

A BETTER WORLD

HOPE for all



See our nation's history through different eyes, and take a fresh look at the future.



A diverse group of churches throughout New Zealand has come together to give this booklet to every home at Easter. It tells some remarkable stories from our nation's early bicultural past and highlights the message that is still changing hearts and lives two centuries later... and it's a story of hope.

Ever since Jesus came, his teachings have been transforming our world in more ways than we can possibly imagine.

In this fourth *Hope for all* booklet, we begin to look at some of our Kiwi values — and how they are actually different from those of most people in the past:

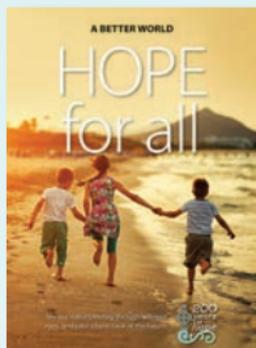
1. Education — even for the poor (pg 7)

2. A culture without slavery (pg 9)

We then consider the Jewish-Christian way of thinking that established these values in our culture.

We live in an amazing society, and at an amazing time in history.

We hope these stories inspire hope — and even a little faith.



Matthew 25:40

“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” NIV Bible.

**STORIES OF HOPE
FROM THEN AND NOW**



Celebrating 200 years of the Christian message in Aotearoa

A school for all in New Zealand

— **More radical than you'd think**



In 1814 Chief Ruatara invited the Rev Samuel Marsden to establish a settlement near his pā at Oihi Bay in the Bay of Islands; one of the first things the missionaries did was establish a school. ***It is difficult for us today to comprehend how radical that was at the time.***

IN TRADITIONAL MĀORI SOCIETY, WHARE WĀNANGA (HOUSES OF LEARNING) WERE RESERVED FOR A SELECT FEW FROM A CHIEFLY LINE. GENERAL LEARNING FOR ALL TOOK PLACE IN GROUPS.

The famous anti-slavery campaigner, William Wilberforce, recommended that Thomas and Jane Kendall be sent as missionaries to help the work in the Australia-Pacific region. Once in New Zealand they turned the Māori language into a written form, and opened the first schoolhouse in New Zealand in 1816. The Kendalls'

school started with 33 students between the ages of 7 and 20, and peaked a year later with 70 students. It included both boys and girls, Māori and Pākehā, and taught in both English and Te Reo Māori. The spread of this education throughout New Zealand is revealed in missionaries' reports from the 1820s, which tell of finding Māori in various parts of the country who were teaching each other to read and write!

How was this radical?

Those bringing this education had just stepped out of England, from where hundreds of thousands of Africans were still in slavery in their colonies, with profits being earned! Most societies in Europe still had no regard for any 'foreign natives',



Landing of Samuel Marsden at Bay of Islands. Dec. 19th. 1814.

Artist unknown: *Landing of Samuel Marsden at Bay of Islands, 1814 - engraving, 1913.*
Alexander Turnbull Library, Wellington, New Zealand.

their cultures or their languages. So why did the missionaries? Many are unaware that, had Jesus not lived, there is little to suggest that the idea of education for all would have ever come about.

Thanks to www.listener.co.nz/current-affairs/historical/first-school-opened-new-zealand amongst many sources.

The power of education

— Peter's story

When young, people told Peter Whaanga that he was a waste of space, and he believed them. Drinking at nine and diagnosed an alcoholic at 13, he soon became involved in crime and drugs. Having founded a chapter of a notorious gang, he went on to spend 10 years in and out of prison. It was then that the loneliness struck him — because his kids feared him, his wife didn't want him back, and his family had disowned him.

One day in prison, he challenged God. "If you are real, prove yourself to me — and if you do that I'll serve you the rest of my days!" Peter says God came and powerfully touched him. He found hope he'd never known, and knew he was loved. The results were dramatic. He broke free from alcoholism and drug addiction. It was a miracle. But he wanted to better himself more than this. He'd been illiterate, but somehow found he now had what he calls a "supernatural confidence to try things". He quite miraculously discovered he could read, write and spell, and went on to get a degree in drug and alcohol counselling. Now, 20 years later, Peter's life has totally changed. He has a loving family, has a community that trusts him, and has enjoyed a job in which he could help people every day.

