



**Kia ora tātou,**

**Praying for New Zealand, as 2023 gains momentum**

**PRAY for those who have been traumatised or demoralised by the recent floods**, and for those – including churches – who are assisting them.

**PRAY for the growing bi-cultural and multi-cultural unity of Aotearoa-New Zealand**, and that Christians may be outstanding examples of inter-cultural oneness (see the article below, and join us on [Pray As One](#) at 8.00 pm on Waitangi Day).

**PRAY for the Christians and churches in New Zealand**, that they may be renewed in their faith in Christ, the Gospel and the Bible, that the Holy Spirit may deepen their life of prayer, that they may be full of faith, that they may be loving, that they may be wise, that they may be encouraged, and that they may be fruitful, growing, and of good repute.

**PRAY for the Prime Minister, the Cabinet, and all Members of Parliament**

- that they may make decisions which honour God and help everyone
- that, along with working for a good economy, all parties may be committed – in both word and action – to effectively address deep problems such as inequality, poverty, unaffordable housing, drugs, crime, the weakening of marriage and family, ongoing environmental degradation, and increasing moral confusions
- that the great wave of radical, loosely-written, and destructive social legislation – abortion ‘reform’, euthanasia, ‘conversion practices’, ‘hate speech’ etc. – may cease to roll through Parliament and society
- that the 2023 election campaign may rise above mere slogans, sectional interests, election bribes, accusations and counter-accusations,

personality preferences, and instead thoughtfully deal with long-term problems

- that the 2023 election may result in more MPs who can be strong, courageous, persuasive voices for Christian faith and values.

**PRAY for the New Zealand Christian Leader's Congress**, that this may be a great God-given time of oneness, stimulus, inspiration, heart-searching, prayer, and encouragement. Make sure you save the dates: **19-21 September 2023**.

*See below for notices, articles, and resources about Waitangi Day and the Treaty of Waitangi.*

**Mā te Atua koutou e tiaki e manaaki i ngā wa katoa**

*May the Lord bless and keep you at all times*



**Dr Stuart Lange**

*National Director*



**Gayann Phillips**

*General Manager*

and the NZCN team

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ABOUT

BECOME A MEMBER



### **BECOME AN ACTUAL MEMBER OF NZCN**

Individuals, couples, churches, and Christian organisations may all officially join NZCN. Becoming a member carries some benefits (see [here](#)), but is primarily about making a statement that you are firmly committed to biblical Christianity and to working together with other Christians.

**Not sure if you're already a member?** [Click here](#) and if you can't log onto the site, chances are you aren't currently a member. You might have a customer account to manage purchases, but members can watch Te Rongopai online.

# Pray as One NZ

Under the umbrella of NZ Christian Network



## Waitangi Day

### The Treaty of Waitangi & Christian Principles

Historian, Dr Stuart Lange, will share some of the Christian background and principles to the Treaty of Waitangi before we join together and pray for Aotearoa New Zealand

Last week...

# COLIN SHAW



# THE OIL OF JOY



## Pray As One NZ

Every Monday night, from 8-9pm, we run a national prayer meeting on Zoom with 70-80 participants joining from throughout the nation. [Come join us!](#)

THE TREATY OF WAITANGI AND THE CHURCH



## The Treaty of Waitangi and the Church

Dave Mann ([Shining Lights Trust](#)) explains what Waitangi weekend is about, what Te Tiriti o Waitangi says, and why this is significant for Christian believers here, not only because they are New Zealanders, but because of their faith.

Also, click the button below to watch "EIGHT Talks, giving varying perspectives on Te Tiriti" from the [Karuwhā Trust](#) conference last year.

More videos on Reconciling te Tiriti – the Treaty



### THE SPIRIT OF WAITANGI

by Malcom Faloon

**What is the “spirit” of the Treaty of Waitangi?** Often discussion of this question is focussed exclusively on the text of the Treaty itself. But it is also helpful to consider the wider ceremonial context in which the Treaty was first enacted. In considering the spiritual significance of the Treaty, I would like to highlight three features of its signing: Hobson’s greeting, Patuone’s gift, and the distribution of treaty blankets.

## Hobson's greeting

As each rangatira signed the treaty, Governor Hobson shook their hand and said, "He iwi tahi tatou" (We are one people). This whakataukī (significant saying) apparently delighted Māori, but what would they have understood by it? In the first instance, Māori would have recognised a confirmation of Henry Williams' explanation. Williams, the leading Anglican missionary, had told them that by signing, "they would become one people with the English... under one Sovereign, one Law, human and divine." But for many Māori, the words would also have resonated deeply with the Bible: "For Christ is our peace, having made both groups [Jew and Gentile] into one." (Ephesians 2:14). Hobson's greeting linked the sacred and the secular in a way that would have made perfect sense to Māori of the day.

