

**A SURVEY ON MINISTRY WITH OLDER
PEOPLE WITHIN THE DIOCESE OF PERTH**

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PREFACE

The chaplains of Anglican Homes are privileged to minister to residents of a large number of retirement villages, hostels and nursing homes for older people. They also seek to encourage others involved in the ministry to older people in the wider community. They are assisted by many volunteers, both clergy and laity, from parishes and Anglican Homes centres

In order to do this it was decided to conduct a survey throughout the Diocese to ascertain and share the good things being done effectively, the challenges not being adequately met, and the resources and training available to all involved in ministry to older people. At Synod 2001 the following motion moved by the Revd Dave Edmonds (an Anglican Homes chaplain) was unanimously supported:

This Synod welcomes and commends to the Diocese the forthcoming survey to examine ministry to and by older people within parishes, organisations and the wider community.

The Survey was conducted in the middle of 2002. Sent to secretaries of Parish Councils and Anglican institutions, the questionnaire was accompanied by a letter signed by Mr Paul Wilmot, then Chief Executive Officer of Anglican Homes, and by myself.

I take this opportunity to thank all who completed and returned the questionnaire and those who agreed to be interviewed. I thank those who have served on the Survey Committee, the Revds Dave Edmonds, Julie Barrett-Lennard, Greg Jordan and especially David Atkinson, who have laboured hard and long to bring the findings of the Survey into the following Report. I also acknowledge the advice of others from Anglican Homes and the Diocese.

I trust that the Report will be studied widely and prove instrumental in enhancing the ministry to and by the rapidly increasing number of older people in Church and community. Be assured of the readiness of the chaplains and Directors of Anglican Homes to respond to questions asked by those who study the Report and seek guidance in their ministry.

The Revd Stuart Good
Director Chaplaincy Services
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THE COMPONENTS OF THE REPORT

This report is divided into an Introduction and five other sections. Each section seeks to examine a different yet inter-related portion of the life of the diocese. The sections are:

- Introduction
- Parishes
- Organisations and Committees
- Aged Care Organisations
- Schools
- Chaplaincies

The conclusions and recommendations are contained within each section of the report. Recommendations are numbered according to the section in which they are contained.

This survey has been conducted within the Anglican Diocese of Perth only, and therefore there is no basis of comparison between it and other denominations.

INTRODUCTION

The ministry of the church is a ministry of our Lord and Saviour through His Body to His people and the world. This survey is an attempt to look at how we as a diocese are involved in ministry to and by older people. It also seeks to examine ways in which we might be able to further that ministry.

Many, if not most, of those who are 65 neither feel old, nor think of themselves as old. Older was defined as 65 years and over for the purposes of the survey only.

Why a survey regarding older people at a time when it could be said that the Anglican Church needs to develop a younger cross-section in its membership?

In brief -

Firstly: WA is facing the double fact of the “Baby Boomers”¹ reaching this age group and of the average life span increasing. This is both a time of pastoral challenge and evangelistic opportunity.

Secondly: With congregations already concerned about their lack of younger members, the conscious development of the ministry to older members need not be seen as restricting the ministry to the young. Indeed, each could even enhance the other. For example, older people exercising a ministry in areas such as Sunday Schools.

1. The Next Decades – The Baby Boomers

We will be facing a higher proportion of older people in the community as a whole. The Australian Bureau of Statistics (ABS) states:

Australia's population has aged steadily throughout this century (*this report was written in 1999*), apart from a temporary reversal due to the post-war baby boom. ...The proportion of the population aged 65 years or older (12% in 1997) is projected to increase to between 21% and 22% by 2031. A further 3% rise is expected by 2051.² (See Appendix 1 for tables and charts.)

But the challenges and opportunities that face us as a church are not merely limited to changing statistics.

Changes in social values, attitudes and government policy will also influence the level of support provided for older people (and other groups such as children, unemployed people and people with disabilities) as well as the respective roles of government, private business, community groups, families and individuals in providing it.

It appears likely that many, though not all, Baby Boomers will be in a better position than the current older generation to provide for a financially secure retirement without relying on the age pension for most of their income.

¹ Baby Boomers are those born between the end of World War 2 and 1965.

² Australian Bureau of Statistics, “Australian Social trends – 1999, Population - Population Projections: Our Ageing Population”, Document 3222.0, website www.abs.gov.au. First published 26/1/2000, last updated on 18/11/2002. ABS data used with permission from the Australian Bureau of Statistics.

A combination of better health, higher incomes, and government policy designed to reduce costs associated with institutional care of the aged, could see Baby Boomers remaining in their own homes and living relatively independent lives with the aid of family, paid help, and community support programs. They may also have access to a broader range of supported housing options between fully independent living and full nursing home care. (See **Australian Social Trends 1999**, Home care, hostels and nursing homes.)³

The challenges that the church must face are then:

- **How to reach out/minister to the fit retirees not yet part of the kingdom**
- **How to minister to its own older people**
- **How to minister to older people who will be in their own homes, and not to the same extent in “traditional” aged care facilities. This will be to both the ones ‘cared for’ and the ‘primary carers’ (see the ABS quote below).**

But there are also great opportunities. These are not just in and through the challenges but in the ministry of these older people. The ABS report states:

A largely healthy, active older population could make a valuable contribution, either as private individuals or through voluntary organisations, to the care and support of the very old or infirm (and to the welfare sector in general). Currently, about 17% of people aged 65 years and over donate time to voluntary organisations (see **Australian Social Trends 1997**, Voluntary work). Older volunteers work more hours, on average, than their younger counterparts and are much more likely to be involved in the welfare and community fields. In addition to formal volunteer work, older people provide a range of unpaid services to family, friends and neighbours. The 1998 Survey of Disability, Ageing and Carers estimated that people aged 65 and over accounted for 21% of all people who were the primary providers of informal care to someone needing help with self-care, mobility or verbal communication. The majority of older primary carers were providing care to another older person - 75% were caring for their partner and 10% were caring for a parent.⁴

It is for the Church to inspire and equip its older people in the service of Christ. There is great opportunity here. It will be many of the older members of the Church who will do this very equipping.

These implications for the Church are also in the discipling of individual Christian families. In a university research paper entitled *Spiritual “Which Way” For The Elderly? What is the direction of spiritual care for the elderly in the Anglican Church in Perth?*⁵, the Revd Julie Barrett illustrates this:

Another significant problem being identified in aged care that has consequences for the Church, and thus its clergy, is the dilemma in contemporary society where

³ Australian Bureau of Statistics, “Australian Social trends ...”

⁴ Australian Bureau of Statistics, “Australian Social trends ...”

⁵ Julie Barrett-Lennard, *Spiritual “Which Way” For The Elderly? What is the direction of spiritual care for the elderly in the Anglican Church in Perth?*, 11. An (unpublished) project undertaken as part of the Masters in Theology degree at Murdoch University, 2000.

husband and wife are often both in paid employment, which, combined with family and domestic responsibilities, leaves little time to care for ageing parents.⁶ According to Ellor et al, the older old are often even more disadvantaged because they may not have many surviving family and friends to provide any care or support.⁷ For this reason, Bianchi argues that the edict in 1 Timothy 5:8⁸ to care for relatives needs to be broadened to ensure those without relatives able to care for them are not spiritually and pastorally neglected.⁹ By implication, the Church has a responsibility to ensure this occurs. In fact, MacKinlay argues that Christians have a “distinct moral obligation to minister to the sick and vulnerable” and therefore the Church needs to practise the Gospel message of valuing each person because they were created in the image of God.¹⁰ Elsewhere, MacKinlay also argues that many elderly can learn how to rise above their daily limitations and find serenity and peace within¹¹, and suggests that it is the Church, through its clergy and pastoral carers, who can best provide that help.¹²

Evangelism

The implication of the above could be thought of only in terms of pastoral ministry but that is not so. The proclaiming in word and deed of the gospel is particularly fruitful in this age range. We are called to be the avenues of the grace of God in people’s lives as they seek to cope with every day life and in terms of presenting the hope and assurance of eternal life. We are given an opportunity to share the message of the gospel of a loving God in the following needs or situations.

