



GO INTO

reaching people planting churches

What Were We Thinking?

Its great to be back in New Zealand! We love Eastwest College and working with women and men called and keen to prepare to serve God in some of the most challenging places in the world. None of them are superhuman, so what makes any of them think they can make a difference?

Our family has spent 12 years living and working in a war zone. Being back in Aotearoa has allowed us some time to reflect on our 20 year journey. Looking at old photographs of ourselves we smiled and asked, "What were we thinking?"

The young man I saw in those pictures looked like a boy. Did he have any real idea of what he was getting into? Together with my wife Joyce and our youngest son, we stepped out in faith. We couldn't have known what was ahead of us or the challenges that would become part of everyday life. We couldn't guess how our family would learn to navigate the continual security dramas played out on city streets, and how familiar the sound of artillery would become. Some could call it stupidity. In fact some did! Being foreigners in a strange land taught us that we don't have all the answers, we were not in control, and our weakness was a gaping hole needing to be filled by His strength. We were small fish in a turbulent pond. This pond even had rockets and bombs! We would need to lean on God and continually trust that our times were in His hands.

The lives around us impressed us deeply. People maimed by land mines and rockets, widowed and orphaned by a war which had dismantled all the

normal structures of society. Education was a luxury item, often sought but not available to most.

Christians entering into chaos and suffering, must contribute in practical ways. To stand back and watch is unthinkable. Impossible. We don't apologise for our faith or make excuses for the fact that we are different, but holding that faith, we take on an attitude of service and commitment that ultimately brings about change on all levels. It's hard work, but the sincere efforts of those who bear the name Christian, bring honour to God over years, decades and centuries.

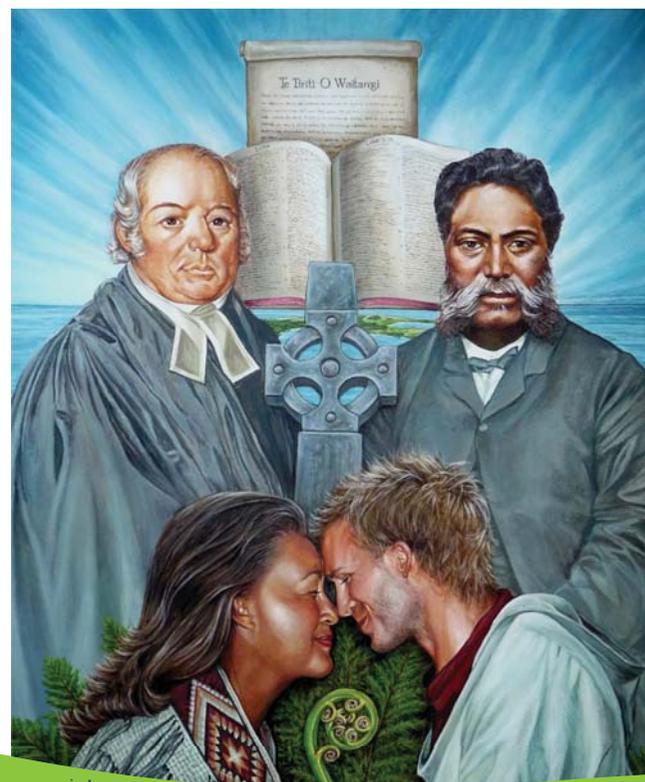
Having seen real change and how it glorifies God, I am more than ever convinced that the words of Micah are a rich and powerful blueprint.

"And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." Micah 6:8

Some try to apply part and remove God, leaving only a hollow version of the original. So what were we thinking, and what are our students thinking? Christians can, and have, and will continue to make a difference at all levels of society and in every circumstance. May heaven forbid that they should ever stop!

200 Years On: Back to the Future

New Zealand is at an important identity crossroads as we prepare to commemorate 200 years since the first Gospel sermon on Christmas Day 1814, and 175 years since the signing of the Treaty of Waitangi six weeks later. We invited Keith Newman, a local Christian writer and historian, to remind us of these shared stories and their significance as we look ahead together in mission – in and from New Zealand.



