

EWAS CASE STUDIES

**ST. JAMES CHURCH CASE STUDY:
THE CONTRIBUTION MADE BY A PARISH TO THE WELLBEING
OF THOSE 65 AND OVER**

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ENHANCING WELLBEING IN AN AGEING SOCIETY (EWAS)

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Enhancing Wellbeing in an Ageing Society: St. James Church Case Study

Abstract

This case study provides a snapshot of the perspectives of 61 older people (65 years and over) who participate as members of a reasonably typical suburban church parish. Their views were sought on the role of the church and the parish community as an enhancer or not of their own sense of wellbeing. Most of the responses were positive in the sense that participants viewed their activities and experiences in the parish as contributing to their wellbeing in some way.

The two consistently named contributors to their wellbeing were the connecting friendships and the services. The friendships were considered important because the church environment was supportive. The services were ranked second after friendship when answering a question about the aspects of life in the parish that contributed to their wellbeing, but the services and spirituality ranked first ahead of friendship when they were asked about the main reason for their current involvement in Saint James, and when they were asked what contributes most to their wellbeing when considering the parish and the society beyond the parish.

The participants recorded a broad range of interests and involvement in recreational, learning and physical activities as well as community service and commitment to their families. The responses particularly demonstrated that many of these seniors were volunteering their time and contributing to a broad range of community services. This occurred among both the younger and older groups. Participants named community services and helping others when referring to activities and experiences that influenced their sense of wellbeing and happiness both in the parish and in the wider community.

1. INTRODUCTION

Within the broader EWAS research programme, this is one of seven case studies. In recognition of the role many churches play both as a community centre and provider of services for older people, this case study has been developed to focus on and explore the experiences of people in a typical New Zealand church setting in relation to wellbeing.

In the literature on spirituality, religion and ageing, faith has been found to play an important part in many older people's lives. Religion and spirituality have been positively associated with physical health (Koenig, 2001), and with wellbeing (Fry 2001). Religious observance allows some people to transcend their current feelings and circumstances, enabling a greater experience of wellbeing.

In an earlier article Holt and Dellman-Jenkins (1992) summarised much of the research on religion and quality of life and noted its importance to older people as a resource for improving elders' quality of life. They noted that the multidimensional nature of religious behaviour helped with the morale, wellbeing and coping capacities of older people.

Research in this area of religion and spirituality as it applies to seniors, has shown that age and gender differences exist. The strongest spiritual and religious beliefs are held by older adults and by women (Davie and Vincent 1998, King, Speck and Thomas 2001).

However, it needs to be noted that much of the literature on this topic comes from the United States and it cannot be assumed that New Zealanders would be affected by their faith in the same way as Americans. There are differences in the way religion is expressed in the two nations – more outspoken and public in the USA with beliefs in New Zealand considered to be more personal and private.

Interestingly, in a study of 203 frail elderly British participants, Kirby et al (2004) found that spirituality was a significant predictor of personal wellbeing and that it moderated the negative effects of frailty on personal wellbeing.

However, a person's world view, meaning, values, spiritual development and religious involvement have until recently not as a rule been conceived as salient influences on life in general, nor on the wellbeing of older adults (McFadden, 1996).

Indeed the Positive Ageing Reference Group, appointed by the New Zealand Minister for Senior Citizens (Dalziel 2001), make no mention of spirituality, religion, faith or church in the entire thirty-three page strategy document. Yet psychological wellbeing, an umbrella construct that includes a variety of affective and cognitive facets like happiness, life satisfaction, congruence between achieved life goals and expected goals and mood, may involve religion or spirituality (George 1981).

Religious observance may activate attachment processes that connect people to a larger community and to their notion of God or a higher spiritual force (McFadden & Levin, 1996). Moreover, with respect to religious effects on health, Levin (1996) proposed a model where public religious involvement may benefit health through providing social contacts and support that facilitates integration in networks, which themselves buffer stress and enhance coping and adaptation.

Cohen and Koenig (2003) state that the tendency to use religiosity/spirituality as a coping mechanism is common in older adults. They reviewed evidence that showed it to be

positively associated with mental and physical health in older adults, as well as evidence that members of different religious groups differ in levels of health. They discuss the issue of causality and possible mediators of effects of religiosity/spirituality on health outcomes, paying special attention to possible psychological mediators. Measures of wellbeing and depression were included in the assessment of mental health.

In a recent article that provided an overview of a range of empirical studies, Sadler and Biggs (2006) said that the evidence generally supports a positive association between spirituality and positive ageing. They defined spirituality broadly as including but being beyond traditional forms of religion.

Given the generally positive associations between religion, spirituality, ageing and wellbeing found in these studies, this exploratory case study has been designed to enquire how a church and parish community may or may not contribute to the wellbeing of its elder parishioners. The case study was carried out with people in a reasonably typical local church that is substantially involved in a ministry to older people. The study uses qualitative research methods, including focus group and survey interviews, to identify and explore the experiences of older people and their perspectives concerning the role of the church and the parish community as an enhancer or not of their wellbeing.

2. SETTING

The Anglican Parish of Lower Hutt, namely St James church, serves the people of Lower Hutt, Moera, Alicetown, Maungaraki, Normandale, Harbour View, Tirohanga, Belmont and Kelson which are all suburbs of the lower Hutt River valley (though some members come from further afield).

The congregation is one of the oldest in the Wellington region having occupied the present site, or near to it, since the very early 1840s.

This parish has an extensive and notable ministry to older people in the Lower Hutt region. The Reverend Dorothy Howard has been a dedicated chaplain to Age Concern, worked with other denominational groups as well as serving the elderly in St James Anglican Parish. The Reverend Roslyn Simms oversees an extensive pastoral care program which involves many older parishioners. Archdeacon Peter Benge as vicar of the parish currently oversees the totality of the parish's ministry.

This study of the involvement of older parishioners in St James Parish Lower Hutt was aimed at finding out how senior parishioners see the role of the church in their wellbeing. It also sought to understand the degree of involvement they have in church activities and events.

The research for this case study focused on the goal of improving the understanding of that which contributes to the wellbeing of New Zealanders by looking at the inputs to the wellbeing of people in the target group who are linked to the St James' Parish ministry to older people.

The objective of the case study was:

1. to find how the people concerned see the role of the church in their wellbeing;
2. to understand the degree of their involvement in church activities by enquiring into what contact they have with church events and activities; and
3. to identify the particular services and activities that they consider will help them continue to live well in their community.

3. METHOD

3.1 An Initial Overview

The views of three clergy, the administrator and an older layperson (i.e. pivotal people in the parish staff and congregation) were sought on the role of the church in the lives of parishioners aged 65 and over. Their advice about the occasions on which St James has contact with the elderly and the role of the parish in their lives, informed the questionnaire design.

As an answer to the question “When does St James Church have contact with and interest in the wellbeing of the elderly?” the following bullet points were provided by the staff of the parish:

- Most obviously at worship services, but also.....
- At time of sickness and grief (especially at the loss of a spouse).
- Home communion is taken once a month to those who are shut in and to their carers who are often a spouse. There are three lay ministers who are involved. A respite care service is being considered as a future help to these too.
- At church groups or clubs: Gardening Club 12 times a year, Association of Anglican Women (AAW) 12 times a year, Musical afternoons six time a year, 10am Church Service on Thursdays weekly.
- There is a strong Pastoral Team who -“have an eye on each other” but the focus is a community one and not a stated focus exclusively on ‘the elderly’.
- When there is a storm, as a service to the elderly, a phone around is used to check up on the wellbeing and security of these people. This would also translate to an earthquake or any other emergency.
- Conscious efforts are being made to track down people who are living in their own homes but may be shut in or largely left to their own devices and are struggling.
- The parish magazine is delivered to all parish households four times a year and a card with the schedule for Easter and Christmas at the time of the festivals. This is done with a knock on the door and with a mind to have contact with the people receiving it (not exclusively seniors).
- Ezee Meals is a service offered from St James where frozen meals are made available for those who would rather not cook but appreciate a cooked meal. These can be picked up from the office or they might even be delivered.
- People are picked up for Sunday services if needed.
- Taxi chits are supplied for church or medical access.

