This month’s whakatauki (proverb) is, “Whāia te mātauranga hei oranga mō koutou.” [Seek after learning for the sake of your collective wellbeing]. In his book Te Hāhi Mihinare, Dr Hirini Kaa states that, mātauranga Māori refers not only to Māori values and attitudes, but also to the Māori way of knowing; underpinned by key principles such as whanaungatanga (relationships), tapu (sacredness), utu (reciprocity), mana (authority) and kaitiakitanga (guardianship), all of which are interrelated. So, to seek after learning means much more than simply the acquisition of cognitive knowledge. It refers to the art of understanding how to live and interact with honour in our families, and with our friends, neighbours, fellow citizens and habitats. It requires a great deal of time, and interpersonal interaction. If we do that, this proverb promises, we will thrive in our collective wellbeing.

The same goes for our missions groups, whether our field based communities, sending organisations, or collaborative networks, including churches. Seeking after the kind of learning that is transformative is something we all need to do lest we atrophy into irrelevance. Missions Interlink Australia Director, Nataliya Osipova realised this when she asked Andrew Scott from OM USA (with Jonathan Thiessen) and myself to tag-team as plenary speakers at the MI Australia National conference the last week of July. She wanted to ‘stir up’ the missions leaders to some serious critical thinking. Well, she asked for it. Neither Andrew/Jonathan nor I pulled punches in our opinions of the crisis facing traditional missionary sending organisations and its implications.

The objective was not to undermine but to challenge in order to build up. As I noted in my presentations we learn from being confronted with information or perspectives we hadn’t considered. Usually those things are thrust upon us unexpectedly. In some educational circles this is called “rupturing”. The learning cycle is to create dissonance and then help the ‘student’ process it through to resonance.

One of the ‘thought-grenades’ I lobbed into the mix was that I do not believe that the concept of the “Great Commission” is fit for purpose in missions today, or as a framework for learning and interaction. If we do that, this proverb promises, we will thrive in our collective wellbeing.

Rarely is this backdrop to the Great Commission conscious in the minds of Evangelicals, yet it still informs our motivations for missions with an implicit sense of superiority towards those we seek to “reach” with the gospel. Today, any sense of superiority is deemed unacceptable and the idea of imposing an outside view on a people or group is morally reprehensible. But rather than becoming defensive and exerting our God-given “right” to go into all the world (proving our arrogance), we have an opportunity to learn from those who would criticise missions for the harm it has done (regardless of the good that can also legitimately claimed). The Great Commission is a concept, it is not doctrine and it does not even accurately exegete Matthew 28:18-19 in light of the rest of Matthew’s gospel. We can afford to relegate it to the annals of missions history.

Suggesting this about the Great Commission understandably created some dissonance in the meeting. I placated some with a proposal that we look at the mountain of evidence in Scripture, the early Church and even current World Christianity studies, which suggest that John 17:18-26 is a better motivating verse for our participation in God’s purposes today. From this passage, which I call “The Great Commitment”, I suggested God’s purpose is to create integrated shalom communities as a witness to the world.

This, I think, is a more appropriate way forward for missions. It approaches missions from a co-creation perspective where the recipient or host is a full participant in learning about Jesus and building God’s kingdom alongside the messenger. Co-learners rather than learner/teacher. It is about building communities with God, not taking territories for God.

Co-creating and co-learning positions us to be much more willing to develop equitable relationships, there is a sacredness in the mutual growth, discovery is reciprocal, it respects the authority of all involved, especially the local, and it allows the indigenous or local believer to take responsibility as a guardian of the gospel for their community. The learning journey should be marked by loving kindness for one another, ultimately for mutual benefit. This would exemplify what Māori mean by mātauranga.

True learning comes from a heart open with holy curiosity, willing to engage those we meet as people loved by God and made in the image of God. I pray that we will be open to alternative perspectives on what God’s purpose is in/for the world. By listening well to one another and seeking to understand, we will indeed collectively thrive Together: On Mission.
The assumption that dominates contemporary evangelical missions praxis is that gospel mission is our business and depends on us, to the extent that we can even develop strategies to ‘finish the task.’ It is difficult to trace how we got here. I wonder whether it has to do with the Scripture portions that we read, on which we have based our missions paradigms, or the way we read the Scriptures. I have also wondered whether it has to do more with the cultures and socio-economic and political context of Europe and North America, the home of the modern missionary movement. Certainly all three factors have contributed to the getting us where we are. We must also acknowledge that our current mission paradigms are inadequate in enabling us to find our place in God’s Kingdom mission. We need to shift paradigms. We also need to re-read Scripture and find other anchor Scriptures for mission praxis.

RETHINKING THE ‘GREAT COMMISSION’
The point of departure in plotting the coordinates of our location in God’s mission is critical. Where one starts their journey and how they start impacts their progress. The traditional starting point for most Christian perspectives on mission are one or more of the four versions of the so-called ‘Great Commission’ passages: Matthew 28:18-20, Mark 16:15-18, the Lucan version of Luke 24:46-49 and Acts 1:7-8, and the Johanine version in John 20:21-23. In fact, if we consider the motivational, biblical point of departure for the various Christian mission traditions, it is possible to place them along this ‘Great Commission’ spectrum. For example, the Evangelical Protestant paradigm of the last two centuries is based on Matthew 28:18-20; Pentecostals and Charismatics Mark 16:15-18; and Mission strategists on Luke 24:46-49 and Acts 1:7-8.

The blind spot of the ‘Great Commission’ paradigm is an inadequate positioning of our life and mission in the context of God’s rule and sovereignty. The Evangelical Protestant bias toward Matthew 28:18-20, was certainly shaped by the European and North American origins of the modern Evangelical mission movement. Missiologists, notably Samuel Escobar and Andrew Walls, have pointed out a correlation between territorial empire and mission motivation over the last two centuries with reference to Pax-Romana and Pax-Britanica. I guess we now need to add ‘pax-dollar’ paradigm to acknowledge the emergence of the Industrial economic empire. It is important that we acknowledge and reflect on how our contexts shape our reading of Scripture.

