



St Luke's in the City

Mission and Ministry Review - 2007

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St Luke's in the City

Mission and Ministry Review

November 2007

Consultant: The Rev'd Graeme Nicholas

Summary

The 2007 Annual Meeting of Parishioners received reports calling for a mission and ministry review, and adopted motions to establish such a review.

The review has involved meetings with a steering group, two open parish meetings, feedback forms from individuals and groups within the life of the parish, feedback forms from 'neighbours', observations by visiting ordination candidates and observations by the consultant.

The approach was based on discovering the character and strengths of the parish community as a guide to future direction in mission and ministry.

Several important core values and signal attributes of St Luke's emerged from the process.

These can be summarised as

- Sense of community and personal support
- Inclusive attitudes and behaviour
- Positive leadership
- Non-judgemental and accepting attitudes to others
- The feeling and ambiance of the building
- Friendliness
- Importance of the community context and locality

Seven key 'assets and attributes' were identified. Future mission and ministry will need to value these and find ways of maximising them.

- Location
- Liberal attitude and acceptance
- Reputation
- Worship experience
- Community spirit and cohesion
- The building
- The grounds

The report offers some discussion on how St Luke's might address some issues around its context, particular structural and organisational issues, its sense of being community, and its symbols and stories of identity.

Context and Purpose

The 2007 Annual Meeting of Parishioners appointed a steering committee to plan a parish-wide consultation "on the Mission and Ministry of St Luke's over the next three to five years." It also resolved to invite up to two consultants from outside the parish to be part of the process and for the report drawn up by the consultants to be "the focus of parish-wide reflection and discussion." The report was to result in parish-wide reflection and discussion, and any proposals be subject to a period of experimentation before being presented to a meeting of parishioners.

These decisions followed discussions in the parish at Open Forums and at Vestry, and reflections presented in the 2007 Annual Reports.

The Vicar's report to the Annual Meeting observed,

During the first years of my ministry among you we underwent together a process of liturgical development, which required that many questions be considered in some kind of balanced equation. No single aspect of that liturgical development could be safely or legitimately answered in isolation – it was necessary for us to consider all the combined effect of all the elements in concert.

My sense is that, though precipitated by a very singular matter in the first instance, we have come to another moment when last year's annual meeting question – "How will we be missionaries on Manchester Street?" – needs to be tackled and chewed over and reflected upon and prayed about by all of us, considering all the facts, all the interconnected questions in concert. I wish to respond to recent conversations which have been prompted by the Sunday morning liturgy start time, and to suggest that this singular question is opening up for us a more exciting possibility together.

The Vicar went on to summarise discussion focussed on the starting time of the Sunday morning Eucharist. He offered the view that, "this presenting issue is offering an opportunity for the parish to engage in a deeper conversation." He suggested that, in his opinion, the parish was at risk of "asking the wrong question."

This is the wrong question because it would risk prioritising the personal preferences of those presently worshipping at St Luke's on a Sunday morning.
...

What sort of question ought we to be asking? My suggestion is this: **For whom is the Table set?** "When the Church ceases to exist for others," Bishop John Taylor warned, "it ceases to exist." The Table is set not only for us, but for those not yet here. So we ought to begin by asking questions like: How might we best serve the needs of those who are not yet here? What ministry might we be able to offer, at these crossroads, at this time and this place? True, it is necessary for those of us who are at the Table to be fed and nurtured. Our basic needs do matter. But we are already enjoying the banquet of Christ. Our calling as the baptised is to find ever new ways of sharing with others the good news we have received. Good news, I might add, is to be understood in the broadest possible sense – words & deeds, worship & service, pastoral care & community-celebrating, persons & buildings. Not, of course, by loud-hailer. Not by scalp-hunting. And certainly not because we will feel more secure about ourselves if there are more of us! Rather, because Christ's Table is for all, and as Christ's ambassadors our task is to set that Table and to make the way as clear as possible for those not yet here.

...the kind of question I am suggesting we ask leads us to focusing on the needs of the inner-city community around us. How can we clear the way to the Table for them? I am suggesting that we attend to this kind of question,

rather than attempt to arrive at an answer to the question about timing of the Sunday Eucharist in isolation.

The Steering Committee comprised three persons elected at the Annual Meeting (Barbara McCartney, Winifred Scown, The Rev'd Francie Conolly), three appointed by Vestry (Ian Lothian, Valerie Osborn, Jenny Drury), and the Vicar. In association with Vestry it appointed the Rev'd Graeme Nicholas to oversee the review process.