- Some people no longer feel too busy for faith in God (remember the parable of the invitation to the wedding feast where excuses are given about having to go off and do things).
- Some face a new insecurity
- Some become aware of the finiteness of life.

The Revd Julie Barrett-Lennard puts it this way:¹³

According to Bianchi, this disengagement from security and all that has been familiar creates a feeling of physical and social vulnerability.¹⁴ The importance of this for the Church, argues Bianchi, is that it is often at this point the elderly begin to explore spirituality, to ask the questions of whether what they have done has had

⁶ Eugene Bianchi, *Aging as a Spiritual Journey* (New York: Crossroad, 1995) 153.

⁷ Quoted in James.W. Ellor et al, “Wholistic Theology as a Conceptual Foundation for Services for the Oldest Old”, in James J. Seeber (ed), *Spiritual Maturity in the Later Years*, (New York: Haworth, 1990), 102.

⁸ “And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever” (NRSV).

⁹ Bianchi, 170.

¹⁰ Elizabeth MacKinlay, “An ageing church in the 21st century”, *St Mark’s Review* 182 (Winter 1993), 4.

¹¹ Elizabeth MacKinlay, “Spirituality and Ageing, Bringing Meaning to Life”, *St Mark’s Review* 155 (Spring 1993): 26. MacKinlay argues that Erikson’s final stage of his eight stages of psychological development is useful in understanding the ageing process. That is, that the fruit of the first seven stages can only be ripened in the eighth stage.

¹² MacKinlay, “Spirituality and Ageing”, 29-30.

¹³ Barrett-Lennard, 7.

¹⁴ Bianchi, 137.

meaning, and whether where they are heading in the ensuing years will have meaning.¹⁵ Thus the Church has a vital role to play as it helps the aged to a new awareness of self and the realisation that life is finite.

There is great opportunity here!!

2. A Clash Of Priorities?

Many would realise that there is a very real crisis facing the church at the moment. Some parishes have closed and others have only part-time ordained ministry. Other parishes are concerned because it seems that the congregation is ageing and it is harder to attract or keep younger people.

There is definitely the need for the Church to be renewed in such a way that this is reversed. The worship, parish groups, fellowship, and most importantly attitudes need to be such that younger people feel that this is their church/congregation too.

One can understand the temptation to think “How then can we afford to make ministry with older people a priority?” It is not for this report to examine the whole issue of parish renewal. Where, however, the ministry to and by one group in a parish is functioning well it generally enables better ministry to other areas of parish life as well. There is a greater willingness to see the needs of others and work towards those ends.

Indeed, there are times when there will be a need to concentrate on a single issue, but that should hopefully be for a limited period. There are opportunities between parishes to share not only approaches to ministry but ministry itself.

¹⁵ Bianchi, 137.

SECTION ONE: PARISHES

The sweep of questions was broadly as follows.

- (a) What is happening within the parish and community, and how successfully?
(questions 1 & 2)
- (b) What is the physical set-up of parishes?
(question 3)
- (c) What ministry is there in regard to aged care facilities?
(questions 4 & 5)
- (d) What of education and training?
(question 6)

The remaining question allowed room for other comments or suggestions.

What is Happening?

Question One

i. Ministry in the parish

Fortysix of 115 parishes replied.

It is clear that most of the ministry to and by older people is inextricably bound up with the whole ministry of the parish. This is right and good in that relationships and interests go across all ages. It is, nevertheless, important to be able to picture to what degree the Church in this diocese is active in the area of this ministry to and by older people.

It could be possible to fail to recognize the needs of a specific age group by simply treating them as only part of the whole. Therefore, while much - perhaps the bulk - of ministry to older people is within the ministry to the whole, the question related to the specific ministry to and by older people.

In practice the bulk of answers given were in the context of the ministry to the whole. Some clearly restricted themselves to the specific ministries. (In retrospect it would have been better to have a question relating to ministry to all ages which included older people, as well as the question specific to older people. This would have allowed the broader picture to be given by those who restricted their answers to the specific and vice versa.)

Nevertheless, a picture has developed from those 46 parishes.

Of the 46, 5 said they had no specific ministry **to** older people, while another 11 stated/indicated that their ministry was included within the ministry to the whole. The remaining answers comprised many activities that may not necessarily be specifically for older people.

Replies were highly diverse in the nature of ministry. Greatest areas of concurrence were:

- Pastoral visiting (17 in parish, 5 in hospitals)
- Aged Care Venue involvements (see later questions)
- taking of Holy Communion to homes (10)
- fellowship of varying natures (12)

- worship (7 – 3 included fellowship following the service)
- pastoral (8)
- groups – eg Mothers Union, Guild (6)
- transport (6)
- study groups (4).

As distinct to ministry **to**, ministry **by** older people was not as well reported. One could infer that it was assumed in certain other cases. Ministry can, of course be given by older people alongside younger people. Six parishes stated that older people were involved in ministry but gave no details. For the remainder, replies were as follows:

- fund raising (8)
- worship (7)
- pastoral care/visiting (7)
- MU (5)
- other groups (3)
- proclaiming the gospel/study group (1)
- prayer (1)
- children's work (1)

That part of the question asking about the level of effectiveness/success of forms of ministries was rarely addressed. Further, the purpose of the ministry was neither asked for nor given. Hence the questions as to what extent the Church seeks to exercise the ministries of evangelism, of pastoral care, or of justice, etc., cannot be answered except by inference given by context.

It might be possible to conclude that few parishes have developed a **systematic** approach to ministry amongst older people.

Conclusion:

A Good Foundation

The vast majority of parishes have some specific ministry **to** older people. One really encouraging aspect was the co-operation between 4 parishes in the Victoria Park Deanery in the provision of a chaplain to serve aged care facilities within the region. The Revd Kelleen Maynier in her report on this venture recommended, amongst other things, that co-ordinating ministry to nursing homes “at a deanery level would have a number of advantages” and that “Maintaining links with old contacts can help considerably in reducing stress (for residents).”

The whole concept of parishes working across boundaries, not just in the provision of chaplains but also through the ministry of Pastoral Assistants and others, has much to commend itself.

For the most part it would seem that the bulk of parishes exercise ministry to older people as part of a ministry to their whole age range. Certainly in some situations (e.g. small congregations) this is the only way forward. An awareness of older people is within parish life: there is much being done, especially in the area of pastoral visiting.

Ministry **by** older people was much less well represented in the replies yet general observation would indicate a huge proportion, if not the bulk, of ministry in some parishes, is carried out by this age group.

For many people ministry is continued from earlier years into older age. For others it may be the first time they have felt they have had the time to give. Equipping older people for ministry happens already to the extent that they are involved in the parish's general training.

A Need And A Way Forward

Perhaps the issue to be developed amongst parishes is that ministry to and by older people needs to increasingly become **consciously and systematically organized**. No parish indicated that ministry to older people as a group was specifically planned and developed. With the coming surge in numbers as the "Baby Boomers" reach 65 there will be a significant proportion of the population in this age group to evangelise and pastorally care for.

Issues to be raised later with respect to the "housebound" need to be developed as so many people are lost contact with once they find getting out too difficult either to manage or bother with. There is also the question of reaching out to the "housebound" who have not been part of the community of faith.

ii. Ministry through outreach to the local community

Much of the information in the question above was repeated here as the ministries dealt with served the purpose of the parish **and** outreach to the local community. Methods showed great variety in the general area of fellowship and pastoral contact. Opportunities for sharing ideas between parishes exist.

This, and a later part of the survey, indicate that of the 46 parishes responding 40 have an aged care facility within their boundaries (whether Anglican or not). Thirty five of these have some form of ministry to one or more facility, and 18 of the 35 have no other form of specific outreach to older people.

Three replies indicated 'none' or 'not applicable'.