A re-reading of the gospel accounts in the current world context in general and the extent of the spread of the Good News about Jesus in particular, demand that we re-think the ‘go-paradigm,’ with its conquering and triumphalist undertones, in the ‘Great Commission.’ I suggest that instead of beginning with the commission at the end of the gospels, we start with the ‘invitation’ of Jesus to the disciples at the beginning of the gospels. Consider for a moment, Jesus’ first invitation to Simon Peter, and, as far as we can, Simon Peter’s perspective, in Luke 5:1-11. By the time of the meet, Simon must have been already been introduced by his brother Andrew, who was also a disciple of John the Baptist (John 1:35-42). Now, they were at the Sea of Galilee, at work, after a disappointing night. Simon, like the others, must have been attentively
listening to Jesus preaching and teaching the Kingdom of God, with the challenge to “repent and believe the good news” in order to enter and participate in the Kingdom (cf Mark 1:14-16).

However the defining moment for Simon Peter is the mighty catch at Jesus’ command. It was a new encounter with himself: an undeserving sinner. Then, the invitation by Jesus (also to Andrew, and the Zebedee brothers) “Come, follow me and I will make you fishers of men” (Mark 1:17). Henceforth, their lives would be fashioned according to the life of the Teacher-Messiah. The disciple’s vocation is to follow: “Come, follow me and I will make you fishers of men,” which is also translated “Follow me and I will make you become fishers of men.” It is in following Him that they would become fishers of men. Like the rest of his colleagues, Simon left everything and followed Him. His entire life would hitherto be shaped by Jesus’ Kingdom mission. What a great invitation—to participate in making the Kingdom of God a reality! It is instructive to note that the invitation “follow me...” were also Jesus’ last recorded personal words to Simon Peter, after the resurrection (cf John 21:15-22).

It is amazing how dominant this invitation to ‘come’ is in the gospels. To this day it is Jesus who invites us to live in God’s mission, His mission. It is He who carries us to the ends of the world, where He is at work. We go where Jesus invites us to follow Him! My plea to us, therefore, is to shift paradigms—from the Great Commission to the Great Invitation; from the preoccupation of ‘making disciples’ to ‘being disciples.’ This is the message of what we now call the Lord’s Prayer.

**PRAYER AND LIVING GOD’S MISSION**

Note that what prompted the disciples to make the plea, “Lord, teach us to pray” was their observation of Jesus’ life—an integrated life. “My food,” said Jesus, “is to do the will of Him who sent me and to finish His work” (John 4:34). Note what they asked: “Lord teach us to pray” and not “Lord teach us how to pray.” Their request could be phrased like: ‘How can we live like you?’ It is a quest about living and not just the activity. Our challenge too is more about the disposition of our lives, the discipline of prayer and what it is all about, rather than how to pray. We should not be surprised then that Jesus’ response focuses on the disciples’ life rather than the dynamics of prayer. Firstly, it is living in relationship with God as Father (the intimacy of fellowship, Abba/Daddie). Jesus clarifies that the context and content of prayer is relationship with God as Father. It is all about God’s sovereignty and glory—“Hallowed be your name, your kingdom come, your will be done.” Jesus’ mission while on earth was the Kingdom of God. He preached, taught and demonstrated the Kingdom of God. The Kingdom of God was not just His message: He was its message! In Him the rule, reign and dominion of God were present on earth in a new way. As Origen, one of the church fathers expressed it, Jesus is the autobasileia—the Kingdom in person. Indeed “there is no way to know the Kingdom except by learning of the story of this man Jesus. For his story defines the nature of how God rules and how such a rule creates a corresponding world and society” (S Hauerwas, 1981: 45). The gospel is not just about salvation; it is about the Kingdom of God; God’s praise and glory in all creation—bringing “all things in heaven and on earth together under one head, even Christ” (Ephesians 1:10). Thus, the greatest human need is living in God’s kingdom. The purpose of prayer is aligning ourselves with God’s will, in order that we may fulfill God’s purposes, for God’s glory—living in God’s mission, in Jesus’ footsteps. Prayer is not just an activity but a disposition of life, an orientation towards God’s will for God’s glory. Discipleship is about Kingdom living. The ultimate longing of the followers of Jesus is that God’s Kingdom becomes a reality: “to bring all things in heaven and on earth together under one head, even Christ” (Ephesians 1:10).

**MISSION—THE “BLOWING OF THE WIND OF GOD”**

A critical question for us, His disciples in the 21st Century is, “how is God accomplishing this mission of bringing everything under Christ?” To answer that we need to ask, “how did Jesus fulfill God’s Mission on earth and after He ascended?” How did the gospel progress from “Jerusalem, to Judea and Samaria, and to the ends of the earth”? Luke notes the gospel record was what “Jesus began to do and to teach” (Acts 1:1), intimating that Acts was the record of what Jesus continued to do. The emphatic answer is: By His Spirit!! Note the words of Jesus to his disciples: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses... “ (Acts 1:8).

But then, how does the Holy Spirit work? Jesus’ answer to Nicodemus gives us a clue: “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3:8). A closer look at the story of how the gospel spread from Jerusalem to Samaria and the encounter between Philip and the Ethiopian eunuch in Acts 8 may shed some light on the workings of the Holy Spirit and our responsibility as those ‘born of the Spirit.’

The gospel came to the peoples of the greater Judea and Samaria through scattering resulting from persecution. The surprise is that God used the death of Stephen and the violent and hostile Saul as the agents of spreading the good news of the presence of God’s reign in Christ! That is the work of the Spirit.

Philip’s encounter with the eunuch is the work of the Spirit from beginning to end:

- The leading of the Holy Spirit.
  “The angel of the Lord said to Philip...” v26
  “The Spirit told Philip...” v29
- Philip’s listens and obeys the Holy Spirit.
  “He started out...” v7 without hesitation;
  “Then Philip ran...” v30
- Philip listened to the eunuch as he listened to the Holy Spirit by asking questions.
  Asked questions about who he was. v27-28
- Proclaimed good news about Jesus, the Kingdom of God. v35
- The eunuch’s spontaneous response (must be the Spirit at work!)—request for baptism, bringing joy. v36-38
- When it was time to move on, Philip did—again by the Holy Spirit, this time miraculously (by flight?).

Missions is participation in the work of the Holy Spirit. Our responsibility is to locate ourselves ‘where the wind is blowing’. Missions strategy should be about listening to God and discerning what the Spirit is doing.
I believe that one of the hindrances to the progress of the spreading of the gospel is our preoccupation with our story and strategies to multiply it in other context, rather than discerning the moving of the Holy Spirit. We have difficulty with listening. This too may be a sign of our lack of faith in the Holy Spirit! Our participation in God’s mission needs to be seen as a journey of finding what the Lord is doing, where the wind is blowing, and following Him.

