

BULLETIN

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EDITORIAL

by Jay Matenga (content curator)

Tena tātou katoa e te iwi mīhana...

This month's whakatauki (proverb) is: "**Ka pu te ruha, ka hao te rangatahi.**" (Discard the old net, take the new one fishing).



The modern missionary movement began at the *height* of colonial expansion in the 1790s. An argument could be made that around the time of the Tiriti o Waitangi, the outward reach of the European empires was already starting to wane. There were a number of contextual factors that made global missionary ventures possible in the 18th Century, and momentum continued to build, until 2010. I am convinced that missions ride the coattails of commerce. That's not to dismiss or in any way limit the Spirit of God from doing what He wills. It is just one way to view missions history, from the time of Roman roads and the Apostles. The modes of mission change with empires and their economies.

So what happened in 2010? The global economic downturn started to bite, but more importantly for the missions community, the International Mission Board started losing money. It all **came out** in 2016 that since 2010 the IMB had spent US\$210 million more than it received. With the 170 year old IMB being the largest sender of missionaries in the Evangelical world (5,271 in 2007), that was a big deal. And the dominoes keep falling. To secure their legacy, some missions have folded into more viable ones, others are closing down and distributing their resources where they can be of best use. Supplementary mission service providers, those creating resources for mission use, are feeling the effects of a shift in mission interest more acutely. A couple weeks ago Global Mapping International **announced** its closure and we feature the CEO's announcement this month because I think it is highly instructional for our community. I have also heard an unsubstantiated rumour that the Evangelical Missions Quarterly journal will be winding up for good soon. We'll wait and see what happens with that.

How shall we interpret these events, and many more localized stories of financial struggle by members of our missions community? Is it the end of mission? Absolutely not. But it is time to SERIOUSLY learn to fish with new nets. One major factor at play in our age is rising nationalism. Darrell Jackson speaks more about that later in this edition. However, one outcome of this localizing force is the myopic perspective of Christian donors and foundations, who focus solely on needs in our nation to the exclusion of the gospel in all nations. One simple change will turn Aotearoa NZ back into the largest sender of missionaries, and resourcer of mission, per-capita and, I believe, release fresh blessing on our nation in return. My challenge to every Christian church and foundation is this: set aside just 10% of your charitable giving for *global* ministries. God will not abide national selfishness; Biblical, church and mission history testifies to this.

Together: On Mission.

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Jesus called out to them,
"Come, follow me, and I
will show you how to fish
for people!" (Matt. 4:19)



MANAGE

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GMI: WHAT HAPPENED?

Jay Matenga, with Global Mapping International CEO John Hirst

Global Mapping International (GMI) announced on April 25th that it will close its doors June 30, 2017, after 33 years of providing vital information and insight to the global church.

As it winds down its pioneering work, GMI is taking the unusual step of granting to other organizations in the mission community much of the intellectual property it has created, to ensure ongoing access to these essential tools and information.

“For our long history, we have faithfully stewarded knowledge used by ministry leaders the world over,” said Jon Hirst, president and CEO of GMI, which has been the long-time research source to many in the mission community.

While we feel our closure is a significant loss to the global church, we have every reason to hope in God’s big plan,” Hirst added. “Because of this hope, we believe that the rich information we have developed over many years will continue to impact lives through our

counterparts in mission.”

Assets Distributed

Like-minded organizations with a passion for stewarding knowledge are being invited to assume parts of GMI’s varied intellectual property by application online at www.gmi.org/transition. Requests for the various suites of resources will be accepted April 25 – May 15. GMI staff and board members will decide how these assets will be awarded and decisions will be announced in early June.

At the same time, some of GMI’s resources are being acquired by long-time partners. GMI’s Research Services will be moving to join Calvin Edwards & Company (www.calvinedwardscompany.com), which has worked with GMI on various research projects. This will provide continuity in GMI’s services to ministries needing custom research. Other acquisitions will be announced as they are finalized.

“GMI has served countless organizations, networks, and movements with their needs for information to drive understanding and strategy,” said Board

Chairman Tim Beals. “Our organization is best known for its many years of work on Operation World, along with other publications, its pioneering work in digital mapping for missions, its research work in India, its Missiographics infographics service, and its innovative approaches to culturally relevant field research.”

Donor Shifts

As explanation for the ministry’s closure, GMI cited significant changes in donor giving to mission service organizations, increasing sophistication in information resources, growing competition for information services, and a lack of capital for growth.

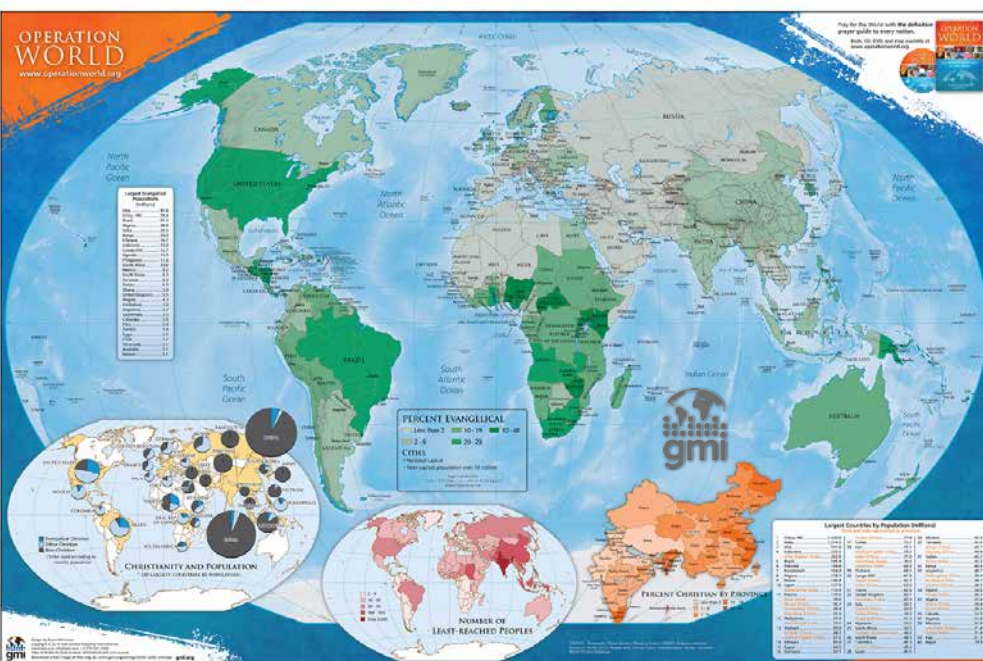
In a **Christianity Today** article, John Hirst noted a shift in donor interests: “Donors now tend to come out of the business world or entrepreneurial environments. They look at GMI and say, ‘We love what you do. But you should be charging ministries for that.’”

