



St Luke's in the City Parish Magazine

October 2018

Saint Luke the Evangelist



On October 18 we celebrate the feast day of St. Luke. According to information given us by Paul in his letters, Luke was a Gentile, a physician, a dear friend of Paul (Colossians 4:14), and at one point apparently Paul's only companion in prison (2 Timothy 4:10,11). Though we have little information about Luke, the early church fathers ascribed to Luke

authorship of both the Gospel of Luke and the Acts of the Apostles, which would mean Luke contributed over a quarter of the text of the New Testament, more than any other author. Demonstrating an unusual commitment to accuracy, he appears to have fastidiously checked his facts. Archaeologists have confirmed many details that he reported in the Acts.

Inclusiveness – accessibility – compassion – justice..... these are words that come to mind when I think of Luke's gospel. The Acts of the Apostles speak of Christian community formation – relationships – journey – challenge and proclamation – all in the name of Jesus Christ.

According to the early Church historian Eusebius, Luke, the Gentile physician was born at Antioch in Syria. Some scholars have argued that Luke might have been born a slave. It was not uncommon for families to educate slaves in medicine so that they would have a resident family physician. Not only do we have Paul's word, but Eusebius, Jerome, Irenaeus and Caius, a second-century writer, all refer to Luke as a physician. His association with the disciples of Jesus probably began after Christ's death.

When Paul began his second missionary journey, about 49 A.D., Luke became a member of the party, joining Paul at the town of Troas and traveling to Macedonia with him (Acts 16: 11-12). Luke then probably remained at Philippi, rejoining Paul when he had finished his third missionary journey and was returning to Jerusalem (Acts 20:5, 26:18). The Acts further say that Luke accompanied Paul when

Paul was taken as a prisoner to Rome to be judged by Caesar (Acts 27:1, 28:26). The contents of Paul's letters to Philemon (24) and Timothy (II, 4:11) suggest that Luke probably stayed with Paul until Paul's death.

Luke wrote the story of Jesus and the early Christian community for Gentile readers. The saint's books reveal something about his character. Luke wrote excellent popular prose with an artist's skill at painting picture stories. Luke's unique perspective on Jesus can be seen in the six miracles and eighteen parables not found in the other gospels. It is only in his gospel account that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian (Lk.4:25-27), and that we hear the story of the one grateful leper who is a Samaritan (Lk.17:11-19).

Luke's is the gospel of the poor and of social justice. He is the one who tells the story of Lazarus and the Rich Man who ignored him. Luke is the one who uses "Blessed are the poor" instead of "Blessed are the poor in spirit" in the beatitudes. Only in Luke's gospel do we hear Mary's Magnificat where she proclaims that God "has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty" (Luke 1:52-53).

Luke has a special connection with the women in Jesus' life, especially Mary. It is only in Luke's gospel that we hear the story of the Annunciation, Mary's visit to Elizabeth, the Presentation, and the story of Jesus' disappearance in Jerusalem.

So reading Luke's gospel gives a good idea of his character as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy for everyone. Only in Luke do we hear the story of the Prodigal Son welcomed back by the overjoyed father. Only in Luke do we hear the story of the forgiven woman disrupting the feast by washing Jesus' feet with her tears. He aimed his books to persuade Gentiles that the Christian story was true. He made it more accessible to them by filling his gospel with accounts of Christ's openness and mercy.

Continued overleaf

What happened to Luke after the death of Paul in Rome is not known, though according to one tradition (a document called the Anti-Marcionite Prologue, which dates from the end of the 2nd century) he wrote his Gospel and Acts in Greece and died at the age of 84 in Boeotia in Greece.

In traditional depictions, such as paintings, evangelist portraits and church mosaics, Saint Luke is often accompanied by an ox or bull, usually having wings. Saint Luke the Evangelist is patron saint of artists, physicians, bachelors, surgeons, students and butchers!

