

Media, mental health communication, and Christian care

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Abstract

This paper presents the findings of a scoping review into Christian mental health care resources in Australia. I compare 27 Australian Christian mental health care resources, analysing their organisational characteristics, social networks, cultural orientation, communication strategies and media use.

This paper distinguishes the main domains and models of Christian mental health care in Australia. It conceptualises the relevance of media for mental health communication across various Christian organisations in Australia, including faith-based NGOs, interdenominational and denominational organisations, churches, and Christian providers of professional mental health services.

This paper synthesises empirical findings with a review of interdisciplinary academic and policy literature. As governments, service providers, consumers and carers collaborate towards significant reform in the Australian mental health sector, this paper proposes ways in which individuals, groups, and organisations can give and receive mental health support within, across, from, and/or to Australian Christian cultures through effective media and communication strategies.

Introduction: How is Christian care relevant for mental health reform in Australia?

Based on its review of mental health programmes and services, the Australian government National Mental Health Commission recommends that public investment in mental health promotes a nationwide system of social support that integrates diverse sources of support into concentric circles centred on each individual Australian (National Mental Health Commission 2014). Mental health and wellbeing centre on individual self-care, extend in the first instance to core support networks such as families and friends, and progressively broaden to more formal and specialist sources of support (National Mental Health Commission 2014, p. 44). Within this ‘person-centred’ concentric circular support system, the church is located in the third circle together with other local organisations such as schools and workplaces that do not primarily provide mental health services. However, my concept of Christian care encompasses all circles in which the person offering and/or receiving help has a Christian worldview.

Following the advice from the National Mental Health Commission Review of Mental Health Programmes and Services, the Australian government has expressed its commitment to strategically lead a major reform of the national mental health system that involves immediate and long-term action and impact (Commonwealth of Australia 2015). The Australian government will be “actively facilitating enduring change at a national and regional level by promoting key partnerships, evidence and accountability” (Commonwealth of Australia 2015, p. 10). It will incentivise collaboration between diverse stakeholders such as the state and territory governments; health, educational, social and community institutions; mental health professionals across a range of occupations, people who experience mental health issues, as well as carers – who provide substantial personal support to people who experience mental health issues (Commonwealth of Australia 2015).

This integrated view of the mental health system includes a wide range of Christian institutions, groups, and individuals – for example:

- Christian schools;
- Churches;
- Parachurch organisations;
- People who provide, seek, and/or receive Christian psychological, counselling, and pastoral care services on a paid or voluntary, formal or informal, once-off or ongoing basis; and
- People who identify as having a personal Christian faith, who provide, seek, and/or receive mainstream psychological, counselling, and pastoral care services on a paid or voluntary, formal or informal, once-off or ongoing basis.

According to where we are situated in the national mental health system, all Australians are called to define our distinctive roles in relation to one another and to offer our specific contributions to optimise opportunities for the collaborative promotion of mental health.

The reform process aims to make it easier for people to connect to the mental health system by reducing geographical and socioeconomic barriers to mental health resources and

streamlining access to e-health (Commonwealth of Australia 2015). Existing mental health services will be integrated at a regional level around primary health networks, which will coordinate the planning, funding, sourcing, and delivery of mental health care (Commonwealth of Australia 2015). Individuals will be continuously connected to the mental health system as public investment is refocused on building our capacities for mental health, addressing our mental health issues early, and responding to changes in our mental health capacities (Commonwealth of Australia 2015).

Christian communication can serve these priorities by:

- Developing and delivering high quality media resources that offer faith-based encouragement and help to cohere our experiences of faith and mental health issues;
- Engaging with other local mainstream and Christian organisations to provide present, proximate, and face-to-face support, whether professional, social, and/or practical;
- Defining how faith-based support varies according to life stage, severity of mental health issues, and changes in mental health capacities.

This paper addresses the ‘National leadership’ programme area of the Department of Health by contributing research that can inform strategies to engage with faith-based cultures and develop faith-based care that is of high quality (based on evidence of what initiatives work to advance mental health goals) and accountable (with transparent guidelines, as well as systematic processes for reviewing and evaluating experiences and outcomes of care) (see Commonwealth of Australia 2015, p. 20).

Christian care: Faith-based models of mental health communication

Mental health issues are mainstream experiences – we are likely to experience mental health issues first-hand at some point in our lives and/or encounter someone who lives with the experience of mental health issues (first-hand, or second-hand as a family member) (Simpson 2013). Yet we often experience mental health issues on our own, not sharing these experiences with one another, even within families who live with mental health issues (Simpson 2013). For individuals and their families, the experience of mental health issues can be ongoing and long-term (Govig 2011; Simpson 2013); but we may be reluctant to make a long-term commitment to walk with others through chronic mental health conditions. Sustainable care may involve a collective approach that addresses the setting and communication of boundaries, as well as the management of change and transition in sources of support.

Although mental health issues are common to human life, they may be experienced in the context of faith and religious activity. For example, burnout may result when female Christian leaders experience divergence between their gender and leadership roles (Forward & Sadler 2013). To support these leaders, institutions can encourage each leader’s personal faith and define clear, compatible expectations about the nature and scope of their work (see Forward & Sadler 2013). In another example, the more religious Facebook users are (i.e. the

more frequently they attend church and pray), the more they reflect on how they communicate on Facebook and the more anxious they are about their Facebook use (Davidson & Farquhar 2014). These religious Facebook users may be more reflexive and anxious as they are concerned about managing the perceptions within their diverse Facebook network (Davidson & Farquhar 2014, p. 221).

As human beings, each of us is a combination of three interrelated parts – body, mind, and soul; and our worldviews have been shaped by our accumulated experiences of adapting to our environments (Stanford 2012). Learning from neuroscience, psychological science, and the Bible enables us to understand the diverse interactions between the biological, psychological, and spiritual dimensions of particular mental health issues, and how mental health issues emerge as individuals adapt to various environments in specific ways (Stanford 2012). We can address mental health issues holistically through a combination of complementary medical, psychological, and spiritual resources (Stanford 2012).

In addressing the spiritual dimensions of mental health issues, we might use the words from the Bible to emphasise the hope God offers in Jesus Christ for mood disorders, His love for anxiety disorders, His sovereignty for schizophrenia, His identity for dissociative and eating disorders, His encouragement for attention-deficit/hyperactivity disorder, His freedom for substance use disorder, and His forgiveness for borderline personality disorder (Stanford 2012).

