

BULLETIN

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...this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

Philippians 1:9-11

INSIDE

IDEA:

The Ebb Tide 02

EQUIP:

A Hymn Of Heaven 03
Hope, Security, Joy 05

GO:

Doubling The Mercy 06
Who To Obey? 08
In-Betweeners On Mission 10
Film Festivalettes 13

CARE:

The Healing Ministry 14

PRAY:

Prayerlinks 17
Pray For The Persecuted 18

SPOTLIGHTS:

19



EDITORIAL

THE EBB TIDE

by Dr Jay Mātenga, Executive Officer, Missions Interlink.



Tena tātou katoa e te iwi mīhana...

This month's whakataukī (proverb) is, “**I timu noa te tai.**” [The tide ebbs without effort]. This saying encourages us to wait at times and let things work themselves out. For followers of Jesus, we should not yield to fatalism, as if the impersonal fates, the universe or destiny will work everything out. Followers of Jesus are people of faith, trusting deeply that “God causes everything to work together for the good of those who love God and are called according to his purpose for them” (Romans 8:28 NLT). As the people of God we are called to serve without striving, like the way the tide is pulled by the moon. This is the Sabbath rest. This is the peace of Christ. This is shalom.

There remains a great deal of uncertainty in the world as COVID-19, climate change, regional unrest, economic crises, and emotionally-charged differences of opinion threaten peoples' wellbeing. The drive to protect ourselves and our way of life is hard-coded into our human DNA. As our external world becomes less controllable we invest our energies into what we can control—our opinions, our beliefs, our perceived rights and freedom of choice. If we meet resistance, over time our efforts become exhausting, like chasing the wind. It is not dissimilar to those who become weary from carrying heavy burdens, to whom Jesus offers rest. What we need to do is yield to Him and learn from Him. After all, he promises that following him is easy and light, (Matt 11:28-30 NLT), like a tide on the ebb.

What then? Are we to simply do nothing? Should we just give up our rights, give in to the powerful, and allow them to run rough-shod over the poor, weak, needy and marginalised? Well, no. Jesus' followers are indeed a people who care and advocate for the oppressed, who love our neighbour.

In the post-Christian Western world today, which includes Australia and New Zealand, believers are wrestling with a lot of angst. Our ways of understanding the world are more often than not ridiculed in academia and the media, and conservative morals are dismissed by government and law. Privilege is lost, and that is very destabilising for those used to having it. We are right to make a stand to mitigate the excesses of libertarian reforms, that is a benefit of our democratic society, but we do not have a right to demand or impose our views on a pluralistic society. We live within a societal contract, and when the bulk of our society prefers (by virtue of their voting preferences) to live in ways contrary to our biblical perspectives, we must learn to adapt. I'm not suggesting moral compromise, but rather adapt our ministries to meet the fallout of the choices wider society is

making. Whether led by a conservative, liberal or totalitarian government there will always be fallout. It is precisely in the wake of the unanticipated consequences of social engineering that God's mission finds its best opportunities.

Should we just let sweeping changes that are contrary to our morals go uncontested? No, we have a prophetic responsibility to point out the dangers of those decisions—not in defence of our own comfort and privilege, but in defence of all of the vulnerable who are likely to be negatively affected by the changes. But once change is legally bedded in, our responsibility must shift to living out the love of Christ in our communities, caring for those affected. We need to flow with the changing tide, adapting our ministries to suit.

As churches in the West haemorrhage members, evangelistic efforts fail to bring revival, and commentators mock our demise, we would do well to zoom out and see the much bigger picture. The Global Church continues to explode in the Majority World, becoming larger than that in the West since 1981, and continuing to grow exponentially in the four decades since. In the past decade or so alone, missions researchers estimate (with strong validation) that 1% of the world's population has come to Christ from another majority religion. That is more than 75,000,000 people. If you want to talk about something “unprecedented”, this is it. It is a young, indigenous and dynamic Church, and it will dominate Christian history from here on even as the Western Church's dominance wanes. The tide shifts effortlessly (in a manner of speaking).

We only need look to nature to see the “unforced rhythms of grace” that Jesus calls us to (Matt 11:29 MSG). Seasons come and go. In healthy environments flora die off to feed and give way to the new. Tides ebb and flow to the cycles of the moon. Progress is rooted in false assumption of unlimited potential. Growth, however, implies that for something else to grow and flourish a sacrifice (a giving up) is required. Philosophies of progress do not understand this.

At a recent global gathering online we were reminded that missions too must give up to grow—to first wait, watch, pray, and discern what God is doing. Only then should we presume to participate according to our competencies and calling. We are to feel the pull of the moon as it were. In sum then, if our witness to the world is motivated more by holding on with angst and striving to our own sense of justice and progress, than constrained by a sacrificial love of Christ for the betterment of others, we are not effortlessly moving

Together: On Mission.

EQUIP



A HYMN OF HEAVEN

RESTORE YOUR EVER PRESENT HOPE



by Dr Paul Windsor, International Director of Langham Preaching. Paul is well known to the many in Aotearoa New Zealand as a former Baptist pastor and Principal of Carey Baptist Theological College. Paul and his wife Barbby have recently relocated to Aotearoa New Zealand after being based at South Asia Institute of Advanced Christian Studies (SAIACS) in Bangalore, India. This article is curated from Paul's blog, "[The Art of Unpacking](#)".

Lyrics for Living has been the occasional focus of my blog reflections, more about resuscitating hymns—oldies, but goodies—than it has been about providing further exposure to contemporary songs. However, as my French teacher used to say, "always expect an exception"... and that exception has arrived in the form of Phil Wickham's Hymn of Heaven, released in June of this year. Have a listen to the initial version on YouTube before reading on. You can find the lyrics version here... <https://www.youtube.com/watch?v=bqxtFUwM3-o>.

Let's take another look at the song, this time focusing on the lyrics...

*How I long
To breathe the air of Heaven
Where pain is gone
And mercy fills the streets
To look upon
The One who bled to save me
And walk with Him for all eternity
There will be a day
When all will bow before Him
There will be a day
When death will be no more*

*Standing face to face
With He who died and rose again
Holy, holy is the Lord
And every prayer
We prayed in desperation
The songs of faith
We sang through doubt and fear
In the end
We'll see that it was worth it
When He returns
To wipe away our tears
And on that day
We join the resurrection
And stand beside
The heroes of the faith
With one voice
A thousand generations
Sing
"Worthy is the Lamb who was slain"
"Forever He shall reign"
So let it be today
We shout the hymn of Heaven
With angels and the saints
We raise a mighty roar
Glory to our God
Who gave us life beyond the grave
Holy, holy is the Lord*

So, why do I love this song so much? Speaking more generally, it is the timeliness of it. This hymn of heaven

is a hymn for today. When people are comfortable, thoughts of heaven recede; but when life is overwhelmed with suffering, heaven tends to regain its lustre. Many, many people are overwhelmed today. We need a 'hymn of heaven'.

But let me try to be more specific with my reasons...

1. THE LONGING IN IT

This part of the Christian testimony is easily cast aside. In the first chapter of Paul's first letter he makes it clear. It is about 'turning, serving ... and, wait for it, waiting' (1 Th 1.9-10). "Waiting for his Son from heaven". There is an entire biblical vocabulary that has fallen into disuse today: waiting, groaning, thirsting, hungering, longing etc. Yep, this song captures me with its very first words.

2. THE JESUS IN IT

In just a few lines, so much truth about Jesus is being affirmed. Death. Resurrection. Return. Eternity. The Saviour. The Lamb. The Reign. The Glory. Then the conviction about standing 'face to face' with Him, about "looking upon the One who bled to save me", about walking with Him—

and about worshipping Him alongside others.

