



**“Ask the Lord  
of the harvest to  
send out workers  
into His harvest.”**

MATTHEW 9:38

# A Word From Our National Director

*Tēnā koutou e te whānau a te Karaiti!*  
*Greetings to the family of Christ!*

2023 is a milestone year for the Church Missionary Society as an organisation, and more broadly for the work of the Gospel in Aotearoa New Zealand. 200 years ago, CMS missionaries Henry and Marianne Williams first arrived on these shores. Their arrival marked a shift in the work of CMS in New Zealand, with an increased focus on translating and printing the Bible in te reo Māori, and Māori evangelists taking the Gospel of Jesus Christ around the country. The legacy of this work continues, as described in Dr. Lyndon Drake's article on page 9 of this report.

The founders of the Church Missionary Society in England were part of a group of evangelical Christians nicknamed the “Clapham Sect.” They were a community of people whose lives had been transformed by Jesus, and because of this they worked to transform society. They were activists, with an “activism based on optimism about what converted men and women can achieve when inspired by God's Spirit.” They saw the needs around them, and they worked with passion and a sense of urgency. At one meeting, in a discussion about reaching the nations, Charles Simeon famously asked “What can we do? When shall we do it? How shall we do it?” They did not waste time in answering these questions: CMS was founded less than a month later. The founders of CMS had a holistic vision for mission: yearning to tell others about God's love and showing this love to others in practical ways. In an 1820 letter, Henry Williams offers himself for missionary service and writes “All I desire is [to] advance the Glory of God and the welfare of my fellow creatures.”

Many centuries earlier, Jesus was travelling in the region of Galilee with His disciples and sees the needs of the people. He responds through both His words, “proclaiming the good news of the kingdom,” and His actions, “curing every disease and sickness” (Mt 9:35). Matthew describes how Jesus sees the crowds and has deep compassion for them. With a sense of urgency, He turns to His disciples and says: “The harvest is plentiful but the workers are few.

Therefore, ask the Lord of the harvest to send out workers into his harvest.” (Mt 9:37-38).

NZCMS continues to feel this same urgency that Jesus imparted to His disciples, and which the Clapham Sect imparted to CMS: to respond to the needs of the world, and to proclaim the good news of God's kingdom through our words and our actions. Our mission context has changed, but our passion for the Gospel remains unchanged. We continue to send missionaries globally to serve alongside the local church. In this Annual Report, we hear from two of our newest Mission Partners: Nikki Wheeler serving in Papua New Guinea, and Naomi Sinclair serving in Japan. We also hear about the work God is doing through a new generation of Māori evangelists. Our staff member Alice Kinyua shares about her work supporting churches to reach out to migrants living in New Zealand. Finally, we hear from one of the young Missions Interns, whom NZCMS walks alongside as he studies and engages in cross-cultural mission.

At NZCMS, we pray that the Lord will send more workers into His harvest. As the world opens up again, we feel a sense of urgency. We believe that God is raising up a new generation of missionaries to serve globally, and we also know that the needs in our own country are great. We don't do this alone, but our invitation is from the ‘Lord of the harvest.’ As you read this Annual Report, my prayer is that you would ask the Lord about the role He is inviting you into.

God has prepared the harvest. God has made ready the hearts and lives of those around us. In 2023, we look back on the lives and ministry of Henry and Marianne, who took one step after another to advance the glory of God and the welfare of others. How could God shape the next 200 years through you?

Ngā manaakitanga,  
Rosie Fyfe  
*NZCMS National Director*

## References

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<sup>2</sup> *The Church Missionary Society: A Manual Outlining Its History, Organization and Commitments* (London: Highway Press, 1961), 3.

<sup>3</sup> <https://nzhistorian.com/2022/09/08/from-the-archives-2/>



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## My Patch of Soil

By Naomi Sinclair, Mission Partner in Japan

**Naomi Sinclair moved to Tokyo, Japan in 2022 with her husband Luke and three children, Angeline, Emmett and Ray. They work with the university ministry there called KGK (Kirisutosha Gakusei Kai).**

*‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest.’ (Matthew 9:37-38).*

I can imagine Jesus saying these words while looking out over the mega-buildings of Tokyo. With a population more than seven times the size of New Zealand, the greater Tokyo region is desperate for Christian workers who can share the Gospel. Even though Luke and I have only been here since the start of March 2022, we regularly experience both the expectation of seeing that ‘the harvest is plentiful’ alongside the pain of realizing that the ‘workers are few.’

### **The harvest is plentiful**

One Thursday evening, Yu, Noriko, and I — the assigned staff workers for the *Chuo-sen* block of the KGK — were gathering for a planning meeting. The *Chuo-sen* block takes its name from the *Chuo-sen* trainline and includes 13 campuses. It is one of 14 ‘blocks’ in the KGK Tokyo region. As staff, our role is to visit Christian students on these campuses in order to provide encouragement and training. Occasionally, we meet as a staff team to swap news and suggestions on how to invest our limited time.

After a brief check-in, Yu, the *Chuo-sen* block staff team leader, shares that he is worried that some of the campus groups need more support. On one campus, the second-year student leaders are struggling to know how to care for all the newcomers coming along, because they’ve never led a Bible Study. At another campus, there are a group of male students who want to start a Bible Study, but they don’t know how to.