His faith changed the way he saw the world — and that changed him.

on to transform a life



Exploring things
we take for granted



PART 1: WHOEVER THOUGHT OF EDUCATING THE POOR?

Where education for all began

While today we assume that access to education is a fundamental right, prior to Christianity it was only ever for the elite.

Following the time of Jesus and his teachings, it dawned upon many that even the poor deserved an opportunity to read the Bible for themselves. Only then could they make informed decisions, and choose what to believe for themselves!

An early attempt at education for all took place when a French King named Charlemagne employed a man named Alcuin (735-804) to educate the people of his empire, so that they could read the Bible. But after the King's death, the effort came to a stop.¹

In the centuries that followed, rules were passed that forbade common people even having or reading a Bible for themselves.

Then something happened that had a global impact.

In 1517 (500 years ago) a German professor and monk named Martin Luther protested against the corruption and control of the religious establishment. He wrote down 95 things being taught that were not in the Bible. He then physically nailed these to the door of All Saints' Church in Wittenberg on 31st October 1517. When he refused

1. D James Kennedy and James Kennedy, *What if Jesus had Never Been Born?*, pg 43.

to renounce what he'd written, he was excommunicated from the church and labelled an 'outlaw'. This began what is known as the 'protestant reformation', protesting the corruption of the church while standing for the rights of people to read a Bible and think for themselves.

But how can you read a Bible if you don't know how to read?

Shortly afterwards, John Calvin (1509-1564), who had the same kinds of convictions, began to apply them. From then onwards, ***wherever Christianity went, the idea of education for everyone went also...***

... GLOBALLY!

For nearly three centuries Christian missionaries took education to countless millions around the world. Although mistakes were made as people from various cultures learned how to relate to people from other cultures, lessons were learnt. Schools were established in the remotest locations. Local languages were written down for the first time, then people groups were taught to read and write in their own languages.

Missionary efforts also included: bringing social and economic reform, care for the poor and marginalised, justice and healthcare; combating superstition and violent excesses; and ending discrimination and corruption.

More than we can comprehend — the world had not been like this before!

PART 2: HOW WE CAME TO BELIEVE THAT SLAVERY IS WRONG

Today many people agree that slavery is wrong, yet slavery was common throughout most periods of history, and even in our own societies until just the past 200 years! What caused us to change our mind?

Slavery in Rome

It is said that half the population of the Roman Empire was slaves, and a slave's life had little value or protection. As an example, 400 slaves belonging to the Roman Pedanius Secundus were ordered put to death because they were under their master's roof when he was murdered.

In the city of Athens three-quarters of the population were slaves. A slave's testimony in court was only trusted if the slave was under torture.²



2. Sherwood Eliot Wirt, *The Social Conscience of the Evangelical* (New York: Harper and Row, 1968), pg 10. The Athens example relates to 411AD.

Jesus – the humanitarian!

Jesus came into this period of history, with his teaching based on the Jewish belief that God made all people equal, and that people were distinct from the animals (Genesis 1:26-31). Demonstrating his beliefs by his actions, Jesus spoke to women and to Samaritans who were despised by the Jews of his day, and dined with society's outcasts.

Shortly after this, the Apostle Paul affirmed his belief in Jesus' teachings when he wrote: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). In this, he affirmed the Biblical view that all human beings are equally loved by God... **and it changed our world!**

Christians began buying slaves from their owners to grant them freedom. They also supported widows, orphans, the sick, the disabled and those who had lost employment or been imprisoned because of their faith. Romans who persecuted Christians remarked, "See how they love one another — and love even our own people more than we".³

3. Robin Lane Fox, *Pagans and Christians* (San Francisco: Perennial Library, Harper and Row Publishers, 1968, 1988), pg 47



Slavery returns

In the 1400s, Portuguese and Spanish sailors became more aware of African peoples, and slavery made a comeback.