3. THE PREPOSITION IN IT

As I say to students of preaching, these are 'the little words that mean so much'. Here I am drawn to the 'through' in "the songs of faith we sang through doubt and fear". Doubt and fear are real, debilitating for so many people—in big and small ways. The songs of faith do not help us escape doubt and fear, but to live through them. It is profound.

4. THE PRONOUNS IN IT

Sure, we can be too individualist in the way we live today. But that doesn't mean we erase 'I/me/my'. The Bible doesn't leave us that as an example to follow. Here the lyrics move from a quieter, personal 'I/me' before becoming lost in a collective, raucous 'we/us'—and 'all'. That is the way it is designed to work, as the 'we' transcends our own family and our local church to include the trans-cultural, trans-generational people of God.

5. THE HEROES IN IT

Lubricated by the global media, I recognise that the celebrity-factory is a global phenomenon. We are drawn into paying homage to successful people, again and again. It becomes wearisome. This song draws us back to the 'heroes of the faith'—often silent, even silenced, invisible, unknown. But we know they are out there, don't we? The honour of 'standing beside them' and singing with 'one voice' alongside them will be one of the great thrills of heaven.

6. THE TRANSITION IN IT

Ahh, the move from "there will be a day" to "so let it be today"... This is exactly it. The future making a difference to the present. We live life backwards. We start with the hope, the certainty of what is to come and it transforms our 'today'. It just does. The dawn makes midnight endurable. The spring makes winter bearable. The prospect of breathing the air of heaven sustains us in the desperation of our prayers on earth.

7. THE EXUBERANCE IN IT

The lyrics are complemented by this growing momentum in the music, becoming faster and louder, finishing with a 'mighty roar'. I find myself caught up in it. Normally, I don't like a performance that deflects attention from Jesus. I don't like worship leaders who forget that they are mere conductors of the choir, not the choir itself. What about here? There is a conductor present—and I'm loving being in the choir with him. Check out the exuberance in the live version of the song on YouTube here: <https://www.youtube.com/watch?v=CjB0mkj0XaM>.

There is every reason to be exuberant about heaven. This exuberance refreshes us as we pray—"Your kingdom come; your will be done on earth, as it is in heaven"—and then strengthens us to be part of the answer to that prayer.

It is a song for which (a symbolic) seven features seem to fit.

**DO YOU WANT TO SEE STUDENTS COME TO KNOW CHRIST AND BE TRANSFORMED BY THE GOSPEL?
WOULD YOU LIKE TO BE PART OF STUDENT MISSION IN NEW ZEALAND?**

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STAFF WORKERS

We are looking for staff to join the teams working directly with students in Auckland, Christchurch and Dunedin, although we have vacancies in other locations too.

COMMUNICATIONS MANAGER

We are looking for a passionate communications manager capable of overseeing a diverse range of projects. You will be a core part of our team, developing, implementing and integrating strategies for our publications, website, social media and publicity as well as assisting with promotion of TSCF staff and core fund needs.

PARTNERSHIPS & FUNDRAISING MANAGER

We are also looking for a partnerships & fundraising manager to support our work towards growing our funding. This is a key role where you will have particular focus on developing our core funds, as well as supporting the wider team with growing our partnerships and support, helping us to strengthen our ability to continue to reach students for Christ for many years to come.

Visit tscf.org.nz/jobs or email personnel@tscf.org.nz to find out more.



Reaching students for Christ, changing students for life.
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HOPE, SECURITY, JOY

HOLDING FAST IN UNCERTAINTY

by Vicki-Lee Dempsey, OAC Ministries National Administrator. Vicki-Lee is a qualified Primary School Teacher with a Bachelor of Education. She is the National Administrator of OAC alongside husband Jeremy as OAC National Director.

There is so much uncertainty in our world at present. Many wait anxiously for the update of the day to find out what they can and can't do tomorrow. Each day we have more and more questions but never seem to be finding any answers. More than once over the past months I have wondered, 'what do I do?' 'How do I handle this situation?'

There is an endless supply of information available at our fingertips but often times you find yourself reading one article and only to find the next contradicts what you just read. Who do we believe? Where do we turn?

For those of us who know Christ we know the answer to this already. We turn to Jesus, we hold fast to Scripture, we build our lives on the strong foundation of Christ and His salvation gift. Sometimes we need to stop wading

through the barrage of reports and come back to what we know to be true. God is sovereign—nothing in our world is outside of the Lord's master plan. What comfort this brings! There is purpose in the trials we face. We might still be in shock by how our world changed over night, but the Master Planner is not. He knows what will be tomorrow, next month, next year and forever... and for those of us who know Him, He has got you! **This is where I find my hope.**

My salvation is secure—"neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39). My life is hidden with Him, safe and protected by His mighty hand. **This is where I find my security.**

God is good—our Lord and Saviour is good. I may only see bad things when I look out the window but my sovereign God is good. "For I know the plans I have for you," declares the LORD, 'plans to prosper you and not to harm you, plans to give you hope and a future.'" (Jeremiah 29:11). **This is where I find my joy.**

But too many feel helpless. Too many feel insecure. Too many are scared. It seems that every conversation, regardless of topic, eventually turns to COVID-19 at the moment. Let's change that. Let's encourage every conversation to turn to Christ and the gift of eternal life that He offers everyone. Maybe then we can share with others the hope, security, and joy that Christ offers to those that trust in Him.



GO



DOUBLING THE MERCY HOSPITAL SHIPS SAIL AFRICAN SEAS

by Sharon Walls, Communications Manager, Mercy Ships New Zealand. Sharon has volunteered and worked with Mercy Ships since 1983, primarily in communications roles. While some of her assignments have been land-based in Australia and the UK as well as NZ, Sharon has also served on 3 Mercy Ships in developing nations at different times.

Seven years. A familiar sounding timeframe, but it's not what you're thinking. Three large hospital ships since 1978—two renovated vessels* and one built new from the keel up. Each one has taken about 7 years to fully deploy. It seems incongruous, until we consider that it's not just a floating piece of metal that is being built.

For Mercy Ships it seems to take seven years of faith, intercession, and overcoming obstacles to build each community of mercy, a fellowship of faith-filled believers, and birth a hospital ship ministry.

The newest Mercy Ship, Global Mercy™ will join the Africa Mercy in West Africa in 2022, enabling Mercy Ships to more than double the hope, surgical services and medical capacity-building that can be offered in Jesus' name to Africa's underserved poor.

After completing sea trials in May 2021, the Global Mercy sailed to Europe where the hospital decks and IT systems are currently being outfitted by teams of volunteers in Belgium.

When the Global Mercy was designed, there was no inkling of the events that

would turn the globe upside down leading up to the vessel's launch. Yet here we are, at a time when only God knew the impending impact of this pandemic on the populations of sub-Saharan Africa. There's a global surgical backlog, and in Africa the existing lack of access to essential surgery has escalated. World-over, healthcare workers have been compromised and overstretched, and those in developing nations have carried a disproportionate burden in caring for their communities.

Mercy Ships paused the West Africa field service in 2020 for the safety and wellbeing of both patients and crew. This season was used to renovate the Africa Mercy, to focus on providing distance learning for our local partners in COVID-related health and safety issues, to focus on hands-on dental training in Guinea and West Africa, and to pivot and re-plan our field service strategies for the "new-normal" world with COVID. The already robust infection, prevention and control systems on board the hospital ships have been refined to keep our patients undergoing surgery, and the crew who serve them, safe in the new risk environment.