Conclusion:

The conclusions to the above question **1(ii)** have direct application to this question. More specific conclusions are below.

Positively

There is a strong awareness of the need to serve in aged care facilities.

A Wider Approach

Although there is a variety of methods of reaching into the community a strong mind set is on services of worship – 18 parishes of 35 have no form of outreach beyond worship services to this age group. Outreach to those outside the church especially needs other forms of ministry.

Once again in the light of the 'Baby Boomers' beginning to approach this age group **a conscious and systematic** approach to outreach amongst older people is needed.

iii. Ministry amongst older people who are housebound

Twenty five parishes take Holy Communion to the housebound, 27 visit, 5 have phone contacts, 4 are involved with Meals on Wheels, 4 provide transport, and there are 8 other varied means used by parishes. Five parishes did not indicate ministry in this area.

Conclusion:

A Good Basis

The Church continues a ministry to those who are housebound in that 41 of 46 parishes have contact with the housebound.

However

It is unclear how well developed this is. The numbers made contact with in each parish are not discernible. It is to be assumed that in most cases those made contact with are parishioners no longer able to get out. This was specifically stated in some cases. Only 4-5 parishes indicated a type of support that was of a physical nature (e.g. odd jobs).

The question of reaching those who are housebound and who are not members of the Church is important because there are people who are in need and who are not being cared for. This means developing a means of finding them (see below) and also of seeking to reach out in meeting their needs (e.g. activities, transport to shopping, etc.).

iv. How do you identify older people who are housebound?

Replies indicated as follows:

- word of mouth (32)
- noting absences (11)
- referrals from community groups/hospitals (9)
- pastoral care groups (5).

Eight other methods were mentioned, one being through newspaper advertisements, and another the systematic use of the parish roll. It is possible that a number of the instances of word of mouth might be the noticing of absences. Perhaps Anglican agencies with Community Care packages could offer, and where the resident gives specific permission, to make contact with the appropriate (as all clients will not be Anglican) local church.

Conclusion:

A Caring Start

The high word of mouth response shows the caring nature of individuals within parishes.

Possibilities

However, the lower levels of other ways again show the opportunity of developing better organized means of identification. An opportunity exists for a development of the use of the parish roll as a way of keeping track of those who may have dropped out of active contact due to becoming housebound. A sharing amongst parishes as to other means may well produce some useful ways forward.

v. What areas of ministry to older people would you like to develop or develop further?

Eighteen blank, none or don't know.

The specific hopes are overwhelmingly 'practical' in their thrust. Thirteen are in the area of visiting and pastoral care, 10 in developing means of providing fellowship and 5 in assisting with transport. The remainder covers 16 varied forms of ministry.

Conclusion:

Uncertain

Forty percent of parishes expressed no current desire to develop further in their areas of ministry amongst the elderly, or to begin new areas. This may partly be a reflection upon their current situation and what seems possible at this point of time.

But Positive

The remaining 60% would like, urgently in some cases, to go further. Real opportunities do exist. Sharing of aims and methods can be a key. A systematic approach to ministry amongst older people would create a focus upon this area.

vi. What training/support would be most useful to your situation?

There were 14 requests for training in visiting and pastoral care in varying forms (or resources to train with), 3 in the area of transport support, and another 10 across a broad range of areas. Five were unsure and 16 recorded no answer.

Conclusion:

A Good Basis

There are training opportunities in visiting and general pastoral care offered regularly through the churches and other organizations. These need not be duplicated.

Further Developments

Whilst not duplicating, there is a need to complement these areas with training specific to older people. This could include issues such as dementia, cultural differences, needs of older people, ways of outreach, community care etc. Perhaps also a programme could be developed and offered which was a way parishes could begin to look at forming a conscious and systematic approach.

Areas could be signalled to see if there was an interest in seeing them developed. A central register of opportunities of training, whether from an Anglican or any other source, could be developed. This could both facilitate access to training and gain an understanding of training which is desired but unavailable.

RECOMMENDATIONS:

- 1. That parishes develop a conscious and systematic approach to ministry to and by older people - including**
 - seeking ways of reaching out to augment ministry through worship
 - seeking ways of identifying the housebound (both in the church and general community)
 - seeking ways of understanding and addressing the needs of the housebound in co-operation with other groups or agencies.

- 2. That training (including an approach to the systematic evaluation of ministry to older people) which complements existing opportunities and resources be developed to specifically address issues relating to older people.**

- 3. That a register be developed of training opportunities and resources to expand upon the register contained in Appendix 2**

Question two

Within your parish/local community

- i. What needs of the elderly are not met?**
- 15 isolation/loneliness/housebound
 - 8 none/none we know of
 - 7 transport/shopping/home support
 - 4 short term support/home support group/home maintenance
 - 4 more aged care accommodation/respice
 - 3 ask them
 - 3 spiritual support/ prayer/bible
 - 2 area well served
 - 1 medical advice
 - 1 meals
 - 1 meeting place
 - 2 contact with church life
 - 5 no response
 - 2 don't know

Conclusion:

Isolation stands out, along with mobility and support. How can the issue of isolation be addressed? Perhaps this could be addressed on an ecumenical and general community level, as well as by a congregation. While the issue of isolation is a spiritual one as well as a broader need, it is interesting that the more specific spiritual needs such as spiritual support/prayer/ bible study recorded such a low response. It could be partly that some took parish to refer to the congregation and others took it to refer to the geographical area of the parish.

- ii. What do you see as the main factor(s) contributing to this?**
- 17 no response/not applicable
 - 13 people too busy
 - 6 finance
 - 3 lack of nursing/carer/human resources
 - 2 lack of commitment from agencies building and managing Aged Care
 - 3 ability to know of and access support
 - 2 decreasing communication
 - 2 insecurity/frailty
 - 2 isolation
 - 1 lack of accommodation for mentally ill
 - 1 lack of respice
 - 1 divorce leading to living alone
 - 1 lack of spiritual leadership
 - 4 other

Conclusion:

The large “no response” area indicates that many see it as hard to determine. Business and finance are clearly major reasons and finance may be behind some of the other factors as well. Here the difficult areas of priority of resources, human and financial, raise their heads. There

are no easy answers but it is important to address the causes if people are to be cared for. What existing research is there on this area and is there a need for further research?

iii. What opportunities for ministry might exist?

- 19 no response
- 10 visiting
- 4 “lots”
- 10 increased communication/social events/day centres/outings/meals
- 2 training of pastoral team
- 1 shopping assistance
- 1 needs diocesan assistance
- 1 spirituality workshop

Conclusion:

The large no response may be a result of low priority of the aged care area, or the fact that the question is being answered in the light of perceived current abilities. The providing of areas of training and/or sharing of what is being achieved elsewhere may be an encouragement. As suggested above, approaching this issue on a wider basis than a single parish or denomination could be a way forward.

RECOMMENDATION:

- 4. That, in conjunction with the recommendations from question one, parishes (preferably on a basis wider than the individual parish) investigate the issue of relieving isolation .**

Question Three

Facilities and Services

How is your parish equipped with specific facilities/services to better enable the elderly to attend worship and church activities? Please give details (e.g. transport, hearing/visual aids, seating arrangements, wheelchair access, special activities).

There are some good examples of parishes that do well in this area but the diocese has many buildings that are older and not always adequate. Upgrading is occurring yet there are significant difficulties as seen by the responses below:

- 2 no response

Wheelchairs

- 30 had wheelchair access to church (65%)
- 3 had no wheelchair access to church
- 1 said it needs improving
- 2 had wheelchairs available

Toilets

9 had toilets for the disabled (20%)
1 had a ramp to the toilet

Transport

27 provided transport (56%)
2 easy parking

Hearing

20 had good PA systems/loops/etc (43%)
1 hearing no problem
4 hearing difficult

Visual

13 have large print/Overheads (4) (28%)
1 no aids

Seating

18 special seating/wide aisles/moveable furniture (61%)
1 seats for elderly near door
2 seating inadequate

General

1 no specific facilities
1 have most but needs improving
1 knee rugs
1 handrails
3 take Holy Communion to people in their seats
1 heating
3 meetings/morning teas/ Lunches
2 style of worship

Conclusion:

There are many of these needs being met. Many of the areas that need attention can be fairly easily addressed, are not crushingly financial, and are achievable in the short term. Much church seating is uncomfortable for older people (and not only the older people) but this can be addressed by parishes considering cushioning etc.

