Never abandon a friend...

When disaster strikes...

It’s better to go to a neighbour than to a sibling who lives far away.  
(Proverbs 27:10 NLT)
This month’s whakatauki (proverb) is: “Nāna ki mua” (he/she started it). Anyone exposed to, or recalls being, children caught in a scuffle will understand this proverbial saying. It implies, “it’s not my fault!”. It is the equivalent of “the Devil made me do it” and it goes right back to the blame shifting of Adam to Eve and Eve to the serpent. Contrary to our perceptions of autonomy, our actions are the result of constant and complex influences.

In Seven Habits of Highly Effective People, Stephen Covey popularised the realisation of Viktor Frankl that human beings have the capacity to interrupt our cognitive stimulus/response mechanism. In between stimulus and response we have choice. This is now well researched and essentially proven by neurobiological science, although they still cannot prove the source of this phenomena. What they do know is that our synaptic pathways develop in concert with our will. Our will is deeply connected to our core personality, which is coded within our DNA, inherited from a long line of forebears.

Māori have long understood this in terms of whakapapa, hau, mauri, mauri ora, wairua, mana and māhi — respectively: heritage, breath, life force, animated life, spirit, charisma or talent, and activity (the way we use the divine grace that is our mana). How we apply the life and talent sourced as gifts from Io Matua Kore (lit. the parentless Supreme) is our choice, but one shaped by whanaunga, the relationships that influence our decision making processes.

Theories of divine predestination aside, the very fact that we can choose makes us response-able. The trouble is, most of us take the easy route, skip over the intentional choice option and react according to our social conditioning. Feedback from those we relate to will quickly determine whether or not our behaviour is acceptable. Generally, we seek a favourable response and if we get it our synaptic pathways are pleasantly reinforced. Desiring a state of constant affirmation of our thinking and behaviour is called “homophily” — an attraction to those who are like us: our affinity group.

Only when we encounter those who are not like us is our view of the world disrupted. Rejecting that encounter creates prejudice. Accepting that encounter creates growth. Growth doesn’t require us to conform to the other, but it does require us to dignify them with serious consideration.

It’s quite sobering for Christians to realise that is actually we who are the other in this world. We bemoan being misunderstood and misrepresented and try to make our case in the face of scorn and mockery (or physical abuse and death in some parts of the world). Yet that is what we are called to do as ambassadors of the gospel.

We can too easily fall back on technology to do that for us, to “use means for the conversion of the heathens” (William Carey). Today there is an overwhelming flood of resource available to help us share gospel narratives, and the tide keeps rising. With reference to mobilising more missionaries for “the task”, Mark Stebbins (Navigators USA) wrote in the latest EMQ, “Disruptive innovations are taking over traditional North American industries. The missions realm also needs consistent creative effective new ways for how we activate, recruit, and onboard new workers. The environment is ripe for unprecedented breakthroughs in mobilization collaborations in the North American missions’ enterprise.”

But do we really need new innovations? If the existing sea of resource isn’t helping to see societies transformed via regenerate and maturing disciples (a quick look at the news will show you it isn’t in most cases), will new technologies be any different? Technology may change the way we do things but it will not provide us with ‘magic bullet’ solutions that influence people to act as we may desire them to.

In his fascinating history of networks, “The Square and the Tower” Niall Ferguson explores the influence that technology (especially communications technology) has had on the world up to 2016. He argues that, “In the Library of Babel that is the Internet, much that one reads cannot be trusted. That is why the deepest social networks remain local and sociable.” Whatever we do, however we are influenced and however we want to influence others, we need to look to our ‘local and sociable’ (i.e.: physical) networks. Influence is only ever as strong as connection.

Resources won’t change society for the better, only changed people will. Innovations will not activate more people for mission, only mission-passionate people will. Be those people, be the starter of positive change that recruits more missions people, and let’s influence one another positively as we journey into the future, Together: On Mission.
Mission Leaders’ Forum
Friday August 10, 2018

An opportunity for leaders of churches, missions and ministries to spend the day discussing the status of mission from and within Aotearoa New Zealand.

This forum will be facilitated by Dr Jay Matenga (Executive officer of Missions Interlink) using a SOAR analysis framework to guide discussion. S.O.A.R (Strengths, Opportunities, Aspirations, Results) differs from the classic S.W.O.T (Strengths, Weaknesses, Opportunities, Threats) analysis in that it is an appreciative inquiry into the subject matter at hand, in this case mission from and with Aotearoa New Zealand.

The day will be spent exploring trends in mission & outreach, the objectives of mission & outreach, local & global mission opportunities in the context of global population mobility, ways to maximise the expertise of mission-trained practitioners, tapping human and financial resources for mission, organising strategies and systems that meet the needs of today, and much more.

Join us and let's move ahead together in faith to change our world.

Laidlaw College Manukau
20 Amersham Way
Manukau, Auckland.
Friday AUGUST 10, 2018
9:30am - 4:30pm
$10 Missions Interlink Members
$15 Non-MI Members
Breaks catering included
Bring or buy your own lunch
Register: http://missions.fit/forum
Registrations Close: Friday August 3rd

Good Governance Conference
Saturday August 11, 2018

An opportunity for trustees, Council/Board members and executives of missions and other Christian charities to invest in some professional development.

The programme is still under construction, but at this stage you can expect the following:

• A Biblical reflection on listening as a leader (Randall F, PhD MIT USA and SIM partner in East Asia)
• Governance Essentials (Geoff Warne, Director of Warne Associates)
• The Lead Partnership (Ruth Osborne, Associate of LEAD Centre for Not For Profit Leadership)
• Resourcing Your Mission (David Hammond, Associate Director of Sheffield consultancy)
• Indigenous Governance Principles (Dr Jay Matenga, Executive Officer of Missions Interlink)
• Plus breakout workshops for Chairs, Treasurers, and CEOs.

This event will help trustees confidently move from the minutiae of management concerns into the big-picture responsibilities of governance. Only then will trustees effectively guide their organisations into a flourishing future. We’ve extended our meeting space so you can confidently book your governance team in ASAP.

Carey Baptist College
473 Great South Road
Penrose, Auckland.
Saturday AUGUST 11, 2018
9:00am - 5:00pm
$65 Missions Interlink Members
$80 Non-MI Members
Breaks catering included
Bring or buy your own lunch
Register: http://missions.fit/governance
Registrations Close: Friday August 3rd
EQUIP

TRAINING CHALLENGES
IN DEVELOPING PAKISTANI CHRISTIAN LEADERS
By Dr Allan Harkness, programmes & Partnerships Manager for LeaDev-Langham.

It’s my privilege to work closely with Zarephath Bible Seminary (ZBS) in Pakistan to develop a ground-breaking Master of Theology program. This is a first for Pakistan, where there are only a few Pakistanis with doctorates in theology or Biblical studies, and a handful with an MTh—mostly from overseas institutions.

My involvement is just one of the ways LeaDev-Langham supports the development of Christian leaders in Asia-Pacific.

After a year of planning and delays, the MTh got underway at the beginning of 2018. It’s a three-year program, value-added with a complementary leadership development strand. This ensures that those who graduate have both accredited academic credentials, and honed leadership skills. This is crucial in a country where senior leaders—and not just academics—are so desperately needed to better equip the Church to be effective and contextually relevant in the nation, and beyond.