Noriko then adds her updates about the challenges she’s been facing while visiting several women’s universities. “The administration has recently restricted access to outsiders, so it’s hard to provide support,” she says. “But the campus groups have had strong leadership in the past, so I’m keen to somehow still help them equip the next generation.”

I’m excited to hear Yu and Noriko’s reflections, so I add my own thoughts on the university I’ve been visiting.



“University C needs a staff member to be involved because, although there are at least five active first years, the upper students are a bit detached. They’ve only experienced KGK activities online due to Covid. They don’t know how to set up Bible studies, training events, or outreach events. And they don’t know how to support the first years who are keen to try new things.”

As we excitedly swap reflections about the different campuses in the *Chuo-sen* block, we are encouraged to see that the harvest is plentiful. Each month, when the *Chuo-sen* block gathers at a local church for a joint prayer meeting, there are around 60 students, all keen to be built up in God’s word. In addition, many students participate in weekly campus Bible studies and occasional weekends away—spaces where they can grow through hearing God’s word, and where they are spurred on to share the Gospel with non-believing friends.

### **The workers are few**

But there is a challenge. Though the harvest of students is plentiful, the workers—in the KGK’s case, the *shuji* (staff)—are few. Yu is young, single, godly, wise, and energetic. But in addition to leading the *Chuo-sen* block, he’s also responsible for a group of about 60 students in the Shibuya block and is studying theology full-time. Although he’d love to be reading the Bible one-on-one with the male student leaders, the most he can manage is visiting different campuses once a month and attending some planning meetings.

Noriko also has pressures to her time. She and her husband Roger are working for the KGK in their retirement, alongside caring for Noriko’s elderly mother. Noriko also jointly works with the Shibuya block, which means she is responsible for caring for around 10 campuses at once!

And then there’s me.





Before studying at theological college, I worked in Tokyo as a KGK staff member for two years as a single person. This year, I have returned to Japan as a wife and mother, so at the moment I'm only able to work for the KGK two days a week.

The lack of Gospel workers is not just a problem for KGK. Across Japan, churches are struggling to find people who will shepherd them. A study in 2014 found that 13% of churches are lacking a full-time pastor (<https://muboku.org>). Furthermore, a 2016 study published by OMF International found that almost half of the pastors in Japan were over the age of 70! (*Beneath the Surface: 30 ways to pray for Japan, 2020*).

"Across Japan, churches are struggling to find people who will shepherd them."

**Do what you can, and trust in God who gives growth**

As my family and co-workers live in the tension of 'the harvest is plentiful but the workers are few,' it is tempting to throw my hands up in despair. It often feels impossible that God's kingdom will grow here, when Christian resources are so lacking in every area. I imagine the other 41 KGK staff also struggle with this feeling of smallness in the face of so many students to minister to.

So what do we do when the harvest is plentiful, but the workers are few?

It is also during these moments of heartache that I take comfort in the fact that the Lord Jesus sees the same harvest that I do. It is He who sent Luke and I here to join His workforce. So instead of wallowing in misery, I roll up my sleeves and get to work.

I can't reach every student, but I can sow, fertilize, and harvest the 'patch of soil' God has put in front of me by teaching His word. The work may look ordinary and small from the outside, but I find it incredibly exciting to walk alongside the people whom God is growing!

**Working in my 'patch of soil'**

Twice a week, I cycle 15 minutes to visit a local campus. Last year, this campus had an occasional online Bible study, led by Yu. But this year, Yu recruited two student leaders, Dan and Chihiro, who nervously accepted the challenge to pioneer a regular face-to-face Bible study.

Despite their busyness, they loyally attend a weekly training session where we look at how to understand and teach the Bible, how to pray for and pastorally care for others, and how to share the Gospel with our friends. Then once a week, they take turns to lead the Bible study. Together, we have now studied 1 John and 2 John, and this semester we have started a series on Mark.

When I asked them to reflect on how Bible study has been this past year, both of them said that it was through the process of systematically preparing a study that they grew in their understanding of God's word.

'It's been really good to see the links across the whole Bible and also to think about how to apply it to university life.' Dan shared. "I think the big message from 1 John for me has been to 'abide in Jesus'".





“I can’t reach every student, but I can sow, fertilize, and harvest the ‘patch of soil’ God has put in front of me by teaching His word. The work may look ordinary and small from the outside, but I find it incredibly exciting to walk alongside the people whom God is growing!”

Chihiro said “I’ve been surprised at how long it takes to prepare a study! But it’s worth it because I get to go deeper.”

These weekly visits to a local Tokyo campus often feel like a planting a tiny grain of rice considering the 80 plus universities in Tokyo and the 600 or so students involved in KGK. But my prayer is that God might use this slow but deep work of reading the Bible with the future leaders of the Japanese church to grow His glorious kingdom here in Japan. This is the ‘patch of soil’ Christ has given me, so I choose to give my best to it while trusting Him for the rest of the harvest field in this city.

### **Jesus’ call to prayer**

Luke and I are sharing God’s word in Japan, but there are ‘harvests’ in other places too. Where is the piece of the field God is sending you to? Maybe it’s your work colleagues? Maybe it’s your friends? Maybe it’s your relatives? How might you share His Gospel truths with those around you? Or could God be sending you to a harvest field in another country like He has with Luke and me? I know the team at NZCMS are always looking for those interested in talking about mission and would love to catch up over coffee!