On the other hand the provision of toilets with wheelchair access could be an expensive upgrade needed by many churches in a tight financial climate. Audio and visual assistance needs to be addressed in the majority of churches if the replies are indicative of the diocese's situation. While access and toilets are covered by new legislation and so dealt with in new church buildings, if matters of the audio/visual and seating to the standard that assists older people are faced at the design stage it would be a major advance.

RECOMMENDATIONS:

- 5. That parishes reflect upon what could be done easily and inexpensively to address some of the physical difficulties faced by older people on church premises or when attending church events.**
- 6. That in planning audio/visual resources for parish plant, the particular needs of older people be investigated.**

Question Four

What senior citizens or aged care facilities are within your Parish boundaries?

i. Anglican Centres (Please specify the name & nature of each centre)

Eight parishes indicated there was an Anglican centre within their boundary. Six of these were Anglican Homes Inc.

Three parishes emphasised the need for such a facility in their area.

ii. Other Aged Care Facilities (Please specify the name & nature of each centre)

Of the 46 parishes 38 indicated an aged care facility within their boundary. The most within any one boundary was nine, whilst several had multiple facilities.

The most predominant facilities are Retirement Villages/Independent Living (22), followed closely by Nursing Homes (20). Hostels (14) and other facilities (9) – such as day care centres - make up the rest of the aged care facilities. The nature of some facilities was not identified.

Note: Responses to Q.4 are incorporated into the conclusion and recommendations of Q.5(I and II).

Question Five

What ministry is provided to these facilities?

i. Anglican Centres

Of the 8 parishes who indicated an involvement with an Anglican facility in Perth Diocese, Holy Communion and visiting are the primary ministry provided, although that equates to 6 parishes providing Holy Communion, and 6 providing visiting. Six of the 8 were Anglican Homes Inc. Anglican Homes information indicated that of the 23 AH facilities 17 had active ministry from surrounding parishes – there are 115 parishes in the Perth Diocese. The parishes of Albany and Mandurah, of the Diocese of Bunbury, also minister to AH facilities.

ii. Other Aged Care Facilities

There emerges a strong commitment to providing worship services and Holy Communion to non Anglican homes (26), and to regular visiting (12) and pastoral care (4). There were 9 other varied forms of ministry. Of the 46 responses to this question, 13 parishes responded nil, not applicable or didn't answer.

Conclusion:

A Good Basis

The percentage of parishes involved in ministry to aged care facilities is good. Some are involved in a very high level of care involving quite a few resources. This is very encouraging.

Responses indicate that 72% of parishes provide some form of ministry to non Anglican aged care facilities. Providing Holy Communion and visiting are the most common forms of ministry (see comment at 5(III) re training). Also 13% are involved in some form of ministry with Anglican centres. (However, from AH Chaplaincy Service statistics, 75% of AH facilities receive ministry from surrounding parishes. Without the assistance of surrounding parishes the work of chaplaincy and other sections of AH and also other Anglican venues would be massively reduced.)

Seven parishes which have some form of aged care facility within their boundaries and, 5 who have none within their boundaries, indicated no ministry in this field. This equates to 28% of parishes.

Opportunities for Development

Experience from within the aged care sector would also indicate that often there is lack of knowledge within parishes of the types of ministry that can be exercised. Not only are there matters that take some degree of training but also very simple aspects such as escorting residents or pushing wheelchairs to worship or activities, reading, talking, assisting staff on outings, magazine/lolly trolleys, going for walks, etc. Aged care facilities may need to promote these forms of service within parishes and the community.

A Challenge to us as Anglicans

The following quote from The Revd Julie Barrett-Lennard's paper leaves us with an issue to consider in the situation where we are the only ones providing services of worship.¹⁶

...although a person needing spiritual nurture may turn to religious services offered at home or in an aged care facility, the liturgy and rituals may be quite unfamiliar to them. This possibly creates a major challenge to the Anglican Church because those who are very familiar with the Anglican tradition rely on what is familiar being offered to them, and yet that same offering may be alienating to others who want to be part of a Church service but do not understand or know the tradition.

¹⁶ Barrett-Lennard, 14.

iii. Who provides the ministry to these centres?

The responses with respect to ministry to Anglican aged care facilities indicated that this ministry is, on the whole, provided by both clergy and lay together.

Of the 72% of parishes who indicated that they provide ministry to non Anglican facilities 21 were visited by both clergy and lay, 9 by clergy only, 5 by lay only. Nine no visits, 2 unsure of details. Contact varied from weekly to monthly with a few instances of yearly events such as Carol Services.

Conclusion:

That this ministry is seen as belonging to both lay and clergy in most parishes, is encouraging.

To increase the ministry to Aged Care facilities, clergy could be encouraged to train and empower lay people to provide this ministry. Ministry is predominantly in the form of Holy Communion services. Clergy often need lay back-up in services. Further there are many residents unable to get to the service. Pastoral Assistants are essential here as numbers prohibit clergy from visiting all with the reserved sacrament.

The combing of parishes to address this area of ministry has also been mentioned in the report above as a very positive move. As mentioned in the Chaplaincy section of the report the training of people through an extension of Sir Charles Gairdiner Hospital's programme would be a major advance for the diocese in this area.

But ministry can be much broader than this. An education programme to parishes could highlight the variety and sometimes simplicity of this ministry in a wider form (e.g. simply chatting, reading, walking someone around the gardens), thus perhaps making such ministry more attractive to lay people. In turn aged care facilities could be encouraged to communicate their needs to parishes as to what is useful in their particular facility.

RECOMMENDATIONS:

- 7. That aged care organisations communicate the type of ministries needed from parishes and the wider community.**
- 8. That Pastoral Assistants be increasingly equipped to assist clergy in worship in the setting of an aged care facility (including in the distribution of the reserved sacrament).**
- 9. That an extension of the Lay Pastoral Training programme based at Sir Charles Gairdner Hospital be considered in order to allow interested graduates to specialise in aged care.**
- 10. That Parishes work in co-operation, perhaps even across denominations, in the provision of ministry to Aged care facilities.**

Question Six

List training opportunities, of which you are aware, for clergy and/or other church members, for ministry among the elderly.

Thirty two of those who responded to this question were not aware of training opportunities. The remaining 14 named 16 different avenues. Four parishes indicated Pastoral Assistants days and 3 the Sir James McCusker Training Foundation (Anglican Homes).

i. Please indicate which of the above training opportunities you or other parish members have attended, and how effective they were.

Thirty two parishes gave a nil response. There were 13 different forms of training attended by 14 parishes. The P.A. days showed the greatest frequency with 4 references. Only a couple commented on the effectiveness of the training (positive).

ii. Would there be an interest in new or further training opportunities other than those specified in question 1.1 (please specify areas of special need)?

Twenty parishes replied as not interested (a blank was taken as no), 18 did want training and 8 were unsure. The types of training desired were quite varied.

Conclusion:

A high percentage of parishes are not aware of what training might be available. Many of these, and even parishes aware of some training opportunities, would welcome training if made aware of its availability. There were some specific requests listed. Training offered by Anglican Homes/Sir James McCusker Training Foundation (SJMTF) is not well known. Thus there would be value in a working group being established by Synod to co-ordinate a list of training opportunities and communicating those to Parishes. See Recommendation 3 of Question one, and also Appendix 2 for list of training resources and opportunities through Anglican Homes: Sir James McCusker Training Foundation.

