

tertiary students christian fellowship quarterly magazine

canvas

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canvas

CANVAS aims to inform and encourage all who are interested in reaching students for Christ, and in thinking Christianly about their life and work. It is published four times a year by TSCF.



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Cover Design
Catherine Hugo

TSCF is a founder member of the International Fellowship of Evangelical Students and serves to help students reach students for Christ nationwide by enabling them to reach maturity in Christ, so that they understand and proclaim the truth about Christ and serve God by showing his love in the student world.

Send your thoughts, comments, questions and letters to us at canvas@tscf.org.nz

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canvasnotablenotes

Welcome

Simon Sim, a 2013 Mintern, is now a staff worker with the Dunedin team.



Married

Nathan Paton (former Lincoln Mintern) and Kimberly MacIntosh will be married on 22 February.

Simon Rabbidge (Lincoln staff worker) and Alice Lysaght will be married on 23 February.

Moving on

Benedict Kok, Dunedin associate staff worker, finished his time with TSCF and has returned to Malaysia to work with World Vision.



Born

Luke and Rachel Broadbent (formerly from the CUs at Victoria and Massey Wellington, respectively) welcomed **Ezra Thomas** in November, a brother for Clara and Sofia.

James and Jen Allaway, Dunedin team leader and staff worker, are new parents with the birth of **Peter** on 7 December.



canvaswanted

Have you been part of TSCF's story? We'll be revisiting the events and communities that have been part of Christian witness on New Zealand's campuses from the 1930s through to today, and sharing some in *Canvas* and online. If you met your spouse of 50 years at EU, know what IVF was before there was IVF, or have some old snapshots or stories to tell, please drop us a line at communications@tscf.org.nz or 441 Queen Street, Auckland 1010.



The journey, the destination and the company

I spent the week after Christmas with about a dozen others hiking in Fiordland. It was an odd thing to do, if you break it down – using precious holiday time to haul food and other necessities around on our backs, staring at our boots and those of the person ahead of us for hours on end. It's almost a parody of normal work life. I'd never attempt it alone, not only because I wouldn't enjoy it but because I wouldn't return in the same condition I left. I am not Bear Grylls. I can't even spell "Grylls" without Google's assistance.

Funnily enough, each one of us loved it. The main reason was the makeup of our itinerant community. Friends came with friends, and those who began as strangers ended as friends. Walking together, eating together, bunking down in the same warm/cold/damp conditions, and talking for hours on end are great ways to build camaraderie.

Many of those conversations revolved around the preparation and execution of our trip. People shared experience with different tents, boots, raincoats, Macpac sales, previous tramps, camera equipment and lunch options. One seasoned explorer demonstrated how a mini shampoo bottle filled with Cointreau is a great way to warm chilly nights (in necessary moderation) at the end of a trail.

So here is why I'd be daft to attempt one of NZ's Great Walks alone: shared pleasure, safety and education all come from having good company. God's magnificent landscape is the backdrop, facilitating something even greater than awe-inspiring beauty.

There was plenty of time to think about the year ahead as I put one foot in front of the other over and over and over again. February's student conference, Launch, stood out as one of those rare opportunities – like that tramp – to soak in the wis-



Student Leadership Conference 2012

dom, friendship and encouragement of others on the same path. To be more prepared, more aware of our opportunities, and more united in purpose, we need to carve out time to walk together before we head back to our individual callings.

"Let us consider how to inspire each other to greater love and to righteous deeds, not forgetting to gather as a community ... but encouraging each other, especially as the day of his return approaches" (Hebrews 10:24-25).

This edition highlights stories of those who have benefitted from the communities that campus groups provide. That's why dozens of school leavers, students and recent uni graduates will be gathering for five days at Launch 14. Please pray that God's word and his work will be magnified there.

Maryanne Wardlaw
Communications Manager



Word Up

The now-annual summer Bible reading group is in its final month, finishing off “Zipping Across the Old Testament” with the first five books of the Bible. Zane Norvill, a PhD student at Massey Palmerston North, has written many of the Word Up blogs this summer along with Waikato staff workers Andrew and Li Lian Lim, and students Charissa Tan, Shanice Sim, Matthew Bayliss and Samuel Tan.

The blog and Facebook group provide a structure for students around the country to read through entire books of the Bible together and respond to the themes and application.

