 1 to 9 the answers in order of importance.
- a) aged care.....( ) 28
- b) aborigines.....( ) 29
- c) ethnic groups.....( ) 30
- d) handicapped people.....( ) 31
- e) poverty.....( ) 32
- f) social justice.....( ) 33
- g) youth.....( ) 34
- h) children.....( ) 35
- i) counselling.....( ) 36
20. Are you directly involved in any activities in the general community yourself ? : 37
- a) very much.....( )
- b) somewhat.....( )
- c) a little.....( )
- d) not at all.....( )
21. If appropriate, could you state what those activities are ? : 38
- a)
- b)
- c)
- d)
- e)
- f)



22.	How would you assess your own understanding of human services in general ? :	39
	a) much.....(    )	
	b) some.....(    )	
	c) little.....(    )	
23.	How much contact do you have with the human service agencies run by the U.C.W.A. ? :	40
	a) regular contact.....(    )	
	b) occasional contact.....(    )	
	c) little contact.....(    )	
	d) no contact.....(    )	
24.	Do you have any contact with human service agencies as part of your parish work ? :	41
	a) Yes.....(    )	
	b) No, if "no" please specify :	
	.....	
25.	Who should assume major responsibility for the well-being of the disadvantaged people in our community ?	
	a) Commonwealth government.....(    )	42
	b) State government.....(    )	43
	c) Local government.....(    )	44
	d) Church.....(    )	45
	e) if other,	46
	please specify :	

## Section V    Personal background

26.	To what age group do you belong?	
	a) 25-34 years.....(    )	47
	b) 35-44 years.....(    )	48
	c) 45-54 years.....(    )	49
	d) 55-64 years.....(    )	50
	e) 65 and over years..(    )	51

27. Your sex :

- |                   |    |
|-------------------|----|
| a) female.....( ) | 52 |
| b) male.....( )   | 53 |

28. The decade in which you completed your theological training :

- |                      |    |
|----------------------|----|
| a) 1915-1924.....( ) | 54 |
| b) 1925-1935.....( ) | 55 |
| c) 1936-1945.....( ) | 56 |
| d) 1946-1955.....( ) | 57 |
| e) 1956-1965.....( ) | 58 |
| f) 1966-1975.....( ) | 59 |
| g) 1976-1985.....( ) | 60 |
| h) 1986-1990.....( ) | 61 |

29. Marital status :

- |                    |    |
|--------------------|----|
| a) married.....( ) | 62 |
| b) single.....( )  | 63 |
| c) widowed.....( ) | 64 |
| d) other.....( )   | 65 |

30. Have you ever seriously considered special training in human services to help you with your pastoral work ? :

- |                   |    |
|-------------------|----|
| a) yes.....( )    | 66 |
| b) no.....( )     | 67 |
| c) unsure.....( ) | 68 |

31. Should the church keep its role in human services in future ? :

- |  |    |
|--|----|
| a) very necessary.....( )                    | 69 |
| b) necessary.....( )                         | 70 |
| c) unnecessary.....( )                       | 71 |
| d) definitely unnecessary.....( )            | 72 |
| e) neither necessary nor unnecessary.....( ) | 73 |

Thank you for your cooperation.

Date.

Appendix III

The interview schedule for the Synod  
co-ordinator of the Uniting Church in  
Western Australia's human service  
policy and programmes

Section I

1. Name : (optional)
2. Position:
3. Address and telephone number :

Section II

Please tick(v) all the appropriate items.

4. How long have you been involved with the Uniting  
Church's caring service work ? :

Years

Months

5. Did the Uniting Church expect you to have  
particular education or training in order  
for you to do your present work ?

- a) yes.....( )
- b) no.....( )
- c) don't know.....( )

6. If "yes", please specify what education  
or training was expected of you ?

.....

.....

If "no", could you tell me about your background ?

.....

.....

7. When you first became involved with this position,  
how were its goals and functions explained to you ? :
- a) comprehensive explanation.....(    )
  - b) some explanation.....(    )
  - c) no explanation.....(    )
  - d) other, please specify :  
.....
8. How do you go about contributing to decisions  
in policy-making ? :
- a) through meetings.....(    )
  - b) informal talks.....(    )
  - c) suggestion box.....(    )
  - d) other, please specify :  
.....
9. Could the Uniting Church's involvement  
in human services be more effective ? :
- a) strongly agree.....(    )
  - b) agree.....(    )
  - c) not sure.....(    )
  - d) disagree.....(    )
  - e) strongly disagree.....(    )
10. Is the Uniting Church's activity in  
human services useful ? :
- a) strongly agree.....(    )
  - b) agree.....(    )
  - c) not sure.....(    )
  - d) disagree.....(    )
  - e) strongly disagree.....(    )
11. Have the service programmes of  
the Uniting Church helped make society  
better ? :
- a) yes.....(    )
  - b) no.....(    )
  - c) not sure.....(    )

12. Is the Uniting Church's involvement in human services appropriate ? :

- a) strongly agree.....( )
- b) agree.....( )
- c) not sure.....( )
- d) disagree.....( )
- e) strongly disagree.....( )

13. Do you think that the Uniting Church's ministry should be more involved in human services ? :

- a) strongly agree.....( )
- b) agree.....( )
- c) not sure.....( )
- d) disagree.....( )
- e) strongly disagree.....( )

14. What percentage of the Uniting Church's annual budget do you think should be directed towards human services ? :

- a) less than 5% .....( )
- b) 5% to 9%.....( )
- c) 10% to 14%.....( )
- d) 15% to 19%.....( )
- e) 20% and over!.....( )
- f) If "over", please specify :  
.....

