

BULLETIN

Vol 17 No. 02

February 2017

EDITORIAL

by Jay Matenga (content curator)

Tena tātou katoa e te iwi mīhana...

This month's whakatauki (proverb) is: "**Nā tō rourou nā taku rourou - ka ora ai te iwi.**" (With your food basket and my food

basket the people will thrive). The emphasis

here is that we are all better off when we work collaboratively. We all have something to bring to the table. At times this concept feels VERY counterintuitive, especially in an 'industry' that is resource limited. We would rather conserve what is 'ours', but that is not the way to thrive.

You can take issue with my comment about resources being limited, and you should. Through the eyes of faith, God has unlimited resources to fulfill the Father's will for the world. But the fact remains, most of us are struggling to realise those resources for our mission purposes. Is our faith inadequate? Are we suffering from other people's disobedience—people of God who have resources but prefer to distribute them elsewhere? Or is God making resource available in ways we cannot yet discern? The disconnect is disruptive and begs many questions concerning the long term viability of many of our mission initiatives—separately and collectively.

Resource follows prioritisation, which follows vision. Vision comes from inspiration and inspiration can be a very personal phenomenon. In our research for the book *Mission In Motion*, we could not discern any single effective mechanism that would convince people to become involved in mission. Rather, we discovered it was a mysterious, supernatural, personal experience for everyone we interviewed. The "call narratives" of our respondents were so different that we could only conclude that involvement in mission is dependent on a sovereign work of the Holy Spirit. This is the source of inspiration. Convincing people to reprioritise their resources (or their lives) by other means can be manipulation, and that produces lower grade fruit. Only by inviting the Spirit to take the lead do we produce fruit that lasts (Jn 15:16).

God continues to inspire people to bring the best that they have to the table. The question is, are we making room for them? Just because we may not have acquired a taste for durian, balut, kimchi, or ugali doesn't mean they are not valuable additions to the feast. Perhaps we need to refresh our vision to see the new resource available. Are our die-hard commitments still valid, or merely faded facsimiles of a bygone era? Let's pray the Lord of the harvest for fresh inspiration, allowing the Vinedresser, the Director of God's mission, to prune, and anchor a new vision to the inspiration that develops. With refocused eyes, I believe we will then see a shift of resource prioritisation to help us all to thrive... **Together: On Mission.**

Jay



GEMS INSIDE

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PRAYERLINKS

SPOTLIGHTS

*You quieted the raging oceans
with their pounding waves and
silenced the shouting of the nations.
Those who live at the ends of the earth
stand in awe of your wonders.
From where the sun rises to where it sets,
you inspire shouts of joy.*

Ps 65:7-8 (NLT)



EQUIP

PARTNERSHIP: EMBRACING THE REALITY OF GLOBALIZED MISSION

PART ONE of a three part series by Eldon Porter



Eldon has a ThM from Dallas Theological Seminary. He has served with SIM for 25 years, the last four as the Deputy International Director for the Americas. He currently serves as a Consultant for Global Engagement with Missio Nexus and COMIBAM.

This material is reposted with permission. It first appeared in its entirety in OMF International's Mission Round Table 11.3 (Sept-Dec 2016): p4-9. The Mission Roundtable Journals are available online via this link: <https://omf.org/mrt>

We live in an unprecedented period of mission history. Within the last twenty-five years we have witnessed a paradigm shift away from the old “from the West to the rest” model to what is now described as a mission movement “from anywhere to everywhere.”

This change of paradigm poses unique challenges for mission structures that were formed in one context but now find themselves struggling to adapt to the vibrant but totally different reality of global missions today. The complexity of this paradigm shift is highlighted when a traditional western agency seeks to partner with a mission movement originating from what just decades before was a mission field.

As the paradigm shift began to unfold, many traditional agency leaders assumed that their primary challenge would simply be to discover how best to partner with the new mission structures. The assumption for some has been that if they can find a partner to serve as their sending office from the new region, address financial challenges on support levels, agree on a common language, etc. then they would be partnering with the majority world.¹ Unfortunately, it isn't that simple.

In the context of this new paradigm, the challenge for the traditional agency is not so much in building partnerships but rather in transitioning to relevance in the new reality. It is only then that an agency, with roots in the former paradigm, will be seen as

partnership or globally friendly by both the majority world missions movement as well as by those new mission stakeholders that span western and non-western contexts. Most challenges associated with partnering find their roots in an agency's inability to make the adjustments.

1. Personal background

I grew up in Nigeria where my parents served for over forty years as missionaries with SIM, starting in the mid-1940s. My wife and I also served with SIM for twenty-one years in Bolivia and four years as SIM's Deputy International Director for the Americas where I was responsible for SIM's Canadian and US sending offices and the field work in Latin America. My many leadership roles, both on the field and at the International Office, give me first-hand experience with the struggles of a traditional agency trying to adapt to the new paradigm.

In 2009 we left SIM to focus on supporting regional and global mission networks that seek to facilitate effective ministry collaboration by the global church. My field of research has been on the theory, structures, and leadership models of networks. I manage a website called Linking Global Voices where I track over 500 networks globally.² The site serves as a resource for those seeking to identify various kinds of networks.

I also serve in an official capacity as a Consultant for Global Engagement with Missio Nexus, COMIBAM, AfMA, CRAF, and to a lesser degree the European Evangelical Missions Association, Central

and Eastern European Mission Forum, and Central Asia Missions Network.³

My primary assignment with Missio Nexus (the US equivalent of Missions Interlink) has been to research the impact of the globalization of missions on traditional mission agencies. I lead workshops on this topic for both mission leadership teams as well as their boards. On a more personal basis, I serve as a sounding board for several agency CEOs as they navigate the transition.