MISSION—A JOURNEY OF CONVERSION

The story of Peter and Cornelius in Acts 10 & 11 provides another example of the “blowing of the wind,” in some of the most unlikely places and in some of the most unlikely ways, at least according to Peter. The account opens with a surprising affirmation: that God heard Cornelius’ prayers and was now acting on his behalf! For any Jewish person this was an anomaly. As a Gentile, Cornelius was considered to be an “outsider,” “separate from Christ, excluded from citizenship in Israel and foreigner to the covenants of the promise, without hope and without God in the world” (Ephesians 2:12). What is more, while Cornelius distinctly saw a vision, recognized it as such, and immediately acted in obedience, it took Peter multiple appearances in order for him to be persuaded to act in obedience to his prompting.

When you compare the two encounters with God, Cornelius’ and that of Peter, and follow closely Peter’s reactions, it is clear that even for Peter this was a journey of learning the way God works, by the Spirit. It is significant that Cornelius is the one who invites Peter—an invitation from the Gentiles, among whom God has been at work! For any Jewish person this was an anomaly. As a Gentile, Cornelius was considered to be an “outsider,” “separate from Christ, excluded from citizenship in Israel and foreigner to the covenants of the promise, without hope and without God in the world” (Ephesians 2:12). What is more, while Cornelius distinctly saw a vision, recognized it as such, and immediately acted in obedience, it took Peter multiple appearances in order for him to be persuaded to act in obedience to his prompting.

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• “I am the one you are looking for. Why have you come?” v21
• “Stand up, I am only a man myself” (note: he does not say I am Jewish but simply a man like Cornelius). v26
• “You are well aware that it is against the law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean” v28,29
• “I now realize how true it is that God does not show favouritism but accepts men from every nation who fear him and who do what is right” v35
• “Can anyone keep these people from being baptised with water? They have received the Holy Spirit, just as we have.” v47

Note also the rebuke to Peter and reluctance with which the Jewish believers accepted the Gentiles as brethren. 11:3,18

Is it possible that like Peter, we have long-held views and traditions, theological or otherwise, that may hinder us in engaging with God in the unfamiliar places? Jewish perspectives of Gentiles as outsiders could be compared to Christian perspectives of people of other faiths, particularly Muslims, Buddhists and Hindus. I wonder what God is doing and how the Spirit may be working among them, even though we consider them outsiders. We must be constantly reminded that no one is out of reach of the Sovereign God!

Mission then, is not primarily what we do; it is a journey of transformation—“Follow me and I will make you...”; a journey to witness what God is doing and find our siblings in Christ by announcing the good news of Jesus; a journey to experience God in the unfamiliar places—getting to know God in fresh ways, outside of our comfort zones. As we do, we encounter, over and over again, God’s grace in abundance—for us and all those who respond to the work of His Spirit.

MISSION—THE ABOUNDING OF GOD’S GRACE

Another hindrance I believe to the progress of the gospel is the concept “mission frontier,” which has delineated some areas as mission field and others as missionized. The extension of this idea is classifying churches, some as ‘sending’ and, by implication, others as ‘receiving.’ Not only is this based on an inadequate theology of the Church, but it also reflects an inadequate understanding of the nature of the gospel. That well-quoted saying by Emil Brunner needs re-echoing, that “the Church exists by mission as fire exists by burning.” Churches do not send; churches are God’s sent people. It is not only true that everywhere we live is God’s mission field, but we are God’s mission field. We are all subjects of God’s abounding grace. That is one lesson from 2 Corinthians 8 & 9.

The background to this passage is the appeal for material support on behalf of the poor in Jerusalem (1 Corinthians 16:1-5) and also contributing to Paul’s needs in his travels (Philippians 4:10-19). The first to respond were the churches in Galatia; then the Corinthians; and then the Macedonians. However, the Macedonian response was overwhelming, because “out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity” (2 Corinthians 8:1-7).

Paul was therefore appealing to the Corinthians to emulate the example of the persecuted, poverty stricken, joy-filled Macedonians, to complete the work of giving that they started. Failure on their part would be a negation of God’s abundant grace that they had and continued to receive. Giving was the out-flowing of the grace of God. To the recipients, the collection would itself be a sign of God’s grace, which would prompt thanksgiving and gratitude. Those who give would receive even more, so they can continue to give.

The Church is the community of God’s grace, a sign of the Kingdom of God. God’s manifold grace is visible in the Church through its manifold gifts (charismata), of the Spirit. Spiritual gifts—people, spiritual skills, and competencies. And natural gifts—money, acquired skills and competencies, language and culture, material resources. The Church is only a steward of God’s grace, and so are individual Christians (2 Corinthians 9:8-11). Every community called ‘church’ has grace in abundance. It has enough and has to share.

“And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: ‘He has scattered abroad his gifts to the poor; his righteousness endures forever.’ Now, he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.” (2 Corinthians 9:8-11).

Mission is therefore the flow of God’s grace (generosity). The Church as a community of God’s grace lives out its life in flow of God’s manifold grace. Grace, the lifeblood of the being of the Church, is ‘released’ and ‘realised’ in Mission.
In this flow of God’s grace, partnership is not a mission strategy, or an option reserved for the well internationally connected. Partnership is the life of the Church; it is flow of grace within and the outflow of grace without. Four key principles enunciated by the Apostle Paul:
- Principle of equality—the goal
- Principle of “plenty supplying need”—the process
- Accountability
- Transparency

Note what Paul says: “Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: “He who gathered much did not have too much, and he who gathered little did not have too little” (2 Corinthians 8:13-15).

Global partnership in God’s mission is therefore the work of the Spirit. This is what the Bible calls fellowship in the Holy Spirit. Therefore, partnership without fellowship in the Holy Spirit becomes simply like a business partnership governed by contracts. It is the flow of grace that enables the preaching of the gospel. Cross-cultural mission has always been a result of the reciprocal flow of resources. A good example is Bible translation. Although a lot of pioneer missionary accounts credit the work of translation to the missionary, translation would have been impossible without the participation of the indigenous people, teaching the foreign missionary their language.

This flow is from everywhere to everywhere, wherever the Holy Spirit is at work because everywhere there is some bounty and some need. It is inappropriate to speak of some churches as ‘sending’ and others as ‘receiving.’ The language of ‘dependence’ and ‘independence’ also negate generosity and reciprocity. Both dependence and independence block the flow of grace. Moreover, the one is a denial of God’s plenteous grace and it is dehumanizing; the other is arrogant and patronizing.