400 years later, England was responsible for hundreds of thousands of African slaves in its colonies, and its slave trade to other nations was booming.

William Wilberforce and his sincere Christian friends in Clapham (England), believing Jesus' teachings, made a stand against the brutal slave trade. After a 20-year struggle, a bill was passed in 1807 in Parliament halting the slave trade.



However, the slaves of the British Empire were not yet set free. 26 years later, in 1833, Wilberforce was on his deathbed when he finally received news of his success. On that day, more than 700,000 slaves were released!

Had Jesus' teachings not been recorded and believed, slavery would never have been abolished.

Our everyday values are more influenced by our Christian past than many realise.



Slavery in New Zealand

When the slave trade was ended in Britain in 1807, many who had campaigned with Wilberforce began to dream of other possibilities. More than 230 societies were formed out of this movement, each standing for the rights of others in some area. The Church Missionary Society (CMS) was one of the societies established.⁴

These Christian humanitarians considered the oppression of the native people in colonised nations to be very much like slavery — and began to consider ways to help and protect the native peoples in nations such as India, North America, Australia and New Zealand.

A stand against the ‘enslaving’ of Māori through colonisation

In 1836 a bill was introduced to the British Parliament “to open up the islands of New Zealand for limited colonisation”. The CMS missionaries responded by petitioning Parliament against this, citing the “disastrous consequences to the Aborigines of... countries, in their rights, in their persons, their property, and moral condition”.

4. CMS was established in 1799, nearer the start of its expanding humanitarian vision.

They therefore presented a plea against "... the establishment of British Settlements in New Zealand, for the purposes of Colonisation, in the manner proposed by the bill".⁵ The missionaries' efforts failed.

Edward Gibbon Wakefield and his 'New Zealand Company' then set their sights on land in New Zealand. Having made some initial land purchases, the first of many shiploads of settlers departed from Britain in 1839.

Understanding our Treaty

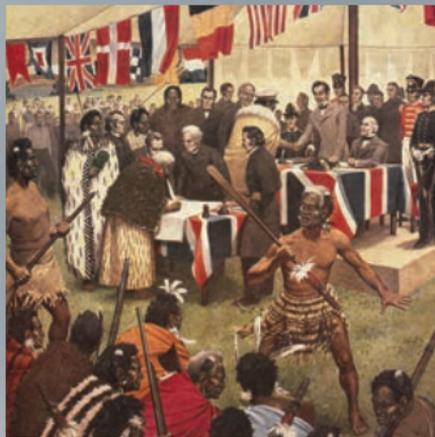
While some Māori had in 1831 invited the British government to intervene due to various troubles they faced with the settlers, whalers, sealers and traders, it was concern about Wakefield's plans that moved the Christian humanitarians in England to act. In 1839 Lord Normanby passed on instructions (that are believed to have been drafted by Sir James Stephen, Wilberforce's nephew) to Governor William Hobson regarding a possible treaty with Māori. This resulted in the remarkable agreement that Britain proposed — now known as the Treaty of Waitangi.



5. Duncan Roper, *The British Missionary Effort in New Zealand: A Beachhead for Colonialism?*

It aimed to protect Māori rights to self-government, and to their lands — while giving non-Māori a legal right to live here.

However, this protection for Māori lasted hardly a moment, for the settlers swarmed and the Treaty was not honoured! The turn in this story would wait another 130 years, when our government and people were ready to face these past injustices.



Reconstruction of the Treaty of Waitangi signing by Leonard Cornwall Mitchell – Alexander Turnbull Library, Wellington, NZ.

“ Several hundred persons have recently sailed from this country to occupy and cultivate these lands... Unless protected and restrained... they will repeat unchecked in that quarter of the globe, the same process of war and spoliation under which uncivilised tribes have almost invariably disappeared... To mitigate [soften] and, if possible to avert these disasters... is the principal object of your mission. ”

Lord Normanby — from the commission to Governor Hobson before he sailed for New Zealand in 1839.





Slavery among Māori

NORTHLAND — Many iwi had slaves, captured by their raiding parties. As it was around the globe, slaves were treated in a wide variety of ways. As the Christian message took root in Northland, Māori released their slaves.