As you consider these questions, one thing you can do immediately is follow Jesus’ command to ‘...ask the Lord...to send’. I invite you to join Luke and me in asking the Lord Jesus to raise up more Gospel workers in Japan. Every time you have some sushi, why not pray for us and God’s work here!

**Learn More about the Sinclairs at [www.nzcms.org.nz/luke-and-naomi](http://www.nzcms.org.nz/luke-and-naomi)**



# The Pawpaws and the Fruit Bats

By Nikki Wheeler, Mission Partner in Papua New Guinea

**Nikki works alongside her husband Scott with the community at Kapuna Hospital in Papua New Guinea. They support several projects around the hospital and local villages, including water sanitation and hygiene, and schooling and building projects. They have three children - Isaac, Abby and Levi.**

If a farmer doesn't harvest when the crops are ready, they are spoiled. I see and understand that in a very real way as I sit here in the lowland jungles of Papua New Guinea.

I watch my garden grow, each day looking for what will be our next fruit for lunch. I see the pawpaw tree grow from a small, green weed into a tall tree until the flowers and fruit bud. Slowly the fruit rounds and swells and you start to anticipate how they will taste. At some point there is a subtle change in colour and then you start to get ready, waiting for the colour to develop and deepen. When the time comes to pluck the fruit, you only have a day or two because if you get distracted and forget then the fruit bats swoop in with their huge wings and sharp teeth and your pawpaw is destroyed in moments!

God has much more love and desperation to see each of us thrive than I can ever have for a pawpaw. The love and hope He has for us as we develop and grow tall and change is beyond our imagination. He breathed life into each of us and wants us in turn to acknowledge and accept Him and His son. But, if we get distracted, there is also an enemy waiting with his sharp teeth ready to destroy us.

Jesus said "the harvest is plentiful but the workers are few". Each one of humankind is ready for the Good News. They are ready for hope and salvation. Ready to be nurtured by the love of God and rescued from eternal separation from Him. Jesus knows how to help. He says "Ask the Lord of the harvest, therefore, to send workers into His harvest field".

Papua New Guinea is a country with a deeply ingrained history of witchcraft and sorcery. The teachings involve blame and retribution. There are daily





“What responsibility do we have as a Church? It’s pretty clear - The harvest is ready. The ripe, orange pawpaw are on the tree. Ask the Lord for workers to be sent out to the harvest before it is destroyed.”

burnings, killings, and torture as a result of ‘bad things’ happening. If a crocodile attack occurs, someone has to pay for that. If a child dies then many start asking ‘Who is to blame?’ Many people live and act from a place of fear.

We had a young man in the hospital who didn’t want to wait months for his TB medications to work, so he went to a sorcerer who recommended a mix of leaves and other things. Before long the man was vomiting blood and died. The bat can deceive you with his lies of a quick fix and easy life but his only plan is to steal and destroy.

How refreshing is the gift of grace and hope to people living in fear! Freedom comes with the peace and comfort from our ever-loving God. The people of Papua New Guinea need this message that comes from the Gospel. But who will tell them, if not those who already know Jesus? Who will tell them, if not you or I?

We are all commissioned, and have been given all “authority in heaven and on earth”, to “go and make disciples of all nations, baptising them in the name of the Father, Son and Holy Spirit and teaching them to obey everything [Jesus] has commanded you.” - Matthew 28:18 - 20. Jesus continues to say “...and I am with you always, to the very end of the age”. Those are both some pretty clear instructions and encouragements! Jesus doesn’t just tell us to go but He tells us He will be with us! We are not alone in this, but we do have to go. Christ is calling us to be prepared to do what needs to be done, and leave what needs to be left, so that we can go and pluck the fruit. The time is now. The fruit bat is always around.

There are Christians in Papua New Guinea but it can be a hard place to stand up against your culture, family and tradition. For Scott and me, being able to stand with our fellow believers, encourage them, and show them that this life with Jesus is worth giving up our comfortable western world for, really supports the harvest. Scott has also been in a unique position to speak at both the youth and men’s conventions here in the Gulf province on the topic of breaking generational sins such as sorcery and encourage the men into being good Christian leaders in their families and communities.

Although our roles in Kapuna are largely practical in nature, we have made sure that we are journeying with our community members, encouraging them, mentoring them, and helping them. We especially focus on helping the younger couples navigate how to be counter-cultural Christians. We have different challenges to be counter-cultural in the western world, some of which are applicable here (greed, adultery, pornography), but Christians in Papua New Guinea also have many different areas they need to work through when choosing Christ.

What responsibility do we have as a Church? It’s pretty clear - The harvest is ready. The ripe, orange pawpaw are on the tree. Ask the Lord for workers to be sent out to the harvest before it is destroyed. The evil one is lurking, amplifying our laziness and lust for comfort over hard work. We need to pray for ourselves that we will not succumb to our own temptations and become ineffective as workers, while also praying for those who do not know the goodness of God and so do our part to help save the lost.

And in it all, God is with us in the harvest field.

**Learn More about the Wheelers at [www.nzcms.org.nz/scott-and-nikki](http://www.nzcms.org.nz/scott-and-nikki)**

# Where is God Sending You?

Have you dreamed of living cross-culturally? Do you believe God is calling you to use your skills and experience in an overseas community? Not sure how to get started? The first step starts now!