Ven. Canon Helen Roud

Upcoming Celebrations

Feast of St Luke Celebration Eucharist

Thursday 18 October at 7 pm. Knox Centre Chapel, 28 Bealey Avenue. Dessert supper to follow. All Welcome.



Special Midweek Eucharist and afternoon tea

Wednesday 14 November at 2.00 pm at the Mary Potter Community Centre.

A time to catch up with our friends from rest homes and those who find it difficult to come on a Sunday morning. All welcome.

For more information or if transport is required please phone Michael Watson on 9815675 or 0212108339

Welcome to the October edition of our parish magazine. Isn't it wonderful to see the Spring!

Coming up this month we have the Feast of St Francis and the Feast of St Luke, then in November a special Wednesday afternoon eucharist and afternoon tea at Mary Potter.

The next issue will be our final one this year and will focus on Advent and Christmas. Please send any contributions to us by 23 November.

Happy reading!

Therese and Roz, editors

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Bonsai

Bonsai is a plural word and a singular word. In Japanese bon refers to a tray or pot and sai means to plant. A Bonsai is a small tree in a small pot styled to give the appearance of being very old.

Bonsai originated in 13C China associated with the Chinese Lunar New Year and borrowed by Japan for their own New Year. There is mention of Bonsai being exhibited at a Paris Exhibition in 1878 and at a London Exhibition in 1909, the first introduction of Bonsai to the Western World. Now there are active Bonsai Clubs in most countries of the world and many experienced Bonsai Demonstrators travel widely to conventions, some annually. Some demonstrators have spent up to 6 years training with a Bonsai Artist in Japan, followed with up to 3 years working for the Master before attaining a certificate.

Some trees in Japan could be 300 to 400 years old and have been passed down generations. The age of a bonsai refers to time taken to create the illusion of age. The majority of trees used are outdoor trees, therefore they must be kept outside in a sunny position away from extreme windy conditions. Due to small pots being used frequent watering is required.

Bonsai enthusiasts create bonsai in a variety of styles using basic guidelines used worldwide. Pruning is used to thin out foliage and shorten branches. Wire is used to guide the branch into correct alignment. Roots are cut to encourage a finer root system to allow shallower pots to be used. The bonsai is repotted at intervals of 3 to 5 years with fresh soil mix and trimming of the roots. The correct size, style and colour of pots used for bonsai are important as is the position of the tree in the pot as they add to the illusion of age.

To achieve a true bonsai requires time, patience, vision and skill.

Christchurch Bonsai Society is holding its 50th Anniversary Show at the Redwood Convention Centre on Saturday 13 October and Sunday 14 October from 9am to 5pm.

Annette Pont



THE LITTLE BROTHERS OF FRANCIS - A SPECIAL RELATIONSHIP

In the Beginning:

The Little Brothers of Francis is a small Anglican community founded in Australia in 1987. The Brothers (Wayne, Howard and Geoffrey) had been part of a much larger Franciscan community with a diverse active ministry, in an outer suburban area of Brisbane. When the larger community made the decision to leave that site to develop an inner-urban ministry, the three Brothers sought release from the community of their profession while remaining in their religious vows, to live the religious life to which they aspired.

Their Vision:

1. The property needed to provide opportunity for **silence and solitude** as part of the milieu for developing prayerfulness – i.e. a place that would limit distractions.
2. **"Littleness"** was to be a way of identifying with what St Francis expected of his brothers. A conscious rejection of positions of authority and power in the public sphere – especially in the Church.
3. **Simplicity of lifestyle** – in buildings constructed, a commitment to producing own food, use of renewable sources of power, and to earn income from the Brothers' own labour.
4. Heightening the **ecological awareness** of the brothers and those who might visit.
5. **Prayer-life** to be central and dynamic – a yearning for something more monastic in the way the life was to be lived and prayed, with a greater emphasis on the Liturgy of the Hours as the robust skeleton of the fraternity's prayer-life
6. A deep desire and calling to the **contemplative life**. They did not envision an active ministry as had been experienced in their former large establishment.