Henry Venn’s principles of self-supporting, self-propagating and self-governing churches contradict the very principle of generosity and reciprocity.
Every community of grace receives and gives (generosity and reciprocity)—sharing! We need each other. We are poorer without each other; we are richer together, in every way. What is needed is an honest and humble assessment of the plenty and the needy in the global-local community and then to enable generosity and reciprocity to be expressed through mutual sharing prompted by invitation and information, solicited or unsolicited. Missions gives the opportunity to redress inequality, break down the barriers between the West and Rest and, through humble and loving partnership, to enable mutual access and utilization of the gifts of grace. Missions then becomes a global movement of gifts and resources in every direction.
By Johan Linder, Director of OMF NZ. Johan was born in Sweden and grew up in Australia before serving in Thailand for 14 years with OMF. Johan is the National Director for OMF New Zealand and lives in Auckland with his wife Debbie. They are still adjusting to Aotearoa and a new life here.

When I was working in Thailand, I organised a meeting of all our cross-cultural workers who were starting new churches all over the Bangkok area. About 12 people turned up to the meeting, which is normally run in English. Less than half of the faces there were European.

I started out by suggesting that we look at the Bible and read it together. I asked everyone to turn to a bible passage. Then I asked that we read one verse each, going around the circle. Everyone brought a Bible in their own native language, and I was the only one there who had an English version of the Bible! That made it very difficult to read the passage so that everyone could understand it. In the end we had to go around the room listening to the passage in Thai, German, Korean, Malay, Portuguese, Dutch, and Chinese. This experience made me realise that the work of mission has changed so much over the last few decades.

Cross-cultural mission is no longer a European enterprise, but an international one. In the past we saw missionaries taking the gospel to the colonies of European nations in Africa, South America and all over Asia. Today these countries are sending Christian workers in numbers that far exceed those coming from Western countries. White faces on the mission field are now a minority, although they still tend to hold positions of leadership and influence in older mission organisations. Today there are more Christian workers being sent to reach the unreached from countries such as Korea and Singapore than there are from New Zealand.

We can look at this either positively or negatively. If we look at it with a negative mindset, we can despair at the lack of mission vision in New Zealand churches and the fact that the church is sending far fewer workers overseas than before. This can be a good opportunity for reflection and repentance.

On the other hand, there are positive things that come out of this change. It is a great encouragement to see a growing church in the Majority World taking on the responsibility of sending out new cross-cultural workers where Jesus is not known. One aspect that is very welcome is that sharing the good news of Jesus is now an international and intercultural enterprise where Christian workers can work together in teams to bring God’s love and to start new churches. To see Africans, Asians and Europeans working together with equality, love and respect in a team is a powerful way to show how God’s love can break down cultural and ethnic barriers. It is a true expression of what Jesus intended the church to be when He encouraged and prayed to the Father that we would love one another, and that this would show the world that we are His disciples.

There are benefits in working in intercultural teams. It opens new understanding of how we can do effective ministry, of different cultural perspectives and learning to appreciate diversity among Christians while still maintaining a focus on the cross of Christ. I have been humbled and rebuked many times when I have seen my fellow Christian workers showing effective and loving ministry in a context where I would have done things very differently from my own European cultural perspective. I have to admit that my way would not have been as effective or as loving.

An intercultural team can reach into communities in ways that a mono-cultural team is not able to. Team members with Asian faces can get to know local people in a way that I am not able to as a white foreigner. On the other hand, as a white foreigner I can start relationships across a wide variety of people from different walks of life. As a European in Asia, I am a novelty and people like to talk with me and try out their English on me. It didn’t matter if they were an army colonel or a taxi driver. My European face and local language ability opened doors for sharing the good news with people from many different walks of life. An intercultural team working together has extra leverage in building relationships and communicating the gospel.

We need to embrace the changing face of missions in our world. Working shoulder-to-shoulder with cross-cultural workers from all over the world is a wonderful and enriching experience where we learn so much about ourselves and about other cultures. I am a different person with a different perspective on life since I have worked on teams with people from every continent in the world. Let’s give thanks and praise our Almighty God for raising up new workers to take the good news of Jesus to people who have never heard of Him before.
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The Pacific Ocean is the largest geographical feature in the world. It is 16,000 kilometers wide and covers one third of the earth’s surface area. However, the total land area of the 24,000 islands in the Pacific is only 6.3 percent of the world’s land area, and these islands are scattered over 88 million square kilometers of ocean.

The Pacific Islands are divided into three main groups: Micronesia (small islands) lies above the equator while Melanesia (black islands) and Polynesia (many islands) are south of the equator. The most populous indigenous people in Melanesia are the groups living in the west of Papua New Guinea (PNG), Solomon Islands, New Caledonia, Vanuatu, and Fiji. In the east are the Polynesians living in Tonga, Samoa, and French Polynesia (Tahiti).

Traditionally, the Pacific Islands were advertised as a holiday paradise—lands with charm, variety, and romance. The reality, however, is very different. The indigenous people in these islands are struggling to survive, with harsh living conditions, scarcity of land, poverty, and under-development. Some are in danger of losing their homes due to adverse weather conditions, rising sea levels, and the occasional volcanic eruption (as occurred in January 2022 in the Tongan eruption and tsunami).

Over the years, large numbers of Chinese immigrants have come to the islands. Their arrival has greatly impacted the life, culture, and values of the local indigenous people. Earliest Chinese migration to the south Pacific occurred in the 1850s and 60s during the gold rush years in Australia and New Zealand. Chinese also moved to the islands as contract workers in sugarcane and other plantations. Chinese migrating to the islands during the nineteenth and twentieth centuries came mostly as laborers, employed workers, or as illegal immigrants. Others came to escape political turbulence and instability in China. In more recent years, following the economic expansion and growth of China, many Chinese migrants have come to do business or to invest in the islands. Chinese inhabitants in the islands come from very diverse backgrounds, for in addition to those from mainland China, many have also come from other nations in Southeast Asia, and from Hong Kong and Taiwan.

Due to the work of early Western missionaries, the indigenous people in the islands were widely evangelized in the nineteenth and twentieth centuries. Christian churches are found everywhere in the islands. However, the situation for most of the Chinese inhabitants is very different. Most recent Chinese immigrants are atheist in outlook and indifferent to religious belief. Many keep at a distance from the Christian faith. Very few Chinese in the islands have become Christians, and their spiritual needs are greatly neglected.