The easiest way to describe what happened is that research costs a lot of money to do well, and it was always dramatically subsidized. When we tried to make the transition to multiple revenues streams, we couldn’t make it quickly enough to stay sustainable.”

Back over **on the GMI site**, John grieved, “Even with... creative and



Jon Hirst



diversified revenue streams, GMI simply limped along with barely the funds needed. We did not have the capital in place to make each of these ways of funding its ministry positioned for success. Without general funding to update technology, hire staff and market the ministry products and services, we could never generate enough activity to move beyond survival to sustainability."

Victims Of Circumstance

John assured his readers that, "the closure was not anyone's fault. Our team worked hard, and loyal donors, customers and clients looked for every opportunity to integrate GMI into their giving and purchasing. GMI brought in many thought leaders and influencers to advocate for us and encourage others to use our ministry services. But," John conceded, "in the end those efforts did not yield enough."

A Common Challenge

Some Missions Interlink member-organisation leaders will recognise the situation summarised in this final paragraph of the closure announcement...

"At the same time, the GMI Board had the challenging job of **considering how long an overworked staff and an under-resourced organization should go on**. In the process of making that decision, the Board considered mergers, acquisitions, major donor investments and other creative solutions. In the end, none of those options yielded a viable solution."

There is almost a detectable sigh of relief in the way John closed his announcement with, "And so I wrap up this article asking you to thank God for all the ways He has provided over 33 years of ministry and pray for how God will continue the cause of knowledge stewardship beyond GMI's existence as an organization."

Mission Without Money

OMF founder, James Hudson Taylor's faith adage is oft quoted in mission, "God's work done in God's way will never lack God's supply." It's not Scripture, but the principle might as well be missions-gospel. Or at least it was. As GMI and other mission service organisations face depleting resources and diminishing donor interest, what are we to make of the shifting 'fortunes of mission'? Does God no longer supply? Or are we no longer doing God's work in God's way?

The missions 'industry' cannot depend on the good will of minimally paid staff and/or dedicated volunteers appointed to mitigate decreasing income streams. **Volunteerism may seem an answer, but it's costly**. It simply shifts the income stream from what used to be many external donors, to a very few internal staff members who effectively donate in kind (sacrificing their income-earning time and potential).

The Business of Mission?

It has been vogue for some time for mission organisations to recruit business and other professionals as trustees (especially in the USA). It is intuitive to think that business methods might be able to turn around not-for-profit organisations. However, as the GMI case shows, they clearly cannot.

Mission organisations cannot generate sufficient income outside of a donor-based model to support their services. **Product-creating is not the core business of (most) Christian missions**. Providing mission services is: training, logistics, funding conduits, field-partners, administration, caring, troubleshooting, encouraging and accountability. But the end-user cannot afford to pay what these services cost, so monetizing services at a level that will cover costs is not an option. At this point, business professionals in governance positions throw their hands up in despair.

The world of not-for-profits is foreign territory to the business minded.

The Means for Mission

God provides through God's people. I believe there remains a legitimate Levitical precedent for the support of Christ-followers who are (genuinely) called to give themselves to a spiritual vocation. **Paul's tentmaking was an exception, not a model for mission**. He normally relied on the generosity of God's people to support his *exclusive* work of bringing people to God (cf. Acts 18:2-5 NLT with 2 Cor 11:7-9).

It is the responsibility of the Christian community to provide the means for ministry and mission. It is our individualistic selfishness that rejects that responsibility—at our peril. Alas, by and large the Christian populace is replacing theological precedent with societal priority and it's leading us into spiritual poverty. As Walter Bruggemann **laments**, the attitude of Christians in the West is, "I don't mind dying for Christ, I can do that. But I do not want to be inconvenienced."

The Way Forward

I am probably 'preaching to the converted', articulating what you already know. What you want to know is how the crisis is going to be resolved. My only viable answer is to fall back on "the ancient paths" (Jer. 6:16 ESV), to "walk backwards into the future" (a Maori proverb), to follow in the footsteps of saints of old who (figuratively) walked the path of mission on their knees, "by prayer" (SIM motto).

In our days at Faith Bible College, James 5:16b (Amplified) was drummed into Pauline and I and it remains true today, "The earnest, heartfelt, continued, prayer of a righteous (person) makes tremendous power available, dynamic in its working."

God has not finished with mission, and He WILL move His people to respond.

*"When you present grain as an offering to the Lord, the offering must consist of choice flour. You are to pour olive oil on it, sprinkle it with frankincense, and bring it to Aaron's sons, the priests. The priest will scoop out a handful of the flour moistened with oil, together with all the frankincense, and burn this representative portion on the altar. It is a special gift, a pleasing aroma to the Lord. **The rest of the grain offering will then be given to Aaron and his sons. This offering will be considered a most holy part of the special gifts presented to the Lord.***

(Leviticus 2:1-3)





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EQUIP

NATIONALISM & MISSION

IN DEFENCE OF IDENTITY

by Darrell Jackson (originally published in *Lausanne Global Analysis*, May 2014)

Darrell Jackson is Senior Lecturer in Missiology at Morling College in New South Wales, Australia. He is a Baptist pastor, formerly from the UK, and served three years in Hungary with the Conference of European Churches. He is the Chair of the Lausanne International Researchers Network and also serves the WEA Mission Commission, particularly involved with the International Missionary Training Network.



In 1861, the Rev James Adderley was a British member of Parliament. His prayer for 'national confession' included the line, "We are truly sorry for all the past sins of this nation. We contemplate in deepest contrition the sins of which we are now guilty."

Australian Prime Minister, Tony Abbot, once attacked the state-funded broadcaster, ABC, for its coverage of allegations that Australia had been spying on the Indonesian Prime Minister. Abbot complained that the ABC 'instinctively takes everyone's side but Australia's . . . you should not leap to be critical of your own country'. Journalists were left wondering whether their primary loyalty was to accurate reporting of the truth or to the national interest.

The contrast could not be more apparent.