## Patuone's gift

After the signing, Patuone, a leading Ngā Puhi rangatira and peacemaker, stepped forward and presented Hobson with a mere pounamu (a greenstone hand weapon) intended expressly for Queen "Wikitoria". Mathew Felton, a member of Hobson's entourage and the one who reported the gift, recognised the value of such a rare taonga, but seemed unaware of its deeper significance. For, rangatira who wished to make peace with an enemy would send their mere pounamu to their opponent, who, by accepting it, would establish an enduring peace between their hostile iwi. Consequently, the 500 or so Māori who gathered to witness the signing would not have missed the significance of Patuone's gift. If the act of signing the Treaty sealed the agreement from a British standpoint, the presentation of the mere pounamu by Patuone was its cultural equivalent from a Māori perspective. It was a fitting response to Hobson's greeting and linked the Treaty to traditional practises of peacemaking.

## Treaty blankets

At the end of the ceremony, Hobson asked the missionary printer, William Colenso, to distribute a bale of blankets and a cask of tobacco to all those who signed. It was an exchange viewed with cynicism by later generations of settlers, who resented what they called the "blanket treaty". Yet to see this distribution as merely a bribe to "naked savages" is to be insensitive to the cultural protocols involved. Hobson, with his western sensibilities, had been careful to withhold any gifts until the ceremony was completed, and yet, to have not offered a koha would have been interpreted as a deliberate insult within a culture that placed such importance on reciprocity and hospitality. In later years, the red treaty blankets were worn as a mark of distinction by Māori rangatira in much the same way that the grey missionary blanket had earlier demonstrated a willingness to hear the missionary karakia. For Māori, what you wore was an important indication of your beliefs and allegiances. "Give me a blanket that I might believe!" was perplexing to the missionary who was looking for an inward conversion of the heart, but it reminds us that for a number of early converts the social expression of faith was just as important as its profession; how can you believe if disconnected from the community of faith by your very appearance? Hence, Māori enthusiasm for treaty blankets was not a sign of short-sighted avarice, but of a newly-formed allegiance and a continuing recognition of the agreement.

# Implications

If the spiritual dimension of the treaty was important to all those involved in its first signing, it should continue to enrich our understanding of the document even in this secularising age. For just as a marriage licence cannot fully express the intentions of the happy couple, the “spirit” of the Treaty cannot be confined to the legal dissection of written texts, however important that may be. The first Māori Bishop, Fredrick Bennett, in urging New Zealanders never to forget the Treaty’s spiritual side, defined that spirit as “unity and peace between the Pakeha and Maori for all time”. His definition follows naturally as a succinct summary of Hobson’s greeting and Patuone’s gift. And as we heed the Bishop’s call, may we as a nation cloak our life together in the spiritual blanket that is the Treaty of Waitangi.

## Lest we forget: it's a Covenant!

by Ian Guy, Whakatipu Presbyterians

On Monday, 6 February, we commemorate the signing of the Treaty of Waitangi in 1840.

Many Māori see the Treaty in spiritual and Christian terms as is seen in one of their names for the Treaty: ‘Te Kawenata o Waitangi’ (‘the Covenant of Waitangi’).

Covenant is a very appropriate word to use. The word itself is of Latin origin (convenire), meaning a coming together.

In our context it describes two peoples who choose to come together to make a contract, agreeing on promises, stipulations, privileges, and responsibilities. As in the marriage covenant the understanding is that Te Kawenata o Waitangi is permanent, and is based upon God’s covenants with the faithful of this world.

The Treaty of Waitangi was prepared and signed out of deep concern of the impact of European settlement upon Māori.

In the 1830s New Zealand was increasingly attractive to European settlers, and it was also largely without any protections that governed settlement. Those Missionaries then serving here were concerned that the lack of legal protection for Māori could have catastrophic consequences, and talk of a formal relationship began to develop.

At the same time in England evangelical Christians were prominent in public service and parliament, these leaders were deeply influenced by the teaching and the life of Jesus, and their reforms which included the abolishment of the slave trade in the British empire were far-reaching. Amongst the same group a campaign began for the protection of Māori. James Stephen, the brother in law of William Wilberforce, was part of this. He was also the permanent undersecretary in the Colonial Office, and was instrumental in drafting the following instructions that were to guide William Hobson when he was sent to New Zealand.

All dealings with the Aborigines for their Lands must be conducted on the same principles of sincerity, justice, and good faith as must govern your transactions

with them for the recognition of Her Majesty's Sovereignty in the Islands. Nor is this all. They must not be permitted to enter into any Contracts in which they might be ignorant and unintentional authors of injuries to themselves. You will not, for example, purchase from them any Territory the retention of which by them would be essential, or highly conducive, to their own comfort, safety or subsistence. The acquisition of Land by the Crown for the future Settlement of British Subjects must be confined to such Districts as the Natives can alienate without distress or serious inconvenience to themselves. To secure the observance of this rule will be one of the first duties of their official protector.