Many slaves returned home with the teachings they'd heard, contributing to the spread of the Christian message by Māori to Māori. The way of peace among Māori then began to replace the way of utu throughout our land.

TARANAKI / KĀPITI — When Minarapa Rangihatuake of Taranaki was released from slavery, he became the first to take the gospel of peace to the Te Āti Awa people who were living in Wellington at that time. He also built the first church there. Later in Taranaki he was a teacher of Te Whiti, and probably Tohu as well.

Code of
conduct

Piripi Taumata-ā-Kura of Ngāti Porou

EAST COAST — Taumata-ā-Kura was taken as a slave to Northland in 1823. He was released in the early 1830s. While not fully embracing Christianity at that time, it still affected him. A few years after returning home, a skirmish between Ngāti Porou and Te Whānau-a-Apanui arose. Taumata-ā-Kura refused to join the battle unless fair rules of engagement were agreed. There was to be no cannibalism and no senseless destruction of crops or property. The code of conduct was agreed and fighting began.

Taumata-ā-Kura fearlessly led the battle with a musket in one hand and a New Testament in the other. Although surrounded by gunfire, no bullet touched him. This left a huge impression on many. Shortly after this battle he was baptised and took on the name Piripi (Philip).

From then until his death, Piripi threw himself into the work of preaching the story of Jesus, as well as teaching reading and writing, with significant impact. He is greatly respected in the region to this day.



For more, see www.teara.govt.nz/en/cultural-go-betweens/page-1.

Photo: A carving of Piripi Taumata-ā-Kura on a baptismal font in St Mary's Anglican Church, Tikitiki.



Jesus said

John 8:34-36 NIV

This verse speaks of the way that God wants to relate with us.

A photograph taken from the interior of a cave, looking out through a large opening. The cave's interior is dark and textured with rock. Outside, a bright blue sky with some white clouds is visible. Below the sky, a sandy beach stretches across the middle ground, with a large, dark, rocky outcrop in the foreground. The overall scene is bright and natural, contrasting with the dark interior of the cave.

“... a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed.”