Six months into the programme, nine students have completed the first two modules. This is encouraging for a programme that is the first of its kind. But together with ZBS colleagues, we’re strongly aware that underneath this progress are some challenges that need to be addressed for the program to keep moving ahead confidently, and for the students to finish well.

These educational challenges are not so common nowadays in typical (if there is such) Western countries, but they’re certainly widespread among LeaDev-Langham’s Partner Schools.

ATTENDANCE
ZBS would like to produce a good-sized bunch of graduates—a critical mass for the Pakistan Church. Initially, 15 Christian leaders signed up. But when the time came for the on-campus sessions, only nine students appeared! Another 3 or 4 showed up during the first week, and one just disappeared. There’s likely to be further attrition from the present nine.

Of course, this is not just a Pakistani issue. The student attrition rate in higher education worldwide is also high. At ZBS we are already planning a new cohort of 8-10 students later in 2018. They will have their own orientation and then continue with the first cohort. Also, it would be a wonderful witness to the inclusiveness of the Gospel to have women in the program—the sole female in the initial cohort pulled out after only two months, when her first child was born.

TIME MANAGEMENT
The program is designed to be full time, but probably none of the students consider it so. To some extent, all of them are trying to fit their study around an already full load. This creates stresses for them and problems for faculty to know how to handle missed assignment deadlines and to draw out the best in the students.

Going forward, ZBS will continue to work with the students and their ministry and family stakeholders to approach the program as a significant proportion of their ministry load, rather than an ‘add on’. This is easy to write—it is more difficult to enable or even ensure, in a culture in which there is a shortage of trained Christian leaders, and many of them are under pressure (at least partly self-imposed) to take on unrealistic work-loads. Also, for most, their ministry is their main source of livelihood, and financial sponsorship for studies is hard to come by.

ANALYTICAL THINKING
It hasn’t taken long for the students to appreciate that it’s a significant jump from their first degree to the MTh in terms of research, critical thinking and writing skills. This is due in part to the students’ prior learning experiences, which were largely ‘content dumping’ by teachers who have little real appreciation of active, transformative adult learning. (The move, so common in Western tertiary institutions, to require faculty to undergo ongoing training is, understandably, slow to filter into Pakistan colleges). So, we certainly don’t blame the students for not bringing well-honed higher education skills to their program! It’s simply a contextual reality.

LANGUAGE BARRIERS
Here’s a further dilemma that’s not intuitive for most of us in countries where English is the first (and often only) language for the majority. English is the second or even third language of all the students, and their competence varies tremendously. But they need to access English resources because there are so few in Urdu and Punjabi, certainly for MTh-level study.
It is some consolation to know that this is a challenge common to theological education in many countries (and is the reason why LeaDev-Langham supports ESOL training at some partner schools). While the MTh students have had some skills-enhancement, we need to draw in competent resource people for ongoing input. We’ve not yet found these people in Pakistan, so we are exploring online international tutors.

**ACCESS TO RESOURCES**

It is no surprise that the library resources at ZBS need to be beefed up significantly for an MTh program. There is also a dearth of material written by Pakistanis for Pakistan, regardless of whether in Urdu, Punjabi or English. At the time of writing, we have an Australian librarian ready to fly into ZBS for two weeks of ‘forensic librarianship’, to assess the library reality, and to recommend ways ahead. Lynn is raring to go—all she needs now is an elusive visitor’s visa to enter Pakistan. Funds are in hand too for ZBS to take out a subscription for a major online theological/biblical database, which is very expensive by Pakistan standards, but necessary for MTh-level research. We are hoping that slowly but surely more accessible resources for Pakistan will appear. A policy made when the program was conceptualised is that an indication of the initiative’s fruitfulness will be significant books and booklets published to enrich the Church in Pakistan.

So there are five major challenges when starting a new educational programme for senior leaders in the Church—all heightened in the Pakistan context. We thank God that none is insurmountable, and that by His grace and with His resources the ZBS MTh program will achieve what we sense are God’s purposes for it, to build and strengthen senior leaders in his Church in Pakistan. [Click here](#) to read the story of one of the students on the MTh programme.

---

Dr Allan Harkness is LeaDev-Langham’s Programmes & Partnerships Manager. Drawing on his long-time experiences setting up MTh and doctoral programs for AGST Alliance in SE Asia, he acts as Advisory Administrator for the ZBS MTh program, based in Auckland and flying from time to time to Pakistan. Both he and ZBS staff and students alike are very thankful for reasonable internet connectivity which makes his role doable!
Am partial to a good Sri Lankan curry and I’m slowly learning how to make them. I line my curry leaves, cumin, cardamom, chilli, cinnamon and mustard seeds up on the bench. I grind and mix them with the other ingredients and then simmer them all together. Finally—and often salivating from inhaling the aroma—it’s time to eat. Delicious!

WHAT IS INTERCULTURAL ENGAGEMENT?

Intercultural engagement is a bit like the spices in a good curry. It’s incredible how a small amount of any spice can add flavour to an entire dish. But a concoction of spices simmered together can produce an incredible flavour; one with a richness and depth that no single spice can produce. Intercultural engagement takes place through respectful, authentic interactions that allow each person to be shaped by the others and in the process each is transformed to produce a depth and richness that wouldn’t be possible without the ‘other’. It isn’t a dilution of culture. In the same way that “iron sharpens iron”, intercultural engagement helps to draw out the best of every culture while making us more aware of our own cultural blind spots so that everyone benefits from the gifts that each has to contribute.

WHAT ABOUT MULTICULTURAL OR CROSS-CULTURAL?

We often find ourselves in multicultural or cross-cultural situations. Multicultural situations are an important first step that can provide the basis for intercultural engagement to flourish. Multiculturalism itself doesn’t require any interaction between different cultures. It simply means that there are multiple cultures present and acknowledges the diversity between them. In other words, all the spices are lined up on the bench but they haven’t actually been combined together…yet. Likewise, done well, cross-cultural engagement becomes intercultural engagement. The term cross-cultural can sometimes reinforce an ‘us’ as the ‘givers’ and ‘them’ as the ‘receivers’ attitude. It can be hard if we are in the majority, or in positions of privilege or power to receive the gifts that others have to offer and for us to allow our own way of being and doing to be indelibly changed in the process. Cross-cultural engagement doesn’t have to be that way! Interculturality recognises reciprocity. No single culture is the ‘norm’; every culture is both giver and recipient.

A BIBLICAL ANALOGY

Perhaps the best and most well-known biblical analogy for intercultural engagement is the image of the Body of Christ in 1 Corinthians. The Church itself is meant to be the ultimate expression of intercultural engagement! The Church is the united body of Christ where the difference inherent to each part of the body is essential to the functioning of the whole body. Each part must share a life-in-mutuality and solidarity with others, ensuring care, honour and protection of the most marginalised. It is this body that is the lived expression of unity in Christ. When our own identity is founded in Christ, we aren’t defensive about
our own inadequacies. Nor are we threatened by difference. Instead, we embrace ‘others’ as fearfully and wonderfully made. It’s only once we acknowledge the essential part of each member of the Body that we can flourish, growing into the fullness of Christ. God’s mission is to reconcile all things to one another and himself and the Church, as Christ’s body, is meant to be a witness to all of humanity of the reconciling love and grace of God. An intercultural Church is good news to a world fractured along cultural divides!

