

CHRISTIAN COMMUNITY CHURCHES OF NEW ZEALAND

# Rongopai

## A CELEBRATION OF AUCKLAND

GROWING THE NEXT GENERATION OF TUVALUAN CHRISTIAN LEADERS

WALKING ALONGSIDE ESOL STUDENTS

AUCKLAND NEEDS NEW TYPES OF CHURCHES





## VOLUME 13

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# WHY AUCKLAND?



**SOPHIA SINCLAIR**

RONGOPAI EDITOR & CCCNZ COMMUNICATIONS MANAGER

**If you've picked up this volume of Rongopai you might be wondering 'Why are we celebrating Auckland?'**

Maybe you're like me—you've never lived in Tāmaki Makaurau/Auckland and only know it for its terrible traffic and ability to hog the news headlines!

Our largest and most diverse city has seen massive changes that have a ripple effect up and down the country. Auckland is not separate or isolated from the rest of us, even though it might be different.

This volume tells the stories of our brothers and sisters, our whanau in the faith, who have been faithfully serving to see the gospel preached, and Jesus Christ proclaimed.

1.6 million people live in Auckland, and among them are 40+ CCCNZ/Open Brethren heritage churches.

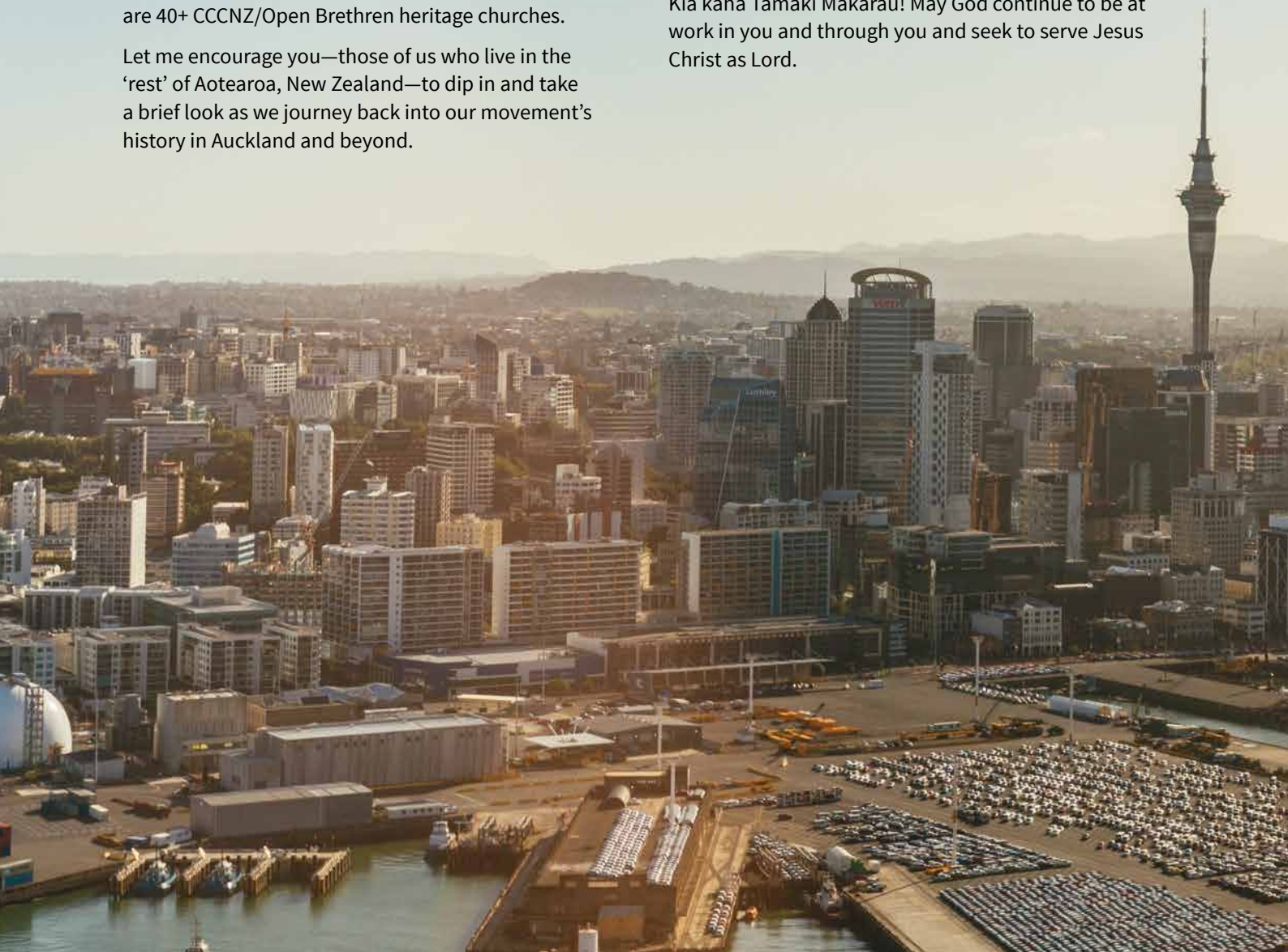
Let me encourage you—those of us who live in the 'rest' of Aotearoa, New Zealand—to dip in and take a brief look as we journey back into our movement's history in Auckland and beyond.

It's not a comprehensive tome covering everything, but snapshots where a flicker of light captures a moment in time. Snapshots to help us to reflect, celebrate, and give thanks for the way we've seen—and continue to see—God at work.

Recently, the CCCNZ Auckland Partnership of Assemblies transitioned to new leadership as CCCNZ Auckland with Richard Fountain as Auckland Enabler. As Rod Edwards explains, the kaupapa (the purpose and initiative) of APA lives on in this new season.

Tāmaki Makaurau/Auckland has had a rough ride lately—with changing COVID levels and complex social issues. Our desire is that this issue would celebrate how God is at work in Auckland in some unique and particular contexts.

Kia kaha Tāmaki Makarau! May God continue to be at work in you and through you and seek to serve Jesus Christ as Lord.





## SHARING THE BACK STORY A LEGACY OF NURTURE & GENEROSITY IN AUCKLAND



**ROD EDWARDS**  
PAST APA CHAIR, MASSEY COMMUNITY CHURCH

Movies use flashbacks, a cinematic dip into the past to explain the context of the story. In life there is always a back story—one of God at work. However, awareness of these stories can pass us by; even age does not guarantee insight. Service, love, and generosity can become invisible in routine.

As Joshua led the nation of Israel through the dry riverbed of the Jordan River and into the land of Canaan he called them to take stones and set them up as signs, prompts for the people who experienced God's saving power to pass the story to the next generation.

In this same way, we flashback to share the back stories of God's faithfulness in building and sustaining our movement in the Auckland region.

### A legacy of nurture and generosity

Many years ago, as young students at Bible Training Institute (BTI), our formation as leaders was supported by the pastoral care, strategic thinking, and generosity of older leaders.

On our desks were Christian magazines and missionary periodicals, sourced from both New Zealand and overseas. All free, subscriptions paid by a group whose generosity and initiative was probably never acknowledged or thanked.

This generosity earmarked their pastoral nurturing—we were the recipients of meals, invitations, grace and input from a number of leaders: Clarke, Compton,

*Photo: The 50th Jubilee Celebration for the ABC Assembly Bible Class movement in Auckland held in the Auckland Town Hall on Saturday 16 August 1958.*



*“New church plants, radio outreach, Bible in Schools, visitation of all Auckland Bible class groups, surveys of church youth groups, and popular evening ‘Christian Training Classes’ were all part of encouraging local churches to thrive.”*

Goold, Hume, King, Laidlaw, Maskell, Massam, Tyler, Smith, Stevenson, Swallow... and a host of others who were part of a group that assisted Auckland Open Brethren churches.

This group had a city-wide vision to facilitate Christian endeavour locally and beyond. They would usually meet at Wiremu Street, for the “Quarterly Meeting of Overseers/Elders and Interested Brethren”—a forum to encourage, support, and initiate in fellowship with local church elders.

New church plants, radio outreach, Bible in Schools, visitation of all Auckland Bible class groups, surveys of church youth groups, and popular evening ‘Christian Training Classes’ were all part of encouraging local churches to thrive. The publication *Noteworthy* informed and updated Aucklanders, acting as a unifying inter-assembly awareness and witness.