Method

The review process has included the following elements:



- The consultant met with the steering committee to agree expectations and parameters
- Two open gatherings after Sunday worship to which members of the parish community were specifically invited
- Distribution to individuals and groups of a feedback form inviting reflection on the life of St Luke's
- Distribution to 'external' groups and individuals (neighbouring businesses, groups using the premises, community organisations) of a feedback form inviting comment on how St Luke's is perceived by others.
- Feedback invited from Diocesan ordination candidates after they had visited St Luke's and participated in the Sunday Eucharist
- Observations and analysis by the consultant

Theology of Mission and Ministry – some assumptions

The approach taken in this mission and ministry review is that our calling as communities is fundamentally to be our best selves, challenged and guided by the Gospel of Jesus Christ. Discovering vocation, therefore, is intimately connected to a prayerful listening to one another and those we seek to serve, seeking to know our own character and strengths, and to be challenged as to how we might express that character and those strengths creatively as 'good news.' This is in marked contrast to approaches to mission and outreach that start from an analysis of needs or gaps, or approaches that start from a notion of an ideal church.

Congregation studies have also typically focussed on rather narrow understandings of what makes for faithful mission and ministry. James F. Hopewell (**Congregations: Stories and Structures**, 1987) traces the history of different modes of analysing congregational life. He identifies strengths and limitations in each and concludes that aspects of four distinct approaches are needed:

- Examination of context: How does this congregation relate to its neighbourhood, society and time in history?
- Examination of the mechanisms of the congregation: How well is this congregation served by its structures, processes and facilities?

- Examination of the congregation as organic community: How well do the complex relationships and interactions that make up this community serve its life?
- Examination of symbolism: How does this congregation represent its life and identity to itself and others?

This review has attempted to hold all these questions in mind and avoid any one-dimensional analysis. Through the use of multiple modes of enquiry and the use of both direct questions and story-telling it has been possible to gain some sense of the St Luke's parish community and options for its future.

The terms, **mission** and **ministry** are used in most cases in this report together. It is helpful, however, to draw some distinction between the two terms. I suggest that it is helpful to think of *mission* as referring to our *purpose; what we are here for*. *Ministry*, on the other hand, might refer to all the ways in which we support, enable and go about our mission.

Findings

How we see ourselves

Members of the St Luke's community were given a range of ways of saying what they found significant, worth celebrating or worth commending about the life of the parish.

At the first open gathering certain attributes were identified as the most important reasons those present chose to be part of St Luke's.

- Healing place
- Non-judgemental
- Acknowledges other religions
- How services are conducted
- Attitude of people
- Personal associations
- Friendliness
- The location and its opportunities
- The leadership of David and Judy Moore "holding us together"
- The liturgy
- The centrality of the Eucharist
- Acknowledgement of the feminine
- That people are encouraged to participate, and test out ideas
- Longstanding belonging
- The building - peace and sense of spirituality
- A sense of calling

Other exercises at the open meetings encouraged participants to choose their own sense of calling: **ministry in the church** (focusing on the nature and quality of community life at St Luke's), **ministry to the church** (focusing on enabling, resourcing and infrastructure to enable St Luke's to fulfil its mission and ministry), and **ministry of the church** (focusing on how St Luke's makes a difference in society). Participants then identified experiences of St Luke's at its best and the values and attributes that these experiences demonstrated.

Peak experiences of St Luke's are listed in appendix 1. Key values and attributes demonstrated in these experiences include:

Faith in action
 Feeling supported and loved
 Respect for others - other countries, peoples, creeds
 Awareness of social conditions - Responsive to needs of the area
 Church as part of the market-place; and the market-place as part of the church
 Inclusiveness - openness - acceptance
 No instant solutions - Just challenging
 Tolerance
 Prayerfulness of people and building
 Sharing, worshiping, healing, serving and learning community
 Full family - coming together
 Being nurtured
 Spirituality
 Silence / Contemplation
 Holy Spirit
 Respect
 Sharing
 Mystery and Symbolism
 Lack of fuss
 Depth - Rhythm - Pause
 Generosity
 Maturity
 Humour & Fun
 Valuing individual paths
 Co-operation - mucking in - quietly getting on with it
 Volunteering
 Loyalty

Those who used the printed feedback form were asked to tell a story by which they would recommend a new-comer to Christchurch to join in the life at St Luke's. The story-tellers then 'indexed' their own story against some attributes previously identified as significant at the first open meeting.