When it commences field service in early 2022, the addition of the Global Mercy will allow Mercy Ships to place an even greater emphasis on medical capacity building. It will provide courses and training for our local healthcare colleagues and help to strengthen healthcare systems in the sub-Saharan nations we serve.

SIGNIFICANCE OF SURGERY

Free surgical procedures by some of the most well-trained physicians in the world remains an important part of the life-changing work. While patients experience physical healing through the surgeries they receive, they often find much more. Children are able to go to school. Mothers and fathers are able to work and provide for their families. Community relationships are restored. For so many patients, access to surgery means finding hope again.

More than 150,000 people's lives are estimated to have been transformed through surgery alone by Mercy Ship's ministries to date.

The speciality surgeries Mercy Ships offers are ones that can't be accessed safely, affordably or soon enough to prevent significant life trauma—or death—in sub-Saharan Africa. The

surgeries include cleft lip and palate reconstruction, benign tumour removal, burns repair and reconstruction, women's health specialities, and paediatric orthopaedic and general surgery. Dental, eye and club foot clinics are also run ashore.

ABOUT THE GLOBAL MERCY

Funded by specific donations, including \$1million from New Zealanders for the ICU on board, the 37,000 gross tonne vessel was built debt-free.

The Global Mercy is a floating international village, 11 decks high. At 28.6m wide and 174m long, she's twice the size of her older sister Africa Mercy, with accommodation for more than 600 volunteer crew (including 25 families). Designed to meet the unique needs of patients in poverty undergoing major reconstructive surgery, the vessel is equipped with world class medical technology.

The Global Mercy hospital itself is located on decks 3 and 4, and contains supply services, 6 operating theatres, 102 acute care beds, 7 ICU beds, and 90 self-care beds.

The surgical hospital also features dedicated classroom spaces and a training centre that includes a simulation lab, virtual reality stations, and the latest teaching equipment. So, thousands of local doctors, nurses, and other medical personnel will be trained in the communities we serve.

A primary focus for the Global Mercy will be on mentoring and training, so

the vessel has two surgical simulator rooms with virtual and augmented reality, mannequins and other healthcare training tools, along with a training debriefing room.

Some of the other features on board include a 682-seat auditorium for church services and crew meetings, an accredited international Christian school for crew children from Preschool to Year 12, a gymnasium, pool, library, corner store/café/post office, and a chapel.

CAPACITY AND SYNERGY

The Global Mercy will complement the work of the Africa Mercy. The plan is for the ships to operate in sub-Saharan Africa on a staggered cycle of six months, ensuring there is always one hospital ship in service. The vessels are required to undergo annual maintenance, and the staggered approach allows an alternative ship to operate during that time. Helpfully, the maintenance periods of the Global Mercy will be shorter and less frequent.

The country engagement plan for Mercy Ships has a five-year cycle. This begins with developing a plan with a nation's Ministry of Health to strengthen their healthcare systems, includes a ten-month ship field service of surgical delivery, and mentoring in the third year of the plan. Throughout, close partnership with and learning from local church leaders remains paramount. In the final two years of the plan, after the vessel has left port, the field service concludes with collaborative, in-depth

assessment and evaluation.

2 Corinthians 4:7 says, "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves". The verse resonates with Mercy Ships in this season, reflecting on this treasure in earthen *floating* vessels, asking in prayer that the work may be seen be of God, and not from ourselves.

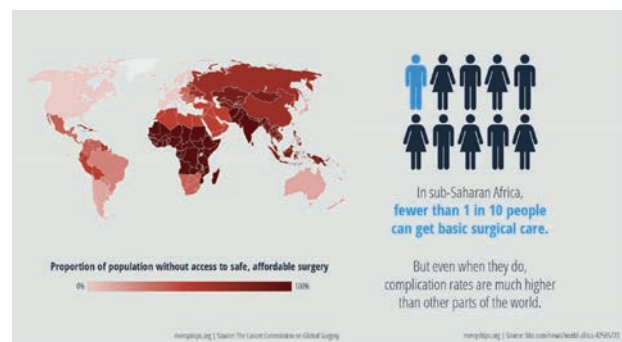
★ Anastasis (1978-2006) had a shared history with YWAM.

ABOUT MERCY SHIPS:

Mercy Ships uses hospital ships to deliver free, world-class healthcare services, capacity building, and sustainable development to those with little access in the developing world. Founded in 1978 by Don and Deyon Stephens, Mercy Ships has worked in more than 55 developing countries, providing services valued at more than NZ\$2.5 billion and directly benefitting more than 2.8 million people. Our ships are crewed by volunteers from over 60 nations, with an average of over 1200 volunteers each year. Professionals including surgeons, dentists, nurses, healthcare trainers, teachers, cooks, seamen, engineers, and agriculturalists donate their time and skills. With 16 national offices and an Africa Bureau, Mercy Ships seeks to transform individuals and serve nations. For more information visit mercyships.org.nz.



Gamai before (above) and after (below) burn repair





WHO TO OBEY?

ON MISSIONS, SMUGGLING & LAW OF THE LAND

by Matt Perry, Executive Director at FEBC NZ. Matt has over 25 years' missions experience in the Middle East and Aotearoa New Zealand. He also holds an MA focused in Intercultural Studies from Columbia International University. This response was also posted on [Matt's Mission Blog](#).

In my article, in last month's Bulletin, I shared about FEBC's ministry in Korea. I explained that we work with other ministries to smuggle radios into the North so that the citizens under that totalitarian regime can hear our broadcasts from the South.

If it was not obvious, our efforts to smuggle radios into the nation, and broadcast life-giving radio programmes to the people there, are a compassionate Christian response to a repressive and brutal dynasty.

Interestingly, not all Christians agree with the idea of smuggling radios, Bibles, or humanitarian supplies into places where the authorities forbid such things. I have been politely but firmly challenged about this. After all, it is 'illegal activity.' We are 'breaking the law.' How can we think this is acceptable Christian behaviour?

So in answer to the question 'Is this acceptable Christian behaviour?' I can happily reply: Yes! It is thoroughly in keeping with historic Christianity. But we must tread carefully. Allow me to share some biblical examples.

When Moses was born, the authorities decreed that all boys must be thrown into the Nile (to be drowned). Moses' mother hid him (an illegal act), and then secretly released him on the Nile to be rescued. Praise God she did. (See Exodus 2.)

At the time of our Lord Jesus' birth, the then authorities gave orders (legal decree) that all boys two years old and under were to be killed. Mary and Joseph smuggled Jesus out of the country at night, and escaped to Egypt. This act was "illegal" at the time, but praise God they did it. (See Matthew 2.) Because of their preaching, Peter and the apostles were arrested and thrown into a public jail. According to the law they had to stay there and be tried and sentenced. But an angel of the Lord opened the doors! This was an illegal act according to the law of the land, but they were told to go out and "tell the people the full message of this new life." (See Acts 5:17-20.)

When they were later questioned, they said in faith "We must obey God rather than men!" (Acts 5:29). This is a particularly good example of God and people overriding the law of the land for the sake of God's mission to announce the good news to all people.

There are several more examples, including that of the Apostle Paul preaching the good news illegally, and even being threatened and abused by the authorities for doing so. We are never told that this is not acceptable Christian behaviour. In fact, I suggest that obeying God's law to make disciples of all nations, over human-instituted laws, is why we are advised

not to be surprised at painful trials and suffering (1 Peter 4:12-13).

This is what happened to Shadrach, Meshach and Abednego. They broke the law when they refused to worship the idolatrous golden image that King Nebuchadnezzar set up, and were punished for it. They obeyed God rather than human-instituted laws, and (thankfully for them) they were miraculously delivered from the fiery furnace. (See Daniel 3.)