When people are noticed to have a need for specific help, they are referred to their Doctor to ask for assistance with housework and or nursing help if that is thought appropriate.

The elderly are involved in a range of regular activities in the parish:

- morning teas
- in the choir

- cleaning roster
- flower guild
- sacristy guild
- casserole brigade (for when needed in sickness or grief etc.)
- eze meals helpers
- magazine collation, distribution etc
- prayer link

3.1.1. *Questionnaire*

A simple, accessible questionnaire¹ suitable for the target population was created on the basis of this information and was trialed on three parishioners who were then excluded from further questioning.

The questionnaire was handed out at all church services on one Sunday in June 2006. It was also handed out to others at all church events in the ensuing week where the seniors were expected. A record was kept of those who took a questionnaire to facilitate their collection for analysis.

The self report questionnaire, besides the usual demographic information, sought to find how often individuals participate in church activities, their involvement in other community and hobby activities, and whether any activities enriched their sense of wellbeing.

Seventy questionnaires were distributed to senior parishioners and sixty one were returned (a response rate of 87%). Of those returned only seven were returned anonymously.

3.1.2. *Focus Groups*

Four focus groups, two drawing on those from the younger age bracket (65-74) and two drawn from the older group (75-92) were held. A short question line was developed from the analysis of data derived from the questionnaire responses² to provide further information, reflection and explanation.

The participants were selected from the parish roll, which includes people who are somewhat restricted to their homes or shut in. Some of those were able to take part in the focus groups. Most, though not all participants, did take part in the earlier questionnaire survey.

The group discussions, which were recorded for later transcription, were held around a table in a home and light refreshment was served.

¹ Appendix 1- Copy of Questionnaire

² Appendix 2 Focus Group Question Line

4. RESULTS

4.1 Demographics and Parish Involvement

4.1.1. Participants

44 women (72 percent) and 17 men (28 percent) returned questionnaires out of 70 that were handed out, which provided a response rate of 87 percent.

As Table 1 shows 27 participants were aged between 65 and 74 (group a.) and 34 participants were aged 75 + (the oldest being 92) (group b.)

Table 1: Gender by Age group

AGE	MEN	WOMEN	No.
(a) 65-74	9 (33%)	18 (66%)	27
(b) 75+	8 (24%)	26 (76%)	34
	17 (28%)	44 (72%)	Σ61

When compared with the general population percentages for each age grouping, this sample is skewed. Table 2 shows that although there are fewer men than women in these age groups, the ratio of men to women is considerably higher in the general population than this sample. This to some extent is likely to be affected by the greater religious affiliation of woman when compared to men. The 2006 Census showed that for those 65 years and older, 16.92 percent of men and only 9.43 percent of women stated they had no religion (derived from Statistics New Zealand 2006). Nevertheless, even after taking these statistics into account, at both age groups men in this parish sample are under-represented and women over-represented when compared with all New Zealand senior citizens.

Table 2: Gender by Age group of Estimated Resident Population 2006

Age/Gender for New Zealand	MEN	WOMEN
(a) 65-74	48.24%	51.76%
(b) 75+	40.66%	59.34%

Derived from Statistics New Zealand (2009) for 2006 year

4.1.2. Living Arrangements

No participants lived in households where more than two people resided. Altogether 25 respondents lived alone and 35 lived with one other person. It was not stated whether the other person was necessarily the spouse.

As Table 3 shows, 6 of the younger group lived alone as compared to 19 of the older group. 21 respondents lived in a two-person household in the younger group, and 14 respondents lived in a two-person home in the group aged 75 and above.

Table 3: Number of people in the home by age group

GROUP	Living Alone	Two in the home
(a)	6	21
(b)	19	14
Σ	25	35

One participant declined to answer this question.

Table 4 shows that all of the men in the younger group lived with one other person and of those in the older group 3 men lived alone, the remainder lived with one other person.

11 of the younger group of women lived with one other person and 6 lived alone, while in the older group, 15 women lived alone and only 10 lived with one other person.

Table 4: Gender breakdown of living arrangements by age group

GROUP	MEN		WOMEN	
	Living alone	Living with one other	Living alone	Living with one other
(a)	–	9	6	11
(b)	3	5	15	10

One participant failed to answer this question.

4.1.3. Activities at St James

In order to understand participants' involvement beyond simply attending services, they were asked about their involvement in other parish activities. Some of these included a regular twice weekly commitment and others an episodic commitment on a roster relating to the cycles of the liturgical calendar. The questionnaire did not raise the issue of financial limitations. The following list sets out their participation in these activities:

Those related to the smooth running of services on Sunday and other holy days

- making morning teas..... 8 rostered
- prayer link 8 involved
- flower guild..... 7 rostered
- church fair, in some capacity 26 annual
- choir 7 twice a week
- cleaning roster..... 6 rostered
- bible study group..... 15 involved
- sacristy guild 2 rostered

- making palm crosses 1 annual
- bread baking 1 rostered

Activities that serve in the running of the parish

- magazine production.....4 (6 times a year)
 - collation.....8 ditto
 - distribution.....20 ditto
- casserole brigade.....9 (families in need)
- Ezee Meals – helper.....6 rostered
 - purchaser.....6
- web page.....1 person’s gift

16 respondents (26.66 percent) did not report activity in any of these areas.

A further question was asked about participation in parish group activities. The responses were as follows:

- Tea and Talk (winter months).....17
- Association of Anglican Women . A.A.W. 13
- Garden Club..... 20
- Musical afternoons..... 4
- Lenten Study groups..... 18
- Other.....8

24 respondents (40 percent) did not report involvement in any of these group activities. The other group activities which respondents specified included Greek lessons on Tuesday and Thursday (3), Pastoral Care group (1), Embroidery group (2), Men’s group (1), Hutt Hospital Chapel helper (1) and Social events as arranged.

In a breakdown of activities, the men did not tend to join participatory groups of the last type, though they can be found serving the community (eg help at the hospital-chapel and the web page maintenance). One respondent was an examining chaplain for the diocese and a liaison person for sexual misconduct complaints. The women, on the other hand, displayed a more prolific pattern of involvement in participatory groups of the parish as Table 6 shows.

Table 6: Number of Group Activities in which women took part by age group

Younger group	#. of Group activities	Older group
7	0	8
4	1	6
2	2	3
3	3	3
1	4	4
	5	2
17	#	25

4.1.4. Expectations Fulfilled By Parish Involvement

Participants were asked whether or not they considered the parish adequately fulfilled their expectations as older parishioners. Table 5 shows that 8 of the 60 (i.e. 13 percent of those surveyed) reported not having their expectations fulfilled in the parish. However, the majority, 47 (78 percent) reported having their expectations fulfilled. 7 participants reported some ambivalence in their response. Interestingly 14 respondents (23 percent) asserted that their expectations were not fulfilled, or were ambivalent.