## COMPLETE THESE SENTENCES:

I am passionate about:

One of God's purposes is to:

A need the world has is:

## QUESTION TO CONSIDER

How do your passions, God's purposes and the world's needs meet?

## CONTINUE THE CONVERSATION →

Mission isn't meant to be done alone. God calls us to journey together in partnership. Our team is all about partnering with you to discern God's missional invitation for your life, one step at a time. Let's meet up to discuss your passions, God's purposes, the world's needs and discover the next steps together. Coffee is on us!

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# Old Partnerships Made New

By Ven Dr Lyndon Drake

**The Ven Dr Lyndon Drake (Ngāi Tahu) serves as Archdeacon of Tāmaki Makaurau in the Māori Anglican bishopric of Te Tai Tokerau. He is married to Miriam, and they have three children.**

Way back in March 2018, I presented a vision of Māori evangelists to the NZCMS AGM. I quoted Jesus' words: 'The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields' (Luke 10:2). As we have prayed and worked together, the Lord has sent workers into this field, and we are seeing the start of the harvest.

As I look back on nearly five years of the programme, I do so with enormous gratitude to NZCMS for embarking on this radical return to its roots. Mission in Aotearoa/New Zealand began with CMS missionaries from England proclaiming the good news of Jesus Christ here. Soon, they taught and empowered Māori evangelists to begin taking that same good news to their whānau and iwi around the country. Eventually, about 40% of the population was in weekly Christian worship. This incredible story of Gospel transformation spread around the world.

Sadly, the story was (in Dr Alistair Reese's words) a case of 'mission interrupted,' as the early missionaries' work was severely harmed. Especially from the early 1860s onwards, the government became active in confiscation of land and invasion of territory. The institutionalisation of the Church often led to the marginalisation of Māori leaders and language. The Settler Church removed church buildings and land from Māori control and impoverished the Māori Church. Understandable resentment about these changes led many Māori to form new religious movements, or to reject Christianity altogether.

Despite this, many Māori retained a strong allegiance to Christian faith and worship. Ministry among Māori communities continued, even though it became largely hidden from the dominant Pākehā church and was of necessity often undertaken by non-stipendiary (unpaid) Māori ministers. Even today, when I go onto a marae wearing my clerical collar, I am accorded respect and honour by Māori who might well not adhere to the Christian faith.



“They taught and empowered Māori evangelists to begin taking that same good news to their whānau and iwi around the country.”

This mission openness is helped by the vital importance that spirituality has among Māori communities. The popular social work model created by Sir Mason Durie of ‘te Whare Tapa Whā,’ or ‘the House with Four Walls,’ expresses the essential nature of spirituality as one of the four walls of the house. Sir Mason is himself a devout Anglican, as is his whole marae.

The combination of the historical memory of the place Christianity once held in Māori culture, and the acceptance of spirituality (of some form) as a given in Māori communities, creates an opening for proclamation of the good news that is largely absent in the much more aggressively secular Pākehā culture of New Zealand.

When we consider the formative dominance of Māori culture in the wider New Zealand setting — think of the Air New Zealand safety video — we can see that Gospel renewal among Māori will benefit not only Māori, but all peoples of this land. If Māori return to the Christ, if the Gospel story is retold in a new way in our own generation, we can find hope for Māori and other groups in our society alike. As Māori become Christian, they wield outsized cultural influence, creating a plausibility for Gospel proclamation more widely.

### **Repenting for the acts of our ancestors**

What is more, proclamation of the Gospel among Māori is a necessary act of repentance for the church in Aotearoa. Jeremiah (among a number of similar passages) confesses:

*We acknowledge our wickedness, O LORD, the iniquity of our ancestors, for we have sinned against you. (Jer 14.20)*

If we long to see the favour of God on our Gospel efforts in this land, we should (like Jeremiah) acknowledge our collective failure from the past, and seek to actively repent of those failures by giving ourselves afresh to offering the good news of Jesus to Māori communities. We can retell the broken story in our generation, recognising that God loves this land and its people, and that something wonderful took place in the past and can take place again.



“My conviction is that by making Māori bearers of the Gospel in this land once again, and not merely seeing Māori as beneficiaries of the Gospel, we will see this openness turn into a remarkable harvest.”

### Old partnerships made new

So, how can we best do this? Much like the original CMS missionaries, NZCMS has entered into a partnership with Māori to enable and empower Māori evangelists to our Māori communities. Māori are well-equipped to bring the Gospel to Māori, understanding the tikanga (protocols and cultural practices) and reo (language). Māori ministers are also widely trusted by Māori communities, even those which have turned away from allegiance to Christianity.

Much as in Paul’s first letter to the Corinthian churches, even though Māori are marginalised in society, I believe that God has entrusted the Gospel message to Māori in particular for the benefit of all the peoples of our land. As we trust God’s pattern of sending the unexpected messengers, of entrusting the Gospel to those who are not the ‘winners’ of society, we will see good fruit from the proclamation.