If those who lead parishes are not themselves equipped in this area they cannot properly equip those they serve. Recommendations 11 and 12 at the end of this Section come not from the last question directly, but are essential to the future development of the Church's ministry in this area. In her university paper the Revd Julie Barrett-Lennard makes the following observation.¹⁷

Koenig and Weaver further argue that clergy often provide relationship stability for both the elderly and their family, which is important given that the elderly are often subject to any number of different health carers.¹⁸ Koenig and Weaver therefore issue a challenge to the Churches to ensure clergy are better equipped to minister to the elderly, and suggest one of the best ways to do that is to include ministry to the

¹⁷ Barrett-Lennard, 9-10.

¹⁸ H.G. Koenig and A.J. Weaver, *Counseling Troubled Older Adults* (Nashville: Abingdon, 1997) 15-16.

aged in the seminary programmes.¹⁹

Thus it can be seen that the issue of the importance of clergy in elderhood has implications for the issue of clergy training. MacKinlay predicted in 1993 that the demand for chaplains within aged care would grow and that clergy needed to be better trained and equipped to respond to this need.²⁰ However, the important issue is that anyone involved in providing spiritual care and support for the elderly needs specific training to ensure they understand as best as possible how to provide that care...As MacKinlay comments, it is no longer appropriate to approach aged care as simply a matter of being kind.

Julie adds:

... there is no component on aged care built into the Priestly formation programme ...²¹

Bishop Brian Farran, Bishop of the Northern Region in the Perth Diocese, submitted the proposal contained in Appendix 3 to a group being set up to investigate ministry to non-Anglican aged care facilities. It is from this proposal that almost all the wording of Recommendation 12 is taken.

This mirrors the beliefs of the group preparing this report for Synod.

RECOMMENDATIONS:

See Q.1. Rec. 3

- 11. That all candidates for the ordained ministry receive a component within their training involving an understanding of the issues facing older people.**
- 12. That the Diocese initiate a stream of priestly formation and diaconal formation within the TEAM Training Programme focussed on ministry in the settings of retirement villages, hostels, nursing homes and to the “housebound”.**

Question seven

Other comments/suggestions

Eight parishes offered comments/suggestions, summarised thus:

- issue of country areas (distance, isolation, cost of travel, structure of training opportunities).
- cost of training major factor.

¹⁹ Koenig and Weaver claim that although 30% of seminaries surveyed included some courses on caring for the elderly, pastors who were self educated had far more knowledge than their seminary counterparts in this area [Ibid., 18].

²⁰ MacKinlay, *Spirituality and Ageing*, 30.

²¹ Barrett-Lennard, 15.

- lack of time to dedicate to elderly – particularly providing companionship.
- many community organizations offer practical and social support.
- canvas over 65s and get their view on facilities available and the care they receive.
- Anglican Homes probably needs twice as many chaplains. They do an excellent job, but more homes means even thinner spread of resources.

A suggestion not found in the replies but coming from the paper by the Revd Julie Barrett-Lennard could be added.

...State Government initiatives, and those of independent groups, could be followed up to ascertain the effectiveness of their aged care programmes, particularly their response to suggestions of including spiritual care of the elderly in their programmes.²²

Conclusion:

These comments will be considered if a working group is formed to produce guidelines and training opportunities for ministry to older persons.

RECOMMENDATION:

- 13. That the special needs of country areas in ministering to older people be considered in any follow up to this report.**

²² Barrett-Lennard, 18.

SECTION TWO: ANGLICAN ORGANISATIONS AND COMMITTEES (excluding Aged Care Facilities)

The ministry of church institutions, to or by older people, is the ministry of Christ through His body. Thus the aims, method, and manner of ministry should seek to be an expression of Christ Himself. This survey does not pretend to be able to delve into the individual institution's embodiment of this. That is perhaps for the institution itself, or others, to reflect upon.

Rather the questions of this survey ask how we as a diocese are giving a place to ministry to and by older people within Christ's ministry entrusted to us.

Ministry to and by older people

Overall, there are some areas where the ministry **to** and/or **by** older people by the diocese's institutions is **developing well**.

However it would seem that Anglicare (through its Helping Hands and Housing Advocacy Support Service [H.A.S.S.] programmes especially), and Mothers Union (MU) would be the only institutions having any **direct regular** ministry **to** any sizeable number of older people.

In terms of ministry **by** older people the Churches Commission on Education (CCE) would join Anglicare and MU as significant regular avenues of ministry. Girls Friendly Society (GFS), Royal School Church Music (RSCM), Anglican Men's Society (AMS) may also offer valuable opportunities in this area.

A way forward?

Some institutions, given their nature, would be hard pressed to have a ministry **to** older people. There are however a number of areas where there are possible ministries that could be developed in the life of these institutions. For this to happen those who have an understanding of the needs of older people and can envisage potential ministries, need to liaise with the various institutions in the areas of need and the possible means to address them. This means that there is a special responsibility on those engaged in work with older people.

The needs of the mentally ill and ex-prisoners who are elderly would seem to be **particularly great**.

However, institutions whose main focus is other than older people can still take the initiative in asking the question as to how they might minister to or receive the ministry of older people. These new areas of ministry could offer not only ways of outreach but means of growth and satisfaction to members.

The obvious question would then be "What examples of potential ministry might exist?" These could be that members of appropriate institutions (whether children, youth, or mature aged) can visit/provide services for those who are isolated, housebound, recently released from or in prison, in hospital or aged care facilities. Such services can range from taking people shopping or for a walk, reading, visiting, leading a group (which could be for exercising, bible study, etc. etc.). These can be on a regular or occasional basis.

Training, simple or more developed, may need to be offered as well.

The Housebound

With the exception of Anglicare (through its Helping Hands and H.A.S.S. programmes), and MU through its informal contacts with its members, Anglican institutions have little connection with the housebound. Anglicare may be the only institution from the above with any significant outreach to older people **beyond** the membership of the Church.

No institution has any significant contact with aged care facilities whether Anglican or not. Given the nature of some institutions the lack of contact is inevitable, but for others it may be **an opportunity awaiting discovery**. This raises that point made above in regard to communication.

Training

Replies suggested that as a whole there was very little vision of what might be available in terms of training. This is reflected in a lack of desire for training. Anglicare would, of course, have its own training programmes, many of which would include application to older people. **Training or educational programmes specifically targeted to the needs of older people need developing by appropriate agencies.**

An analysis of the replies to the survey's questions is set out in Appendix 4.

RECOMMENDATION 1:

That institutions relating to older people:

- (a) meet yearly to facilitate the sharing of needs and opportunities;**
- (b) initiate an investigation into outreach to those who are housebound.**
- (c) investigate the availability and provision of training to equip people for service in this area. This may dovetail into recommendations affecting training in other parts of the report.**

SECTION THREE: AGED CARE ORGANISATIONS

This section of the report deals with this ministry in and through Anglican Homes Inc (AHI), Meath Care and St Bartholomew's House (for St Bartholomew's has included within it an aged care hostel as part of its wider role).

The ministry of church institutions, to or by older people, is the ministry of Christ through His body. Thus the aims, method, and manner of ministry should seek to be an expression of Christ Himself. This survey does not pretend to be able to delve into the individual institution's embodiment of this. That is perhaps for the institution itself, or others, to reflect upon.

Rather the questions of this survey ask how we as a diocese are giving a place to ministry to and by older people within Christ's ministry entrusted to us.

Specific ministry to and by elderly people in these circumstances is in the context of aged care facilities or home care packages. The accreditation requirements of the Federal Government require minimum standards in order to hold a license in this area. What, however, is the Diocese doing in this area and how well? Brief summaries below give an overview.

Anglican Homes Inc: There are over 1,900 older people in residential aged care, day care and home care with Anglican Homes. There are approximately 1,000 staff and 500 volunteers. Chaplaincy Services (through full time and part time chaplains) provides (with the assistance of parishes) worship services and pastoral visitation to the residents and support to staff. Many able residents assist as volunteers.