Table 5: Expectation Fulfilment by Gender and Age Group

GROUP	MEN			WOMEN			Σ		
	EF	NonEF	+/- amb	EF	NonEF	+/-amb	EF	Non EF	+/-amb
(a)65-74	6	2	1	17	1	1	23	3	2
(b)75+	4	1	3	20	4	2	24	5	5

KEY: EF = expectations fulfilled
 NonEF = expectations not fulfilled
 +/- amb = more or less fulfilled or ambivalent

NOTE : One participant woman reports as both EF and NonEF in the senior age bracket.
 One anonymous participant, in the younger age bracket, does not give their gender and their expectations are not fulfilled.
 One anonymous participant woman does not give her age but is in the expectations fulfilled group.

20 respondents offered a range of suggested activities that were not currently occurring, but that they thought would enhance the wellbeing of older parishioners. The respondents included 14 people whose expectations were fulfilled and 6 whose were either not fulfilled or they were ambivalent. Responses included:

1. *It might be useful to have someone whose duty it is to look out for parishioners who "Fall through the cracks" who become conspicuous by their absence and who generally seem to have joined the ranks of the "dropouts".*
2. *A Men's group similar to the Anglican Association for Women (AAW).*

3. *For single parishioners who are recent arrivals, it may be helpful for some to have established members who could visit over the first few weeks and perhaps accompany them to any functions etc – a type of welcoming committee?*
4. *Want something, not sure what; of a contact nature.*
5. *Perhaps the occasional outing would be beneficial especially for those who do not go out much. Would help with meeting others in the same situation.*
6. *Some form of gentle exercise class eg Tai Chi for fellowship and general wellbeing.*
7. *In general, we aren't made to think often enough. How about a new creed? This century our culture and ideas are totally different from the Fourth Century. So how about a small group to talk about what we do believe, in words and concepts of this age? (Preferably no clergy). And a group to think about the future of society where the Christian Church has no influence, but where Christian values, such as care for others especially the underprivileged, the poor, the sick, still exist and where our sphere of concern must include the ecology of the whole planet.*
8. *Insufficient daytime activities for older parishioners. Transport is a problem for non drivers.*
9. *I would suggest occasional outings and visits to places of interest with transport organised.*
10. *More daytime activities, but often transport is a problem for non drivers.*
11. *Pastoral visits to those who are not coming regularly – May be transport is a problem? Parish Nurse (As in Palmerston North and Nelson) this seems to be a useful concept. People need to know they are not forgotten when they can no longer be useful.*
12. *Far more could be done, e.g. establishing craft/graft groups, taking groups on holiday tours etc. Too much emphasis on youth in a mainly aged congregation. They want our money but do little for us.*
13. *Occasional socials/outings. They would be good.*
14. *Better access to the main body of the church (MAIN ENTRANCE SHOULD BE WHEELCHAIR ACCESSIBLE). Both elderly and very young would benefit.*
15. *Could we do better at including elderly both living at home and in Rest Homes in the regular worship and social activities at St James.*
16. *Perhaps parishioners who attend the 8.00am service might enjoy a more leisurely cup of tea/coffee after the service than is presently provided. This would give a greater opportunity to socialise – particularly helpful to those who may be lonely.*

4.2 Descriptions of Wellbeing

4.2.1. Reasons for Involvement

Participants were asked, what were the main reasons for their involvement in St James parish? Multiple responses could be given and most included a variety of reasons. As the list below indicates, 46 percent stated their need for spiritual fulfilment and 38 percent considered friendship to be among their main reasons for involvement in the parish. The next five response categories relate to various forms of historical church features that relate to their tradition of religious involvement. Two of the categories (3 and 9) related

specifically to Saint James church where respondents had personal historic ties or lived in close proximity. The complete list of responses is set out in Appendix 3.

Reasons for involvement in Saint James parish:

1. Spiritual and worship need fulfilment - 28 (46%)
2. Many of my friends are parishioners - 23 (38%)
3. Historic or personal story - 17 (28%)
4. A sense of belonging - I feel comfortable at St James – 11 (18%)
5. Anglican community – 10 (16%)
6. The choral music. – 8 (13%)
7. Clerical focus – 8 (13%)
8. Putting something back - 5 (8%)
9. Proximity to home - 4 (7%)

It is interesting to note that involvement in spiritual and worship activities and friendship were clearly the most popular responses. As these were the main reasons given for participants' involvement in the parish, it is reasonable to assume that these activities probably play a role in their sense of wellbeing.

These ideas were explored in the focus groups. The following sequence highlights the same dual emphasis on worship and friendship:

I notice, you know, that we tend to sit in the same places don't we and that's all part of feeling secure feeling it gives you I guess. But of course it's the service that we attend that is the, the main focus as much as the friendship is, fellowship is umm aligned with that isn't it, it comes with that because as you say we see each other regularly don't we?

Yeah, I think in terms of the whole gamut that one advantage I'm seeking from the church is church activities in that you're with people that you know have got common beliefs.

That's it, that commonality isn't it

Other sequences emphasised the familiarity of the church, the sense of belonging and the importance of friendships:

Well probably at our age we've been going to church for such a long time and it becomes, you know and it's familiar and you know all the people and you feel comfortable. Whereas to go out and join something new at this time is a bit more daunting. You know to join some other organisation.

But you may have belonged to that other organisation for a long time already.

They usually don't usually last as long do they, whereas church is a life long thing.

Participation in church activities was a source of satisfaction and extended social capital. Involvement was described as being reasonably easy with few expectations and people who are warm and welcoming:

They are the main points of course and after some age when one gets more time I think it's friendship that's very important, in church I think it's easier to find the right thing. Communicate at the same time have the same interests, same age group people with a lot of free time. Yes I think it's lovely.

As a person who has moved around a lot, some clubs you can't go to unless you are invited, I mean we belong to Probus and things like that. When you are new to an area the church is, you know, there. You know you can walk in, you don't have to be invited and as I say you know what structures and church is always looking for people.

Participants were then asked if the activities they came to the parish for were not provided, what would they most likely do? Table 6 sets out the six response options provided for the question and the numbers who identified each option.

Table 6: Numbers of Responses to Question Concerning Options, if Activities were Not Provided

a. Just accept it	22
b. Stay around and organise	22
c. Stay in the same home but go to church elsewhere	10
d. Give up (stay at home) and not go to church	2
e. Move to another area or living situation	3
f. Other	3
No response	6

Note: Eight respondents gave two responses.

The responses showed a high level of tolerance, despite the loss of prized activities, suggesting a strong sense of belonging. The following explanations were typical of those given:

- *Would like to think I would try and act, or spur others to act to create change.*
- *Depends on whether there were others likewise motivated for change.*
- *When over 80 I feel changes should be made by those who are younger.*
- *The first or the second being the age I am, I would not do any of the rest.*
- *I have recently moved further up the valley and am walking distance from another church which makes this a possibility. BUT as long as I can, my preference would be to stay around what has become my spiritual home.*

4.2.2. Personal Wellbeing and Happiness

Participants were invited to think about what aspects of life in the parish contributed to their own wellbeing and happiness. As with the earlier question concerning the reasons for their participation in the parish, friendship and worship dominated the responses. Involvement offered friendship in the form of those others who chose to engage there with them, gave help when people felt a need to be supported and provided an identifiable source of community or belonging not only in the present but also to a tradition from the past. Some said it ‘anchors’ them, helped them feel grounded and in some cases motivated action. A typical focus group respondent put it this way:

The church is more constant than other organisations. Even if the vicars change the people too it doesn't matter because the service is basically there all the time. The one you are familiar with even with those, way back home. It has modernised, but then it's modernised at home too.