In Christian ministry, pastoral care engages Christian theology and the care recipient's specific situation in dialogue (Clements & Stone 2008). Pastors can help to create a community that supports people who experience mental health issues, by being present and proactive in a care social network that involves family members, church members, as well as various types of mental health professionals and institutions (Govig 2011). As a church leader and Bible teacher, a pastor can offer a distinctive form of support by initiating opportunities for isolated and marginalised segments of their church to experience personal and social connections; by leading church members to learn biblically informed truths about mental health issues through sermons and workshops; and by encouraging church members to interact with members of the broader community who experience mental health issues, through outreach (Govig 2011).

In crisis, pastoral care can extend to pastoral counselling (Clements & Stone 2008, p. 13). Pastoral counselling is brief and a referral is arranged for any longer-term counselling (Clements & Stone 2008, p. 13). As common initial points of contact for people who experience mental health issues, pastors can connect people to local services and other church members for further care (Stanford 2012).

According to the Victorian President of the Christian Counsellors Association of Australia, Christian counselling is based on the premise that God is active and loving towards the client (whether or not the client is Christian) and in the client's engagement with the Christian therapist (Anderson 2014). God can and does redeem experiences of mental health issues, by enabling us to manage and thrive through experiences of suffering, and by redirecting our

lives, careers, and ministry through these experiences for our good and the good of others in our spheres of influence (Simpson 2013, Ch 9).

In Christian counselling, the therapist regards God as the “co-therapist” (p. 55) and observes how God the Holy Spirit is working in the therapist-client conversation (Anderson 2014). The therapist addresses theological issues with alternative perspectives that aim to accurately interpret the Bible, and that respects the client’s agency and responsibility to choose a course of action that may or may not align with the therapist’s values (Anderson 2014).

According to a study by LifeWay Research co-sponsored by Focus on the Family, the church needs to address gaps in education and communication in order to improve its management of mental health issues. Conducted in 2014, the LifeWay Research study comprised telephone surveys with Protestant ministers; online surveys with Protestant individuals who had been diagnosed with acute mental illness (depression, bipolar, or schizophrenia); online surveys with Protestant family members of people with acute mental illness; in-depth telephone interviews with mental health professionals; and a review of biblical and other literature in order to develop a theological position on the mental capacities required for a relationship with Jesus Christ (LifeWay Research 2014, pp. 11-12). Surprisingly, anxiety was not included in the study’s definition of acute mental illness.

In the LifeWay Research study, the majority of pastors, family members of people who had been diagnosed with acute mental illness, and individuals who had been diagnosed with a mental illness, agreed that “a Christian with an acute mental illness can thrive spiritually”, especially “after the illness has been stabilized”; however, pastors and family members were more likely to strongly agree with this statement (LifeWay Research 2014, pp. 22-23). Pastors and family members preferred the use of psychological therapy “after sharing spiritual principles”, but those who had been diagnosed with acute mental illness preferred using psychological therapy “without sharing spiritual principles” (LifeWay Research 2014, p. 27). For most of the individuals who had been diagnosed with acute mental illness and the family members of people who had been diagnosed with acute mental illness, medication and psychological therapy had been effective (LifeWay Research 2014, pp. 28-29).

Missionaries may have diverse experiences of member care depending on (1) who offers support (colleagues and friends; member care providers who may or may not be affiliated with mission agencies and sending churches; mental health professionals), (2) where they access support (in their home environments or in the mission field), (3) how they access support (face-to-face or online), as well as (4) preferences and issues associated with specific cultural and personal contexts (see Högström & Gingrich 2014). A survey of over 300 missionaries found that missionaries turn to informal support from colleagues and friends most frequently, and they access help from mental health professionals least frequently (Högström & Gingrich 2014). Missionaries’ experiences of member care can inform effective and satisfactory member care services across different categories of member care sources (Högström & Gingrich 2014). Missionaries access informal support most often, which can address minor issues in the first instance and prevent many issues from escalating to levels that require more specialised support (Högström & Gingrich 2014). Missionaries also value

member care providers' first-hand experience with the issues requiring support, over providers' professional expertise (Högström & Gingrich 2014).

Churches often have age- and gender-specific ministries, and people with physical health issues are often supported through prayer and practical support; in contrast, there are very few ministries that appropriately support people through their experiences of mental health issues (Simpson 2013). More than any other form of support in the church, individuals who have been diagnosed with acute mental illness want friendship (LifeWay Research 2014, pp. 33-34, 38). Since mental health issues usually lower people's capacities to manage everyday tasks, church members can assist with everyday practical needs and offer support to families who live with mental health issues (Stanford 2012).

Australian Christian mental health care resources: A scoping review and comparative analysis

In the following four tables, I provide an overview of 27 Australian Christian mental health care resources, comparing them according to their organisational characteristics (Table 1), social networks (Table 2), cultural orientation (Table 3), as well as communication strategies and media use (Table 4). This overview is based on my analysis of the organisations' webpages and annual reports, with reference to official data sources (e.g. population statistics, as well as registers of companies and charities).

Organisational characteristics (refer to Table 1)

Australian Christian mental health care resources operate across various industry sectors. The largest organisations are Community Services serving from tens of thousands (Baptist Care Australia) to over a million clients (Catholic Social Services Australia). Religious Organisations typically have a smaller base of service users (Hillsong Church, Australia, serves fewer than 1000 clients weekly). However, Churches of Christ in Queensland is a relatively large Religious Organisation that cares for nearly 30,000 individuals. The smallest organisations are Other Health Services, which typically have fewer than 10 staff, most of whom are counsellors. For example, Karinya Counselling Centre employs one psychologist, six counsellors, and two administrative staff.

Generally, the larger an organisation is, the higher its revenue, the more staff it employs, the more volunteers it engages, and the more clients it serves. It is not surprising that organisations with higher revenues tend to employ more staff and serve more clients, considering that most organisations spend their revenue on employing staff and operating services. Nonetheless, Community Services also widely differ in the extent to which they depend on volunteers. Baptist Care Australia has three times as many staff as volunteers, UnitingCare Australia has relatively even numbers of staff and volunteers, and Wesley Mission has twice as many volunteers as staff.