15. Please estimate what percentage of money in the Synod of Uniting Church's annual budget has been spent to assist the church's involvement in human services ? :

- a) less than 5% .....( )
- b) 5% to 9%.....( )
- c) 10% to 14%.....( )
- d) 15% to 19%.....( )
- e) 20% and over.....( )
- f) don't know.....( )

16. In connection with your activities in this organization,  
how satisfied are you with ? :

(1-very satisfied. 2-fairly satisfied  
3-not very satisfied. 4-not at all satisfied  
5-not applicable)

The physical work  
conditions 1 2 3 4 5.....( )

The freedom to choose  
your own method of  
working 1 2 3 4 5.....( )

Your fellow  
workers 1 2 3 4 5.....( )

The recognition  
you get for good  
work 1 2 3 4 5.....( )

Your immediate  
boss 1 2 3 4 5.....( )

The amount of  
responsibility  
you are given 1 2 3 4 5.....( )

Your opportunity  
to use your abilities 1 2 3 4 5.....( )

The attention paid  
to suggestions  
you make 1 2 3 4 5.....( )

Your hours of work 1 2 3 4 5.....( )

17. How would you assess your own understanding  
of human services in general ?:

a) much.....( )  
b) some.....( )  
c) little.....( )

Thank you for your cooperation.

Date:

## Appendix IV

### Uniting Church in Western Australia's Theological Statement about the Relationship between the Church and Church's Caring Services.

Draft

24th July, 1985

#### GOD CARES

In creation God declares the value of the universe, of all men and women, and of all that they are. He loves and cares for them (Genesis 1)

In redemption through Jesus Christ God declares his constant love which seeks to restore men and women to the fullness of human life he intended for them in creation and to enable them all to participate fully in his goal for the whole creation, the establishment of his kingdom of justice and peace (2 Corinthians 5:17-21; Romans 8:1-25; John 3:16-17; John 10:10; Isaiah 2:2-4).

#### THE HUMAN PREDICAMENT

Through estrangement from God and his purposes, through

attitudes and actions which defy his will, thwarting human potential and distorting what is good, men and women inflict upon themselves and upon one another death rather than life, despair rather than hope, injustice rather than justice and peace.

#### THE GOSPEL

The Christian gospel proclaims God's love in the face of human need and potential. It proclaims Good News for the poor, for the oppressed, hope for the hopeless, forgiveness for the guilty, comfort for the suffering, power for the powerless, life for the dead, community and belonging for the estranged, and the just order of the kingdom in place of the structures of injustice and oppression. And the Christian gospel also calls men and women to respond to God's love, to become part of the community of Jesus Christ, the church, and to allow the life and love of God to lead them to fullness of life in which they share in God's life and love as it expresses itself in the world. Living in oneness with God means enjoying his love, sharing his pain at the suffering of the world and joining his work of service and love for others.



## THE CHURCH

The Church is called to give expression to the gospel in its preaching, its life, and its action. The Uniting Church affirms every member of the church is engaged to confess the faith of Christ crucified and to be his faithful servant... The one spirit has endowed the members of his church with a diversity of gifts... there is no gift without its corresponding service.

## THE CARING SERVICES OF THE CHURCH

In developing strategies for its involvement in caring services the church needs to take into account its own self understanding and identity, the situation and needs of those whom it seeks to serve, and the social and structural environment of the community in which it operates.

## THE CHURCH AS A CARER

The Church acts as a body of people sharing with other people the food of life and wholeness, beggars sharing with other beggars the discovery of bread, people in need sharing with people equally in need the love for which both yearn. By Baptism they participate in the story of Jesus Christ in the community of his Church. In Christ there are no barriers of class, race or sex. Baptism celebrates the free gift of God's love offered to all and looks forward to all sharing equally in the life freely offered.

The Uniting Church recognises that responsibility for government in the church belongs to the people of God by virtue of the gift and tasks which God has laid upon them. The Uniting Church is governed by a series of inter-related councils, each of which has its tasks and responsibilities in relation both to the church and to the world.

The Caring services of the Uniting Church are those undertakings of the church in its various corporately organized forms, to give expression to caring service in the wider community. The Caring Services include permanent or ongoing as well as short term work, institutionalised services as well as loosely knit informal projects, regional state wide or Synod schemes as well as local undertakings at parish level.

#### PEOPLE AND NEED

God's caring for men and women for their sake expressed itself above all in his solidarity with human kind in Jesus Christ, who lived our common life, offered his life in perfect obedience and trust and was crucified. To the poor he proclaimed the Good News of Salvation; to the sick, wholeness; to prisoners, freedom; to the sorrowful, joy. He

called men and women into the community his kingdom, gave them power to rise to new life and entrusted them with his work in the world.

From God's caring we learn that to caring belongs: loving people for their sake, being where they are, giving oneself even in face of rejection, sharing the Good News in word and action, offering community, empowering the powerless and preparing and making warmth.