Other typical responses can be grouped as follows:

Fellowship and friendship (32 responded)

Around half the respondents mentioned friendship and fellowship:

Some representational responses include:

Thursday service for oldies, friendly, caring, relaxed. An opportunity to see and chat to others not seen at other times. I always feel welcome by clergy and staff and enjoy my church in many ways.

A sense of belonging and being among friends.

The thoughtfulness and friendly companionship from the clergy and parish family.

The focus groups provided further explanation of their various motivations relating to friendship, including their sense of family history, a feeling of acceptance and a commonality of experience:

We have the grounding in religion from childhood and when one moves from town to town it is a place where we automatically belong.

“I think it takes you back to when your family sat in church together and that adds to your sense of security, its sort of a tradition.”

actually did go to (another parish) before my husband's accident and they were wonderful after the accident, they brought food and you know were very, very supportive, umm but it got to the stage when ever I went to church people would ask about my husband, and I, it sounds terrible now, I mean it was the most good-hearted thing they could do, but often I'd gone to church to kind of get away from that and just sit and be quiet, and I left. umm I thought that I had to move on and I moved on to St James, was a little bit anonymous for a while, which was fine, it was what I wanted, it was what I needed, and now we've made friends,

“I'm thinking of the whole gamut not just on Sunday, that one advantage that I'm seeking from the church is church activities in that you're with people that you know have got common beliefs.”

“That's it, that commonality!”

“Where as if you go to something like Probus, and have social contact you are working on a different plane. You can’t assume commonality.”

You probably wouldn’t stay with a ‘Red Cross’ group very long if you didn’t get a sense of fellowship. We do look for that don’t we?

After a certain age when one gets more time, I think it’s friendship that’s very important, in church I think it’s easier to find the right thing. Communicate at the same time have the same interests, same age group people with a lot of free time. Yes I think it’s lovely.

Not everyone agreed on the value of friendship in the parish. As one older participant put it:

Friendship did play a part, but at the moment it doesn’t. I think that as you get older it gets more difficult to develop deep friendships.

The Services (24 responded)

It is not clear what it was about the services that made them important to respondents, but they indicated a high degree of satisfaction:

The services are interesting, not too long.

I enjoy the special 10.00 a.m. Thursday service for oldies.

Regular weekly worship, organ music, sermons of high quality.

The excellent availability of services.

I liked the old service format.

Services are lovely and music wonderful, all conducted so professionally.

Good Liturgical services and good leadership by the vicar, priest assistants, lay readers etc and by parishioners. I believe that St James represents a Christian faith and commitment that I can espouse.

If getting to church was not easily accessible for older parishioners, then they often found other ways of meeting their perceived “church” need. Focus group replies:

I used to go but I can’t be bothered now I just get up in the morning and turn on the TV 8 o’clock in the morning everybody knows not to ring me and I look at the Hour of Power. Then I go on to the Praise Be. My faith is important.

I don’t go to church on Sunday but to study group during the week. It’s something I really enjoy. My friendships are from church.

An elderly immigrant participant, who was more inclined to be shut in, had a somewhat different approach to faith and church from that of others. Nevertheless her history and sense of belonging with the parish was important to her feelings of wellbeing and the two services she attended annually:

Christmas and Easter only, That’s me. It is important for me the church, I am a person that loves people, I like to say this morning I feel I like to go to church. I go with my heart and I will enjoy it right through. But again I can’t say... I can go to any church it’s there for me. As well the church is one place the doors are open. I think it’s a good thing. I love St James it’s been there all my time in New Zealand. Lots of times when my kids were little I used to walk the river up there. Changes, there has been a lot of changes since, there was a fire, 40 years about. They very

kindly used to donate us a room there, the Greeks, we used to have running a Greek school at the back hall there. Yes. Of course we didn't have.. The only Greek church was in Wellington, and if we live in Lower Hutt and you have one or two children in the pram you have to get it. To me church is church. For the God and God is one. And God bless us and look after us not to make more troubles.

As people become elderly, problems of disability can develop in a way that isolates the individual from their preferred community and activities. The following speaker was a stalwart of the choir and loved the older services and their particular music.

(Blind speaker) It all depends on the service. Sometimes I find them hopping from one service to another. And I find, I have found over recent times it's very difficult, I, I, I'm a conservative, I like the old, I like the old original English service and the old prayer book. From my point of view, of course familiarity, naturally as far as I'm concerned, particularly over present times, now. That was one problem I had it was the continual changing of the services. Its familiarity is important as I've memorised it throughout life.

Support/comfort (8 responded)

Support and comfort are closely linked to the idea of friendship, but they refer to an active response to an expressed need. Support was stated 6 times as being a most significant aspect of life at St James. Respondents referred to:

- Support during times of trouble or sickness.
- The church is always there for us.
- Support from the clergy.
- A place for prayer and comfort in times of need.

The focus group responses had a slightly different emphasis, viewing the parish as being comforting group like a family with congruent beliefs:

It seems as though its – you don't have to fight your way through knowing that the belief system of the people there is going to be vastly different from you own.

We see the church as a family, isn't it, we see it as a family and that's how we like to feel comfortable as you would within a family.

I don't know, I'm getting old I'm nearing death I suppose as is happening to all of us, and I think about religious things.

You feel that if you really want to you can get into some discussion about the way things are going or about the sermon, even debate or discuss it. You wouldn't do that at the Red Cross particularly or other organisations. Start talking about your beliefs would you? Or Probus, or anywhere else for that matter.

Others noted that support was not just received but also given as they offered support to others.

Being able to contribute some of my time and energy to practical support of the church.

Mutual support and friendship and the opportunity to make a difference both in the parish and in the community.

Being able to help and support fellow parishioners.

Helping, service (6 responded)

A number of participants enjoyed the opportunity to contribute and help others both within the parish and in the greater community:

The opportunity to make a difference both in the parish and in the community.

Church service, the Eucharist, being able to approach the friendly clergy, giving some of my talents, the other people. I feel sad that my husband does not share Parish activities.

Helping the church community in practical and satisfying ways – e.g. flowers which I enjoy.

Being able to contribute some of my time and energy to practical support of the church.

Being able to help and support fellow parishioners.

*...(*until major heart surgery 6 months ago) I read the newspaper on Fridays to people at the Woburn Home for the Elderly and helped with Holy Communion at the Masonic Home and Bloomfield Hospital. As soon as I am sufficiently recovered, I hope to return to these roles, as I was grateful for the opportunities they gave to serve elderly infirm people and get to know them.*

One elderly blind participant in his 90s, still delivered meals on wheels with the assistance of an intellectually impaired driver. He described in a focus group how the pair of them worked together, with one providing the eyes and being the driver and the other the providing the organisation and delivering the warm mid-day meals to those who needed them.

Community (6 responded)

References to the sense of community were expressed in different ways by respondents. They referred to both temporal and spiritual expressions of community that they appreciated:

The Eucharist, Intelligent and responsible preaching—some outstandingly so—the music— the Eucharistic community: the people one worships with are not anonymous. One increasingly knows of all sorts of good serving going on in that community; and that community, individually and collectively plays a role in the wider community of the city.

Mutual support and friendship and the opportunity to make a difference both in the parish and in the community.

Being part of a community, “Spiritual time”, Being part of a tradition that is bigger than the present.

The following description of community was typical of some of the less active respondents:

Regular Eucharist. Allowed to receive and appreciate the gifts of being part of a Christian community without the demands of needing to be very involved at this age in my life. (80-84yrs of age).

