

BULLETIN

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*“Joyful is the person who finds wisdom,
the one who gains understanding.
For wisdom is more profitable than silver,
and her wages are better than gold.
Wisdom is more precious than rubies;
nothing you desire can compare with her.
She offers you long life in her right hand,
and riches and honour in her left.
She will guide you down delightful paths;
all her ways are satisfying.
Wisdom is a tree of life to those who
embrace her; happy are those who hold
her tightly.”*

Proverbs 3:13-18 NLT

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EDITORIAL

HALF THE SKY

by Dr Jay Mātenga, Executive Officer, Missions Interlink.



Tena tātou katoa e te iwi mīhana...

This month's whakataukī (proverb) is, “**Me aro koe ki te hā o Hine-ahu-one.**” [Pay heed to the dignity and power of women]. On this issue, Maori language champion **Stacey Morrison states,**

Balance between genders is a strong foundation of Māoritanga, and this symmetry is seen in many aspects of our culture. For instance, women perform karanga—the call of welcome at a pōwhiri (formal greeting ceremony) before men speak in whaikōrero (formal oratory). Both forms of communication carry great mana (authority) and add commentary and insight to the hui (customary gathering). I've heard people complain that they see aspects of the pōwhiri as sexist, mostly because men sit in the front row when they speak and women sit to their side or behind. But I'd ask those people to consider what they may have missed before the hui got to that point—the narrative wrapped within the karanga, the fact that women lead the ope (the group of people) on to the marae (ceremonial meeting place)—and that it's a Western world view that the front row is the VIP section. That's not how Māori view it at all.

I have just completed a month-long series of meetings, in Albania (with Interserve's international leaders), UK (with various missions training providers and other leaders), Thailand (with 450+ Asian leaders focused on issues of Church and mission), and Australia (South Pacific Member Care Network Conference). In every single one of these locations about 80% of my time was spent conversing with women serving in leadership responsibilities in missions.

On the one hand, it is wonderful to know that there are so many women carrying leadership responsibilities in missions; on the other hand, most of the conversations revolved around frustrations they are experiencing in trying to contribute their best and fulfil their responsibilities. Sadly, in a few cases, I listened to and grieved their experiences—of overt dishonour from men they were appointed to lead, lack of due recognition by the organisation compared to that given to male colleagues, lack of backing for their vision, failure to provide the resources required to fulfil their roles (where it was provided to or demanded by male leaders), and, yes, even sexual offences.

I have started to process with my executive coach (a woman) why I might have experienced this degree of appropriate cross-gender fellowship compared to meeting with men. I certainly did not consciously set out to converse with so many women, few of my meetings on this trip were pre-set appointments. One conclusion so far is that I was simply

available, approachable and neutral. Available because on this trip I had no formal responsibilities. I was just a learner-participant in support of the events. So I had plenty of time to linger at meals and breaks, and, for whatever reason, I was approached. No doubt my leadership positions with the WEA and past writings/presentations provided a degree of recognition. But my coach also suggested that I may present myself as approachable—something like, "ego-lite".

She suggested that some women tend to have an intuitive sense of heightened ego and avoid it. I'm sure I have an ego as big as the next man, but perhaps my upbringing has helped me tune it such that it is less threatening to women. I was bred in a strongly matriarchal extended family, taught the stuff of life by strong women. My tribe has a rich mythos of women leaders in our lineage too, including high-born chieftess Rongomaiwahine who our namesake chief, Kahungunu won over in epic style; with their son, Kahukuranui becoming the father of our line.

Regardless the reasons why, I count it a privilege to be able to encourage the women I meet who are seeking to serve God with their gifts and talents to further God's global purposes. Mao Tse Tung is quoted as saying that "women hold up half the sky". In the context of his Marxist ideology, it is a safe bet he was thinking in terms of women being a valuable economic resource toward greater production. That is not what is foremost in my mind when I think of the collaborative relationship that men and women share in God's oikonomos (economy). In the Biblical perspective, humans are not valued for their labour or contribution towards the end goal of production. We are precious because we are made in the image of God. Every one of us. Regardless of race, religion or rank in society. The starting point for any theology of humanity, gender, or the mission of God for that matter, must acknowledge the imago Dei. We are, without exception, people who God loves.

I develop this more, and defend my egalitarian reading of Scripture, in one of the concluding chapters of the book *Co-Leaders and Co-Workers* (Amanda Jackson & Peirong Lin, eds) published by WEA. That book is available as [a free PDF download](#) from the WEA Women's Commission site.

I still see my primary role in God's mission as a mobiliser, and I am convinced that if we do not pay heed to the dignity and power of women as those who 'hold up half the sky', God's mission will be seriously hindered for lack of talent, expertise, insight, character, vision, ethos, and relationality. The missions community must be a safe space for women to flourish in leadership as we continue **Together: On Mission.**

EQUIP

10 THINGS TO LEARN FROM JESUS, PETER & PAUL

By f (PhD, University of Aberdeen), professor of New Testament at Gordon Conwell Theological Seminary. A native of Germany, he served over 20 years in cross-cultural missions in Latin America, Europe, and Asia, and is the author of numerous works including [Early Christian Mission](#) and [Paul the Missionary](#). This article is curated from [The Gospel Coalition](#) blog.



When we read the New Testament to learn about contemporary missionary work, we must be aware of the differences between *descriptive* and *prescriptive* texts. It's neither possible nor expected that we copy every detail of the early Christian realities found in Scripture.

For example, Jesus mostly stayed away from cities as he focused on small towns and villages, and he rarely engaged Gentiles, an approach later missionaries don't imitate. Meanwhile, Peter's authority in the early church and within the circle of the Twelve is hardly a model for the later mission of the Church. And Paul's approach of regularly preaching in synagogues remains impossible for most Christians. Nevertheless, there are some clear patterns in the ministries of Jesus, Peter, and Paul that remain instructive for our missionary efforts. Here are 10 things we can learn from them.

1. THE WILL OF GOD AND THE WILL OF JESUS IS FOUNDATIONAL TO MISSIONARY WORK.

Jesus's actions were motivated by the will of God the Father who sent (apostello/missio) him (Matt. 10:40; John 4:34). His "food" was to do the will of him who sent him into the world (John 4:34). Peter was called and sent out by Jesus, a mission that included the prediction of martyrdom (Mark 3:14; Matt. 10:1, 5; John 21:17–19). Paul's missionary work was also predicated on God's gracious call and commission by Jesus the Messiah to proclaim him among Jews and Gentiles (Gal. 1:15–16; Acts 9:6, 15–16).

2. THE MISSION OF THE CHURCH IS FOCUSED ON JESUS, THE CRUCIFIED AND RISEN MESSIAH AND SAVIOUR.

The four Gospels focus their narratives on Jesus' last week in Jerusalem, climaxing in his death and resurrection. Jesus asserts that his mission consists

in being "lifted up" (i.e., dying on the cross) so that everyone who believes in him may have eternal life (John 3:14–15). Peter asserts that Jesus bore our sins in his body on the cross "that we might die to sin and live to righteousness" (1 Pet. 2:24). Paul doesn't boast "except in the cross" of our Lord Jesus through which the world has been crucified to Paul and he to the world (Gal. 6:14), since it's through the cross of Jesus that God reconciles Jewish and Gentile sinners (Eph. 2:16). His proclamation is consistently focused on "Christ crucified" (1 Cor. 1:23; 2:2).

