

## APPENDIX 1: CHRISTIAN FELLOWSHIP UPPER HUTT – HISTORIC CONTEXT

The following document details some of the key elements of the establishment and growth of CFUH. In it, we consider six aspects:

- Original vision
- Core principles
- Historic links
- Kingdom theology
- Generational Investment
- Finding places to meet

### A. ORIGINAL VISION

CFUH was founded by Hudson and Joan Salisbury in September 1977. Building on their rich Brethren heritage with Heretaunga Chapel, and specific supernatural experiences of the Holy Spirit through the “Life in the Spirit” movement, Hudson and Joan responded to God’s call to plant a new community together.

Hudson describes working on his rooftop on a clear day in June 1977 and being interrupted by a sudden gust of wind that knocked him over. Recognising this as the Lord seeking his attention Hudson felt impressed to read Luke chapter 5 which contains the following passage:

*“Put out into deep water and let down the nets for a catch.” Simon answered, “Master we have worked hard all night and haven’t caught anything but because you say so, I will let down the nets.” When they had done so they caught such a large number of fish that the nets began to break.*

Out of this experience and their own heart to see the life and freedom of Christ come to many others, Hudson and Joan began the fellowship by meeting on Sunday afternoons in their own home (with 15 people at the initial meeting).

Having established the church, Hudson also did two specific things fairly immediately – he sought pastoral input from other existing leaders (provided initially by Peter and Linda Lynne) and established a team of elders who would carry and share in the leadership responsibility.

The foundations of the eldership team were drawn out of Philippians 2:3-4, Hebrews 10:24-25 and a strong personal commitment to relationship with each other (which they each symbolised with the washing of feet).

In 1984 Hudson felt God calling him to a different emphasis in ministry – one focusing on supporting other leaders and ministers around New Zealand. In discussion with the elders it was agreed that Paul Jackson would take over the overall responsibility of leading the team of elders and serving the CFUH community pastorally. Paul carried this role for 23 years (1984-2007).

We are deeply grateful both to Hudson and Joan for their initial vision and to Paul and Raewyn for their service and sacrifice in leadership since. We also acknowledge and appreciate all the elders and leaders who have served the community and helped

develop our understanding of who we are in Him and how to express that in this city.

## **B. CORE PRINCIPLES**

As the CFUH community has taken shape over the years, several core principles and a mission statement have been developed to try and describe the core aspirations of the community:

### **Mission Statement**

Christian Fellowship in Upper Hutt – a church family committed to and calling others to a journey of faith, in which God’s Kingdom life and power transforms individuals and families as they work together building a community.

### **Core Principles**

- Committed to a Christ centred life
- Dedicated to the process of discipleship
- Developing a Biblical perspective for the “whole of life”
- Building enduring families
- Learning through servant hood to find a place of sacrifice and calling
- Growing authentic community
- Living to express Jesus Christ to others as The Way, The Truth and The Life.

## **C. HISTORIC LINKS**

As was signalled earlier in this document, one of the earliest steps taken by Hudson in the original foundations of CFUH was to establish strong relational links with other members of the Body of Christ who would be able to nurture, disciple, encourage and journey with us in becoming a mature community of faith. The clear intention was not to walk in isolation as a community. Not only was there a desire for relationships of accountability, but also for general collaborative unity with the wider Body of Christ. Some of these relationships were more formalised than others, particularly those regarded as playing an apostolic oversight role.

This section outlines some of the key relationships CFUH has pursued through its history.

### ***Friends of the Family***

Throughout CFUH’s history there have been several relationships that have contributed deeply to who we are and our understanding of Christ and his kingdom. These people walked alongside (and several of them still do), discipling us in various ways through teaching, encouragement, prayer, healing, deliverance and prophetic insight. Most of these relationships were formed by Hudson and the initial elders (Wim Bevers, Barry Galloway, Paul Jackson, Trevor Stock, and later Bruce Billington and Dave Trotter).

These covenantal friendships included Marcus Arden and Graeme Carle (whose investments in our community and leadership were of immense significance both individually and as a team, in earlier years).