“It has been encouraging to see more students and ex-students blogging some really good responses,” Zane said. “Some students go through the whole thing, others come in for one or two months, and some just do what they can where they can.”

Last summer, Word Uppers covered the 27 books of the New Testament in 27 days. The year before, the first summer of Word Up, they looked at the Psalms. This is the most ambitious, with a month each to cover the poetry books, prophecy books, history books, and now the Torah.

Visit <http://zippingot.blogspot.co.nz> to join in, or search “Word Up” on Facebook.



Manu, winner of the Parachute challenge

Parachute 2014

Ten staff and students spent the last weekend in January manning TSCF's stand at the Parachute Music Festival outside of Hamilton. Several hundred visitors took on the challenge to down a brick of dry ramen noodles as quickly as possible. The winner, Manu, chomped through them in 52.6 seconds.

Ben Carswell, Wellington staff worker, was one of the staff. “It was great to be back at Parachute,” he said. “Our involvement in the festival creates a buzz as people seek to win the challenge, but it also provides a good opportunity to meet students headed away to campus in a few weeks. It's also great to meet people who were impacted by their involvement with TSCF in years gone by, some of whom have lost contact with us.

“One of my favourite moments was seeing Bishop Elect of Waikato, Helen-Ann Hartley, competing in the Naked Noodle Challenge. That's not something you see every day.”



Q & A with Marie Lay

Meet Marie Lay. She is on the Overseas Christian Fellowship's committee at the University of Auckland. Last year she looked after newcomers to the group, and this year she is looking out for the group's leadership. Marie's been involved with TSCF since her first year, and she is just over half way through a four-year BS in sports science and physiology.

What was the first conference you attended with TSCF?

SLC (Student Leadership Conference) in 2012. I was a bit intimidated because I only knew people from OCF. Only five of us from OCF went, and we were a bit apprehensive. But they were so friendly, and everyone goes there expecting to meet new people. Even on the final breakfast I was getting to know new people.

Was it what you expected?

I was surprised by the amount of learning, the amount of content – I really liked the speaker (Ajith Fernando).

I was also surprised by the close friendships you form with people. I'm still in touch with a couple of people I met at that conference.

In Christchurch (at the 2013 national conference), I got to know people from OCF even more and it was cool to see people I knew from SLC.

What did you learn about the wider TSCF community?

I didn't really know too much about TSCF beforehand, how they provided a vision for all the Christian groups. It helps groups to not be stagnant, and creates unity between the groups.

I quite respect the organisation. And for staff, it's quite a big step to leave normal jobs and stuff.

You won't see Marie at Launch, because her research scholarship will keep her too busy through February. However she is keen to attend the midyear leadership conference, now called Summit. The next issue of "Canvas" will have more details about that.

Students like You

Stories of friendships forged and spirits fed often start with the name of a camp or a speaker.

What's so good about TSCF conferences and camps? The answer is simple – to learn more about God and people!

During my time as a university student, the biggest highlight of each year was mid-year conference. It was great to get away for a week with good friends and make new friends, many whom are still good mates 26 years later. I vividly remember the games of football and touch rugby, the late night chats, and even tears as we talked about life's struggles together. Conferences gave me a love for other people, not just as I made great friends but also as I met people who are different from me, people from different cultures and people who I wouldn't normally mix with. We grew to love and care for each other as we delved into God's word together, served alongside each other, and spent time praying for our friends who didn't yet know Jesus.

But perhaps the biggest reason why conferences had such a lasting impact on me was the content. We spent five days reading and wrestling with God's word together in great depth. There I realised that I had quite a simplistic view of God, of others and myself. I learnt how to read the whole



Bible, how the New Testament is inextricably linked to the Old Testament and that I needed to understand both, and the way they relate to each other through Jesus. The topics we looked at helped me to grow as a Christian. I still remember the topics: understanding the Trinity, relationships, prayer, guidance, evangelism, and understanding ideas that the world has confused, like truth and tolerance. These times are a unique opportunity to look at topics in depth and to correct our vision, to see God's world through his eyes rather than through the world's.

I have been to more than 50 week-long student conferences. Each one continues to challenge me in my relationship with God, my understanding of myself, and the way I view the world. There's no better way to spend a week of your uni year than in God's word. It won't be easy – it comes at a cost to both your wallet and calendar. It will be unsettling, as God challenges areas of our lives. But it is an investment in your Christian growth.