2. Overview

I will begin this series of three articles by explaining what has caused the paradigm shift in missions and then look at four macro issues that are redefining how missions is done. In the next edition, the new formal and informal mission structures will be highlighted. I will then move on to look at the challenge of transitioning an agency into current relevance where partnerships can best flourish. There are some critical issues that all agencies are wrestling with and I will highlight what seem to be some trends taking place in this transition process. I will conclude the series with recommendations on how an agency may become globally friendly.

2.1. What caused the paradigm shift?

There are two primary factors that caused the paradigm shift in missions. The first is the growth of the majority world church and its mission force. This cannot be underestimated. Authentic, culturally appropriate expressions of believers from around the world

responding to the biblical mandate to make disciples of all nations are resulting in a beautiful mosaic of diverse expressions of missions.

The traditional western model of an agency with both sending and field structures is no longer the norm.

Globalization is the second factor that caused the shift in paradigm. This is primarily driven by communications technology and the many services associated with it. In contrast to the past, when global communication was difficult at best, today one can hold a video chat with someone in virtually every country of the world. Technology allows the church from around the world to engage in mission both through traditional structures and (oftentimes) in new creative ways.

2.2. The four macro issues.

Four macro issues influence the new global paradigm of missions. Note that all of these issues either need partnerships to be effective or enable partnerships to come together. This is in stark contrast to the past when mission agencies tended to function autonomously. These four macro issues call for a more open-handed partnership where equal parties come together and decide to do something that neither could do on their own.

2.2.1. The majority world church and mission movement.

The first macro issue is the vibrant and rapidly growing majority world church and its mission movement. It is worth noting that those leading this movement are not wrestling with the transition issues that traditional mission agencies are wrestling with. Their structures tend to be simple, working in partnerships is the norm, and their systems tend to be more flexible. This non-western mission movement is now a reality and making its mark globally. To a great extent, they are leading the way in how missions should happen in the global paradigm.

2.2.2 Direct local church involvement.

The second macro issue is the desire and ability of a local body of believers to get directly involved in missions. In the past, a local church could not do

missions without working through the agency. Today we see churches of all sizes from around the world involved directly in cross-cultural ministries. From the perspective of the local church, partnering with a mission agency is just one of many options. Increasingly, the leaders of the local church mission movement resist the assumption, implied at times by some agencies, that an agency/church partnership is simply for the church to “pay, pray, and stay away.” Denominational mission agencies are perhaps being most negatively affected by this direct local church involvement phenomenon.

2.2.3. The global diaspora movement.

The third macro issue is the global diaspora movement in which unprecedented numbers of people are moving from their culture of origin into other cultural contexts. This is impacting traditional agencies in three primary areas. First, agencies are developing a people-group strategy when in the past they were more geographically focused. Instead of targeting the geographic region where the people group lived, they are developing outreach strategies that are fluid, tracking their target people group as they migrate. Second, traditional agencies almost always have had “sending offices” and “field or receiving offices.” Today we are seeing sending offices also serving as field or ministry supervision offices. And third, ministry in a global diaspora world requires that agencies collaborate with others for effective ministry outreach.

2.2.4. The highly interconnected world.

The fourth macro issue impacting how missions is done today is that of technological resources, which have resulted in a highly globalized and interconnected world. The technology driven “flattening of the world” is allowing people to communicate freely with virtually anyone, in almost any location, globally. This ability to connect leads in turn to the creation of ministry partnerships.

Here are two of many examples of how this is impacting missions. The technology-enhanced connection between the diaspora and homeland

communities of a particular ethnic group argues for a partnership-dependent ministry strategy to reach both aspects of the people group. An example would be where churches in Finland and in Kenya partner with an international mission agency reaching the Somalis.

A second example highlights how this is affecting traditional mission agencies. For some missionaries, the sense of belonging within their mission agency is being replaced by the value of being connected. Riding on the back of global technology, networks are allowing individuals in one agency to connect with others in similar ministries from other organizations and from countries around the world. These informal but vibrant ministry connections between individuals who have so much in common are sometimes creating an alternate environment to which one can belong. Sometimes these networks can have greater influence on the ministry of an individual missionary than their agency leaders would like.

These four macro issues are major influencers in how missions is done today. Rather than being annoyed by these factors, traditional agencies need to accept them and adjust to the new paradigm.

¹ For two reasons I've decided to use the term “majority world” instead of “global south” to describe the non-western part of missions. First of all there are countries like Korea that are geographically located in the North but which are definitely part of the non-western mission movement. And secondly, the term majority world also emphasizes the size of the new movement in contrast to that of the West.

² See www.LinkingGlobalVoices.com.

³ These are various networks of the mission movements. Missio Nexus–North America www.missionexus.org; COMIBAM, the Ibero-American mission network www.comibam.org/; the African Mission Association (AfMA); CRAF– Francophone Africa; EEMA–Europe; Eastern and Central European Mission Forum (EEMF); and Central Asia Network originating from the “stan countries.”

To be continued in the March edition of the BULLETIN. 🌸



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Manukau/Christchurch Thu 6 – 9 pm

SEMESTER TWO COURSES (17 JUL – 17 NOV 2017)

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Henderson/Christchurch Mon 9:30 am – 12:30 pm

Majority World Theology
Henderson Tue 1:30 – 4:30 pm
Christchurch Wed 9:30 am – 12:30 pm

Bicultural Relationships (four blocks)
Manukau/Christchurch Fri 9:30 am – 3 pm

Indigenous Postcolonial Theology (three blocks)
Henderson Fri/Sat 9 am – 4 pm

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NATIONALISM & GLOBALISATION

Oxymoron or Collaboration?

by Amy McDonald (of Rutherford Rede)



RUTHERFORD REDE



Amy works for Missions Interlink's financial advisory firm, Rutherford Rede. She gained her BA(Hons) in International Relations and Human Rights, is a couple of months away from becoming an Authorised Financial Adviser, and has commenced her Chartered Financial Analyst studies. Amy has a keen interest in Responsible Investing and helps her firm develop Responsible Investing options for clients in NZ.