Meath: Residential aged care facilities which cater for 70 residents at TRIGG of which 21 have dementia, 42 residents at COMO of which 22 have dementia. A local priest provides worship services and pastoral care. MU and the Ladies Guild are also active

St Bartholomew's: Support for homeless financially disadvantaged MEN at East Perth, plus 60 homes and crisis centre units for MEN and WOMEN, all concessional. Some of these are in the 65 and over age group.

Pastoral ministry is maintained through the Cathedral. Some well residents help care for the more frail. Many residents lack family support and rely heavily on staff. There is great support from some individuals from parishes.

Services to be developed further (please also see Recommendations)

Anglican Homes Inc: Pastoral Visitation and fellowship and study groups carried out by volunteers under the chaplains' direction. Implementation of CAPS program "Exploring and Affirming my Life."

Meath: Fellowship promoted between residents' families, staff and Council.

St Bartholomew's: Request SJMTF to address staff on holistic care, care of people with dementia, and how to broach the subject of spirituality.

Conclusion:

There is clearly a **highly significant and positive** avenue of ministry here. It is not only to people who have come from our congregations but also forms an outreach to others who come to live within an Anglican institution. It is also one that has been expanding continually over the last decades.

Each institution has, to a degree, an awareness of areas in which it needs to progress. This can develop through its staff, the accreditation process, through its residents (e.g. Anglican Homes “Resident Satisfaction Survey”), and families of residents.

A need that has developed in our community over recent years is for accommodation for those who face mental illness. There are people who do not need hospitalisation but cannot survive independently. For this group there is insufficient accommodation in our community. This is at their cost and those of their families. Though most are younger, some are older people.

RECOMMENDATIONS:

- 1. Representatives of parishes with pastoral gifts (e.g. members of care groups, Mothers Union, etc.) undertake resident visitation and conduct fellowship/ study groups.**
- 2. Visitors and those conducting church services for older people could obtain empowerment by seeking training from the diocese and also through Anglican Homes Chaplaincy Service and the Sir James McCusker Training Foundation.**
- 3. Clergy seeking advanced training in aged care ministry could undertake courses through the Centre for Ageing and Pastoral Studies, Canberra (CAPS).**
- 4. Parishioners would better understand ageing (their own and others) by utilizing the group study program “Exploring & Affirming my Life” produced by CAPS.**
- 5. That as some venues face difficulties in the areas of audio and visual communication, not just in worship but also in general situations, solutions should be sought.**
- 6. That given there are insufficient places of assisted accommodation in the community for older people with mental disorders, the diocese as a whole needs to address this situation.**
- 7. That, where possible, future aged care facilities be co-located with parishes, schools, and perhaps other agencies. It is preferable that there is a continuum from Independent Living Units to Hostel to Nursing Home.**

SECTION FOUR: ANGLICAN SCHOOLS

Introduction

The ministry of church schools, to or by older people, is the ministry of Christ through His body. Thus the aims, method, and manner of ministry should seek to be an expression of Christ Himself. This survey does not pretend to be able to delve into the individual school's embodiment of this. That is perhaps for the school itself, or others, to reflect upon. Rather this survey asks the question as to how are we, as a diocese, giving a place to ministry to and by older people within Christ's ministry, which is entrusted to us.

The Schools

Given schools are specifically for the young, the level and potential for interaction with the elderly is encouraging. There is at present quite a reasonable contact between Anglican schools and aged care facilities. The Revd Peter Laurence, Executive Director, Anglican Schools Commission, Western Australia believes that "our schools undertake such community service because it is part of their Christian Mission as expressed in and through their Religious Education and pastoral care programmes". An openness exists for this to continue, or possibly expand in some cases. This is encouraging with an expansion in this area a real possibility.

With potential future developments involving mixes of school, parishes, institutions (including Anglican aged care facilities) this could develop even more. Communication of needs and opportunities between those involved in ministry to and by the elderly and schools is crucial here.

In regard to the physical issues facing older people there was variation from "not good, but improving" to "very good". Newer schools are clearly better equipped as a whole. For new schools and new buildings in old schools legislation now covers this aspect in terms of access (i.e. wheelchair access and toilets for the disabled). Some older schools have difficulties in parts of their campus in this regard. Most schools have audio and visual equipment that could be used when necessary for, like most of the community, audio and visual difficulties could affect older people present at school events. There is no suggestion intended that schools are behind the rest of the Diocese with respect to audio visual issues. They may even have the capabilities to do far better.

There is not a great deal of teaching on the written/verbal level in almost all schools. It is very possible that there is no specific educational material designed for schools. The curriculum is already crowded but there is an openness to educational material. The development of appropriate educational material to aid schools in the teaching of issues to do with older people needs to be developed. Could Sir James McCusker Training Foundation (Anglican Homes) be of help here?

In terms of the ministry to and by older people on the school campus there is very little. This is not surprising but could there be the potential for more?

RECOMMENDATIONS:

- 1. Continued development of the ministry of schools to older people. (The contact with and ministry given by Anglican schools is very encouraging with the opportunity for further growth and for exchange of ideas between schools.)**
- 2. A syllabus and resources be developed to cover the teaching of issues relating to older people. This could perhaps be developed between representatives of the schools and the Sir James McCusker Training Foundation. This could possibly include involvement of older people in its delivery in the school setting.**
- 3. Some schools may need to give consideration to the issue of access to parts of the Campus likely to be entered by older people.**
- 4. While audio/visual issues are generally very good, consideration could be given to issues such as small numbers of large print copies of programmes etc. at special events.**

The Questions

The information was obtained as the result of telephone interviews with school chaplains and asking the general questions below – the questions for parishes were clearly not appropriate. The response rate was 100%. Swanleigh Hostel, though not a school, was included.

The following questions were asked:

What is being done currently?

What non-contact education is undertaken?

What other resources are within the school in regard to older people (including the ministry by older people to the school)?

What facilities appropriate to older people is the school equipped with (recognising that these **are** schools)?

The Replies

Across all Anglican schools the answers are as follows.

What is currently being done?

- Over a 10 week period 6 girls are teaching 12 older people how to use computers
- Music and drama groups visit an aged care facility (ACF) up to 6 times per year
- Once per week 3 girls go to assist women with finger nails and hair
- Grandparents days
- For a term year 11s visit an ACF (shopping, gardening, making equipment/ musical instruments for the ACF's Occupational Therapy department)

- For 9 weeks, all year 10 students spend 3 periods per week at an ACF
For 5-6 weeks, year 10s spend 2 hours per week at an ACF
For 4 weeks, years 10s spend 1 hour per week at an ACF
- Involvement with Christmas Carols at an ACF
- Year 9s involved in community work on a one to one basis
- Entertainment at Anglican Homes Annual Picnic (music/clowns)
- Residents of an ACF come to the school for special events (Anzac & Remembrance Days, Pioneer Day)
- Visit senior citizens at Christmas
- Career Link- 4 to 5 students to an ACF for a semester (a little like oral history)
- Year 2s visit an ACF twice a year (chocolate making, stories, writing letters for residents, bingo)
- Work experience at an ACF
- Occasional funerals of relatives or staff
- ACF residents come to the school for mentoring

What non-contact education is undertaken?

- Talk prior to first visit to an ACF (in some cases this includes the issues of care of the aged and people with Alzheimer's disease)
- Year 10 Religious Instruction syllabus includes issues such as euthanasia
- Health Education, Religion & Values picks up the value of life and disease of later life
- Five schools indicated that there was possibly no teaching in this area
- Almost every school was interested in or open to educational material that could be developed

What other resources are within the school in regard to older people (including the ministry by older people to the school)?

- Old Girls Association
- Parents (not much direct contact between parents and student **in** the school)
- Grandparents (sharing of oral history, craft, functions)
- There is a **need** for people to hear Junior School children read
- Financial contributions
- Older people visit the school in a mentoring capacity

What facilities appropriate to older people is the school equipped with (it is recognised that these are schools)?