The best way to start the year is to spend time in God's word, so if you're a uni student or recent grad, join us at Launch this summer or at a future camp to think through discipleship and evangelism together.



Mark Santich

Canterbury Team Leader



Case in point

His Honour Andrew Becroft is New Zealand's Principal Youth Court Judge and Chairman of TSCF's board. He has also been, among other things, a student ...

I arrived at Victoria University in 1976, and quickly joined up with the CU group – which wasn't, in retrospect, the most wonderful experience of my university life. For various reasons, I struggled to fit in.

But after the first year, the whole family moved to Auckland. I moved with them – it was like moving from Mars to Venus, and it was terrific. I was welcomed into that group the day I arrived. I got rung by a student who became a lifelong friend, and I became his best man at his wedding. I loved everything about Auckland University and the Christian group at Auckland University.

Four things stand out. The first is leadership development.

Staff in those times, just like the staff of this generation, were enormously capable and talented. Many of the staff then, as now, could have led other national student Christian organisations. But the staff were committed to developing student leadership. They sat back and encouraged and enabled students to lead meetings, to chair meetings, to speak in public at TSCF conferences to students. The ethos was staff taking a back seat.

How galling it must have been, in a sense, for such capable and talented staff to have to sit back and see a gawky, 6-foot-2 giraffe with a speech impediment stutter his way through much of what was said in public. But it gave me confidence. I was helped enormously by the staff. The staff were alongside me. The staff nurtured me. And the staff gave me opportunities that I otherwise would never have had. I doubt I would be in the role I am today were it not for the faithful encouragement and enabling of the TSCF staff, who helped train me in terms of leadership.

The second thing that stood out was the evangelism – the commitment to sharing our faith.

We recently had a bring-a-friend service at Karori Baptist Church that was modeled on exactly the same principles and organisational model that we used 40 years ago at Auckland University for an evangelistic bring-a-friend dinner with Michael Griffiths. There's nothing much that is new in evangelism, there's no one model, but what we did all those years ago still works today as a means of introducing friends to Christ. We used to hire a bus at Auckland University on Saturday nights to go to

"I doubt I would be in the role I am today were it not for the faithful encouragement and enabling of the TSCF staff, who helped train me in terms of leadership."





Andrew Becroft chairs a TSCF board meeting in 2013.

the hot pools at Waiwera. Numbers grew because of it. People were at loose ends on Saturday night and wanted an activity. Those sorts of things still work today. While I hear that student life has changed, student pressures have become more pronounced – all of which I'm sure are true – students still have a need to do things together. Well organised activities that are interesting still work.

The third thing I remember is the power of the Bible teaching that I was exposed to at TSCF.

The Bible teaching deeply challenged me. It set the gold standard. Most other teaching that I was exposed to fell short. Even today, I regard the Bible teaching at TSCF conferences as being as powerful and life-changing as ever I've heard. And the need to ensure good quality Bible teaching must be one of TSCF's foundational principles.

And the fourth thing that stands out to me is that I made friends for life.

I've made lots of mates since, and acquaintances who've come in and out of my life and whom I'm friendly with. But my real friends, my life-long

“Even today, I regard the Bible teaching at TSCF conferences as being as powerful and life-changing as ever I've heard.”

friends, the sort of friends of whom it's said “iron sharpens iron,” are all the friends that I made at TSCF. Indeed I met my wife at TSCF.

So, for me there are four principles that absolutely influenced and transformed my life, that I hope will still be key for TSCF: Developing student leadership and being true to a model of student, not staff, leadership. Secondly, a commitment to creative evangelism, where friends are introduced to Christ. Thirdly, the centrality and power of excellent Bible teaching. And fourthly, the forum for which friends for life can be made.

Andrew Becroft

Writing past wrongs

I identify with many things – gaming, writing, shapely biceps, mild narcissism. It was with great glee (a word I seek to redeem) then that I sat amongst TSCF's 2010 mid-year conference to the beckoning voice of fate.

I was with AUTCF as their floater (though I preferred calling it “vice president”) studying communications during my third year. I was listening to a sermon at the time. What it was about or who it was from shall remain conspicuously absent (but it was probably Andy Shudall). I had a moment of zoning out, staring intently at the rock-climbing wall behind the speaker. Then I heard something say, as clearly as I've heard anything, “I want you to work with video games.”

