



Love Riccarton

Background

MISSION HOME BASE RICCARTON “LOVE RICCARTON” PROJECT

There is need for a unique expression of church in every context, requiring a congregation going on a unique missionary journey with God. “Love Riccarton” is an expression of the missionary journey of the Parish of Riccarton Spreydon in the Riccarton area.

At the end of 2019 we purchased 200 Riccarton Road. Our Purpose for making this property purchase was to firstly honour the prayerful decision made by Vestry dated Tuesday 13 December 2016 chaired by Bill Jermyn.

“OTHER BUSINESS St James:

Conclusion: There will be an Outreach Ministry in Riccarton.

Addendum: Vestry reaffirmed by unanimous agreement that we are fully committed to future mission and ministry in the former St James parish area and will be developing a plan of action in the New Year”.

In a letter to the wider Parish following Vestry meeting 13 December 2016 *“It has become apparent that our future ministry and mission in the Riccarton area might no longer be as a conventional ‘Church-on-the-corner’. We are encouraged and excited at the possibilities and opportunities our new parish presents for ministry”.*

Secondly, we are committed to the regeneration of the church as well as reclaiming te Hāhi Mihinare (the missionary church). We hold and honour the Attractional and Missional model together. Our purpose as part of the wider Anglican Diocese of Christchurch is to serve the people in our communities both missionally and attractionally, by working towards the Global Anglican Communion’s five marks of mission. (See Appendix 1 page 5 for reflections about ministry and Mission that have guided our thinking and actions.)

1. To proclaim the Good News of the Kingdom

2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Our wardens and Vicar Designate have hosted both Bishop Peter and Archdeacon Mark Barlow on to the site at 200 Riccarton Road. Both have given their written approval and have been very encouraging.

Letter of Support:

29 October 2019

Episcopal and Archdeaconal Consultation:

Dear Sampson

Re 200 Riccarton Road

Thank you for the opportunity recently to look over this property as part of the Diocesan process towards approval of a property for purchase by a parish, in this case the Parish of Riccarton-Spreydon.

I support this purchase and on the following grounds:

- With vacation of the St James' site re church and hall, I am very pleased that the parish has a renewed vision for ministry and mission in the Riccarton area;
- Now is not the time to contemplate a new church build so an alternative kind of building as a base for ministry and mission is a good thing;
- I see this particular property, both house, car parking area, and double garage with associated rooms/kitchen/bathroom, as a creative possibility for ministry and mission in the



The Venerable Mark Barlow
21 Leinster Terrace
Lincoln 7608

30 October 2019

Dear friends

On 17 October I attended a site meeting at 200 Riccarton Road where it was explained to me how the purchase of this property would benefit and enhance the mission and ministry of the parish of Riccarton-Spreydon.

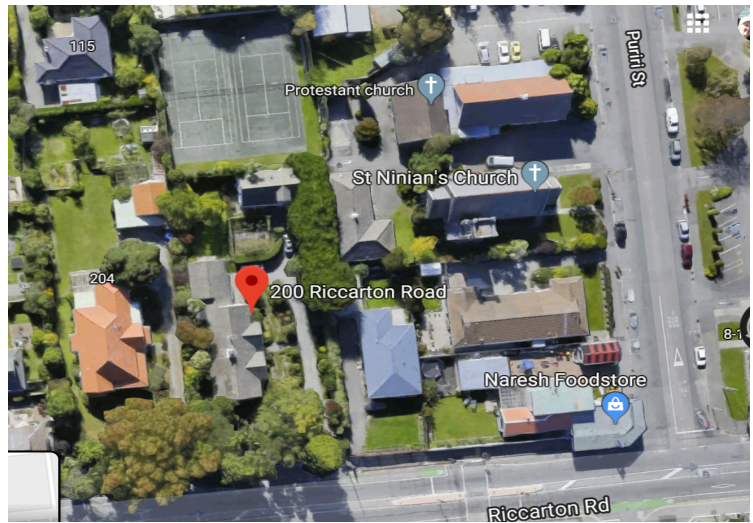
Following an inspection of the site and its buildings, consideration of the financial implications, and having given the matter prayerful consideration, in my capacity as Archdeacon of Irakehu I am more than happy to approve of and agree with the purchase of this property.