Our other particularly significant long-term friendship has been with Fraser Hardy, from Palmerston North’s Christian Community Church and LinkNZ. Fraser has held a close friendship with the elders of CFUH and this has been particularly strengthened through

the close personal friendship that Fraser and Paul have shared together for many years. Fraser has been a frequent encouragement to our community and particularly to Paul and the elders in their leadership roles.

Other friends who have ministered frequently with us and invested deeply in our community and our story – particularly in the first fifteen years – have included Jack Lloyd, Frank Garratt, Eric Chambers, Harold Dewberry, Milton Smith, Ray Mossholder, Campbell McAlpine, Arthur and Eileen Wallis, Tom Marshall, and Dennis and Noelene Grennell. More recently Greg Burson, Jim Hurn and Trevor Chandler have played a role as well.

All of these people have been a deep encouragement both to the leadership and wider congregation of CFUH over the years. Our friendship with them represents an earnest desire to journey in community with Christ's Bride as well as a sincere recognition that none of us have the skill, ability, gifting or integrity of heart to succeed alone. Continuing to nurture similar kinds of friendships will add greatly to the strength of CFUH, its people, and its leadership in the future.

### ***Formal Accountability and Oversight***

CFUH has maintained external accountability and support relationships primarily through individuals we have come to respect in this light, then covenanting with them to seek this sort of support relationally. The key people over our first thirty years have been:

**Peter and Linda Lynne** – Peter and Hudson met each other in 1978, Peter and Linda had just arrived in NZ, feeling they had been 'sent' to help support a new fellowship and Hudson having been praying for someone to help support and disciple him in starting this new fellowship.

Through Frank Garratt and Tom Marshall, they found common connections together in Arthur Wallis. On that basis of trust Peter and Linda settled in Upper Hutt and built together with Hudson and Joan for several years, until their eventual return to the UK. Peter and Linda encouraged us in worship and teaching. They also introduced the 'House Church' concept which led to the proliferation of home groups that so characterised CFUH through our first few years. Peter and Linda's other main contribution to us was on the importance of relationships – supporting and encouraging each person to build friendships, develop trust, and walk in transparency with each other, taking responsibility for our own thoughts and actions.

**Barney Coombes** – Through our relationship with Peter and Linda, we also connected with Barney and Jeanette Coombes, with whom we maintained a close relationship during the 1980s. We drew heavily on their rich pastoral knowledge and experience, particularly of house church environments and they played a significant pastoral and prophetic role to both Hudson and CFUH's leadership through those years.

A key part of Barney's emphasis (along with peers such as Arthur Wallis) was that a return of the 'charismatic gifts' (i.e. prophecy and speaking in tongues) was not sufficient in itself. The church needed to be restored to the New Testament forms of church government described in Eph 4:11: Apostle, Prophet, Evangelist, Pastor and Teacher, often known as the five-fold ministries.

This teaching was part of what was known as the restoration movement, which later

diverged into two streams. Barney identified more closely with the more conservative stream. However, as our theology began to shift towards a growing revelation of Christ's Kingdom we began to connect more closely with Dennis Peacocke (in an apostolic sense) although we remain deeply grateful for Barney's input in those early years.

**Dennis Peacocke** – Our relationship with Dennis grew out of Dennis' friendship with Bruce and Vanessa Billington. Dennis and Bruce, and their families, began to build together around the theology of the kingdom. As Bruce brought this perspective to the eldership team and gained their support, we invited Dennis' apostolic input as we sought to bring a theological shift within CFUH (see the section on Kingdom Theology for more details).

Because of the dynamics of maintaining international relationships (frequency of contact, visibility etc) it would be easy for people to underestimate Dennis' input into the life and character of CFUH.

Dennis walked closely with our eldership throughout the 1990s and early 2000s – advising, confronting, challenging and encouraging, providing general apostolic oversight both personally and collectively. He also connected us with his own networks and the Strategic Life Training school (which he gifted to Bruce and Vanessa Billington and has been a significant tool for discipleship and training for many of our congregation between 1995 and 2006).