In the 1980s, the People’s Republic of China (PRC) implemented its “Reform and Opening” policy. Some Chinese church leaders began to feel a burden to reach the increasingly large numbers of Chinese factory workers (over 100,000) going overseas to work in factories of the United States-entrusted islands of the North Pacific such as Guam, the Marshall Islands, Saipan, and also in Fiji. They launched mission programs to preach the gospel among these Chinese communities, mainly targeting factory workers.

In 1998, mission pioneer Rev. Thomas Wang, president of Great Commission Centre International (GCC), initiated the first “Pacific Islands Chinese Mission Conference” (PICMC) in Guam. This created widespread concern for the physical, social, and spiritual needs of these “neglected kinsmen” in the islands. Chinese Christian leaders all over the world—from the US, Canada, Hong Kong, Singapore, Australia, and New Zealand—gathered to discuss, pray about, and plan evangelism strategies for the Pacific Islands. Five similar PICMCs were subsequently held: respectively in Fiji (2000), New Zealand (2001), and Australia (2004, 2009, and 2013). Since then, most Chinese mission initiatives and outreach activities in the South Pacific Islands have been connected to or coordinated by the Chinese Christian Mission of Australia (CCMA).

**STATUS OF CHINESE MINISTRY IN THE PACIFIC ISLAND NATIONS**

Based on data that I compiled in 2005 for each Pacific Island nation, the tables on the next page give an idea of the status of Chinese ministry in each of them. As Australia, New Zealand, and Hawaii are culturally and economically very different from the Pacific Islands, they are not included in the charts.
Because of its geographical proximity to East Asia, mission campaigns in Micronesia have largely been supported by churches in Malaysia, Singapore, Taiwan, and Hong Kong. There is also support and participation from North American Chinese churches.

Due to China’s growing economy, the number of factory workers arriving since the start of the Reform and Opening policy has decreased. This is largely because pay scales in China caught up with pay scales in the islands.

Melanesia has the greatest proportion of Chinese but little attention has been given to their spiritual needs. After the first PICMC, Chinese Christian Mission Australia (CCMA) began to coordinate and send short-term mission teams to preach the gospel among the Chinese in the islands. Subsequently, two missionary couples were commissioned and sent from NZ (in 2001 and 2002) to Vanuatu and New Caledonia to help disciple believers and to build up the two existing Chinese churches there.

Samoa/Chinese and Tahiti/Chinese intermarriage is common in the islands which accounts for over 10–20% of the population claiming to have Chinese ancestry.
POSSIBLE FUTURE TRENDS AND MINISTRY CONCERNS

The future of ministry amongst the Chinese in the islands of the Pacific is likely to be impacted by, among others, the following three factors.

1. The COVID-19 Pandemic

Over the past several years, all Chinese missionaries and pastors serving in Vanuatu, New Caledonia, and Tahiti have either retired or left the islands. Furthermore, during the past two years or more, other leaders in the Solomons, Papua New Guinea, and Tonga have been unable to return to the islands due to COVID-19 related border closures. It has not been possible to arrange for visiting pastors or short-term missions teams. As a result, a spiritual vacuum has been created within the Chinese churches. CCMA is trying hard to keep contact with churches and groups and provide them with whatever support is possible. Mostly through the internet, they have sought to provide literature, sermon and training videos, spiritual encouragement, and nourishment. All these online resources and contacts are valuable, but they are no substitute for the intimate on-site, in-situ pastoring and teaching needed.

2. Inter-Racial Relationships

Relationships among Chinese immigrants have become more complicated, and there have been increasing tensions between Chinese and local indigenous people. Chinese living in the islands come from many different parts of China. The old immigrants are either of Hakka descent or they are from Guangdong and speak Cantonese. On the other hand, the new immigrants are mainly from other parts of China and speak Mandarin. The number of new immigrants has increased to the point where they are numerically predominant. This has resulted in a gradual shift from the use of Cantonese in church services to that of Mandarin. The fact that these “old” and “new” immigrants come from different backgrounds and sub-cultures, have different values, and even opposing political views has considerably complicated pastoral work and has affected the growth and development of the churches.

The economic success of the Chinese and their increasing domination of economic activities in the islands has also created growing tensions between the Chinese and the indigenous people. There are serious divisions among the Chinese with some being pro-PRC and others who are anti-PRC.

3. Geopolitical Tension in the Region

Traditionally, Australia, New Zealand, and the US have played major roles in providing financial, infrastructure, and military aid for the development of the Pacific region. For several years now, China has also been expanding her political and military influence in the region. A recent security deal between the PRC and Solomon Islands has caused great concern and has been seen by many other nations in the Pacific as upsetting the political and security stability of the region.

The growing influence of China in the region is also expected to affect ministry to the diverse Chinese groups in the islands.

The three political forces in the region are:

- Australia/NZ/US: Solomon, PNG, and Fiji—traditionally aid and support are from the so-called Five Eyes (FVEY).²
- France: three overseas territories of New Caledonia, French Polynesia, Wallis, and Futuna.
- China PRC: her expansion and establishment of diplomatic ties with Vanuatu, PNG, and newly with the Solomon Islands.

The island nations of the Pacific may be small and isolated, but they are of strategic importance, not least in relation to the expansion of China’s influence globally. This article has focused on Chinese people living and working in the Pacific—a small but growing minority. There is a great need for gospel outreach among these Chinese people and for mature, stable leadership for the Chinese churches. Let us pray for the Chinese churches and let us also pray for the majority peoples of these scattered islands. In nations such as Papua New Guinea, the Solomon Islands, the Cook Islands, Tonga, Samoa, Fiji and Vanuatu, the Christian church has long been static, with the majority of local indigenous people claiming to be Christian. Sadly, however, many are Christian in name only and there is a great need for a spiritual renewal, for more biblical preaching, and more effective evangelism and discipleship. What role might China and Chinese people play in the developing geopolitical, social, and economic climate of the region? And what role might Chinese believers play in relation to the “mission of God” (missio Dei) and the growth of God’s kingdom?

USEFUL REFERENCE MATERIAL


ENDNOTES:

1. The Solomon Islands switched diplomatic ties from Taiwan to Beijing in 2019. The controversial security deal between the Solomons and China, signed in March 2022, would give China ready access to the South Pacific region, and possibly allow China to establish a naval base in the Solomons.