Items offered for indexing were:

the character and quality of worship
involvement with people and issues in the neighbourhood or area
sense of community and personal support
inclusive attitude and behaviour
the leadership and ministry of particular individuals
the importance of the sacraments
the attitude to others
opportunity to participate and/or contribute to the life of St Luke's
the feeling of the building
specific activities
teaching or theological flavour

friendliness
involvement of children or young people
the schedule of worship times
attitude and outlook on the world
other: (specify)

21 responses were received, although a few did not use the indexing tool. The results are summarised in a graph below. Quotes from the experiences reported are included in Appendix 1.

The graph shows clearly, in my opinion, the attributes that have proved most significant to those currently involved in the life of St Luke's. The attributes shown with the black columns are highlighted simply to identify the most affirmed attributes. These, I suggest, are a good indication of some of the strengths of St Luke's and as such need to be valued and built upon.

Areas most affirmed in the stories were:

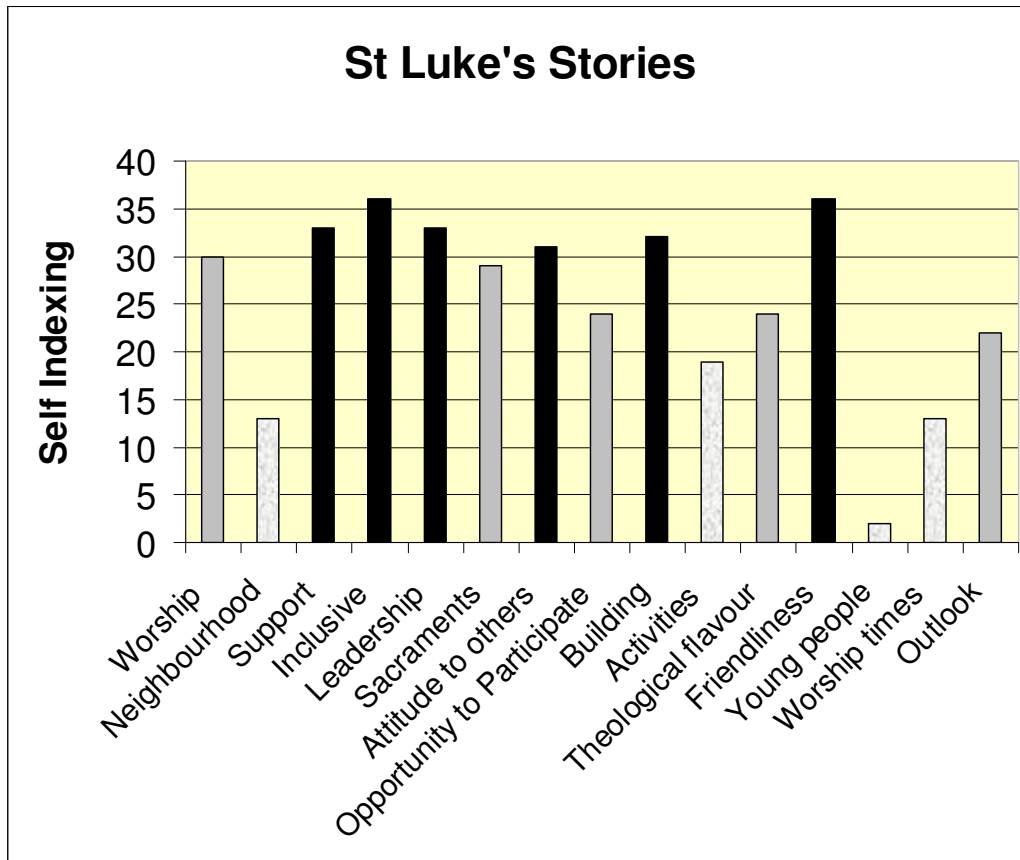
- Community and personal support
- Inclusive attitude and behaviour
- Leadership and ministry of individuals
- Attitude to others
- The feeling of the building
- Friendliness

Three of these areas were explored further in one of the open meetings. See Appendix 4.