Geneva-based economist Richard Baldwin, well-known in academia for his

recent works on globalisation studies, concluded in his latest book that “not even the future is what it used to be”.¹ This simple statement, written just before the US election, grapples with the idea that globalisation, the process and ideology that has left almost no part of life untouched in the 21st century is taking a turn we didn't expect. This is the responsibility of nationalism, a contrasting ideological force to globalisation. Globalisation will reckon with it, subdue it, or compromise with it.

Globalisation occurs when the restraints of geography on social, cultural and economic arrangements dissolve. The biggest enabler of globalisation has been through the advancement of technology and communications; ideas can flow easily and we are not bound by distance and time to discuss arrangements with those in other nations. This has led to our world becoming ‘smaller’. Free trade agreements are perhaps one of the most evident signs of globalisation impacting economies and societies. The ability to form labour contracts offshore is also a major impact of globalisation.

There are many opinions on whether globalisation challenges state sovereignty. Evidence of such could be the formation of the European Union and the United Nations, where political establishments have formed showing the union of states. Questions also arise on whether globalisation is not the joining of the world, but rather the spread of capitalism and the western world asserting its influence. Globalisation

has, in the western world at least, been seen as a sign of the world growing as one, maximising our potential as a global society and bringing peoples together. However, 2016 has shown us that in actual fact, globalisation is not wanted by everyone. **Perhaps the scholars who thought that globalisation forces people to look to themselves and protect their culture and identity are right.**

China is a great example of what can be, for the sake of explanation, termed ‘selective globalisation’. The country has basically optimised globalisation only for economic benefit, protecting itself from western cultural influence. China's political independence and strength is maintained; the nation is seen as the challenger to the USA. Globalisation thus forces nations to look inward, to ensure they are getting the benefit of their nation their ancestors have built and protect their home. This is nationalism. Thus, full globalisation in terms of a unified society, culture and movement of peoples has definitely not occurred just yet, and it might not because of nationalism.

Nationalism is an ideology based on devotion, protection and loyalty to one's country. It assumes state sovereignty as the global structure and believes that countries should work for their own benefit. This is obviously in direct contrast to globalisation and it is exactly what we have seen in America and Britain in 2016. President Donald Trump heralded nationalism in his campaign motto “make America great again”, and the voted departure of the UK from The European Union is a step back to state sovereignty and protection of their own. Why is this? Not everyone has benefited from globalisation.

Capitalism, which has gone hand in hand with globalisation, has meant the wealth gap has grown and many people are worse off economically. We see more wealth amongst fewer people. We see labour being outsourced to foreign nations with cheaper labour and resources, meaning those in America are out of work or have to upskill in an oversaturated labour market. Because the majority are not the elite at the top of the wealth gap, and because these nations are democratic, disapproval of globalisation occurs. People remember the good ol' days before a factory could be built in Vietnam for products to be sold in their hometown. So then they vote for nationalism (e.g. Trump).

In sum, **nationalism is the string tugging the helium filled balloon of globalisation down, restricting its movements, but not yet popping it because it has pretty elements.** We will still see globalisation's impact further than today, through culture, immigration, and of course still through economics, as going back on what has already been implemented would be extremely difficult and have negative consequences. Maybe we are not ready for complete globalisation (it is not even a century since World War 2, where nationalism and patriotism were roaring). Maybe we aren't ever going to get full globalisation. Maybe we are seeing the natural restraint of globalisation by nationalism, and we will have to call this form of ideology that combines the two something else. Maybe the world will use globalisation selectively, like China. There a lot of ‘maybes’, but one thing for certain is that Baldwin is right – the future is not what it used to be.

¹ **The Great Convergence: Information Technology and the New Globalization.**

Infoodle Roadshow Auckland

"The art of communication"

9th March 2017 9am - 3pm
Harbourside Church
48 Esmonde Road,
Takapuna, Auckland

Communication is key, with such a vast range of communication methods available, how do we know which is the best way to communicate to members, donors, interested parties, generate new interest etc.

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PR consultant for Baldwin Boyle Group, Editor of a stakeholder magazine and specialises in media relations, stakeholder engagement, project management and strategic communications and is Public Relations Manager for Auckland Young Professional. Formerly Luke provided advice on government affairs and corporate social responsibility.

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Interpretation
& A Māori Way**



THE ARTS AS MISSION

by Zoë Cromwell (SIM)

Artists in the past have not been recruited by mission organisations, but thank God this is changing. The creative arts ‘speak’ a heart language that engages people.

I’d gone with SIM New Zealand as an art teacher to Ethiopia, but later when I felt strongly called to serve overseas, not primarily as a teacher attached to a mission school, but to live as a visual artist in a community which needed Christ, making relationships through my work, it was almost impossible to find a mission to send me. Finally, SIM New Zealand suggested I go with their support, even though they had no office in the country I went to.

Four blessed years followed, with God providing all my needs. A constant stream of art projects tapped me on the shoulder, bringing me into direct contact with refugees, abused teenagers, local women and artists. I painted murals. I developed mentoring friendships with local Christians.