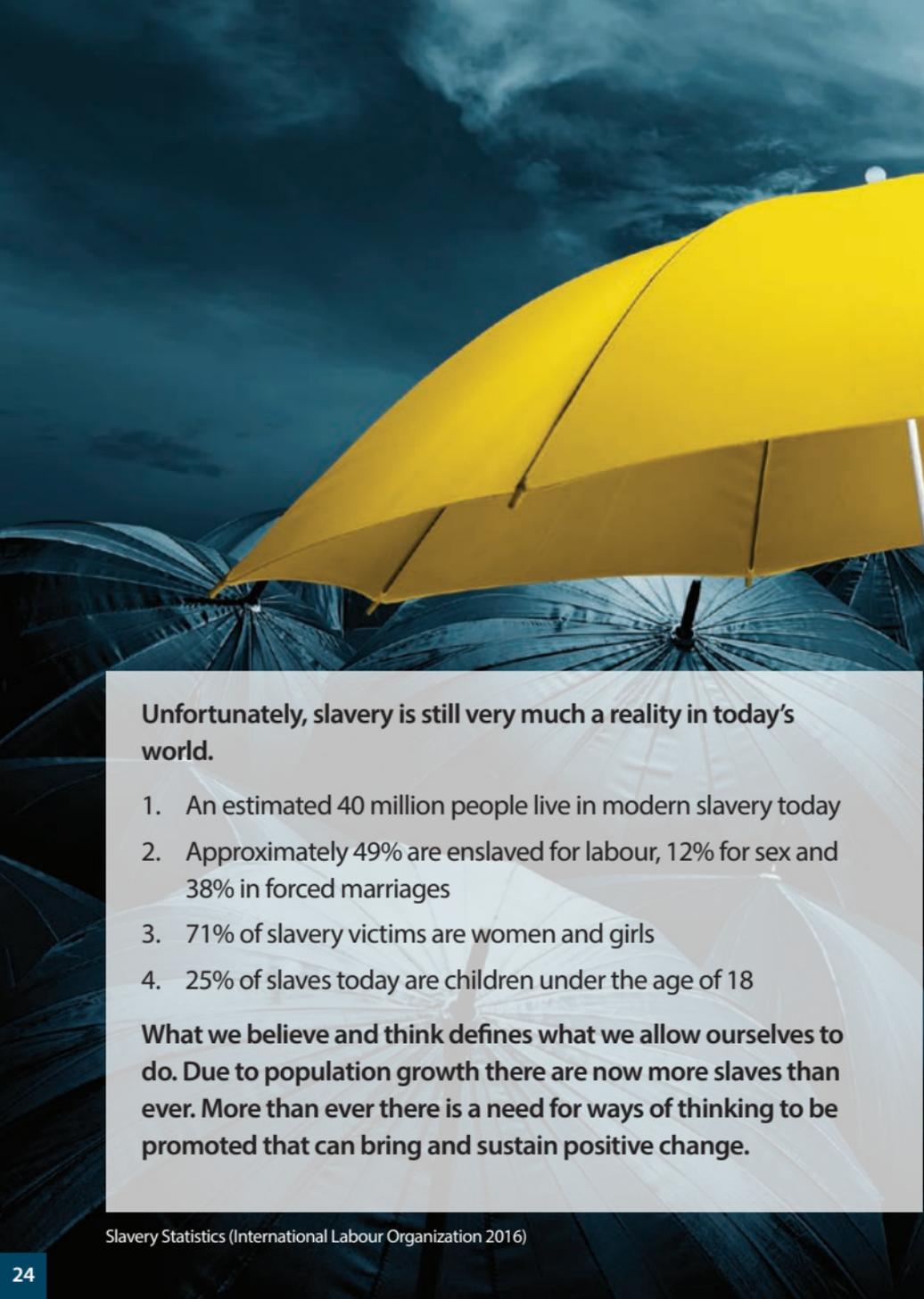
In 2014, 26-year-old Jerram Watts — a 3News journalist — was taking a break from his career to spend time with a friend in Thailand. His friend worked for Destiny Rescue, a Christian organisation that rescues and restores children from slavery and sexual exploitation. Unexpectedly, on his first day there and after a last-minute tip-off, Jerram was asked to assist in a surveillance operation to identify an underage sex worker in a Bangkok strip club, and his world got turned upside down. Upon seeing their situation, he felt that God wanted him to do more to help these children!

Soon after returning to New Zealand Jerram quit his dream job at TV3, and then moved back to Thailand in 2015 to serve as a volunteer with his media and other skills. From spending his days in front of the camera, he was now wearing a hidden one in a world completely foreign to his sheltered North Shore upbringing. But he knew it was worth it — because the eyes of the rescued children in the ‘recovery homes’ are full of hope!

“I knew Jesus’ heart was breaking for these children in slavery,” Jerram says. “I wanted to be his hands and feet helping them.”

Jerram is now the Chief Executive of Destiny Rescue’s New Zealand branch, ‘Child Rescue.’⁶ In 2017 he married Gabrielle — a medical doctor — and they are looking forward to a life spent together putting their faith into action, making the world a better place.