Encouraging outreach was a significant part of their initiative. New outreaches, such as Tāmaki, Glen Innes, Birkdale, and Kelston were resourced financially and through personnel from supportive churches. Support for the New Zealand Assembly Bible School, the Lovelock Ave Missionary Home, and the Māori Girls Hostel, the establishment of Edenvale Home for the Aged, Willow Park Christian Camp, and support of the vibrant missionary endeavours in Papua New Guinea all fell within the orbit of the group.

However, the energy and momentum slowly diminished and ended in the early 90s. The gaps between churches widened and autonomy invisibly slid into isolation. The once vibrant family of churches waned relationally and cooperatively.

## **A new season**

‘But God...’ those wonderful words showing the active care and love of God for his Church!

In November 2001 we found ourselves at our own ‘But God...’ moment, spurred on by a recent Strength and Unity Conference resolution. In recognition of past heritage and current needs, a meeting was held at

Willow Park to discuss a way forward. John Massam was appointed as convenor of a steering committee—the beginning of the Auckland Partnership of Assemblies (APA).

In early 2002 a Strategic Action Plan was drafted and the first meeting held. Seven months later a widely representative group of Auckland assemblies met for a breakfast presentation, received a progress report, endorsed the formation of APA, and appointed an executive committee with Steve Hamilton as chair.

The name APA was chosen to reflect its partnership and service role (rather than authority). There were two aspirations:

- To resource and strengthen Brethren churches
- To financially assist in outreach and the planting of new churches

A working group explored the latter, concluding that cooperation with Stewards Trust was the most viable way of achieving this goal. Church assistance was to be offered through consultative help as requested, topical seminars, and by identifying resources.

In 2006 Steve Hamilton resigned, and Rod Edwards was appointed chair. Richard Hemmingsen served from 2004-2019 as APA’s administrator; managing minutes, the database, and communications. The publication *Church Seen* provided news and information of events, people, and ministry activities to connect our churches and expand our borders.

## **Connecting churches**

In 2008 Pathways College of Bible and Mission partnered with APA to offer occasional lunch meetings addressing the needs of paid ministry staff by providing scope for fellowship and connection. When Pathways later moved its base to Tauranga, APA continued regular lunch meetings around the city.

In 2005 APA appointed David Goold as Regional Representative. For a decade David visited around Auckland and Northland—preaching and encouraging

churches and leaders. His insights shaped APA's prayers, strategies, and activities.

We were challenged by a leader in a different denomination: 'Why is it that the Brethren have no fellowship with, nor voice in, the Auckland Church Leaders' Meetings?' Careful not to presume authority to represent all our churches, APA requested that from 2011 David Goold also fulfil this role, but specifically as an APA representative. With David's later move away from Auckland city, Lui Ponifasio served in this capacity.

In the remarkably sympathetic ACL meetings our voice is heard and respected. In addition to participating when the group meets with the Auckland mayor, we are also able to contribute to the content of the NZ Herald Christmas and Easter messages and to city-wide Christian witness.

Occasional Saturday morning seminars were a way of bringing people together. In 2012 these became the regular Saturday Breakfast Seminars. These involved breakfast, fellowship, prayer, uplifting and challenging content from various contributors, and—importantly—rich stories and ideas profiling Christian service from within the diversity of our Auckland church family.

In 2017, more intimate Auckland gatherings for elders and ministry leaders were held in three or four locations across the city. These meetings provided opportunity for elders—many who had never met—to forge relationships, develop trust, share the joys and challenges facing their churches, and be informed of the resources and opportunities available.

When the Christian Community Churches of New Zealand Trust was established, APA's desire to resource church administration and related needs found a way forward. Graciously, CCCNZ was also willing to accommodate APA as its Auckland Enabler, forging a partnership between the past and future.

## Good things take time

A desire to encourage connection and see relationships between churches flourish has been at the heart of APA. At the very first meeting of APA in 2002, we identified the need for a coordinator. The first step towards this was David Goold, and then the one-day-per-week appointment of Lui Ponifasio as Auckland Mission Enabler for Church Planting in 2019.

Nearly two decades after that first APA meeting and there is a growing team working towards equipping, connecting and supporting the CCCNZ and Open Brethren heritage movement in Auckland.

Lui Ponifasio is joined by Regional Youth Enablers Marina Shannon (Orewa Community Church) and Scott Doddrell (Manurewa Bible Chapel), and full-time CCCNZ Auckland Enabler Richard Fountain.

APA concludes, and yet lives on through the connections, history and fellowship. Transition and continuity combine—for this is God's work, and he manages the back story.



## APA Team Past and Present

Steve Hamilton  
Murray Burt  
Rod Edwards  
Russell Grainger  
John Massam  
Adrian Wood  
Phil Aish  
Karen Brookes  
Andrew Cox  
Bruce Forbes  
Campbell Fountain  
David Frost  
David Goold  
Graeme McNae  
Lew and Angela Meyer  
Leighton Mossop  
Ian Payne  
Lui and Ane Ponifasio  
Lilian Rolston  
Robert Siakimotu  
Russell Thorp  
Dan Tyler  
Lloyd Vivian

*“When I think of how this unity is possible practically, I’m reminded that prayer is key. We pray that God will work among us when we’re together so that mutual encouragement and spurring one another on to love and good works happens (Heb. 10:24).”*





# TOGETHER WORKS BETTER

## ENCOURAGING CHURCH CONNECTIONS ACROSS NEW ZEALAND'S LARGEST & MOST DIVERSE CITY



**RICHARD FOUNTAIN**  
CCCNZ AUCKLAND ENABLER

**When I was nine years old, I crawled under our house and found an old clock in a dusty box of junk. I happily dismantled the inside of the clock until screws, cogs and switches lay everywhere.**

I had one of those ‘what am I going to do now?’ moments. It was easier to leave all those pieces on the floor than to put in the time, energy, and skill to make it back into a clock that served its purpose again!

Tāmaki Makaurau/Auckland is such a diverse city. As one pastor said, ‘Going into another suburb is like going to another world. Auckland is the country’s largest urban area, but it’s broken up.’ In Auckland, a community can look and feel very different from the one just a few streets over.

When you move around, you’ll discover that every CCCNZ or Open Brethren heritage church in Auckland reflects their unique context. Sometimes it must seem like we’re all like a box of dismantled clock bits!

### **Encouraging connection in Auckland**

I joined the Auckland team this year as Regional Enabler. I’m grateful for the long legacy of friendship and fellowship between churches in our movement, and I am encouraged by the time I’ve spent catching up with pastors, elders and leaders—hearing their stories of the joys of ministry in Auckland, as well as the challenges.

I’ve served as a pastor in Auckland and spent time teaching the Bible in both Kiwi and cross-cultural contexts. Our family lives in Mangere, and my wife Karen and I attend Wiremu Street Bible Chapel. I love the bustling, culturally-diverse nature of Auckland and the opportunities for encouraging people to live vibrant lives as followers of Jesus.

Being new to the role, I hope to hear more from each of the 40+ CCCNZ/Open Brethren heritage churches in Auckland about how and why you’d like to connect

with each other. My desire is to come alongside people who are keen and help encourage you in what you’re doing.

I’d love to see us praying together more, meeting together more, and spurring one another on in reaching Auckland—and New Zealand—for Jesus Christ.

### **Building through prayer**

The book of Ephesians tells God’s story for unity in the church. Paul uses terms for ‘conduct’ ‘walk’, ‘calling’—terms reflecting every-day experiences to build unity (Eph. 4:1-16). We know the Trinity serves as the basis for Christian unity.

When I think of how this unity is possible practically, I’m reminded that prayer is key. We pray that God will work among us when we’re together so that mutual encouragement and spurring one another on to love and good works happens (Heb. 10:24).

This should excite us! We are independent churches, but we don’t have to be isolated from each other. We can join with other churches and pray that the Spirit of God will do his work among us for Jesus and the gospel.

### **Meeting together to connect**

It has been a real privilege in the early days of my role to meet one-on-one or in small groups, and with wider groups of elders and pastors.

There is a real desire to connect with leaders from like-minded churches nearby, for support, prayer, and a shared mission—the desire to see people in their area come to know and trust in Jesus. We’d love to be growing these connections through peer-to-peer conversations—regular phone chats or groups of leaders meeting for coffee in their area with a view to supporting each other.