3. MISSIONARY WORK IS ALSO FOCUSED ON THE FORGIVENESS OF SINS.

In the first miracle of Jesus reported by Mark, Jesus pronounces the forgiveness of sins of the paralyzed man who's subsequently healed (Mark 2). His service as the divine Son of Man is focused on giving his life as a

ransom (Mark 10:45). Peter exhorts thousands of diaspora Jews who were visiting Jerusalem, and the local population, that they must repent and be baptized “in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). Paul explains to the Jews in Pisidian Antioch that “through this man forgiveness of sins is proclaimed to [them], and by him everyone who believes is freed from everything from which [they] could not be freed by the law of Moses” (Acts 13:38–39).

4. THE ORAL PROCLAMATION OF THE GOSPEL IS THE CENTRAL ACTION OF MISSIONARY WORK.

Jesus’s verbal explanation of the presence of the kingdom of God takes precedence over the miracles he performed. When Peter and John are commanded by the Sanhedrin (the highest Jewish court) to refrain from speaking in the name of Jesus, they insist they’re bound to listen to God rather than the Sanhedrin because they can’t keep from speaking of what they’ve seen and heard (Acts 4:20). Paul emphasizes the primacy of “word and deed,” which are sometimes accompanied by the power of signs and wonders (Rom. 15:18–19).

5. MISSIONARIES ARE DEPENDENT ON THE POWER OF GOD, THE POWER OF THE SPIRIT, AND THE POWER OF JESUS THE MESSIAH.

Jesus drives out demons by the finger of God (Luke 11:20). The missionary proclamation of Peter and the Twelve from Jerusalem to Judea and Samaria and to the ends of the earth is empowered by the Holy Spirit whom God the Father promised and whom Jesus sends (Acts 1:8). Peter is “filled with the Holy Spirit” as he addresses the highest Jewish court and explains the significance of Jesus’s death and resurrection (Acts 4:8).

Paul knows that Gentiles and Jews, for whom the proclamation of Jesus, the crucified Messiah, is nonsense and a stumbling block, come to faith in Jesus not as the result of rhetorical brilliance but only on account of the demonstration of the power of God and of the Spirit (1 Cor. 2:1–4). When Paul asserts he won’t venture to speak of anything except what the Messiah has accomplished through him to win obedience from the Gentiles, by word and deed (Rom 15:18), he affirms the efficacy of Jesus in his missionary proclamation and pastoral exhortation.

6. THE PRIMARY STRATEGY OF MISSIONARY WORK CONSISTS IN PROCLAIMING GOD’S REVELATION IN JESUS TO ALL PEOPLE WITHOUT EXCEPTIONS.

Jesus spoke before crowds and individuals; he interacted with men and women, adults and children, pious Pharisees and lawless sinners, learned scribes and the demon-possessed (Mark 1:21–34; 2:13–17; 5:1–43). Peter explained the significance of Jesus to diaspora Jews visiting Jerusalem, to the citizens of Jerusalem, the members of the Sanhedrin, Judeans, Samaritans, and a military commander in Caesarea (Acts 2:14–41; 4:1–12; 10:34–48). Paul proclaimed the gospel to Jews and polytheists, Greeks and barbarians, men and women, the educated and the uneducated (Rom. 1:14; 1 Cor. 9:19–23).

7. TACTICAL DECISIONS CONCERNING THE GEOGRAPHICAL LOCATION OR ETHNIC FOCUS OF MISSIONARY WORK OFTEN FOLLOW EXISTING OPPORTUNITIES AND OUTSIDE PRESSURES.

At times, Jesus visited Gentile areas to be alone with his disciples, yet he ministered to Gentiles when the occasion demanded it (Mark 7:24–30). Peter visited Samaria when he heard the new Samaritan believers hadn’t received the Holy Spirit, engaging with Simon the sorcerer and proceeding to proclaim the gospel in many Samaritan villages (Acts 8:14–25). He went to Caesarea where he was instrumental in the conversion of a Roman military officer after being prompted by the Lord not to regard Gentiles as unclean (Acts 10:1–11:18).

After his conversion in Damascus, Paul engaged in missionary work in Arabia, the adjacent region, and in Cilicia, the region in which he grew up and where his Tarsian and Roman citizenship would provide political protection after plots against his life in Damascus and Jerusalem (Gal. 1:17, 21–23). Paul was repeatedly forced to leave cities on account of strong local opposition, opening up new areas for the proclamation of the gospel.

8. MISSIONARIES TRAVEL AS THEY SEEK TO PROCLAIM THE GOSPEL IN CITIES, TOWNS, AND VILLAGES.

Jesus didn’t wait for people to come to him: he took initiative and traveled to the hamlets, villages, and towns of Galilee (Mark 6:56) and, on occasion,

to Jerusalem, the major urban center of Judea (John 2:13; 5:1; 10:22).

Peter was active in Jerusalem, in the towns of Lydda and Joppa, and in Samaritan villages (Acts 8:14–25; 9:32–43).

Paul traveled throughout the regions and provinces of the northern Mediterranean proclaiming the gospel in towns such as Pisidian Antioch, Lystra, Iconium, and Derbe, and large urban centers such as Antioch in Syria and Ephesus in the province of Asia, as well as smaller villages that belonged to a principal town in a district (Acts 13:48–49).

9. MISSIONARIES WORK IN GROUPS.

Jesus called the Twelve whom he trained to fish for people (Mark 1:17), sending them out two by two (Mark 6:7). Peter and John seem to have formed a cohort in Jerusalem and Samaria (Acts 3:1; 4:1; 8:14–25). Paul surrounded himself with coworkers (synergeo), especially Timothy and Titus. (Of the approximately 100 names connected with Paul in the books of Acts and in the Pauline letters, 38 are recognized as his coworkers at one time or another.)

10. MISSIONARIES NEVER GLORIFY THEMSELVES; THEY ALWAYS GLORIFY GOD.

Jesus challenges his followers, “Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:16). Jesus even asserts that if he glorifies himself, his glory means nothing, as it’s God the Father who glorifies him (John 8:54). Peter is concerned that believers who speak the Word of God and serve the congregation glorify God in all things through Jesus because to him “belong glory and dominion forever and ever” (1 Pet. 4:11).

When Judean believers hear that Paul, the erstwhile persecutor, is now proclaiming the gospel, they glorify God (Gal. 1:24). Paul reminds the believers in Asia Minor that their adoption as God’s children through the Messiah triggers their “praise of his glorious grace” (Eph. 1:6). The expansion of Paul’s mission means that the Word of the Lord is glorified everywhere (2 Thess. 3:1) as new and old believers are committed to the one God and Father of all “who is over all and through all and in all” (Eph. 4:6).