Working with very little capital the Brothers found one hundred acres of undeveloped bushland near Tabulam in northern New South Wales, which they later called "*Eremophilia*". On 1 September 1987 a new journey began.

In short, the aim of the Brothers is to deepen their relationships with God through prayer, manual work, community and times of being alone in their hermitages.

Friends of the Little Brothers of Francis:

The "Friends" grew from groups of family and friends of the founding brothers who wished to support them in their new venture. At the time of the Brothers' first visit to Christchurch in 2005, there was an existing group of "Friends" in Perth, and one starting in Queensland. A local branch was established here following the 2005 visit of Brothers Wayne and Geoffrey. The inaugural meeting of the NZ branch of the Friends was held at St Luke's on 2 May 2006 with Jim McKenna appointed as its President. Ian Lothian was appointed to follow him in 2008. The group of 17 by then was made up mainly of representatives from St Luke's, St Michael's and St Barnabas' with a few from the North Island.

The aim of the Friends is to value and support the witness of the contemplative orders within the Church, and the Little Brothers of Francis in particular. They do this by developing their own prayer life and by prayerfully supporting the Brothers and joining them in the Liturgy of the Hours, using the LBF Offices where possible; promoting and encouraging vocations to the Religious Life of the Church; supporting the Brothers with financial and practical help, and where appropriate make opportunities for fellowship with a group of Friends in worship and in learning together.

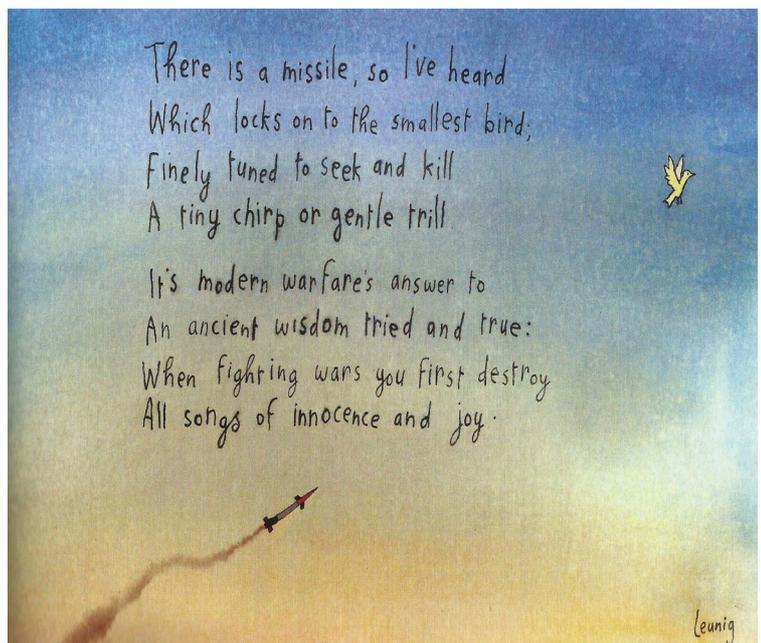
As visions and dreams changed for the local "Friends" following the earthquakes of 2011, there had been changes, too, for the Brothers themselves. They had found the property needed to fulfil their vision, had worked hard at building the community and living the religious life to which they aspired. At the same time, they had still been actively taking retreats and quiet days both in Australia and in NZ. They had been 5 times to ChCh alone between 2005 and 2015 – and it is understandable that this was conflicting with their prayer life and desire to live a contemplative life in silence and solitude.