- Wheelchair access – 8 replied that it was very good. The remaining indicated there are areas with difficulties
- Some schools specifically mentioned the provision of toilets with wheelchair access
- Digital technology
- Public address systems

Information specific to each school is recorded but does not form part of the published report for Synod.

SECTION FIVE: CHAPLAINCIES

A meeting of hospital chaplains was asked whether it was preferred that one person complete a form on behalf of all or that each do so individually. The latter was chosen. The survey was sent to chaplains asking that they adapt it as they saw fit, and specifying “the survey was NOT about the institution that they are within but the work of the church within the institution.” Survey forms were also sent to chaplains involved in prisons.

Three replies were received from hospital chaplains and one from a prison chaplain. That from Princess Margaret Hospital replied that as it is a paediatric hospital ministry to older people is not part of what is done. The other two replies would not make a statistically valid sample but the conclusions are presented.

The same would be true of the prison chaplain’s report but less so given the very small number of chaplains.

Defence, Industry, Police and other chaplaincies were not contacted. This was not deliberate but an oversight.

Hospitals

Ministry to the elderly was described as pastoral and sacramental. A request was made for training in bereavement support for the elderly such as is present at the Cottage Hospice. Finance was seen as the key here. Opportunities might exist for parishes in referral of those needing support regarding bereavement. The only reference to ministry by older people is that which occurs at Graylands Hospital.

In regard to facilities, replies included flexibility in times and places, wheelchair access, and beds in the Cottage Hospice. One chaplain commented that whilst not aware of any training opportunities for ministry with the elderly, they would like to make use of training should there be some.

Seventy percent of ministry with one chaplain was with the elderly.

Better (i.e. more) referrals by parish clergy would be appreciated. (Perhaps this could be an issue that chaplains could discuss at one of their regular meetings.)

Conclusion:

As stated, lack of replies makes any real conclusions impossible.

Though very little ministry in the hospital setting **by** older people was described in survey returns this is not the case in practice as there is a very considerable ministry exercised by lay chaplains. The training programme that is based at Sir Charles Gairdiner Hospital (SCGH) is already recognized as a major asset to the ministry of the Diocese.

Recently there have been suggestions that this training be extended to cover Pastoral Assistants working amongst people in aged care facilities. This would, of course, involve P.A.s in ministry to older people who are older themselves, as well as younger P.A.s. Indeed one chaplain who has been part of the SCGH course has chosen to develop a ministry amongst aged care residents.

Further, given the Commonwealth Government's initiatives to encourage people to receive aged care in their own homes, such people may well help fill a gap that the Church probably cannot, using its current methods.

RECOMMENDATION:

- 1. That serious consideration be given to the Sir Charles Gairdner Hospital Lay Pastoral Training programme being extended to cover people working in aged care.**

Prison

Ministry by:

There is a ministry by some older members of Prison Fellowship but they are not necessarily Anglican. There may be scope for a prison pastoral visitor of retirement age to visit elderly prisoners exclusively. Experience of life and the ability to listen would be most important. Very few staff work beyond retirement age.

Ministry to:

In terms of older people the clientele in prison consists of

1. a group of men aged between 60-85 convicted of offences which occurred up to 40 years ago.
2. chronic offenders who will spend their lives in and out of prison.
3. a small number of men and women serving long sentences, including those who will never be released.

These groupings make a total of between 10-15% of the prison population. Chaplains do what they can to support these people on a one to one basis. Occasionally chaplains meet elderly relatives of prisoners on home visits. The Prison Fellowship provides transport for elderly relatives of prisoners. Facilities within prisons catering for older or infirm prisoners are of quite a high standard. Worship services are held weekly.

Thoughts based upon this ONE report are that there is scope for ministry both to and by the elderly in this specialised area.

AUSTRALIAN BUREAU OF STATISTICS

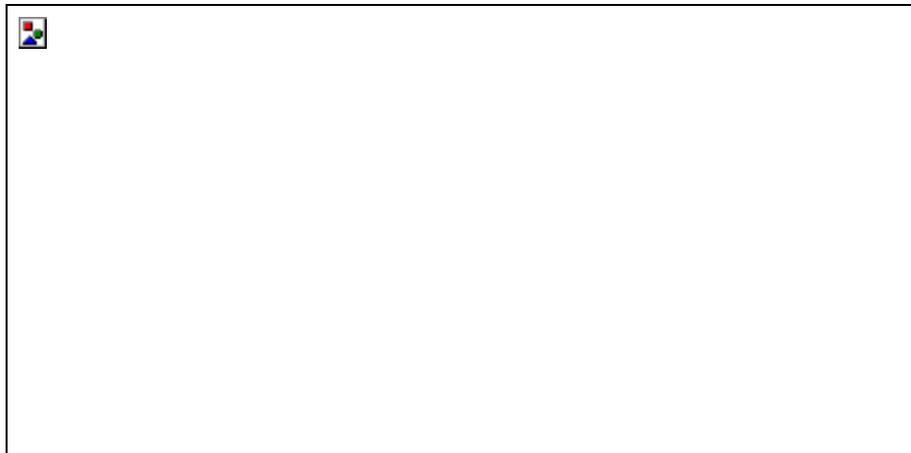
Statistics taken from the Australian Bureau of Statistics (ABS) report “Australian Social Trends, 1998, Population, Population Projections: Our Ageing Population”, Document 3222.0, on www.abs.gov.au. This document was first published 26/1/2000 and last updated on 18/11/2002.²³

AGE DISTRIBUTION OF THE POPULATION

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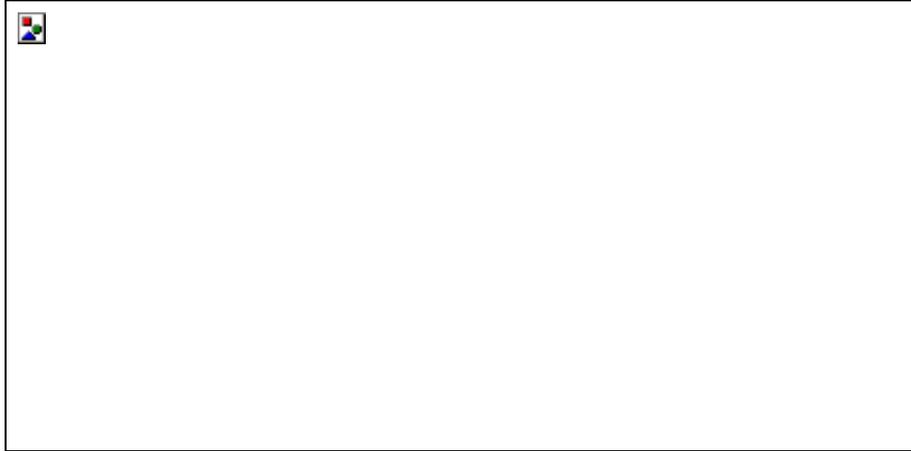


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2001(a)



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²³ ABS data used with permission from the Australian Bureau of Statistics.

2031(a)



(a) Projections (Series II).

Source: Demography, 1961; Population Projections, 1997 to 2051 (Cat. no. 3222.0).