In late 2006, with the change in eldership, Dennis released his formal role in providing apostolic counsel for CFUH. We remain deeply grateful to Dennis and Jan, and their family, for their input and investment in our journey, without which we would not have made the significant transition in theology and focus while retaining such unity and relationship. They continue to remain dear friends to our community.

#### ***Additional External Associations***

As well as the formal relationships with individuals outlined above, CFUH also developed relationship with other organisations both nationally and internationally. This included our participation in Kingdom Ministries International (KMI) and the Association of Pentecostal Churches of New Zealand (APCNZ). These relationships have been maintained by Paul Jackson who represented us on both bodies.

#### **Looking Ahead**

Although we have always maintained our autonomy as a body of people joined together under God's sovereignty, we have freely embraced and sought the apostolic input of others in the Body of Christ. We will continue to do so.

### **D. KINGDOM THEOLOGY**

In the early days of CFUH our theology was shaped significantly by the prevailing teaching common to many charismatic and Pentecostal churches.

Alongside some very positive things, such as an emphasis on the work and person of the Holy Spirit and the unity of the Church, there was also a strong dispensational eschatology (theology of the end times) with its emphasis on the judgement and destruction of a sinful world and the rescue (or 'rapture') of the Saints.

This teaching had an overly pessimistic view of the world and of God's desire and capacity to transform it. It placed little value on the material realm, issues such as ecology, vocation and trans-generational investment. This caused a false division between 'spiritual/sacred' and 'secular' worlds. We came to feel that this way of viewing the world was quite negative and worked against the call to partner God in bringing about his kingdom in the here and now.

As a result, CFUH made a conscious decision in the 1980's to embrace a more kingdom-focussed theology

This was more than a mere change in doctrine for us. It was a decision made at great sacrifice, both internally (with a significant number of people leaving the fellowship, specifically because of our shift away from the common 'end-times' theology) and externally (as it caused us to become isolated from many of the relationships with other leaders, teachers and congregations with whom we had previously journeyed).

This perspective has become our firm conviction as a community and we are continuing to endeavour to approach all aspects of community life through a kingdom-oriented worldview. As a result of adopting this theology, we found our relationships broadened (both nationally and internationally). We began to connect with a wider spectrum of the Church - others who had come to similar theological convictions.

This perspective is one we have pursued with great conviction and cost. Indeed, it is one of the defining characteristics of our heritage; something that our historical leadership wish to see preserved in the future. Of course, we haven't by any means exhausted our understanding of its implications for us as a community. However, the challenge in the future will not just be in understanding or even respecting this legacy, but actively grasping it and adding new life, depth, and expression to it.

Some of the key features of this kingdom theology are:

- All of life is sacred – there are no sacred/secular distinctions – in other words, there is no sphere of life that God does not intend to bring under his rule. This includes the worlds of business, politics, education, community and health. It also includes the everyday and mundane, the environment, our relationships, our work, our rest and our leisure. Nothing is exempt.
- The life, death and resurrection of Christ has inaugurated (set in motion) the kingdom of God – the bringing of all of the universe under God's rule. In fact, Christ's whole earthly life was an expression and example of what living in the kingdom is all about. His life is our example and his death/resurrection is the means by which following in his way is made possible.
- God calls us to follow Christ, and in doing so to be partners with him in bringing about his kingdom in the world. He not only transforms us but also uses us to be agents of transformation. All of this is done through the power of the Holy Spirit.
- Being partners with God is not something we do by ourselves. It is lived out in committed relationships with other followers of Jesus. Our live together in community, is in itself, a key expression of the kingdom.

The shift to a kingdom theology was a watershed in our story as a community. The implications for the way we see ourselves and relate to the world around us are

enormous and ongoing (including the way we respond to the needs of the city God has placed us in). Our task is to ensure it continues to inform our approach to all aspects of life in our community.