USING OUR IMAGINATION

What might a local intercultural church look like? Intercultural engagement is dependent on relationship. Like the spices mixing together, or the parts of the body working together, it is the interdependent relationship that forms an intercultural community. Relationship is one of the best places to discover others’ strengths and gifts (and our own inadequacies and blind spots). We cannot be satisfied with being multiculural or cross-cultural in our local church contexts or in the way we do mission. We have to get close enough to those who are different from us for authentic, reciprocal relationships to form.

Imagine a local church where everyone’s gifts were known and utilised and where those with power and privilege empowered members of minority groups. Maybe there would be a roster of preachers from diverse cultural contexts. Maybe different languages would regularly be used for Scripture readings and prayers. Maybe worship would be led by a variety of people using the style and music from their own cultural background. Maybe leadership would increasingly reflect the diversity within the church. Imagine this church engaging ‘interculturally’ in its local context. People from different cultural backgrounds would know that they are welcome and that this church, Christ’s body, is a place where they have value, can belong and can contribute because of, rather than in spite of, their differences.

FINAL THOUGHTS

As the Body of Christ, we must learn how to engage interculturally within churches and in our communities. Like a good curry, it will require some simmering for the flavours to develop—we will need love, grace, patience and perseverance. But as we allow ourselves to be transformed into the fullness of Christ, the end result promises to be the best that God has for us.

QUESTIONS TO CONSIDER:

• What might be some steps that can help a church community move towards becoming intercultural?
• How do you personally identify yourself culturally? Where are you from? What are the cultural influences that have shaped you?

RECOMMENDED READING:


NEW DIRECTOR APPOINTED FOR MISSIONS INTERLINK AUSTRALIA

Nataliya Osipova has been appointed as the new National Director for Missions Interlink Australia. Nataliya will commence on 24 July 2018, building on the wonderful work Pam Thyer has done over the last 11 years.

Growing up in Communist Russia, Nataliya first heard the Gospel through a missionary from Sweden. Before moving to Australia in 2013, Nataliya served in a number of senior leadership roles in Moscow, Siberia and the Ukraine. Her areas of service were in church planting, organisational development and Christian education with the largest mission organisation and church planting body in Post-Soviet Union countries. As Director of a Bible College in Moscow for four years she cast a new vision and established a sustainable financial system that resulted in significant growth. She also built a network of Christian Educators in four countries.

Nataliya joins Missions Interlink Australia from CityLife Church, a multi-site church in Melbourne with about 10,000 people of diverse nationalities. She served on their teaching team, supervised 100 multi-cultural home group leaders, and provided pastoral care and leadership training.

Her diverse educational background includes a Bachelor of Education (Russia), Graduate Diploma in Ministry (Sweden), Post-Grad Diploma of Law (Russia), and Master of Commerce (Melbourne). Recently, her participation in the Arrow Leadership Program in Melbourne provided in-depth interactions with leaders from a range of denominations.
## Block Courses 2018

**Huia Come Home**  
30 July - 3 August

**Church Planting**  
13 - 26 July

---

**21 College Drive [Gordonton]**  
RD 1, Taupiri 3791, New Zealand  
+64 7 824 3417 | 0800 896 477  
office@eastwest.ac.nz  
www.eastwest.ac.nz

---

**Far North Fuels is now: Kiwi Fuelcards**

---

**Kiwi Mobil Card**  
Discount off displayed Pump price

<table>
<thead>
<tr>
<th>Product</th>
<th>Discount c/L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diesel Truck Stops</td>
<td>10.5</td>
</tr>
<tr>
<td>Diesel Service Stations</td>
<td>10.5</td>
</tr>
<tr>
<td>Petrol Truck Stops</td>
<td>10</td>
</tr>
<tr>
<td>Petrol Service Stations</td>
<td>10</td>
</tr>
</tbody>
</table>

---

**Kiwi Caltex Card**  
Discount off displayed Pump price

<table>
<thead>
<tr>
<th>Product</th>
<th>Discount c/L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diesel Truck Stops</td>
<td>8</td>
</tr>
<tr>
<td>Diesel Service Stations</td>
<td>4</td>
</tr>
<tr>
<td>Petrol Truck Stops</td>
<td>2</td>
</tr>
<tr>
<td>Petrol Service Stations</td>
<td>4</td>
</tr>
</tbody>
</table>

---

**Kiwi BP Card**  
Discount off the National price

<table>
<thead>
<tr>
<th>Product</th>
<th>Discount c/L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diesel Truck Stops</td>
<td>3</td>
</tr>
<tr>
<td>Diesel Service Stations</td>
<td>7</td>
</tr>
<tr>
<td>Petrol Truck Stops</td>
<td>7</td>
</tr>
<tr>
<td>Petrol Service Stations</td>
<td>7</td>
</tr>
</tbody>
</table>

---

**Why choose a Kiwi Fuelcard?**

---

**Fees:**  
- $10 Account opening fee  
- 50 cents per transaction fee on any non-fuel purchase  
- All card & fuel transaction fees have been waived

---

**Convenient:**  
- Choice of 3 fuel brands (or have all 3)  
- Over 900 sites throughout New Zealand  
- Unsurpassed customer service

---

**Greater control:**  
- Electronic invoicing available  
- Detailed itemised invoices for greater fleet management control

---

**Stop fussing with dockets and points to save.**  
Neutralise a potential Auckland price hike!

---

Anyone can apply! For an application form, please contact Missions Interlink. Feel free to email: info@missions.org.nz.

Missions Interlink recommends the Kiwi Mobil Card if you have access to Mobil Service Stations. Note: the fuel cards require monthly payment by direct debit authority.
Love your ManaakiCard?
Here’s how to save even more...

Missions Interlink and CSC Buying Group offer even more great savings to support your mission beyond the brands on your ManaakiCard.

Just click through to the CSC Buying Group Catalogue for a full list of discounted suppliers, and contact Missions Interlink for access details to start saving even more today!
Have you ever wondered what it’s like to be a Christian in the Middle East? Dr Hrayr Jebejian, Head of the Bible Society in the Gulf is sharing his experiences first-hand on a trip to New Zealand. He will be visiting Auckland, the Bay of Plenty, Rotorua and Wellington this August speaking at churches and meeting volunteers, as well as presenting at an Auckland fundraising dinner.

Hrayr oversees Bible mission in the seven Gulf nations of Kuwait, Bahrain, Qatar, Oman, United Arab Emirates, Saudi Arabia and Yemen. The Bible Society has 18 centres in this region. There are more than 20 million migrants living and working in the Gulf States. And in four of these countries – UAE, Qatar, Kuwait and Bahrain – there are more foreigners than locals. Working conditions for migrant workers are very poor. Hrayr and his team are passionate about reaching these migrants with hope from the Bible.

One migrant who received a Bible from the Bible Society told Hrayr his story. “I came to Dubai from Nepal in 2003. I started as a labourer loading and unloading boxes. I was very depressed and restless working in difficult circumstances. I was looking for peace in my life. I was introduced to the Nepali Church. I heard the Gospel. I repented of my sins and asked God to forgive me. Since then I have been enjoying His Grace. I read both Nepali and English Bibles. The Bible reading gives me new insights and strengthens me,” he said.

Hrayr says, “it is crucial for these migrant workers to be engaged with the Bible and be instilled with Christian hope. It is through Christian hope that these migrant workers are rediscovering themselves as new creatures in Jesus Christ.

“Also, the Bible is helping them to continue to mature in life, and the Christian Message of Hope is helping them to think, feel and act like Jesus and sustain them during the difficult circumstances of their diaspora lives.”