Now SIM is looking for people in the creative arts—including photography, story-telling and poetry, drama, music, visual arts such as painting, illustration and sculpture, videography, textile crafts, dance, design and art therapy. Especially in urban areas and youth ministries the arts can build relationships. In tribal areas, mission partners are discovering the effectiveness of learning local instruments and developing music which tells God’s story in a way that resonates with those people.

Last year I was given the role of SIM’s regional arts specialist for Africa, and went looking for new opportunities there. One of the most compelling visits I made was to the slums of Nairobi with Beatrice Njoroge, SIM Kenya’s Children at

Risk coordinator, who is developing an effective programme to make lasting changes in the lives of street children—runaways, victims of abuse, HIV/AIDS orphans etc.

“Imagine a river,” Beatrice says, painting a word picture of the size of the problem. “You see children drowning in it. The number is huge. So you call your friends and family and the government and say, ‘Come, there are children drowning.’ But even as you rescue them, every day there are others coming down.” Her strategy is to engage local churches to understand a wholistic gospel; to mobilise local Christians to look after Kenya’s vulnerable children even before they become lost on the streets. And her vision includes arts people to support them. Beatrice says, “[The Children at Risk Ministry would be such a good platform for artists to launch from. Music, visual arts and drama are some of the areas that there is a big gap.](#)” She has small struggling organisations responding to the needs of traumatized and disadvantaged children, who could use help from people in the arts, but local artists tend to work with organisations able to pay good money, so these groups she partners with get left out.

One way SIM hopes to introduce artists to mission is by running a short Arts Residency in Nairobi for 4-8 arts interns from overseas to join local artists, later in 2017. Working with Beatrice would be part of that.



To find out more about how you can be involved in using art in mission, **contact** the team at SIM NZ about opportunities or visit their **website**.



Brightening houses for an arts event in Nairobi's Korogocho slum

The Dust-Depo
a drop-in art studio in
central Nairobi

Beatrice Njoroge in action

2020 VISION

by AIM International



AFRICA INLAND MISSION

There is a God shaped task before us – a task born out of our history, a task rooted in scripture and a task that needs your support.

OUR ORIGINAL CALLING

Africa Inland Mission had its beginning in the work of Peter Cameron Scott. In October 1895, AIM's first missionary party arrived off the East African coast and set their sights "inland" toward the center of the continent where many of Africa's people remained untouched by the message of the gospel.

OUR NEW "INLAND"

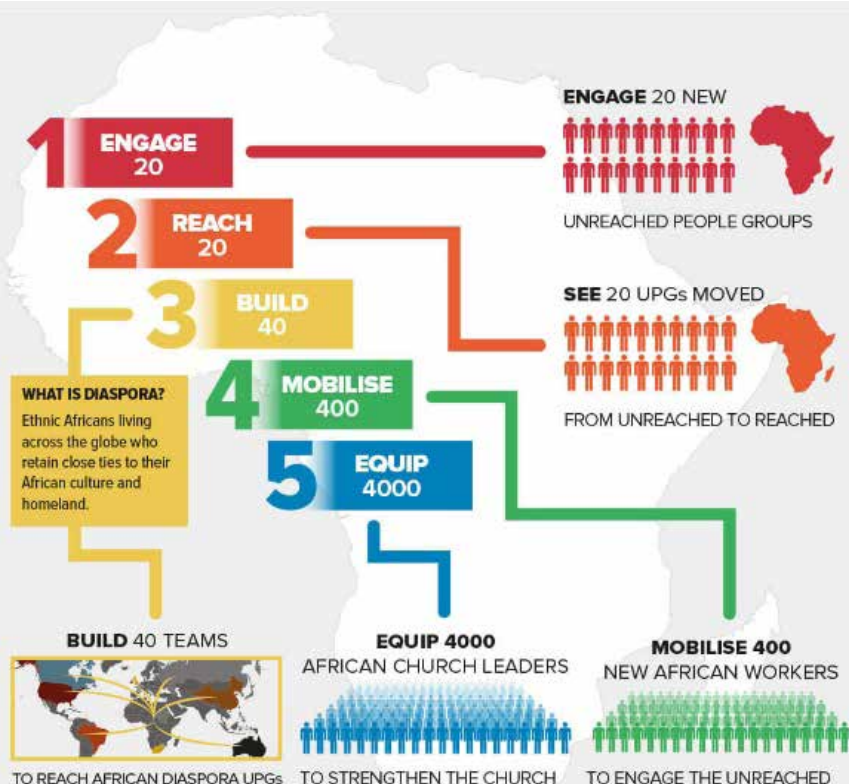
120 years later, AIM remains true to this original calling, as we set our sights on Africa's remaining unreached peoples wherever they may live – from the centre of Africa to the cities of Europe. Vision 2020 was a five year strategy in step with our global 'Ends', with priority for unreached people groups, Christ-centered churches among all African peoples. This represents an overwhelming challenge.

Today, the places where the gospel is yet to take root are not so much geographical as they are cultural and ideological. Within the

borders of any given African country, the Church may be alive and well among one people group and nonexistent among another. In African nations where Islam is dominant, Christianity is often simply not welcome. Because of these barriers, about 1000 of Africa's 3700 unique ethnic people groups, most of them Islamic, are still unreached, and have no viable gospel witness. That's over 300 million people who have little opportunity to hear the good news, and even less opportunity to be disciplined as followers of Jesus.

In 1 Corinthians 13:13 Paul states, "And now these three remain: faith, hope and love. But the greatest of these is love." It's knowing Christ and his love that draws us to seek an ever-deepening relationship with him and an ever-deepening knowledge of his word and his ways.