Whereas Community Services, Religious Organisations, and Other Health Services tend to focus mainly on the delivery of mental health services to clients, Industry Associations as

well as Education and Training organisations aim to build the capacity of the mental health workforce. Each of these organisations supports a specific profession – psychology (The Australian Psychological Society Christianity and Psychology Interest Group), medicine (Christian Medical and Dental Fellowship of Australia), counselling (Christian Counsellors Association of Australia), and chaplaincy (ACCESS ministries). The membership of these organisations is homogeneous in the sense that it comprises practitioners and students of a particular profession. This homogeneity facilitates discipline-specific professional support and development, but in service delivery it is common for the mental health workforce within an organisation to be heterogeneous, consisting of staff from different professions. For example, The Total Wellbeing Medical & Counselling Centre (which operates in the General Practice Medical Services industry sector) employs three medical professionals (one psychiatrist and two general practitioners), two psychologists, and one marriage counsellor. Similarly heterogeneous in staff, CityLife Community Care (a Religious Service) employs two psychologists and nine counsellors.

Although consumers pay for professional services in Other Health Services and their payments constitute a significant source of revenue for a small proportion of organisations in other industry sectors (e.g. The Salvation Army Australia Eastern Territory, CityLife Community Care), the majority of Australian Christian mental health care resources are registered charities. Government funding is the main source of revenue for Community Services, the largest providers of mental health services. For example, Anglicare Australia is a large charity with more than \$1 million in revenue, spent mainly on employing nearly 13,000 staff and delivering services to over 600,000 clients. Federal and state governments contribute two thirds of this high revenue. A couple of Religious Services (Chaplaincy Australia, Hillsong Church, Australia) are primarily funded by donations. Industry Associations are usually funded by individual members through membership fees and fees for professional development (conferences and events). In contrast, institutional members contribute to peak bodies regardless of industry sector – Industry Associations (Christian Counsellors Association of Australia), Community Services (Catholic Social Services Australia), and Religious Services (Safe Church Program, Victorian Council of Churches).

Social networks (refer to Table 2)

The majority of Australian Christian mental health care resources have a national geographical reach, with state offices and local sites. For example, UnitingCare Australia is “an agency of the Uniting Church in Australia National Assembly”, but residents contact the state-based head office in their service area and services are delivered in more than 1,600 sites across remote, regional and metropolitan Australia.

A few organisations are part of global institutions. Although the website of the Salvation Army Australia Eastern Territory connects users to Salvation Army Australia services nationwide, it reports directly to The Salvation Army International Headquarters in London. International Headquarters also determines the policy and resources for The Salvation Army Australia Southern Territory. Hillsong Church, Australia, is part of Hillsong, a global megachurch and media organisation.

ACCESS ministries and Victorian Council of Churches are organisations that coordinate mainstream mental health care services in the state of Victoria on behalf of Christian denomination peak bodies in their respective industry sectors (Education and Training, Religious Services), whereas Churches of Christ in Queensland affiliates local churches within a particular denomination.

Other Health Services and small Religious Services operate on their own or are typically part of local churches. Surprisingly, they are located in the outer suburbs of Melbourne, Victoria. The exception is Life Design Counselling & Education, which is located in the capital city of Adelaide, South Australia, and part of a Christian university (Tabor College).

Within each organisation, the administration of services is structured based on geographical location, type of service, and/or client demographics. For example, Anglicare Australia is “organised on a diocesan basis” with “at least one Anglicare Australia member agency in each of the 23 Anglican dioceses in Australia”. Wesley Mission operates Wesley Counselling Services and Wesley Mental Health Services. Hillsong Church, Australia, offers pastoral care and professional mental health services through age or gender-specific ministries, as well as counselling through Hillsong CityCare and medical and psychological services through Hillsong Health Centre.

In organisations that are specific to a particular profession or denomination, membership and internal relations are hierarchically structured based on level of professional training and experience (Christian Medical and Dental Fellowship of Australia, Christian Counsellors Association of Australia) or alignment with the denomination (Baptist Care Australia, Chaplaincy Australia).

In terms of external relations, the larger organisations in the Community Services and Religious Services sectors engage with government. This policy advice and advocacy is most commonly formalised through government submissions. Christian denomination peak bodies in the Community Services sector also engage in joint advocacy (Catholic Social Services Australia, Anglicare Australia, UnitingCare Australia, BaptistCare and The Salvation Army Australia) and are interconnected as members of mainstream peak bodies (Catholic Social Services Australia and Baptist Care Australia are members of the Australian Council of Social Services (ACOSS)). Across the industry sectors in which Australian Christian mental health care resources operate, mainstream and Christian educational institutions (schools, vocational training, and higher education) are valued partners for service delivery, education, and research.

Community Services, which are larger than organisations in other industry sectors, target a diverse audience – prospective volunteers, staff, donors, and partners; prospective service users; government; and media. While Community Services communicate with multiple audience segments, the primacy of these audience segments varies by organisation – for example, Catholic Social Services and UnitingCare Australia prioritise government and mainstream media. Industry Associations as well as Education and Training organisations target Christians in their respective professions (psychology, medicine, counselling,

chaplaincy, leaders of local churches). Local organisations primarily address prospective service users; however, Hope Springs, which is a “community-based Mental Health Pastoral Care ministry”, offers support primarily to individuals who are recovering from mental illness and carers.

Cultural orientation (refer to Table 3)

Industry Associations are non-denominational and aim to promote integration between members’ Christian faith and professional practice.

Most Community Services and Religious Services are denomination-specific. This can be explained by the structure of these organisations – Community Services represent their denominations in outreach, whereas Religious Services operate within particular churches.

Generally, Community Services and Other Health Services express a faith-based perspective on their work, whereas organisations in the Education and Training as well as Religious Services sectors describe their services as ministry. A notable exception is Catholic Social Services Australia, a Community Services organisation which defines its work as ministry. Moreover, for Hillsong Church, Australia, the relevance of faith to caregiving differs depending on type of service – pastoral care is viewed as ministry, counselling integrates faith and professional practice, and psychological services are faith-based. I would argue that the Community Services organisations Mission Australia and Wesley Mission reflect a faith-based model of Christian mental health care. In my view, Churches of Christ in Queensland is the only Australian Christian mental health care resource to offer a model of Christian mental health care that I would describe as mission.

The majority of Australian Christian mental health care resources offer multiple services. The most common combinations of services are psychology and counselling. In addition to these services, some organisations offer chaplaincy and pastoral care (which are often mentioned interchangeably), and/or support. Services are diverse, ranging from clinical services by mental health professionals (e.g. psychiatry) to practical support by volunteers. Services also vary in duration and location. For example, Wesley Mission offers both telephone crisis support and hospital-based psychiatry, whereas Baptist Care Australia offers residential community care.