It would be reasonable to put effort and resources into boosting the significance of some of the attributes graphed in the grey. To work on these areas would be to strengthen areas that are already appreciated and promising. In other words, just on the basis of this feedback from those already involved in St Luke's we could recommend renewed attention be given to

- The character and quality of worship
- The importance of the sacraments
- Opportunities to participate and/or contribute to the life of St Luke's
- The teaching or theological flavour of St Luke's
- The attitude and outlook on the world at St Luke's

The attributes graphed in the lightest tone are unlikely to be worth targeting for development. To attempt to develop these areas could be too alien to current members of the St Luke's community. These areas would not be playing to St Luke's strengths.



How others see us

Two sources of insight have been used to help the parish get some sense of how others regard St Luke's.

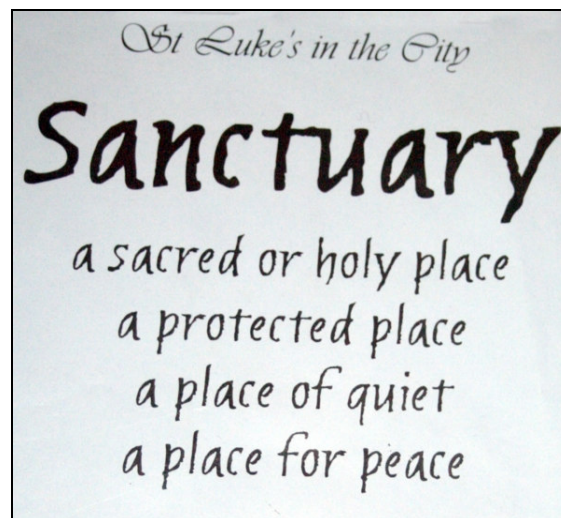
One method was to invite organisations and businesses in the vicinity to offer feedback. The list of those who responded is in Appendix 2; the response form is reproduced as Appendix 3. The other approach was to invite members of the Diocesan Ordination Training programme to offer their observations after worshipping at St Luke's one Sunday morning.

These exercises have provided some rich feedback on how St Luke's comes across to those not already involved in its inner life. Much was very affirming of St Luke's as a place of peace, worship, care, support and inclusivity. Other comments were thoughtfully challenging.

Key affirming phrases or words used by 'neighbours' to describe St Luke's and its **reputation** were:

- Support of difference
- Support to the area
- Non-judgemental
- Heartland for north of the Square
- A liberal church
- Lovely grounds – peaceful presence

Strength and tenacity
Being here
Speaks of calm in the busy city
Example for those with prejudice
Positive spiritual presence in a challenging part of town
Community that can reach out to others
Place to be safe
Community place to meet
Caring place in our community
Extending grace into the community



The ordination candidates who visited St Luke's to **worship**, commented positively:

Atmosphere of warmth and acceptance
Quiet spaces in the service – quiet reflective atmosphere - spiritual
Very inclusive – very involved, community feel
Sense of peace and healing – solace
Wealth of explanatory material
Special sacred place – sense of awe & transcendence
Good use of available space
Seating / layout works well
Welcomed
Unity & togetherness
Appeals to those hurting

The **challenging comments from the 'neighbours'** were largely encouragement to further develop what they saw as St Luke's strengths and opportunities.

Promote its presence – be seen to be more accessible to more people
Use the land you have for good
Be more aware of the role it can play in the inner city
Make more of what you have; position, inclusive attitude, worship opportunities, church open longer, lawn for community events
Broader range of activities that bring the community together
Be more visible in the community
Continue to be open, kind and loving

One respondent suggested that St Luke's might be seen by some as “stuffy, old, dogma driven.” One group that responded thought that St Luke's has a reputation of “having a tendency towards being isolated from the local community much of the time (but with occasional breakthrough).”

Some respondents made specific suggestions of how St Luke's could contribute positively to the community. These will be included in the summary of opportunities and suggestions below.

The **ordination candidates** commented on some aspects of worship they thought needed **further attention**.

It was notable that there were no children present and no facilities for children apparent.

Some found it difficult to hear the sermon.

Some found it a long time standing at the Communion – and would have found some explanation and provision to sit helpful.

The layout and the silence at first entry could be disconcerting.

Opportunities and Suggestions

Suggestions and opportunities to explore have been gathered from several sources. Some came from the interactive exercises at the open meetings, some were offered on written feedback forms, some came from 'neighbours'.

Suggestions are listed without evaluation or comment because all seem worth considering, and it is impossible to assess as part of this review which ones might be most appropriate.