With love

Ven Mark Barlow
Vicar, Parish of Lincoln
Archdeacon of Irakehu and Chaplaincies
Deputy Vicar- General
Chaplain, NZ Police, Canterbury District.

Timeline:

Since following God’s leading to amalgamate the parishes of Riccarton and Spreydon, we have been exercising how our new parish might minister effectively to our enlarged and increasingly diverse parish community. This has involved a great deal of formal and informal discussion and considerable prayer as we have focused on understanding his will. The Parish is strongly committed to the continued ministry, mission, and a physical presence in the former parish of Riccarton.



We have continued this process by spending time dreaming, visioning, imagining and researching the needs of the area. We have continued to pray, discuss and prayer walk. This year the parish spent two months in prayer and discernment around the future of mission and ministry in the Riccarton area.



The property at 200 Riccarton Road is one that we feel the Spirit Of God has continued to lead us back to.

- May 2019. We first looked at the property in May 2019. Our wardens, Vicar, Vestry, Bishop and Archdeacon have all stood on the whenua and most have been into the buildings.
- July 2019 We began a process for the ‘Purchase of Church Property, Including Buildings to be purchased as Churches, Halls and Vicarages (and other Properties)’ in consultation with CPT, St James original committee, Vestry, Bishop Peter and Archdeacon Rev Mark Barlow.
- September 2019 Vestry agreed to purchase (signed minutes available)
- October 30th Parish Vestry request approval from Standing Committee through the Diocesan Manager
- October 30 2019 Diocesan Manager gathers any additional information required from Parish and CPT
- November 3rd 2019 Special General Parish Meeting
- November 6th 2019 Standing Committee meets to discuss requested approval of Purchase of 200 Riccarton Road.
- If approved by SC. CPT completes Pre-purchase process, including arranging valuation (Valuation completed by Gill Simpson), building report, council property file and other Due Diligence Matters
- CPT Board Meeting Approval of Purchase
- November 2019 - CPT Completes purchase



Mission Action Plan:

Love Riccarton

Our purpose as part of the wider Anglican Diocese of Christchurch is to exist to serve the people in our communities, meet needs and provide community connections in Riccarton. 'Love Riccarton' is a former residence and can be the first point of contact for many local groups and individuals. (see Appendix 2 page 10 and research paper by Ray Stagg 2017) There is potential for 'Love Riccarton' to be missional and attractional as community through the 5 Marks of Mission:

1. **To proclaim the Good News of the Kingdom**

Community Connection - When people connect with people. Love Riccarton is a place where we encourage the mystical and beautiful moments that occur when one person meets another. Our example and witness, God doesn't want a perfect example but a living example. Alpha Prayer, Alpha Life Course.

Hospitality - When someone opens up their home and life to another. Love Riccarton is space for an open door for people to share life.

2. **To teach, baptise and nurture new believers.** Establish a base for the St Martin's St James 'School of Good Soil', disciples making disciples. Teaching and living the way of Jesus. We think everyone has something to offer and that God creates everyone with unique talents, callings, gifting's and strengths – when it comes to discipleship and mission - everyone gets to play.

3. **To respond to human need by loving service**

Acts of Service - When we apply action to our words, and serve others above ourselves. Love Riccarton is a place where people are encouraged and given opportunity to serve others through action in some of the following ways: Mums and Bubs groups, English Conversation Class for internationals – spouses and children, Parenting Classes with 'The Parenting Place' designed to inspire, encourage, and support the strengthening of whānau relationships. We make sure it is fun and entertaining along the way too.

4. **To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation**

Social Justice - When humanity works to make things right. Love Riccarton is a safe place for people to explore and share their heartbreaks and find others who carry the same passion for change.

Generosity - When one person puts the needs of others above the wants of self. Love Riccarton is founded on generosity. This is a place where one can give as well as receive.

Gratitude and Creative Expression - The voice that exists inside everyone being expressed by everyone in their own way. Love Riccarton is a safe place to find, develop, and share your creative voice.