The focus groups were similar in their descriptions of community:

For me it is the sense that they are there. When I wasn't well they would bring me communion which is quite important to me. It's a good back up service. I always feel

they're there and you only have to ring, and there is always someone who can help you. The people who say the church doesn't come to me,.... perhaps it's the fault of we who go to church I don't know. To get out into the community is probably very important for us. To be connected.

4.2.3. *Activities, Involvements and Interests (beyond St James)*

In order to gain a broader picture of participants' choices of activities, involvements and interests, they were asked about the main activities and organisations they were involved in beyond the parish of Saint James. This helped provide a larger canvas of the choices they made in order to enhance their sense of satisfaction and happiness. The complete list of respondents' activities, interests and involvements, which were quite varied, can be found in Appendix 4.

Although the majority seemed to reflect a professional or business background, the respondents were involved in a large range of activities and organisations. Only three respondents were currently in employment. One was in full time employment and the others in part-time or day-labour-type work when they could get it.

The following sets out a summary of participants' responses:

Interest Activities

- 14 respondents were involved in Probus, a professional and business organisation for retirees. (In Latin – 'probus' means 'of a good standard', 'well functioning'). Meetings of Probus groups take place monthly, in a wide range of Hutt Valley and Wellington suburbs.
- 10 respondents were involved in various kinds of musical activities which included attending jazz concerts, theatre, opera, chamber music, choral activities, classical music presentations. Some were season ticket holders for the NZ Symphony Orchestra and the NZ Chamber Music concerts. One was a member of the prestigious Orpheus Choir.
- 4 respondents were involved in Free Masonry. One person had been a member for sixty years.
- 2 played bridge regularly.
- 2 were involved in the Returned Services' Association.
- 2 were learning a new language. One was learning Māori through Te Wananga o Aotearoa and the other Conversational French. There are others learning Old Testament Greek but that has been included among church based activities.
- 2 were involved in art classes and a number of individuals named a range of skills or crafts that keep them occupied and interested, for example, wood work and embroidery.

Physical Activities

The following physical activities were named by respondents.

9 x Gardening

8 x Bowling (2x Bowling Club, 4x Indoor Bowling (2 @ Blind Assn), 1x Ten Pin Bowling)

8 x walking (one trains in and participates in long distance walking),

4 x Gym,

3 x Tai Chi

3 x Dancing (Old Time Square/ Country)

2 x Yoga

2 x Pool swimming

2 x Exercise Classes

2 x Sport

Also mentioned were cycling, exercise class, aqua aerobics, aqua jogging, Arthritis NZ – physio exercise, Hutt City Council Leisure Active, sailing and golf.

Community Service

The following are a range of participants' involvement in community and voluntary service beyond the church. Respondents expressed it in the following ways:

- 3 people described their involvement as being with various charities and volunteer work, or various charitable and community organisations and benevolence activities.
- 4 spent time visiting relatives (including a spouse) or friends in rest homes, or visiting friends who were not well or house bound friends.
- Woburn Presbyterian Home, Riverleigh Home, Te Omanga Hospice. Te Omanga Hospice were named as institutions where some participants volunteered time with.
- 3 respondents tutored Reading in Schools. One was Co-ordinator of a Reading Programme in three decile-one (low socio-economic status) primary schools.
- 3 were Justices of the Peace.
- Participants' also volunteered time with the following organisations : Red Cross; Food Bank; Christ Church Taita, (a building with a Historic Places Trust rating); Wallis House (a retreat house, and conference centre); NZ Forest and Bird; Cystic Fibrosis Association; Save the Children – 2 were shop assistants there; Meals on Wheels delivery x 2; ferrying Hutt Hospital patients to chapel on Sundays; Petone Senior Citizen's club as pianist; Knit for the Missions; trainer for Hutt Samaritans; Hospital Chaplaincy Accredited Volunteer; packing at Foodbank once a month; Garden Club Secretary; practical leadership and service in a women's group (Federation Graduate Women); Age Concern, Grey Power.

These reflect a wide range of commitments to their local community.

Family

13 participants referred to visiting family members, often a spouse, regularly in rest homes or helping them with various forms of disability.

4.2.4. *The Most Important Contributors to Wellbeing*

Finally, participants were asked to consider their church and non-church involvements and state the 3 most important contributors to their wellbeing.

The responses to this question varied considerably. The context of the question was in a questionnaire about the role of a parish church in the experience of wellbeing among older people who were members of that parish, so one might expect a skew of answers toward church and faith, and indeed that is what was found. However the question was open about all leisure and community activities, and the respondents gave the three items freely.

As Table 7 shows, the topics which arose included, in order of frequency in the first rank, church or faith, family, physical activities or health, friends and then music.

With the second rank, in order of frequency came faith, physical activity, and music. Family and friends were equally ranked and came next.

In the third rank the picture changes and friends came first, physical activity next and then music. Faith and family were ranked equally last.

Table 7: Summary of the most frequently occurring topics related to wellbeing

Choices in order of topic		Younger group 65-74	Older group 75-92	Totals
Faith	1 st option	17	20	37
	2 nd	3	5	8
	3 rd	1	3	4
Family	1 st	6	4	10
	2 nd	2	2	4
	3 rd	1	2	3
Health and physical activity	1 st	1	4	5
	2 nd	4	4	8
	3 rd	8	3	11
Friends	1 st	0	1	1
	2 nd	2	2	4
	3 rd	5	9	14
Music	1 st	1	0	1
	2 nd	3	2	5
	3 rd	1	4	5

The surprising result here is the low ranking of friendship, when compared with its previous premiere ranking when respondents were asked, ‘what were the most significant aspects of Saint James that contributed to their wellbeing and happiness?’. When wellbeing was viewed from the perspective of the parish’s contribution, it was highly ranked and above worship. On the other hand, when wellbeing was being viewed from the perspective of all the activities and organisations they were involved in, faith was ranked much higher.

It is important to note that this sample was a group of church members, not a random sample of the general population. Nevertheless, for these people, faith was a very important contributor to their wellbeing and happiness.

The following are typical statements made by some of the more senior group (75 to 92 years):

First being able to participate in liturgical fellowship, second RNZ Foundation of the Blind, third Arthritis Foundation.

First St James, second friends, third Red Cross.

First St James choir, second yoga, third Senior Net.

First family, second faith, third health.

These responses reflect a focus on the desire for participation in the church and the wider society at a time when their bodies may be declining. They reflect an interest in health and belonging to support associations like the Arthritis Foundation and the Foundation of the Blind where participants may be both serving others and being helped.

The following are typical statements made by some of the more youthful older people (65 to 74 years) in the sample:

First visiting the sick or housebound friends (includes communion), second Masonic Lodge activities, third maintenance of house and grounds.

First spiritual wellbeing, second walking group for health reasons, Tai Chi for health reasons.

First support for meaningful aspects of life values, spiritual, second Networks of contacts, third aesthetic enjoyment – the church setting style.

First Church Choir, second gardening, third Dog Club.

These responses reflect a more active stage in the life cycle, where physical activity, spirituality and social participation dominate the focus.

A list of other things which contributed to the respondents' wellbeing were:

For the Younger Seniors:

- First choice - *Feeling OK about myself and Working in the workshop.*
- Second choices included: *Returned Services Association, Masonic Lodge, Samaritans, Reading programme at three DI schools, Study group, Keeping up with previous place of employment, Travel, Networking, Enjoying my spouse, My spiritual direction practice.* (These included four areas of volunteering or societies).
- Third choices included: *Hospital Chaplaincy, Lower Hutt Women's Centre, Making holding crosses for sale, Save The Children's shop, Te Omanga Hospice, Dog club, Occasional teaching at University, Community involvement, satisfaction in joint activities with spouse, and aesthetic enjoyment.* (These included at least five areas of volunteering or societies).