So with wondrous merriment and determined destiny I went about brainstorming. Eventually one of my pastors wanted to meet up. What resulted was a gaming ministry, named Cross-Eyed, that

would bring people to a central hub and help build relationships.

One year on, nothing panned out. Months went by without any events. Complacency began to harbour confusion and then hopelessness.

I started wishing I had never heard that voice altogether. Perhaps it was the product of my own head; then I wouldn't have to deal with the guilt and disappointment of a broken dream, and I could resign myself to the boulevard.



Ben Wilson

After a two-year exile with a heavy yet fleeing heart, I received an email from a prestigious writing firm. They wanted me to work for them as a writer in their gaming magazine.

This was far more encompassing, far greater and widespread than what I

originally imagined. My reality unravelled. My small-minded ideas met with a God who was redeeming them for something else.

What I can't understand is why forgiveness would pursue, with such relentless force, a broken spirit like me who persistently ran from it.

Over the course of my practice I've discovered that the greatest challenge to a writer is describing the grace of God. Though I consider myself one, I do not know the appropriate words nor can I craft a sentence that could articulate what's undoubtedly the greatest treasure and the most unbearable criminality the world has ever seen.

Ben Wilson

Over the course of my practice I've discovered that the greatest challenge to a writer is describing the grace of God.



THE GOSPEL

the Treaty of Waitangi

Last year's Waitangi Day was New Zealand and New Zealanders at our best. The welcome was warm and the atmosphere relaxed. There were variety shows, waka, two Christian services and a stunning array of great Kiwi tucker. (The mussel fritters – oh my goodness!) The rich multicultural event was earthed in a healthy bicultural relationship.

It was completely different to what the media portrayed. The kerfuffle with the Governor General and Prime Minister created a controversy, but for those there it wasn't news.

The Treaty of Waitangi itself is rooted in something much richer and less sensational than the headlines lead us to believe. The gospel is argu-



ably the largest single influence on its content, shape and reception. Paul describes the gospel in Romans 1 as God's word speaking through the Scriptures about Jesus. Just as all roads here lead to State Highway 1, all parts of Scripture point us to the person of Jesus and his work on the cross.

Timothy Keller summarises the gospel this way: **"through the person and work of Jesus Christ, God fully accomplishes salvation for us, rescuing us from judgment for sin into fellowship with him, and then restores the creation in which we can enjoy our new life together with him forever."**

In a 1991 survey, Dr Peter Lineham observed that New Zealand historians continue to "downplay the significance of religious belief," which continues to be poorly integrated into the writing of NZ history. Dr Allan Davidson wrote that, "with the partial exception of James Belich's *Making Peoples*, general histories of NZ have mostly written out, marginalised or trivialised religion."

This gospel has influenced the treaty in four ways.

1. The motivation

In the late 1830s, the Christian Missionary Society and Wesleyan Missionary Society were concerned about unrestrained immigration into Maori communities. They believed a formal relationship with the British Crown was needed to protect Maori. It is also likely they wanted to retain their influence in the country, which would have been diminished if commercial colonization took off.

In addition, most of the 25 staff of the British Colonial Office were members of William Wilberforce's Clapham group. These influential evangelical Christian friends included the Colonial Secretary, Lord Glenelg. The gospel's vision of human equality and God's justice inspired these parliamentarians and civil servants to campaign against slavery and for the rights of indigenous people, including the preservation of Maori society.

They were only one voice of many on the issue of colonization, but the debate led the British Government to enter into a formal treaty with Maori

to protect indigenous property rights in exchange for British protection and sovereignty. Lieutenant-Governor William Hobson was dispatched from Sydney in January 1840 to achieve that.

2. The content

James Stephen was possibly the most influential civil servant of his time. He was in the Colonial Office, and had been profoundly influenced by the gospel. He was committed to the abolition of slavery, as was his brother-in-law William Wilberforce. He also became concerned about the negative impacts of colonization on indigenous peoples.

His instructions for Lord Normandy, which were given to Hobson, include:

"All dealings with Maori must be conducted with sincerity, justice, and good faith.

"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 purchase from them any Territory that would be essential, or highly conducive, to their own comfort, safety or subsistence."