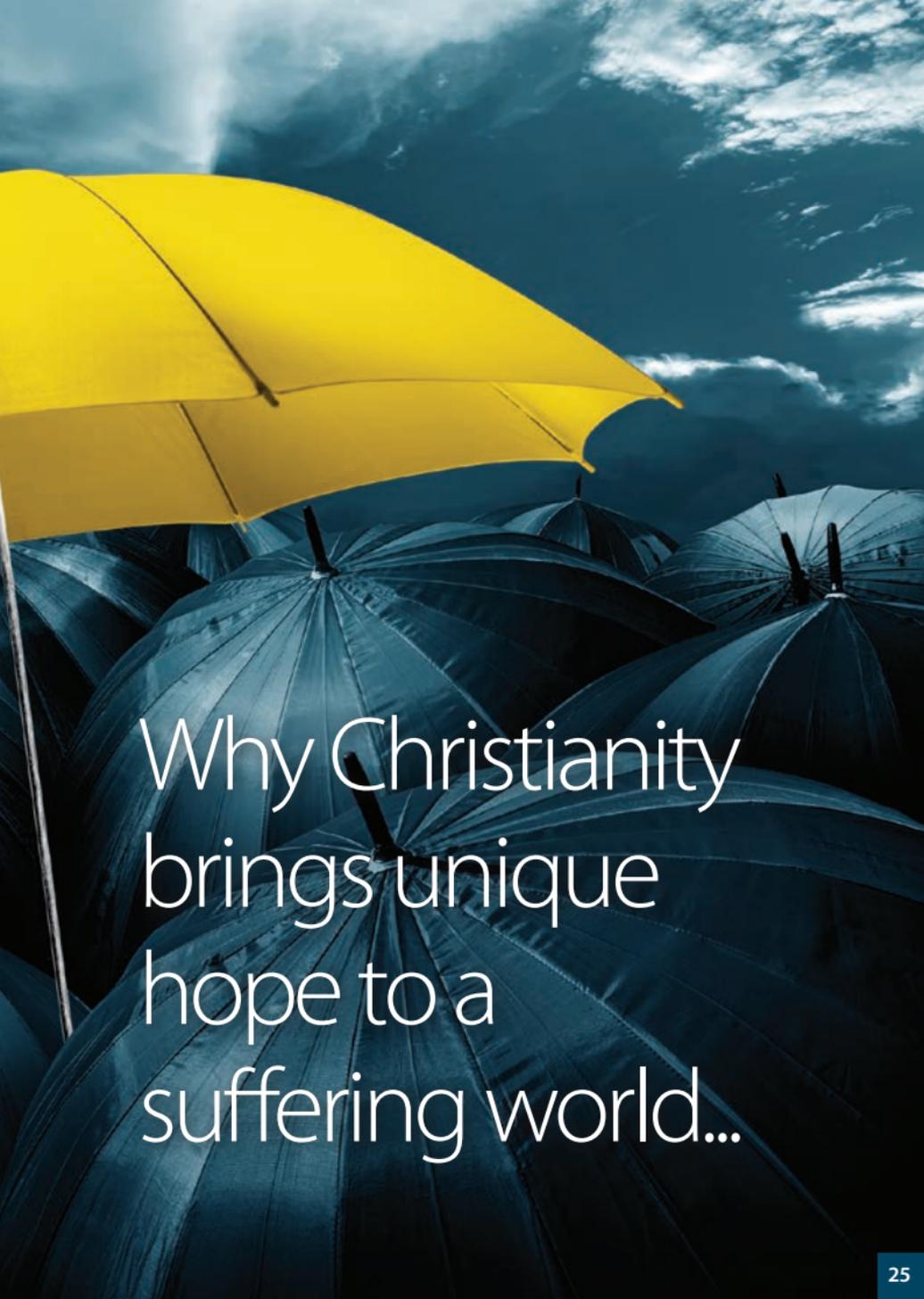
6. www.childrescue.org.nz



Unfortunately, slavery is still very much a reality in today's world.

1. An estimated 40 million people live in modern slavery today
2. Approximately 49% are enslaved for labour, 12% for sex and 38% in forced marriages
3. 71% of slavery victims are women and girls
4. 25% of slaves today are children under the age of 18

What we believe and think defines what we allow ourselves to do. Due to population growth there are now more slaves than ever. More than ever there is a need for ways of thinking to be promoted that can bring and sustain positive change.

A low-angle shot of a field of umbrellas. One bright yellow umbrella is prominent in the upper left foreground, while the rest are dark blue. The sky is a deep, moody blue with scattered white clouds. The text is overlaid in the center-right area.

Why Christianity
brings unique
hope to a
suffering world...