2. The Five Eyes is an intelligence alliance comprising Australia, Canada, New Zealand, the UK, and the US.

Therefore, in the east give glory to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea.
From the ends of the earth we hear singing:
“Glory to the Righteous One.”
(Isaiah 24:15-16 NIV)
Have you noticed that more and more in our culture there are topics that are ‘taboo’? Subjects that are controversial and could cause offense, so we just avoid them. As Christians we don’t want to upset people. We don’t want people to hate us. Isn’t that what being a Christian is? Being nice to people and loving all?

The Bible says in Matthew 10:22 “And you will be hated by all for my name’s sake. But the one who endures to the end will be saved.” Could it be that what we have come to believe about our Christian walk in this world is not biblical? We are not called to be ‘nice’. We are not called to be popular. We not called to hold back the truth for fear of offending someone. We are called to love one another (John 13:34) but what does that look like?

I think it is best to look to Jesus as the example of what love is. We all know the passage in Corinthians that describes what love is but what did it look like in Jesus’ life?

Remember the rich young ruler? (Mark 10:17-27) He ran to Jesus and knelt before him and asked what to do to inherit eternal life. This guy was keen. He wanted to spend his eternity in heaven. He even knelt down before Jesus. He had lived a good life striving to obey the 10 commandments. Ever met someone like that? Keen and enthusiastic, never really done anything wrong—just a good person all around. The kind of person we might want to spend eternity with. Someone who would make a good citizen in any city! Well, what did Jesus tell him? “Go and sell all you possess...and come, follow Me.” But he was deeply dismayed by these words, and he went away grieving. Jesus, showing great love, told the rich young ruler exactly what was required of him. He didn’t worry that the cost might be too great for the guy, he didn’t worry about it being ‘too hard’ and he didn’t soften the message to make it more palatable. He told the truth. The truth is that to follow Christ is to give up everything and make Him your one and only treasure. Telling someone anything different, even though it might make them like you more, is not showing love.

Jesus, didn’t hold back the truth worried he might offend. In Matthew 23:23 Jesus talks to the Pharisees in a very firm manner. “Woe to you, teachers of the law and Pharisees, you hypocrites!... you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.” He spoke what they needed to hear.

Those who don’t know Christ need to hear that they are his enemies (Romans 5:10) and that their sin is separating them from him for eternity. It may be a hard part of the message to hear but it is a necessary part.

We live in a world that is becoming more and more hostile to the Word of God and for many this is difficult. But we should not be surprised. 2 Timothy 3:12 says “…all who desire to live godly in Christ Jesus will be persecuted.” We should not expect to be loved by a world that hates Christ (John15:18). The message of the gospel is offensive to those who are in sin (1 Peter 2:7-8), but we must preach it, in love and gentleness, anyway, that some might be saved.

We have lived without much restriction on our faith here in NZ. In the past Christians have been seen as nice, kind, friendly people. But now, Christians are seen as intolerant, pushy, unaccepting and a few other impolite words. But, dear brothers and sisters, hold fast! We have been warned that this is the path we will walk if we choose to follow Christ. Do not succumb to the discomfort of unpopularity and disdain and become those who just entertain and ‘tickle ears’ (2 Tim 4:3), but rather love your neighbour with the truth that could just save his or her eternal life.
Graduations are a huge celebration at our 97 Good Shepherd Schools.

Years of hard work culminate in the thrilling moment when students who might never have received an education walk across the stage. This year, 735 students graduated despite constant disruptions with waves of COVID-19 and associated lockdown restrictions. Behind each and every cap and gown is a story of hope, made possible by generous partners supporting vulnerable and stigmatised Indian youth.

Walking through the corridors of a university, Deepthi is an enthusiastic student, striving to become a doctor. Her confidence and gentle smile lights up a room. You would never guess the heartbreaking childhood that she endured.

Raised in an impoverished family, Deepthi’s frequently witnessed and experienced domestic violence. Her father struggled with alcoholism and was often drunk, while her mother suffered from ongoing illness, the family unable to afford treatment.

Deepthi enrolled at one of our Good Shepherd Schools in third grade and was an outstanding student as she worked towards her dream of becoming a doctor to help impoverished women like her mother. She graduated with distinction! She couldn’t believe the day she was accepted into a university to complete her studies.

Recently, we received a message from Deepthi:

“I am excited to say I have graduated from Medical School. I cannot express my gratitude. It’s only because of your help that my dream became true. I can’t thank you enough.”

Today Deepthi is a beautiful, confident young woman filled with hope for her future, and dreams of being not only a skilled doctor—but one filled with kindness and compassion for each person she treats.

During term 3, we invite teens across New Zealand to join our annual Youth Challenge, raising funds to help girls like Deepthi to pursue their dreams.

Participating in our Youth Challenge helps teenagers appreciate the privilege and importance of education. They learn of the vulnerabilities uneducated girls face and develop a sense of God’s heart for justice (Micah 6:8), the poor, exploited and vulnerable.

Most importantly, teens discover they can make a difference in the lives of others.

To learn more about Youth Challenge and how your school community or youth group can be involved, visit our website or email info@dfn.org.nz for information.
Are you looking for an opportunity to use your bookkeeping, finance, promotional, and administration skills in a Christian mission organisation focused on Africa’s unreach? As part of the AIM Asia-Pacific Region, the Africa Inland Mission’s New Zealand office supports our gospel workers serving in various African countries and globally. We seek a mission-minded person with proven Christian character and excellent bookkeeping, public relations and administration skills. This position is an opportunity to join our small New Zealand team, based in Onehunga, Auckland and to support the Board of the Trust Africa Inland Mission International New Zealand.

This role involves:

- **Financial Duties**
  - The bookkeeping for the organisation using Xero, including coordinating the annual audit.
  - Receipting donations, making bank deposits, payroll, preparing international fund transfers with the Treasurer and providing workers with monthly financial reports.
  - Advise and assist workers in fundraising.

- **Promotional Duties**
  - Communicate with our supporter base, including donors, prayer supporters and churches.
  - Promote the ministry of Africa Inland Mission using email, social media, website and print.
  - Coordinate with the Asia-Pacific Director for public communications.
  - Encourage more people to give, pray and serve with AIM

- **Human Resources**
  - Serve as the first contact for inquiries.
  - Coordinate with our Mission Mentors in the recruitment of new missionaries.
  - Assist workers returning from overseas ministry and those preparing to leave.
  - Recruit and manage volunteers to assist in office activities.

- **Administration**
  - Secretarial support for the Board of Africa Inland Mission International New Zealand.
  - Maintaining office records and helping ensure compliance with legal requirements
  - Participating in and leading office prayer times or devotions.