Nationalism dilemma

It is a dilemma that goes to the heart of the current global rising tide of nationalisms and patriotisms. Ulrich Beck describes global trends of this type as 'stowaways', popping up everywhere and anywhere, when least expected. They frequently cause headaches for Christian leaders and pose particular challenges for the church or mission agency leader responsible for managing multi-national teams. This simple observation requires us to understand the scope and significance of nationalism in the context of global mission.

European nationalist surge

The global region that I know best, Europe, faces the challenges of nationalist parties winning votes in regional, national, and European elections by exploiting popular concerns about immigrants, Muslims, or historical minority groups. Nationalist parties from Central Europe have tended to target historical minorities and generally espouse pro-Fascist ideologies, originating in the 1930s. Western European versions tend to target multiculturalism, immigration, and Muslims in particular. [Although complex, the Brexit phenomenon is fuelled by this resistance to immigration.]

While populist parties stir up fears, the churches often struggle to express a clear kingdom perspective. Pope Benedict XVI frequently referred to this as a spiritual crisis of values, but there is no united evangelical voice speaking into the economic and political instability. In some instances, the churches find themselves, wittingly or unwittingly, portrayed as patriotic allies in the struggle to stem the influx of non-Christian immigrants.

A round-up of stories in 2013 from the BBC, the New York Times, Le Monde, the British Guardian, and Australian newspaper The Age, make reference to instances of nationalism in 35 countries and territories around the world [and of course we now have America being made great again.]

How are we to think about nationalism?

Early in his own critique of nationalism, Charles Taylor¹ concludes that nationalists, above all else, issue a "call to difference in the face of homogenizing forces" that are global in nature and which assume that the nation-state is deeply implicated in the global market economy. Gerard Delanty² argues that the success of nationalism lies in its capacity to imagine forms of community that nurture national belonging, intimacy, commonality, independence, and self-determination—those things that are perceived to have been destroyed by nation-states, undermined by political parties, and weakened, we may add, by global bureaucracies.

Global bureaucracies are commonly rooted in forms of trans-sovereignty that embrace the emergence forms of co-operation (including the European Union). Eurosceptic reactions to the EU are typically directed at its bureaucracies—shaped by the legal and treaty framework underpinning its shared political, economic, and cultural life. It is precisely during the period culminating in the signing of the Maastricht treaty in 1992 that many of the far-right and nationalist parties in Europe were founded.

In resisting globalisation, most nationalisms use alternatives that are mythological. These can include:

- 'Frontier' myths (common, for example, in the USA);

- ‘Sacred origin’ myths (such as the primordialist Magyar myths of the far-right parties in Hungary);
- ‘Heroic’ myths (such as the ANZAC mythology that is so important to contemporary Australian and New Zealand identity);
- ‘Creation’ myths (common among the indigenous peoples of the world); and
- Myths of ‘Manifest Destiny’ (including, though not limited to, the USA).

Of course, writing in this way will offend some in countries where these myths are credited with greater historical veracity than this article may appear to concede. This fact alone illustrates the power of myths—their capacity for mobilising public opinion, galvanising action, and ultimately motivating nations to collective action.

What are the issues for evangelical leaders?

Firstly, I write in this instance from a Lausanne Movement perspective, which is clearly a global expression of evangelical Christianity, and consequently exhibits some characteristics of other global movements. Lausanne’s commitment to a vision of the one worldwide body of Christ, fuelled by passion and enthusiasm, is entirely appropriate and wholly commensurate with a vision of the kingdom of God. Yet, The Lausanne Movement has to balance constantly the national interests and agendas of evangelical groupings with the global agendas urged upon it by the movement’s leaders.

Secondly, mission teams currently located in various parts of the world will, for example, have Russian and Ukrainian members. Certainly, Russians and Ukrainians will share some common sympathies regarding the recent situation in Ukraine, mostly rooted in a broader vision of the kingdom of God. However, in such situations the wise team leader prepares for heated discussions within the team as fault-lines converge around patriotic or nationalistic feelings:

- These will be conveyed in the sense, felt by both sides, that my country normally gets it right, deserves my support, and my country’s media are probably more accurately telling me the truth.
- The journey from patriotism to nationalism starts when ‘my’

convictions become absolute, and loyalty to country demands a refusal to question it and efforts to silence the questions of others.

Thirdly, as another example, the bitter dispute between China and Japan, focused on several small islands, threatened to derail an English-language class I was teaching to students in China in 2013. A loaded question from the student monitor was only defused when I said that such issues were not widely reported in other countries! The vital national interests of any one country may be rarely reported by the media of other countries; yet it is necessary for the astute cross-cultural Christian worker to be constantly alert to the spectre of nationalism raising its ugly head and threatening to undermine credible witness.

Of course, the curse of nationalism for the faithful follower of Jesus Christ is seen in the extent to which Christianity is mobilised as a unifying source of national identity over and against others. Responsible and astute media commentators will recognise that impact of religion on public and political conversation. Without this recognition, it is difficult to an intelligent view of a situation like the recent crisis in Ukraine, for example. The arrival of Orthodox Christianity in Kiev and the ‘Baptism of the Rus’ in 988AD are central to Ukrainian and Russian versions of national identity and continued to play out in the crisis there.

A Biblical perspective

Evangelicals may choose on occasion to express solidarity with their government, and it is not always wrong to do so. However, they are well advised to keep in mind the counsel of British theologian, Esther Reed:

It is not possible to work with an account of... nation and nationhood... if this means a moral partiality or politics of superiority that would deny to others the same human rights as those of its members, is marked by hostility towards and suspicion of other nations, and condones the violence and destruction that results from these attitudes.³

This perspective reflects a biblical theology of the nations that portrays them as the pinnacle of God’s creative acts (Gen 10:32); laments their incredible hubris (Gen 11:4); declares them to be at the centre of God’s

missionary purposes (Gen 12:2-3); gathers all nations into the body of Christ (Rev 7:9); yet still concludes with an eschatological picture of the nations in submission and under judgement (Rev 19:15). Christian identity and allegiance can only ever be to Christ. All other forms of loyalty are temporal and will pass away, finally exposed as worthless by the Judge of every tribe and every nation.

Suggested responses

We need firstly to repent of any partiality or superiority that we instinctively feel or demonstrate toward co-workers or those among whom we work.

Secondly, we need to work hard at identifying potential sources of nationalist tensions within our own ministry and mission teams. We should be prepared to address tricky issues that may arise from time to time, prompted by geo-political developments. It is better sensitively to raise these issues within a team and try to handle them in a healthy manner, always striving for the reconciliation secured by Christ through his death and resurrection. The alternative can be a festering resentment.