For the Older Seniors:

- First choice included: *Getting out of the house, reading and study, Cystic Fibrosis association* (volunteering).
- Second choice: *Hospital chapel, Senior citizens, Grey Power, NZ Foundation of the Blind, Work at a primary school, Maori class, being able to contribute practically and financially, other's families and their needs, AAW (Association of Anglican Women) x2, M.U. (Mothers Union), Bible study home group.* (Eight areas of volunteering or societies).
- Third choice: *Arthritis foundation, Red Cross, Freemasonry x3, Senior Net, Alicetown Community Centre, Meals on Wheels, Porcelain Dolls club, Country Women's Institute.* (eight areas of volunteering or societies).

The lists highlight the predominance of services to the community as being a contributor to participants' own wellbeing. In all, approximately twenty-five cases of volunteering or

membership of a society were named. It should be noted that it is difficult to distinguish in some cases whether service or membership is more important. There may also be service involved in such activities as music, as it might, for example, involve playing an instrument at concerts for the elderly in Retirement Homes.

5. DISCUSSION AND CONCLUSIONS

This case study provides a snapshot of the perspectives of 61 older people (65 years and over) who participate as members of a reasonably typical suburban church parish. Their views were sought on the role of the church and the parish community as an enhancer or not of their own sense of wellbeing. Most of the responses were positive in the sense that participants viewed their activities and experiences in the parish as contributing to their wellbeing in some way. This is not a surprising finding given the literature on the associations between religion, spirituality and wellbeing, and the fact that they have freely chosen to be members of the parish and commit their time to some of its activities, despite the numerous other choices available to them.

The two consistently named contributors to their wellbeing were the connecting friendships and the services. The friendships were considered important because the church environment was supportive and some participants found it more difficult to make friends elsewhere. The parish provided a place to meet others without a lot of expectations or specialised functions as most clubs or organisations have, because of a specific focus like music or the provision of particular services to other people. They used words like ‘fellowship’, ‘companionship’, ‘commonality’, ‘the same age group’ and ‘the same interests’. There were, of course, numerous other people in the parish with other interests and different age groups, but there were clearly a sufficient core of ‘familiar’ people and an environment that created what they described as a sense of belonging and contentment.

The services were ranked second after friendship when answering a question about the aspects of life in the parish that contributed to their wellbeing, but the services and spirituality ranked first ahead of friendship when they were asked about the main reason for their current involvement in Saint James, and when they were asked what contributes most to their wellbeing when considering the parish and the society beyond the parish. The ‘services’ and the ‘liturgy’ provided a familiar structure for expressions of spirituality, faith and worship, which were clearly important to most participants. It is no surprise that people who choose to be members of a parish rate services and worship highly. What is interesting, from the perspective of this study, is that these aspects are consistently referred to as being important to their sense of wellbeing.

The participants recorded a broad range of interests and involvement in recreational, learning and physical activities as well as community service and commitment to their families. Interestingly, there was very little reference to fiscal or monetary matters in all of the responses. This may be because the majority of respondents come from middle class backgrounds. They may not be wealthy, but most were able to live comfortably. Nevertheless the non-materialistic focus in relation to wellbeing purveyed a particular value that was consistent in the survey and focus groups.

The responses particularly demonstrated that many of these seniors were volunteering their time and contributing to a broad range of community services. This occurred among both the younger and older groups. Participants named community services and helping others when referring to activities and experiences that influenced their sense of wellbeing and happiness both in the parish and in the wider community.

The respondents, on the whole, seemed to be living positively; most were well networked in their communities and most contributed to society. They appeared to be contented and well informed about what made them happy and enhanced their sense of wellbeing. Their responses, in fact, measured up favourably with the stated vision of the Government’s Positive Ageing Strategy which refers to: *“a society where people can age positively, where*

older people are highly valued and where they are recognised as an integral part of families and communities. New Zealand will be a positive place in which to age when older people can say that they live in a society that values them, acknowledges their contributions and encourages their participation (Dalziel 2001 p.13).

The document on the Positive Ageing Strategy however, makes no mention of spirituality, faith, or religion in its thirty three pages. Given the literature on the associations between religion, spirituality and wellbeing and the greater number (when compared with the rest of society) of older people who declare a religious affiliation in the census data, it is surprising. This study also suggests that religion and spirituality can play a role of increasing happiness and enhancing wellbeing in the lives of, at the very least, some older people.

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Appendix 1: Questionnaire

A QUESTIONNAIRE FOR ST JAMES' SENIORS

NOTE: This research is carried out by the Family Centre and the Populations Study Centre at Waikato University. It is entitled 'Enhancing Wellbeing in an Ageing Society' and is funded by the Foundation for Research, Science and Technology. One small part involves a case study of the ministry at St James.

1. Are you involved in any of the activities listed below? Please circle all that apply

- *Making morning teas*..... y / n
- *prayer link*..... y / n
- *flower guild*..... y / n
- *Church Fair, in some capacity* y / n

- *choir*..... y / n
- *cleaning roster*..... y / n
- *bible study group*..... y / n
- *sacristy guild*..... y / n

- *Making palm crosses*..... y / n
- *magazine production*..... y / n
- collation*..... y / n
- distribution*..... y / n

- *Casserole brigade*..... y / n
- *Easy Meals – helper*..... y / n
- purchaser*..... y / n

Approximately how many meals do you buy a month?

[]

2. Are you involved in any of the following group activities?

Please circle all that apply

<i>Tea and Talk (winter months).....</i>	<i>Yes</i>	<i>No</i>
<i>Association of Anglican Women . A.A.W.</i>	<i>Yes</i>	<i>No</i>
<i>Garden Club.....</i>	<i>Yes</i>	<i>No</i>
<i>Musical afternoons.....</i>	<i>Yes</i>	<i>No</i>
<i>Lenten Study groups.....</i>	<i>Yes</i>	<i>No</i>
<i>Other . N.B. Please specify</i>		
.....		

3. Liturgical Involvement *(Please tick all that apply)*

- Are you a licensed Lay Reader?*
- Do you administer the chalice?*
- Are you in the “Ministry at the Door” team?*
- Are you an Intercessor? at 8.00a.m*
at 10.30a.m.
- Are you a Reader at church services?*
- Do you offer Chapel Prayer help? (during the 10.30 service)*

4. Thinking about the activities of the parish, do you consider that they adequately fulfill your expectations for older parishioners?

Yes mostly / Not really

5. What else might be appropriate in the parish that does not seem to be happening which would enhance the wellbeing of older parishioners?

[If you need more space please write on the reverse of this sheet.]

6. Which Service/s do you usually attend? Rank in order of importance 1st preference ,2nd. ---, as applicable)

1st 2nd etc Approximately how many times a month?

- Sun. 8.00a.m.
- 9.00a.m.
- 10.30a.m
- Wed. 8.00a.m.
- Wed. 12.15p.m.
- Thur. 10.00am
- Monthly Evensong
- Others.....

7. What would you say are the main reasons you are involved at St James now?

8. If some of these were not provided, what would you most likely do?

(Underline whichever applies)

- Just accept it?*
- Stay around and change things - organize?*
- Stay in the same home but go to church elsewhere?*
- Give up (stay at home) and not go to church?*
- Move to another area or living situation?*
- Other?*

Please explain

[If you need more space please write on the reverse of this sheet.]