Communication strategies and media use (refer to Table 4)

Australian Christian mental health care resources most commonly use their websites for organisation-centric communication. Most websites function as official sources of information about the organisation; however, especially evident in the websites of Community Services is organisation-centric language in the form of the collective pronouns “us”, “we”, and “our”. Catholic Social Services, Anglicare Australia, and Baptist Care Australia prioritise information about their leadership, structure, strategy, and operations, as the first two drop down tabs on their home pages link to the sections “About Us” and “Our Work” or “What We Do”.

However, the websites of Community Services organisations Mission Australia and The Salvation Army Australia Southern and Eastern Territories focus less on the organisation. A large, close-up photograph of an individual in a situation of lack is the centrepiece that dominates their home pages. The content, size, and positioning of these photographs foreground the people the organisations aim to serve. These images are accompanied by text, particularly verbs that associate financial support with transforming the quality of situations depicted in the photograph, encouraging visitors to the home page to “Donate”, a material action that symbolises that they “help end homelessness” (Mission Australia, The Salvation Army Australia Southern Territory) and “give hope” (The Salvation Army Australia Eastern Territory).

Australian Christian mental health care resources vary widely in the extent and quality of visual communication on their websites. Within the Community Services sector, the extent of visual communication ranges from the image rich home pages of Mission Australia and Wesley Mission, to the text heavy home page of UnitingCare Australia. The home pages of Mission Australia and Wesley Mission use a number of photographs as icons that are hyperlinked to different sections of the website. However, most of the photographs on the Mission Australia home page are in colour, whereas most of those on the Wesley Mission home page are in black and white variations of light and shadow. Whereas the Community Services websites (Mission Australia, The Salvation Army Australia Southern and Eastern Territories) display photographs of people in situations of destitution, Churches of Christ in Queensland (Religious Services) and Karinya Counselling Centre (Other Health Services) use inspirational photography of people in natural landscapes and colours, in order to promote the value of their services to a wide range of prospective users, not just people who lack material essentials. The professional quality of visual communication on these websites also contrasts with the early Internet aesthetic of the home pages of Margaret Lepke and Hope Springs.

A few organisations (both large and small) repeat concepts in order to emphasise the nature of their identity and work. The Salvation Army Australia Eastern Territory conceptualises its work as ‘hope’ by integrating its logo in the word ‘HOPE’ (in place of the letter ‘O’), using the organisation tagline ‘Hope where it’s needed most’, using the slogan ‘Give hope this tax time’ in its end of financial year campaign, and describing supporters as ‘hope givers’ who are called to ‘Give hope’ in the form of financial donations or volunteer support. Hyperlinks to sections about the organisation and its various genres of publication (e.g. annual reports, research reports, and news) are repeated on the home page of Anglicare Australia, suggesting that the organisation prioritises information provision and content creation. The National Council of Churches in Australia repeats the concept of a ‘Safe Church’ in the names of the standards, member organisations, and educational programs of its ‘Safe Church Program’ (‘Safe Church Training Agreement’, ‘Safe Church Network’, ‘Safe as Churches? Conference’, ‘Safe Church Awareness Workshop’), to formally recognise the obligations of church leaders to ensure that “Australian Churches are physically, emotionally and spiritually safe for children and vulnerable adults” through institutional mechanisms and training and facilitate “safeguarding for churches” and “safe church ministry”.

Website layouts differentiate an organisation's communication by information genre (Anglicare Australia), type of stakeholder (ACCESS ministries), position in a professional pathway (Chaplaincy Australia), geography (Hillsong Church, Australia), and types of service/service providers (CityLife Community Care). These variations in website structure contribute to the diversity of organisations' brand positioning. Anglicare Australia positions itself as an information provider whereas CityLife Community Care positions itself as a service provider. ACCESS ministries must communicate with diverse audiences as an Education and Training organisation who offer a ministry model of Christian mental health care in mainstream schools through government-funded chaplains. Hillsong Church, Australia, encourages local engagement with a translocal organisation.

Whereas types of professional services are generally clearly distinguished across Australian Christian mental health care resources, this distinction is not clear in the website of Life Builders Inc.. Operating in the Other Health Services industry sector, Life Builders Inc. uses terms that are used in and across particular professions together and interchangeably (e.g. "counselling and coaching", "counselling or coaching", "Issues addressed in counselling include such things as: ... Psychological problems ... Psychological assessment").

The majority of Industry Associations, Religious Services, and Other Health Services do not have a mainstream social media presence. In the area of social media, Hillsong Church, Australia is very different from other Religious Services. As a global megachurch and media organisation, it has a presence on Twitter, Facebook, Instagram, and YouTube.

In contrast to Religious Services and Other Health Services, all but one organisation (Baptist Care Australia) in the Community Services sector is on Twitter and most Community Services also have a Facebook Page. Across the industry sectors, Twitter and Facebook are the most common social media platforms used by Australian Christian mental health care resources. A few organisations also use YouTube, Instagram, and/or LinkedIn. The Australian Institute of Family Counselling is the only Australian Christian mental health care resource that uses Pinterest.

Conclusion/Further research

This review of literature and Australian Christian mental health resources positions within the Australian mental health care reform, a broad perspective of Christian mental health care that includes Christian models of transcultural mental health care, Christian psychology, Christian counselling, member care, biblical counselling, pastoral counselling, pastoral care, discipleship, fellowship, outreach, and community care. In my further research, I plan a deeper comparison of models of Christian mental health care based on the following considerations: relevance of Christian faith, training expectations, accountability systems, range of providers, and range of recipients. My in-depth data collection and analysis of the media and communications strategies of Australian Christian mental health resources would also distinguish between internal communication, telecommunications-based services (e.g. teletherapy), campaigns, publications, and news.