It's knowing his love that compels us to go to those who have yet to hear of the life, peace and hope that is found in him. It's the love of Christ that we long to share with Africa's unreached peoples, a love that will draw many to a saving knowledge of our Lord.



3700



PEOPLE GROUPS IN AFRICA

1000



PEOPLE GROUPS STILL
UNREACHED

28%



OF AFRICAN POPULATION
ARE UNREACHED

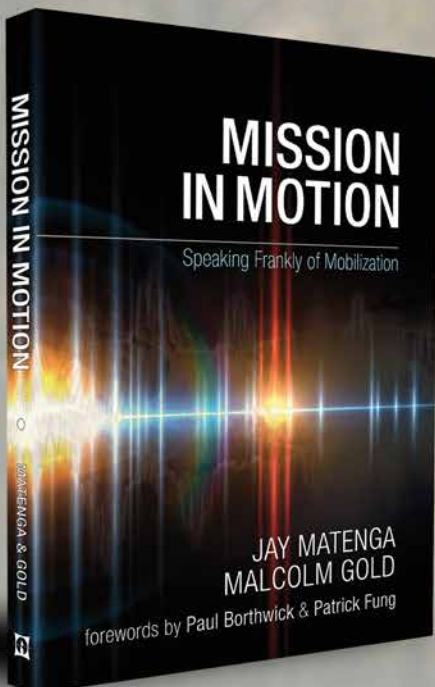
NZ INTERNATIONAL STUDENT MINISTRIES DIRECTORY

Operation Friendship is looking to add to the directory of international student ministries on their new website.

Our aim is for this online contact database to include all tertiary/PTE campuses where there is outreach to the international students studying there, especially local church outreaches.

This is a great way to collaborate simply and help international students easily locate groups that they can connect with locally. So far Operation Friendship groups and International Student Ministries groups have been listed. We would love to include other campus ministries relevant to international students!

If you would like to be listed in the directory, please send your contact details and any other online connection points (e.g. website or Facebook page) to Michael & Freda Simkin: msimkin@clear.net.nz



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Never before has the phenomenon of mission mobilization been so broadly researched.

Mission In Motion presents the results of global research project commissioned by the WEA Mission Commission to investigate what motivates people into mission service from around the globe. Mobilization practitioners recorded, translated and transcribed hundreds of hours of interview dialogue that explored reasons for mission involvement from Eastern Europe, Western Europe, North and South America, Oceania, East Asia, South Asia and East Africa.

The book is the first definitive exploration of the recent history, ministries and methods of mission mobilization.

Much energy and resource is being applied to raising up workers for the Lord's harvest, but is it helping? Are the means, models, methods, and mechanisms being applied to this end effective? What does influence people to greater involvement in mission—whatever they understand mission to be? Furthermore, what hinders it? Addressing these questions, Mission In Motion allows interviewed respondents to speak in an open and frank manner. Some results confirm common beliefs, but others may surprise you.

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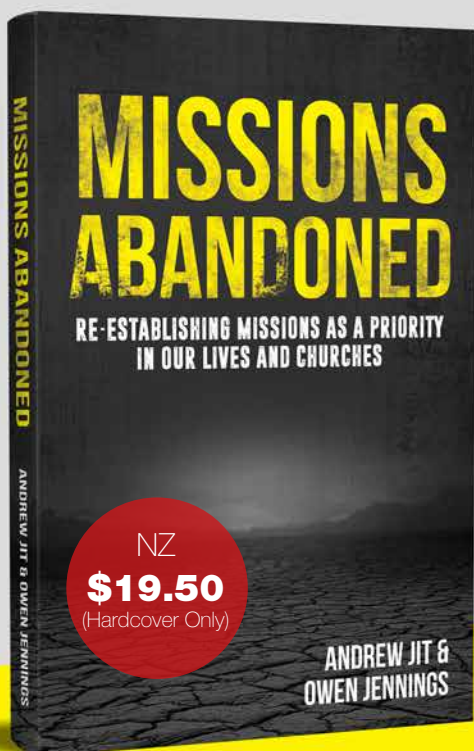


RHEMA



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This new book describes missions reality as the authors see it—and then helps us deal with it. Jit and Jennings help define missions, both practically and biblically, then review a clear theology of missions, thus giving us the Bible basis and our 'reason for being.' It is practical and easy to read, almost conversational. They make a strong case for integrating missions not as a committee function, thereby delegating it to a few people in one Sunday School class, but rather as the central core work of the entire church and its individual members. It has the power to awaken Christians to their Christ directed responsibilities and reshape a church's agenda.

Owen Jennings attends Botany Life Church in Auckland. He is a businessman with a background in agriculture and politics. He was a lay-preacher in Nelson for many years and worked with Bright Hope World in Christchurch for a period. Owen has missions experience in India and South East Asia.

Andrew Jit, is Owen's nephew and was raised in New Zealand attending churches on the North Shore. He is now a mission's pastor in Springfield, Ohio at First Christian Church. He created Missions in Training, an agency for equipping young people for the mission field. Andrew regularly travels to the field and has a strong love for discipling at home and abroad.

"Missions Abandoned is an excellent resource with a fresh, practical, and unique insight into how individuals and Churches view missions. Convictions that I had were reinforced, a lot of new ideas brought to light, and some surprises were brought out. Anyone involved in missions on any level will benefit from what Andrew Jit and Owen Jennings have brought to light in Missions Abandoned."

Dermot O'Mahoney. *Elevate Community Church Limerick, Ireland.*

"Missions Abandoned has been birthed out of a deep well of real world experience and will no doubt become a textbook for modern day outreach. I'm so thankful for his obedience to the Lord in getting his knowledge, experience and teachings into these pages!"