MISSIONS INTERNSHIP

2023

Take your first steps into
cross cultural mission!

NZCMS and ECMNZ have partnered with Bishopdale Theological College to create a new Missions Internship program with cross-cultural placements in Asia, Pacific, Europe and beyond!

**Join our Internship Information Evening
on Zoom: 17 November @ 7:30pm (NZT)
Contact us at info@ecmnewzealand.org
to register and get the Zoom link.**



Check out our website www.nzcms.org.nz
or scan the QR code to learn more.



State of the Bible 2022



**Wyc|iffe
Bib|e
Trans|ators**

**Record-breaking year
for Bible translation**

The work of Bible translation is accelerating!

It's been another year of remarkable progress in Bible translation activity, as revealed in the annual Bible translation statistics (released 30 September). In fact, many areas of the work have seen significant acceleration.

We see the favour and hand of God on translation projects and teams, enabling them to help create a world where everyone can know Jesus through the Bible.

The number of language programmes that Bible translation teams are working on has seen its biggest leap on record, with new programmes starting at a rate of one per day.

Also, Bibles and New Testaments have been launched at a rate of almost one per week.

There is so much to be thankful for and be encouraged by.

- | This year has seen the largest increase on record of languages where work has commenced, representing a new language programme starting for every day of the year...
- | More people have God's word in their language...
- | More languages have a Bible than ever before...
- | More languages have a New Testament than ever before...

All this means that **God's word is available to millions of people in their own languages for the first time.**

It also means more individuals and communities are being transformed by the life-changing message of Jesus.

A Tennessean man avidly reads his newly launched New Testament.

The Tennessean New Testament was launched in South Sudan on 23 January 2022.

Bible and New Testament launches are exciting and watershed moments for the people who speak the language, but it is crucial to ensure that post-launch they are read and used, and become an integral part of community and church life.



724 languages have a full Bible

1,617 languages have a complete New Testament



Highlights

Highlights from this past year include:

- There has been the largest increase on record in one year of **367 languages where work has begun**. That's a massive 13% increase in one year – representing a new programme being started every day!
- There has also been the biggest increase on record of **52 languages with portions of Scripture** available for the first time.
- A **newly translated Bible or New Testament** has been launched for almost every week of the year.
- Add portions of Scripture to this, and **Scripture has been published in a new language at a rate of almost two per week**.
- The number of languages with a **complete Bible** has risen by 7 to **724** (from 717 last year).
- The number of languages with a **complete New Testament** has risen by 35 to **1,617** (from 1,582 last year).
- A further **1,248** languages have **portions of the Bible** translated (up 52 from 1,196 last year).

* When a Bible is launched its corresponding New Testament is no longer included in the count of available New Testaments. In this past year 7 Bibles were launched; the count of available New Testaments has risen by 35 to 1,617 but actually 42 (35 + 7) New Testaments have been launched.

All this in the context of there being **7,388 languages** in active use today.

The increase in translated Bibles and New Testaments means a further 49 languages now have the Bible or New Testament in their language for the first time in 2022!*



'When I read God's word in my own language, I don't need a lot of extra explanation. I understand it better in my language than I do in French, even though I am educated.'

Djerambeté Samuel, a Migaami Christian

The Migaama New Testament was launched in Chad in December 2021.



1,248 languages have some portions of the Bible

3,266 languages have work in progress

That means many millions of people have begun reading these life-transforming books in their language for the first time in this past year.

As one woman in Asia said recently, on hearing the Lord's Prayer being read in her own language for the first time:

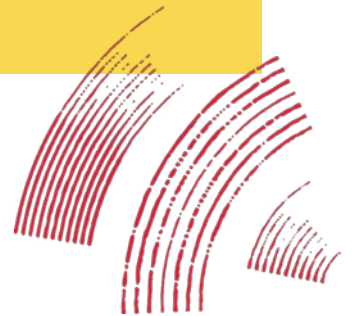
'I have heard this prayer many times before in the national language, but this is the first time I heard it in my own language. For the first time, I feel I'm speaking to my Father.'

That's the sort of difference it makes to have God's word in your own language... and the reason that Bible translators do the work they do.

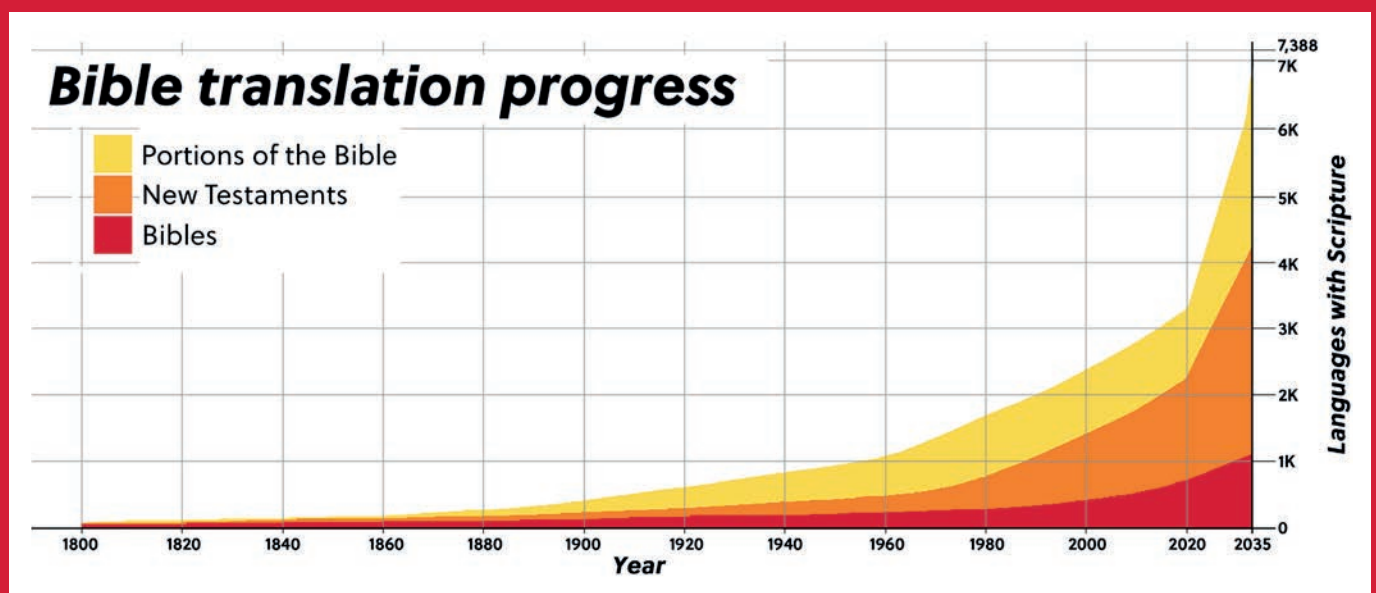
James Poole, Executive Director of Wycliffe, says: 'Yet again we are so thankful to God for all he has done this year.'

'During these past 12 months, we have seen the highest increases on record in terms of new translation work starting, meaning people will begin to read God's word in their language.'