Peter told Christ's followers to "be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good." (1 Peter 2:13-14). Here Peter is speaking of ordinary civil situations and not about persecution for being Christians. Further on in his letter he carefully states that if Christians suffer for breaking the law it must not be "as a murderer or a thief or an evildoer or as a meddler" (1 Peter 4:15). This word 'meddler' may have been coined by Peter and some scholars have translated it 'spy' or 'revolutionist'.

The point being, Christians are indeed commanded to obey human governments except for the purpose of avoiding unjust murder, when forbidden to worship the One True God, when made to worship another

WHO TO OBEY? cont...

god, and when forbidden to share the good news of Jesus with all peoples. Persecution by authorities under these circumstances is specifically for being believers, and not for common civil disobedience or revolution when a Christian disagrees with the government. Genuine persecution is the situation in North Korea.

I appreciate that for some Christians the Apostle Paul's word to "submit ourselves to the governing authorities" in Romans 13 may appear to be a universal all-inclusive command. I don't share that view for the above reasons and more. In the context of Paul's words, they are given for the sake of public order and for the paying of taxes. He calls Christians to respect and honour civil authorities, and to pay their taxes and bills to whomever they are due. This is all in order to keep a good conscience on these matters (taxes and order), and to avoid punishment.

This subject highlights the fact that while God's law is perfect and eternal, there are imperfect human laws as well. In several jurisdictions around the world Christians are forbidden to gather, teach

children or evangelise. Christian baptism may require special permission that can take months or years, or never actually arrive. However, we are never told to ignore or reject God's laws and commands when they contravene earthly governments or authorities.

Furthermore, nowhere in Scripture are we permitted to harm anyone or endanger people's well being by our Christian work. Quite the opposite. Care and godly encouragement are commanded of us, alongside taxes, honour and respect for leaders.

Of course, any Christians who do break local human laws to avoid murderous threats (think Moses, baby Jesus) or to preach the good news (think Peter & co), must be prepared to face the consequences. God knows that human authorities will exercise strong and



...love is the fulfillment of the law (Romans 13:10 NIV)

sometimes lethal power when enforcing their laws. If they end up in jail, their hope must be that an angel will set them free!

Far from being criminals for smuggling radios into North Korea, I'm proud of our brothers and sisters in South Korea for their faith and courage to love their northern neighbours with the message of hope so desperately needed.

We serve and struggle together in a very imperfect world.

God bless and kia kaha everyone.

Are you interested in Missions?



Bishopdale College in Aotearoa New Zealand, has developed a Missions Internship programme in partnership with NZCMS and ECM NZ.

This is an opportunity to develop cultural competencies through both domestic or international placements (Covid travel permitting) while diving deeper into the bible. Students will grow in their faith, deepen their missional understanding, and experience God at work. They will receive coaching and mentoring as they discern future options for their life.

Check out the website and pass on our information to anyone you know who is exploring cross-cultural opportunities: bishopdale.ac.nz/missionsinterns





IN-BETWEENERS ON MISSION

BRIDGING CULTURAL DIVIDES

by Dr Enoch Jinsik Kim, associate professor of communication and mission studies at Fuller Seminary. A native Korean, Dr. Kim initiated the School of Intercultural Studies' Korean Doctor of Missiology program. He has nearly two decades of missionary experience in China, and has served as a missionary with organizations that include Hope Mission and Frontiers. This article is curated from [Fuller Magazine, Issue 20](#).



In a Korean American family a man and his teenage son watched a soccer game on TV. The father asked his son, “Which team do you support, the American team or the Korean team?” After thinking for a while, his son replied, “I am not sure. I will just support the winning team.” As the man supported the Korean team passionately, he felt a sense of inexplicable betrayal at his son’s reaction.

Until now he had believed, vaguely, that his son might share the same thoughts and feelings as him regarding Korean ethnicity. Instead, his son’s answer made him think that he was acting like a bat, a dishonest and selfish animal according to the children’s stories Koreans are raised reading. In these stories, the bat acts as a mouse in a group of mice during the nighttime while acting like a bird in a group of birds during the daytime. Although it takes advantage of both groups, the bat does not reveal the other part of its identity to them. This man was born and raised in the Korean culture, in which he was taught to categorize people around him as “us” and the others as “them.” Thus, he felt betrayed because his son did not back the same team and would support only the winning team, regardless of nationality or culture. He even thought that his son was just pursuing his own interests.

Due to cultural issues in a deep and broad sense, this problem of difference in thoughts between the man and his son cannot be solved simply by judging who is right or wrong. This essay indicates that assimilation theories, which have been developed by those who are more familiar with a certain culture, cannot accurately analyze multicultural people’s experiences. It also provides more detailed explanations for the scenario mentioned above based on the “in-between” nature of life and clarifies how multiple cultural identities, less applicable in the past, are more pervasive in our global, urbanized society. More fundamentally, I suggest, Christians and churches are a particular type of “in-betweeners,” with a missional and bridging role granted by God, inviting them to participate in his work of saving the world.

LESSONS FROM ASSIMILATION THEORIES AND INTERCULTURAL STUDIES

Multiple-culture people are generally raised in environments characterized by the coexistence of two or more cultures. In such environments, people from these varied cultural backgrounds interact with and exert influence on one another’s culture. Some people adopt both languages and cultural aspects. Assimilation refers to the phenomenon in which a cultural group interacts with and is influenced by other, especially

more dominant, groups. It occurs in most areas in which different ethnic races or groups meet one another frequently. Immigrants in developed countries are representative cases of assimilation. Due to their convenient accessibility, numerous assimilation studies have focused on ethnic minority immigrants in developed countries.

Assimilation studies in the United States began at the Chicago School before and after WWII. The US had accepted a significant number of immigrants from Europe by that time. These immigrants maintained their own culture at first, but they gradually assimilated into the society and culture of the USA. Based on this phenomenon, urban scholars initially considered assimilation as a process of people becoming part of the host culture.¹ A melting pot theory emerged, which stated that immigrants’ European aspects would be absorbed into US society over time. However, these assimilation theories, reflecting a one-sided process, encountered exceptions as immigrants became more diverse in the US. For example, unlike European immigrants who assimilated quickly because of their common features like race, language, and culture, Hispanic and Asia-Pacific immigrants who came to the US after WWII appeared to be slow in adopting the host culture. Some immigrants tended even to revive their ethnic

identity as their numbers grew, rather than simply getting absorbed into the host culture.²

This does not mean that immigrants unilaterally assimilate into a host culture or keep their original culture. It can be said that some immigrants hover in between those who are entirely assimilated into the host culture and those who continue to maintain their original culture. Labeling them as culturally “half and half” is inappropriate, as the expression implies that someone lacks both ways. In fact, those who adopt two or more cultures live more or less integrated, and some of them experience advantages compared with those who persist primarily with their original culture. Many of these in-betweeners manage their lives in a unified manner without confusion and do not find their conditions particularly problematic.