## Spurring one another on in gospel ministry

It is because of our common goal to continue to pursue the gospel of God and serve with others that local Auckland church leaders work together to grow new leaders, plant and renew churches.

It has been a joy to see church leaders gathering informally and formally over the past few years across the city. Hearing of the connections made over Area Church Dinners—where elders and leaders meet with others in their area of Auckland—is particularly encouraging. We’ve got a number of these planned for the coming months and I look forward to getting to know you more as you strengthen your connection with each other.

## Leading together as a team

One way to reach multi-cultural Auckland is by taking the time to build cross-cultural relationships within our movement. When we come together, we can listen to each other’s needs and learn what leading in other Auckland contexts looks like. Ane Ponifasio’s excellent piece on God at work in the Samoan Open Brethren movement gives us one example of this type of cross-cultural fellowship.

With a team leadership approach, we can learn to value what each area brings. We see contributions from leaders in Samoan and Tongan churches; conversations between majority Māori and Chinese congregations happening over dinner; and everyone discussing discipleship, church planting challenges and opportunities.

## Ministering together as a team

Pastors and elders know the task of training and equipping new leaders, and gifted people, to serve in the local church is not always an easy or straightforward one.

Every person in a church is ‘saved to serve’ and is called to the work of discipleship—growing in the faith alongside others. I’m encouraged by the interest ministry teams are showing in equipping each church member to serve where God has placed them.

## What next?

Having a box of clock pieces is of some value and to a child it’s fun to play with. But we know that the pieces need to be together to actually work! Adopting a ‘together works better’ approach among our Auckland churches will take time, skill, and spiritual maturity.

We have a God who holds us together. We have people who are passionate about serving local churches, regional camps, and national ministries that support them. Let’s pray that God will continue to guide and enable us as we work together to reach Tāmaki Makaurau/Auckland for Jesus Christ.

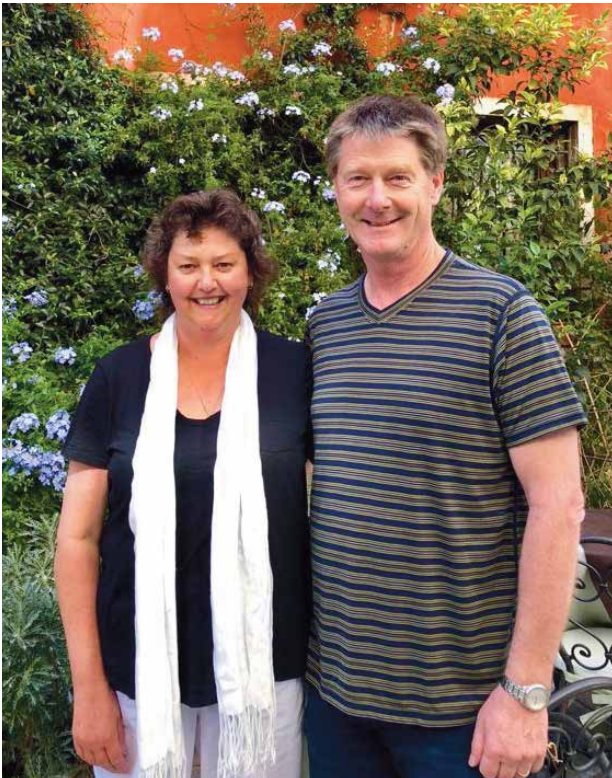
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# MOVING FORWARD TOGETHER



**MARYANNE SPURDLE**  
RONGOPAI WRITER



*Beth and Leighton Mossop*

**Leighton Mossop's heart is to see churches working together, and he's taken that to a new level. As pastor of Ngaire Avenue Bible Church for the past six years, he cultivated healthy relationships with other churches. But one relationship in particular led him, and the eldership of Ngaire Ave to place the future of their role and congregation in the hands of others.**

Last year, NABC merged with nearby Auckland Bible Church. The two bodies share a similar heritage, but they're from different generations. NABC has roots dating back to a group who began gathering in Parnell in 1883. They moved to Ngaire Avenue in 1925, and those humble buildings are now on the fringe of Newmarket's flash retail precinct. Some of its members have been part of the congregation since the 1940's.

ABC began in the 1990s and has had a nomadic existence, renting halls on a week-by-week basis before taking out a lease at The Parenting Place. The typical ABC member is part of a family with school-aged children; the majority of NABC's members could be their grandparents. (One actually is.)

Leighton and his wife, Beth, have served in churches around New Zealand for more than 30 years. Even so, they were among "the young ones" when they arrived at NABC; Beth said that only a couple of other families have children younger than their own adult children. Leighton saw an urgent need to train up young leaders who could take up the baton.

"We had these wonderful ministries going on, but the leaders were getting into their 70's and 80s," he said. Despite efforts to raise up new ones, "we couldn't transition to a younger generation of leaders. If we carried on, we would just quietly—*nicely*—come to an end. We couldn't replace these wonderful people."

So, the elders of Ngaire Ave asked ABC's elders a question that had been floated, informally, for about 10 years by leaders of both churches: Should the two congregations be something more than neighbours? They complemented one another in a number of ways. Significantly, Leighton said, "We had that location in Newmarket, and they had the next generation of leaders."

Leighton's hope is that ABC's members will recognise the value of the ministries that faithful older saints have nurtured and carry them on into the future.

After a year of prayerful consideration by the elders of both congregations, and plenty of conversations and question times, both churches voted to merge. In 2020 they visited each other en masse before beginning Sunday services under the same roof—the leased premises at The Parenting Place, which is the only one at present that can contain them all. The 300-seat auditorium used to be little more than half full on a typical Sunday morning; now, seats are harder to come by.



*“I’m always thinking about the future—what is the best way to not just survive but thrive, and be a church that’s a vibrant witness and testimony.”*



*The Ngaire Ave and ABC church families meet together for lunch in 2019.*

The merged church, which is going forward as a rebranded Auckland Bible Church, has no lead pastor. Leighton has no ambition to be the senior pastor of the larger church, and ABC has been without a pastor since 2019. Now that the elders have set the way forward, the search for a senior pastor has begun again. Leighton said that he’s open to contributing in whatever way the elders decide he should, so he continues to preach and provide pastoral care as part of a team that is navigating the challenges of a blended family.

Their aim in this season is to promote unity and invite feedback. Some people have been understandably reluctant to upend their church life, and many want to maintain the identity of the historical NABC.

“I don’t hold that against them, but I’m always thinking about the future—what is the best way to not just survive but thrive, and be a church that’s a vibrant witness and testimony,” Leighton said. “We’re standing on the shoulders of those from the past and moving forward.”

Despite being certain that this is the right way ahead for his congregation, Leighton said the process has been difficult.

“The merger has not been an easy process, and I’ve failed in some ways, but the core group have come and been blessed as a result,” he said.

The elders of the combined church kicked off the autumn season with sermons, daily devotionals and a home group study all taken from a series titled “Redemptive Family.” Each week ends with a survey that invites feedback. This theme, seeing one another as fellow family members on the same mission, is important at any time, Leighton said—but it’s particularly timely as they lay the foundations for a new season.

He has no expectation of seeing the fruit of this immediately, but he’s holding the outcome with an open hand. “I’m so grateful it’s Jesus’ church,” he said. “He’s the head of the church, and all we can do is what we believe is the right path, trusting him.”

**Get in touch:**

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## BUILDING A FOUNDATION

**A few years ago Birkdale Bible Chapel was about to close its doors. With only six people attending, the church asked themselves the tough questions—can we continue? What would growth and regeneration look like?**

They decided to continue as a church committed to faithful teaching of God’s Word and the doors remained open. And slowly, but surely, the church is growing.

“We’ve seen a lot of spiritual growth in people, as well as new people joining us” says teaching elder Johan Jansen van Vuuren.

When accommodating another community group in the building meant a change in physical set up, the church took the opportunity to run some ‘café style’ services. “We noticed the more informal set up encouraged questions and engagement from people,” says Johan.

The church is now running several Bible studies and working at building a solid foundation, says Johan:

“We’ve had to learn to trust God to bring us people, and he has. We’re currently discipling our growing group, knowing that maturity allows people to disciple and grow others God might bring along.”

Running services online during COVID restrictions also brought new opportunities, “We’ve had people joining us from all over, and our online ministry has continued even though the majority of us now meet in person.”