Thirdly, we should be prepared to offer training to teams sent into areas where they are likely to encounter nationalist tensions. Jesus faced this in his own ministry and responded to a leading question, “Is it right to pay taxes to Caesar?” with clarity, wisdom, and grace. Our equivalent advice might be to focus training around the notion of “Give to your nation the loyalty due to it and to God the loyalty due to Him”. Christians, however, need constant reminding that loyalty to God is always prior to loyalty to nation. This fact may, at times, require us carefully to re-evaluate how much any country can ultimately expect of a disciple of Jesus, the *Lord of lords*.

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1. Charles Taylor, ‘Nationalism and Modernity’ in Robert McKim and Geoff McMahan, eds, *The Morality of Nationalism* (Oxford: Oxford University Press, 1997), p 51.
2. Gerard Delanty, *Community*, 2nd Edition (Abingdon, UK: Routledge, 2009), p 151.
3. Esther Reed, *Theology for International Law* (London: Bloomsbury Publishing, 2013), p 220.



DIASPORA MISSIOLOGY

MISSION TO PEOPLE IN TRANSITION

by Terry McGrath

The Lausanne Movement, on their [Diasporas page](#), write, "Today, more than ever before, people are moving out of their homelands for various reasons—economic, political, religious, academic, labour, government, and business, to mention a few. These people are voluntarily or involuntarily crossing political and cultural boundaries. Almost all the national and regional borders are affected by the 'people on the move'. When there is a massive population shift, this phenomenon (i.e., diaspora) creates megacities (urbanization), diverse ethnic communities (multicultural societies/communities), and religious and ideological pluralism resulting in syncretistic beliefs or faith. [Our world, in the 21st century, has gone beyond a 'global village' and is now a 'global apartment'](#). This is a 'borderless'

world where people are less restricted to a single location. In this global context, the Mission of God must be 'to every person coming from everywhere'."

[Diaspora missiology is shaping World Christianity](#), local churches, denominations, missions, theological trajectories, church planting movements, and our New Zealand context for missions and ministry. The current movement of people groups around the world has challenged the church worldwide to contemplate, consider and reflect on a new reality of varying perspectives. Together, we must develop holistic actions that meet the challenge of very real and vast needs, and make the most of opportunities they present for us to witness to the whole Gospel of Jesus Christ.



FREE PUBLIC LECTURE ON DIASPORA MISSIOLOGY with Dr. Tereso Casiño

Professor of Missiology at Gardner-Webb University and theological adviser to the Lausanne Movement.

This lecture will be particularly pertinent to Church and Missions leaders in New Zealand who are challenged by our current changing context and the need to reflect on the theological implications for our mission.

Dr. Tereso (Terry) Casiño has been at the forefront of theological reflection, research and teaching about articulating the Gospel in liminal spaces that so many migrants, refugees, international students and people crossing national borders occupy within societies. **25% of our current population was born elsewhere** so the challenge for Churches, missions and theological communities is to grow in our preparations for, and engagement amongst, the diaspora (people on the move) in our communities.

Dr. Casiño's conversation with us will stimulate all who are currently engaging in mission to, through and from the diaspora. It represents an opportunity to network with others also interested and active in diaspora mission.

Terry is a leading contributor among diaspora missiologists. He serves the Lausanne Movement's Global Diaspora Network and the global leadership network for International Student Ministries, as well participating with the WEA Mission Commission. Originally from the Philippines, he has taught in Korea and is now a professor at Gardner Webb University.

Laidlaw College
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For more information
contact Terry McGrath
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Church-based Missionary Recruitment

From Catalyst Services "[Postings](#)", April 2017, Vol. 12 Issue 4.

Churches' missionary recruitment has generally been built around a broad invitation to anyone to go anywhere and use any means. In 2017, would a more focused approach increase success?

"How many missionaries has your church sent out in the past five years?"

"We've sent a couple short-termers, but we haven't sent anyone for longer than a few months."

"We've sent four long-term workers to our unreached people focus and three others to strategic ministry in other places."

Which answer parallels your church's experience? The majority of Western churches, even 'missions-minded' congregations, have not recently sent longer-term workers to the field. At the same time, a few churches in North America have become sending powerhouses.

What makes the difference? How can your church successfully recruit strategic workers for strategic places?

Here are key elements:

1. Consistently focus on the biblical truth of God's priority to reach the world. The greatest influence is regularly preaching, teaching, and modelling the need for proclamation and incarnation of the gospel from Jerusalem to the ends of the earth.
2. Define worker priorities. Churches are identifying the roles (and often

the locations) that are most strategic for their church. For instance, two churches sending dozens of workers have chosen to focus on one or two largely-unreached, influential megacities.

3. Set high standards for future workers and screen candidates thoroughly. Paul charges Timothy, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." (2 Tim. 2:2)

Those entrusted with leadership, including missions, should evidence that they are both "reliable" and "qualified."

Effective sending churches don't expect the mission agency to do all of the screening—it's the church that can directly observe applicants' character and ministry. Increasingly church leaders are saying: "We will send into missions only those we would eagerly welcome onto our own church staff."

4. Develop a training/internship program or send potential workers to one run by others. Good internships allow future workers to demonstrate character, prove gifting, and expand their experience and maturity. An internship can help avoid a failure on the field that is costly to everyone.

5. Send people to work together. Fielding a whole church-based team can be problematic. But prospective workers are attracted to serving with at least one other person they know and admire.

6. Prioritize funding for strategic roles. Increasingly churches are adopting funding guidelines that give the most support to those filling roles identified as highly strategic from their church's perspective. But some well-qualified candidates will be suited for, or feel called to, assignments elsewhere. Those headed for high-impact ministries outside the church's focus areas are funded at a second level. Anyone going into a role that seems to have limited strategic value is funded minimally or not at all.

What are your recruiting priorities?

Your church's strategic global focus. What global goals has God called your church to invest in accomplishing? Should you contribute long-term workers as well as other resources?

People needed on your current workers' teams. Are your missionaries less effective than they could be because they lack colleagues with particular gifting or training? Filling these gaps is essential.

Global partners' personnel needs. Are you partnering with national leaders or networks that need particular types of Western workers? Be careful: Don't staff roles that would be better filled by nationals.

Click this [Postings](#) link to read the rest of this article and sign up to their mobilizers e-Newsletter.

Register
Now!