Table 1: Organisational characteristics of Australian Christian mental health care resources

Name	Industry sector (IBISWorld 1999-2016)	Organisation size	Organisation type (Australian Securities and Investments Commission n.d.; Australian Charities and Not-for-profits Commission (ACNC) n.d.; Australian Institute of Company Directors (AICD) 2016)	Financial model
The Australian Psychological Society Christianity and Psychology Interest Group	Industry Associations	335 members	Australian Public Company, Limited By Guarantee	• Revenue and expenditure through conferences and events • Revenue from membership fees
Christian Medical and Dental Fellowship of Australia	Industry Associations	719 members including 240 students	• Associations • Registered Australian Body • Registered Charity (Small: Revenue <\$250,000)	Revenue from membership, donations, conference fees, and book sales
Christian Counsellors Association of Australia (CCAA)	Industry Associations	6 'state-based Associations'	Associations	• Revenue from annual subscriptions by Member Associations • Revenue from conference and professional development event fees
Mission Australia	Community Services	• 589 programs & services • 2,981 staff	• Australian Public Company, Limited By Guarantee	• Funded by federal and state government, philanthropy, and

		• 3,450 volunteers • 38,830 supporters • 307,320 clients	• Registered Charity (Large: Revenue >\$1 million) • Registered Training Organisation	• donations • Expenditure mainly on 'programs and services'
The Salvation Army Australia Southern Territory	Personal Welfare Services	• 1000 programs • 8,500 staff • >1 million clients • 35,000 volunteers	• Australian Proprietary Company, Limited By Shares • Registered Charity (Small: Revenue <\$250,000)	• Government funding • Revenue from services and retail • Expenditure on staff and building/occupancy
The Salvation Army Australia Eastern Territory	Community Services	N/A	• Business Names • Registered Charity (Small: Revenue <\$250,000)	Revenue from government funding, donations, and client contributions
Catholic Social Services Australia	Community Services	• 59 member organisations • >1 million clients	• Australian Public Company, Limited By Guarantee • Registered Charity (Small: Revenue <\$250,000)	• Funded by member organisations and the Australian Catholic Bishops Conference • Expenditure on staff • Expenditure and revenue on 'special projects'
UnitingCare Australia	Community Services	• >1,600 'sites' • 39,000 staff • >28,000 volunteers	N/A	Not-for-profit
Anglicare Australia	Community Services	• <13,000 staff • 7,500 volunteers • >601,000 clients	• Registered Australian Body • Registered Charity (Large: Revenue >\$1 million)	• 1/3 funding by federal government • 1/3 funding by state governments • Donations and trading

Baptist Care Australia	Community Services	• 9 member organisations • ~7,000 staff • <2,000 volunteers • Tens of thousands of clients	• Australian Public Company, Limited By Guarantee • Registered Charity (Medium: Revenue \$250,000–\$999,999)	• Revenue from member organisations • Expenditure on contracts and administration
Wesley Mission	Community Services	• >2,000 staff • <4,000 volunteers • >200,000 clients	N/A	• Revenue mainly from government funding • Expenditure on staff • Revenue and expenditure on services
Wesley Mission Victoria	Community Services	• >50 programs • 787 staff • 1642 volunteers	• Australian Public Company, Limited By Guarantee • Registered Charity	• Revenue mainly from government funding • Expenditure on staff • Revenue and expenditure on services
ACCESS ministries	Education and Training	• 320 Chaplaincy and Wellbeing programs • >160,000 clients	• Australian Public Company, Limited By Guarantee • Registered Charity (Large: Revenue >\$1 million)	• Philanthropic support for ACCESS ministries Training Institute • ACCESS ministries chaplains are engaged by schools, with Australian federal government funding through the National School Chaplaincy Programme • Volunteers provide special religious

				instruction services
The Australian Institute of Family Counselling	Education and Training	N/A	- Australian Public Company, Limited By Guarantee - Registered Charity (Large: Revenue >\$1 million)	Revenue from course fees that clients can pay for through government loans (VET FEE-HELP) and Student Income Support Benefits (Austudy and ABSTUDY)
Margaret Lepke	Education and Training	1 volunteer	N/A	Donates presentation services after retiring from private practice and consultancy
Chaplaincy Australia	Religious Services	N/A	- Australian Public Company, Limited By Guarantee - Registered Charity	- Funded by donations - Offers services for free
Safe Church Program	Religious Services	35 'Safe Church Training Agreement Member' organisations including 15 'Safe Church Training Agreement Endorsed Training Partner' organisations 12 individual members of the 'Safe Church Network'	N/A	Institutional membership and workshop fees
Churches of Christ in Queensland	Religious Services	63 'affiliated churches' 153 'care and support services' 3,277 staff	- Registered Australian Body - Registered Charity (Large: Revenue >\$1 million)	- Funded by federal and state government departments - Revenue from client fees for services

		• 1,195 volunteers • 7,217 church attendees • 5,114 church members • 29,203 'persons receiving care'		
Victorian Council of Churches	Religious Services	28 member churches	Associations	• Funded by member churches
Hillsong Church, Australia	Religious Services	• Pastoral care staff and volunteers serve <1000 clients weekly	• Australian Public Company, Limited By Guarantee • Registered Charity (Large: Revenue >\$1 million)	• Revenue from donations • Expenditure on staff and operations
CityLife Community Care	Religious Services	• 2 psychologists • 9 counsellors	Associations	• Revenue from client fees for professional services • Donates financial, practical, and social support services
Hope Springs “community-based Mental Health Pastoral Care ministry”	Religious Services	• 1 staff (ordained Uniting Church minister) • 14 volunteers (pastoral caregivers)	N/A	• Services are free for recipients • Funded by the Synod of Victoria • In-kind contribution by volunteers (services) and the Rosanna Uniting Church (office costs)
The Total Wellbeing Medical & Counselling Centre	General Practice Medical Services	• 1 psychiatrist • 2 GPs • 2 psychologists	Australian Proprietary Company, Limited By Shares	Revenue from client fees for professional services

		• 1 marriage counsellor		
The Sovereignty Christian Counselling Practice	Other Health Services	• 5 psychologists • 5 counsellors	Business Names	Revenue from client fees for professional services
Karinya Counselling Centre	Other Health Services	• 1 psychologist • 6 counsellors • 2 administrative staff	Associations	• Not-for-profit • Revenue from client fees for professional services (counselling and supervision)
Life Design Counselling & Education	Other Health Services	• 4 counsellors • 13 Master of Counselling Practice students	Business Names	Revenue from client fees for professional services (counselling and training)
Life Builders Inc.	Other Health Services	• 7 staff	Associations	Revenue from client fees for professional services (counselling and training) and retail of books and cds