5. **To strive to safeguard the integrity of creation, and sustain and renew the life of the earth - Environmental Awareness** - When we look after the world that we live in. Love Riccarton is where we encourage, discuss, and learn how to be good stewards of the things we have been given.

Appendix 1

Cultures around the world speak of *“the beginning of something as a Call to Adventure.”* In the opening moment in the ministry of Jesus, where he began to call others to join him, we see things begin to change: after this Jesus begins to proclaim, “Repent, for the Kingdom of heaven has come near”. In gospel of John, Jesus encourages those who have questions to “come and see.” Jesus calls the disciples directly, encouraging them to follow him.

Joseph Campbell, Author of the “The Hero with a thousand faces” quotes that such moments signify “that destiny has summoned the hero and transferred their spiritual center of gravity to a zone unknown.” Many individuals and Church communities experience such moments, moments when perhaps everything changes because it is the right time. Moments when the eternal God breaks into our circumstances with events that gather some loose ends and knots them together in his hands. Such events, if we let them, can challenge the center of gravity that wants to shift us from a story of self to one that will mean something in a larger context. Our responsibility or mandate as the gathered followers of Jesus is to always listen to the voice of God and respond.

In a rapidly changing cultural context today, many church leaders have been trained to build, serve and lead the organisation or the institution of the church. Few are trained to lead missional movements as Jesus did. There seems to be seasons where the world does not just need change, but is desperate for it. That is how the world was in Jesus’ time and a world we find ourselves in today. In the early church, specifically in the apostle Paul, we see people who did something very simple that has profound meaning for us today: they did what Jesus taught them to do as disciples, to be attentive, responsive and available to his leading and missional call. The call is to make disciples and lead Kingdom movements as Jesus did.

Mark Sayers, author and cultural commentator, has unique and perceptive insights into faith and contemporary culture, and describes our current cultural context his book ‘The Disappearing Church’.

“We hear more and more of this terminology of ‘Secular Society’ or ‘Post Christian Culture’ used in Western Society, especially in urban Cities around the world. As the world is getting larger, it is also getting smaller through the rise of the internet, the digital age and globalism. So more and more we are breathing the age of this kind of western secular, post Christian culture, whether you live in urban or suburban settings”.



He speaks of three cultures:

1. **Pre-Christian Culture** - Europe before the gospel of Jesus, the Roman Empire and Paganism. A world steeped in spirituality, Gods, Goddesses, demons, angels, good and evil.

2. **Christian or Christianised Culture** - A time shaped from the ground up by the Christian value system, by the moral and socio-political vision of what Jesus called the "Kingdom of God". This is a vision of how to organise society. All of these values are part of Western culture, (more than any other culture) that has been shaped by Christ and his teachings. Many of the values that society assumes are human values, whether they be: basic human rights, the dignity of life, equality, or justice are actually Christian values that have had a global and historical influence on the west more than anywhere in the world.
3. **Post-Christian or (Secular) Culture**. This is the moment we are more and more living in, especially if you live in an urban western city. More and more of us are breathing the air of this kind of western secular post-Christian culture that takes up so much of our mental real-estate.

Increasingly we are living in 'Post Christian Culture'. This does not mean that we have moved on and left the 'Christian Culture' behind, but rather 'Post-Christian Culture' is almost like society wants to tear down the system that has been built. There is a rebellion or reaction against Christian Culture that wants to question all authority, shaping a highly individualised view of the world. Amongst this rebellion, 'Post-Christian Culture' still wants to carry forward many of the values of Christian Culture; it wants the 'Kingdom without the King'. This is the current culture in which we live, minister and do mission.

How can we as a Church in a 'Post-Christian Secular Society' become more effective in our mission to Riccarton?

What is Church?

Four essential functions. All four need to be present in most expressions of church.

UP: Worship of God and formation of devoted disciples of Jesus

IN: Community of committed companions

OUT: Mission into unchurched community and world

OF: Connected with and accountable to part of the wider church



Our missionary challenge

Recent census data have validated what so many in Aotearoa have known for years; the Church in New Zealand is quickly and quietly losing its cultural significance. Churches are not growing or impacting on majority culture. While Kiwis are increasingly self identifying as "spiritual" the majority of people in New

Zealand no longer associate with a specific brand of church or religious institution.