WOMEN ON THE FRONTLINES
NEW ZEALAND




A Call to Courage - Let God release who He made you to be...

www.womenonthefrontlines.nz

CLAUDELANDS EVENT CENTRE

25-27 MAY

HAMILTON



put
yourself
in the
picture



Immerse
yourself in
art as mission

We are looking for Christians in the visual and performance arts to join a three-week arts residency in Nairobi, KENYA, October, 2017 — an exciting opportunity for creative people.

Find out more: zoe.cromwell@sim.org

INTERSERVE DAY 2017

SATURDAY 13 MAY | 9.30am - 4.30pm | Grace International, 77-79 Line Rd, Glen Innes, Auckland

Come enjoy fellowship with us and meet our Guest Speakers Richie & Miyung Brown share their experiences serving the people of Central Asia, equipping in discipleship and missions, using the TEE program.

PLUS Hear from Kiwi Partners and On Trackers

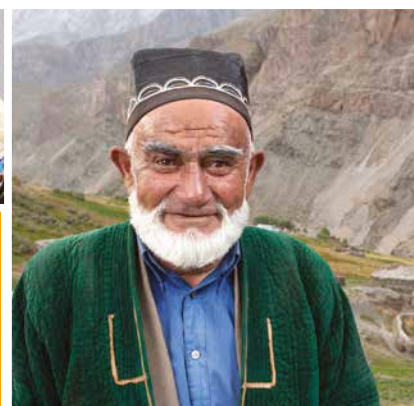
VISIT our marketplace and children's programme



GUEST SPEAKERS:
RICHIE & MIYUNG BROWN



ENCOURAGEMENT
INFORMATION
FELLOWSHIP
PRAYER



COST \$40 earlybird, \$20 unwaged earlybird | After 16 April: \$60 & \$30 unwaged
Registrations close Wednesday 10 May at 4pm

REGISTER: **EVENTBRITE** – Interserve Day NZ 2017 | **WEB** – www.interserve.org.nz

OR CALL: 0800 446 464 / (09) 630 0981



Interserve

GLOBAL OUTREACH DAY

One day | One world | One message

JESUS

**May 27
2017**

PRAYER May 26

MILLIONS UNITE IN PRAYER

OUTREACH May 27

MILLIONS GO OUT AND SHARE
THE GOOD NEWS

We are calling every Christian in every church to pray for their area and then go and do something to connect the message of Jesus with at least one person.

**EVERYONE CAN REACH
SOMEONE — TOGETHER WE
CAN REACH THE WORLD**



**GLOBAL
OUTREACH DAY**

It's my mission!

GlobalOutreachDay.com

For pastors info pack / regional training days see www.alltogether.co.nz/globaloutreachday

PEOPLE
International



Join us for breakfast!

Tamaki Community Church
Saturday **June 10, 8am**

It's AGM and report back time again. Do come, especially if you live in or near Auckland. We want to meet you and encourage you with what God is doing in the vast unreached region we send Kiwis into. You're warmly invited.

We'll start with breakfast at 8.00am and expect to be finished by 10.30am. The location is:

Tamaki Community Church
Court Crescent, Panmure Auckland



RSVP by June 7,
or for more information
contact us, by email:
honour.pinz@gmail.com



DEBRIEFING RETURNEES

By Debbie Lovell-Hawker. Excerpts from *The Debriefing Aid Workers Manual*, Oxford University Dept. of Psychiatry for People In Aid, 2004. (Citations have been omitted.)

Debbie will be the guest speaker at the Regional Member Care Conference in Melbourne, September 4-8, 2017. What is true of aid workers in this article tends also to be true of mission workers.



Most aid workers report that, on the whole, their time overseas was a good experience, and they are glad they went. Despite this, most aid workers who work overseas for at least six months (as well as many of those who have shorter trips overseas) report that they find it helpful to receive a personal debriefing session on their return home. This is especially true of those who have had stressful experiences overseas, and those who find it difficult to readjust to their own culture after returning home. Personal debriefing sessions generally last approximately two hours, and can have an extremely beneficial effect.

Aid work can be extremely stressful. About 50% of aid workers develop depression or another psychological difficulty while they are overseas or shortly after their return home. Around 30% may develop significant symptoms of post-traumatic stress. Without debriefing, 18 months after returning home 25% still show significant symptoms of post-traumatic stress. With good debriefing, this can be reduced to 7%. Thus, it is extremely important that high quality debriefing is offered to aid workers.

It is recommended that **personal debriefing** is offered to all returned overseas workers because:

1. They generally appreciate such debriefing.
2. Those who are not offered a personal debriefing may feel that their efforts were not valued, and may feel

unsupported as they readjust to life at home. Debriefing can help show that you and your organisation value them, and care about their welfare.

3. It is common for expatriates who have recently returned to their country of origin to feel isolated. Personal debriefing can help to reduce such isolation.

4. Debriefing can help reassure the individual that it is normal to experience minor difficulties while readjusting—so they don't worry about what they are going through.

5. Any stress-related symptoms or adjustment difficulties can be picked up, and further help offered.

6. Practical information (for example about accommodation or about financial matters) can also be offered, and questions answered.

7. Debriefing may help to prevent depression or anxiety disorders from developing, and may prevent feelings of failure.

8. Debriefing can help to resolve issues, bring closure, provide a sense of meaning, and help people to move on.

9. People who receive debriefing may continue to support the organisation (either while in their passport country or by going overseas again).

10. Organisations can learn and make changes on the basis of what they hear during debriefing (although the primary goal of personal debriefing should always be to help the individual rather than to benefit the organisation).

11. Debriefing is recommended by the People In Aid Code of Good Practice. Organisations that offer debriefing are giving a clear and positive message to staff, volunteers and donors alike, and are likely to be viewed much more favourably than those who do not.

Many people say that they did not realise that they would benefit from debriefing until after they had received it. Nearly everyone can benefit from having a skilled listener to help them explore their experiences and reactions.

Ideally, personal debriefing should be offered to every returned aid worker. There are two reasons why it should not be offered just to those who are known to have experienced a 'traumatic incident'. Firstly, the organisation is often not aware when there has been an incident which the individual regards as traumatic. Secondly, the whole overseas experience and return 'home' can be regarded as a 'critical incident', which involves change and stress.

When **debriefing a team**, it is best if everybody in the team attends. If a team were caught up in a difficult incident and some members were elsewhere at the time, it is wise to invite the members who were absent to join the rest of the group for debriefing. It will be helpful for them to hear about what happened. They may have felt guilty about not being there to help, or they may have experienced other strong feelings which they can share with the group. This will help to avoid the team dividing into two separate

groups (those who were there and those who were not).