Review policy on open church
Being better informed – guest speakers on peace and social justice issues
Pray for the love that never fails
Use of website to convey a counter-point to unjust voices, and in other ways
New porch – visible from the street
Live more simply as individuals
More inclusive services advertised
Another winter series with topical speakers
Contributing to Perspectives page in The Press
Become a centre of prayer for the unity of the worldwide Anglican Communion in a time of deep division about sexuality
Build on encouragement of personal spirituality
Improve the sound-system
Improve heating

Putting feet on the inspiration of the Little Brothers of Francis
 Care to include new-comers
 Be a voice for Christ in an age when people are often indifferent, hostile or
 burdened down by other voices from the wider church
 Pastoral visiting
 9 am is too early for Sunday morning service for those further away, and for
 young families
 Variety of worship events
 Services for those not familiar with church practice
 Maintain and build on what we have
 Interest in the Arts - speakers, exhibition
 More lights for the vestry
 Variety of additional worship events - to meet people's spiritual needs
 Support other religions through contact
 Better use of physical assets for community events
 Advertising
 Extend 'six-in-the-city' (meal for six) to include outsiders
 Promote our presence - be more visible in the community
 More events: e.g. music, art comedy, lectures, film
 Use the grounds for community events
 Focus more on contact with others than rostered duties
 Nurture relationship with the Prostitutes Collective
 More interaction with the city and neighbourhood
 Increase support of groups that attract people from 'outside'
 Keep the church open
 Open days
 Involvement with justice issues: local, national, international
 Employ a community worker

Also, as part of one of the open meetings, participants were invited to choose one of
 the well attested attributes of St Luke's (see graph above). Three groups formed,
 one on **worship**, one on **attitude to others**, and one on **inclusive attitude and
 behaviour**.

Each group was asked to consider,

- What already helps us to be like this?
- What are any limiting factors?
- What would make a difference?

Full notes from these groups are included in Appendix 4.

Assets and Attributes

From the wealth of feedback gleaned during this mission and ministry review it is
 possible to name seven significant areas that can be seen as *assets* or *attributes* of St
 Luke's.

Location

The location of St Luke's church and grounds on the corner of Manchester and
 Kilmore Streets is seen by most as a major strategic asset. Its proximity to the central

business district and its position relative to an increasing inner-city residential population and to Christchurch's most notorious zone for street-based sex workers immediately indicates to both those involved and those commenting from 'outside' possible avenues for mission and ministry.

Liberal attitude and Acceptance

There is considerable congruence between the self-image of St Luke's people and the experience and observations of people in the wider community. St Luke's represents a clear commitment to non-judgemental acceptance and demonstrates a generally 'liberal' attitude toward issues of difference and social justice. This must be a major indicator for future mission and ministry.

Reputation

I have decided to list the reputation of St Luke's separately as an asset. St Luke's as a parish community has come to stand for certain things in the wider community. In particular, it appears that St Luke's is thought of as a place of care, encouragement, openness and safety. Building on this reputation and giving it more forms of expression is a sound basis for St Luke's future.

Worship experience

The worship experience at St Luke's is highly distinctive and presents as credible and competent, and is clearly appreciated and valued by many. In particular, the worship experience offers a sense of inclusion into community and a contemplative style in an atmosphere that points to transcendence. The balance of an accepting, inclusive and community orientation with the contemplative, transcendent and reflective opportunity is not to be taken lightly. It is the integrity and centrality of this worship life that will support and anchor other expressions of mission and ministry.

Community spirit and cohesion

While most congregations I have worked with believe that they are 'friendly,' St Luke's conveys a consistent sense of strong, if relatively small, community. There is a real sense of belonging.



It is clear from comments that a vital 'asset' in sustaining the sense of community is leadership provided by some special individuals. David and Judy Moore, themselves are clearly appreciated in this regard; as are a handful of core people in the life of the parish.

Building on the strong sense of community will require facing three critical questions. How can strong community and belonging be shared and not become exclusive or claustrophobic? How might new leadership be nurtured? And, how is leadership being valued and supported?

The Building

The St Luke's building is, by its nature, a strong statement to both those who identify with it and the wider community. The building is impressive, historic and attractive. It is notable that the interior has been arranged

in a way that neither destroys nor is a mere cliché of the strong traditional religious message of the architecture. It clearly speaks of creative and contemporary worship, and is something to be valued and developed.