For Christ followers the Gospel and Treaty should be viewed as two inseparable markers in time. Maori had converted to the Christian faith in large numbers by 1840 and would not have signed the Treaty without trusting the missionaries to look after their interests.

These foundations were laid by fiercely committed missionary and Maori heroes of the faith, who braved extraordinary odds to bring peace and a message of love and forgiveness to a war-torn and spiritually dark land.

The fact that both Maori and missionaries were about to be betrayed by opportunists and entrepreneurs did great damage to this relationship, which was to be tested even more severely.

Continued on centre spread ▶

Glad Tidings by Paula Novak, with Samuel Marsden, Tamihana Te Rauparaha and a vision of new era reconciliation ©

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Martin, together with his wife and three sons, has been in cross-cultural work for almost two decades, mostly in Central Asia. Having previously served on staff at Eastwest College of Intercultural Studies, he returns to the Principal role in 2014. Martin loves music and people - of many persuasions.



o800 GO INTO (46 46 86)
 Tel: 07 824 3211 35 College Drive
 Email: into@wecnz.org Gordonton
 Web: www.wecnz.org RD1 Taupiri 3791

Setting the Record Straight

It seems to me that much of the criticism of current mission practice, specifically evangelism and church planting, is based on a reaction to a misinformed understanding of historical mission work. That is, the idea that the majority of early missionaries were misguided and sought only the conversion of souls. At best they overlooked physical need and systemic examples of injustice, at worst they somehow participated in the exploitative or imperialist actions of early colonialists.

A recent article in Christianity Today (Jan/Feb 2014) sets the record straight. Missionaries didn't, by and large, set out to change history. However, thanks to Robert Woodberry and his team, the evidence shows they did just that. The culmination of his teams 14 years of extensive statistical analysis now attests to the work of missionaries as the single largest factor in ensuring the health of nations.

Beginning with the study of early 20th-Century yellowed maps, Woodberry spent months charting the latitude and longitude of every mission station in the world. He then traversed four continents, digging through copious archives and consulting with local scholars and church historians. The sheer wealth of data enabled Woodberry to examine what no one else had done- to look at the long-term effect of missionaries using the wide angle lens of statistical analysis.

What began to emerge was a consistent and controversial pattern. The impact of Protestant missions on the health of nations and global democracy was staggering. Woodberry describes his reaction. "I was shocked. It was like a atomic bomb. The results were so strong, they made me nervous." Determined to be his own greatest skeptic, Woodberry and his team kept adding variables, measuring alternative and counter theories. Nevertheless, the missions variable remained robust. Missionaries weren't just part of this transformational picture. They were central to it.

He could now claim, "Areas where Protestant missionaries had a significant presence in the past are on average more economically developed today, with comparatively better health, lower infant mortality, lower corruption, greater literacy, higher educational attainment (especially for women), and more robust membership in nongovernmental associations. In short. Want

a blossoming democracy today? The solution is simple – if you have a time machine, send a 19th Century Protestant missionary."

A summation of his research, published in 2012 in the American Political Science Review, the discipline's top journal, has won four major awards.

Woodberry maintains, "We don't have to deny that there were and are racist missionaries (or those) who do self-centred things. But if that were the average effect, we would expect the places

where missionaries had influence to be worse than places where missionaries weren't allowed or were restricted in action. We find exactly the opposite on all kinds of outcomes. Even in places where few people converted, missionaries had a profound economic and political impact."

There is one important nuance to all this. The positive social effect applies only to "conversionary Protestants." "One of the main stereotypes about missions is that they were closely connected to colonialism," says Woodberry. "But Protestant missionaries not funded by the state were regularly very critical of colonialism." In stating many examples from Africa to China, and India to the West Indies, he also mentions how they fought to protect the lands and tribes of New Zealand from being abused and wiped out by settlers.

Embarrassed and ashamed by the supposed actions of our spiritual forebears, many post-modern missionaries and churches are at pains to readdress the situation. We feel on the back foot and, anxious to prove our critics wrong, we prefer a more acceptable form of social action over the idea that people need to hear the Gospel. Regrettably, instead of a both/and approach integrating words and deeds, the pendulum seems to have swung to the other extreme. For many the importance of proclamation has all but been removed from many expressions of the Western Church's mission in the world.