Whenever possible, it is good to **debrief partners** (e.g. spouses/couples) **together**. This can help them understand and support each other better. It is sometimes appropriate also to offer them each an individual debriefing, in case there are things which they do not want to say in front of their partner—especially if they are having relationship difficulties. Even if only one partner was overseas and the other remained at home, it can be worth inviting the ‘stay at home’ partner to attend the debriefing, to help them understand their partner’s experiences and know how to support them.

Operational debriefing is a routine review of an assignment from a factual perspective. It is usually held shortly after an aid worker has returned home (although it can also occur overseas before they leave). People can be debriefed on their own, or as a team.

Operational debriefing provides an opportunity to learn what happened (for the record and for future planning).

It enables the debriefee to make suggestions, raise concerns and ask questions, as well as identifying what remains to be done. They can be thanked for their work. Expectations can also be clarified (e.g. of reports to be written, financial matters and future employment opportunities).

It is good practice to conduct operational debriefing before personal debriefing, and usually these should be conducted by different people. This helps the debriefee to understand that these two debriefings have different purposes. First, they discuss the work (operational debriefing). Then they are free to talk about how they felt personally, having already got work issues ‘off their chest’. If strong emotions emerge during the operational debriefing, the debriefer should show empathy and sensitivity but promise that these issues can be dealt with during the personal debriefing which will follow. (If the personal debriefing comes first, the operational debriefer may feel unsure of how they should deal with any strong emotions).

The operational debriefer is generally someone who has been involved in managing the project. The issues discussed in operational debriefing will vary depending on what the organisation wants to learn from the assignment.

It is normal practice for a written report to be required. This is useful for the organisation (as a record of the work and suggestions), and may be essential for funding. Workers are often keen to provide this written feedback, but it is important that they are given sufficient time to produce it, as they may feel exhausted after returning home and need a few weeks break before writing it. A rushed report is of less use than a more thoughtful one.


Downloadable Resources

[Debbie Lovell-Hawker's full paper MI Good Practice in Member Care Guidelines](#)

[MI Debriefing Guide](#)

[MI Sample Partnership Agreement](#)
(Between the Church, Mission, & Missionary)

Mental Health and the Church 2017



A one-day conference that looks at a range of mental health issues. This year the focus will be on **Children and Youth Mental Health**.

Open to all interested people including family members. However primary target group is pastors, vicars, ministers and those involved in the pastoral care ministry of churches and Christian organisations. Visit willowcreek.org.nz/events/mhac-2017.

Tuesday 20 June
Hamilton

Thursday 22 June
Christchurch

Tuesday 4 July
Northshore, Auckland

Co-convened by



WILLOW CREEK
ASSOCIATION NZ





PRAYERLINKS

Prayer Fuel for Missions

BIBLE LEAGUE NZ

A pastor who graduated from Philip training works in a prison in Kenya. Already about 20 inmates have completed [Project Philip](#) and are waiting to graduate. There is a great hunger for the Word of God among inmates and numerous requests for the Bible study resources. *Pray for* more Philips to be trained to reach out to more than 600 inmates. It is a capital remand prison with prisoners serving for 5 years or more.

FEBC NZ

At our April 2017 FEBC International Leaders conference many of our directors reported [increasing intimidation, persecution and threats](#) in the nations where we broadcasting. Please *pray for* godly wisdom and courage as we seek strategies that allow FEBC to broadcast the seeds of God's Word into hearts everywhere. (Luke 8:8)

INTERNATIONAL STUDENT MINISTRIES

Praise God for ongoing preparation of 2017 ISMNZ [Vision 20/20 National Student Conference](#) 30 June - 3 July. *Pray for* God's vision, guidance to teams planning, and to prepare hearts of participants (international students) nationwide.

INTERSERVE

We are gearing up for our main annual community event, [Interserve Day](#) (May 13, not too late to register!) and would appreciate your *prayers for* our guest speakers Miyung & Richie (who also have a week of other meetings before then) and all those who will be contributing, organizing, and

helping. May the Spirit encourage, envision, and release us all to be more effective and 'on mission'! We are also looking for another [NZ Personnel Team member](#) – please *ask for* the right person to come forward. And *pray for* more [God-appointed workers](#) into the global harvest fields. (Matt 9:35-38)

MARINE REACH

The Marine Reach [medical ship MV Pacific Hope](#) is in Port Vila Vanuatu. Please *pray for* our outreaches in April / May to the following remote islands in the northern district: Gaua, Ureparapara, Mota Lava, Vanua Lava, Mota, Loh, Toga, Hiu and Tegua. Please *pray specifically for* safe sailing and open hearts to receive the teams and their message of hope. Please also *pray for crew to join the ship* as other crew leave. We need a second engineer and galley hand to join us in May and deck hands in July. (Email info@marinereach.com for details)

MISSIONS INTERLINK

Please *pray for* the [MI Missions Management Conference](#) coming up on June 1st. *Pray that* it will be a blessing to all who attend. *Pray too* for swift responses to this year's missions-stats collection, starting soon. It provides a good indication of the health of Kiwi missions.

NZCMS

Pray that God will be nudging [the right people](#) to talk to us about their 'next steps' in mission. And *pray for* those at different stages in their journeys into a cross-cultural mission partnership with NZCMS.

SIM NZ

Pray for SIM NZ office as we are going through another [transition in the Personnel Team](#). *Pray for* everyone to ease into their new roles and that the team will function smoothly. *Pray also for* our Donor Communications person, [Michelle and her husband Jayby](#) as they move to Whanganui at the end of May. *Pray for* our [Mission Partners](#): Rob and Katherine Barr, Jo Wallace, Sarah Scott Webb, Nigel and Richelle Webb and Miriam Petterson, who are raising support to continue their ministries.

VOICE OF THE MARTYRS

In June, VOM NZ is hosting Middle East and South Asian Islamic expert [Asif Mall](#) and holding one day seminars in Christchurch and Auckland (see Spotlight). *Pray for* Asif as he prepares for his visit and good responses to the meetings.

WYCLIFFE BIBLE TRANSLATORS

Pray for the participants and facilitators at the [Bible storytelling workshop](#) in Patumahoe (South of Auckland) 5–8 May. *Pray that* the latest edition of [Living Words](#) will be an encouragement to those who read it in print and on our web site. *Pray for* the team putting the final touches on it. We have several [folk heading overseas to field assignments later this year](#). *Pray for* preparation in processing and also raising support partners in prayer and finances. They are also needing to take care of house-issues here. *Pray for God's wisdom* and clear guidance in all their decisions.