9. Thinking about your own wellbeing/happiness, what are the most significant aspects of life at St James' for you?

[If you need more space please write on the reverse of this sheet.]

10 a. Apart from the church what are the other main activities and organizations you are involved in?

10 b. considering those and the parish, what would you rank as the three most important for your wellbeing?

1st

2nd

3rd

11. Would you please indicate which of the following age blocks applies to you. *Please tick*

- | | |
|------------------------|---------------|
| <i>65-69 inclusive</i> | <i>80-84</i> |
| <i>70-74</i> | <i>85- 89</i> |
| <i>75-79</i> | <i>90 +</i> |

12. How many people live in your household? #.....

13. Contact Details. Your participation in this study is confidential, and no material which could identify you will be used in any reports on this research, unless you give separate consent in writing.

However, it might be helpful to give us the following information so that we can make contact with you to discuss this issue further should that be thought desirable.

i. Name

ii. Address
.....
.....

iii. e-mail

iv. Telephone number.....

**Contact: Kasia Waldegrave H:566 4491
for the Family Centre Research Unit.**

Appendix 2: Focus Group Question line

1. Fellowship and Friendship featured in the survey as being very important to people's sense of wellbeing. There are many other places to meet with others and do things together. What is it about the church that you think may have inclined them to choose it as a focus for fellowship and friendship?
2. Many of the survey responses referred to the church services as being important to their wellbeing. What do you think it is about these services that made them important?
3. Some of respondents spoke about spirituality as being important to them. As a senior citizen would you describe spirituality as being important?

3b. Do you view that differently now than when you were a younger person?
4. Many of people in the survey referred to activities in the parish that were important to them. Can you describe what you get out of participation in these activities?
5. A number of people spoke of the Eucharist as being particularly important to their sense of wellbeing. Would you explain please your views on this?
6. Are there other things that the church contributes to your sense of wellbeing that have not been spoken of in this group yet?
7. What is it about your wellbeing that is served by the church which is different from the many other organizations and activities in which you are involved?
8. Are there any ways in which the church disturbs your sense of wellbeing? Please explain.
9. You will recall that one of the questions in the survey asked:

“What would you say are the main reasons you are involved at St James now?”

The responses of all who participated can be broken down into a range of sub-topics and grouped as follows:

1. Spiritual and worship need fulfilment - 28 (46%)
2. Many of my friends are parishioners - 23 (38%)
3. Historic or personal story - 17 (28%)
4. A sense of belonging - I feel comfortable at St James – 11 (18%)
5. Anglican community – 10 (16%)
6. The choral music. – 8 (13%)
7. Clerical focus – 8 (13%)

8. Putting something back - 5 (8%)

9. Proximity to home - 4 (6%)

We would be interested to hear from you how you view this breakdown, and how you would explain it?

Appendix 3: Responses to Question 7

7. *What would you say are the main reasons you are involved at St James now?*
1. Historic/Nostalgia. Member since 1935, Sunday School Junior Choir, Met wife in St James youth Fellowship with Doug Edmiston. Our family involved. Now: Feel comfortable at St James and support son in his activities. Irregular top up of religious fuel
 2. Putting something back
 3. It's an important and vital part of my life.
 4. We are not involved now. The reason that we joined St James congregation was that there was an adherence to the policy of Lay Robing. Apart from receiving Home Communion once a month, you wouldn't know we belonged to St James
 5. Spiritual – stimulating worship – sermons and study groups and clergy support. Social – Friendships. Intellectual challenge of magazine and archives enthuse me.
 6. Long term family involvement and association. Both father and father-in-law vestry or warden when church was built 1953. Attended church boarding schools for seven years which created an interest in the church nationwide. Have been on the vestry and a reader in the church in the past.
 7. My family were parishioners and my father a vestry member when the present church was built – making three generations attending St James. Attended Chilton St James, Over many years I've taken part in church affairs.
 8. I joined St James last year and since then have had several health problems. Consequently have not joined any groups. Main reason for attending St James is to receive communion. I find that St James more than meets my requirements and when I feel better I plan to join AAW and perhaps go to T and T.
 9. As a parishioner of St James most of my life, there is a need for me to renew my faith in prayers and to give thanks to God each week. Also to enjoy the fellowship I have had over these years. Without my church and my faith, my life would be incomplete.
 10. Have been a member of St James since 1947. Family baptised and confirmed and members of Sunday School and youth groups. Member of young wives so feel comfortable with St James. We are also supportive of our son's activities at St James.
 11. I like it, it suits me; long association; I like somewhere that is familiar.
 12. I lived in the parish when my husband passed away. I have just continued to attend, even though I have at times felt very unhappy. I have got to know one or two parishioners very well and enjoy fellowship with them.
 13. Spiritual direction and support. Fellowship. Quiet time with God – Contemplation.
 14. At present it is the choir, the fellowship, and the Greek, but rarely the services though I attend regularly
 15. Three reasons Desire to be part of a church community. Appreciation of and the need for regular Eucharist. Identification with Christian community.
 16. St James is where I have worshiped for over 40 years. I am involved with activities within the church, have good friends there and enjoy the social activities – doing a small part in supporting of the church.

17. Have always been a regular church attendee.
18. Have always been a regular churchgoer and am enjoying being a part of St James family again.
19. Always have been and will be linked to the church family
20. My need as a Christian to worship and learn. Many of my friends are parishioners. St J. has been my parish for over 40 years – and it is where I belong – and from where I have lived as a Christian in Lower Hutt.
21. It is my “home” parish – my place of worship; I am comfortable in it. I know many people, and they know me. I love the music, esp. the choir. We are very fortunate in our clergy – thoughtful and inspirational, but not too “high above us”.
22. I enjoy the worship and the people
23. Since retirement from full-time position offered to help. Was involved during childhood and teenage years – 55 . Bible Class and Sunday School teaching.
24. To support my wife.
25. With my age (81) I find that my larger outings are limited but St James attendance is still within range. I especially like to go to communion on Sundays.
26. It’s closest to my home. I feel comfortable and welcome (not always so in the past) The clergy are friendly and approachable and I enjoy the sermons.
27. To continue Christian teaching and learning, fellowship, extension of friendships with other St James members.
28. Continuing personal growth and fellowship. Example to family and continuing friendships with like minded people.
29. I am an Anglican Christian and this is my parish church. I also feel part of the parish family.
30. My Faith.
31. Church Services.
32. Quality and variety of worship provision for spiritual needs. Mutual support and friendship through small groups etc, Opportunities to continue to serve and use gifts. Opportunities for ongoing learning
33. To make my weekly Communion, To enjoy the fellowship of parishioners, To continue a lifetime of singing traditional Anglican Choral music.
34. Spiritual needs. Contact and friendship
35. Spiritual needs. Contact and friendship
36. Confirmed Anglican. Opportunities for worship and service. High regard for St James Church leaders.
37. I was married in Old St James Church 60 years ago and feel obligated to attend regularly.
38. Mainly companionship with like minded oldies.
39. Have been attending 40 years – have made many friends, feel comfortable with the various services at St J’s. I live in the parish area.
40. Simply because I have always attended an Anglican Church where ever I have lived

41. To worship God with others – I also enjoy the fellowship and friendliness of fellow worshippers.
42. Ritual - services. for community fellowship, for some networking.
43. I need a church where worship is centred on the Eucharist, where the Eucharist is celebrated in a careful and prayerful manner, and where that celebration is supported by thoughtful and socially responsible preaching. The music certainly helps too! When we came back after 20 or so years away we were recognised and welcomed in a low-keyish way that was encouraging.
44. The clergy are caring. Have made many friends.
45. Because St James offers a high standard of Worship and Music.
46. It's been my temporal spiritual home for 54 years.
47. I have been involved in various activities for some years - now curtailed by age and disability
48. I am a life-time Anglican. No alternative to St James unless I change to Holy Trinity, the Avalon Village church
49. Fellowship and the AAW
50. A church to worship God in, to be refreshed and supported , to increase awareness of things Christian. It has been my traditional parish most of my life.
51. Other family members attend St James
52. My faith needs are met
53. 1. Christian Community, 2. A pattern that is part of my life, 3. Helps in continually seek..
54. I like to meet with other people as I live on my own, also a feeling of belonging to the parish, and a place to worship.
55. Choir, Quality of pastoral team. quality and variety of parishioners

A number of people omitted a reply to this question.