Birkdale is situated on Auckland’s North Shore and the community is growing with new housing going in around the area. There is predicted community growth of 300,000 people moving into Birkdale over the next 10 years. “We’re praying God will grow the church further,” says Johan, “and trusting God to show us opportunities for outreach and discipleship.”

*Story by Sophia Sinclair*

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## A LEGACY OF FAITHFULNESS

### THE LORD'S FAITHFUL WORK AMONGST THE SAMOAN CHURCHES IN AUCKLAND AND BEYOND



**ANE PONIFASIO**  
PASTOR AT LIFECHURCH MANUREWA & CCCNZ BOARD MEMBER

The Samoan Open Brethren Assembly was first established in Auckland in the late 70s by several pioneer elders and families who migrated from Samoa, through the mission work of Brethren missionaries from New Zealand, who planted the main church in Lelata Apia in the 50s and 60s.

When my parents Ene and Lilia Sagala brought our family to New Zealand in the early 80s, we joined with the Samoan fellowship which was meeting at Eden Chapel (now Eden Community Church). It was a thriving church that developed into more than ten church plants currently in Auckland, one in Christchurch, and two in Wellington.

From this group, some people migrated to Australia and planted churches in Sydney, Melbourne, Brisbane and have then planted new churches in the last five years back in Samoa— a total of eight churches in Samoa currently.

It's also important to note, that out of these Samoan assemblies there are now 3-4 generations of families and new church plants of other ethnic churches, transitions of leadership, showing maturity and fruit of some of the hard labour of previous generations.

### Working together across cultures

In the 80s and 90s a lot of effort was invested to connect relationally from our local New Zealand churches—especially in Auckland with our Samoan Assemblies, but this has not been consistent over the years with breakdown in connection and communications.

Some cross-cultural, mission-minded couples reached out to build relationships and invest so much of their lives, resources and finances to help the Samoan churches, not only in Samoa, but in New Zealand.

There was the sharing of resources, use of buildings, elders visiting to equip the churches through preaching and teaching, a Samoan language branch of Pathways College in South Auckland was established (a benefit for students from other denominations also), and we had Kiwi churches supporting full-time workers financially in Samoa.

You never forget the alofa (love and kindness) and time investment, the sowing and watering of seeds through the work of those such as Lloyd and Betty Brewerton from Tauranga, Norm and Liz Silcock from Cambridge, and Ernie Edwards from Morrinsville, and Vin and Elaine Satherly from Tauranga.

*Photo: The first church in Lelata, planted by NZ Brethren Missionaries – Apia Christian Fellowship.*



There were many folk at Eden Chapel who reached out and spent time to visit the Samoan churches, like Fred and June Swallow, Margaret and Stephen Young, Norman and Audrey Wilson, and the Forlongs (who were instrumental in pioneering the work in Samoa), Brian Squires, David and Audrey Burt, Neville Taylor, and some folks from North Shore like John and Grace Pethybridge, Maurice and Allison Nuttal, and Neville Gould; Ces Hilton was often invited to preach, and the Stewards Foundation also invested in building projects.

However, many of these connections were not maintained. People lost touch due to different circumstances; in some cases new pastors were appointed and leadership changed, in others there was a change of vision of the church, for some the language barrier proved too great, or things drifted as older leaders passed on to glory, into seasons of retirement, and migration to Australia. These, and other reasons, meant relationships waned and many churches drifted into isolation and independence.

## Why we stayed in the Open Brethren movement

My dad, Ene Sagala, was instrumental in making change. In the late 80s, he had conviction from the Lord to boldly step out of the church where he was an elder, to plant a church in South Auckland in Mangere. His desire was to provide a spiritual home to gather the many Samoan migrants in the area who were not in church—plus our family of seven were catching two buses from Mangere to attend the church in Mt Eden on Sunday mornings.

The concept of having a pastor-led church was foreign, and the move was not very supported from the Samoan Brethren, but with much faith and conviction our family started the new church plant in our family home in Mangere, and then at Mangere Bible Chapel and so on.

About 20 years ago my father Ene transitioned the leadership of the church to us. My husband Lui and I were not very excited about being part of our movement. We wanted to move on and cut ties, being Open Brethren didn't have a very good reputation; people accused us of being part of a denomination that didn't believe in the Holy Spirit and many other issues that we found discouraging.

At that time, we didn't have fathers in the faith, we needed friends, most of our generation left. But after a while we felt from the Lord to stay and make changes, rebuild the broken relationships, and help bring solutions to the mistakes of the past and pray for the Spirit of God to bring a fresh revival and renewal. We believe

in miracles and, through united prayer and humble repentance, God can administer healing, hope and grace again—he can resurrect his life in our churches again.

That's why we called our church LifeChurch, because the Spirit of God did some transformative work in the life of our church after much hardship we faced dealing with change. It built our prayer life and we learnt to pray, and fast, and to cry out to the Lord in such need for him to breathe new life into our church.

We are not going to be a generation that sweeps things under the carpet or afraid of change. Instead, we are going to deal and confront the issues. When we make mistakes we confront sin, acknowledge pride in our hearts, and bring them to light before the Lord and present them at the cross.

## A way forward

Most of the Samoan churches still uphold the values and traditions of our Brethren heritage, for example, the breaking of bread, the centrality of the gospel message, the high regard of teaching of Scriptures, the autonomy of the local church fellowship, and other distinctions.

We also face many of the same issues as other churches in the movement, like young people moving to mega churches and other denominations that are less conservative. Only three of the Samoan Brethren churches in Auckland have their own building, most are hiring community and school halls for their meetings, and some are using their local Brethren church buildings for their services.

We praise God for blessing his work over the past 50+ years, among the Samoan assemblies. We honour and acknowledge the missionaries, our forefathers, elders and families who pioneered and paved the way for many generations to come.

It is our hope and prayer that we will again see the flourishing of relationships between Samoan Brethren churches and other churches within the wider movement. It is a process that requires time invested, patience for cultural differences, mutual respect and understanding.

Auckland is one of the most diverse cities and has the biggest Polynesian population in the world, with many opportunities for sharing the gospel across cultures. Working together and learning from each other will surely help us as we seek to see people of all nations turn to trust in Jesus.

**We've included a list of the churches planted within and from the Samoan Open Brethren movement in New Zealand.**

## AUCKLAND

Mangere - Mascot Bible Church (Ps Afa & Tafea Pulotu)  
Henderson - Au Uso Kerisiano (Elder Vavao Fetui)  
Henderson - A split church from Glen Eden (Details not available)  
Ranui - Samoan Open Brethren (Ps Lene & Laavasa Molia, now Ps Scott & Ruth Fruean)  
New Lynn - Samoan Christian Open Brethren (Ps Pati Siniva & Faaiuasoa)  
Manurewa Samoan - LifeChurch (Ps Lui & Ane Ponifasio)  
Manurewa English - LifeChurch (Ps Sua & Bernice Sagala)  
Avondale Samoan - LifeChurch (Ps Tusi & Alofa Eti)  
Manurewa Indian - LifeChurch (Ps Chris & Dolly Kirubakuran)  
Otahuhu - Faapotopotoga Auuso Kerisiano (Ps Kolokota & Janet Sao Mafiti)  
Otara - Mafutaga Auuso Kerisiano (Ps Misilei & Faleulu Mataia)  
Glen Eden - Samoan Open Brethren (Ps Arona & Koreti Sa)  
Papakura - Auuso Kerisiano Church (Ps Fatu & Logo Tuu)

## WELLINGTON

Naenae - Livingstone Community Church (Ps Maa & Lila Sagala)  
Porirua - Living Fountain Church (Ps Arona & Fuisa Taotua)  
Newtown - (Simo & Tala Valele) This church has closed

## CHRISTCHURCH

Linwood - Ekalesia Auuso Kerisiano Samoa (Ps Faafetai & Faaea Vaoga)



*“We believe in miracles and, through united prayer and humble repentance, God can administer healing, hope and grace again—he can resurrect his life in our churches again.”*

*Photo: 2019 combined churches conference under CCCI (where a stream of Samoan churches are networked under) with representatives from Samoa, Australia, NZ, Fiji, India.*



## A STREAM OF LIFE ON THE AIRWAVES



**MARYANNE SPURDLE**  
RONGOPAI WRITER

**Jeewan Dhaara means ‘stream of life’ in Hindi. It’s a fitting name for the Indian radio station streaming from LifeChurch Manurewa, filling South Auckland’s airwaves with testimonies, Bible teaching, prayer and gospel-saturated music.**

And like true living water, its presence has something of the supernatural to it.

