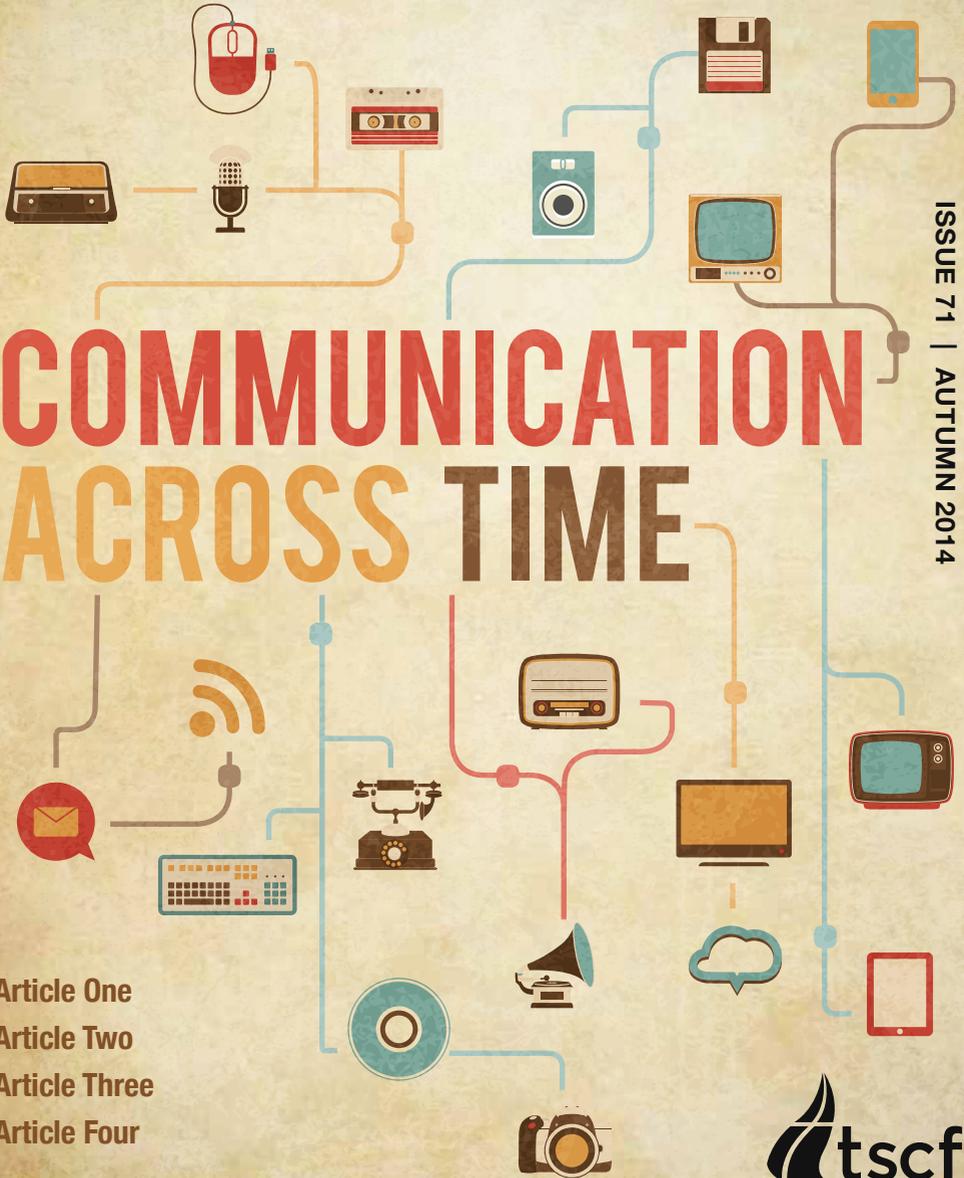


tertiary students christian fellowship quarterly magazine

# canvas



## COMMUNICATION ACROSS TIME

ISSUE 71 | AUTUMN 2014

- Article One
- Article Two
- Article Three
- Article Four



**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.



**Canvas Issue 71**  
Autumn 2014

**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](mailto:canvas@tscf.org.nz)

TSCF  
PO Box 9672, Marion Square,  
Wellington 6141  
+64 04 3847274  
[www.tscf.org.nz](http://www.tscf.org.nz) | [tscf@tscf.org.nz](mailto:tscf@tscf.org.nz)

### Editorial team

Robyn Drake, Mark Grace,  
Nigel Pollock, Andy Shudall,  
Maryanne Wardlaw

### Design

Catherine Hugo,  
Maryanne Wardlaw

### canvasgreen

If you would prefer to receive a PDF version of Canvas, or an email reminder when it is available on the website please email [canvas@tscf.org.nz](mailto:canvas@tscf.org.nz)

# Visiting the past

**T**he archive room at Laidlaw College is a brightly lit space dominated by rows of tall metal shelves on sliding tracks, and silent except for the air conditioning going full tilt.