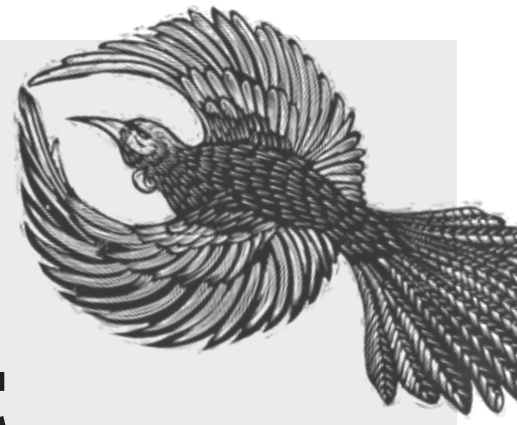
I am constantly surprised, in a wonderful way, by the openness of Māori communities to Māori evangelists. My conviction is that by making Māori bearers of the Gospel in this land once again, and not merely seeing Māori as beneficiaries of the Gospel, we will see this openness turn into a remarkable harvest. We have seen entire communities commit themselves to Christ, much like the household conversions in the Book of Acts.

To see more fruitfulness, we need to see more of what NZCMS has courageously committed to doing: providing the support — in finances, prayer, and mission competency — to raise up a new generation of Māori evangelists. When NZCMS agreed to begin the programme, we had a commitment to two roles. Since then, overseas donors have funded four more. My plea is that we have the courage, conviction, and hope to see many more evangelists raised up and supported. Certainly in south Auckland alone, we could easily sustain ministry by at least ten more. The northern part of Auckland, while having a smaller Māori population, could easily sustain ministry by another five ministers.

The model we have found works best is when an evangelist is able to commit themselves to a particular marae. For example, the Rev’d Keri-Ann Hokianga is working closely with Mataatua marae in Māngere, an urban marae for Te Arawa people. There are another four marae in Māngere within walking distance, and dozens more across Tāmaki Makaurau/Auckland. Most of these marae will welcome a servant-hearted evangelist, if they know who the person is in terms of whakapapa and commissioning by the Māori Anglican Church.

My hope and plea is that you will commit yourself to prayer, and ask for the Lord’s guidance as to whether you can also give financially to support this amazing work.





# Support Māori Evangelism

**It's time for Aotearoa to experience  
a Māori-Led Gospel renewal again**

## THE VISION

We see a pathway for how te Rongopai – the Gospel – can be renewed in this nation once again; by partnering with the critical work of Māori Evangelism.

**Our vision is to support ten Māori Evangelists who could  
proclaim and live out the Gospel across Aotearoa.**

This initiative is not about reaching Māori communities to the exclusion of others in our multicultural nation. It's about actively reaching a specific people group for the benefit of all people in this country. By partnering with Māori Evangelists, we believe Aotearoa will experience the Kingdom of God flourishing once again within our local communities, nation and beyond!

## OUR INVITATION TO YOU

**We invite you to be a part of sending a new wave of Gospel  
workers into God's harvest fields. Would you take this initiative  
to Christ and ask: "Lord, what are you asking me to give?"**

*"Katahi ia ka mea ki ana akonga, He nui te kotinga, ko nga kaimahi ia he ruarua;  
Na inoi atu ki te Ariki nana te kotinga, kia tonoa e ia he kaimahi ki tana kotinga."*

*"Then he said to his disciples, 'The harvest is plentiful but the workers are few.  
Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"*

– Matthew 9:37-38



**LEARN MORE**

[www.nzcms.org.nz/maori-evangelists](http://www.nzcms.org.nz/maori-evangelists)



## An Act of Reconciliation

Te Hauoterangi (Howard) and Gladys Karaka serve as Māori Evangelists with Te Pihopatanga o te Manawa o te Wheke in the Port Waikato area. The Māori Evangelist initiative was an invitation for NZCMS to renew the old relationships the first CMS missionaries had with Māori in the 19th century. Howard was the first 'new' evangelist to partner with NZCMS in 2018, and his wife Gladys has recently joined him in this ministry.

In December 2022, Howard and Gladys came to the NZCMS office with a taonga (gift). They wanted to give NZCMS something that represented this partnership and relationship that has been formed between two people that had been divided; a 'tying together' of Te Puaha o Waikato (Port Waikato) and NZCMS.

Intending to give a taonga to NZCMS, Howard went to one of the ladies in his congregation and asked her to make something for us. Her name is Rereoke Shaw.

He explained what he wanted the gift to represent, this partnership, and she suggested she hand make a Korowai (feathered cloak). This took her months to complete as she intentionally and prayerfully chose each element of the Korowai and hand-sewed them together.

**“The korowai is very sacred to Māori,” Howard said. “It represents love, peace, unity and restoration. This Korowai represents the broken relationship being restored by God between NZCMS and the people of Te Puaha O Waikato, as we truly stand in unity.**

**“I believe God is bringing healing to Tangata Whenua and Pakeha. This gift represents this healing between two peoples. It represents the act of God putting NZCMS and Māori back together again. That we are now made one people, covered together by the love and presence of God.”**



ka tonoa

te katoa

everyone sent





# A Case for Intercultural Churches for Multi-cultural Aotearoa

By Alice Kinyua, Intercultural Ministries Enabler

**Alice works as NZCMS' Intercultural Ministries Enabler. She moved to New Zealand from Kenya six years ago. Her husband is vicar of St. Stephens Community Church, Nelson. They have two children, Kara and Kega.**

## A melting pot of cultures

Never in a million years would I have imagined myself in a room full of young people (and some not so young), cooking and sharing a meal of ugali in the city of Nelson, New Zealand. If you don't know what ugali is, I am sorry, it's hard to explain; but I'll try. Ugali is more than food. It is an experience. This white starchy mound, made of maize meal, happens to be the staple food in Kenya. It is served with any kind of meat stew and green vegetables. In our case, during that meeting in Nelson, it was served with beef stew and spinach, with roast goat on the side. Yes, goat! All eaten by hand. Ugali brings people together.