Furthermore, **in-betweeners do not see the need to prioritize certain cultures or groups but instead recognize they can benefit from deploying their different cultural resources wisely and strategically.**³

From this view, the teenage son mentioned in the above example of a Korean-American family might recognize that his country would be both Korea and the US, either of them, or neither of them. Nevertheless, he would not consider himself as contradicted or confused. These cultural in-betweeners often work toward accomplishing personal goals rather than staying “stuck” somewhere in the middle. Consequently, immigrants create their own culture, affect host culture, or change their original culture.⁴

TODAY WE ARE ALL IN BETWEEN

As countries in the world have been more exposed to urbanization, globalization, and an increasing number of immigrants, multiculturalism has become extensive. Even those born and raised in monoculture environments are affected by these trends. In this regard, the son in our scenario above, who is able to communicate with his parents by speaking to them in Korean, finds this intergenerational exchange more challenging than interacting with those in his same age group on the opposite side of the earth, something he and his contemporaries are accustomed to. Our society has become highly

connected through urbanization, advanced media, and the fourth industrial revolution (where the boundaries between the physical, digital, and biological worlds overlap/merge). As independent social groups have connected and synergized, the world has become more diversified and plural.⁵

Generally, social groups have their own unique culture, purpose, value system, and style. Notably, professional groups have developed their significantly exclusive discursive codes (ways of communicating). Yet even these groups remain connected with the social flow, and have to be in order to thrive. Bridge persons play important roles in this process. Such in-betweeners link those from different cultural backgrounds, encourage communication, and provide social cohesiveness. With multiple cultural perspectives, they are better equipped to facilitate the interweaving of different cultural backgrounds and conditions.

In this sense, in-betweenness is reflected in not only those born and raised in other countries or in the lives of immigrants, but also in bridge persons living in plural societies. A significant number of groups can work together despite different interests and fields to which they belong because in-betweeners connect these groups.

IN-BETWEENERS ARE VITAL TO THE MISSION OF GOD

The Bible shows various examples of in-betweeners. For instance, Paul and Timothy had multiple cultural identities because they were Jews raised in the diaspora: outside Palestine in other parts of the Roman Empire. When the disciples were gathered in one place on the day of Pentecost, they were filled with the Holy Spirit and began to speak in other tongues, understood by visitors. The Jewish visitors to Jerusalem from the diaspora who were watching them also lived in multiple cultural zones. In the Old Testament, many figures, including Joseph, Daniel, Mordecai, Nehemiah, and Esther, were exposed to multiple cultures as ethnic minorities amid ancient empires. They were neither marginalized as a third people nor culturally assimilated, but drew from their backgrounds to enable the flourishing of God’s community. Some saved Israelites from being annihilated, mediated divine messages to imperial rulers, acted

as peacemakers for conflicted ethnic groups, and enabled cross-fertilization between cultures and nations. In other words, these biblical persons served as in-betweeners linking God and God’s people and connecting different groups.

The competence of in-betweeners, however, can be abused in self-serving and destructive ways. Sometimes in-betweeners use their several identities like bats to double their profits and deceive others. Some may live selfishly and lead double lives rather than serving as bridge persons.

Despite the possible misuse of multiple cultural capabilities, God sends people to serve as in-betweeners throughout society. Christians can help conflicting groups reconcile and share with others as needed. God has distributed bridge persons everywhere to enable the sharing of what is good, true, and beautiful across cultures. These “sent ones”—the language the Bible uses, but which modern people have called “missionaries”—have connected cultures, countries, and language groups around the world. Believers in receiving environments (we might call these ones ‘neighbours’) have welcomed and supported immigrants who have moved to new places. In-betweeners help people with broken relations to reconcile; encourage those who misunderstand, distrust, and hate each other due to generational, class, or other differences; and accompany as equals ethnic minorities whom we meet every day in schools or workplaces.

Unfortunately, those who have been trained to be full-time pastors and missionaries have been mainly selected as church leaders. Therefore, churches have separated themselves from the wider society and become isolated groups with their own religious culture. We fail to recognize bridge persons sent by God throughout our society because of this limited ecclesiology. Even those sent by God are not aware of the reasons they have been dispatched to the broader community. It appears that we do not realize our role as in-betweeners and that churches do not know how to support these in-betweeners either. Therefore, churches should see God’s vision to the in-betweeners and encourage their missional vocation in the wider world.

There are new opportunities for cross-cultural relations today. God is constantly working to save the world and provide justice and reconciliation.

For this purpose, the Lord sends unexpected bridge persons: in-betweeners. If before, in-betweeners were not accepted because they were seen as ducklings in the world of ordinary people, perhaps henceforth they might now be appreciated as swans in the kingdom of God.

ENDNOTES

1. D. Glaser, "Dynamics of Ethnic Identification," *American Sociological Review* 23 (1958): 31–40; A. M. Greeley, *Why Can't They Be Like Us? America's White Ethnic Groups* (E. P. Dutton, 1971); T. A. Parham and J. E. Helms, "Relation of Racial Identity Attitudes to Self-Actualization and Affective States of Black Students," *Journal of Counseling Psychology* 32 (1985): 431–440.
2. E. O. Jacobsen, *Sidewalks in the Kingdom: New Urbanism and the Christian Faith* (Brazos Press, 2003).
3. S. Gunnarsson, "Doing Belonging: Young Women of Middle Eastern Backgrounds in Sweden" in *Multiple Identities: Migrants, Ethnicity, and Membership*, ed. P. Spickard (Indiana University Press, 2013): 88–113; P. J. Burke and J. E. Stets, *Identity Theory* (Oxford University Press, 2009); K. Mukazhanova, "The Politics of Multiple Identities in Kazakhstan: Current Issues and New Challenges" in *Multiple Identities: Migrants, Ethnicity, and Membership*, ed. P. Spickard, (Indiana University Press, 2013): 88–113.
4. L. Romanucci-Ross and G. A. De Vos, *Ethnic Identity: Creation, Conflict, and Accommodation* (Alta Mira Press, 1995).
5. M. Castells, *The Rise of the Network Society*, Vol. 1 (reprint: Blackwell Publishers, 2010).



Mobilisation Facilitator Vacancy

Pioneers NZ is searching for a full-time Mobilisation Facilitator to join our team. This is for an initial term of 3-years (subject to renewal).

The successful candidate will oversee all aspects of mobilisation for Pioneers NZ, including:

- Promoting Pioneers services and opportunities throughout NZ
- Developing and managing Pioneers Regional Hub network
- Coordinating preparation and training of cross-cultural workers
- Collaborating with Pioneers International leadership

Please note, experience with living and working in a cross-cultural environment is essential for this position, and some support raising for the role will be required.

For a role description or to submit your CV, please contact Chris Ayers: chris@pinzteam.com

(Applications close on 19 Nov 2021)



FILM FESTIVALETTES

FROM TOYS TO TOOLS

by Chris (anonymous OMF partner) with over twenty years field experience.

Who are today's philosophers? Who are today's poets?

Philosophical treatises and poetry anthologies might be spotted on the bookshelves and coffee tables of bespectacled, over-educated bookworms, but most people under 40 now encounter new ideas through films, and today's best-known poets are songwriters. Furthermore, we watch films on our laptops, and listen to songs on our mobile phones.

Conventional publishing continues to thrive, and I have no plans to rein in my advocacy for reading. Reading needs to be embodied, encouraged and funded. The best leaders are readers, as this is one of the ways organisations avoid re-inventing wheels. My argument is that we need to redeem the screens that so easily distract people from being fully present. There are many ways to redeem our screens, for toys to become tools.

I have been preparing a series of mini film festivals that I will host at local seminaries and churches. 'Film Festivalettes' is the name we have given to an exciting inter-organisational pilot project between OMF, NZCMS & SIM, organisations that share some of OMF's missiological DNA. Our hope is that these mini film-festivals will help our efforts to increase local engagement with the last, least, and lost for the sake of the gospel. In addition to helping local Christ-followers serve locally, our hope is that through these events, God might call new workers to join our organisations.

There are a number of reasons for local enthusiasm about this project. The first, is that they will begin with the cooking and sharing of Asian food. This is important, as in many countries the combination of food and film—especially over the weekend—is something very familiar. Our hope is that this will draw greater crowds

of young people than conventional events, the traditional highlight of which is listening to a speaker. Once food has been eaten, and the film has been watched, these evenings will conclude with facilitated discussion, and stories from East, and South-east Asia.