#1 CHRISTIANITY EXPLAINS WHY PEOPLE MATTER

The Jewish-Christian view is that humans do not exist as the result of a lengthy series of random chemical events. Instead, our complexity is as it is because we have been created by a personal God. This God loves us, and created us for a purpose in this life and beyond. This means we all have huge significance and value. It also makes a big difference to how we might treat others, because they have value, and also because we will be accountable to God for what we do.

Love changes things

For example, why does a human life matter as compared to that of an ant? In many belief systems we don't. Humans are sometimes seen as being of equal value to, or having even lesser value than animals — and beliefs eventually lead to behaviour!

In contrast, the Jewish-Christian view says that humans are very different from animals. God made us to be 'body, soul and spirit'. He uniquely gave us free will with which to make moral and faith choices. He gave us the responsibility of caring for the Earth. And he gave us the possibility of eternal life if we choose his path rather than our own.

We are spiritual beings

So God created man in his own image, ... male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it..." Genesis 1:27-28.

In short, people matter because they matter to God — and because they matter to God, God expects them to matter to us too!

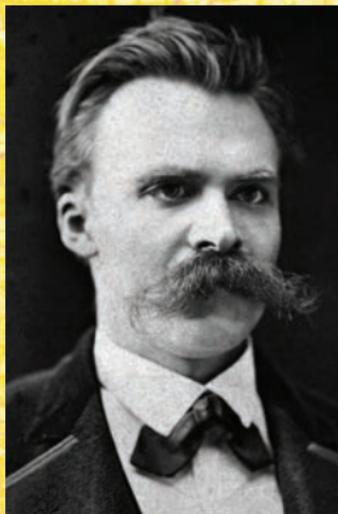
#2 CHRISTIANITY GIVES US A NEEDED DEFINITION OF THE WORDS 'RIGHT' AND 'WRONG'

It is easy to miss how much our views are affected by our cultural past.

The Russian philosopher Fyodor Dostoyevsky explained, "If God is dead, anything is permissible."⁷ The cruelty in the Russian torture chambers that resulted from this belief does not bear mentioning.

As German philosopher Friedrich Nietzsche said, "You have your way. I have my way. As for the right way... it does not exist."⁸

In reflecting on what was important in life if there was no God, Nietzsche came to question many of the assumptions our society has. 'Why do we think selflessness is good? If there is no God isn't it about the survival of the fittest — so isn't power what matters?'



Friedrich Nietzsche

7. Fyodor Dostoyevsky 1821-1881, *The Brothers Karamazov*, trans. C. Garnett (New York: Signet Classics, 1957), bk. II, chap. 6; bk. V, chap. 4; bk. XI, chap. 8.

8. Friedrich Nietzsche quotes as at http://thinkexist.com/quotes/friedrich_nietzsche

These ideas influenced dictators such as Mussolini and Hitler.

“.. the concept of moral obligation [is] unintelligible apart from the idea of God. The words remain, but their meaning is gone.”⁹

— *Philosopher Richard Taylor.*

Our society talks about ‘morality being relative’ — which means that we can all make up our own moral views. But what about when views disagree? Who decides? The person with the most power?

Is slavery actually wrong, or is that just our society’s opinion? What about child abuse? There is a problem here if morality really is relative.

However, if God exists, then right and wrong actually exist. Therefore we can say child abuse is really wrong! Working to free slaves is the right thing to do; the poor should be helped; and injustice should be challenged!

We can’t have our cake and eat it too. It is only if God exists that these values aren’t just a matter of opinion.



9. Richard Taylor, *Ethics, Faith, and Reason* (Englewood Cliffs, N.J.: Prentice-Hall, 1985), pages 83-84. As cited at www.reasonablefaith.org/site/News2?page=NewsArticle&id=5175

#3 CHRISTIANITY GIVES US A BASIS FOR BELIEVING CHANGE IS POSSIBLE

Jesus told his disciples, “With God all things are possible!” and instructed them to pray “... may your will be done on earth as in heaven”.

With words like this he inspired generations of his followers to believe that *significant* changes for good were indeed possible within their societies — because God was with them. This inspired courage and self-sacrifice in the service of others.

This is why William Wilberforce had the courage to oppose the slave trade.