The Grounds

Several respondents commented on the significance and possible uses of St Luke's grounds. In particular, the grounds represent a gracious and generous sense of space and green in the inner city environment. The trees, grass and sense of space can be seen as a gift and ministry to the city in and of themselves. Possibilities of occasional use and positive associations being developed around the grounds would be well worth exploring.

Discussion

I return to the four themes of congregational analysis devised by James Hopewell and outlined above (see Theology of Mission and Ministry).

St Luke's in Context

How does this congregation relate to its neighbourhood, society and time in history?

St Luke's has styled itself, St Luke's in the City, has some track-record of constructive engagement with inner-city people and groups, and is clearly looked to by people both within its life and from outside to contribute positively to the wider community of which it is a part.

The assets and attributes outlined above provide excellent opportunity for St Luke's to further its mission and ministry in this regard.

In particular, I suggest, key issues or questions to explore might be:

- How might St Luke's grounds and building be offered and used in new ways relevant to the diverse communities that make up our part of town?
- How might St Luke's worship be offered in ways that open the worship life of St Luke's to particular communities connected to its neighbourhood?
- How might the already apparent theology and attitude of neighbourliness be deepened and explored further?

The Mechanics of St Luke's

How well is this congregation served by its structures, processes and facilities?

It seems notable that of Hopewell's four dimensions it is this one that is least commented on at St Luke's. In any case, mechanisms and structures of organisation should follow and serve a sense of life and mission rather than lead. However, it will be important to review specific areas of St Luke's 'infra-structure' to ensure that they are indeed serving well.

Some examples might be:

- Sound and heating systems in the church clearly need to be reviewed and fixed.
- Signage and advertising has been identified as important mechanisms for making the life of St Luke's more known and available.

- The website appears to be a well constructed, but under used resource. It has potential for not only advertising the life of St Luke's but for enacting its mission.
- Are the internal communication and information sharing systems working effectively so that everyone feels 'enfranchised'?

St Luke's as Organic Community

How well do the complex relationships and interactions that make up this community serve its life?

This is clearly seen by most at St Luke's as a real strength. The challenge where this is the case is to continue to be genuinely inclusive. St Luke's appears, by temperament and by size, to function well as a 'single cell organism'. That is, St Luke's appears a cohesive community of people that know one another, mostly all know what is going on and, at best, work to integrate new-comers and outliers into the life of that community. This is seen as a good thing.

The risk is that this sense of community may limit the possibility of growth of numbers or expressions of diverse ways of belonging. At worst a 'single cell' congregation can become claustrophobic to some of its participants and/or appear exclusive to new-comers. There is, it must be noted, no evidence that this is a problem at the moment.

Possible avenues to explore might include:

- More actively promoting the current range of ways of belonging at St Luke's (e.g. icon writing, labyrinth, meditation) to a wider 'audience'

St Luke's Symbols of Identity

How does this congregation represent its life and identity to itself and others?

Symbols of identity are not simply the physical symbols associated with the community, they are also the stories, myths, values and motivations that help a group know who they are.

The most powerful expressions of identity and being bring together action, story and image.

The image of St Luke's is enshrined in its architecture and the physical symbols associated with its building and worship.

The human representatives of St Luke's are all who identify with the parish. David Moore, as vicar has become a very particular and respected symbol of the life of St Luke's.

If there is one set of actions and stories more than others that stands out and is quoted most as representing the life of St Luke's, it is the service for Suzie Sutherland, the welcome to her community and the developing relationship with the Prostitutes' collective.

The response to Suzie Sutherland's death has both set the bar for St Luke's profile in the community very high, and indicates just what St Luke's is capable of and the kind of direction it can take.

Other stories told within the life of St Luke's are about the intentional community work done in its name; walking the streets, talking to people in the community; the winter speaker series. There are others. See more experiences listed in Appendix 1.

The challenges for St Luke's might include:

- How might St Luke's stories of identity and motivation remain enabling and not become stories of self judgement and recrimination?

- How might stories and symbols be held in ways that are not to emulate but to remind the people of who they are?
- Avoid cargo cults: building a symbol does not create reality.

What then are we called to?

While acknowledging that the present report is simply intended to assist vestry and members of the St Luke's parish community to determine future direction, some things seem clear.