TRAINING RESOURCES AND OPPORTUNITIES

ANGLICAN HOMES: SIR JAMES McCUSKER TRAINING FOUNDATION

Dementia Care Training	<p>Anglican Homes: Sir James McCusker Training Foundation 22 Lefroy Road BULL CREEK WA 6149</p> <p>Tel: 9310 5542 Fax: 9310 5880 Contact Person: Beth Douglas Email: edouglas@anglicanhomes.org.au</p>
Understanding the Spiritual Needs of Older People	<p>Anglican Homes Chaplaincy Services 22 Lefroy Road BULL CREEK WA 6149</p> <p>Tel: 0419 145 369 Fax: 93310 5880 Contact Person: Stuart Good Email: sgood@anglicanhomes.org.au</p>
Anglican Homes Aged Care Services	<p>Anglican Homes: Caring Services 416 Stirling Highway COTTESLOE WA 6911</p> <p>Tel: 9383 1088 Fax: 9383 2939 Contact Person: Toni Stampalija Email: tstampalija@anglicanhomes.org.au</p>
Anglican Homes Volunteer Service	<p>Anglican Homes: Volunteer Service 22 Lefroy Road BULL CREEK WA 6149</p> <p>Tel: 9332 9785 Fax: 9310 7370 Contact Person: Julia Routledge Email: jroutledge@anglicanhomes.org.au</p>
Arthritis Foundation of WA (Inc)	<p>17 Lemnos Street SHENTON PARK WA 6008</p> <p>Tel: 9388 2199 Fax: 9388 4488</p>
Independent Living Centre of WA (Inc)	<p>11 Aberdare Road NEDLANDS WA 6009</p> <p>Tel: 9381 0600</p>
Advocacy Services	Tel: 9221 8599
Office of Public Advocate	Tel: 9278 7300
Council on Ageing (WA)	Tel: 9321 2133
Legal Services, Citizens Advice Bureau	Tel: 9221 5711

APPENDIX 3

SECTION ONE: PARISHES

Bishop Brian Farran:²⁴

Ministry to Retirement Villages and Nursing Homes

Proposal:

That the Diocese initiate a stream of priestly formation and diaconal formation within the TEAM Training Programme focussed in the setting of retirement villages and nursing homes.

This formation would include particular skill seminars to equip students for the pastoral requirements of such ministry.

The pertaining discernment requirements for admission to TEAM Training would be observed as would the academic components.

Skill seminar units would be developed in conjunction with Anglican Homes Chaplaincy Staff and with the TFE Co-ordinator.

Graduates of this stream of the TEAM Training Programme after final endorsement for ordination as local priests or local deacons could be assigned to parishes which require additional ordained ministers to ensure appropriate and sustained ministry to retirement villages and nursing homes.

The mandatory supervision requirements for ordained ministers would be in place for all local priests and local deacons working in retirement villages and nursing home ministry.

Rationale:

1. The demographics of an ageing population will place additional demand for ministry upon parishes, especially upon those parishes in which large retirement villages are located.
2. This ageing population will also increase the number of nursing home beds required, further adding to pastoral and sacramental ministry demands.
3. The changing stipendiary ministry arrangements with increasing numbers of fractional stipendiary appointments means that such additional ministry work-load cannot be legitimately placed upon such clergy.
4. There will be some parishes in older demographic areas where stipendiary ministry arrangements will be so fractional as to be limited to Sunday worship provision, or even to local priest supplying the leadership of these congregations.

²⁴ Used with permission.

5. The immediate time-line for introducing alternative non-stipendiary ministry using the framework of the TEAM Training Programme will be (from this year) five (5) years.
6. The diocese will still be dealing with a growing metropolitan population with capital and recurrent funding to establish new churches in a variety of models. It would be counter-productive to the overall well-being of the diocese to divert expenditure from such future development.

SECTION TWO: ANGLICAN ORGANISATIONS AND COMMITTEES

The schools and Swanleigh, residential agencies (Anglican Homes, Meathcare, St Bartholomew's), and chaplaincies (hospital and prison) form different parts of the Institutions Report.

Armed Service, Police, Industry and University chaplaincies, ABM, CMS, SPCKA, ADF and Youth Synod and Celebration were not contacted. It is recognized, at this point, that this may be an oversight as there may well be avenues of ministry to and by older people here.

Of the agencies under the diocese's Yearbook heading of "Organisations and Committees", four found the report completely not applicable to their situation. All four were in the youth and children's area.

The nature of the institutions which replied and involved comment other than "not applicable" varied greatly. They were:

Anglicare Inc.
Mother's Union (MU) Australia
Royal School of Church Music (RSCM)
Churches Commission on Education (CCE)
Anglican Marriage Encounter (AME)
Anglican Cursillo Movement (ACM)
Anglican Men's Society (AMS)
St. George's College
Girls Friendly Society (GFS)
Flying Angel Club-Missions to Seafarers
Social Responsibilities Commission (SRC)

A cover letter was sent asking institutions to adapt the survey questions as seems appropriate.

1. Please describe your parish/agency's specific ministry to and by older people.

i. Amongst active parishioners

To: 1 blank
3 activities open to elderly
1 anniversary reunions
2 advocate on behalf of elderly as required

By: 1 S.R.E. Teachers & Youth Mentors
4 help manage/run
1 ministry to other parishioners

Conclusion: Two agencies would seem to have a significant ministry to older people. In terms of ministry by older people three agencies seem to have a significant role.

ii. through outreach to your local community (and please indicate the most successful).

To: 4 blank/N/A

- 1 through 2 Anglicare programmes (Helping Hands & HASS)
- 1 Annual Retreat
- 1 outreach to seafarers
- 1 hire of facilities
- 1 S.R.E. Teachers & youth mentors

By: 1 S.R.E. Teachers & youth mentors

Conclusion: Three organisations would seem to have a **significant** outreach. No institution addressed the issue of how successful various avenues of ministry were.

iii. amongst the elderly who are housebound

6 blank/N/A

- 1 through individual members within parishes
- 1 prayer chain
- 1 Anglicare's programmes

Conclusion: only 2 have any significant impact in this area.

iv. how do you identify elderly people who are housebound?

7 blank/N/A

- 1 referrals from members or priest
- 1 amongst seafarers and those not able to leave ship

Conclusion: There is a big gap here!

v. What ministry to elderly people would you like to develop, or develop further?

A list of about 10 separate possibilities is given. There is no general pattern, rather a continued development of each organization's present direction. No particular direction for training or combined action seems obvious.

vi. What training/support would be useful to your situation?

5 blank/N/A

- 1 volunteers
- 1 support from parishes
- 1 communication skills
- 1 safety & duty of care

Conclusion: There was no particular theme. Resources for the above are available if searched out.

2. Within your parish/agency/local community

i. What needs of the elderly are not met?

5 blank/N/A

2 outreach/fellowship

1 old seafarers no longer identified

1 independent living accommodation & support for mentally ill & prisoners

1 intergenerational support

Conclusion: Each need has its own importance but that of the mentally ill and prisoner who is elderly would be **particularly great**.

ii. What do you see as the main factors contributing to this?

7 blank/ N/A

1 time and numbers

1 negative impression of some agencies by parishes

1 lack of contact

Conclusions: This is too small a sample for a meaningful conclusion.

iii. What opportunities for ministry might exist?

6 blank/N/A

4 varying answers

Conclusion: This is too small a sample for a meaningful conclusion.

3. How is your parish/agency equipped with specific facilities/services to better enable the elderly to attend worship and church activities/your agency? Please give details (eg transport, hearing/visual aids, seating arrangements, wheelchair access, special activities).

5 blank/N/A

1 transport

2 have wheelchair access

1 not well equipped

Conclusion: This would be a developing area.

4. What senior citizen/aged care facilities are within your parish boundaries?

10 blank/N/A

Conclusion: As agencies are not within parish type boundaries this drew the response of not applicable.

5. What Ministry is provided to these?

i. Anglican Homes centers

8 blank/N/A

1 occasional advice

1 seeking to develop

ii. Other aged care facilities

iii. Who provides ministry to these centres – clergy/lay/both?

Conclusion: Agencies not greatly involved with these centers. But there is opportunity for involvement here - please see the general conclusion.

6. Please list training opportunities you are aware of, for clergy and/or other church members, for ministry among the elderly

- please indicate which of the above training opportunities you or other parish members have attended, and how effective they were.

- would there be an interest in new or further training opportunities, other than those specified in question (please specify areas of special need)

10 N/A

Conclusion: This relates to being able to understand the needs and the possibilities open. Please see the general conclusion above.

7. Other comments/suggestions.

5 blank

1 develop contacts between agencies, parishes and other agencies

1 develop future complexes to include parishes, agencies, and schools

1 Mothers Union does support those unable to attend gatherings

1 the survey has raised the question as to who is looking after old seafarers

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Books and journals are available through the Murdoch University library.

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