Without a doubt there are other contributors to this situation. Not least is the movement away from any theology inclusive of notions of hell, and an increasing preference for a universalism much more palatable to post-modern sensibilities.

What is clear though, is our need to reframe our understanding of a legacy of mission that isn't even real – or at least, no where near so real as we've been led to believe. The majority of Protestant missionaries were, first and foremost, imperfect people who loved other people. Alongside this genuine concern for the physical and temporal wellbeing of others, exists an unashamed passion for people and societies everywhere to have the opportunity to encounter the real Jesus. The best of human futures lies in the direction of the eternal kingdom of God, where transformational development is united with people changed by Christ. May our commitment once more be, to live and witness the whole gospel - in word, deed and sign.



Adair, her husband and 3 teenage girls, have been forever changed through a decade spent in the Middle East. She swoons over fine coffee and cake, and reluctantly runs to compensate for her own love of baking.



Adair Oosterbroek

200 Years On: Back to the Future (Continued)

The Back Story

The invitation came through mutual trust and strong relationships built up between Maori and New South Wales prison chaplain Samuel Marsden. When Marsden and his pioneering team eventually planted the Gospel 'seed' on Christmas Day 1814, it was in hard ground, during dangerous times.

Their Ngapuhi protectors were engaged in a civil war which escalated rapidly as the tribes acquired more muskets and the cycle of revenge and plunder spread down the country scattering people from their traditional lands.

The first wave of artisan Church Missionary Society (CMS) missionaries, soon joined by the Wesleyans, were ill equipped to do much more than survive, learn the language and convey the Christian basics.

Genuine conversions only came when the focus shifted from Marsden's 'civilise first' to new mission head Henry Williams' 'Gospel first' imperative from 1823, when the former Naval lieutenant won Maori respect for his bold interventions in tribal disputes that could easily have cost him his life.

The arrival in 1826 of his scholarly surgeon brother, William Williams, resulted in a methodical collating of ongoing Wesleyan and Anglican Bible translation work. This was ready to roll by the time young William Colenso arrived with his printing press at the end of 1834 to begin his mammoth publishing achievement. This second wave of mission work finally bore fruit as Maori learned to read and write and were ultimately given access to the entire New Testament (Kawenata Hou) in their own language.

As prisoner slaves learned the Gospel off by heart at mission schools, and returned to their own territories, something extraordinary happened. The message of a God who loved all people, chief or slave, and sacrificed his Son as a final offering to welcome Maori into his divine family, made its way around the country through the agency of indigenous teachers.

Forgiveness was now promoted as a great virtue, a circuit breaker to the endless cycle of utu (reciprocity) that had plagued the country for centuries. The demand for Maori New Testaments was so great thousands more had to be printed in England.

By the mid-1830s the country was in the midst of a revival. Peace was breaking out all over the place, literacy had created a cultural revolution, and Maori were regaining their ascendancy as shrewd entrepreneurs and business people, growing crops and trading profitably with visiting ships.

Dirty deeds done dirt cheap

Against the advice of the British Government and the missionary societies, self-styled colonisation expert and conman, Edward Gibbon Wakefield, founded the New Zealand Company and sent his brother William to Wellington in 1839 with 6000 pounds of cheap goods.

The Wakefields ignored the missionaries, the chiefs and land boundaries in pursuit of profit, purchasing land from the top of the South Island to Taranaki. Before it was even acquired it had been on-sold at great profit to investors in Britain and to refugees from the British economic downturn who were already on their way by the shipload.

The British response to foil Wakefield's plan for a private colony, was the Treaty of Waitangi, drawn up by humanitarian Christians in the Colonial office as a means of protecting Maori from further exploitation.

Soon, the Christians in the colonial office were gone and the demand for land quickly overshadowed Treaty protection promises. After investigation, the Crown inherited Wakefield's dirty deals done dirt cheap, employing the NZ Company as its own official land purchasing agent.