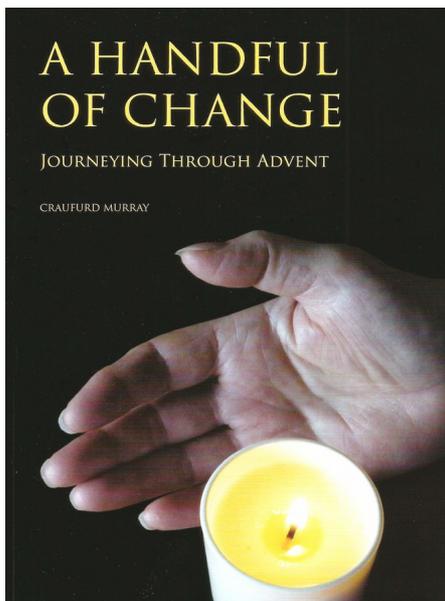
Where to from here:

On my last visit in October 2016, I sensed a shift in their willingness to leave their land to run programmes in parishes whether in NZ or elsewhere in Australia. The deep calling to the contemplative life had now taken root. They were no longer interested in growing groups of friends and supporters, but were interested in nurturing those interested "in loving Jesus because He first loved us, through Prayer and the Gospels, to live and value the contemplative life (especially in the Contemplative Religious Orders) and, for "Friends" in particular, the Brothers at the Franciscan Hermitage, Tabulam, Australia."

Following Ian's resignation as President earlier this year, Brother Wayne has offered us an option (yet to be put before the "Friends"), that we no longer follow the earlier formal structure set out in the Constitution and Rules, but come together informally – still adhering to the aims set for the Friends as above – but focusing more on encouraging and nurturing each other in living and valuing the contemplative life through prayer and study. He has asked that I co-ordinate a meeting of the Friends to discuss how our future relationship with the Little Brothers might look, and I will do so in the not too distant future! In the meantime, please, as we used to say, "think on these things".

Jenny Drury





A Handful of Change: Journeying Through Advent by Craufurd Murray

From back cover: This resource of daily readings for Advent is intended as a companion for personal reflection in the weeks leading to Christmas. Beginning a week before Advent Sunday, this book is rich in story and offers insights into many familiar themes. It is a refreshing and timely publication for study groups as well as individuals. With Christmas approaching, Craufurd points us to Jesus and explores aspects of faith. His writing reflects Professor John Macquarrie's view that spirituality is about *becoming a person in the fullest sense*.

Available for \$10 a copy c/o Ecclesia Books
ph (03) 366 3098 email jenny@ecclesia.co.nz

An update on one of our inner city ministries

Street-based Sex Workers Collaborative Working Group.
Report to St Luke's parish, 28 August 2018:

Since June this year we have replaced Jenny Drury to represent the parish on this group, which was set up by the Council as a community-development approach to resolve tension and conflict between sex workers and the rest of the Manchester St community and other stake-holders.

The Working Group has stated the following overarching goals which are further detailed in the Council's resolution statement of November 2017

1. Residents and businesses (owners and employees) in the area around Manchester St have a good quality of life.
2. Street-based sex workers have a good quality of life, and operate in a safe and welcoming environment.

We have attended three working group meetings (monthly) so far and it is clear that the meetings and collaborations are

proving to be very effective in achieving these outcomes. A number of organisations support the safety and well-being of the workers themselves, including the Salvation Army, the Police, the NZ Prostitutes Collective and Youth & Cultural Development. A researcher from the Otago University (Dr Gillian Abel) is conducting research which is further informing the process.

Margaret Allan and Pamela Hindin-Whitewood

Anglican Missions Spring Appeal this year is supporting three projects:

Anthony and Anne McCormick in Battambang, **Cambodia**:



Much of Anthony's work is in training Khmer social workers and he is also involved in a new training partnership with Chab Sai, a coalition committed to ending human trafficking and exploitation. Anne works at the hospital, hosting the many visitors and volunteers and running an activity programme for patients and caregivers.

Diocesan Boys Hostel in **Pakistan**:



This hostel is in an area where many students do not have access to school. As well as educational studies the boys participate in sports activities (especially football and cricket) and programmes providing long-term life skills, including budgeting and laptop skills, and programmes to help social and spiritual growth.

Dawn Daunauda in **Vanuata**:

Dawn, an ordained priest, teaches English at Talua Theological Institute and encourages the students to be all that God has called them to be.

For more information or to make a donation see

www.angmissions.org.nz

or contact Barbara McCartney ebmccartney@xtra.co.nz

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