Phil Joel. *Lead singer of Zealand Worship Founder of deliberatePeople ministries.*

"Missions Abandoned does more than inform followers of Jesus, it challenges us to re-evaluate our commitment to missions and our passion for the lost. As you read this book you will not just be encouraged by the inspiring stories, you will want to be able to tell your own stories of living your life on mission."

Kyle Idleman. *Teaching Pastor at Southeast Christian Church Louisville, Kentucky.*

"Missions Abandoned should be required reading for every new believer! With the unique candor of Kiwis, Andrew Jit and Owen Jennings extend a compelling call to discover the mission heart of God." **Greg Marksberry.** *Director, Florida Church Partners. Lead Pastor, Thrive Church, Orlando, Florida.*

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FEBC NZ are looking for people to join their Trust board and help steer FEBC into the future. If you have experience in charity fundraising, love the Mission of God, and would enjoy contributing and working with others for the growth of this outstanding media mission, contact FEBC today.

FEBC has a strategic plan in place to 2020. We are looking for new trustees to help at the governance level with our fundraising planning, and our financial planning.

This is a volunteer role. Trustees meet face to face three times per year, and regularly on Skype for prayer and updates.

For a copy of our strategic plan and more information on FEBC, please email the Executive Director Matt Perry here: matthew@febc.nz or call 0800 433 226

Expressions of interest should be sent to: David Hammond, FEBC Board Chairman, 20 Merrimana Drive, Thames 3500 or by email: david@hammondrobertson.co.nz

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CARE

UNDERSTANDING DESIRE

By Michael John Cusick. Excerpts from: "Surfing for God: Discovering the Divine Desire beneath Sexual Struggle." (Ch.3).

If Thomas Aquinas's words are true—that every sinful behavior is rooted in a legitimate God-given appetite—then identifying those God-given longings must be our first order of business.

Ask a man his longings and you might get a blank look—or one filled with fear. We've been told to repress our longings. To help men get in touch with their longings, I have led men through an exercise that helps them discover their deep thirsts and desires. While simple, it has proven quite revolutionary in helping men discover the language of their soul—a language in which every man must become fluent if he wants his soul to be free.

Initially, I ask men to identify and write out fifty deep thirsts or longings in their hearts. Most men, however, don't even have a category for thinking about such a question. "Do you mean, what are my goals?" they ask. Or, "Do you mean, what is my five-year plan?" Or, "Oh, right, yes! I want to take my wife on a nice trip for our anniversary—that's what I desire." Though these are legitimate desires, they aren't the deep desires that Jesus referred to in John 7.

...

Whenever I ask a man to make a list of what his soul is thirsty for, I may as well be speaking Cantonese. Early in my own healing journey, my counselor encouraged me to talk about my longings. It was like trying to describe gravity. So to give men a place to start, I explain that people generally share seven core thirsts. Though this list is not exhaustive, it offers a straightforward way for you to begin to put words to what lies below the surface of your life:

- Attention—I long for people to like me. I long for your embrace.
- Affection—I long to be enjoyed. I long to be delighted in. I long for you to take pleasure in who I am.
- Affirmation—I long to know I have what it takes. I long for your blessing.
- Acceptance—I long to belong. I long to be desired.
- Satisfaction—I long for fullness. I long for well-being.
- Significance—I long for impact. I long for meaning. I long to be powerful.
- Security—I long to know I will be okay.

All of these core thirsts are God-given appetites and

longings. When they are suppressed, cut off, or shut down, we resemble an Indy car running on four cylinders. Because of this, we fail to live from our hearts. To run on eight cylinders, we need to acknowledge that we are thirsty and identify what our thirsts are. Why? Because only when we identify them will we begin moving toward those desires according to God's design.

Once you have identified your deepest desires, you can begin understanding why pornography is so alluring. You can see beyond the easy rationale of your body's libido to the underlying longings of your soul. The sexual images and experiences you crave represent the fulfillment of one or more of your seven core thirsts: to be seen and valued, to feel affection and love, to be affirmed in your manliness and desirability, and so on—or at least they offer the illusion of all this in the moment.

...

Jesus addressed the issue of lust. "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her

in his heart" (Matt. 5:27–28). The Greek word for "lust" in that passage is *epithumeo*, which means "to set the heart upon" or to "intensely desire."

Yet when Luke recorded Jesus' words as He broke bread with His twelve disciples at the Last Supper—"I have earnestly desired to eat this Passover with you before I suffer" (Luke 22:15 ESV, emphasis added)—he used the same word, *epithumeo*, that Jesus used to describe lust. Was Jesus lusting? Yes. Was Jesus sinning? Of course not. He was deeply in touch with the deep and godly desires in His heart.

Through the centuries, **theologians and philosophers have referred to lust as disordered desire**. Such a definition is extremely helpful in understanding Jesus' two uses of the word for lust, as well as clearing up our own misunderstandings. Disordered desire results from desires that are disowned, demanded, or misplaced.