'This year, a Bible, a New Testament or a significant portion of the Scriptures has been made available in over 100 languages, which means that the people who speak these languages now have access to the transforming word of God in their language for the first time.'



The accelerating curve of Bible translation work



Building a head of steam

We rejoice with the people who now have the Bible or New Testament in their language, celebrating that they can read the Scriptures and fully understand them. Just think what a transformation that will bring to their communities!

But just as exciting is the increase in the number of languages that have portions of Scripture or where active translation work has begun. In 2022, **52 people groups** have some portions of Scripture in their language for the first time. At the same time, work has begun in **367 languages**. Both these figures are records for one year, and are indicative of the acceleration that is happening.

The number of new Bible translations in progress is on a rapidly increasing curve, meaning that in future years we will see the benefit as greater and greater numbers of New Testaments and Bibles are launched each year.

James comments: 'With 1 in 5 people worldwide still waiting for the Bible in their language, we see an urgent need to make God's word available.'

'Three-quarters of global Bible translation activity is linked to Wycliffe and our partner organisations. Thanks to our supporters, this year we have started work in more languages than in any previous year. This is all part of the increasing acceleration that is happening – and that will bear much fruit in the future. The day when almost all people have the Bible in their own language is getting closer.'



'He preaches in our language. People sit up and listen when he preaches. We young people are tired of going to church and not understanding. When he preaches we understand!'

A young man commenting on a preacher using the Fanamaket Scriptures

The Fanamaket New Testament was launched in Papua New Guinea in November 2021.

367 languages where work has begun

13% increase – a new programme for every day of the year





'Today, God has made a New Covenant with the Ngbugu people! Zacchaeus had to climb a tree to catch sight of Jesus – we don't! You can find him right here, in the pages of this book. He has come to your house today.'
Blaise de Pascale Yankombona, a Ngbugu Christian

The Ngbugu New Testament was launched in the Central African Republic in February 2022.

- | Increasing number of local translators – ie people from the language group – being trained, equipped and released into Bible translation.
- | The recognition by a number of other mission agencies that the lack of Scripture in languages is the greatest need in, and biggest obstacle, to world mission.
- | Ongoing developments in technology and software continue to increase the productivity of Bible translators.

James comments: 'This feels like a really important moment in the history of Bible translation. God is at work, drawing together a host of factors and building momentum. The day when everyone has at least some Scripture in their language is looking ever more achievable. My hope is that these figures will inspire and motivate people to get involved in the urgent and vital work of Bible translation. In the meantime, Wycliffe remains committed to helping create a world where everyone can know Jesus through the Bible.'

Reasons to be cheerful

God is clearly at work, initiating and strengthening Bible translation efforts across the world. We can see a number of exciting reasons for the acceleration that is happening:

- | God is raising up increasing numbers of people to support this vital work.

1 in 5 still waiting

The momentum is building, but there is still much to do. And we don't want to see that momentum stall.

James continues: 'This past year has seen such encouraging progress, and we rejoice with all those who have the Scriptures in their language for the first time. May their lives and communities be transformed by the power of God's word!'

1 in 5 people are still waiting for the Bible in their language

7,388 languages are spoken in the world



'However, despite this progress, the fact remains that 1 in 5 people still do not have access to the Bible in their language. That's around 1.5 billion people. This is why translation teams across the world continue to work with urgency to put this right, and why we continue to support them in their work so that the desperate needs of those without can be met.'

Play your part

In some ways this has been a year of record-breaking progress in translating



The Gbeya New Testament was launched in the Central African Republic in February 2022.

It was part of a triple launch event held in the capital, Bangui. The other two New Testaments launched that day were for the Kaba and Ngbugu languages.

the Bible for those people who do not yet have it in their language. A key factor in this progress is the generosity and prayers of people like you.

We are so thankful for your support.

In order to keep the momentum going, please do stay fully up to date with the latest news from the world of Bible translation.

If you aren't already, please sign up to receive our emails:

[**wycliffe.org.uk/email**](https://www.wycliffe.org.uk/email)

and our quarterly *Words for Life* magazine:

[**wycliffe.org.uk/wordsforlife**](https://www.wycliffe.org.uk/wordsforlife)

And to donate to this life-giving work, visit:

[**wycliffe.org.uk/donate**](https://www.wycliffe.org.uk/donate)

Thank you for your support for and interest in the work of Bible translation.

For contact in Aotearoa New Zealand visit:

[**wycliffenz.org**](https://www.wycliffenz.org)

Or email: [**admin@wycliffenz.org**](mailto:admin@wycliffenz.org)

'Now Tennet people are able to read their language through the written word of God. When they preach now, they will listen and understand.'

'I was a doubting Thomas, thinking that the Bible would not be available in Tennet. But now I know that it is real!'

Two Tennet speakers at their New Testament launch



GOD'S ENDURING LOVE

THE STARTING POINT FOR UNDERSTANDING

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.

It was a few years ago when I sat beside my daughter in her bed and she said, “I don’t think God loves me!”

Wow! She was about 14 at the time and we had always taught our kids the depths of God’s love towards them. So where did this thinking come from?

A few years earlier my daughter had been diagnosed with Osteochondritis dissecans. A condition where a part of the bone in her knee had died. At 8 years old she was told she couldn’t run, jump, twist or do anything that would impact her knee. She had to give up sports including classroom games for 2 years. No tag with her friends or running out to lunch when the bell rang. It was tough but she did everything she was told, and it got better.

Then at age 14 she ended up in hospital with terrible knee pain. They decided it was Chondromalacia Patella, a very painful problem with her knees, unrelated to her previous issue. It wasn’t life threatening but it was life changing. She no longer wanted to go to youth group and watch everyone else run around knowing she couldn’t join in. She had to shift bedrooms for a while as she couldn’t make it up the stairs. She

missed a month of school because the pain was so bad. Every day was a battle. And then she said she didn’t think God loved her!

How could a God who loved her allow this? Why would He not heal her? Why did He permit her to suffer so much pain for so long? Her conclusion was that He didn’t love her and in that moment I realised that she was judging God through her circumstance. How often do we question God and who He is based on what we are going through? I have heard many stories of people who have lost their faith in God because of a trial they went through. Hurt by a church, financial hardship, physical ailment. They have judged God based on their circumstances.

This is all backwards! We should be judging our circumstances based on who God is. John 3:16 tells us that God loves us so much that he gave his only Son, Romans 8:28 tells us that all things work together for our good to those that are loved and called. So, we should assume, when hardship strikes that God, who is love, has a good reason for our pain and that it will work for our good. Romans 5:3 reminds us that our trials will produce character and God is always working on our character. When we judge our

circumstances through who God is we can experience joy knowing that he is at work in our lives bringing us to be more Christlike (Philippians 1:6).

I sat with my daughter and reminded her that Jesus died on the cross for her sins. “Do you think God loved Jesus?” I asked her.

“Of course!”

“But didn’t he suffer?” Her expression changed. Jesus suffered terribly on that cross, but not because God didn’t love Him, rather it was a necessary pain to demonstrate his love toward us.