To start with, LifeChurch’s congregation is primarily Samoan but the station’s audience is Indian and Pakistani.

Christopher and Dolly Kirubakaran met while working at Far East Broadcasting Associates in India and have been in ministry since the early 2000s.

Dolly is a communications pro whose father was a pastor and church planter who was into broadcasting. Christopher is an electronics engineer, with all the technical skills necessary to set up and operate a radio station.

Dolly is from Delhi and speaks some northern languages like Punjabi and Urdu. Christopher, from Bangalore, speaks some southern Indian languages. Both of them are commissioned pastors and chaplains.

At the observation that they make the perfect team, Dolly laughed: ‘That’s what God does, right?’

She speaks authoritatively and with a warm energy. Christopher has a gentle voice and expresses ideas thoughtfully.

The couple and their daughter Crido, now 10, arrived in New Zealand in 2016. They came so that Dolly could study at Eastwest College of Intercultural Studies in Waikato during a year’s sabbatical from their ministry. By the time they came to New Zealand, they were nearing burnout. Dolly said that their plan was to study and then return, refreshed, to their life’s calling.

*Photo: Dolly and Christopher Kirubakaran*



One year turned into two when the college offered Dolly a scholarship to continue the course and invited the couple to teach there.

‘After one year, I was ready to go home,’ Dolly said. ‘You know what is so amazing, as we look back on it—God was actually teaching us to be missionaries.’

She took the scholarship, postponing their return to India for a year.

At the end of 2017, as they were seeking clear direction, they were pointed to Bible passages that spoke of completing what God sets out for us, for the glory of Christ. They knew that meant putting a return to India on hold.

During their time in New Zealand, mutual friends had introduced them to Lui and Ane Ponifasio, who were excited to find that they were radio people. LifeChurch had been praying for four years to find a way to reach out to the large Indian population in its community.

‘When God gives a vision, he brings along people,’ Dolly said. ‘And he confirms it through his Word as well.’

Lui was so keen to partner with them that he vacated his office so the station could move in.

‘He said, “I think I can sit at a table anywhere and work,”’ Dolly recalled.

‘This was his book rack,’ Christopher said, motioning to a wall that’s now plastered with a colourful Jeewan Dhaara poster.

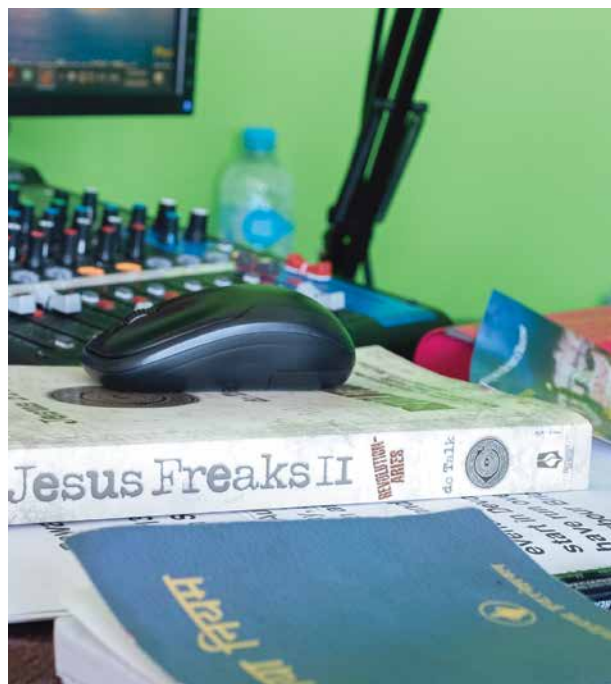
From their first-floor window they can see the gold dome of one Sikh temple, and another is practically next door. Many local Sikhs tune in to their station because of the cultural connections. Hindi, Urdu and Punjabi are the main languages on the broadcasts, and some of the music and messages are provided by South Asian church partners.

Music makes up the bulk of their programming, and each Friday they run an hour of prayer.

‘Some amazing testimonies have come out of that,’ Dolly said. ‘God has healed people, people have heard the gospel for the first time, people have had conversations.’

They also interview members of their community, hear testimonies and open it up for talkback. Radio may be old technology, but it still plays an important part in many people’s daily routines.

‘The Indians are very fond of radio; you can switch it on and do whatever you need to,’ Christopher said. They have set up other stations broadcasting from Katikati and New Plymouth, with more stations planned.



Dolly said that there are unique opportunities when Indians—who ‘have a plethora of gods’—come to a country that is open to discussing faith and also find the opportunity to discuss it in their own language.

The couple’s main mission here, as in India, is to see churches planted and growing. Through contacts developed in South Auckland, a handful of groups are now meeting with new believers. One family in particular has become a hub in the community, inviting friends along to their life group. On Sunday evenings, the groups gather together for a regular meeting.

‘Obviously it’s hard for people to just step into a church,’ Dolly said. ‘It’s a different culture. It’s a different language.’

Dolly and Christopher have seen doors open in unlikely places. One woman from Fiji, who received prayer for significant health problems and regained the ability to walk and see, would regularly give her testimony on air and was praying for her own family to become believers.

She died just after Christmas and wanted to be buried as a Christian. Her funeral was packed, Dolly said, so more than 300 people heard the gospel there and saw the way that believers had cared for her.

‘God uses that one seed,’ Dolly said. ‘When a seed falls and dies, then it flourishes.’

In 2020 they again planned to return to India. But in that year—which did not go the way any of us anticipated—they heard a clear call to stay on.

*“The couple’s main mission here, as in India, is to see churches planted and growing. Through contacts developed in South Auckland, a handful of groups are now meeting with new believers. One family in particular has become a hub in the community, inviting friends along to their life group.”*

The first lockdown was the busiest period ever. People in their community were hit hard, some with family from India stranded here when the borders closed, and others stranded in India. Christopher and Dolly set up a website where people could register for help, and in the first four days they had more than 1000 applicants.

‘We thought, we are just friends, we are not rich, and we are not very organised!’ Dolly said. They contacted the Indian High Commission, where they found support in taking on the referrals for assistance. And where they could help and offer friendship, they did.

Christopher and Dolly can’t guess how many people were listening to the broadcasts by radio, but they do know that online listeners, which usually number about 100 a day, more than tripled in the early days of Covid.

The experience was a clear sign to them that, as much as they missed home, they still have work to do in South Auckland.

Dolly and Christopher are often in people’s homes—physically, not just over the airwaves—providing counselling and practical help, sharing the gospel in both their words and actions. The small groups are growing, and people are coming to know Christ.

One young man found himself standing outside of LifeChurch, despite fully intending to take his own life. He had stress and failures in all areas of life, and his plan was to step in front of a train to end them all. But as he stood by the tracks waiting he heard a voice say, ‘Walk away from here.’

Someone from LifeChurch found him there zombie-like, gave him a glass of water, and guessed correctly that Christopher would be able to speak his language.

The couple have been counselling him ever since. He not only has work and a visa now, he has accepted Christ. While his low point was particularly dramatic, Christopher said that his state of hopelessness is not unusual—‘There are a lot of people like that.’

Christopher and Dolly didn’t come to New Zealand looking for those people, but they know that is who they are here to serve. ‘At the end of the day,’ Christopher said, ‘it’s not our thing.’

**Get in touch:**

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# AUCKLAND NEEDS NEW TYPES OF CHURCHES

## TWO QUESTIONS TO ASK ABOUT CHURCH PLANTING



**LUI PONIFASIO**

PASTOR, LIFECHURCH MANUREWA & CCCNZ AUCKLAND MISSION ENABLER

**Auckland has become one of the most diverse cities of the world with over 200 different ethnic groups and it is the largest Polynesian population of any city in the world.**

About 40% of Auckland's population are born overseas. According to the 2018 Census 28% of Aucklanders identified as Asian. This is an increase from 5% in the 1990s.

A Wilberforce Foundation Study in 2013 shows that—when compared to Wellington and Christchurch—Auckland has the lowest proportion of residents who identify with Christianity, suggesting migration is an influencing factor.

With that information available to us, the question we need to ask now is:

“How do we position ourselves to evangelise the world at our doorstep, in a time when it seems like we are dwindling in numbers?”

### **Planting revitalises the Church**

I have been involved in several church plants both locally and overseas. I have observed that the process of starting a church is vitally important whether you are part of a flourishing church or a struggling congregation.