As a Lebanese-Armenian, Hrayr is also a great advocate for the people of Armenia. He will speak at a special function hosted by the Armenian Society in Auckland. Hrayr has recently published and authored a book called, Armenia Diasporan Lives: As I Saw Them. He has a long list of academic qualifications and Bible Society accolades. One of his more recent achievements is a degree in Bible Engagement.

Hrayr is married to Dr Arda Jebejian, who is an expert in language preservation. She is visiting New Zealand with him and has several speaking engagements as well. They have two adult children.

For more information on where Hrayr will be speaking during his New Zealand tour, visit www.biblesociety.org.nz/gulfstates.
There are not many days that we do not think that we are living in a surprising world.

The other day we were woken up by an unusual sound coming from the direction of the airstrip. Upon investigation I found two large groups of men armed with bows, arrows, spears and machetes, throwing rocks and branches on the airstrip. One of them approached me and apologised for what they were doing: “Sorry for not asking your permission first, but we are blocking the airstrip.

Stumbling for an answer, I replied, “Ok, well, no problem, you don't need to ask me permission for that, it's your airstrip.” Then he said, “And now we are going to go and burn that building over there.” At that point I realised that I had several smartphones trained on me and that whatever I said was going to be recorded and possibly posted on social media.

The men were protesting a perceived injustice in the lead-up to the local body elections as their candidate had had his candidature rejected by the local and national electoral commissions, leaving just the incumbent mayor’s name on the ballot. I felt a certain amount of sympathy for them, as the process to get to that point seemed a bit dodgy, and that candidate and many of his supporters are from the tribe that we have worked with, for twice as long as what I ever thought we would be here for.

We are in a strange situation—what started out as an isolated group of villages made up of people from the one tribe clustered around a grass airstrip, has over the last 10 years been turned into a district capital, with hundreds of outsiders pouring in, both from the surrounding tribes, but also from much farther afield in the country—people with vastly different customs, world views, religion and educational backgrounds to the locals. We have been treated very well by the newcomers, and it has seemed good for us to be here at this time. We can act as advocates and allies for the local, sometimes marginalised tribe, with whom we have developed good relationships over years of learning and translating into their language. We have also and provided medical care for the area which struggles with a lot of illness.

As the men charged over towards the building that they were targeting to burn, I followed after them wondering what, if anything I should or could do. Suddenly I was put on the spot by one of the leaders—“Paul, we are going to burn that building, do you have anything to say to us?”

“Ahhh, yes, well... I don’t think you should burn that building…” ‘Oops, too late’, I realised as flames shot out from it. “Ok then... I don’t think you should burn any more buildings—and definitely do not kill anyone!”

They had clearly made up their minds to burn down a couple more government buildings, and shortly after I made my way to where there were two plumes of smoke rising into the air. There I found the armed men in a face to face standoff with the local law enforcement officials. It seemed to me that they had let them go this far in their protest, but any further would trigger a (likely) violent backlash. After some tense negotiations they dispersed with the promise of further negotiations to come. Later that day a convey of reinforcements from the security forces came barrelling down over the 9000ft mountain pass into
town, reopening the road on the way, and then clearing the airstrip so that more could arrive by plane.

Although the police had seemed happy for us to be observing all this, they then asked us to confine ourselves to our home, which we did for a couple of days, before cabin fever set in and I ventured out to see what was happening. My wife stayed home as the ‘designated survivor’. I thought I would drive past where most of the protestors were staying to see what the ‘word’ was. To my surprise I was asked to come into their area and address them. Somehow I found the words to speak to them, and then they asked me to pray for them.

Not long afterwards I decided that I should really go and visit the opposing team, as I did not want to be seen to be favouring one side. On the way I met the recently arrived ‘caretaker’ mayor—here, if you are an elected official running for re-election, you have to step down during your campaign and a caretaker is appointed. The caretaker mayor was very friendly and after posing for photos with me, informed me that he was going to report me to the (caretaker) governor of the province! “Yes, I’m going to tell him what a help you have been in keeping the peace” he said.

Well that was nice. On arriving at the gathering place of the opposing team (supporters of the stepped-down incumbent mayor—who incidentally is also very friendly and supportive of us) I found to my surprise that they were just winding up two days of mourning. They were having a funeral for the three buildings that were burnt! They were very happy to see me and I joined in their pig feast, listened to their disappointment at the buildings being burnt down, and was then asked to address the crowd, and once again pray for them.

Coincidently the pilot who flew in the police had his bag with passport, money etc. accidently unloaded with the planeload of police, and he asked me to help him find it—so that meant I got to spend a bit of time with the police, and took the opportunity to talk with them about the ongoing political situation. That established some good rapport. Things quietened down for a couple of weeks after that, though we often saw armed groups of men around. Tension built up a bit when the caretaker governor came for a formal event and a large demonstration was held, followed by negotiations. I was surprised when the caretaker governor sought us out and made a point of thanking us for helping him by helping keep the peace. Again, that was nice. We have also had police, tribal, church, and community leaders from all sides thank us for “being spot on” in what we have said to the people.

Rumours have been abounding about what will happen—whether the local guy will have his name on the ballot or not—and what they might do if he cannot stand. The other day we were asked to visit a patient a few kms up the road. We did not realise until after we arrived that this location was the ‘lion’s den’ of supporters for the opposing candidate. I took the opportunity to talk with them about their hopes and what they would do if they do not get what they want, trying to gauge whether things might get violent or not. “Definitely not,” they said, “not if we get what we want!” Once again the conversation concluded with my being asked to pray for them.

It is not unusual to have violence during elections, and in some of the neighbouring districts there have been multiple deaths during election times. Last year a friend—a village head—approached me in the market and asked me to pray for him as he was concerned for his life due to a political issue (linked with the current one). I’m disappointed with myself, as in my mind I dismissed it as a political thing and forgot about the conversation pretty soon after, but within the week he was dead; knifed by his rival.

E-day is fast approaching as I write and we are grateful that our mission leader has not tried to persuade us to leave—conventional mission wisdom might say to evacuate if there is a chance of violence—but he understands that any threat is unlikely to be directed at us (although he did say something about a frog in a pot). We hope that we can remain neutral and on good terms with all, and be a presence for good, and for peace. Our focus is on living at peace with all; being as wise as serpents, and innocent as doves; and to have a word in season as opportunities present.

We do get treated with honour here at times. Although, sometimes I wonder if we are honoured guests, or political pawns. Maybe both. We pray that within this chess game being played out here, the Master Chess Player will use us as His pawns, to win HIS game.

**Update after the election...**

A few days before the election, a man was killed in a protest in a different area in this district. In other nearby districts, election related deaths have been reported. Election day passed without any further drama here, but results of the election are likely to be contested in the courts. Rumblings of discontent continue and there seems a strong likelihood of unrest, though local people are insistent that they do not want any blood to be shed.
It is so good to join the OMF team! It has been an interesting—and perhaps unconventional—journey for my wife Jacqui and me to get to this point.

We already felt a connection to OMF before the Director opportunity came up, through receiving the Serving Asia magazine, praying together for OMF team members over the last year or more, and friendships with some great OMF returnees at Franklin Baptist, our home church in Pukekohe.