3. Maori understanding

Missionaries cultivated an image of the Queen as personally loving towards Maori. Henry Williams affirmed that the treaty was an act of love towards them on the part of the Queen at Waitangi.

This led many chiefs, who were by then either Christian or associated with Christianity, to see the treaty in terms of a spiritual bond. For these chiefs the treaty was a covenant between the Maori people and the Queen as head of the English Church and state. The Maori name for the treaty is literally "The Covenant of Waitangi."

Many Maori saw the treaty enabling Pakeha and Maori to be one people in both a spiritual and societal sense.

Hobson affirmed this in his words to each chief as they signed the treaty: "He iwi tahi tatou" – now we are all one people. The northern tribe of Ngapuhi, in particular, understood the treaty as a covenant with the Queen, a bond with all the spiritual connotations of the biblical covenants; there would be many tribes, including the British, but all would be equal under God.



4. The treaty's reception

More than 500 chiefs signed the treaty over the next 8 months. Most treaty negotiators were either missionaries or associated with them. Missionaries with considerable mana with Maori, particularly Henry Williams, took the treaty throughout the country to be signed. Their credibility often gave the treaty credibility.

In the years before the signing, 74,000 copies of biblical books and New Testaments had been printed and distributed. Coupled with the focus on literacy, the gospel had spread rapidly and almost half the Maori population had been influenced by it. Chiefs who had come to faith in Christ were far more likely to be well disposed to the treaty.

What are the implications for us today?

1. I want to reclaim the treaty as part of our Christian story. It is part of our legacy, and its expression today is our responsibility.
2. I want to understand the nature of the Crown's historical breaches, and the church's complicity. The gospel calls us to be a reconciling people. As we've seen in South Africa, truth comes

before reconciliation.

3. I want us to discover how we can apply the Waitangi covenant to our life together as a church. When we explore what it means to uphold the values of Waitangi as the people of God, it leads us towards a richer experience of what it means to be both a Christian and a Kiwi. The treaty affirms our place on the land together.

As Chief Judge Eddie Durie said on Waitangi Day 1989:

We [Maori] must not forget that the treaty is not just a bill of rights for Maori. It is a bill of rights for Pakeha too. It is the treaty that gives Pakeha the right to be here. ... Our Prime Minister can stand proud in Pacific forums, and in international forums too, not in spite of the treaty but because of it. We must remember that if we are the Tangata Whenua, the original people, then the Pakeha are the Tangata Tiriti, those who belong to the land by right of that Treaty.

To discover more resources, events and activities to celebrate the bicentennial, visit www.nzcms.org.nz/200-years.

Mark Grace

is a member of the Te Arawa tribe and leads TSCF's

work with graduates, post graduate students and academics. He attends Feilding Bible Chapel, and is happy to speak and lead seminars on this issue. Contact him on markg@tscf.org.nz.



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Welcome the world

Generations of Western Christians have obeyed the Great Commission by studying foreign languages, crossing seas, and often living decades of their lives in countries where the gospel has not yet had an impact.

So what does it mean for Christians in New Zealand when Arabs, Chinese, Indians and various African nationals who don't know Christ find a new home in our neighbourhoods and study on our campuses? The mission field is literally coming to us; TSCF staff workers have had students from religiously closed countries ask them – before they ask anything else – to tell them about Jesus.

Future issues of *Canvas* will share some students' and staffers' stories. But first, here are some stats and trends that illustrate how Jesus' figurative "field ripe for harvest" is growing here.

- 47,000 international tertiary students currently study in New Zealand
- In universities, the most represented international students are Chinese (6,700), American

(1,600), Malaysian (1,400), Indian (964), South Korean (933) and Saudi Arabian (922)

- International postgraduates have increased by 74% over the past six years, mainly because PhDs now pay domestic fees
- The government has plans to double the number of international students
- Japanese students continue to come for foundation courses in English language, which opens the opportunity for local homestays
- African students at Otago have established a students' association, Afrotago, and a number of the leaders are Christians involved in OCF
- More students are opting to start English training first at a language school before heading into a degree programme

There are opportunities here, and not just for student workers. Hospitality, from housing students to inviting one or a group over for a meal, is one of the most obvious ways to welcome them to New Zealand. Attitudes towards Christian missionaries have shifted in China, becoming increasingly positive, as students return home having been welcomed and cared for by Christians overseas.