This was part of the cultural training for a group of 27 people planning to go to Kenya for an encounter trip. NZCMS was privileged to offer training for six months to help prepare this team. Why are we passionate about this type of work?

There is no covering up the sad truth that the NZ Church is struggling in zeal for sharing the Gospel, and subsequently struggling to grow in depth and in numbers. However, while this narrative is true on the one hand, there is still another narrative in play.

## The harvest is plentiful

Jesus was not making a faith statement when he said that the harvest is plentiful, as though he were hoping for it to be true at some point in the future. He was stating a fact. He was pointing people towards something that was evident. He demonstrated this truth through his ministry and throughout church history. It is our firm belief at NZCMS that this claim continues to hold true today. It is true for Aotearoa as well.

One of the fields that is ripe and ready for harvest is the migrant community. New Zealand is growing as a multicultural nation at an exponential rate. According to the 2018 census, 15.1% of our population are of Asian descent, and more than a quarter of a population (27.4%) were born outside of New Zealand. Why are these stats important for the NZ church?





“How willing are we to make room at the table for those from other cultures?”

It is a documented fact that the migrant communities, especially from the global South and global East, are transforming the shape of the church in the global West and global North<sup>2</sup>. Studies have shown that there has been an upward trend in numbers for churches that have opened their doors for the migrant communities.

But here is the question: “How willing are we to make room at the table for those from other cultures? How much are we willing to change our churches, leadership, services, and programs so that those from other cultures will feel more at home?”<sup>3</sup>

**The laborers are few**

Jesus was not misguided when he observed that the problem is not the harvest. The problem is the laborers. In our context, the number of individuals and churches engaging across cultures is sadly small. The church is meant to be a bridge between the world and the kingdom of God. A bridge is firmly planted on both sides of the divide and offers a solid path between the two sections. In this case the church exists here on earth to make disciples of all ethnicities, by baptising them and teaching them to cross over into a life of full obedience to all of Christ’s counsel. Our reality, however, is that rather than being a bridge, there is a huge gap between the church culture and that of the community around us.

In Jesus’s teaching, no-one is a volunteer, a role that can imply that we are doing the churches a favour. Instead, we are all laborers expecting a wage at the end of the day. As laborers, we are working on the terms of the master. All followers of Christ are called to serve him in the field that he has assigned to us.

**Ask the Lord of the harvest**

What, then, should we be asking the Lord? How shall we know that we are being sent by the Lord as laborers? And how shall we labour?

On the one hand, ministers are tired and discouraged from the effects of Covid and years of church decline, and on the other, they are sensing embers of sincere hope that the time is right for something new to ignite in the church. In order to navigate this liminal space, there is need for faith-fuelled prayers, fresh ideas, more encouragement, and more support from other partners in the Gospel.

Here are a few things I have observed as I have interacted with church ministers across various Anglican Dioceses this past year:

- Many churches are desperately praying for growth.
- There is a general disquiet about maintaining a status quo in the Church, and a bigger desire to see churches becoming more visible, more relevant, and more evangelistic in their neighbourhoods.
- Even though many people feel ill equipped to do so, there is an openness and an excitement to reach people of other cultures.
- There are some churches that are already doing some great creative work in their communities. These stories are not often told.



“On the one hand, ministers are tired and discouraged from the effects of Covid and years of church decline, and on the other, they are sensing embers of sincere hope that the time is right for something new to ignite in the church.”

In this very multi-cultural world, we must do whatever it takes to raise cultural awareness and build cultural competencies as part of the skills necessary to serve as Christ’s laborers. A quest towards becoming an intercultural congregation is a quest towards building a missionally healthy church.

### Desired outcomes

The steps any individual can take towards becoming more missional are varied. For some it will be as simple as knocking on the neighbour’s door and saying hello in their language. For others it is taking that extra step of welcoming that new person (or not so new person) into our homes to share our spaces, our food, our laughter, and our tears, and returning the favour when we are invited to their spaces. Others need to overhaul their discipleship models, recognising the opportunities for cross-cultural missions within New Zealand. And yet for others, it would be taking a whole team of people to another country, not so much to give, but to learn how wide and long, high and deep the love of God is for all of God’s people. Whatever your starting point, our hope is to see:

- Increased curiosity towards other cultures
- Increased intentional prayer for our communities as we grow in our dependence on God
- Increased cross cultural contact and relationships among our church members
- Increased intentionality towards missional thinking and living within our local churches



Learn more about NZCMS’  
Intercultural Ministries work:

[www.nzcms.org.nz/intercultural](http://www.nzcms.org.nz/intercultural)

This brings us back to the team going to Kenya. Each of the participants pushed themselves out of their comfort zones to be part of this trip. Reading scripture together, confronting the brokenness in our world, wrestling with the question of the Mission of God, sharing our stories of faith, learning the commonalities and differences of other cultures, and enjoying (or enduring!) ugali and goat. By participating in this training, it is our hope that each one of these individuals has moved a step closer towards becoming an intercultural missionary building a kingdom of all nations!