- Ensure that what is already working well is valued, explored and extended. In this category I would suggest are
 - Making the worship experience better known and more available
 - Enhancing the worship experience in terms of audio quality and physical comfort
 - Exploring ways in which David Moore's leadership and public profile can be both supported and shared
 - Allow the stories of identity to be stories of who we are, not what we do; allow what we do to flow from who we are. This is a way of saying don't try to copy your own successes, rather recall what it was about you that lead you to respond in certain ways.
 - Explore what it might mean to recognise multiple ways of belonging and participating in St Luke's
 - Explore possibilities of not simply being in a neighbourhood but enabling neighbourhood. Ideas might include business breakfasts or lunches as well as ways of working with community organisations and marginalised individuals.
 - Consider associating the grounds of St Luke's with some regular, high profile community activity (not necessarily run by St Luke's).

Appendix 1

St Luke's at its best

These are the headings noted by small groups after listening to one another tell stories of St Luke's at its best.

- The winter speaker series: its looking out at controversial issues in community and society – especially for visitors
- One person walked the parish streets and talked to anyone she met and found they welcomed the chance to talk about community and the free access to St Luke's
- World peace and belonging to a world community are part of St Luke's
- Experience of overwhelming love and support at times of crisis
- The support offered to Suzie Sutherland's family
- Suzie's evening service for her colleagues was beautiful, dignified and gave them all dignity and purpose
- The labyrinth draws people / strangers in
- We are based and nurtured here. Without the quality of the base the other things wouldn't happen
- Establishment of St Luke's Trust
- Ministry to sex workers and street people
- The sacredness and beauty of this place – touching people who come in
- Providing the opportunity for God's healing through creativity
- Both inward and outward focus among the people of this parish
- Respected as a person: God-given talents
- Dinner in the city – fun
- Home marriage – inclusion of family and non-church goers
- Funeral of grand-daughter
- NZ Prostitutes Collective
- Organ donor
- Light and dark
- No rails at the altar
- Little Brothers of Francis: develop spirituality; individual and group
- Loose end, what to do: prayer shawl, special guidance
- Easter: Dark to light; physical enactment; powerful symbolism
- Baptism of grandson: warm welcome, family, formality and humour, acceptance
- Visitors at Eucharist
- Journeying theme: Jim, Jenny, van
- "Community need" – prayer support in the church
- Interfaith ecumenical - world community for Christian meditation

- Shared meal after activities – help unify and give sense of belonging
- Sharing, caring – funerals
- Six-in-the-city: needs to continue; shared meals
- Feeling of community, especially funerals
- Sharing with visitors: as refuge
- Contribution of Quakerism
- Preparations for Christmas, Easter, funerals
- All regular duties performed

Other expressions of St Luke's at its best

Other expressions of St Luke's at its best are found in the stories and anecdotes shared.

We have quoted some key phrases here:

- It has always had a vibrant, caring feeling.
- ...full of surprises
- Seems to have something for most people
- I love the way I've felt included in after-Labyrinth meals and drings; it is very welcoming and comfortable
- The first time I came to St Luke's I experienced grace. This was unlike anything I'd experienced in a church before. I appreciated the rhythm of the service and that no one was afraid of silence. After years of accepting there was no place fit for me within the conventional church, I was, quite literally, surprised by grace.
- People talked to me! And they were genuinely interested in who I was
- I was recovering from a serious illness and not coping very well. At a friend's recommendation I attended St Luke's healing and anointing service and found peace, faith and a true blessing from each service – and have recommended it to others.
- When I first came to St Luke's it was like returning "home."
- Come and participate in the togetherness of the liturgy, the beauty of the music, the silences and overall sense of tradition and history of the church.
- Thursday morning: a very gentle time where I personally feel that God is closer than ever.
- Meditation group: a deeply spiritual experience which becomes deeper as the weeks go by.
- Icon painting group: a peaceful haven in a restless world
- St Luke's is a place where you can be real.
- No questions asked unless I wanted to talk. I was encouraged to 'be there' any time I wanted – i.e. at services, social times and to make as many appointments with the vicar as I needed.
- The gift of people being there but with no pressure. I could be happy or sad; smile or cry; and be accepted.