For all sorts of reasons that cannot be dealt with here, most of us are more familiar with—and therefore enthusiastic about—systematic theology than narrative theology. The Holy Scriptures contain the *story* of God, which begins with creating the cosmos, and ends with the sending of Jesus and the Holy Spirit, followed by His disciples. Big ideas and timeless truths contained in Scripture are not presented as abstractions. They are contained in stories. Stories are to doctrine what cups are to coffee or tea. Stories worth listening to, reading, or watching must be chewed over, re-told, re-read, re-watched. Moreover, it is almost always the case that some sort of explanation or facilitated discussion is required before those we are discipling will 'get it'.

Regarding content, there are very few Hollywood movies that I would recommend. Personally, I prefer films written, directed, and produced by Muslims. Like novels and short stories, films do much more than simply tell stories. The story-tellers worth reading or watching the most are those who contribute critical commentaries about their imperfect societies. As cultural and religious insiders, these works often open windows into aspects of these societies that most outsiders would take years to see.

These are some of the films I use when teaching, a few of which I plan to use for the Film Festivalette events. A documentary I highly recommend is the [The Imam and the Pastor](#). Both the Imam and (Pentecostal) pastor are conservative, confessional religious leaders involved in violence

between Muslims and Christians in northern Nigeria. It tells the story of their reconciliation, and how they lead peace-making initiatives. It explores what faith-based grass-roots activism can look like, and calls into question assumptions that this is what 'liberals' do. In addition, the title of [Taqwacore: The Birth of Punk Islam](#) is a combination of hardcore (a form of punk music), and the Arabic term *taqwa* which can be translated as 'piety' or 'god-fearing.' Like the other films I recommend, these provide religious outsiders a glimpse of imperfect young Muslims rebelling against their parents and religious leaders.

There are two comedies I recommend too. The first is [Where Do We Go Now](#). A group of Lebanese women try to ease religious tensions between Christians and Muslims in their village led by their (clueless) husbands, and sons. The premise of the [The Infidel](#) is the identity crisis that follows in the wake of the subject discovering his birth father was Jewish. He sets about learning about 'Jews' from an irreverent (secular) Jewish neighbour who introduces him to everyday Jewish food, mannerisms and literature.

My experience is that people a lot younger than me would much prefer participating in a fun evening of food, film, and facilitated discussion than a book club. I celebrate that our organisation takes our calling seriously, but I also think that we all need to have a bit more fun. Spending an evening around food and film might be fun, but—more importantly—this is how most Millennials I have sought to serve are introduced to, and critically engage with ideas. The medium is as important as the message. Indeed, some say that the medium is the message.

Follow OMF New Zealand on [Facebook](#) or [Instagram](#) to stay up to date with upcoming events like Film Festivalettes.

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THE HEALING MINISTRY

FROM SELF CARE TO COMMUNITY CARE

by Dr Cynthia Eriksson & Dr Jude Tiersma Watson. Dr Eriksson serves today as professor of psychology and chair of the Doctor of Psychology (PsyD) program in the School of Psychology & Marriage and Family Therapy at Fuller Seminary. Dr Watson is Senior Associate Professor of Urban Mission at Fuller. This article was curated from [The Fuller Magazine, Issue 21](#).

Two decades ago, we began a journey of co-teaching a course at Fuller, one that would cross barriers between the (then) School of World Mission and the (then) School of Psychology. We asked, how might we develop an integrative, collaborative course that brought together our strengths and the strengths of our respective schools, based on theological and formational foundations?

This course would address the challenge common in ministry of people loving God and their neighbours while not prioritizing their own lives. With some hesitation, we named our course “Self-Care in Mission.”¹ Over the past two decades, the course evolved as we learned more about our topic, our students, ourselves, and how formation and learning take place. In time, the course was renamed “Self and Community Care,” a reflection of the course’s evolution as our world has changed and as we have learned from our students and the contexts around us.

We learned early on that the class would not create a metaphorical suit of armour for our students to wear as they entered their fields of service. Our teaching would not protect them from suffering, trauma, grief, or burnout. Rather, we wanted the students to learn a posture of openness to the growth God had for them in ministry,

a commitment to being formed in Christ. We trusted that their ministry relationships would be the net of support for the mutual transformation of ministry.² We were inspired by the story of the paralytic person in Luke who could not come to Jesus on his own, but whose friends brought him to Jesus on a mat. The transformation Jesus promises was for the paralytic man but also for the friends that brought him, a shared formational journey of self and community. Loving neighbour and loving God also brings healing for ourselves.

Looking back now, we have been asking some of the same questions about integration and formation that are now part of the conversation regarding what is next for Fuller in this new season. The course would be integrative in content but also integrative in the way the course was taught. We sought to bring psychological science and theory in conversation with God’s mission in the world. We wanted to live out these truths in our own ministries, relationships, and teaching as a witness to the work God wants to do in each of us. So much of the approach, while including significant content, was an orientation toward a deep formational process in the lives of students, and—as we learned each time we taught—in our own lives as well. This integration of teaching and learning about ministry “out there” while attending to our own formation internally turned out to be

very important for our students. And this model continues to be significant as we think about seminary education moving forward. “Indispensable, formational education”³ requires a posture of academic learning, self-reflection, and openness to relationships.

FROM SELF-CARE

Students have often asked at the beginning of class: “**How do we resolve the tension between the words of Jesus to deny ourselves with the concept of self-care?**” We wrestle with this important question throughout the course. A primary understanding is that self-care can be appreciated through various lenses: the lens of stewardship (we care for those God has given to us, including ourselves); the lens of spiritual warfare (the enemy of God does not want to see us thrive); and the lens of the glory of God (flourishing missional workers are a reflection of God’s glory). Jesus does call us to deny ourselves, but we are also called to flourish like the trees planted by a stream, giving fruit in season, with leaves that do not wither (Psalm 1, Jeremiah 17). Denying oneself and flourishing are not mutually exclusive but instead live in tension in our lives. Walking in close relationship with Christ is key in discerning those seasons and situations.

To live into this faithful relationship with Christ, mutual transformation requires our own healing and

deepening wisdom. Both internal and external barriers can keep us from flourishing. We all have barriers within us that we need to overcome, such as a propensity to achieve and overwork, which live alongside the external influences in our lives. We must recognize that it is an absolute countercultural posture to slow down and be still, to discern what God wants for us so we can say “no,” and to actually listen when Jesus invites us to come to him for rest. God brings healing as we turn toward the freedom of God’s rhythms.

When we begin to recognize the barriers to flourishing and self-care, we are confronted with the patterns in our lives that need unforming and relearning. God is continually forming us, but this formation takes place in the culture and context where we are located. As we pay attention to context, we begin to see the many ways that we’ve been shaped, sometimes in unhelpful ways. An example is the deep individualism that is core to [Western] culture and evangelical faith and has, for many, unconsciously become part of one’s identity. Like peeling layers of an onion, unlearning this individualism is a lifelong process (and one of those areas for transformation). Identifying these cultural influences and lies has a huge impact on how we (incorrectly) understand self-care as something that is about the individual, rather than seeing it in communal terms.

[Western] culture also thrives in the context of a capitalistic view of success and personal value. What I can accomplish determines my value; how I perform is the way I can evaluate my progress. How easy it is to allow that same model of consumption and performance to drive my view of ministry. In divine contrast to those cultural messages, formation into the mind of Christ creates a sense of value that lies in simply being a beloved child of God, and seeing others also through that same lens.