Table 2: Social networks of Australian Christian mental health care resources

Name	Internal relations	External relations	Geographical reach	Target audience
The Australian Psychological Society Christianity and Psychology Interest Group	• Member group of the Australian Psychological Society (APS) • Membership of this Interest Group is open to both APS and non-APS members • Coordinated and meets at both national and state levels	• Offers talks at university to psychology students • Speakers come from different denominations, Christian organisations, and university	National, with branches and representation in select states	Christian psychologists and psychology students in Australia
Christian Medical and Dental Fellowship of Australia	Representation and meetings are coordinated based on: • Geographical location (state branches; ‘regional and hospital fellowship groups’) • Level of professional experience (Students, recent graduates, and graduates)	Member Organisation of the International Christian Medical & Dental Association	National	• Christian doctors and dentists in Australia • Christian graduates and students of medicine and dentistry in Australia
Christian Counsellors Association of Australia (CCAA)	• Operates as six State Associations (membership fees are directed to state associations) • Four levels of membership reflecting training and experience in counselling, theology,	Constituent Member Association of the Psychotherapy and Counselling Federation of Australia Inc. (PACFA)	Six State Associations (NSW, QLD, SA, TAS, VIC, WA)	• Christians seeking Christian counselling • Practitioners of Christian counselling

	and supervision • Two levels of non-member affiliation for students and people interested in professional counselling (e.g. workers in pastoral care/counselling)			
Mission Australia	Staff work in diverse professions	• Submissions to government • Partners with major corporations across a range of industries (e.g. Wesfarmers, Westpac, BHP Billiton) and trusts/foundations • Delivers services in partnership with local organisations • Regular supporters contribute 30% of funds	National, with state offices	Mass audience: • Prospective service users • Potential donors and volunteers • Government
The Salvation Army Australia Southern Territory	• “top-down and strongly hierarchical ... based upon a military model” • Policy and resources are determined by The Salvation Army International Headquarters in London • Administration is	• Submissions to government • Sponsorship and promotion by major corporations (e.g. Kmart, Westpac, 7, and Goldman Sachs)	VIC, SA, NT, WA, TAS	• Potential supporters (Australian-based with an international worldview) • People seeking practical and social assistance • Donors

	branched as follows: - o 'Zone' (Regional) - o 'Territory' (National or equivalent) - o 'Divisions' (Local region) - o 'Corps' (churches) and 'Community service centres' • Staff are appointed within a hierarchy that is clearly structured into many levels • Express commitment to non-discrimination on the basis of gender			
The Salvation Army Australia Eastern Territory	• Eastern Territory leadership determines Territory strategy and reports directly to International HQ • Territorial advisory board includes people from within and outside the Salvation Army • Administration is divided according to type of service and demographics of service users	• Partners with major corporations, particularly in fundraising • Creates resources and delivers workshops for school-based education	• Website connects users to Salvation Army services nationwide • Territorial HQ and two Divisions (NSW/ACT and Queensland)	• People seeking assistance • Prospective volunteers, partners, and staff • Residents of local Salvation Army service areas
Catholic Social Services	• Commissioned by the	• Submissions to	• National Office	• Government

Australia	Australian Catholic Bishops Conference (ACBC) • Peak body for 59 member organisations • Will soon be co-located with Catholic Health Australia (CHA) and, with the CHA, jointly auspices the Australian Catholic Housing Alliance	government and events with the Department of Social Services (DSS) • Member of peak bodies including Mental Health Australia, Australian Council of Social Services (ACOSS), Family and Relationship Services Australia, Catholic Alliance for People Seeking Asylum, and National Rural Health Alliance • Joint advocacy with other Christian denomination peak bodies (Anglicare Australia, UnitingCare Australia, BaptistCare and The Salvation Army) • Research, publication, and internship with university partners	• Two State Branches (NSW/ACT, Victoria) • Local member organisations	• Mainstream media organisations that seek a view representing Catholic social services
UnitingCare Australia	• “an agency of the Uniting Church in Australia National Assembly” (denominational	• Submissions to government • National Director is covered by	• >1,600 social services sites, including remote, regional and metropolitan Australia	• Various Australian federal government departments • Mainstream media

	leadership in charge of national policy and governance) • The Uniting Church was created in 1977 through the integration of three Christian denominational peak bodies: the Christian the Congregational Union of Australia, the Methodist Church of Australasia, and the Presbyterian Church of Australia • Advocates for the UnitingCare Network of 250 community services agencies	mainstream media (print, TV, radio) and Australian Jesuit publication <i>Eureka Street</i>.	• Multiple state-based head offices (NSW.ACT, QLD, SA, VIC.TAS, WA) are contact points for a range of UnitingCare mental health services (e.g. community mental health services, residential services and clinical services)	• Residents in UnitingCare Australia state service areas
Anglicare Australia	• Historically established from the integration of Anglican organisations • “organised on a diocesan basis” [geographically], with “at least one Anglicare Australia member agency in each of the 23 Anglican dioceses in Australia”	• “National research strengthens the credibility of our advocacy and tightens the loop between the lived experience of exclusion in Australia and those that make the policy.” • Submissions to government Inquiries	Australia (every state and territory) and internationally, with organisations serving local regions	• Prospective supporters (donors and volunteers) • Prospective service users • Prospective members
Baptist Care Australia	• Representation within the Australian Baptist • Coordinates contracts for	• Submissions to government and policy briefings for	National reach through state and territory member organisations	• Baptist organisations which are interested in becoming members of

	9 member organisations • Builds capacity through 13 discipline-specific 'Circles of Excellence' • Through the 'Chaplaincy Circle of Excellence', Baptist Care Australia has defined 'Spiritual Wellbeing' and is planning content for distributing this definition to member organisations and their subordinate ministries • Different types of membership, requiring Baptist faith and/or membership of the Baptist Union/Baptist Church Union	ministers, advisers and the Department of Social Services (DSS) • Member of the Australian Council of Social Services (ACOSS), Aged and Community Services Australia (ACSA), the National Disability Service (NDS), and the National Aged Care Alliance (NACA) • Procures, monitors, and measures services of contractors		Baptist Care Australia • People who are interested in working or volunteering in Baptist Care Australia member organisations in their state/territory
Wesley Mission	• Registered as a Religious Charity (Uniting Church of Australia—Wesley Parish Mission) and a Public Benevolent Institution (PBI) with Deductible Gift Recipient (DGR) status (Wesley Community Services) • Structured according to type of service/client demographic (e.g. Wesley	Partnership/support from major media organisations, corporations, local clubs, local churches, and philanthropy	National	• Christians interested in worshipping at Wesley • Prospective staff, volunteers, donors, and partners