Maori, now making their way back to their traditional lands in the wake of the Musket wars, experienced a tangible sense of betrayal on discovering settlers had claimed their homelands.

Loss of mana and millions of hectares of land is at the root of more than 30-years of land wars and unrest, and at the heart of the generational troubles this country is still trying to compensate for through Treaty of Waitangi settlements.

The first nation people, only recently considered genial hosts, were now rapidly relegated to second class, with few of the advantages promised them as equal British citizens.

Restoring our stories

Failure to understand this back story and how both missionaries and Maori were betrayed does us all a disservice, diminishing the role of the Christian faith and a quarter century of foundational goodwill.

The pioneering missionaries were not all greybeards but fiercely committed young men and their robust, talented and determined wives who sacrificed their lives of comfort to bring the Gospel to "the ends of the earth" as part of the Great Commission of Jesus Christ.

Failure to maintain the shared stories of how two peoples began to walk together robs us of context and the resilient threads of a much bigger picture of what God has been doing in this country.

Without these heroes of the faith our history is reduced to one of forced colonisation, militarism and greed.

Maori voice needed

In a recent issue of Scientific American I read that psychology no longer asks what is wrong with a person but what has happened to them. That question might equally be applied to the Maori story.

Perhaps it also has relevance for the church. What has happened to you? Why have we allowed pivotal gospel heritage stories that link the church to Maori and mission to fade into the background?

Is that why Maori, who led the way, preaching the good news to their own people while the European missionaries were still landlocked in the Bay of Islands, often feel uncomfortable, misunderstood and without a voice in our churches?

While faithless radicals make a sport out of mocking the Christian faith, Bible in school lessons and prayers in public places, they face more difficult terrain when the same messages, including our National Anthem, are presented in the Maori language.

What if our Creator wants Maori to lead the way in restoring a new vitality to that valued Christian heritage they once pioneered? Would church leaders embrace, trust and respect such a move, or feel the need to contain it within safer 'traditional' structures?

I believe God was brooding over Aotearoa, preparing Maori for an encounter with Jesus Christ through those who would come in his name. In 1766, three years before Captain Cook arrived, East Coast patriarch Arama Toiroa prophesied a new religion with these words, "The name of their new God will be 'The Son Who was Killed,' a good God, however the people will still be oppressed..." God was at work well before Samuel Marsden set foot on these distant shores, and he wants to complete unfinished business.

The real identity challenges we face today go beyond a new flag and constitution and a couple of red letter days on the calendar, to knowing our shared stories and having a sense of investment going forward.

Today, I sense a fresh wind blowing, calling Christians to engage in the process of healing, restoration and leading by example. May the church once again explore ways to connect with Maori and walk together in genuine relationship and trust - tangible expressions of unity and reconciliation.

With 40 years experience in mainstream and trade media, Keith Newman is probably best known for his books on the Maori prophet T.W. Ratana and his 2010 Penguin publication Bible & Treaty - Missionaries Among the Maori. His latest offering is Beyond Betrayal - Trouble in the Promised Land - Restoring the Mission to Maori (Penguin, September 2013). He and his wife, artist Paula Novak, make their home in the Haumoana, Hawkes Bay.

Keith Newman



SITSVACANT

Trained Painter/Decorator/Maintenance

Location: South East Asia

Minimum Period: 3 months

Description: Someone willing to engage with and train local people to help in fixing and renovating, alongside advising and decorating a new school building.

Tutors

Location: East Asia, Middle East and North Africa.

Minimum Period: 3 months

Description: Preferably trained people needed to provide education for children, either in the family home or in small cooperative groups.

Sign Language Specialist

Description: Based at an Orthopedic Workshop and Physiotherapy Center, we need someone whose main tasks would involve assessing and treating children and adults with communication problems, and improving the skills of Community-Based Rehabilitation Project staff by designing and participating in training sessions.

Ski instructor

Location: South Asia

Period: 1 month camp (December 14 - January 15)

Description: This camp includes winter sport activities, Art and English. The person would need to be willing to live simply, able to adjust and be flexible, and have skills in organising and interacting with children around basic skiing activities.