Christine Harding left very big shoes to fill! However, I am encouraged by the fact that leadership of OMF NZ isn’t just down to me. We have a talented team of skilled and experienced people within OMF. I look forward to being part of a consultative leadership team that includes the NZ Council, Sydney Witbooi and OMF International. Our Chair, John Good, has stated that the OMF Council will focus on strategic planning over the next 2-3 years and I am looking forward to being part of that. I’m excited by the growing cross-cultural mission field on our own doorstep and our diaspora ministries. I’m also excited by missional business opportunities.

I look forward to seeing enquirers, candidates, members and retirees fulfil God’s calling to bring Jesus to those who do not yet know Him, whether in the front line or as equally important support crew. I look forward to engaging with churches and supporters, perhaps in ways that we haven’t tried before.

My passion is expressed by James 1:27, a verse deeply impressed on me before going to Nepal in 2009: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world”. To me, when read with other Scriptures, that translates to “love God and love others”, particularly the oppressed and needy on the margins of their communities—those “outside the camp” (Hebrews 13:12-16) and those who have not heard (Romans 10:14-15). As a young man, I told God that I was available for overseas missionary service. I was advised by my pastor to get more life experience first. I met Jacqui, we married and had three wonderful children. I worked in NZ and the UK in the construction industry and subsequently in other businesses and business consulting. Business trips to PNG and Fiji during the late 90’s prompted a growing interest in the developing world, and God stirred my heart again in the early 2000s. In 2005, Jacqui and I went with our church team to help build a staff house at a Bible and vocational college in the Solomon Islands. In 2009, I went to Nepal to assist the International Nepal Fellowship with a two-month overseas missionary project. During this time, I did not feel called to be preacher or church planter, but I came to understand that God could use my professional, business and administrative skills to show His love to those in need, and to support those called directly to church planting. This prompted a deeper seeking of God’s calling to mission for me; Jacqui had already started that journey. We hosted a Kairos course at our church, and we began to more intentionally support individual missionaries. With the support of our church missions committee, we started a conversation with a missions agency, but we were turned down on medical grounds.

From 2010 to 2012 we served in the outer islands of Vanuatu with Volunteer Service Abroad (VSA). I worked in tourism business development with Ni-Vanuatu operators, and Jacqui, a sign language interpreter, worked with a Ni Vanuatu disabilities support organisation. From 2013 to 2015 we served in the New Guinea Islands region of Papua New Guinea with VSA, where I managed the VSA volunteer programme, and Jacqui worked with the local teacher training college in inclusive education.

From 2015 until now I have worked for the Himalayan Trust, managing a programme with three Nepalese partner organisations to rebuild schools, following the 2015 earthquakes in Nepal. We have been very grateful for the support of our church each step of the way in this cross-cultural journey. Jacqui and I have also been involved as members of the Franklin Baptist missions committee for a number of years; it has been a real privilege to support those from our own church community who God has called to serve cross-culturally.
The roots of the Hebron Mission Centre go back to the Christian Worship Centre in Taiwan. Kerry and Angela Hartley [right] were sent out by their church in New Plymouth and spent 5 years involved in this ministry before returning to NZ in 1995 to set up Hebron House in Mt Albert, Auckland. They had a heart to reach out to the nations that God was bringing to these shores as refugees, migrants and students.

They took up a lease on a big white 23 bedroom house on the grounds of Hebron Christian College (an unrelated Christian Trust) in Mt Albert, Auckland. After a great deal of cleaning and redecorating, they opened wide the front door to the internationals God started to send along. There was no need to advertise, word of mouth soon spread of the warm welcome that awaited any who were prepared to come into the friendly family environment that Hebron House offered. Hebron in the Bible is a city of refuge, so it was very appropriate that over the years many refugees from countries such as Ethiopia, Eritrea, and Iraq, came to stay in the house and find their feet in this new country before moving on to a place of their own.

The Hebron Mission Centre seeks to complement the existing Church of today with a model that lends itself to evangelism and discipleship. A community of believers with ‘all things in common’, bound together with a common purpose in mission, living in community with non-believers to bring the life and love of Jesus to them. We are a house church, a place of resource, helping people to know and grow in Jesus, bound together by a desire to fulfil the Lord’s mandate of mission.

The three aims of Hebron of: mission facilitation, mission training, and mission support, are expressed most effectively through relationship-based alliances with others who share a similar heart in the Body of Christ worldwide. The reason for the existence of the Hebron Mission Centre is mission. Alliance in mission between local churches and groups such as ours is vital for the purposes of God to be seen and fulfilled in our generation. We seek not to dominate, nor to replicate, but to enhance and serve that which God is already doing in His Church.

We believe living in community is the most effective form of evangelism. It is not the easiest existence, but it is simply modelling the life of Jesus before those that do not know Him.

It removes barriers and fears that limit most of the body of Christ in evangelism. It means every believer can, with a life submitted to the lordship of Jesus, become an effective and powerful witness.

Outcomes of this ministry include an Ethiopian church being founded from the many refugees that came to know the Lord while living in the house. Similarly, a Chinese church came into being from the many migrants that came to Jesus through this ministry. Currently, there is a church meeting on the first Friday of each month in our community home. The Hebron Mission Centre also represents the Indian Evangelical Team in New Zealand. IET was founded by P.G. and Lilly Vargis in 1972. It is now one of the largest indigenous mission organisations in South East Asia.

In 2004, the Hartleys asked Michael and Freda Simkin [pictured above left] to move to Auckland from the Wellington region to take over the ministry while the Hartley’s spent time renewing contacts with their sending church in New Plymouth.

Michael & Freda operate the Hebron House in Mt Albert, which has since moved across the road from the original one at Hebron Christian College. The Simkins had been running a similar type of home in Wellington. They are also the national co-ordinators for the Perspectives Study Program (a
missions-oriented program for churches), and International Friendship Ministries (which promotes Operation Friendship—run in University areas providing social events for international students). Both the Perspectives and IFM ministries operate out of Hebron House in Mt Albert.

Other Hebron Houses were set up at various times in Palmerston North and New Plymouth with the same goal of reaching out to internationals there. Eventually, the Hartleys moved back to Auckland to open and run a second Hebron House in Waterview until that property was no longer available.

Right from the outset, Hebron House has been run as an extended family rather than as a boarding house or hostel. This has enabled new arrivals to the country to feel more at home as they find a caring environment where everyone looks out for each other. In fact, a Hebron motto is TOTOP [Think Of The Other Person]. Each person who comes to live here helps out with duties and each night a team of 2 or 3 prepare the evening meal for the whole Hebron family. For some this is a whole new experience! But they means to serve one another in love. At the same time we get a wonderful variety of meals, which on any night could have an African, Indian, Asian or Kiwi flavour!

It is wonderful to see people from many different nations (at one time there were 9 different nations represented), different religions (these have included folk from Muslim, Hindu, Buddhist and atheistic backgrounds) and cultures living together under the same roof and coming to appreciate what each has to offer. Interestingly, some of the refugees living in the house come from countries that are or have been at war with each other but have found the love and peace of Jesus overcomes all barriers. Every Monday evening we have a family night. These are special occasions when the whole Hebron House family gathers to worship, encourage one another, learn from the Bible and grow together. Through this form of lifestyle evangelism, many from different nations have come to know Jesus for themselves and have been discipled and baptised before going back to their countries or moving on to another part of Aotearoa New Zealand. In association with developing our own new believers, Hebron Mission Centre also runs full time, live-in discipleship courses—JCMs (Justice, Compassion, Mercy).