The process of planting invigorates the whole congregation. Human wisdom says congregations will feel discouraged to ‘lose’ people as they move plant churches, but the opposite is often true: People begin praying and fasting specifically as they hear a gospel-centred vision to plant a church, and the desire to make disciples. They are prompted to give time and finances.

Church planting or re-planting brings freshness and vitality. Tim Keller says:

“A vigorous and continuous approach to church planting is the only way to guarantee an increase in the number of believers, and is one of the best ways to renew the whole body of Christ.”

### **Reaching the world at our doorstep**

Another question is:

“How can we best present the gospel and make disciples of people that are different from our own ethnic mix?”

We have an amazing opportunity before us to present the gospel—not just to Auckland but to New Zealand. Most mission leaders around the world believe that church planting is the best form of evangelistic method under the sun.

We need to plant new churches to reach the variety of people in different cultures and subcultures. For example, we have seen a sharp rise in secularism in New Zealand. The Wilberforce Study tells us it is a result of no religious tradition in youth. So planting new churches that will reach young couples and their children is crucial.

Church planting works. We have been church planting for 2000+ years. Every church that is functioning today—including the one you are currently attending—has been planted. People had a vision, and sacrificed their money and time to start a church, so that people like yourself can one day encounter Jesus as Lord, and be nurtured and disciplined.

**If you or your church would like to explore the possibility of planting a new church in Auckland, please get in touch with Lui Ponifasio [luiponifasio@cccnz.nz](mailto:luiponifasio@cccnz.nz)**

*“People had a vision, and sacrificed their money and time to start a church, so that people like yourself can one day encounter Jesus as Lord, and be nurtured and disciplined.”*





## GROWING THE NEXT GENERATION OF TUVALUAN CHRISTIAN LEADERS



**MARYANNE SPURDLE**  
RONGOPAI WRITER

**‘I came to serve Pacific people in Auckland—since this is the biggest Polynesian city in the world,’ Robert Siakimotu said, explaining the move that set the course for his life.**

That was more than 40 years ago, and his mission field has only grown. He was born in Niue to a family who were active in missions in the Pacific, went to seminary in Fiji, and moved to New Zealand in 1979.

Robert’s family call the South Auckland suburb of Mangere home. He is a leader at nearby Onehunga Bible Chapel and a veteran evangelist at OAC Ministries NZ, but his ministry spans denominations and ethnic communities.

One of Robert’s key friendships has been with a Tuvaluan man name Mase Teanoa. The men met in Fiji, where they were involved in church planting. Robert also joined Mase in his mission to build Christ-centred churches for Tuvaluans, both in Mase’s homeland and, more recently, in New Zealand. Mase died a couple of years ago and the young leaders (elders) Iosefa Manulele, Satalaka Puti, Motee Peti, Aselu Meneua carried on the work of the Tuvalu Brethren Fellowship in Auckland. Robert is working with them providing training for the leaders and the members in the Fellowship.

The Tuvalu Brethren Fellowship is a fledgling group that Mase had begun discipling. It has now grown to about 45 regulars who live in the western suburbs and meet at Henderson Heights School.

*“When I’m not there they still carry on, and the leadership now has more confidence. They’re seeking to adopt a lot of things that are pretty new to them, and seeking to lead the church as the Holy Spirit of God leads them.”*

‘Their desire is to reach out to other Tuvaluan families who are very religious, but do not have a personal relationship with Jesus Christ,’ Robert said. Because both the church and its leaders are young, they have asked for his support to do this.

Through most of his working life, Robert has had regular stints overseas to support believers in a variety of countries. However God’s timing is such that Robert has been able to focus on the Tuvaluan work in his home city over the past year.

‘Because of COVID, my wings are clipped big time,’ he said.

Tuvaluans come from a unique country—three reefs and six atolls, none of which rise more than 4.6m above sea level. It’s remote even by Pacific standards, and particularly vulnerable to an encroaching sea. Tuvalu is still home to about 11,600 people, but to date more than 4,600 have emigrated to New Zealand. The vast majority live in Auckland.

Robert said that Tuvaluans are a very religious people. Thanks to the efforts of Samoan missionaries and the London Missionary Society, the religion of choice has been Christianity for more than a century. Today, 97% of the population still adheres to the Congregational Christian Church of Tuvalu, even though other churches are now allowed to operate there.

The trouble with this cultural religion, Robert said, is that Tuvaluan Christianity has become nominal. Christ-centred churches operating outside of the national church—like the little group from the Tuvalu Brethren Assembly—face opposition.

Robert said there are other challenges, too. The majority of church members have been able to find work here, but he said they know plenty of others who are struggling with employment. He praised their efforts to support their community, especially during lockdown, sharing money for things like groceries, rent and school uniforms.

They have come from small, tight-knit communities, and often struggle with the different lifestyle. Children have a different upbringing than their parents,

attending English-speaking schools and mixing with different cultures. Robert says that it’s important for church leaders to keep the next generation in mind as they shape their services and church life.

‘You have to look at the context that you’re in and work something that is suitable, rather than sticking to the traditional Sunday school,’ Robert said.

The church is already catering to people’s needs by providing services at non-traditional times and live streaming for people outside of Auckland. Some people work night shifts or weekends, so Robert runs a midweek programme. None of the leaders have had theological training, so he offers that too. Since COVID, he has been using Zoom to share content with communities back in Fiji, Tuvalu and others around New Zealand.

More than half of the congregation gathered for a weekend seminar at the end of February. Even though the theme was how to teach and disciple effectively, entire families showed up—not just the handful of leaders.

Robert’s end goal, he said, is to help them ‘stand on their own two feet.’

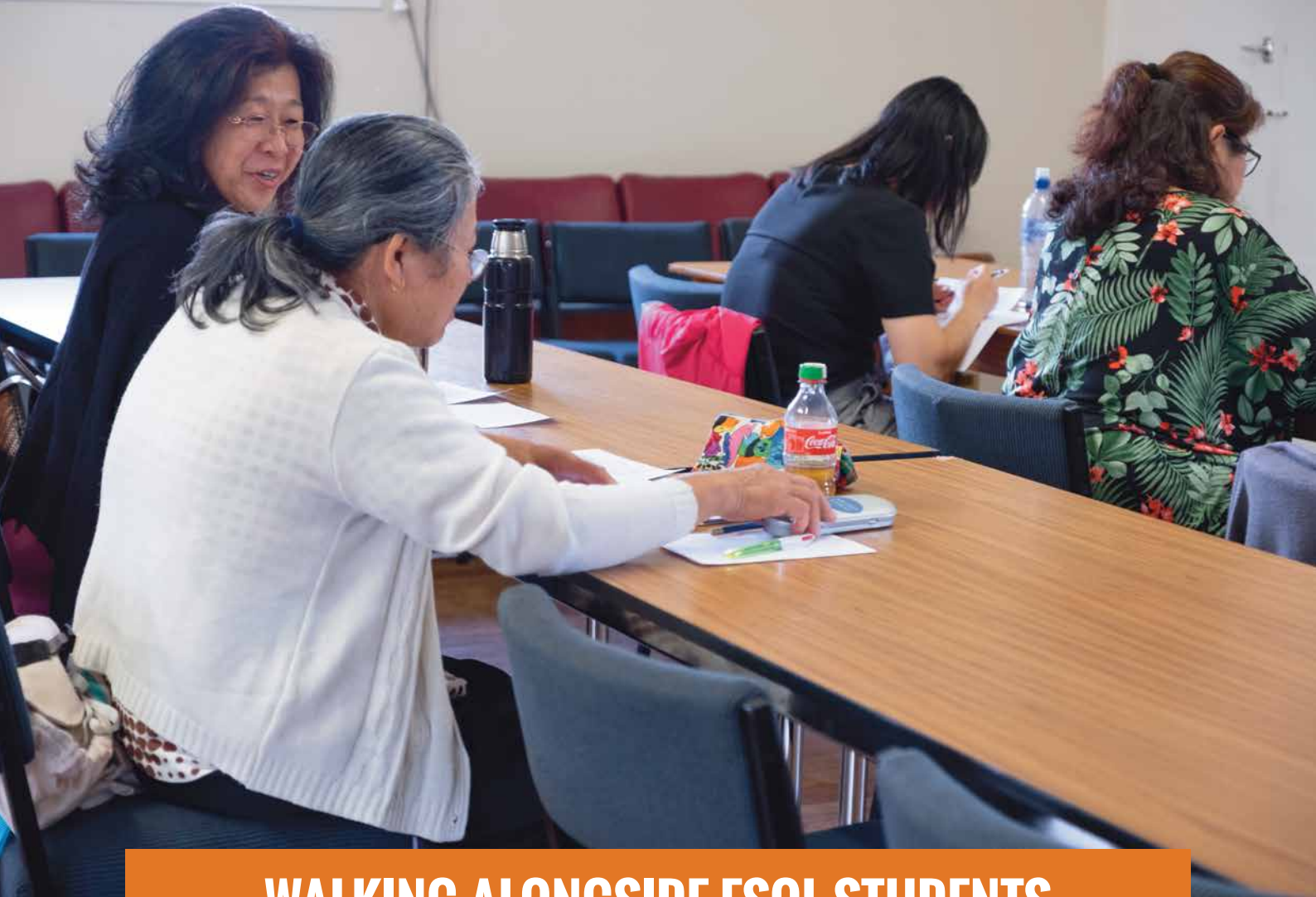
‘When I’m not there they still carry on, and the leadership now has more confidence. They’re seeking to adopt a lot of things that are pretty new to them, and seeking to lead the church as the Holy Spirit of God leads them.’