- Extremely warm, welcoming group (Icon group) ... very calming, focusing and prayerful, as well as the excitement of learning a new skill with encouragement and positive environment.
- The hospitality to me is wonderful.
- I enjoy the care and attention to seating, flowers, and liturgical preparation; quite wonderful.
- They accepted me when I could accept myself. They helped me discover a God who loved me. They allowed me to be creative in my ministry and to see God working through others, and indeed through me. They gave me a place to develop and grow.
- I would like to acknowledge the incredible spiritual direction here.
- A place of peace that is accessible, open. An outstanding building in a busy city offering peace.
- Meditation group: no demands are made, no one is quizzed about progress. It is very encouraging and peaceful.
- ... an oasis, a base from which I reflect and reconnect with the church in a non-judgemental, non-threatening way.
- There is encouragement to get involved as much or as little as seems right or when ready, and there is ability to let people go if their circumstances change, without any recrimination or sense of guilt or failure.
- St Luke's worship style is like good wine and cheese, the flavour improves with tasting!
- A friendly, eclectic bunch, very supportive and encouraging, with a heart for the down-trodden.

Appendix 2

Neighbouring organisations who responded

Windflow Technologies

St Luke's Community Trust

Cursillo

CQ

NZ Prostitutes Collective

Canterbury Manufacturers' Association

?

Appendix 3

Neighbourhood Response Form



St Luke's in the City



Anglican Church of Aotearoa, New Zealand and Polynesia
Cnr Manchester & Kilmore Streets, Christchurch. Ph (03) 366-2253

Parish Mission and Ministry Review – October 2007

The people of St Luke's parish would welcome your feedback to help us know how others see them and how they might serve their community better. They invite feedback from individuals, organisations and businesses in the neighbourhood near St Luke's. Your views can be left in the marked box in the church porch, on the corner of Manchester and Kilmore Streets, or posted to the review consultant, Graeme Nicholas, 480 Rattletrack Road, RD 4, Christchurch. If you prefer, email directly to graeme@tikouka.co.nz. We would like to hear from you by Monday 29th October. Thanks.

What, if any, dealings or contact have you had with St Luke's over the last two years?

What do you think St Luke's stands for?

What would you like to see St Luke's stand for?

What reputation do you think St Luke's has as community of people?

What has been your most positive association with St Luke's?

What opportunities do you see for the people of St Luke's to contribute positively to the community?

Appendix 4

Developing our Strengths

As part of one of the open meetings, participants were invited to choose one of the well attested attributes of St Luke's (see graph above). Three groups formed, one on worship, one on attitude to others, and one on inclusive attitude and behaviour.

Each group was asked to consider,

- What already helps us to be like this?
- What are any limiting factors?
- What would make a difference?

Worship

What already helps?

Preparedness of the people and the physical environment

The building as a spiritual oasis in the city

Labyrinth

Sunday and weekday Eucharist and prayer

Building open outside of service times

Congregational participation in the services is integral to success of worship

Value organ and occasional choir

Sung Eucharist

Meditation groups

Limiting Factors

Sound system (or lack there of)

Heating

People-power to keep the church open

Style of songs (tunes sometimes hard to follow)

Styles of services

What would make a difference?

Perhaps, new tunes should be played by the organist as part of the prelude to the service

Alternative / informal Eucharist/worship e.g. 6pm Saturday

Enhanced music ministry

Musical director to take a pro-active lead in assisting in the development of alternative worship opportunities and encouraging parishioner participation – singers, musicians

Encourage parishioners to attend feast days etc – in the evenings

Close holes in the roof

Heat pumps?

Clearly visible main entrance, porch

More hosts to keep church open

Attitude to others

What already helps?

Welcome at the door
Talking to new-comers
Chapel seating friendly
Music playing – organ before service
Morning tea

Limiting Factors

People to be hosts
Busy lives
Us and them – caring communication

What would make a difference?

Vestry minutes up-to-date and available
Pastoral care groups revived – phone tree
Social functions
Main entrance more visible
Hosts more visible during the week
Map of the areas in the church
Trail of candles to the altar/worship/peace sanctuary
Hot drinks as well at evening functions

Inclusive attitude and behaviour

What already helps?

Sharing with other faith communities – our building and property
Active involvement, being seen to be involved in social justice issues
Sensitivity to / acceptance of people: “where they are at”
Use of inclusive language

Limiting Factors

Policies of wider Anglican Church
Size of community – range of activities we can do
Blindness to deficiencies from our own faulty self-perception of inclusiveness

What would make a difference?

Conscious policy of sharing what we do
Exploring explicitly with people how they want to participate