The growing parts tend to be only recent immigrant churches in most contexts, or a few larger and mostly younger churches growing from transfer growth and not conversion growth from outside the church culture (rarely more than 4-6% max).

With this recognition, a large change has occurred in the last 30 years of our understanding of mission. This is a movement from talking just about Overseas Mission, to speaking of: Local Mission through inner City Missions, Local Mission through Community Ministries targeting specific groups of people, thinking about growing Missional Churches which emphasise the essential missionary nature of the church as a whole. This is where:

- Mission is integrated into all four functions above (UP, IN, OUT, OF)
- Mission is not so much what we do for God as our partnership in the ongoing mission of God (globally and locally)
- There is recognition of the need for a unique expression of church in every context, requiring a congregation going on a unique missionary journey with God and not just the implementation of a programme or particular model derived from somewhere else.

Structures for mission

One helpful distinction is between Attractional and Missional structures, with the missionary



challenge requiring more creative experimentation with missional strategies and structures.

Attractional churches are ones, which emphasise their Sunday gathering. *"You win or lose on Sunday morning"* was the mantra of a vicar of a larger Anglican church.

This emphasis can come at the expense of other parts of church life, which becomes unsustainable if the church is not also discipling those who it attracts. As leaders in the Missional Church, both locally and nationally in Aotearoa NZ, we are called to balance both Attractional and Missional expressions of church grounded in the gospel and expressed in the five marks of mission.

What are some examples?

Rev Stephanie Robson in ‘Trends and Perspectives’ compares and contrasts both.

Attractional Model	Missional Model
Church is a place	Church is people
Seeker-targeted	Seeker-mindful
Evangelism inside	Evangelism outside
Program driven	Improvisational
Mission as program	Mission as purpose
Practical	Intuitive
Growth is numbers	Growth is health
Stats	Stories
Complex	Simple
Culturally relevant	Culturally engaged
Firm, established	Flexible, organic
Preserve organisation	Organisation expendable
Church as institution	Church as organism
Worship as attraction	Worship as reflection
Preaching as application	Preaching as proclamation
Weekend as event	Weekend as assembly
Gradual, implicit gospel	Regular, explicit gospel.

Trends and Perspectives: by Stephanie Robson

Attractional Church usually targets specific groups of people with gatherings such as Seeker Services, Alpha, Foot Clinics, Mainly Music, children’s and Youth Groups, and after school programs. These connect with many people, and require a lot of organisation and resource, and do not easily draw people into churches without the involvement of people with evangelistic gifts.

Missional Church is a group or groups of people, about the size of an extended family, or multiple extended family units in a particular community united through a common interest or calling. Christian community happens through a common service and witness to a particular neighbourhood or network of relationships.

On the radical end there are communities like Urban Vision, people living together in poor neighbourhoods in urban settings. There are other communities such as ‘Vocatio’ (Young Adults Chch) that are not like that at all. We have shared rhythms, weekly gatherings, eating together, rhythms of blessing our neighbour, praying, resting, and retreats. (environmental, suburban etc etc.) It’s absolutely open and creative, and it’s not just around “Where do you go to?”

Examples of Missional Church (or Missional Communities).

Web links at the end of this document.

- Mission Chaplaincy in Workplace, University, School, Street Chaplaincy, Hospital, Prison, Military, Sports Teams
- School 24-7 Youth workers in Schools 24-7 Youth Work combines local leadership and management with a national network. Local autonomy is guaranteed.
- Urban Vision Wellington
- Addington Community Christchurch
- Basketball Missional Community - St Martin’s St James Church
- Chaplaincy Missional Community Lincoln/Canterbury University
- Vocatio Missional Community – Millennial Community Pilot

- Peel Forest Eco Monastery who exist to help introduce & foster contemplative spirituality amongst younger people. Based in Peel Forest, NZ.
- Underground Church – Tampa Florida
- Fresh Expressions British Church Planting initiative. Fresh Expressions seeks to transform communities and individuals through championing, resourcing and multiplying new ways of being church. Adopted by Anglicans and Baptists in NZ.