This is why both Martin Luther and John Calvin risked their lives to defend the rights of ordinary people to read a Bible — which led to a desire to educate even the poor.

These efforts led to Christian and humanitarian work that spread around the globe, bringing education, healthcare, compassion and much more. The world had not been like this before.

In summary, the Christian view includes the beliefs that all people matter, right and wrong actually exist, and change for the better can become quite miraculously possible when we ask for God’s help. In addition, God has promised that he will one day personally ensure that good triumphs over all evil, which is why he is offering all of us an invitation to that final party!

The result of this view is that it feeds hope and inspires self-sacrifice, which is why it can bring such great hope to individuals and entire communities, and has defined so many of the values we live by as Kiwis.

So, what do you choose?

Christian faith tells of a God who has created us with enormous potential — as physical and spiritual beings who are able to be with God both in and beyond this life.

But along with our great potential for **good**, we have great potential for evil. God gave us **free will** so we could choose to love others (because we'd be more like robots or slaves otherwise). In various ways we've all used this freedom to choose selfishness over love. The result is a wrecked relationship with God and with other people.

Yet, because God does **love** us, he came in Jesus to make a path for our restoration possible. He achieved this by voluntarily taking the consequences for our wrongs by being crucified for us. Jesus' death and miraculous return to life are what we remember at Easter.

The result is that we can be restored to friendship with God if we choose with **faith** to open our lives to his rule, while asking him for his free and full forgiveness.

On what terms can we be accepted by God? Jesus said we must come with the attitude of children. That means simply trusting, and not trying to earn the relationship. We need to accept that we'll never be perfect enough for heaven by our own good efforts or religious activity — which is why we need to trust God's love and ask for the forgiveness he offers through Jesus.

But we also need to **trust** that God's instructions in the Bible are the best and right way for us to live, because they were written with our good in mind — and that of all humanity!

The message of hope in a nutshell

The Christian message is that a good God does exist.

- He loves us despite our wrongs and failings
- He has created a way for us to be forgiven and restored through Jesus, and has a mission for us to serve.
- God wants us to know him.
- The question is, will we *choose* to respond in faith?

Possible next steps

There is an optional prayer on the next page

... and then some weblinks if you want to find out more.

Thanks for reading.



A PERSONAL PRAYER

“ God, our creator. In spite of all I have done wrong, and all the good I have failed to do, thank you for meeting my needs on this planet, and for giving me life. Thank you Jesus for taking the moral consequences I deserved when you died. Thank you also for inviting me into friendship with you.

Today I choose friendship with you. Please forgive me for the selfish and wrong things I have done. Please help me to live a life that pleases you.

Help me to understand the Bible as I read it. Help me to find a good Church where I can learn more and hopefully find a few friends who will encourage my faith. Help me to love others as you have loved me — making this world a better place. I know this is what you want for me.

I am yours. Thank you!

”

Some options for you:

Take the 10 Day Challenge! — Would you like to understand the Christian faith better? Find 10 short videos for 10 days of reflection – plus Faith Q&A, people's stories and more at 10daychallenge.co.nz — or download the 'Why Jesus? 10 Day Challenge' app at the App Store.

You could also:

- **Visit a church** — Why not visit a church near you? Find a church near you at 10DayChallenge.co.nz/churches
- **See videos of people's stories online** — and more at HopeProject.co.nz
- **Hear regular stories of hope at Facebook.com/HopeProjectNZ** — where a gentle conversation about Easter, spirituality and hope takes place.
- **Request a hard copy of the New Testament** — which is all about Jesus, his teachings and letters his disciples wrote to others in the approximately 60 years after Jesus.
Email admin@hopeproject.co.nz or post to Hope Project, PO Box 6078, Brookfield, Tauranga 3146



HopeProject
.co.nz

10DayChallenge.co.nz

Gifted to you at Easter with the support of a diverse group of Christian churches throughout New Zealand

who came together in commemoration of the 200-year anniversary of the arrival of Christianity in New Zealand and the beginning of a 'hope-filled' bicultural partnership with Māori. In this spirit, let's make New Zealand a more hope-filled place.