As well as dinners, BBQ’s and picnics, we go on bush walks; beach visits; camps and ski trips. These outings are great social times with the Hebron family and their friends. Every Christmas and Easter, the current family uses the hall on site to put on a dinner for around 100 ex-Hebronites and friends. It’s a great catch up time and another opportunity to present the gospel.

It has been a wonderful privilege to see Jesus working in the hearts of those who have passed through our doors since 1995. Sometimes, the seeds that are planted for His Kingdom and glory do not appear to bear fruit—but years later some have come back with their hearts full of love for Him. Hallelujah!

DESEREPLY SEEKING A NEW HOME

As you have just read, Hebron House is a welcome “home away from home” for refugees, migrants and international students and has been operating in Auckland since 1995 from several sites. Their goal has been to make disciples among the nations and as such they invite non-believers from the nations that God has brought to our shores to come and live in a family-style community. It is a very effective ministry that regularly welcomes and consistently disciples new believers into God’s kingdom.

The residents have been advised that the property they are leasing will not be available soon (potentially as early as September). They are now on the lookout for a suitable multi-bedroom (preferably 20+) facility to relocate the home, preferably near an Auckland tertiary institute and/or main bus route.

Can you help? Do you know of anything available? More information on our ministry is available on request.

Contacts:
Michael & Freda Simkin  E: msimkin2015@gmail.com  M: 021 153 1920
Kerry & Angela Hartley  E: hebron@ww.co.nz  M: 021 646 880
We need to have a discussion about the future development of missionary care in New Zealand that engages deeply with what it means theoretically and practically to be foundationally Christian.

In our pursuit of a greater professionalism and commitment to professional practice, we must not forget the spiritual nature of our work. I believe that it is because of the spiritual nature of our work that we must aim for the best possible care that we can provide. There are two central themes on which our discussion can centre. Firstly what does it mean for our practice to be centred in and based on Jesus kingdom values? Secondly, what role does the Holy Spirit play in leading us as care workers, those we care for and corporately as a profession.

The call to participate in Jesus kingdom, (kingdom values for short) form an overarching theoretical and conceptual foundation for our care work. This involves understanding work (both our own and our workers’) as a God-given pleasure, a way of being God’s apprentices in the world in his work of restoring and creating. Kingdom values also underlie our understanding of the work of missionary care as vocational—not just a job, but a calling from God to feed and care for his people.

KINGDOM-VALUES CARE
That leads us to understand that our care-work involves acknowledging, nurturing and growing the vocational call of those we care for. We understand that a sense of purpose and calling are important factors in increasing the resilience of our workers and so we take care to ensure that they are affirmed and supported in their actually calling, not what we think their calling might or should be.

Kingdom values lead us towards a deeper understanding of people and their humanity, our care skills need to be based on an understanding of theological anthropology. We see and treat people as God-created and God-imaging, of inherent worth and value apart from what they do or produce. This allows us to develop a critically reflective stance on concepts like success and flourishing and leaves room for a fuller expression and acceptance of emotions (that we understand as God-created and healthy).

Kingdom values lead us to promote and support definitions of success that don’t rely on secular standards of productivity and numbers and leave space for a good theology of risk, suffering and failure.

A danger or temptation that seems to be ever-present for care workers is to take a rescuing or protective stance to those we care for. It is very hard to let missionary workers fall, or try things that don’t work, but a deeper theological understanding can lead us to understand risk, suffering and failure not as things to be avoided but rather part of life that is to be embraced as an expression of our humanity. We can then trust our workers to make decisions and stop being fearful of sending our workers into situations that may lead to the painful process of stretching and growing.

Generally, those who care for missionaries are good at understanding the role that spiritual formation and spiritual disciplines play in the well-being and resilience of our workers. There are two areas in which we can delve a bit deeper and gain greater understanding.

One is that workers are often naive about the impact of mission involvement on their own faith and other core beliefs. When there is room to develop a greater understanding of these impacts, we can better support them in preparation for the faith challenges that they will face.

The other area that often comes to the fore when speaking to workers— which I haven’t heard care workers speaking about—is spiritual safety and spiritual abuse. We need to know more about both of these issues so that we can play a better role in ensuring that the teams to which our workers are sent are able to handle differences.
in a safe and healthy way. We can help create teams and workgroups where our workers can express themselves (including their doubts and questions) regardless of their Christian background or culture.

HOLY SPIRIT LED

That brings us to our second theme: what does it mean to conceptualise our work as Holy Spirit led. The Holy Spirit helps us to hold out hope to those that we work with, especially when they struggle. When my clients are stuck I often say, “Well we can pray for a miracle”. We may work very hard to support and care for our workers, but actually it is the Holy Spirit that does the work of healing in ways we cannot. Perhaps our work is simply to create space and step out of the way for the Holy Spirit to work.

The Holy Spirit’s call is often visionary, or prophetic, it is the Holy Spirit that calls us to growth, prompts us to go further, to go beyond what we think we can.

For missionary care to express being Holy Spirit led we need to wrestle with what it means to be visionary and prophetic. It seems that we often get so caught up in our support role that we forget to step away and take a wider look at what is happening—within our sending agencies, societies, teams or sending churches. Yet to care well and to follow the Holy Spirit’s prophetic leading, it means we need to be open to what God wants us to speak out about.

In our own lives, as care providers, we need to cultivate an openness to the Holy Spirit that leads us to suggest proactive changes in our agencies that ensure our workers are better prepared and more proactively supported by their teams and churches. It is the work of the Holy Spirit that leads us to maturity, that nudges us towards best practice, that prevents stagnation and nurtures growth.

Spiritual Missions Retreat
Tuesday September 25, 2018

“Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.”

(Matthew 11:28-30 MSG)

An opportunity for people involved in any sort of mission-oriented ministry to take time out and reflect on your spiritual well-being.

This retreat will be facilitated by two very experienced carers:

- **John Fawcett** of “The Resilience Check-in” is a Spiritual Director who has worked alongside some of the world’s expert practitioners and researchers in the field of resilience during his years of experience in the global Christian aid sector.
- **Dawn Greenfield** has spent her life perfecting the gift of radical hospitality, welcoming the least and the lost into her home wherever she lives. Her years of experience have been with OM’s Mercy Teams International and she now serves with Alongsiders International.
- Space is also given for personal reflection and small group interaction.

More information will come in due course. In the meantime, why not register now and treat yourself to a spirit and soul ‘spa day’.

Laidlaw College
20 Amersham Way, MANUKAU CITY
Saturday AUGUST 18 2018 | 9:30am-12:30pm
$10 to help with overheads.
Morning tea provided.
RSVP by August 15 to: jay@missions.org.nz

ON THE AGENDA

Prefield: Revisiting psych & screening options
Home End: Supporting mission care personnel
On Field: Understanding professional supervision
Postfield: Connecting debriefing to counselling
Development: Latest resources & books. Etc...

It’s a conversation space open to all involved with caring for missionaries. It’ll be a great opportunity for mission agency personnel to collaborate with specialist care providers to increase the effectiveness of missionary care in and from Aotearoa New Zealand.

SPREAD THE WORD!

If don’t get the MI Member Care Cluster update but want to stay informed, subscribe here now.
In anticipation of these statements, Nosa Tukura wrote the following on her Facebook page providing Biblical rationale for a two-pronged approach to resisting injustice...