Many students are quite isolated, particularly postgraduates and those who have left family behind in their home country. Welcoming them into a community, helping them explore the country, and including them in social events are valuable ways of serving them.

– Information collated by Jeff Lane and Jane Pelz, Auckland staff workers



Palmy days



As I stop and reflect on last year I can't help but smile. In terms of ministry, last year was the most encouraging yet. At the start of the year we weren't sure how things would go with the handful of students left in MUFC after a lot of graduations. OCF had been travelling along well but also had a number graduating or unavailable. From that uncertainty, both groups have grown numerically. More importantly, they have grown in their love for God and other students.

The year culminated with a mission held on campus. A team from Randwick Presbyterian Church in Sydney came over to help out. It was not only an exciting week on campus, but all of a sudden new students joined MUFC. Most had been in contact, but all at once they wanted to be more connected.

And with OCF, we had a huge influx of non-Christian students who wanted to read the Bible after the mission week. On one night we had 22 students doing Christianity Explored. I gave out 15 Chinese Bibles in the last term. These students are so keen that they have been meeting over the summer holidays.

What makes me smile the most is the growth in the leaders. We set a clear agenda this year that we are a missional group, and I worked hard to help them maintain that focus. They have taken that on board and their passion for evangelism has grown. The most fruit is in their small initiatives. MUFC ran Milo Mondays, handing out cups of warm Milo on cold

mornings.

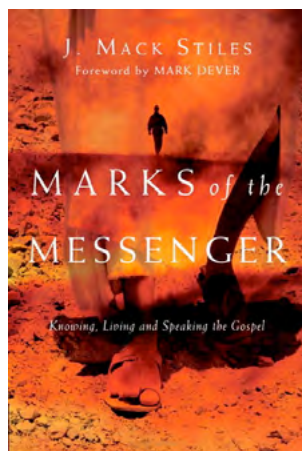
This led to lots of conversations and an offer from the Student Union to fund it. The willingness of the OCFers to invite their friends to dinner and Bible study on Friday nights has been staggering, and this in particular has led to the explosion of interest. I'm thankful to God for these students and how he is working through them to further his kingdom.

This year holds a lot of promise. The student leaders are maturing and keen to learn. I've been impressed with their willingness to serve and I pray that I might be able to serve them well.

We are looking forward to O-Week, when all the students return. The biggest challenge is usually contacting new students. The first event that we advertise isn't until the middle of the second week after students arrive, which is a bit late to get to know first year students. Most are already settled into their halls and have already met many new people. We have an opportunity this year to do a few things for the university during the Let's Get Going Week, so we are praying that we might make some informal relationships that will grow into good connections with these students.

Ian Reid
Palmerston North
Team Leader





Marks of the Messenger

by Mack Stiles

I generally find calls to evangelise more terrifying than motivating. However the way Mack expounds evangelism in *Marks of the Messenger* is different. I recommend every Christian read this. Afterwards I felt less like I *had* to evangelise and more like I *wanted* to evangelise.

Mack discusses what it means to be a healthy evangelist and examines what this looks like in our society. He conveys the whole gospel message and looks into the importance of staying true to this message without trivialising it or twisting it in any way. Mack takes biblical wisdom along with practical approaches to show how the gospel is relevant to life, illustrated by gripping anecdotes from his ministry. He also delves into issues such as the gospel and social change, true biblical conversion, and how we should view church. The book is Christ-centred and Mack puts everything he says on a solid scriptural basis.

I found some of the lessons challenging. The strong gospel focus made me assess the way I live out my faith. In one of the earlier chapters he explains the gospel message, the very foundation of our faith, from start to finish. I thought, “when was the last time I heard this in its entirety?” Mack emphasises his point by asking: “Could you have preached that sermon if Christ had not died on the cross?” This was almost a troubling question. How many “Christian” actions have I taken without even a thought of the cross? Sure, I’ve quoted Bible verses in talks, but where was Jesus in it?

I find evangelism unnerving. One chapter is devoted to encouraging us to be bold in our faith – not a “convert-one-person-every-day” boldness, but a confidence in who we are as Christians. I was encouraged that evangelism is not an activity for the brave-hearted; it is the way we should all live out our faith.

– Ben Johnson, University of Auckland student

Mack and Leeann Stiles are the guest speakers at TSCF's Launch camp, 10-14 February.



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