Disowned desire usually results from shame or pain. In high school, I told my Young Life leader that I was fervently praying, asking

God to take away my sexual desires. They were just too strong. I actually thought God would be pleased if I became sexually neutered until I got married someday. With great wisdom and grace, my leader assured me that my sexual desires were a gift from God. To me they felt more like a curse; not unlike the feeling described by Frederick Buechner in his novel *Godric*: "Lust is the ape that gibbers in our loins. Tame him as we will by day, he rages all the wilder in our dreams by night. Just when we think we're safe from him, he raises up his ugly head and smirks, and there's no river in the world flows cold and strong enough to strike him down. Almighty God, why dost thou deck men out with such a loathsome toy?"¹

Ambivalence over what feels like a loathsome toy of desire is a primary way that many men disown their sexual urges. Over the years, countless men have described to me their sexual desires as a part of them for which they feel both gratitude and contempt. They find it refreshing, then, when they learn that their desires are not too strong, but too little. C. S. Lewis hit the bull's-eye: **"Our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us,** like an ignorant child who wants to go on making mud pies in a slum

because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased."²

While we try to ratchet down our desires, God invites us to desire even more deeply. But as Lewis wrote, we are far too easily pleased. Do you believe in your heart of hearts that when you indulge in porn, fantasy, or masturbation, your desires are actually too weak? If we truly believed it, perhaps we would stop trying to deny or suppress our desires and instead let them lead us to what our heart really longs for.

The problem with lust is that we've thrown the baby out with the bathwater.

Think about it this way. Suppose you have just finished a hard day of cycling or hiking in the heat of summer. Extremely thirsty, you return to your vehicle and grab the water bottle you packed earlier that morning. You are aware that the water in your container is comprised of countless molecules, each containing two hydrogen atoms and one oxygen atom. For some reason, you decide that you will only swallow the oxygen atoms and not the hydrogen atoms. Despite your best efforts, you can't do it because the two hydrogen atoms and the one oxygen atom cannot be separated. To separate them would mean you would no longer be drinking water, but something else. A man trying to suppress his lust is like someone trying to drink only

the oxygen atoms.

Demanding desire is the opposite of disowned desire because we demand relief from the pain of unmet thirst. As broken and self-sufficient men, we reflexively seek relief for our unmet thirsts by moving in a direction away from God. God described it this way: "My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water" (Jer. 2:13).

Longing for the comfort of being held in a woman's arms is quite different from demanding that comfort. When we demand that our desires be satisfied, we turn people into objects and end up using them—at cost to our own souls and the woman's dignity. When we demand, we leave no room for love because we go from being lovers to consumers.

A man compulsively drawn to porn does not have a problem with his desire. God created him with a natural attraction to feminine beauty. The problem is not that he is thirsty but that his desire has become a demand. Like something sipped from a funnel, whatever we turn to for the satisfaction of our thirsts will leak if it lies outside the scope of God's good gifts. So we return to the funnel again and again.

In our world today, if you want a movie, song, or video, you just press a button on

one of your many hi-tech devices and—voilà! — there it is, on demand. But our souls weren't designed to work this way. In fact, in *The Great Divorce*, C. S. Lewis described hell as a place where people have no needs because they can get whatever they want just by imagining it—on demand!³

Disordered desire can also be misplaced. When we misplace our desires, we direct our hearts toward something that takes the place of God's good gifts. It's the craving for ice cream when you feel depressed or the lust for porn when you are lonely. Larry Crabb explained it well: "When pleasures of any kind are used to satisfy (or at least to quiet) our crucial longings, then the craving for what only God can provide becomes a demanding tyrant driving us toward whatever relief is available. Our god becomes our appetite. Crucial longings meant to create a panting after God energize our addiction to whatever feels good for a moment."⁴

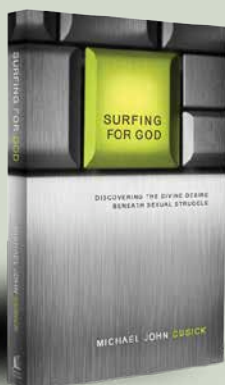
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¹ Frederick Buechner, *Godric* (New York: HarperCollins, 1980), p153.

² C. S. Lewis, *The Weight of Glory* (New York: HarperCollins, 1949), p1.

³ C. S. Lewis, *The Great Divorce* (New York: HarperCollins, 1946), p106–11.

⁴ Larry Crabb, *Inside Out* (Colorado Springs: NavPress, 2007), p105.



Surfing For God

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~ John Eldredge, Author of *Wild at Heart* and *Beautiful Outlaw*.

Michael John Cusick

Michael is a licensed professional counsellor, spiritual director, speaker and author of two books including *Surfing for God* and *Somebody's Daughter: An Experiential Guide*. Having experienced the restoring touch of God in a deeply broken life and marriage, Michael's passion is to connect life's broken realities with the reality of the gospel.

Michael holds an MA in Biblical Counselling from Colorado Christian University and an MA from the College of Education at the University of Denver.

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Dr. Debbie Hawker



Debbie is a clinical psychologist based in the UK. She worked for nine years at Oxford University Department of Psychiatry, before she and her husband David became full-time mission partners. She has ministered in over 40 countries, including teaching on subjects such as resilience and stress. She offers retreats, mentoring, supervision, assessments, training, debriefing and counselling to mission workers and church leaders worldwide, using the internet to work remotely. Debbie is author of seven books, including *Single Mission* and *The Curious Incident of a Boy's Transformation*. Debbie's website is: resilientexpat.co.uk.

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Travel Tips

You should plan to take the sky bus from Melbourne Airport to Southern Cross Station in Melbourne.

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PRAYERLINKS

Prayer Fuel for Missions

ASIAN OUTREACH NZ

New AONZ Director, Glenn Carter is grateful for responses to a partner survey toward the end of 2016 to assess how best to serve their supporter community, and for three new units that have been accepted for service in Cambodia this year. *Please pray* for these **new field workers** as they prepare to relocate and serve.

INTERSERVE NZ

We currently have quite a number of long-term and also shorter-term workers waiting to be deployed, and delayed due to **shortfalls in their support**. While we have so often seen Father as a tremendously faithful provider, and know that delay can have a variety of reasons, the bottom line is that these are critical placements urgently waiting to be filled – and we need breakthrough. We would appreciate *your prayerful support* for these individuals and families, and that the Lord would prepare them as well as the people he is sending them too for fruitful ministry.