Fresh Expressions, Community Missional Communities and Faith at Work projects often tend to become well established, at least in the initial stages, by encouraging pioneer/apostolic gifted groups to experiment on the edge of the church (with support and resourcing from the center). This reduces conflict and energy wasted as they are like research and development units in commercial companies. They may foreshadow the new item that is developing and will in time change the whole enterprise, but you do not assume nor undermine everything that is without a clearer sense of the way ahead. This also encourages bolder experimentation and creativity because the fear of failing is not so great. Passion, energy and involvement comes from the edge. Resourcing and support (practical and prayer) can come from the center. Vision needs to be cast from both the center and the edge. Maintenance of good and positive relationships between leaders at the center and on the edge is essential. All four functions listed above (UP, IN, OUT, OF) are essential both on the edge and at the center but may take quite different forms.

Reimagining the whānau/family of God in this Cultural time.

Questions to ask

What if the church of tomorrow looks totally different to what we call church today?
 What does it look like to be the church in this cultural moment?
 What do we need to change? Or do we need to change at all?

How would it be organised? Where would we gather? What would our worship, mission, and practices look like?

The good news amongst all this is that the cultural landscape is ripe for innovative, authentic expressions of faith and is primed for spiritual renewal.

Parish Summary of ideas/thoughts to keep in mind (undated approx 2017):

Riccarton has a high level of single people:

- Age is largely young adults so things like café style drop in centre offering a safe relaxed environment.
- Holding open forum topical discussions, and/or the odd speaker (Jolyon White on social justice would appeal to university students), poetry reading sessions, entertainment evening with upcoming artists studying at Canterbury University, etc.

Riccarton has a high number of those who identify as Asian:

- Some sort of English speaking classes
- Connecting with Asian mothers, who are largely at home during the day due to having little social connections. These could be reached through door knocking. Offering an open-door policy at the church/café, a place they can come and feel at home etc.

Income levels in Riccarton are generally low:

- Try a community/street BBQ
- Open-door policy through the café arrangement where those in need could be connected to needed agencies – food parcel, doctor, counselling, police etc.

Retail is by far the largest employer in Riccarton:

- Many retail employees will experience the 7 days, plus late nights and public holidays working hours. This could mean offering the open-door/café option outside of the normal Monday to Friday.
- Create some sort of presence in Westfield Mall of St James Parish. Possibly through an information booth that somebody would be available to listen, inform etc those who make enquiries and direct them to the church/café.
- The existing walking group that uses Westfield could walk during retail hours spotting those who frequent the mall as a means of getting out of the house etc. The lonely.

Closing thoughts:

Build a network of professionals around St James consisting of: Contacts for Health, Mental health, Police (preferably community police), council social services, Ministry of Social Development, Library, counselling services within the area and Pastoral services.

Make St James a known identity within the community by connecting with the above professional services plus the centre management of Westfield and possibly some of the retail stores, local businesses, University, local schools etc.

Put St James on the local community map as a place to go where people are welcome, valued, and can call it their community home.

Research Report: Ray Stagg 2017

Report prepared for: Riccarton St James and St Martins Vestry, March 2017.

NB:

- Data has been sourced from the Department of Statistics, with a focus on the 2013 census.
- Riccarton area is designated by the following boundary streets: Riccarton Road, Deans Avenue, Blenheim Road and Matipo Street.

Some basic facts on the suburb of Riccarton, Christchurch:

Population: Riccarton has 1.2 percent of the Christchurch City population, made up as follows:

	Riccarton	Christchurch
Males	1959	167832
Females	2109	173640
Total	4068	341472

Age demographic:

- Median age (50% younger and 50% older) is **27.7 years**. The median age in Christchurch (Chch) is **38.6 years**.
- Riccarton has 8.8% of its population aged 65 years and over, while Chch has 15% aged 65 and over.
- Riccarton has 11.3% of its population aged 15 years and under, while Chch has 17.8% aged 15 years and under.

Relationship demographics:

- 57.9% of those aged 15 years and over have never married.
- 23.6% of those never married live with a partner.
- 29.3% of Riccartons population are married.
- 12.8% of Riccartons population are separated, divorced or widowed.