THROUGH MASTER CARE

Our class retreat became a way to more fully embody the course learnings, to truly be present to ourselves and let ourselves be unformed and then formed anew. The retreat reinforced the member care model we used, with “Master Care” at the center.⁴ (Master Care represents

the reality that all member care activities are grounded and centred on our relationship with Christ; all care flows from and through this work of God.) The retreat gave participants space to reflect on the barriers to thriving that come from culture rather than God. And it provided space to sit more deeply with the content of the class. Our first retreat was at a lovely retreat centre on a Saturday. Within a few years, however, we decided that the retreat needed to be embedded into the actual class time, as a more realistic expression of cultivating rest into our everyday lives. Holding a retreat in campus spaces, during class time, modelled an inclusive way of reflection and rest not dependent on wealthy resources of time and money. Taking this respite during our ninth week of the quarter, students could be formed by the reading and discussion, could wrestle with the obstacles to wholeness in their own lives, and could open themselves to Jesus’ invitation in Matthew 11, “Come to me, and I will give you rest.”

Taking this retreat together as a class also reminded us that while our relationship with God is personal, it is always shared in community. Building the retreat into class, and beginning and ending the retreat together rather than remaining in individual reflection, served as a reminder that we walk this journey in life together. As we walk the labyrinth, we pass others also walking the labyrinth; we make a collage with others in the same shared space. Together we hold this holy space for each other where we meet the God of the universe who also holds us during our time together.

As instructors, we were reminded of the need in our own lives for this space of rest and reflection to nurture the soil of ongoing formation. The academic hierarchy fell as we facilitated but also participated in the retreat, walking the labyrinth along with our students, listening together to the voice of the one who calls us all “beloved.” We began to live into the mutual transformation that this course offered.

Truth be told, teaching this class saved me (Jude). Looking back on the early years of teaching this class, I see how wrestling with the course content helped sustain me and furthered my own call and vocation. I had been living in a dense, struggling neighbourhood in central Los Angeles for a decade.

While there were many joys, I was weary. Grief, stress, trauma, and burnout were not remote concepts to be taught in a class; they were present in my own missional life. Along with our students, I too struggled to hold the tension between Jesus’ words to deny myself and the image in Psalm 1 of a tree that bears fruit in season and does not wither. And I learned that I could not do this alone. The mutual transformation and community care that became a class theme was being lived out in my own life.

TO COMMUNITY CARE

The shift toward a more communal understanding of care was also prompted by our students from around the globe and the diverse cultures within the US. Our field of study emerged in American and European mission agencies and was deeply influenced by that setting.⁵ But what would topics like burnout, grief, Sabbath rest, and the issues faced by Third Culture Kids look like in other contexts? We struggled from the beginning to include various perspectives, although resources were difficult to find. While we knew there would be cultural differences, they were greater than we first anticipated. We were helped by feedback from students. Thus, the class was a partnership of two instructors but also included collaboration with students who understood their own contexts better than we could. Holding a student-centred posture helped us consider the differing backgrounds of our students and how they differed from our own—along with how that impacted the course content.

Another contextual consideration was the question of social location as we taught. Naming our location is a start in not letting our teaching be determined by it. We cannot change where we come from, but we can be aware and authentic and bring that awareness to our teaching. If we come from a more privileged location, we name that and wrestle with how to use that privilege to benefit others. One response to privilege is to ignore caring for ourselves, because others do not have the same access to various aspects of care. Another response is to create efforts to provide care for others who do not have access.⁶ Community care reminds us that we can care for each other even without great financial resources.

The command of the Sabbath also reminds us that rest is not only for the privileged. The Sabbath is given to all. Pastor and activist Delonte Gholston states that rest is resistance, too.⁷ Within the inequities in our world, those serving and working on behalf of others need also to rest. To rest is to take a stand, to resist the dominant cultural push to work ourselves into the ground. We need to commit to a community-oriented view of the commandment of Sabbath. What can I do to help my neighbour engage in Sabbath?⁸

The move from self-care to community care highlights that people are embedded in systems that can either hinder or encourage thriving. A person in ministry might be aware of self-care and be moving toward wholeness, but the systems around them may not encourage thriving. It is not enough for an individual to want to love themselves as well as their neighbour. The systems around them also must value this.

Every time I (Cynthia) led the class discussion on the topic of burnout, there were questions that I knew were coming: “What do I do if my supervisor/head pastor/team leader believes that I should be working 70 hours a week? How do I describe my need to take a break to my financial supporters, when they are all working 60- to 80-hour work weeks?” There are no easy answers to these questions, and my own social location in middle class, White North America means that I do not need to navigate the same cultural and church expectations these students face in Asia, or Central America, or Africa. But I do need to face the North American cultural norms (and even the norms at Fuller) about work. Being honest about one’s limitations is a frightening thing. As professors, we know that part of the mutual transformation is the risk of transparency. Considering God’s glory in a thriving worker, or the enemy’s delight in a worker with no joy, it is an act of courage to be honest about our needs to our community. We are doing battle for the kingdom of God when we reach out for support, point out our human capacity, and question the cultural values of productivity alive and well in our ministries.

Authentic communication has been a critical part of our co-teaching over the past decades. God’s timing has been such that we have walked through seasons of great personal

loss, pain, and stress while we have been teaching. Each of us teach in a way that values transparency, and our students have witnessed our struggles and God’s comfort. They have heard stories of doubt, struggle, and lament. We want our students to “taste” the journey of mutual transformation and spiritual formation, even as we walk this class together.

CONCLUSION: FORMATION FOR THE FUTURE

Co-teaching with a heart of mutual transformation is a gift that more faculty and students can seek. Fuller is now prioritizing a vision for learning across our two schools. (Every student should have at least one course from the “other” school.) That has always been the vision for the School of Psychology & Marriage and Family Therapy, but now there will be a renewed partnership for this experience in the School of Mission and Theology. Co-teaching courses is an incredible model for this cross-disciplinary posture. Collaboration and co-teaching are not the same thing as “tandem teaching.” We both attended the class sessions. We discussed different perspectives on topics in front of the students. We laughed and prayed together with the students. We were constantly learning from each other, and they could see our mutual respect and appreciation. We were not in competition with each other. Looking to the future, what would it mean to adopt a posture of formation in ministry that is dynamic and mutually transforming? A formation that is not hierarchical but a shared commitment? A formation that is a lifelong process for faculty, staff, and students? This would include **cultivating a posture of cultural humility that sees the places of brokenness and pain in ourselves and our own cultures, as well as the gifts each of our cultures and communities have to offer. In order to do this, we need each other to be able to see through cultural and contextual lenses that differ from our own—that shine a light on where we need healing—and to be open to a gospel-centred view of work, rest, and flourishing.**

ENDNOTES:

1. In the mission world, the term “member care” was becoming an accepted term, reflecting a growing field that addresses missionary attrition and thriving for those serving cross-culturally. Since this term was not well known among students, we settled on “Self-Care in Mission” despite the possibility of self-care being mistaken for a privileged invitation to take spa days.
2. For additional reflection on ministry as mutual transformation, see C. B. Eriksson, J. Tiersma Watson, and A. Wilkins, “Caring for Practitioners: Relationships, Burnout, and Sustainability,” in *Health, Healing, and Shalom: Frontiers and Challenges for Christian Health Missions*, eds. B. Myers, E. Dufault-Hunter, and I. Voss (Pasadena, CA: William Carey Publishers, 2015), 197–213.
3. Fuller’s vision for the coming years, as outlined in the FULLER NEXT initiative, is to provide “indispensable, formational education for diverse Christian leaders everywhere.” To learn more, see Chief Operating Officer Ted Cosse’s introduction as guest editor at the beginning of this section on page 36.
4. K. S. O’Donnell, *Doing Member Care Well: Perspectives and Practices from Around the World*, Globalization of Mission Series (Pasadena, CA: William Carey Library, 2002), 16.
5. While this field is called member care in the mission world, it is also called mental health in missions. A major annual conference with this name has been ongoing for 30 years.
6. An example is the women’s retreats sponsored by the InnerCHANGE team in Los Angeles. Each quarter, the team creates a communal Sunday retreat in a restful location for neighborhood women who would not normally have a chance to get away, reflect, and pray together.
7. D. Gholston, “Rest is Resistance, Too,” HuffPost, https://www.huffpost.com/entry/rest-is-resistance-too_b_10040768.
8. Alexia Salvatierra has been a partner in orienting our view of Sabbath from “self” to “community.”