LAILAW COLLEGE

We are delighted that the college has a new National Principal in **Dr Roshan Allpress**. Born in India to missionary parents, Roshan has earned degrees from Canterbury and Oxford universities. *Pray for* Roshan as he takes up this leadership position, and for the whole college community as they embrace and adapt to the new vision that will develop.

MOBILE MISSION MAINTENANCE

MMM NZ has a good number of projects already lined up for 2017 and they're **on the lookout for more tradies!** *Pray for* additional skilled staff

with servant hearts willing and able to join the team in Pirongia (Waikato). It's a voluntary staff situation but there are low cost accommodation options available.

NEW TRIBES MISSION

This year marks NTM's 75th year. 2017 looks to be a busy year for NZ leaders **Trevor and Judy Clarke**, with many meetings already scheduled. *Pray for* safety as they travel and for grace to manage their admin, member care and representation responsibilities well.

NZCMS

The NZCMS team praises God for **Mike & Ruth Robb** (NZCMS Personnel) and the contribution they'll make to the NZCMS family. *Pray for them* as they develop relationships with the office team and with our Mission Partners. May God grant them wisdom and clarity as they deepen their understanding of their roles.

OPEN DOORS

For the last 20 years we have produced **the World Watch List**. This list is not just rankings of the hardest places to be a Christian. It's a display of God's plan in action. While these countries are the hardest to follow Jesus, each and every one has a church—a body of believers. Let the list encourage you this year as you *pray for* Christians who are living for Jesus in the most dangerous places. The World Watch List can be found on the **Open Doors website**.

PIONEERS NZ

We are searching for **a permanent leader** to take over management responsibilities from interim Directors, Charles and Rosalie Chalmers. The need for a new director is now being

more widely advertised. *Please pray* that this will generate increased interest in the role & will result in conversations with potential candidates. *Pray for* wisdom for the Board as they assess expressions of interest.

SIM NZ

At the end of 2016, new Director Rob Reynolds travelled over 12,000km with former leader Nigel Webb to transition leader relationships with SIM supporters around the country. Reflecting on this, Rob wonders where **the younger generation of prayer supporters** are. *Pray for* God to raise up people of all ages, passionate for prayer, to commit to joining corporate prayer groups for mission.

VOICE OF THE MARTYRS

We are very saddened at the 20 year sentence for “spying” handed down to Czech **Christian aid worker Petr Jasek**, along with two local Christians sentenced to 12 years each for helping Petr. Petr's real ‘crime’ was helping a student who had been badly injured at a demonstration. *Pray that God will* comfort and strengthen Petr and the others so they will not lose hope as they appeal this sentence! You can also sign a petition for release on **the VOM website**.

WEC INTERNATIONAL

We have 2 new members (from Brazil & South Korea) joining **the mobilising team** in NZ this year. *Pray that* they and their families will be able to settle well into NZ and become part of the team here in Gordonton. *Please pray too* for the NZ church to be raising up people to spread the gospel where it is thinnest.

SPOTLIGHTS

2017 TAUPO EASTERFEST

Taupo's vibrant national family festival. This event unites churches in celebration of Easter and creatively expresses the gospel to the community. In 2016 Capernwray and YWAM students supported us and were a huge blessing! **If your mission group is keen to serve - let us know!** For more info: volunteer@easterfest.nz.

Taupo Township
April 12 - 16, 2017

Visit Easterfest online here:
<http://www.easterfest.nz>

HEALING CENTRE HELP

Titoki Healing Centre is looking for new team members. Specifically a manager and a cook. Preferably people with experience of living in community and a desire to serve and minister to people needing rest and respite, including missionaries. These are self-supporting positions. Send a CV to: info@titioki.org.nz. Interviews would take place in **February**.

ACCOMMODATION REQUIRED

A Wycliffe couple need to escape Australia for a bit so the wife can apply for a visa to go back in. They are **seeking temporary accommodation in Auckland while they apply and wait for the visa** (perhaps a week). If you can help, for more info **please contact Stephen Head (Heartstream Ministries):** stephen@heartstream.org.nz

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WHERE HAVE ALL THE EVANGELISTS GONE?!

This has been a concern for current evangelists for some time, so a group of pastors and leaders and two ministries (OAC and Assist Ministries) are **launching the College of Evangelism in March** to provide **a part time easily accessible course of 3 Block courses of 4 days each and weekly online lectures to train in evangelism** and how to lead a church to be more evangelistically effective. The cost is about \$30 a week over a 9 month period.

GREAT COMMISSION U

The Great Commission U is **a new and unique 10 week Bible School equipping participants in the knowledge of God and His ways toward the fulfilment of the Great Commission.** Participants include current and prospective message bearers (alternative term for missionary) from many organizations and cultural backgrounds, those currently or preparing for Christian leadership in campus ministry organizations and denominations, and others desiring focused biblical studies in the Great Commission.

Chiangmai Thailand
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For further information regarding the conference visit the SVM2 website (www.svm2.net):
<http://ow.ly/xrWh305UhDa>

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MEDICAL & GENERAL VOLUNTEERS

Marine Reach have several **2 week outreaches planned to Vanuatu on our ship Pacific Hope** this year; in **June, July, August** and **September**—we need medical and general volunteers to join us. We **also need crew** from **April—September**.

Please email: info@marinereach.com for more information about outreaches and crewing



College of Evangelism

For more info contact:
lew@oac.org.nz or
JJ.assist@slingshot.co.nz

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