The whole world changed for her at that time. Rather than judging God by her circumstance she would judge her circumstance by God and who he is.

What peace it brings having the Word of God to stand on when the storms hit. Where do people who don’t know Christ turn when life gets tough? They need the gospel! Our world, the people that live in our neighbourhoods need the gospel. They need to know that there is a truth out there that will give them hope. They need to know that there is one greater who has a plan for their life. A God who loves them and has a purpose for their life. Pray for opportunities today to share that hope with someone who has not yet found Christ!

Türkiye Calls

Stand Pray Go



Fri evening 17th Feb | Sat 18th Feb | Windsor Park Baptist Church | Auckland

"Serving the Church in Turkey by encouraging people, partnerships and prayer"

email: nztnetwork@gmail.com web: nztn.org

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call **Keith Thomas**: 021 899 884
FREEPHONE: 0800 683 557, or
email: keith.thomas@rothbury.co.nz
www.rothbury.co.nz





WALK FOR DIGNITY

RAISING AWARENESS FOR FREEDOM

by Dignity Freedom Network, a group of Australians and New Zealanders caring for oppressed peoples in South Asia. DFN desires to see marginalised communities set free through education, healthcare and empowerment. DFN's focus on restoring the dignity and freedom of women and children who are the most vulnerable to exploitation and abuse.

Geeta's* impoverished family were starving. In desperation they decided to sell their 13-year-old daughter into a life of ritualised sexual abuse in order to survive. One of Dignity Freedom Network's (DFN's) Community Health Workers met Geeta and heard her story.

She negotiated with the family and arranged monthly food provisions if they agreed to keep their daughter safe. Geeta was keen to finish school, so, after receiving health checks and counselling, she recommenced her schooling at one of DFN's Good Shepherd schools, where she received a quality English-medium education and discovered her inherent value and worth. Geeta is currently preparing for her final exams at the end of the school year,

and has a future and a hope. It is not only Geeta's life that has been changed forever, but also her entire family's lives. No one wants to sell their daughter into a life of hopelessness and abuse. The family has a new community of financial stability, healthcare, and ongoing support.

Geeta's story finished well, and Geeta and her family are anticipating a brighter future.

But thousands of girls are trafficked into a life of ritualised sexual abuse each year in parts of Southern India. DFN's team are on the ground intervening, providing advocacy, mental and physical healthcare, education and economic empowerment, all undergirded with the hope of the gospel. In villages where DFN has an active presence, they are seeing

the number of dedications reduce, ensuring the safety of at-risk girls; and women are finding freedom and dignity as they discover they are created in the image of a God who loves them.

DFN supporters in Aotearoa New Zealand are walking the iconic Tongariro Alpine Crossing on 26 November 2022, to raise awareness and funds for these precious women and girls. We would love you to join us by either walking or sponsoring!

Details and costs are on DFN website: www.dfn.org.nz/events/TAC.

Alternatively, you can register online at trybooking.co.nz/KKI, or sponsor one of our incredible participants.

For more information drop an email to: info@dfn.org.nz.

**Name changed to protect identity and privacy.*



Walk For Dignity!

Tongariro Alpine Crossing

November 2022

THE 5R'S REVISITED

RESILIENCE & RECOVERY FROM TRAUMA

By Cynthia Eriksson, professor of psychology and chair of the Psy.D. program at Fuller Theological Seminary. Cynthia has been member of the School of Psychology faculty since 2000. Her research is focused on the needs of cross-cultural aid or mission workers, as well as the interaction of trauma and spirituality. This contribution is curated from the great resources at the Thrive Center for Human Development at Fuller Seminary: <https://thethrivecenter.org/>. Each month they create new content based on psychological science and theology. Sign-up via this link: <http://eepurl.com/gn7oHb>.



You might not know it, but we are all trauma survivors. We all have been navigating the collective trauma of an ongoing pandemic. Across the globe, humankind faced uncertainty, threat of illness and death, disparities in access to life-giving medical care, and incomprehensible loss of life.

Many of us have very personal traumatic experiences that are part of our survival stories, but together we all have faced the impact of the threat of COVID-19 and other major events in our lives and bodies. The results of our experiences can be as serious as diagnosable post-traumatic stress disorder or clinical depression, but they can also result in reactions like sadness, substance use, irritability, hostility, exhaustion, emotional withdrawal, social isolation, and physical symptoms such as gastrointestinal or cardiovascular problems. Why do some people weather life's storms better than others?

THE 5 R'S OF RESILIENCE AND RECOVERY

There are things we can do to help ourselves recover from and develop resilience to seasons of struggle and threat. You probably are engaging in some of them already, but it is helpful to pay attention to what you are doing, and understand what you

may be missing. We can all benefit from incorporating practices in our lives that connect with these 5 areas: regulation, reflection, relationships, respite and rest, and reasons. As we saw in the brief introduction (BULLETIN July 2022), this framework provides a structure for engaging in practices in your life to help you negotiate through seasons of disruption and hardship.

1. REGULATION

Let's start with the very core of things. The basis of our day-to-day living is controlled by our nervous systems. God made us with this incredible system of neurons that are firing all the time and telling our bodies to breathe, digest, react, rest, get moving, or stop and wait. Much of this happens outside of our awareness or attention and occurs automatically. But, we can begin to manage that complex system by engaging in practices to move us from the fight/flight sympathetic nervous system to the rest/recovery parasympathetic nervous system. A pathway to access the rest/recovery system is through the body. Practices help us override these automatic responses and create new neurological habits. Here are some recommendations of practices that help forge new pathways for your body to cultivate more resilient responses...

Pathway to regulation: *Physical*.

Ask yourself—Do I feel tense and clenched? Are my shoulders up

around my ears? Is my stomach upset or in a knot? Am I feeling relaxed? Light hearted? Am I tired? These are important questions and the body provides important clues about what we might need. A simple thing to do is to stop at any time of the day and notice if your shoulders are drawn up and clenched around your neck. If they are, allow them to release and draw them back down. Take a slow deep breath, intentionally bringing relaxation to the body. Click the links below to take you through more detailed practices around physical regulation.

[Body scan exercise](#)

[Mindful breathing exercise](#)

[10 Minute Body Scan](#)

Pathway to Regulation: *Emotional*.

Ask yourself—Do I know what I am feeling? What emotions am I experiencing? The body might be giving us clues that we are feeling something we need to name. The idea of emotion regulation is not that we try to “stamp down” the emotions that we are feeling. Instead, learning successful emotion regulation means that we are able to name the emotion (think of all those emojis!), non-judgmentally reflect on what the emotion might be telling us, and then make plans on how to respond to our needs, even as we feel the emotion. Feel the feeling, in the midst of moving forward with our lives. It is accepting that the feeling is there

for a reason, and has something to teach us.

[Click here](#) for a link to my practice to help with emotion regulation.