PRAY

PRAYERLINKS

PRAYER FUEL FOR MISSIONS

BIBLE LEAGUE NZ

Hallelujah for the seven new churches planted through **Church Planter Training program** in Zambia. May God continue to bless these new faith communities. *Pray* for the Church Planters to have wisdom and compassion as they minister to the new believers.

FEBC NZ

94% of Thailand's 69 million people are Buddhist. FEBC has 30 station partners covering the whole country and one of our key discipleship tools is a **Bible Correspondence Course**. 30,000 are enrolled and gradually working their way through the life-changing biblical journey, and most are not yet professing Christians. Please *pray* for revelation, joy and faith as all sorts of people listen to radio programmes and think about the one God. Christmas is a heightened time of tuning in to find out about the Christian story.

INTERSERVE

Please *pray* for the people of Interserve Aotearoa as we depend on God for **inspired direction and for tangible progress in our next steps**... whether that looks like a visa being issued, like loosened restrictions/borders, like restored health, or like a green light for a partnership or work opportunity.

Thanks to God for our upcoming **fundraising virtual dinner** on Sat, 27 November and the organizing of that. *Pray* it is a joyful celebration of God's work and for the Lord's continued provision and hand to be with us as we focus our international fellowship through the month of November, on prayer.

MISSIONS INTERLINK (MI)

Missions and ministries in Aotearoa New Zealand continue to wrestle with the stringent COVID-19 restrictions. This not only frustrates existing strategies and activities, but it challenges plans for the future. *Pray* for everyone involved in a ministry or missions

activity from and within Aotearoa New Zealand. *Ask* God for great wisdom, especially for the leaders of organisations needing to adapt to the challenges of this season. Please also *pray* for the **Missions Interlink AGM**, which will now be held online in a shortened format, focusing primarily on the business formalities.

WEC INTERNATIONAL NZ

Join with us *praising* God for **many blessings**. Our online conference went very well, despite a changing of COVID-19 Alert Levels from 2 to 3 midway through the conference. We are also *praising* God for **personnel blessings**: three our families secured places in MIQ at the first time of asking (no small miracle) and the first of our many families looking to go back to the field during this COVID-19 period have been able to safely return. As always, we are *praying* for **more workers**—the harvest fields remain white and ready.



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FOR THE PERSECUTED CHURCH 2021
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INTERNATIONAL DAY OF PRAYER
FOR THE PERSECUTED CHURCH 2021

7th and 14th November 2021

BLESSED ARE THE PERSECUTED!

Uniting in prayer for those who share our faith but not our freedom.

SPOTLIGHTS

LAST CALL: SECWISE TRAINING

ACT NOW: learn how to secure your computers and devices and **keep yourself and your team safe online**. Missions Interlink Australia is partnering with SecWise International who helps in equipping business people, humanitarian and international workers with the digital training and skills necessary to operate in cross-cultural environments with maximum safety and security.

9th & 11th November 2021

ONLINE via Zoom

MI NZ Members eligible for membership rates. Save by registering for both training events:

AU\$150 Single Training (Phase 1 or Phase 2),

AU\$250 Both Training (Phase 1 and Phase 2).

Register here: <https://bit.ly/MIAusSecWise>.

MI ANNUAL GENERAL MEETING 2021

NOW ONLINE: November 18, 10:30am

NZ's COVID-19 delta response means that our **AGM will be held online**. To avoid 'Zoom fatigue' we will shorten the meeting and focus on our Annual Reports and Council elections. Member representatives are encouraged to participate to ensure we achieve a quorum.

Registration is required, so please do so using this link: <https://bit.ly/MIAGM2021>.

TEACHERS & CHILDRENS WORKERS

Come and help us! European Christian Mission have a unique opportunity to **support up to 4,000 Afghan refugees temporarily in Albania**. ECM are URGENTLY looking for English teachers and children's programme workers. Short or medium term. **For more information contact ECM by email:** ecm.nz@ecmi.org or visit our webpage: <https://bit.ly/ECMAfghanSupport>.

CMF NZ NATIONAL DIRECTOR WANTED

Christian Medical Fellowship NZ is currently advertising for a National Director (part-time, paid) to lead the delivery and strategy of CMFnz's vision. CMFnz is a national network of Christian doctors and medical students whose vision is to live wholeheartedly for Christ. CMFnz exists to support and equip doctors and medical students to grow personally and professionally in Christian faith and expression in New Zealand. **For further information visit** <https://www.cmf.nz/vacancies>.

FINANCE MANAGER VACANCY

Are you good with finances and looking to put your skills at work? Have you ever wanted to have a role within a global mission organisation? This role is an opportunity to connect financial skills with the big picture of what God is doing around the world! **NZCMS are looking for a Finance Manager to join our Christchurch-based team.**

The New Zealand Church Missionary Society (NZCMS) is a Christian mission organisation that currently equips and supports 23 Mission Partners in 12 countries, and in mobilising New Zealanders for mission. **For more information about this role see:** <https://bit.ly/NZCMSFinMan>.

MOBILISATION FACILITATOR VACANCY

Pioneers NZ is seeking a **full-time Mobilisation Facilitator**. The successful candidate will coordinate all aspects of mobilisation, including promotions, mentoring, pre-field training and international collaboration. Please note that experience with living and working in a cross-cultural environment is essential for this position and some support-raising will be required for the role. **For a role description or to submit your CV, please contact Chris Ayers by email:** chris@pinzteam.com.

TEDZ (RENTAL) CARS

Tedz-Cars still has 3 vehicles available for hire to both international and domestic Christian workers. **For more information, contact Ted Crawford** by phone: 09 297 7346 or email: tedz-cars@maxnet.co.nz.

SHORT OR LONG TERM HOME AVAILABLE

Andy & Sharon Campbell (MAF, based in PNG) have **a fully furnished three bedroom house in Bulls** at very affordable rates available for those in Christian ministry. A car may be available. It would be ideal for those preparing for or returning from the mission field, needing a place to recuperate, or planning ministry in the Manawatu/Whanganui region. Currently booked October through early November.

For more information, contact Andy by e-mail here: artifacts@artifacts.co.nz or via WhatsApp: +64 211 844 386.

ABOUT US

Executive Officer **Jay Matenga**
Administrator **Pauline Wood**

Executive Team

Joseph Bateson (Chair), Glenn Carter (Vice Chair),
Jon Horne (Treasurer), Russell Thorp (Secretary), Rob
Reynolds and Susie Couch.

MI Council

Alpha NZ, Asian Outreach, Bible Society NZ, Church
Mobilization, Eastwest College, European Christian
Mission, GC3, Interserve, LeaDev-Langham, MAF,
MotiVate (Missionary Ventures), NZBMS, NZCMS,
OMF, OMS, Pioneers, SIM, WEC, World Vision, with
individual member: Jon Horne.



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):

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HOW TO CONTACT US

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