IOS and/or Android App Developer

Location: The comfort of home - or with the team in Asia.

Description: The person would need skills to make evangelistic and discipleship audio and video material available as an app on IOS and Android.

Trained English (TEFL) Teacher

Location: Central Asia

Period: 1 month

Description: Someone who can teach English in a commercial work enterprise.

These are just a few examples among numerous possibilities to serve with WEC teams. For more info visit www.wecnz.org or call us at 0800 GO INTO

More Info

NZoutlook

This year the Church of New Zealand celebrates the coming of Te Rongopai (the Gospel) to Aotearoa on Christmas Day 1814. We should celebrate it!

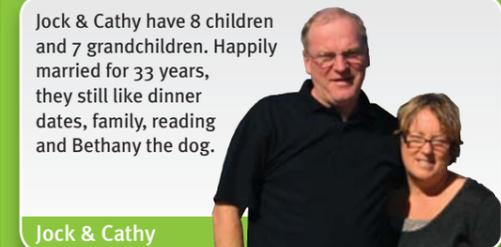
We used to live in Pukekohe, South Auckland, where toward the mouth of the mighty Waikato River, Maori in their hundreds responded to the original proclamation of the Gospel of Jesus. Some have said that in the Lower Waikato, as many as 70% of Maori responded in faith upon hearing this amazing Good News.

We long to see more Maori sharing the Gospel in the world. With the P2N Conference in Auckland last year, a new thrust into mission is beginning for many Pacific people. The Pacific Island nations too are recruiting, training, sending and supporting new workers, both in new partnerships and in old. More Maori, Pacific, Indian and Asian peoples from Aotearoa are needed to launch many more waka into the deep. Much needs to be done to continue to foster this thrust. New movements such as these also means change about how we have traditionally sent workers into the harvest fields. May God lead us into this as He wills!

Ko koe te Wairua Tapu,
Ko koe taku rakau,
Ko koe taku tokotoko,
Ko koe taku ora ngakau e,
Ko koe tonu ra te Atua.

You O God are Holy Spirit
You empower us to be your gospel
You reconcile and heal
You overcome death
You are our God

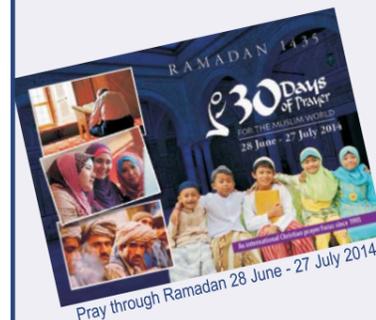
From the Anglican NZ Prayer Book, p. 481, 1989



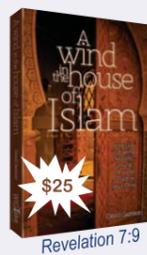
Jock & Cathy

Jock & Cathy have 8 children and 7 grandchildren. Happily married for 33 years, they still like dinner dates, family, reading and Bethany the dog.

30 Days of Prayer for the Muslim World



God IS moving in the Muslim World! More Muslims than ever before have come to faith in Jesus Christ in the 21st Century (refer David Garrison's new book "A Wind in the House of Islam"). Why now? Because God's people have faithfully prayed for two decades and God is moving in response to our prayers. In 2013, 886,000 believers worldwide interceded for Muslims during Ramadan.



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Please join us this year! Your prayers ARE making a difference!

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1-9 copies \$7.00 ea; 10-29 copies \$6.00 ea; 30 or more copies \$5.00 ea

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This highly recommended international workshop is designed to enhance the knowledge, attitudes and skills of Christian workers in how they relate to family, co-workers, friends, and those from other cultures. Employing the best of adult learning principles, skills are modelled and then practised in a variety of contexts to maximise both learning and enjoyment. Participants must complete all the sessions in order to fulfil the requirements of the course.

Dates: 30 June - 04 July 2014

Host: Eastwest College of Intercultural Studies (Gordonton, Waikato)

Cost: \$525 (incl. course fee, workbook, accommodation and some meals)

Registration: 0800 896 477 / woodford@eastwest.co.nz



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MY NEIGHBOURS ARE WEIRD