Physical and emotional regulation are powerful tools for building resilience. Attending to what we feel in our bodies helps us to connect to our emotional experience. While our emotions are embodied, they also connect to how we are thinking and to our deepest sources of meaning. In my own life, emotions are my allies. They are signposts or indicators of how I am doing and what matters.

2. REFLECTION

Consider a time when you felt like a loved one did something that really hurt your feelings, but then later you found out that you had misunderstood. Perhaps it was a comment that seemed critical, or maybe you felt excluded from an event, or perhaps you believed you were betrayed in some way. When you found out the “truth” about the experience (say, you heard something incorrectly, or you made an incorrect assumption) did the “truth” you discovered change what you believed about the situation? Often discovering new information alters how we feel. We can still feel the sting, but the clarification changes our interpretation of the situation and helps us to let go or de-escalate the hurt.

In a similar way, what we believe can also increase our pain. Whether these are beliefs about ourselves, others, or the world, our core beliefs can cause increased hurt (or the opposite, but we will get to that in a bit). For example, during the pandemic, I was surprised at how quickly people would criticize themselves for feeling tired or unproductive. Limited energy is a natural response to a protracted crisis situation. At the beginning of a crisis we are on high alert. Over time our bodies cannot continue to remain at elevated levels of arousal. It is natural to be fatigued, to have difficulty concentrating, and to be less productive. When we believe “something is wrong with me because I cannot get things done,” or we ask ourselves “why am I having so much trouble keeping up?”, we add self-criticism and shame to the mixture. Now we are no longer just tired. We are tired, ashamed, and depressed.

This is why Reflection (or right-thinking) is so important. We need to

pay attention to the messages we tell ourselves. Do these messages reflect the truth? Or are they messages that connect to lies, familial or other cultural expectations that we erroneously accept? As you practice paying attention to your emotions, you can add the step of asking, “what is the story I am telling myself about this situation?” Or you may ask “what is the lie that I am believing in this situation?” Then ask, “what do I know is true?” or “what might be a more accurate story?” Christians may ask, “how does the God of love and grace see this story?”

3. RELATIONSHIPS

We are designed to engage in relationships with others! We are connected to people in our families, in friendships, in work relationships, and in other communities. We are also connected in relationship to the divine, as we pray, contemplate, worship, and serve others.

We all need particular relationships in which we can truly be ourselves. We need people who can hear our stories, accept us, and reflect back to us what is true. We need to know and be known, love and be loved. One of the painful aspects of surviving traumatic experiences is the way that trauma can cause us to withdraw or pull away from relationships. We may be concerned that we are “too broken,” or we may feel ashamed of our experience. Perhaps we have experienced responses from others that re-traumatize us, or leave us feeling more disconnected and alone. In some cases, we may need to separate from relationships that have been hurtful or abusive. All these together can lead to situations where we avoid intimacy with others. It can be difficult to regain trust, or to find trustworthy people again. Yet, one of the primary sources of resilience in the face of trauma is social support. We heal when we feel cared for, and when we care for others.

That is why I would suggest that an important part of Resilience and Recovery is paying attention to how you are relating to others. How much time are you spending with people who love you? How much time are you spending with people who do not love you? How honest are you with the trustworthy friends in your life? What might it look like to make honest, genuine sharing a priority for you and for your loved ones? If you are not being honest, take a hard look at why

not. Your answers may point toward pathways of healing and identify places where you need extra support.

We need to make time in our schedules to prioritize the loving relationships in our lives. Time away from work and time away from traumatic triggers are other key aspects of resilience to and recovery from trauma.

4. RESPITE AND REST

I find it fascinating that keeping Sabbath is one of the Ten Commandments, right up there with do not murder, steal, or commit adultery. I guess we could say that our divine maker knows that rest must be part of a functioning life. Not resting, not honoring the holy in the Sabbath space, distorts us and keeps us from God. It's shocking to think that distortion and separation from God through a lack of rest would be as damaging to us as an act of murder. How might our lives and our faith communities be different if we kept the Sabbath, or if we trusted God to take care of life, so that we might rest?

The reality is that we need breaks, breaks from the burden of struggle and breaks to physically rest.

Respite is creating an intentional break from exposure to stress and trauma. Ask yourself, how much traumatic material do I see in the media or in the work that I do? How much pressure and stress do I feel in my workplace? What can I do to take a moment away from the stress to calm down (and practice physical regulation)? How can I give my nervous system a break and not feel always on? How can I limit the triggering material that I take in through different sources? We all need to attend to the stress and trauma we are exposed to, and we do not need to be apologetic about setting boundaries on the exposure that we can control or limit.

Rest is then attending to the rhythm of rest and recovery in our lives. We are not made to be machines, functioning with no down time. Are you paying attention to the amount of sleep you are getting at night? Are you taking some time away from work? Do you have a Sabbath in your week?

There are many reasons why we might have schedules that make taking a longer break feel impossible. It may be that you are a parent, or perhaps a single parent, and there are not clear ways to break from the ongoing responsibilities of work and parenting.

Keeping Sabbath may be something that you approach creatively with a prayerful heart to discover what rest can look like for you. It may also mean reaching out to your loved ones to support your needs for rest.

Keeping the Sabbath is also not only about physical, emotional, and mental rest; it is also about paying attention to our spiritual needs. “Remember the Sabbath and keep it holy,” is the commandment. This is an invitation to claim your time, rest, and attention as a sacred commitment. It is a reminder of the Reasons, or purpose of our efforts.

5. REASONS

Humans are meaning-making creatures. We want to understand “why” things happen (picture the incessant questions of a three year-old child!). Understanding, or “making sense” of something, helps us to navigate our worlds. For many of us, there is also a drive to connect with something beyond ourselves—a transcendent meaning for our lives and our experiences. We want a reason for why things happen and an understanding of the significance for our lives.

When traumatic events happen, this drive to understand, or feel in control of a situation, can become even more complex. So many of life’s traumas do not have clear reasons or explanations. We want to understand the “cause” so that we can figure out how to avoid the same loss or trauma in the future. We also want to know that the events of life fit into something bigger. That they have significance; that they mean something.

How might we practice something that seems so existential? I recommend engaging in rituals or practices to connect to the transcendent—something bigger than we are—that provides a source of meaning. Read more about that [here](#), but in the meantime...

Accessing the Transcendent

1. We can participate in spiritual activities or a faith tradition.
2. We may feel a sense of purpose or calling for a particular occupation or vocation. This calling can be the reason to do difficult work, to be present in parenting, or the calling can be a way to connect with a sense of divine relationship.
3. We can reflect on the things that we value that point beyond ourselves, e.g. justice, beauty, love.
4. We can meditate or pray.
5. We can lament, as a way to express to a transcendent divine presence about the ways that life does not “make sense.”
6. We can spend time in nature.

NEXT STEPS


You may have noticed the 5 R’s generally flow from inside your body, to those around you, to your environment, and to the transcendent that is beyond us. The practice of the 5 R’s grows in concentric circles, but the pattern between the R’s is not fixed. This practice reminds us that we are engaging in our lives both individually and communally. The R’s do not exist in exclusive categories. We practice in ways that can be Regulating and Respite, Relationships and Reasons, or many other combinations. For example,

you may participate in a contemplative prayer practice, which creates a respite from the daily stressors, allows for physical regulation through mindful breathing, creates a relational connection to the divine, and ultimately places you in a space of openness to the transcendent.