I have spent the early hours of today musing on recent events around us. The killings that went on in the Plateau State over recent weeks are gruesome and depressing. They have also been deeply personal because the attacks came very close to home. Gana Ropp houses two missions organizations (CAPRO and Agape), both of which are very dear to me.

As I think about the situation we have found ourselves in here in Nigeria, I am looking for Biblical parallels—were the children of Israel ever in a similar situation?

There has been a lot of talk about our sins being responsible for our current situation. I agree that sin is a reproach to any nation. I am also aware and have participated in repentance prayers for myself and my country. I sometimes wonder if God wants everyone in a perfect state before He answers us. This seems to be the impression I get from some of the discourse I listen to.

But as I read the Bible, I don’t see this. Israel was not perfect as a nation. God threatened on several occasions...
to destroy them but Moses prayed for mercy. On one occasion Moses told God that other nations would think He didn’t have the capacity to take Israel to the promised land and that’s why He killed them in the desert (Numbers 14:11-16).

Nehemiah prayed for forgiveness for the nation of Israel. He stood in the gap. We have many intercessors praying for Nigeria. Is God not accepting of our prayers? Are there no remnants in the land who have not bent their knees to Baal?

Abraham in his plea for Sodom asked God to show mercy because of 10 righteous people (Genesis 18:32). Will the just God do less in Nigeria? Will the entire Christian community need to be perfect before we expect God to forgive our sins and turn back the hand of evil from this nation? Are we aiming for perfection to earn us the right to expect God’s intervention?

What I see in Scripture is that perfection is an on-going process not a state. God keeps refining and perfecting us as we yield to Him. We cannot earn His righteousness. The Church is an ongoing work in progress. We will reach the state of perfection in eternity when our salvation is complete.

When Nehemiah interceded for Israel, they didn’t become righteous instantly. There was ongoing correction of the people (Nehemiah 5:6-7). In fact, he was so upset with their continued penchant for sin that he beat and pulled the beards of some who sinned (Nehemiah 13:25).

Israel faced its first existential threat after leaving Egypt when it was attacked by the Amalekites (Exodus 17:8-16). It is instructive to study their response. We might be able to glean some lessons that will help us as Nigerians because what we face now is a threat to the very existence of the nation, Nigeria as we know it. This is not just a threat to Christianity but to the existence of the whole country.

Moses, Aaron and Hur went to the mountain while Joshua and some of the men engaged the Amalekites in a physical battle. Moses, Aaron and Hur represent the spiritual engagement component, while Joshua and the fighting men, represent the physical engagement. It is interesting to note that their only recourse was not just the spiritual but a combination of spiritual and physical engagements.

Note also that what happened on the hill, as Moses, Aaron and Hur interceded, determined the victory or failure of the engagement of Joshua and his men with the Amalekites.

Another example is Mordecai and Esther. The Jews in the kingdom of Persia faced extermination. They were to be wiped out completely. The decree of the Medes and Persians, which cannot be changed, had already gone out. Again we see they had a two-prong approach: spiritual and physical. Mordecai, the Jews of Susa, Esther and her maidens fasted and prayed, then Esther took action, and went to see the king—against the law, because he had not called for her. I believe that while Esther engaged the king and Haman in a series of actions, Mordecai and the others continued to pray. The success of this story is hinged on the combined strategy.

The book of Nehemiah begins with the account Nehemiah received of the lowly state of Israel with it’s broken down walls. This news grieved Nehemiah and he spent time praying and repenting on behalf of the entire country. He took action by using his position as the king’s cup-bearer to solicit the assistance of the king in rebuilding the walls of Jerusalem. All of his actions were undergirded by prayer.

David is another example of someone who constantly sought God’s will in prayer and then acted.

The Nigerian church seems to have built our recourse to whatever threats or challenges we face only on prayer. Prayer can become a crutch and excuse for inaction. On the contrary, in the Scriptures we see that as God’s people prayed, God gave them wisdom to take appropriate actions.

The lack of recognition and proper utilization and engagement of skilled people in the Church is a bane of the Nigerian Church. The over-dependence on clergy to provide solutions or direction has also been a strong limitation on the capacity of the Church to discern and design appropriate engagement and action with the rest of the world or the context in which the Church exists.

Among us are people who are skilled in law, entertainment, arts, business, sciences, politics and other day-to-day professions. The Church has not been able to provide an adequate platform that is inclusive and inviting for all to use their God-given abilities for the building of the Church and make it relevant to the context in which it exists.

The current situation in Nigeria is a clear threat to the continued existence of the Church and Christianity here. Our one-prong approach of prayer as a solution to everything has not worked and will not work on its own. We must reflect on examples from Scripture, such as the ones I have cited, and ask God for wisdom to take appropriate action. This is not a call to take up arms, but to seek for God-directed, non-violent actions that, when backed with prayer, will give us victory.

I look at Nigeria (and beyond) and ask, where are the civil society groups? Most of them are Christians. Why are they so silent concerning the killings of Christians in northern Nigeria and the threat of radicalised Fulani herdsmen? Most NGOs are run by Christians. Where are they? Where are the Christian journalists? Most of these people are afraid and cannot speak because if they do, on what platform will they be speaking from?

The Church has not organized itself and articulated a program that is inclusive of these skilled professionals along with the prayer warriors. What we have now are some standalone voices and actions. What we need is concerted, cooperative action. When we stand alone, we can be easily broken and overpowered but when we stand together as the Body of Christ, which no power on earth has been able to overcome, we will surely be victorious and overcomers!

We need to get our act together, and quickly, before it is too late!
**BIBLE LEAGUE NZ**

Bible League partners in Indonesia are focusing Project Philip Bible study classes to reach people who come from the other faiths. Please pray they will find the courage and wisdom from God to effectively share the Gospel.

**FEBC NZ**

As a young boy John Lee heard Christian broadcasts on the radio in his small Hmong village. He came to faith and later escaped the Vietnam war as a refugee. While living in America he worked as a broadcaster for FEBC reaching thousands through his program aired from the Philippines. Pray that the twelve languages FEBC’s broadcasts in today from Thailand will reach many more and strengthen the indigenous churches.

**INTERSERVE**

Thanks for your prayers! We are grateful for a clear audit and our wonderful community of supporters who have so faithfully and with passion supported God’s mission. Please pray His richest blessing on them all! As we thank them please pray for ongoing resourcing, new donors, and wisdom for a group tasked to research sustainability and new, additional financing options so the work of Jesus can proceed unhindered. Pray for fruitful encounters on a daily basis between our many mission partners and their local communities. And lift up those currently on home visits—pray for rest, renewal, and fresh visioning.

**NIGERIA**

As the previous article outlines, Nigerian Christians ask us to join them in prayer for a cessation to the spate of killings happening in the Plateau region by radicalised Fulani tribesmen, apparently seeking to push Christians off their traditional lands. Pray that the authorities will heed their appeals for justice and take action to protect Nigerian citizens from terror.

**WYCLIFFE BIBLE TRANSLATORS**

Praise God for a good start to the Communications Strategy plans with 3 more meetings planned; also for excellent Board meetings. Pray for wisdom in ongoing Strategy meetings to bring clear direction and bear fruit in reaching this generation. Ask for wisdom in finalising meetings and venues for the Cultural Diversity seminars in October. Pray for office staff and family members with significant health issues. Pray for members back on Home Assignment and others who are beginning new overseas assignments, that they will all adjust well and sense God’s presence with them.
**SPOTLIGHTS**

**INTERNATIONAL TEAMS TRAINING**

International Teams’ Team Leader Training for Short Term Mission Team Leaders gives leaders practical, hands-on training in: Building Character, Building Team Unity, Building Bridges to Culture, Debriefing and Follow-through. They will leave with practical tools they can use as they train, equip and serve with their short-term mission team. Give your leaders the tools to not only lead their teams effectively but to truly affect life-change in the lives of those they lead.