	Counselling Services, Wesley Mental Health Services) • Staff must support Christian values			
Wesley Mission Victoria	Structured according to type of service/client demographic (e.g. Lifeline Melbourne)	• Supported by the Victorian state government • Supported by philanthropy, local churches, local clubs, and corporations • Member of Fundraising Institute Australia (FIA)	VIC statewide	• Prospective service users • Prospective donors, volunteers, and staff • Individuals and organisations (corporate, community, government) interested in mental health training
ACCESS ministries	Council members are nominated by 11 Christian denomination peak bodies	Public primary schools and local Christian churches in Victoria	VIC statewide	• Prospective Christian chaplains and Special Religious Instruction instructors • Prospective supporters • Parents with children in Victorian public primary schools • Victorian public primary schools • Media
The Australian Institute of Family Counselling	Historically but no longer part of Youth With A Mission	N/A	• National, with centres in 6 capital cities • Distance education in English and Korean	• Prospective students • Students • Leaders of local churches interested in

				counselling education and delivering church-based counselling services in partnership with AIFC
Margaret Lepke	N/A	N/A	N/A	Christian women
Chaplaincy Australia	• A national department of the Australian Christian Churches (ACC) • National and state offices with local contacts and events in select states • ACC chaplains are ‘accredited’ after an application and interview process • Chaplains from non-ACC Christian denominations can be ‘affiliated’ after submitting an additional completed ‘theological questionnaire’	• Partners with Alphacrucis College to offer accredited and non-accredited vocational training in chaplaincy and pastoral care • Deploys ‘Disaster Response Teams’ • Has worked with Chaplaincy NZ	National, with state offices	• Prospective chaplains who share the theological position of Chaplaincy Australia • Potential donors
Safe Church Program	• A program of the National Council of Churches in Australia • Safe Church Training Agreement members are state and regional peak bodies representing different Christian denominations	N/A	• National • Workshops are conducted in local churches in select states	Local church leaders who work with children and “vulnerable adults”
Churches of Christ in	• Affiliates local churches	• Funded by federal,	QLD and Melbourne, VIC	Prospective staff,

Queensland	• Delivers ‘care services’ (Churches of Christ Care) and ‘mission enterprises’ • Long-serving volunteers	state, and local governments, and communicates with government on policy reform • Participates in peak social services and industry organisations • Corporate sponsors (in-kind and financial)		volunteers, and donors
Victorian Council of Churches	Members are Christian denomination peak bodies and local dioceses	• Contracted by the Victorian State Department of Human Services to “Coordinate a multi faith response to emergencies” (psychological first aid, chaplaincy, and recovery) • Delivers training in Christian and non-Christian places of worship	VIC statewide	People who reside in Victoria, who are interested in offering or receiving Christian/non-Christian faith-based support
Hillsong Church, Australia	• Pastoral care and professional mental health services are offered through age/gender-specific ministries • Hillsong CityCare (counselling)	• Part of Hillsong, a global megachurch and media organisation • Delivers counselling services in partnership with mainstream and Christian educational	• Hillsong Australia has 12 campuses in five states (NSW, QLD, VIC, TAS, NT) • Hillsong Health Centre is based in Sydney, NSW	• Church attendees • Prospective service users who live in service areas

	Hillsong Health Centre (medical and psychological services)	institutions Part of Australian Christian Churches		
CityLife Community Care	A department of CityLife Church	N/A	Based in Wantirna South (Melbourne east), VIC	- People who might benefit from practical and social support - Prospective service users - Prospective volunteers and donors
Hope Springs “community-based Mental Health Pastoral Care ministry”	A program of the Rosanna Uniting Church, based at the Arden Crescent Uniting Church Rosanna	The website provides detailed information and links to many mainstream mental health services	Based in Rosanna (Melbourne north), VIC	- Individuals who are recovering from mental illness - Carers
The Total Wellbeing Medical & Counselling Centre	Co-located GPs, psychologists, and psychiatrists	N/A	Based in Doncaster East (Melbourne east), VIC	Prospective service users (Christian)
The Sovereignty Christian Counselling Practice	N/A	N/A	- Based in Hoppers Crossing (Melbourne west), VIC - Offers VOIP (Skype) counselling	Prospective service users (Christians and non-Christians, adult and child)
Karinya Counselling Centre	- Counselling sites are auspiced by local Baptist churches - Services are contracted out to registered Christian counsellors and psychologists	N/A	Based in Glen Waverley (Melbourne southeast) and Melton (Melbourne northwest), VIC	Prospective service users (individual and corporate)
Life Design Counselling & Education	Part of Tabor College	N/A	Based in Adelaide, SA	Prospective service users (individual and corporate)

Life Builders Inc.	N/A	The website links to other businesses that its staff own	• Based in Vermont (Melbourne east), VIC • Offers telephone and VOIP (Skype) counselling	Prospective service users (individuals, churches, and businesses) seeking Christian counselling
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Table 3: Cultural orientation of Australian Christian mental health care resources

Name	Denomination (Australian Bureau of Statistics 2016)	Model of Christian mental health care
The Australian Psychological Society Christianity and Psychology Interest Group	Christian, nfd(a) [Non-denominational]	Integration (Psychology)
Christian Medical and Dental Fellowship of Australia	Christian, nfd(a) [Non-denominational]	Integration (Medical and dental health)
Christian Counsellors Association of Australia (CCAA)	Christian, nfd(a) [Non-denominational]	Integration (Christian counselling)
Mission Australia	Christian, nfd(a) [Non-denominational]	Faith-based support to recover
The Salvation Army Australia Southern Territory	Christian, nfd(a) [Ecumenical]	Faith-based • Support to recover • Chaplaincy • Education
The Salvation Army Australia Eastern Territory	Other Protestant	Faith-based • Psychology • Counselling • Chaplaincy (Pastoral care and pastoral counselling)
Catholic Social Services Australia	Catholic	Ministry • Psychology • Counselling • ‘pastoral ministries’ (Chaplaincy) • ‘mental health support’
UnitingCare Australia	Uniting Church	Integration (“community mental health services, residential services and clinical services”)
Anglicare Australia	Anglican	Faith-based
Baptist Care Australia	Baptist	Faith-based community care (including residential)