This instruction became the foundation for The Treaty that was soon to be signed.

The Treaty that we commemorate on Monday was born out of a desire of two peoples to honour one another and to ensure that the most vulnerable in the partnership were protected; it was inspired and shaped by the Word of God and a desire to honour God from many amongst the British and among the Māori.

May we give thanks for the history of this land and the way God enabled Te Kawenata o Waitangi.

Mā te atua koutou e tiaki e manaaki i ngā wā kato

*Some information in this article is sourced from an article by Bosco Peters, Christians And The Treaty Of Waitangi, Feb 2019*



## Directory of members

Helping to build awareness of different parachurch organisations serving the church in New Zealand and overseas.

## Featured Member

Listed on our [Directory](#) by our Church and Christian Organisation members



**cbm's** vision is for an inclusive world in which all people with disabilities are given the opportunity to enjoy their human rights and achieve their full potential.

**cbm** aspires to follow the teachings and example of Jesus as stated in Luke 10:27 in His command "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself."

[cbm website](#)

[profile on NZCN](#)



## Job Board / Situations Vacant

Connecting people for employment, internships, or voluntary roles in Christian organisations and churches. This can include looking for people to join governance boards or to fill a need for a specific skill/project.

# Employment Opportunities

Listed on our [Job Board](#) by our Church and Christian Organisation members

**\*Denotes a new or recently re-listed opportunity\***



## Thinking Matters

*Tauranga*

**\*Events Coordinator\***



## Christians Against Poverty New Zealand

Penrose, Auckland (*all full-time positions*)

**\*Regional Manager: Tamaki Makaurau and Northland\***

**\*Project Management Coach\***

**\*Strategic Projects Manager\***

**New Clients Team Leader**

**Fundraising Campaigns Lead**

**New Clients Coordinator**

**Key Relationship Lead**



## Christian Community Churches of New Zealand

Palmerston North

**\*National Administrator\*** - full-time

**\*Events & Promotions Manager\*** - 32-40 hrs/wk

**\*Executive Assistant\*** - 32 hrs/wk



## Africa Inland Mission International New Zealand

Onehunga, Auckland (*part-time*)

**\*Office Manager\***



## Elevate Christian Disability Trust

Auckland (*part-time*)

**\*Finance Administrator\***



## mainly Ministries

Auckland (*part-time*)

**\*Solutions Sales\***



### **Tertiary Students Christian Fellowship**

*all flexible as part/full-time*

**\*Personal Assistant to the National Director\*** –  
Wellington

**\*Communications Manager\*** – flexible location

**Staff Workers** – Auckland, Wellington, Dunedin and  
across the nation

**Wellington Team Leader** – Wellington



### **Cross Roads Christian Community Trust (Te Nikau Addictions Centre)**

Paraparaumu (*full-time*)

**\*Property Maintenance / Christian Ministry\***



### **Tearfund**

Auckland (*full-time*)

**\*National Church Engagement Manager\***



### **Bethlehem Community Church**

Tauranga

**Full Time Minister**



### **St Margaret's Church**

Hillsborough, Auckland

**Child and Family Leader** – *part-time*



### **Wainui Beach Vineyard Church**

Gisborne

**\*Senior Leader\*** – *full-time*



### **Manna Christian Stores**

Manukau, Auckland

**\*Customer Service Representative\***  
– *full-time*



## Event Calendar

**Numbers in brackets indicate the number of events currently listed in that category until the *end of November*.**

Some events have both online and in person options to attend.

## Events

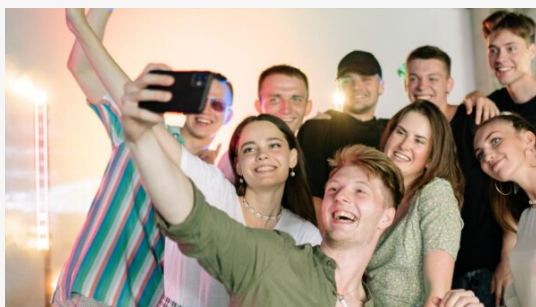
Listed on our [Calendar](#) by our Church and Christian Organisation members. In chronological order with **listings added this week highlighted**.



### [Carey Baptist College](#)

Applications close 3 February

Whether it's a Bachelor's degree, a Diploma, or a Certificate, come and learn, grow, and be transformed for Jesus and his ministry in the world.



### [How To Share Your Faith With The Youth](#)

18 February – Auckland

Are you a Youth Leader or a Pastor who is keen to reach all youth, from 13 to 18 years old, with the gospel message and equip them to become witnesses for Christ?



### [How To Share Your Faith With Children](#)

3-4 March – Auckland

Are you a Children leader or a Pastor who is keen to reach all children, from 5 to 12 years old, with the gospel message and equip them to become witnesses for Christ?