Household Composition:

- 52.3% of Riccartons population are one family household, while 65.6% of Chch are one family household.
- There are 390 one person households in Riccarton or 26.4%, while Chch has 25.6% one person households.
- The average household size in Riccarton is 2.6 persons, while Chch average household is 2.5 persons.

Family demographics:

- 39.8% of Riccartons population are families, while 42.8% of Chch's population are families.
- 32.7% of Riccartons population are couples with children, while 48.4% of Chch's population are couples with children.
- 18.9% of Riccartons families are one parent families, while 17.4% of Chch's families are one parent families.

Cultural diversity:

Ethnicity	Riccarton	Christchurch
European	61.3%	83.9%
Māori	5.7%	8.5%
Pacific Peoples	2.8%	3.1%
Asian	32.1%	9.4%

Middle Eastern, Latin American and African	2.7%	1.0%
Other	1.6%	1.9%

NB: 43% of people living in Riccarton were born overseas, while 22.2% of Chch's population were born overseas.

Housing:

- Riccarton has 1581 occupied dwellings and 126 unoccupied dwellings with 12 dwellings under construction.
- 28.8% of Riccartons population own the dwelling, while 64.8% of Chch's population own the dwelling.
- The median rent in Riccarton is \$320 per week, while in Chch it is \$300 per week.

Income:

NB: Statistics are based on individuals aged 15 years and over.

- Median income in Riccarton is \$25000 pa, while Chch's income is \$29800 pa.
- 42.7% in Riccarton have an income of \$20000 pa or less, while Chch has 36.3% earning \$20000 pa or less.
- 19.3% in Riccarton have an income of over \$50000 pa, while in Chch 27.1% have an income of over \$50000 pa.

Education:

- 87.9% of those in Riccarton aged 15 years and over have a formal education, while 80.4% of Chch's population of those aged 15 and over have a formal education.
- 27.2% of Riccartons formal education population hold a bachelor or higher, while 21.1% of Chch's formal education population hold a bachelor or higher.

Transport:

- 11% of Riccartons population have no motor vehicle, while 8% of Chch's population have no motor vehicle.
- 45% Riccartons population have one motor vehicle, while 38% of Chch's population have one motor vehicle.
- 27% of Riccartons population have two motor vehicles, while 39% of Chch's population have two motor vehicles.
- 17% of Riccartons population have three plus motor vehicles, while 15% of Chch's population have three plus motor vehicles.

Internet/Cell phone:

- 80.3% of Riccartons population have access to the internet, while 79.2% of Chch's population have access to the internet.
- 78.9% of Riccartons population have access to a cellphone, while 84.2% of Chch's population have access to a cellphone.

Business demographics:

Riccarton has 874 businesses with 6380 paid employees in the following businesses:

Business Type	Employee numbers	% of Riccarton's labour force
Retail	2040	32%
Admin and support services	870	13.6%
Professional, scientific and technical services	830	13.0%
Accommodation and food services	760	11.9%
Financial and insurance services	390	6.1%

Comments:

- Virtually all churches, both within and surrounding Riccarton function under the standard model of Worship services (held mostly on Sunday). These services generally consist of either a mixed age congregation or, depending on numbers possibly a traditional service, a contemporary service - usually aimed at families, and possibly a youth – young adult's service, generally held in the late afternoon or early evening.
- Again the majority of these churches run activities such as:
 - Sunday school
 - Manly music (or similar)
 - Youth group(s) often split into age groupings – approx. ages 7 to 13 and then 14 upwards.
 - Men's group
 - Women's group (s)
 - Cell/home/bible study groups in various members' homes.
 - Fund raising activities such as: Fairs, quiz nights, sales table (jams, cakes, produce etc).
 - Most of these churches have an open door policy providing (as best as possible, subject to volunteers) a type of drop in centre similar to a café without the cost. Some churches also provide emergency food parcels.

NB: All of the above churches activities/groups have a degree of missional outreach into the local community, with additional irregular events specifically targeted to outreach and teaching through the use of an itinerant speaker(s). These events are generally advertised to the local and wider community well in advance.