Robert said he has seen a growth in active participation during meetings, with people beginning to share what God is doing in their lives.

‘That is a good sign that something is going on in their lives, and they are able to take biblical principles and make application of that in their daily living,’ he said. ‘That’s exciting.’

#### **Get in touch:**

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**Robert Siakimotu:** [robert.siakimotu@hotmail.co.nz](mailto:robert.siakimotu@hotmail.co.nz)



## WALKING ALONGSIDE ESOL STUDENTS



**MARYANNE SPURDLE**  
RONGOPAI WRITER

**On the Tuesday that Auckland returned to Level 1 in February, students weren't sure whether their weekly English classes would still be on. Several showed up to Wiremu Street Bible Chapel anyway, and laughter echoed from a door down the side of the building as friends discovered others had decided to risk it too.**

Every Tuesday and Thursday at 10am, Cherry McKinnon unlocks the hall at the back of the building off of Mt Eden's Dominion Road. She welcomes friends new and old, most of whom were born in China. She has been doing this since 2004, first at Ngaire Ave Bible Chapel and now at Wiremu Street—in one of Auckland's most diverse neighbourhoods.

According to census data, roughly one third of Aucklanders are Asian, and one third of Asians in New Zealand lived overseas five years ago. In this suburb, the proportion of immigrants is far higher than the city's average. Mandarin signs are as common as

English ones on the main drag off Wiremu Street, and a sculpture on the Balmoral Road corner depicts noodles hanging from giant chopsticks.

Cherry, a former teacher and tutor, is here on this Tuesday morning because of a decision 17 years ago to support Ngaire Ave in its outreach to Auckland's immigrants—and because she committed to follow that through.

Her first class began with two Chinese women who saw an advertisement for English classes as they walked past the church. For six weeks Cherry met with the two of them, and then they started bringing along friends. By the end of 2004, 20 people were regularly meeting to improve their English.

Cherry persevered through changing seasons, including last year's merger between Ngaire Ave merged and Auckland Bible Church. Her class had dwindled to about six regulars by last November, the month



*“The foundation for Cherry’s work is a supportive community, both within the class and—for those who are seeking to know more about God—in a church family.”*



she made the call to join Wiremu Street Bible Chapel. She said it was a tough decision leaving her community from Ngaire Ave, which had been her church home for the past 50-odd years, but she felt led to join friends at Wiremu Street. She found a home for her English classes there, too.

Despite support from both churches and a great location, Cherry still had misgivings.

‘I’m moving here to start a new project—and I’m 80,’ she said of her thought process. ‘Am I too old?’

But the entire group migrated with her, and numbers have already doubled.

‘God has really been in this move,’ she said.

The church is active in its community, holding Saturday morning outreaches in the bustling neighbourhood. Four of Cherry’s new students came from those efforts.

One group attends on Tuesdays to discuss the news, read out loud together, and ask and answer questions that develop both conversational skills and friendships.

Others come on Thursdays, where the Bible is the theme of readings and discussions.

Some students are already Christians, like an old church friend of Cherry’s who is Chinese. Another woman has known Cherry since the woman’s son,

who is now a young adult, received tutoring from her as a 6-year-old. Others have no connection to the church besides an invitation. Those who are Christians typically weren’t before arriving in New Zealand, Cherry said. She downplays the role of her classes—her students’ stories also involve churches that welcomed them and other believing friends.

‘Most of those coming to the Bible reading class are already Christians,’ Cherry said. ‘It’s more like discipling of them.’

However, one of the current Bible class students is a Buddhist.

Cherry knew another Buddhist who attended the English class for years alongside believers and became involved with a church. One day he announced that he’d be switching to the Bible class; he had become a Christian.

‘They think that the Bible is all fairy stories,’ Cherry said of those who arrive without any knowledge of God. She recalled one woman in particular who she walked alongside as the light dawned. After a while, ‘she took it all on board, and it became real to her.’

The foundation for Cherry’s work is a supportive community, both within the class and—for those who are seeking to know more about God—in a church family.

‘The people in the class have become my good friends,’ Cherry said. ‘There’s a loyalty there.’



*Cherry McKinnon teaching her ESOL class.*



## EQUIPPED TO SERVE

**Cardyff Faanunumi worked in the travel industry for more than 20 years when the COVID 19 pandemic left her without a job, and an uncertain career direction:**

‘I’d known I wasn’t fulfilled in what I was doing for a while, but I didn’t know what was next. Losing my job gave me time and perspective to think about vocation. After prayer and seeking guidance, I realised I wanted to spend my working life doing something more that grew my faith and served the kingdom of God.’

‘I didn’t grow up as part of a church but had a sense there was something more. My education really shaped my worldview—I was agnostic, with pockets of atheism. As I got older the world broke me and an atheistic worldview didn’t give me the answers I needed. Why is there evil and suffering in the world? Where do we find hope?’

‘I began to explore my Judeo-Christian roots and started attending church, but I’d often find myself caught up in sin trying to break free. But God kept drawing me to him as I searched for identity and wholeness, eventually finding it by fully submitting to Christ.’

It was Cardyff’s daughter who brought her along to LifeChurch Manurewa: ‘I’d never been to a church where they preached biblical integrity in a contextual, life-giving way. I began to see the picture of

redemption clearly shown in Scripture and became part of the church community.’

Cardyff is looking forward to this next season where she’ll be studying towards a Bachelor of Theology part-time at Laidlaw College: ‘I’m hoping study will help me explore where God has gifted me and how I can best use my gifts to serve him.’

Cardyff is a recipient of the JH Baldwin Scholarship, a scholarship for people from CCCNZ and Open Brethren heritage churches in New Zealand who are undertaking theological study:

‘It’s humbling getting to know Christ more and daily submitting to him. I hope this time of study will show me where he best wants me to serve according to my gifts. I love apologetics, and I’m interested in developing my speaking ability. I’ve got a lot of study ahead of me and am praying for wisdom as I juggle study and family life.’

**If you’re interested in finding out more about the JH Baldwin Scholarship, or any of the other scholarships available for those looking to be equipped for ministry in formal and informal ways, check out the 3TRUSTS Scholarship website: [www.3trustsscholarships.nz](http://www.3trustsscholarships.nz)**

*Story by Sophia Sinclair*

*Photo: Cardyff Faanunumi with her husband Owen.*



# UPCOMING EVENTS

**MUSTARD  
SEED**



the power  
of small

## Ministry Summit

10-12 MAY 2021

WILLOW PARK | AUCKLAND

With five tracks focusing on different areas of ministry, bring your whole team along and benefit from meeting others in our movement serving in the areas of Youth, Children and Family Ministries, Admin, Prayer, and Church Equipping.

Each ministry group will meet as a separate track with content relevant to their specific ministry area.

Time spent in tracks will allow ministry leaders from different churches to get to know each other, learn from one another, sit under great teaching, and pray for our movement.

There will also be opportunities to connect with others from different tracks and make new friends.