### References

- <sup>1</sup> Ethnic group summaries reveal New Zealand’s multicultural make up. Stats NZ/ Tatauranga Aotearoa <https://www.stats.govt.nz/news/ethnic-group-summaries-reveal-new-zealands-multicultural-make-up/> 03 Sep 2020
- <sup>2</sup> Ken Chitwood. Migrants to Europe Are Changing Churches: Study finds new immigrants in about half of hospitable congregations. <https://www.christianitytoday.com/ct/2022/october/migrant-refugee-asylum-europe-church-growth.html>. October 3, 2022
- <sup>3</sup> Stian Sørli Eriksen. Immigrant-Majority Church Relations in the West: Separate worlds or bridges over troubled waters? Lausanne Global Analysis, vol 8/issue 4. <https://lausanne.org/content/lga/2019-07/immigrant-majority-church-relations-west>. Lausanne, 2019.



## NZCMS Intern Reflects on 2022

By Mike Jessop, NZCMS Intern

**Mike completed a Level 5 Diploma in Christian Studies through Bishopdale Theological College (BTC). A major component of this was a missions internship in partnership between BTC and NZCMS.**

Being a Mission Intern has given me a greater understanding of the nature of mission. The way the internship is set up provides a great balance between practical ministry work and study papers. The ministry work offers hands-on experience within different cultural spaces, while the papers allow for reflection on the 'Why?' behind the ministry. This internship has helped me to discern God's missional calling for me, so I have continued my internship into 2023, completing a Level 6 Diploma in Christian Studies with BTC and NZCMS.

Since beginning my internship, I have been fortunate enough to live in an intentional Christian community flat, connect with international students through International Student Ministries, help facilitate Christianity Explored courses through St Stephens Community Church, and take part in a cultural encounter trip to Kenya over Dec 2022/Jan 2023. These awesome opportunities, alongside many others, have been made possible through my Mission Internship and I am incredibly grateful to the team at NZCMS and BTC for making this happen.

The way the internship is structured has been a real highlight. Working with Alice Kinyua, my internship supervisor, I was able to shape the internship around the objectives set by NZCMS and BTC while also pursuing my own



personal goals. My internship changed throughout the year as different opportunities presented themselves, and I was encouraged to use my initiative and explore the different options that were available. I initially found this a challenge as I like to have a clear framework to work within. However, over the course of the internship, I was able to see the benefit of this approach and have grown significantly because of it.

Another highlight has been the balance between personal formation and challenge. Woven into the internship is a support structure that ensures I have a healthy place for self-reflection while also being challenged and stretched by the real-life opportunities to engage in mission. Throughout this process I have been blessed by my vicar, Alice, my mentor, and my intentional community supervisor. They have supported me through the challenges that I have faced and helped me to grow through them. They have a rich experience in mission and have provided insights that have been invaluable to me.

### **Take your first steps into missions**

If you're interested in exploring missions for yourself but don't know where to begin, then here are a few practical steps you can take to start your journey.

A good first step is to find out what your local church does to reach out to the community, and to get involved. You may be surprised to know what your church is doing. There might also be events in the area around you, such as multi-cultural festivals, which could give you an idea of what it's like to be in an intercultural or cross-cultural space.

One of the key things I learnt during my internship was the importance of community in mission. We aren't meant to do missions alone. A key component of the Missions Internship is partnering with a local church to do missions together in the community. During my internship I attended Drop In café and op shop at St Stephens Church, and Loaves and Fishes lunches at All Saints Church. These church initiatives provide a valuable service to the community and were a space where I could build connections with people I wouldn't normally meet in everyday life.

Another step you could take is to approach a few experienced Christians that you trust and ask them to mentor you and help you discern what cross-cultural mission might look like for you. They will help give clarity and insights into your own gifts and abilities, and how God might be calling you to enter that space. As I mentioned earlier, I have had people in my life this year that have helped me understand mission and my place within it. This has been essential to my learning this year.

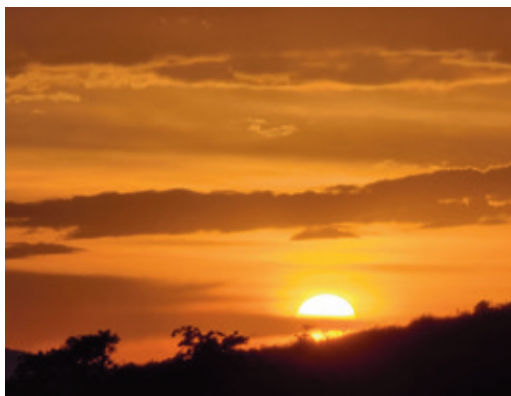
There are also plenty of good resources that can help you explore missions for yourself. [www.discipleship.nz](http://www.discipleship.nz) offer excellent online courses for free. One course that I'd highly recommend is "Growing Global Disciples" which is made by NZCMS. Whatever shape that your missions learning might take, I hope that it is a rich and fruitful process.

"We aren't meant to do missions alone. A key component of the Missions Internship is partnering with a local church to do missions together in the community."