### **E. GENERATIONAL INVESTMENT**

Some ideas are greater than us. The kingdom is certainly one of these. In fact, it is *THE* idea, the central reason why Christ came (Luke 4:43).

The vision of the kingdom is not something that can be contained within the life of any one individual, church...or even one generation.

The kingdom is eternal, and is like a mustard seed which grows from very small and obscure beginnings to eventually become something quite glorious. So to embrace the kingdom as a community means more than just living for something greater than our own life. It is also attempting to build something that extends beyond the span of our own existence as individuals and as a community. We are just a small part of God's growing kingdom through human history. In this sense we are both intimately connected with the saints of past decades and centuries, and are called to continue the building of a 'legacy' for future generations.

Living faithfully requires us to steward what we have inherited and prepare future generations for what they will inherit.

Proverbs 13 states that 'a good man leaves an inheritance for his children's children,' and Psalm 127 likens the children of the righteous to a quiver full of arrows, fired across time to contend against the enemy.

If we fail to pass on the revelation of the kingdom we have received, its influence and blessing will fail to live beyond our own lives, and future generations will waste time having to recover what has been lost, rather than building on the foundation we laid for them.

This concept of generational transfer - investing across generations and actively preparing to 'pass the baton' - has become a central part of the CFUH vision.

If we are to become a kingdom community, we must recognise that the revelation we carry will only be manifest across time as we honour the foundations of old by building new life on top of them. If one generation disconnects from the other this momentum is lost and Christian community is reduced to generational individualism. The light of each generation should cast a protective shadow across time for those who follow.

God introduces himself to us as the God of Abraham, Isaac and Jacob. Ours is a God who builds generationally; we must do the same. We don't own revelation, we are stewards of it. It must be passed on. This is how we honour it.

### **F. FINDING PLACES TO MEET**

From the very small beginnings of the fellowship with 50 people arriving regularly to meet in Hudson and Joan's lounge room in Gloucester St, Silverstream, things quickly mushroomed.

As the community grew it wasn't long until larger venues were needed and we found ourselves meeting in school halls for a few years. In the 1980's we began meeting in the Upper Hutt Civic Centre, which we hired from the City Council. It worked well for us for several years and was an ideal size. We frequently found ourselves worshipping on sticky floors that hadn't been cleaned from all the beer spills of the night before!

We eventually began to seek other options, finally leasing a building in Queen St in 1988, which we purchased a few years later.

We remained in Queen St until 1999 when we sold the land and buildings (by then we had also purchased the two neighbouring sections). The sale suited us well as by then we had outgrown Queen St and part of the deal was the purchase of an undeveloped block of land on Park St.

However, the elders were not entirely at peace with the plan and after some independent confirmation through a couple of prophetic words of encouragement we sold the land and were able to purchase the old Alcatel facilities in Lane St. This consisted of a large commercial building (used as a factory) with an adjoining two storey office block; an attached cafeteria; and a small conference-type facility at the back of the property, all set on several acres of park-like grounds.

The property was bought in 1999 with an existing lease, so for two years we met at Heretaunga College until the new building became available. 'Lane Park', as it came to be known, became CFUH's permanent home in October 2001.

We converted the main factory floor into a large auditorium, developing some other spaces for smaller meeting rooms, and established a Business Centre (the rental of which helps cover the overall cost of the facility).

The elders perceived the significant potential of Lane Park, one capable of serving not only CFUH but also the wider Upper Hutt community. It was envisaged that revenue generated from the rental of the facilities could be invested back into funding community-oriented events and activities. While this has occurred to some degree, this vision has yet to be fully realised. The size of Lane Park certainly gives scope for growth and development.

### **OUR JOURNEY CONTINUES...**

This document has focused on capturing the history and developing story of our community. However, this is much more than just a record of our past. The seeds of our collective identity are embedded in the story of these pages. The purpose of this document has been to record the core elements of who CFUH is at its most fundamental.

We believe we are in a season of re-affirming our original identity and purpose. This document preserves and reminds us of the core elements of our story and character. It provides insights for how we might preserve such an identity and discover new expressions of it in the future.