**Skills and Experience:**

- Strong computer skills and ability to learn and pick up new systems and software.
- Certificate IV in bookkeeping or similar or equivalent experience and competent in MS Office and Xero.
- You must have strong attention to detail and display an ability to be a fast learner.
- Have an understanding and empathy for Christian missions and cross-cultural ministry.
- Excellent interpersonal and communication skills and the ability to work unsupervised.

This paid position is 15 hours per week. Immediate start.

Please direct questions Len Lesleigher, the Asia-Pacific Mobilising Director to director.au@aimint.org or WhatsApp/M +61 411 473 807. Please forward your application addressing the criteria above with a cover letter, referee contacts and CV to director.au@aimint.org
First, calling is one of those theological concepts that is hard to summarize in words. For some, calling is an attractive concept—one that conjures up images of how God speaks to us and helps us know what is ours to do. But for others, calling is an idea that has more baggage—a theological word that has been misused to signal privilege or spiritual specialness. In order to untangle some of this toward the goal of understanding our response to the Great Resignation, Lisa started by asking each of the panelists: What is calling? Here’s what we heard:

We have one Caller. Any conversation on calling must start with the recognition that we have a Caller. Our sense of calling comes from somewhere, from someone, and that is found in God. We heard this loud and clear in all four conversations, but Dr. Nicholas Pearce explained that if we are called by One, made as one, then we inevitably have one calling, even if that calling is expressed in a variety of contexts and assignments.

Calling is contextual. Though we are called singularly by God, our sense of calling takes shape in context, among and with the community that has formed us. Dr. Patrick Reyes describes that because we are formed by and with others, calling is always contextual, autobiographical, and communal. And, because context varies widely, so do our perceptions about what and who we’re called to. Importantly, the goal is to listen deeply to our experiences and treat our context as the formative textbook it is, trusting that God speaks to us through it.

Calling is layered, but not fragmented. God calls us to particular people, places, and roles, yes. But any particular callings are contexts in which deeper layers of calling can be answered. I used the image of nesting dolls to help us visualize how these layers of calling—e.g., the call to belong to God, the call to create, and the call to participate in redemption—layer together to make a whole life lived in response to God.

Our response is multifaceted but also integrated. “Vocation is integral, not incidental to the mission of God,” has been a central thesis to the work of Dr. Steven Garber. He encourages us as Christians to truly believe that the good work we contribute to the world through our varied contexts is essential for God’s mission rather than second-tier work that funds the “real” mission work. From the plumber to the ophthalmologist to the at-home parent, our work matters to God and is part of what God is doing in the world. In this, our calling is multifaceted, but also integrated as people within a larger body of believers who seek to serve the common good.

WHAT IMPLICATIONS DOES CALLING HAVE FOR THE BIG QUIT?

As we begin to think about the implications that calling has on the Big Quit, it is important to note that since we started this series in January, the collective conversation has shifted. Popping up are new hashtags like #thegreatregret (1 in 5 people regrets choosing to quit when they did) and #thegreatreshuffle (workers are still quitting their jobs in record numbers but are finding jobs in new fields or industries). This shift continues to
suggest that people are leaving one place with the hope for something better—and perhaps something more meaningful or fulfilling.

It’s probably not shocking if we tell you that we think we’re in the midst of a sea change, a time of dramatic change where things are transforming in profound ways. And yes, the shifts have profound implications for workplaces and leaders who must rethink or double down on the “humanness” of their organizational cultures, working to create conditions where team members can bring their best and be truly valued and appreciated. We don’t think that this is going to cease, at least not anytime soon.

Acknowledging that it will take time for these kinds of organizational shifts to manifest in their deepest forms, we also wonder about the implications for calling as Christians looking to navigate our workplaces, considering shifts, or doing the work of leadership that this sea of change requires.

As we worked to synthesize this section, what we started to realize is that, collectively, we’re longing for something akin to #thebigpause or #thegreatsabbatical—time and space to make sense of what’s happened and is happening all around us. A snapshot of what this looks like from our conversations:

1. **Lean into listening.** We cannot hear the voice of God when we are not listening for it. This means that calling is a matter of stewardship and obedience, and this great moment of change requires that we listen. Dr Pearce and I helped the group to see that in our journey of discernment we must do the inner work of connecting first and foremost with the voice of God. Of course, there is no greater evidence of this than in the life of Jesus whose patterns and rhythms were to listen and attend to the voice of His Father. Take for example when he’s being questioned in Jerusalem about his claim as Messiah and he responds by saying: I do nothing apart from the Father. I am not here on my own authority, but he who sent me is true (John 7:28)

2. **Have the courage to step back.** If calling is discerned in the quiet and not detectable apart from self-reflection (which happens both alone and with others), this requires real courage. It’s hard to step back, to create space, and to sit with unsettling questions about what God might want us to do amid the pressures of daily living. But creating space for this effort, often done with support from a community of trusted guides, is essential.

3. **Steward your context.** Each of us is called, but our starting points differ widely. Some of our starting points make discerning calling feel like an elitist concept. And, for some of us our context may limit our ability to fully see our value and worth—how can we when we are so busy surviving? Dr. Reyes reminds us that calling is for everyone, not just a chosen few. We are all loved by God. Creating space and opportunity for each image bearer to step into their calling is a vital part of building an equitable future for all.

4. **Start right where you are.** It is easy to get caught up in the pursuit of significance, so much so that we think something “out there” will surely give us what we crave. But, if we take seriously that we are already loved, and that our lives and our work are integral to God’s work in the world, then there is much more freedom to get started right where we are. With how we treat our coworkers, the way we thank the grocery store clerk, the way we speak up when we witness a microaggression. We are called to be implicated in God’s work in the world, and we can start on that regardless of whether we change jobs or not.

**WHAT ARE THE NEXT STEPS IN THIS MOMENT OF COLLECTIVE TRANSITION?**

There is a well-known phrase in business that goes something like this: what you measure is what you get. Whether a team uses a balanced scorecard or an Objective and Key Results (KR) system, Key Performance Indicators, or anything else entirely, good business tracks progress against goals.

Drawing on the wisdom of Dr. Pearce, what if as Christians we had a different kind of scorecard? What if we had a scorecard that helped us think about our purpose and calling? This kind of scorecard might help us attune to and be guided by God’s calling, especially in the midst of widespread and disruptive change. Drawing on some of the wisdom from these CityGate labs, a Calling Scorecard might look something like this:

**Objective: Lean into Listening**

**KR 1:** Ask people from a variety of spheres of life (work, family, church, friends, etc.) what they perceive to be the places where I am most energized.