Wesley Mission	Uniting Church	Faith-based • Psychiatric hospital (in-patient and day patient psychiatry and psychology) • Psychology • Telephone crisis support
Wesley Mission Victoria	Uniting Church	Faith-based telephone crisis support
ACCESS ministries	Christian, nfd(a) [“inter-denominational, Ecumenical”]	Ministry: Chaplaincy and Wellbeing (Pastoral care)
The Australian Institute of Family Counselling	Christian, nfd(a) [“multi-denominational, interdenominational”]	Integration (Christian counselling)
Margaret Lepke	Christian, nfd(a) [Non-denominational]	Ministry: Biblical counselling
Chaplaincy Australia	Pentecostal [Assemblies of God]	Ministry: Chaplaincy (Pastoral care)
Safe Church Program	Christian, nfd(a) [Ecumenical]	Ministry: Care
Churches of Christ in Queensland	Churches of Christ	Mission • Psychology • Counselling • Chaplaincy (Pastoral care) • Support
Victorian Council of Churches	Christian, nfd(a) [interdenominational]	‘Emergencies ministry’ (Crisis): Chaplaincy and Psychological First Aid
Hillsong Church, Australia	Pentecostal	• Ministry: Pastoral care • Integration: Counselling • Faith-based: Psychological services
CityLife Community Care	Christian, nfd(a)	Integration • Psychology • Counselling • Support
Hope Springs “community-based Mental Health Pastoral Care ministry”	Uniting Church	Faith-based pastoral care and support
The Total Wellbeing Medical & Counselling Centre	Christian, nfd(a) [Non-denominational]	Faith-based psychology and psychiatry

The Sovereignty Christian Counselling Practice	Christian, nfd(a) [Non-denominational]	Integration and Biblical counselling
Karinya Counselling Centre	Christian, nfd(a) [Non-denominational]	Faith-based psychology and counselling
Life Design Counselling & Education	Christian, nfd(a) [“multi-denominational”]	Faith-based counselling
Life Builders Inc.	Christian, nfd(a) [Non-denominational]	Ministry (Psychology and counselling)

Table 4: Communication strategies and media use of Australian Christian mental health care resources

Name	Website home page	Social media
The Australian Psychological Society Christianity and Psychology Interest Group	• Prioritises the professional role of a psychologist through language and the hosting of the group page on the professional association website • Emphasises membership through pages that can only be accessed by members, and information about the goals, leadership, and activities of the interest group	N/A
Christian Medical and Dental Fellowship of Australia	Prioritises members' shared faith and the expression of faith in the professional practice of healthcare	Facebook Public Group
Christian Counsellors Association of Australia (CCAA)	• Website by iSonic, a Brisbane web design agency • Advertises Christian counselling services (counselling, supervision, training, professional development) • Simple language that is seeker-centric, emphasising the agency of service users and connecting this agency with a relevant range of service providers/services	N/A
Mission Australia	• Diverse photographs foreground the people the organisation aims to serve • Close-up portraits of misery evoke an emotional response of pity towards "human need"	• Twitter • Facebook Page • LinkedIn • Instagram • YouTube
The Salvation Army Australia Southern Territory	Photographs, 'stories', and diverse content items encourage public engagement with lived experiences of lack and need	• Facebook Page • Twitter • YouTube
The Salvation Army Australia Eastern Territory	Encourages financial donation by prominently and repeatedly associating it with 'HOPE' (the word and its meaning)	• Facebook Page • Twitter • YouTube • Instagram
Catholic Social Services Australia	• Website by Cre8tive, a Canberra-based creative agency • Content is centred on the organisation • News prioritises statements by leaders of Australian Catholics that consider the imperative for institutions to be inclusive of marginalised demographics	• Facebook Page • Twitter

UnitingCare Australia	Heavy on text and hyperlinks, the home page is an organisation-centric information hub	Twitter
Anglicare Australia	• Functions primarily as an information source • Content is centred on the organisation and organised into different genres of information content • Information is normative, raising awareness of the experiences, needs, and voices of marginalised demographics, and promotes particular responses • Information content is addressed to a national public • Information is repeated to ease accessibility and amplify/sustain advocacy	Twitter
Baptist Care Australia	• Uses Association Online software, by Internet Vision Technologies, an Australian software company serving association and not-for-profit clients • Content is centred on the organisation and distinguishes its administrative divisions • News is phrased analytically, as commentary	N/A
Wesley Mission	Campaign messages are visually supported by black and white photographic portraits that demonstrate professional quality creative and artistic work	• Twitter • Facebook Page • LinkedIn • YouTube
Wesley Mission Victoria	The scale of the organisation is quantified through the layout of icons and text	• Facebook Page • Twitter
ACCESS ministries	The organisation's diverse stakeholders are distinguished through the structure of the website (each section addresses a particular type of stakeholder)	N/A
The Australian Institute of Family Counselling	Advertises its courses: • within mainstream registration, accreditation, and funding mechanisms • using student testimonies	• Facebook Page • Instagram • Pinterest • Twitter • LinkedIn • YouTube
Margaret Lepke	• Personal expression of the author's Christian identity and its relevance to her work • Images by Sharefaith, a US Christian faith-based media and technology company that designs content and develops software for churches	N/A

	• Template by a US-based company specialising in Wordpress design/development services	
Chaplaincy Australia	Advertises chaplaincy as a prospective career by using home page columns and website sections to distinguish the main steps in the pathway to chaplaincy	N/A
Safe Church Program	Publicises the concept of a 'Safe Church' through the repetition of this term in diverse institutional structures	N/A
Churches of Christ in Queensland	Advertises the organisation to prospective supporters through organisation-centric language, inspirational photography, and multiple invitations to connect	Facebook Page
Victorian Council of Churches	Promotes global unity and inclusion through language	N/A
Hillsong Church, Australia	Promotes local engagement with a translocal organisation by using a single organisation name and website structured based on geography (country, state, local region) and language options	• Twitter • Facebook Page • Instagram • YouTube
CityLife Community Care	Advertises the organisation's work by using home page columns and website sections to distinguish types of service/service providers	Facebook Page
Hope Springs "community-based Mental Health Pastoral Care ministry"	• A basic website which has not been updated since 2004 • The website content and aesthetic is similar to the website of Margaret Lepke (above)	N/A
The Total Wellbeing Medical & Counselling Centre	A basic advertisement that states the organisation's services	N/A
The Sovereignty Christian Counselling Practice	• Graphic design, web design and SEO by small local businesses co-located in Werribee, VIC • Emphasises the Christian identity of the organisation through the repeated use of the adjective 'Christian' to describe the organisation, staff, clients, and work	N/A
Karinya Counselling Centre	Uses inspirational photography to promote the value of the organisation to a wide range of prospective service users (members of the public, counselling professionals, and businesses)	Facebook Page
Life Design Counselling & Education	A basic website that summarises information about the organisation and states its services	N/A

Life Builders Inc.	Blurs categories of services by integrating and interchangeably using terminology from diverse professions (e.g. counselling, coaching, training)	N/A
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