**ISM ROUNDTABLE**

International Student Ministries NZ together with SIM NZ are hosting a roundtable discussion with visiting international student specialist Emma Brewster (SIM & Lausanne Movement’s Co-Catalyst of the Global Leadership Network for International Student Ministry). Emma travels widely and has enormous insight into opportunities within the student and international student contexts. The meeting will discuss opportunities for missions in and through international students in AoNZ and other contexts around the world. We will explore ways to fill the missional gap apparent in our AoNZ international student context and address capacity building for missions and churches towards developing workers for this harvest field.

Eden Community Church
72 View Road, Mt Eden, AUCKLAND
Tuesday 24 July, 12:00pm-2:00pm
Course Fee: $195 per person. Includes lunch, training manual and other resources.
Please RSVP ASAP to Terry McGrath: terry@ism.org.nz.

**JAMES HUDSON TAYLOR IV VISIT**

OMF NZ are pleased to announce that Pastor James Hudson Taylor IV (Jamie) Taylor will be visiting New Zealand in August 2018. The great-great grandson of James Hudson Taylor, founder of the China Inland Mission (now OMF International), Jamie Taylor is continuing Hudson Taylor’s legacy of bringing the good news to East Asia’s billions. He currently works as the Executive Consultant for Chinese Ministries in OMF, and has a Masters in Divinity and a Doctorate of Ministry.

St Columba Presbyterian Church
481 Ti Rakau Drive, AUCKLAND
Saturday 18 August, 4 - 6pm (English) 7:30pm (Chinese)
Auckland Baptist Tabernacle
429 Queen St, AUCKLAND
Sunday 19 August, 10:30am & 2:30pm
Laidlaw College,
70 Condell Ave, CHRISTCHURCH
Thursday 23 August, 7:30pm
Hope Presbyterian Hornby,
27 Amyes Rd, Hornby, CHRISTCHURCH
Sunday 26 August, 9 & 10:30am
Christchurch Chinese Church
286 Greers Rd, Bryndwr, CHRISTCHURCH
Sunday 26 August, 1:30 & 5pm

**REDEEM USED STAMPS?**

Does anyone still collect and have a way to redeem used stamps as a missions fundraising method? Papakura East Presbyterian has trimmed stamps available to donate. If you have an interest in receiving these stamps please contact Ted Crawford by email on: ted&elsie@maxnet.co.nz.

**MEET DR. HRAYR JEBEJIAN**

The NZ Bible Society are hosting Dr Hrayr Jebejian and his wife Dr Arda Boynerian Jebejian for a limited series of events around Te Ika a Maui (The North Island). Dr Hrayr Jebejian is currently head of Bible Society in the Gulf. He oversees Bible mission in seven nations: Kuwait, Bahrain, Qatar, Oman, United Arab Emirates, Saudi Arabia and Yemen. Among the events including a supporter’s morning tea in Paraparaumu and a special presentation with pizza in Wellington, is a dinner in Auckland:

Northcross Community Church
826a East Coast Rd, Oteha, AUCKLAND
Monday 13 August, 6:00pm
Space is limited and registration is essential. To register for the dinner and see all the other locations Dr Jebejian will be speaking at, visit the NZ Bible Society’s website: https://biblesociety.org.nz/gulfstates/
HAMILTON OFFICE SPACE
One Mission Society (OMS) are offering shared office spaces for 1-3 people and a separate room for rent, which could accommodate 3 people. The office is located 3kms from Hamilton at Newstead. Price is negotiable. Shared use of kitchen and large meeting room. Power included. Please contact OMS to discuss options. Contact Avalon Brown by email: office@oms.org.nz or phone (07) 856 8655.

RECRUITMENT COORDINATOR VACANCY
NZCMS is still looking for someone who is competent in influencing skills and who has the ability to effectively recruit global mission workers. This person would work alongside our mobilisation and personnel roles. For a role description and more information check the website: http://www.nzcms.org.nz/vocational-recruitment-coordinator/. Applications can be sent to: steve@nzcms.org.nz.

PART TIME PROJECT ASSISTANT
Are you a good organiser? Good on the phone? Work with Excel? Can you liaise with churches and organise resources? FEBC is looking for a project assistant to help organise a musician tour of the North Island in February 2019. This tour will entertain and inspire people to support missions. The role will require 3-4 days/month, from July 2018 - February 2019. Assist the FEBC director to make this tour a big success for missions. An honorarium is offered. For more information contact Matt Perry on 0800 433 226, or email: matthew@febc.nz.

VOLUNTEER SUPPORT STAFF NEEDED
WEC NZ is seeking people with a desire to get involved in the sending and supporting of workers engaging with unreached peoples: i.e. Mobilisers, IT Support, Treasurer, Admin/Reception and Hostess. Offices and some accommodation available in Gordonton. Long or short term. For more information contact: director@wecnz.org

Specialists in church and mission based organisation insurance.
For all your mission and personal insurance needs: property, assets, liabilities, life, health, travel, and more! Fully customised packages created especially for you at great rates for the missions community.

For an obligation-free chat, call Keith Thomas on 021 899 884, FREEPHONE 0800 683 557, or email keith.thomas@rothbury.co.nz
ABOUT US

Executive Officer
Jay Matenga

Administrator
Pauline Wood

Executive Team
Andrew Marriott (Chair), Rob Reynolds (Vice Chair), Jon Horne (Treasurer), Johannes Balzer (Secretary), & Rachel Murray.

MI Council

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

MI SERVICES include (but are not limited to):
- MI BULLETIN
- MI Online Member Directory
- MI ManaakiCard (discount cards)
- MI Research and Resources
- MI Conferences, Clusters & Collaborations: Admin, Church Mission, Diaspora, Member Care, Mission Training, Mobilisation, and more.

HOW TO CONTACT US
PO Box 82 026
Highland Park 2143
Auckland, New Zealand
+64 9 320 4408
info@missions.org.nz
http://missions.org.nz

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

Commercial Rates & Sponsorship
Only charity rates are listed here. Commercial ad rates and sponsor benefits are set by negotiation.

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

<table>
<thead>
<tr>
<th>MI members</th>
<th>Non members</th>
</tr>
</thead>
<tbody>
<tr>
<td>FREE</td>
<td>$40 per spotlight</td>
</tr>
</tbody>
</table>

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

MI Members
First Month
A4 Portrait: $130
A5 Landscape: $80

Successive Months
A4 Portrait: $90
A5 Landscape: $60

Non-members, double the member rate.

LIKE THE BULLETIN? DONATE HERE.
If you appreciate the work of Missions Interlink NZ you can make a tax deductible donation by credit card on our website or straight into our bank account using these details:

Bank/Branch: BNZ Onehunga.
Account No.: 02 0208 0063000 000
Reference 1: Your Surname & Initials
Reference 2: Donation
Email: info@missions.org.nz

Disclaimer: The views expressed in the BULLETIN do not necessarily represent the views of all MI members or those they represent.