As you think about your own resilience and recovery to our communal trauma, here are some questions to consider:

- What are the practices that you have in your life that touch on these five areas?
- How often are you engaging in them?
- Are there certain R’s that are more easily accessible to you?
- How might you incorporate another “R” in your life?

Incorporating practices from the 5 R’s will look different for everyone. Your personality and temperament, cultural context, your resources, and your community will all contribute to the practices that fit for you. For example, for a Latina friend, spending time chopping the ingredients and cooking a big family dinner is an important way to create respite, be physically regulated with focused and rhythmic activity, and ultimately enjoying the connection with family members. Or, you might recognize that you settle and regulate more easily by being outside, which could lead to a daily practice of mindful walking and breathing. The main thing is that you pay attention to these areas, and you lean into developing your own rhythms and habits that can help you to continually recover from the ongoing challenges, move forward, and develop resilience for the future!



*“The LORD is my shepherd; I have all that I need.
He lets me rest in green meadows; he leads me beside peaceful streams.
He renews my strength. He guides me along right paths, bringing honor to his name.”*

Psalms 23:1-2 NLT

PRAY

PRAYERLINKS

PRAYER FUEL FOR MISSIONS

FEBEC NZ

Pray the Lord would give **inspiration to FEBEC staff** in nations such as NZ, Australia, USA, Canada, UK and South Africa. *Ask* Him to grant favour with donors in these countries so that **funding** is released to enable the vital worldwide work of broadcasting to continue and grow.

INTERSERVE

Pray for the NZ staff as they farewell Susie and adjust to **a new season of leadership**. *Pray* for Charles & Anna as they transition into the Interim National Leadership role until we are able to find someone to fill this gap. Also as we head to the end of this year, *pray* that we would have wisdom as we look forward to 2023 and start planning for it.

MISSIONS INTERLINK (MI)

Thank you for praying for Jay's **international travels** during October. The four separate

locations for a week each established many new relationships and strengthened old ones, all of which will continue to bear fruit over time. For the brief time Jay is back in Aotearoa New Zealand we are hosting **our next AGM**, on Wednesday 9 November. Sadly our guest speaker arrived home to Auckland and tested positive for COVID-19 so will not be able to join us. Furthermore, registration numbers were down such that we could not guarantee a quorum. So, rather than have some people come in-person with the potential of not being able to convene the meeting, the MI Executive made the decision to hold the AGM (and related Council meetings) online. *Pray* for the MI Council, and especially for Jay (Director), Joseph Bateson (Chair) and Jon Horne (Treasurer), as they conduct the Council and AGM meetings. *Pray* again for **Jay's travel** as he departs for a

conference of theological educators in Izmir Turkey on 13 November, returning home on 21 November.

WEC INTERNATIONAL NZ

WEC International's international conference runs from November 20th to December 1st, 2022 in Chiang Mai, Thailand. Prior to the main conference, several other strategic gatherings and training events are being held. Seven delegates will be travelling from New Zealand for this event, where they will be joined by other New Zealanders and WEC leaders, mobilisers and trainers from all over the world. Please *pray* for safe travel for all delegates, for productive business sessions, God-led decisions, strong fellowship and above all, that we will collectively hear the voice of God speaking to us.



idop

INTERNATIONAL DAY OF PRAYER
FOR THE PERSECUTED CHURCH

2022

6th & 13th November 2022

BLESSED ARE THE PERSECUTED!

Uniting in prayer in a spirit of oneness: if one suffers, we all suffer.



The Voice
of the
Martyrs



Open Doors

SPOTLIGHTS

FRANKLIN GRAHAM EVENTS

From time to time, in addition to our everyday witness to Christ, there also come opportunities for large numbers of churches to work together in mass evangelistic gatherings. One of these opportunities is happening again very soon, with **Billy Graham's son Franklin sharing an arena gospel message**. These gatherings will feature live music, are free of charge, and everyone is welcome. No tickets are required, but arriving early is strongly recommended.

CHRISTCHURCH: 12 Nov, 6.30p.m.

The Christchurch Arena

WELLINGTON: 16 Nov, 6.30p.m.

The TSB Arena

AUCKLAND: 19 Nov, 6.30p.m.

The Trusts Arena

See the **[NZ God Loves You Tour website](#)** for more information, which includes downloadable FAQ sheet with answers to practical questions about admission, transport, parking, and so on.

EASTWEST COLLEGE OPEN DAY

Kia ora from Gordonton, Aotearoa! You are all welcome along to the Eastwest College of Intercultural Studies' Open Day. This will be a fun and informative day showcasing the college and keeping the kaupapa (purpose, goal) of missions alive and known.

Saturday 12 November (11am & 2pm)

21 College Drive

GORDONTON

or **online via Zoom**

You can register on the ECIS website here:

<https://eastwest.ac.nz/openday>

For more info email: media@eastwest.ac.nz.

AUCKLAND PRAYER BREAKFAST

The **Auckland Prayer Breakfast** is taking place on **Thursday 17 November at Eden Park**.

This venue has hosted many famous sporting moments, but 17 November will be a Kingdom moment. Keri-Ann Hokianga, an Evangelist in the Māori Anglican Church of Te Tai Tokerau shares her heart for the Breakfast in the video at **[this link](#)**.

We encourage you to get your tickets today for yourself, for friends, for your church, for a group of 10. Tickets are only available until Friday 11 November so get in quick. **[Click here](#)** for tickets.

TCK CAMP NOW OPEN TO REGISTER

Whether you are returning overseas or are settling in New Zealand long-term, with your family or on your own, this camp is a great place to **help TCKs settle into life** as weird people living in a pretty weird world! The TCK Camp is now in its 8th year and going strong.

(2pm) **17 - (2pm) 21 January, 2023**

21 College Drive

GORDONTON

For all your TCK needs to know, **visit the TCK website: <https://tckcamp.com>.**

TEDZ CARS UPDATE

Ted Crawford has been supplying missionaries with **cost effective rental car solutions** for many years and has slowly been down-sizing. He notes that with the reduced number of cars now available (only 3) it is needful to book as far in advance as possible. Ted is also now only using a single email address, so if you wish **to contact Ted, please do so at: tedz-cars@maxnet.co.nz.**

SHORT OR LONG TERM HOME AVAILABLE

A fully furnished three bedroom house in

Bulls available at very affordable rates for those in Christian ministry. A car may also be available. 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:

artifacts@artifacts.co.nz or WhatsApp: +64 211 844 386.