Appendix 4: Activities by Respondent in Answer to Question 10

10. *Apart from the church what are the other main activities and organizations you are involved in?*

1 Old time square dancing (3X/week) Probus, Jazz concerts, Theatre, Opera, Concerts, Travel (2-3 times a year),

2 Various Charities and volunteer work

3 Red Cross, Food Bank, Christ Church Taita, Wallis House, Wellington Cathedral,

4 NONE

5 Golf, Bridge, Aqua jogging, Book Club, family.

6 Freemasonry, Garden and Home Maintenance

7 Household and Neighbours, Children and grandchildren, Friends.

8 Various Musical activities, NZ Forest and Bird, Tramping, Hiking, Railway activities and Society, Probus, Shakespeare Society, (Govt Superannuitants)

9 university of the 3rd age, an RC Women's group, visiting friends who are not well, Learning Maori through Wananga o Aotearoa

10 Probus, Crafts, visiting friends in homes, home and garden.

11 Probus, Travel, Dancing, Jazz gigs, Theatre, Opera, concerts.

12 Work for Senior Skills – gardening and cleaning, Wellington Sailing Club, Scottish Country Dancing twice a week, Cycle and walk when possible.

13 Cystic Fibrosis Assoc, Riverleigh Home, University of the 3rd age, Probus, Group of ex parishioners from the old Church of the Good Shepherd.

14 Work teaching 0.5 part time – reliever when this task completed. Senior HCC Leisure Active. Gym classes or walking

Laura Fergusson Hostel Naenae (where husband lives during the week).

15 Kelson School : help 5 yr olds with reading, Yoga, Save the Children's shop assistant, gardening, granddaughters, St Andrews on the Terrace Lectures, "Codebreak", reading.

16 Community Walking Group – training in and participating in Long Distance Walking. Hospital Chaplaincy assistant. Own Spiritual Direction Practice. Leading Quiet Days and Retreats.

17 The Hearing Assn for social gatherings, playing indoor bowls weekly

18 Petone Senior Citizen's club as Pianist, Alicetown Community Centre monthly meetings.

19 Masonic Lodge in several orders for 60 years.

20 Knit for the Missions and embroider. Family in Wellington, Interested in the goings on at the Masonic village.

21 RSA, Manufacture Holding Crosses.

22 Disability, Spirituality and Faith Network, Theatre attendance Parkinsons Society, Art History course at Victoria University, Chamber Music

Volunteer at Woburn Presbyterian Home, Family visits, Contact with friends.

23 Meals on Wheels. Order of St John Fellowship, AAW and Mother's Union

24 Full time House Husband, Director, Trainer Hutt Samaritans.

25 Art Classes, Vintage Car Club, Post Polio Group, Walking, 50+ Yr Pen Friendship

26 Wellington vintage Machinery Club, Vauxhall Car Club, Jowett Car Club,

27 Poetry Reading, Listening to Music, Bible Study in Home Group, and exercise via the Arthritis Society,

28 Bowling Club Secretary, Save the Children, Probus, Senior Net, Reading Tutor in Schools.

29 Visiting sick or house bound friends – including communion.

Lodge activities both meetings and socials, and benevolence activities.

Generally maintaining House and grounds.

30 Te Omanaga Hospice volunteer. Retirement Home and Hospital Volunteer', Probus – on Executive Cttee.

Walking Group for health reasons., Tai Chi group, being available to assist family when needed.

31 Local bodies and various charitable and community organisations – also Rotary.

32 Sport, Gym, Advocate and friend to elderly person, Family, Tai Chi

33 Hutt Art Society, Philatelic (Hutt), [Shandon Golf Club, Tramping- activities curtailed for fitness reasons], Woburn Probus, Forest and Bird, Exercise Classes. RSALadies Auxilliary.

34 Hospital Chaplaincy Accredited Volunteer, My family especially helping grandchildren with home work. Mutual support for their parents. Naku enei Tamariki (now in a purring and praying role), Packing at Foodbank once a month.

35 Keep regular contact with family members, Choral activities, Classical Music performances, HV Performing Arts Competition Society, Probus

36 Shona McFarlane Activities, Family contact,

37 Gardening, Reading, Dog Shows and administration of a specialist club, Garden Club Secretary

38 Save the Children Shop assistant, Co-ordinator of Reading Programme in three Decile One Primary Schools, Probus, Hutt Bridge Club, Justice of the Peace

39 Visiting my wife in a rest home, playing outdoor and indoor bowls, visiting my Masonic Lodge and several side orders.

40 Federation of Hutt Valley Women's Institutes.

41 Embroidery Group, Porcelain Dolls Club.

42 Now only the Woodhouse Garden Club

43 Senior Net, Yoga Gardening

44 RNZ Foundation of the Blind – indoor-bowling, Arthritis Foundation.

- 45 Research work with special group, practical leadership and service in a women's group Federation of Graduate Women , Occasional group meetings and special studies with these groups, Gardening, Galleries, Films, Dramas etc, Reading, Keeping up with local and international affairs via public meetings lectures etc. Justice of the Peace.
- 46 Fortnightly study group with other Anglicans(none of whom are st James Parishioners) Still do some occasional teaching and lecturing. Not a joiner.
- 47 Probus, Lifestyle Gym, Ten Pin Bowling League
- 48 Probus (president of the Woburn club) I maintain contact with my previous place of employment (GNS Sciences), Scientific and computing seminars.
- 49 National Council of Women, NZ Federation of Graduate Women,
Music NZSO/Chamber Music/Opera season ticket holder
Theatre goer, Arthritis NZ – Physio exercise ,Hospital Pool. Age Concern, Reading, Learning Greek 2x weekly lessons.
- 50 Meals on Wheels delivery, Patients to Hutt Hospital Chapel on Sundays, Blind Association Indoor Bowls and other association activities.
- 51 Probus. Freemasonry, NZ Academy of Fine Arts, and a variety of professional associations
- 52 Family, Friends, Gardening, Regularly watch “Hour of Power” and “Praise Be”
- 53 being a wife, grandmother and mother, Art Society and Painting class, Conversational French Class
- 54 Much music concert going, housework, singing.
- 55 Exercise classes, Probus , gardening, knitting, walking – a main interest, having coffee with friends.
- 56 Full time employment and family
- 57 Hutt Art Society, Hutt Bowling Club, Probus , Hutt Chamber Music, Justice of the Peace.
- 58 Grey Power meetings, Country Women's Institute.
- 59 Te Omanga Hospice – fund raising committee, Orpheus Choir
- 60 Womens club Eastbourne, Bridge
- 61 Home-maker, reading