# Snapshots of Kenya Encounter





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INTERNSHIP**

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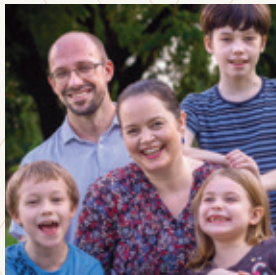


# Our People

## MISSION PARTNERS



Scott & Nikki Wheeler  
*Papua New Guinea*



Neill & Rebekah Dunbar  
*Cambodia*



Andy & Shona Miller  
*Costa Rica*



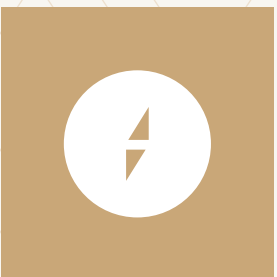
Adrienne Worth  
*Cambodia*



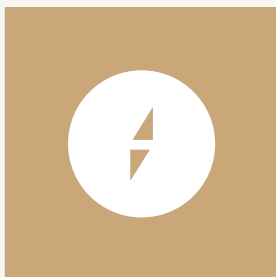
Luke & Naomi Sinclair  
*Japan*



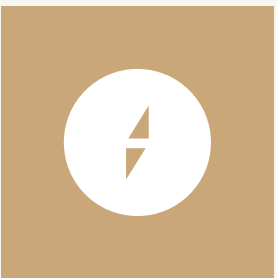
Nick & Tessa Laing  
*Uganda*



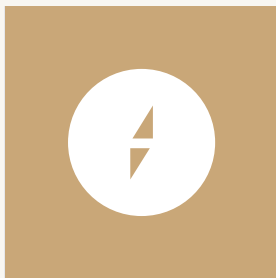
*Mission Partner  
serving in South Asia*



*Mission Partner couple  
serving in South Asia*



*Mission Partner  
serving in Middle East*



*Mission Partner couple  
serving in Middle East*

## RETURNED MISSION PARTNER



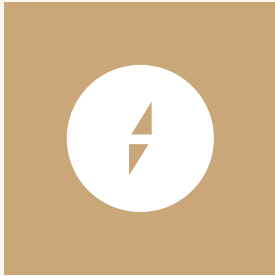
Margaret Poynton  
*Papua New Guinea*

*We celebrate the partnership we have with Anglican Missions in sending our global Mission Partners.*





## CO-MISSION PARTNERS WITH ASIACMS



*Co-Mission Partners serving in South Asia*

## MĀORI EVANGELISTS



Te Hauoterangi (Howard) Karaka  
*Te Puaha O Waikato (Port Waikato)*



Keri-Ann Hokianga  
*Manukau, Auckland*



Fran Hokianga  
*Far North, based in Kaitaia*

## STAFF



Rosie  
*National Director*



Alice  
*Intercultural Communities Enabler*



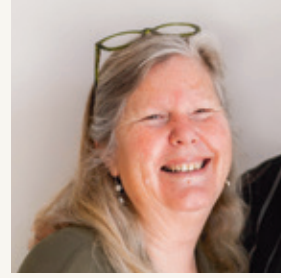
Jairus  
*Communications Officer*



Cassie  
*Youth Missions Enabler*



Guy & Summer  
*Volunteer Mission Enablers*



Ruth  
*Personnel Manager*



Paula  
*Office Manager*



Yvonne  
*Finance Manager*

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Rev. Rangi Nicholson

Rev. Claude Fong Toy

# Financial Report

John Corban (MMS, C.A.), NZCMS Treasurer

Greetings to you all from Auckland. When cyclone Gabrielle hit in February the volume of rain had me considering plans for an ark. When we face things like cyclones and high inflation at home and earthquakes and geopolitical instability offshore, isn't it tempting to want to take care of our own affairs and forget about what's happening elsewhere?

And yet the God we serve is still carrying out his plans and purposes in the world, still calls us to pray for more workers for the harvest and give to support them, and still sends us out into the world. One book I have read recently and thoroughly enjoyed is "Every Good Endeavour", by Tim Keller, which is a wonderful look at how God can use our work (in whatever shape that takes) to further the kingdom. It has given me a fresh vision for how we as followers of Jesus can be sent every day into our own corners of God's world for God's glory.

It is a privilege for me that part of my work involves NZCMS. I am so grateful for each of you who give to NZCMS, who pray so faithfully, and who go in Jesus' name. Thanks to you, and to those who have finished their good races but have left bequests to NZCMS, we are still in good shape financially and able to continue our good endeavours both at home and abroad. We also thank our partners in global mission, Anglican Missions, who give generously in supporting our Missions Partners serving around the world.

We are looking to expand the work of the Māori evangelists, and it was a very recent delight to see another generation of a wonderful faithful missionary family commissioned for service in South Asia with NZCMS.

May you be blessed with strength and resolve to continue in God's purposes and encouraged through this report with the evidence of impact, and may God continue to use NZCMS for the extension of the kingdom. Amen.

<b>INCOME &amp; EXPENSES</b>	<b>2022</b>	<b>2021</b>
NZCMS Supporter Income	1,013,290	1,280,906
Anglican Missions Board Support	374,243	474,687
Grants Received	58,757	32,200
Other Income	132,144	111,792
<b>Total Income</b>	<b>1,578,434</b>	<b>1,899,585</b>
Less Mission Activity and Support Expenses	1,301,772	1,612,781
Net Surplus From Operations	276,662	286,804
Non-operating Unrealised Asset Gains	657,264	76,038
<b>Overall Surplus</b>	<b>933,926</b>	<b>362,842</b>

## GET IN TOUCH

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Christchurch 8013

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Sending Mission  
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Bi-Cultural Whakapapa



Equipping the Church  
for Intercultural Mission



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