**KR 2:** Ask colleagues how I might best work more effectively with them.

**Objective: Courage to Step Back**

**KR 1:** Every month, say no to one thing to spend an extended scripture/prayer time with God, where I journal my questions about calling/vocation or make my way through one of the calling stories in the Bible.

**KR 2:** Sabbath every week from work and technology.

**Objective: Steward My Context**

**KR 1:** Spend time every week with people who know me well and let those times fuel my “why.”

**KR 2:** Consider all the domains in which I invest (e.g., volunteer, parenting, friendships, work, church, etc.). Name and evaluate how God is calling me to be the same person across these contexts.

**Objective: Start Where I Am**

**KR 1:** Regardless of job satisfaction, name what you are looking for in a work environment. Decide on two small ways you can help to turn your current context into the place you seek.

**KR 2:** Take inventory of the different domains of your life. Consider where you see truth, beauty, justice, and goodness. How God might be inviting you to participate in one of these spaces?

If nothing else, be courageous in slowing down. Sea changes require pause. Organizational leaders will likely recognize that the workplace is “not returning to normal” or some romanticized pre-pandemic world. The shift has happened. By leaning into listening, having the courage to step back, stewarding our context, and starting where we are, we can do our part to discern organizational calling as well as individual calling.

If these labs have left us with anything, it is the hope that we can create and participate in work environments where individuals can bring their best and be valued and appreciated for their contributions.
EUROPEAN CHRISTIAN MISSION
We give thanks for the three couples that have been accepted as candidates over the past year to work in Europe. They will be going to Austria, Romania and Spain. Please pray for Féy (National Director) as she walks the journey with each couple as they prepare for the upcoming transitions in their lives. Pray for them all during this busy time of building partnerships with churches and individuals while they continue to work. Pray that they will raise both prayer and financial support.

INTERSERVE
We are thankful for our mission partners who have been able to return to serve once again, pray that they create new rhythms of life as they integrate back into the community. Pray for healing for staff and partners who battle winter related illness and lingering COVID related symptoms.

MISSIONS INTERLINK (MI)
Praise God for the energy Jay (MI Director) needed to fulfil his speaking commitments during July, barely a week after coming down with COVID-19, which he contracted during his first trip since lock-down (to Sydney). Thankfully he made it home to isolate before testing positive or experiencing contagious symptoms. Isolating in his home office protected the rest of his family from infection. The potential shift of the MI office remains on pause during the real-estate 'off-season'. But please pray that a suitable property will be revealed soon. Jay departs NZ again on August 25 to fulfil some more overseas commitments, first in Dallas TX and then in Germany where Jay will be attending the World Council of Churches' Assembly as a representative of the World Evangelical Alliance. Pray for safe travels, good (relational and transport) connections, and continued energy to sustain him during his 19 days 'on the road'.

MITIGATE CONFERENCE
Please pray for the MI Mitigate Conference planned for 11 August at the Sudima Auckland Airport Hotel. Registration is now closed with more than 40 leaders registered. Pray that the participants will acquire great wisdom regarding how best to mitigate threats, risks and hazards to their missions organisations and ministries as they seek to participate in God’s mission.

OMF NZ
Our prayer event ‘Heart for Asia’ and National Director induction was held on 6 August—please pray for good fruit to come from those meetings. After a run of sickness among the office team, we feel like we are now gathering momentum and starting to hum along well. Among the staff and council we have been refining the NZ team purpose statement, which has given us a renewed appreciation for our vision and mission together. Praise God for His faithfulness in everything!

WEC INTERNATIONAL NZ
We are encouraged by the increase of interest in both short and long term mission that we are seeing in the last few weeks. We are working on changes to our short term programme, looking to launch an internship and develop other pathways to world mission. Pray that we will know the Lord’s guidance as we continue to develop these and roll them out.
SPOTLIGHTS

EASTWEST COLLEGE BLOCK COURSES
Eastwest College of Intercultural studies, is running a series of self-contained block courses through to January 2023. These include: Huia Come Home, Digital Missions, Church Planting, Secular Humanism, Coaching Workshop, and TESOL for Service.
For dates, costs and other details, visit the Eastwest College website or contact by email: office@eastwest.ac.nz.

SUMMER OUTREACH (TEENS & ADULTS)
TEEN MISSIONS is back on track again with a summer program coming up this December-January. Teams will be trained at the Queensland Boot Camp and proceed to projects in Thailand, Thames NZ, Injinoo Nth Queensland, or stay on the Sunshine Coast. Check out possibilities at teenmissions.com.au or visit Facebook.

SHORT OR LONG TERM HOME AVAILABLE
Andy & Sharon Campbell (MAF, based in PNG) have a fully furnished three bedroom house in Bulls 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.
For more information contact Andy by e-mail here: artifacts@artifacts.co.nz or via WhatsApp: +64 211 844 386.

MISSIONS INTERLINK AGM
Save the date! The Missions Interlink AGM will be held on Wednesday 9 November 2022 at Life Church, 24-26 Maich Road, Manurewa.
All welcome (although only members may vote during the business meeting). Our special guest speaker will be announced soon and lunch will be provided following the event.

2022 CONFERENCE | SOUTH PACIFIC MEMBER CARE NETWORK

A Tool Box for Member Care
QCCC Brookfield
179 Gold Creek Rd, Brookfield QLD 4069

This year we will be focussing on upskilling to cope with this changing world. Distance Grieving and trauma will be looked at amongst other issues.

Cost & registration:
https://missionsinterlink.churchcenter.com/registrations/events/1216237

For more details of plenary sessions & workshops:
Karen Newnham | knewnham54@gmail.com
South Pacific Member Care Coordinator

New to Member Care?
Harry Hoffmann has offered to run an additional day for those beginning in this journey, or others wanting to remind themselves of the basics. This would involve arriving by 9am Monday 24th. This day’s program is open to individuals from churches, missions or others interested in supporting cross cultural workers.

Guest Speaker:
Harry Hoffman
Coordinator of the Global Member Care Network
ABOUT US

Executive Officer  Jay Matenga
Administrator    Pauline Wood

Executive Team
Joseph Bateson (Chair), Glenn Carter (Vice Chair),
Jon Horne (Treasurer), Russell Thorp (Secretary),
Andrew Marriott and Susie Couch.

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

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