An informative and inspirational guide for use in personal and group intercession. Join an estimated one million Christians around the world who participate each year in the largest ongoing international prayer focus for the Muslim world.

The 30 Days of Prayer for the Muslim World prayer guide helps you to pray throughout Ramadan with daily stories, information and insight into the lives of Muslim families around the world ... and around the corner.

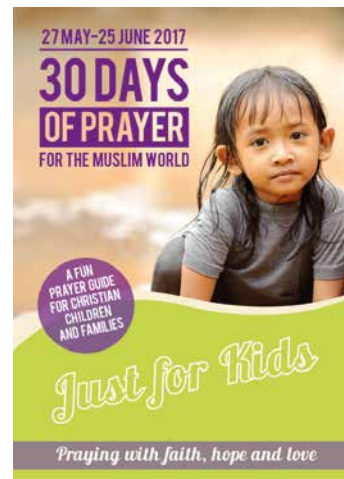
1 - 9 copies **\$8.00* per copy**

10 - 29 copies **\$6.50* per copy**

30 or more copies **\$5.00* per copy**

*Prices quoted include postage within NZ

30 Days NZ Coordinator
MARN, PO Box 20063,
Glen Eden, Auckland 0641
E: info@marn.org.nz



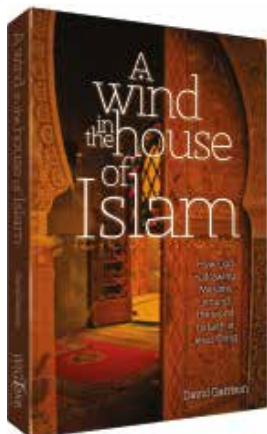
*Praying for Muslims
during Ramadan
since 1993*

30 DAYS "JUST FOR KIDS"

A great resource for children and families, Sunday schools, Christian schools and home-schoolers. Contains prayer information and prayer points, a practical activity and/or puzzle, creative ways for children to pray, and points of interest.

1-9 copies **\$6.00* per copy**
10+ copies **\$5.00* per copy**

TO FIND OUT MORE – GO TO WWW.MARN.ORG.NZ

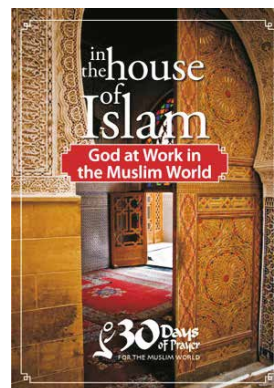


A WIND IN THE HOUSE OF ISLAM **How God is Drawing Muslims Around the World to Faith in Jesus Christ**

by David Garrison

More Muslims than ever before have come to faith in Jesus Christ in the 21st Century. Read about how God is answering our prayers in amazing ways.

\$30.00* per book



IN THE HOUSE OF ISLAM DVD

Provides an excellent overview of the content of the book "A Wind in the House of Islam".

Contains 3 video clips (56 mins, 36 mins and 17 mins) as well as 3 interviews with David Garrison.

\$30.00* per DVD

HONOR DIARIES DVD

Nine Muslim and Christian women's rights activists plus three guest experts discuss a wide range of issues related to Women and Honor in Muslim-majority societies. Group discussion interspersed with video clips provides unique insights and understanding for Westerners seeking to understand the concept of honor in Islam. A must watch for Christian women seeking to reach Muslim women but men should watch this also. Not suitable as an outreach tool. Contains 3 main video clips (60 mins, 30 mins, 8 mins) and loads of extra clips on related topics.

\$30.00* per DVD



*Prices quoted include
postage within NZ.

30 DAYS in Korean

For the first time ever, a Korean language edition of 30 Days is available. The response from local Korean churches has been fantastic so we're offering them nationwide.

\$8.00* per copy



'MORE THAN DREAMS' DVD

Five dramatised testimonies of former Muslims on one DVD. In original languages with English subtitles.

\$4.00* ea if purchased with 30 Days

\$6.00* ea if just DVD purchased

TO FIND OUT MORE – GO TO WWW.MARN.ORG.NZ

SPOTLIGHTS

MEET MV'S INTERNATIONAL LEADER

MotiVate NZ invites you to a [shared lunch and presentation with Bill Snell](#) (President - MV International) and Andrew & Margaret Marriott (Directors - MotiVate NZ). Learn more about the work and ministries of MotiVate NZ/Missionary Ventures globally, and how you can be personally involved!

NOTE DATE. PLEASE BRING A PLATE OF FOOD TO SHARE.

Northcross Church Cafe
826a East Coast Rd, Oteha, AUCKLAND
Sunday May 7 2017, 12:30pm
(following the 10am service)

For more information or to RSVP contact:
info@mvnz.org or Phone, 09 889 2642.

CANTERBURY MISSIONS BREAKFAST

Missions Interlink's [Jay Matenga](#) will be sharing at the next CIMA breakfast meeting.

Under The Red Verandah Cafe
29 Tancred St, Linwood CHRISTCHURCH
Thursday May 11 2017, 7:30am

Contact Bruce Morriss: bruce@tearfund.org.nz

INTERSERVE DAY 2017

Come enjoy fellowship and meet [guest Speakers Richie & Miyung Brown](#) share experiences serving the people of Central Asia.

Grace International Church
77-79 Line Road, Glen Innes, AUCKLAND
Saturday May 13 2017

Register online now with [Eventbrite](#), or for further information: call 0800 446 464.

MMM ENGAGE INFO DAY

Mobile Mission Maintenance invites you to their next gathering to [find out more about what MMM does](#) and how you might be able to participate. All meals provided.

Mobile Mission Maintenance Centre
1 Kane Street, PIRONGIA
Saturday May 13 2017

For further information contact the MMM office:
call 07 871 9161 or email: mmmnz@mmm.org.nz.

DIASPORA MISSIOLOGY SEMINAR

[Filipino Missiologist Terry Casiño](#) will discuss the latest thinking about ministry to people on the move. Very pertinent to our NZ context.

Laidlaw College, Lecture Room 3
80 Central Park Drive, Henderson AUCKLAND
Tuesday May 23 2017, 3 - 4:30pm

Open to all. For more information contact Terry McGrath: terry@ism.org.nz or 027 6033 562.