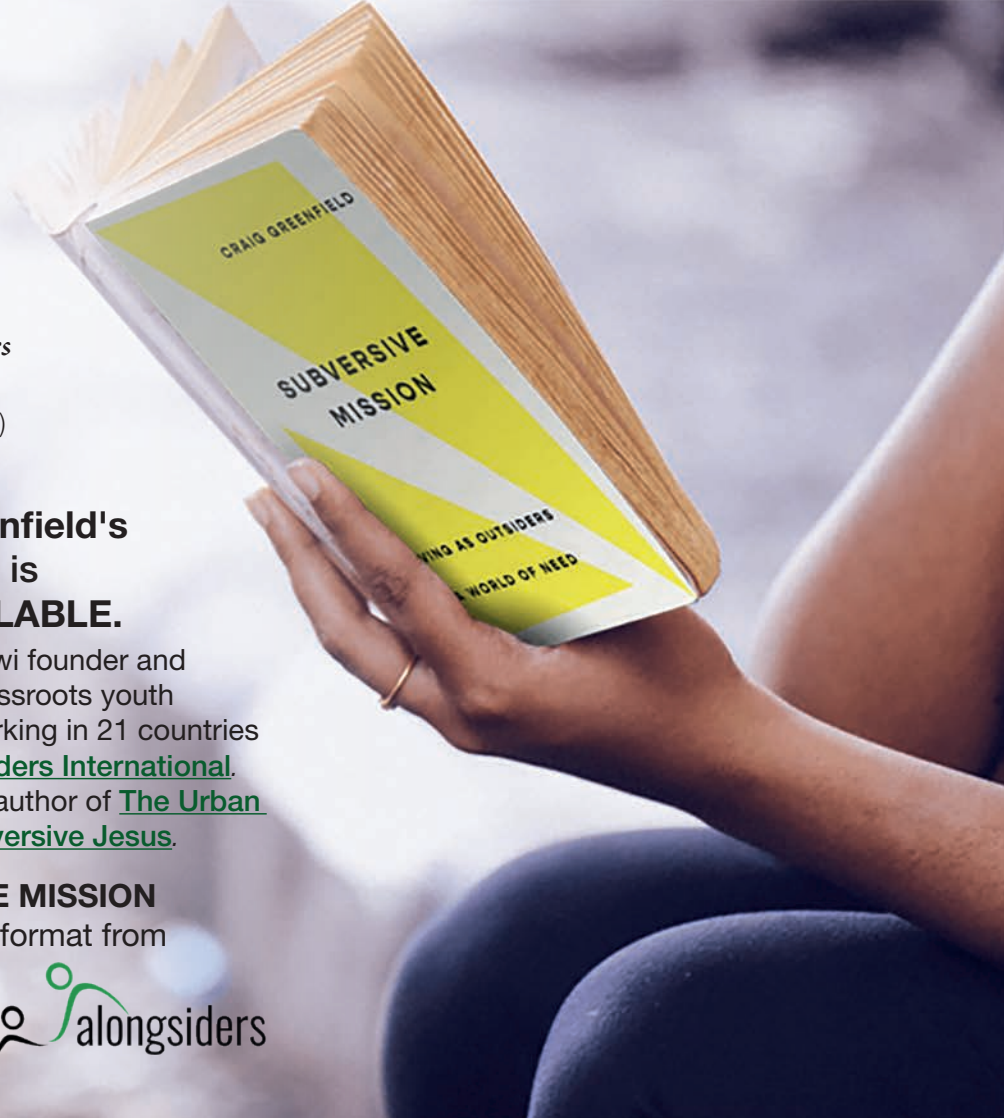
VOLUNTEER HELP NEEDED

Arapohue Retreat healing and recovery centre is looking **a person with skills in building/ carpentry experience**, in addition to painting, sanding, cleaning, cooking, veggie garden and orchard maintenance (planting, weeding, mulching). Only ONE person is needed for this volunteer role.

The Retreat is located in Arapohue, near Dargaville, in the rural Northland countryside. It is drug and alcohol-free (including nicotine and vapes). So they are considering NON-SMOKERS only.

If this interests you, call Ray on 09 439 5717 extn 1 or 027 254 6778. or email him at: ray@thewildside.net.

“(A book) that really challenges and exposes the tired paradigms of top-down colonial mission as against the radical upside-down kingdom of Jesus—one that puts the last first, and pushes rich western missionaries into the backseat & empowers local Christians & poorer communities to take the lead.” — Kristin Jack (Servants NZ)



Craig Greenfield's latest book is NOW AVAILABLE.

Craig is the Kiwi founder and leader of a grassroots youth movement working in 21 countries called [Alongsiders International](#). He is also the author of [The Urban Halo](#) and [Subversive Jesus](#).

SUBVERSIVE MISSION is available in hardcopy or Kindle format from [Amazon.com](#).



*A farmer went out to sow seed. Some seed fell...
Still other seed fell on good soil.
It came up and yielded a crop,
100 times more than was sown.
Whoever has ears to hear, let them hear.
...The seed is the word of God.
Luke 8: 5, 8 and 11*

It's time to plant God's word here again!



New Zealand **Heritage** New Testament

Our Story – Tō Tātou Kōrero
New Zealand **Heritage** New Testament

Order Form

The 450 page New Zealand Heritage Bible can be a powerful tool for evangelism and discipleship. (Similar books retail for NZ\$30 to \$45.)

Jesus shared the story of sowing seeds. We need a new spiritual harvest in Aotearoa New Zealand. That takes prayer and planting seeds. We want to make this special edition available free to as many as possible throughout the land.

To do that we need churches, iwi, Christian groups, and individuals that want to be a part, in small ways or big ways, to contribute financially and/or help distribute them to people in their area. They are to be given away – free – by churches, iwi, Christian groups and individuals who want to help.

Features: The whole New Testament, parts of the Psalms & Proverbs, and over 100 articles, stories of people who influenced our world, cartoons, charts, graphs, and more.

By keeping costs to a minimum we're able to pass on the savings. Production cost is only about NZ\$5 each, when we get sufficient quantities. **Ideally this would be given free to every home in every community.** This happened a few years ago in Hawaii. If churches and Christian ministries and individuals work together, it can be done.

Each participating church, iwi or group is encouraged to include an insert (A5 flyer, or 4 page church bulletin-type promo, or book mark) to help provide a bridge for those you give the book to and your church, iwi or group.

Will you **contribute** to the production cost? (Suggested **donation** \$5 each)
This book is not to be sold.

Please Print - or put in an email or text to: ourNZstory@gmail.com - 021 039 6739.
Or, if pre-arranged, your church or group can collect the info and send in the totals.
Information is kept confidential and not shared with any others.

1. Full Name _____ 2. Group _____
3. Address _____
4. Phone _____ 5. Email _____
6. Number of Bibles you plan to distribute _____ They come 32 in a box.
7. Amount you can donate now (at least 50% is needed) _____
8. Amount you will donate when you get the Bibles _____

Donations can be made via e-Bank transfer to:
Across Ministries, Kiwibank: 38-9014-0483710-00
Or, if pre-arranged, via your church or group.

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Administrator **Pauline Wood**

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(Missionary Ventures), NZBMS, NZCMS, OMF, OMS,
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member: Jon Horne.



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

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We facilitate collaboration towards
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of working **together: on mission.**

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Email: info@missions.org.nz