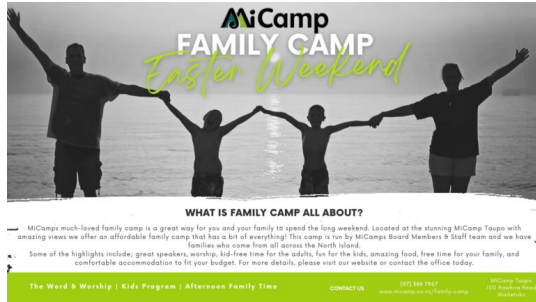
- Do you find it hard to share your faith?
- Do you freeze, not sure what to say?
- Are you afraid of what others may think of you?

### [How To Share Your Faith With Other Adults](#)

18 March – Auckland

Are you a believer or church leader who is keen to share your faith with people around you but struggling to

find an easy and effective approach to reach them for Christ?



### **Family Camp – Easter Weekend**

6-10 April – MiCamp Taupo

MiCamps much loved family camp is a great way for you and your family to spend the long weekend.

We offer an affordable camp designed for all ages and stages.

## **National Gatherings/Huis**

Listed on our [Calendar](#) by our Church and Christian Organisation members. In chronological order



### **NZ Christian Leaders' Congress**

19-21 Sept – South Auckland

An opportunity for Christian leaders from across the country to meet and confer on some key matters affecting NZ church and society. All Christian leaders are welcome. As this will be following the heads of churches (NCLANZ) meeting, we hope most denominational leaders will be present.



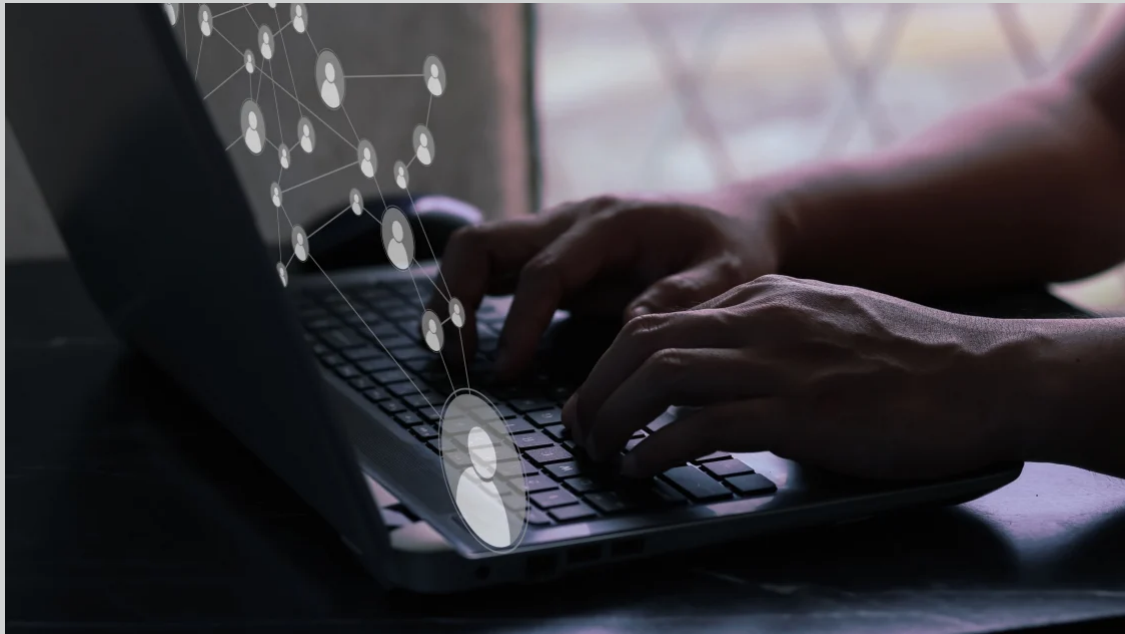
### **Sports Chaplains National Hui**

27-29 Oct – AUT Millennium, Auckland

A national gathering to encourage and equip of Sports Chaplains from around the country.

Would you like to have your organisation featured in our newsletter, post employment opportunities

on our job board, or list events on our calendar?



You can! These are benefits we make available to Christian organisations and churches with current membership

[Click here to learn more](#)



How often do you want to hear from us?

☐ Weekly, even if it's just notices. I like to know what's going on.

☐ Only when there is a message i.e. an editorial or article(s).

# Help spread the news...

New Zealand society is in a period of significant change, much of it away from the Christian faith and values. Christian voices in society are either ignored or scorned.

We need Christian voices which are positive, sensible, reasoned, well-informed, and clear.

Forward to a friend



## **NZ Christian Network**

PO Box 16004, Sandringham, Auckland 1351

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