This is an event for both paid and volunteer leaders, more information can be found about each track and how the Summit will work on our website: [www.ccnz.nz/ministry-summit](http://www.ccnz.nz/ministry-summit)

**Registrations close Sunday 18 April, book now!**

NATIONAL ELDERS CONFERENCE

## HOW DID JESUS LEAD IN THE SCRIPTURES?



## National Elders Conference

23-25 SEPTEMBER 2021

WILLOW PARK | AUCKLAND

An event for elders, chairpersons and potential elders of Open Brethren heritage churches, together with pastors and key emerging leaders from within our movement.

- Is your eldership part of leading the church under Christ?
- What do you, as an eldership, spend most of your time discussing?
- What makes a person a good leader in your church family?

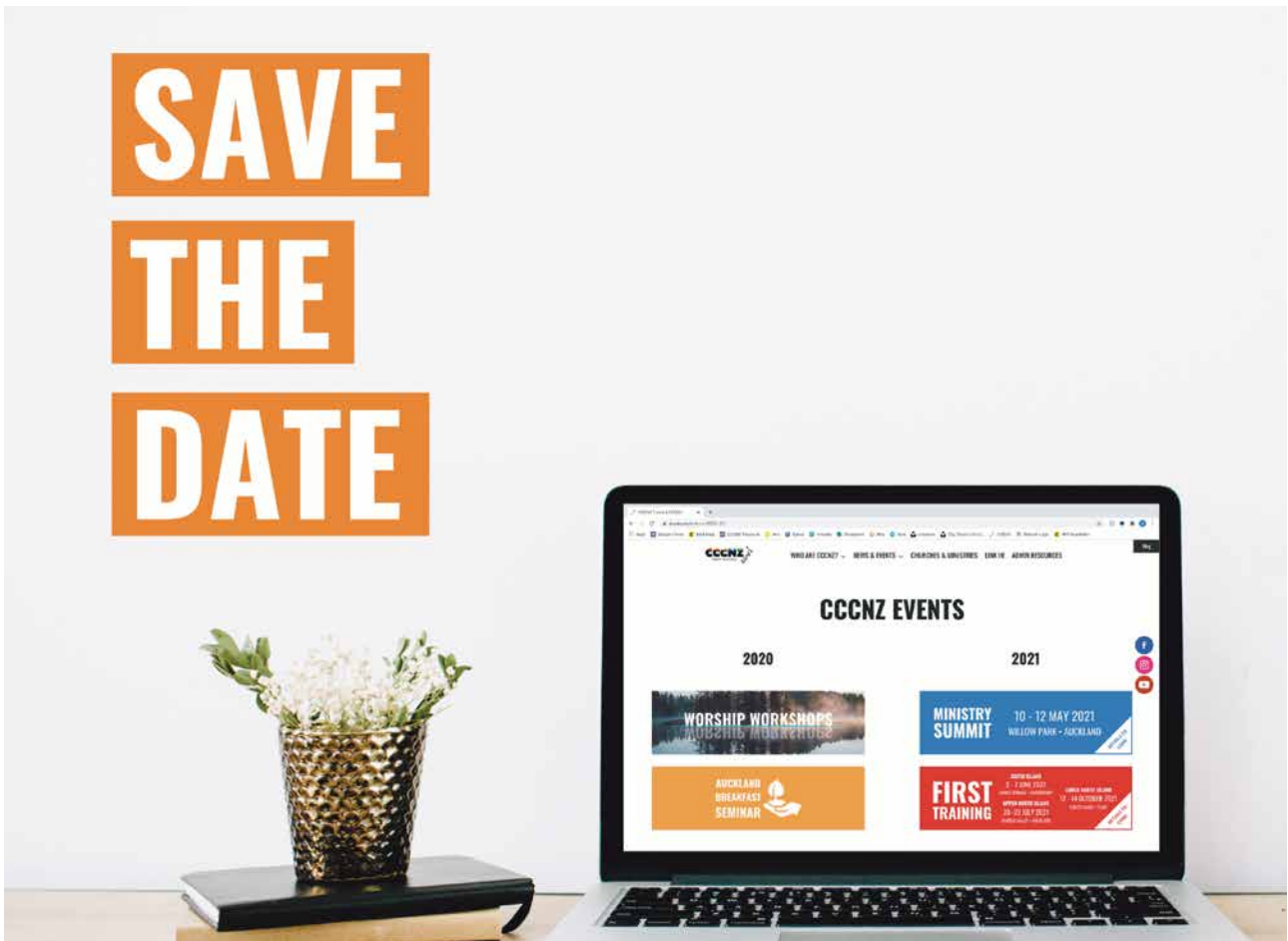
Come and join elders both current and future from our movement as they explore and discuss issues that confront elderships. Together, by seeing in Scripture how Jesus led, be part of reviving the hearts of our movement's elderships.

**More info:**

[www.ccnz.nz/national-elders-conference/](http://www.ccnz.nz/national-elders-conference/)



**SAVE  
THE  
DATE**



# FIRST TRAINING

**SOUTH ISLAND**  
5 - 7 JUNE 2021  
LIVING SPRINGS • CANTERBURY

**UPPER NORTH ISLAND**  
20 - 22 JULY 2021  
CHOSEN VALLEY • AUCKLAND

**LOWER NORTH ISLAND**  
12 - 14 OCTOBER 2021  
FOREST LAKES • ŌTAKI

LEADERSHIP DEVELOPMENT  
FOR YOUTH AGED  
16 - 18

# CCCNZ PASTORLINK RETREAT

**NORTH ISLAND**  
3 - 6 AUGUST 2021  
MĪCAMP • TAUPŌ

**SOUTH ISLAND**  
18 - 20 AUGUST 2021  
TEAPOT VALLEY • NELSON

FOR PASTORS &  
SPOUSES

Keen to come along to one of our events in 2021? Check out more details on our website: [cccnz.nz](http://cccnz.nz)

# JOIN US!

## **NORTHLAND**

Clark Road Chapel  
Raumati Crescent Chapel

## **BAY OF PLENTY**

Fenton Park Bible Church  
Lifezone Church  
Lakes Church Rotorua  
Paengaroa Bible Chapel  
Redeemer Church  
Roosevelt Road Chapel  
The Orchard Church

## **TARANAKI**

New Plymouth Community Church

## **HAWKE'S BAY**

Heretaunga Community Church  
Onekawa Bible Church  
Riverbend Bible Church

## **NELSON-TASMAN**

Grace Church, Richmond  
Hope Community Church  
Tasman Bible Church

## **OTAGO**

Caversham Community Church  
Cornerstone International Bible Church  
Orwell Street Church  
Riverside Chapel

## **AUCKLAND**

Auckland Bible Church  
Birkenhead Community Church  
Eden Community Church  
Franklin Bible Church  
Howick Community Church  
Kelston Community Church  
LifeChurch Manurewa  
Lincoln Road Bible Chapel  
Manurewa Bible Church  
Massey Community Church  
Mt Wellington Community Church  
New Lynn Bible Chapel  
Northcross Community Church  
Orewa Community Church  
Papatoetoe Bible Chapel  
Samoan Open Brethren, Ranui  
Summit Church  
Tāmaki Community Church  
Wiremu Street Bible Chapel

## **WELLINGTON**

Onslow Community Church  
Porirua Gospel Chapel  
The Anchor Church  
Titahi Bay Community Church

## **HOROWHENUA**

Queen Street Chapel  
York Street Chapel

## **WAIKATO**

Chapel Hill Community Church  
Hillcrest Chapel  
Hukanui Bible Church  
Kaipaki Church  
Manawarū Bible Chapel  
Matamata Bible Church  
Northgate Community Church  
Paeroa Bible Chapel  
Putaruru Gospel Chapel  
Raleigh Street Christian Centre  
Te Awamutu Bible Chapel  
Whitiora Bible Church

## **MANAWATŪ-WHANGANUI**

Crossroads Church  
Feilding Bible Chapel  
Kingston Community Church  
Ingestre Street Bible Church

## **SOUTHLAND**

Rosedale Bible Chapel

## **CANTERBURY**

Bryndwr Chapel  
Church Street Bible Chapel  
EAUKS (Ekalesia Au Uso Kerisiano Samoa)  
Glentunnel Chapel  
Redemption Church Christchurch  
Riccarton Community Church  
Rowley Avenue Bible Chapel  
Rutland Street Church  
Wairakei Road Bible Church

*This is a list of linked in churches  
as of March 2021. For more  
information on how to join us,  
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