WOMEN ON THE FRONTLINES

Be inspired by the speakers at the [Women on the Frontlines](#) NZ conference being held at:

Claudlands Event Centre
Corner of Brooklyn Road and Heaphy Terrace
Claudlands, HAMILTON
May 25 - 26 2017

For more information and to register go to:
womenonthefrontlines.nz or contact Anne King on 0800 432 484.

PORN & GOD'S GRACE

Willow Creek NZ has invited [Jessica Harris](#) to speak about the problem of porn addiction in the church (which includes mission). Right through Jessica's teens she was addicted to porn. She's free now and has become a sought after international speaker on this subject.

Hamilton

Hamilton Central Baptist Church
33 Charlemont Street, HAMILTON
Monday May 29 2017, 9.00-11.30am

Tauranga

Lifechurch, 934 Cameron Rd, TAURANGA
Monday May 29 2017, 3.00-5.00pm

Auckland (Pakuranga)

Eastgate Christian Centre, 5 Ben Lomond Drive, Pakuranga Heights, AUCKLAND
Tuesday May 30 2017, 11.30-1.30pm
(no lunch)

Auckland (North Shore)

Gracegate Church, 42 Parkway Drive, Sunnynook, AUCKLAND
Tuesday May 30 2017, 3.00-5.00pm

Click the green location names to book.
For further information call Linsey on:
022 099 1170.

SPOTLIGHTS cont...

JUSTICE ADVOCATE VISITING NZ

Satyanandan G. an advisor, caregiver and advocate working with India's Mukti Network is available to [meet and discuss justice issues](#).

Until May 29, 2017

Contact David Allis to arrange a meeting:
david@betterworld.nz

GLOBAL OUTREACH DAY

Prepare yourself to [share the Gospel on Global Outreach Day \(and afterwards\) in a way that people will understand and receive it](#). You can learn how to let God touch the hearts of many people through you.

Free training resources – both short inputs and in-depth trainings – are available to prepare you, your church, or cell group to effectively reach people on Global Outreach Day!

WORLDWIDE

Saturday May 27 2017

Information and training material are available from: <http://www.globaloutreachday.com>

MISSIONAL CHURCH SEEKS SENIOR PASTOR

The [Auckland Baptist Tabernacle](#), with its long mission history, is seeking God for a senior pastor with the skills and passion to mentor, coach, lead and manage our unique multicultural community and multiple staff team which are reaching out to the Auckland CBD, wider city, nation and internationally.

Applications (with CV), or enquiries, are now being received via this email:
seniorpastorsearch@tabernacle.org.nz

BIBLE LEAGUE FUNDRAISING DINNER

With [guest speaker Shadrack Molosiwa](#), Regional Director – Africa. Join us and hear what God is doing with His Word, with highlights of over 10 million Bibles and biblical resources being provided, nearly 2 million people reached, and over 930 churches planted. You will be updated on how Bible League is helping people meet Jesus. **RSVP: 19th May 2017.**

Eden Park, AUCKLAND

Saturday June 10 2017, 7.30pm

Freecall 0800 242 537 or email info@bl.org.nz

RIISING SUN MISSIONS EVENT

[Be more effective in cross cultural mission in NZ](#), with input from workers in mission with experience in NZ and overseas.

Lunch costs \$10.00 and a koha will be collected—this is a missions fundraiser event. Registration is required.

Eden Community Church

View Road, Mt Eden AUCKLAND

Saturday June 10 2017, 9:00 am to 2:45 pm.

To register or obtain more details contact Russell Thorp missionsdirector@gc3.org.nz or by phone: 021 481 088.

VOM SUPPORTERS WORKSHOP WITH ASIF MALL

Voice of the Martyrs invites supporters to a workshop with Islamic culture specialist Asif Mall. This free one-day seminar is a great opportunity to learn how to relate to Muslim neighbours, colleagues and friends, and share the hope of Jesus across cultures. Registration is essential.

Rutland Street Church

12 Rutland Street, St Albans CHRISTCHURCH

Saturday June 17 2017

Greenlane Presbyterian Church

211 Great South Road, Greenlane AUCKLAND

Saturday June 24 2017

To register or obtain more details visit the VOM website here vom.org.nz/events or by phone: 03 352 9568.

ACCESS CHARITIES STATEMENT OF SERVICE PERFORMANCE SEMINAR

The Statement of Service Performance is [a non-financial statement required under the new financial reporting standards](#) and it's important that you know how to use it well. The recent webinar explaining how best to prepare your SSP, handout notes and links to more info, are **now freely accessible here:**

Recording: http://bit.ly/webinar01_recording

Notes: http://bit.ly/webinar01_handout

Related links: http://bit.ly/webinar01_links

ABOUT US

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NZ, World Vision, YWAM TAM, with individual
members: Jon Horne, & Phil Richardson.

Aotearoa | New Zealand



Connecting the missions community
from and within Aotearoa NZ
for God's glory everywhere, always.

Our Purpose

We facilitate collaboration towards
participation in mission from and within
Aotearoa NZ. We nurture the missions
community in Aotearoa NZ to connect,
converse, and conduct mission with the aim
of working **together: on mission.**

MI SERVICES include (but are not limited to):

MI BULLETIN MI Online Member Directory
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Mission, Mission Training and more.

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Auckland, New Zealand
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info@missions.org.nz
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ADVERTISING

The MI BULLETIN is distributed by email every month to
more than 1000 missions interested people.

Commercial Rates & Sponsorship

Only **charity rates** are listed here. Commercial ad rates
and sponsor benefits are set by negotiation.

Spotlight Notices

Text only (up to 50 words with one web link).

MI members	FREE
Non members	\$40 per spotlight

BULLETIN Full Colour Spaces

Artwork must be supplied (.jpg or .pdf, 300dpi)
Deadline: Last Friday of the month before issue.

MI Members

	<u>First Month</u>	<u>Successive Months</u>
A4 Portrait:	\$125	A4 Portrait: \$85
A5 Landscape:	\$ 75	A5 Landscape: \$50

Non-members, double the member rate.

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If you appreciate the work of Missions Interlink NZ you can make a tax
deductible donation straight into our bank account using these details:

Bank/Branch: BNZ Onehunga.
Account No.: 02 0208 0063000 000
Reference 1: Your Surname & Initials
Reference 2: Donation

Please then email us with your name and
postal address so we can be sure you receive
a tax deductible receipt after March 31.

Email: info@missions.org.nz