I visited a few weeks ago, slid two facing shelves apart, and dove into boxes at random. Most of the printed history of TSCF, starting with the first EU groups in the 1920s and then the Inter-Varsity Fellowship, is tucked away on that pair of shelves.

Meeting minutes are the final resting place for long-forgotten stories, as are letters to and from general secretaries and various flyers produced by student groups. Some faces and events are easier to find, framed in conference photos and printed on the pages of *The New Zealand Inter-Varsity News Bulletin*, *IVF Broadsheet* and then, beginning in 1992, *Canvas*.



So much has changed since the 1930s, when modern communication comprised the printing press, typewriter and telephone, and student communities grew around Sunday afternoon teas. But these things remain the same: Groups exist to know the word, to communicate the gospel, and to share life together. And a copy or two of this *Canvas* will join the others in one of those cardboard boxes, because we're still writing a story that will soon be the preface for another.

As we mark the bicentenary of the gospel's arrival in New Zealand in 1814, we're taking the opportunity to spend a little more time looking back, looking forward and looking up.

**Maryanne Wardlaw**  
Communications Manager



## canvaswanted

**A**re you committed to seeing the gospel worked out in every area of life? Are you excited by the challenges and opportunities that young adults face during their university years? Do you relish seeing communities strengthened, pennies dropping, hearts growing, and fleeting opportunities grasped? At TSCF, we are and we do.

### STAFF WORKERS

If you have a vision to invest in the next generation of leaders in any region of Aotearoa New Zealand, we would love to hear from you. There is a particular need for staff to walk alongside students



in Auckland, Wellington and Lincoln, and graduates around the country through Catalyst's ministries.

### TEAM LEADER

TSCF is accepting applications for the leadership of the Wellington team.

We are looking for someone who can develop both staff workers and student leaders, helping them building community, study the word and share the gospel.

Please email [info@tscf.org.nz](mailto:info@tscf.org.nz) for an application form and job description, or telephone (04) 384 7274.

## canvasnotables

### Married

**Kate and Matthew McLaren**, both formerly part of Lincoln CF, married on 1 March.

**Jonathan Yu**, who was involved in Auckland OCF and a 2007 Mintern, married **Nancy Fong**, a founding member of AUT CF, on 12 April.

30 JUNE - 4 JULY 2014

NARROWS PARK, HAMILTON

# SUMMIT

TSCF's leadership conference will equip students for the challenges and responsibilities ahead of them. Registrations are open – join speaker Nigel Pollock and students from around the country.

[www.tscf.org.nz/summit](http://www.tscf.org.nz/summit)

## Canterbury team grows

Two new members have joined the staff team in Canterbury. Both will be involved with evangelism and discipleship in one-to-one Bible studies, small groups and large meetings.

**Christina Shewan** was also involved with the Christian Union at Canterbury, where she completed a BSc in cell biology with a minor in psychology.



**Christina Shewan**

### What led to you taking up campus ministry?

At university people are making critical decisions and I would love them to consider Christianity in those.

### What might we be surprised to know about you?

I have 14 pairs of high heels.

### Do you have any prayer requests?

That I would adjust well to full-time Christian work and keep up my emotional energy.

**Matthias Loong** completed a BSc in Physics from the University of Canterbury and was a full-time student at the TIM training course last year.

### What led to you taking up campus ministry?



**Matthias Loong**

Throughout my undergraduate years I was involved with Christian Union. This ministry shaped me the most as a Christian. I now have an opportunity to give back to a ministry that was so influential to my Christian growth, so other students can experience something similar. In addition,

I have a chance to see whether full-time vocational ministry is something that God will have me do long-term.

### Do you have any prayer requests?

- That I would proclaim Christ at the UC faithfully.
- That non-Christians students I have contact with would be persuaded by the gospel of Jesus Christ.

## TSCF welcome new VP

Jonathan Boston, a professor of Public Policy at Victoria University, has been elected Vice Principal.

He has published in the fields of public management, tertiary education, social policy, comparative government, New Zealand politics and climate change policy. He was a member of the New Zealand Political Change Project and also the Tertiary Education Advisory Commission. Jonathan subsequently worked for the Tertiary



**Jonathan Boston**

Education Commission on the Performance-Based Research Fund. He was Director of the

Institute for Governance and Policy Studies in 2012 and co-chaired the Expert Advisory Group on Solutions to Child Poverty. He is also involved with Oxfam New Zealand, the Centre for Theology and Public Issues and the Centre for Christian Studies.

Jonathan is married to Mary Hutchinson, a Wellington GP, and they have two children, Jessie and Grace. The family attend St John's-in-the-City in Wellington.

## Catching up with CECE

Ruth Hicks, TSCF staff seconded to CECE in Ecuador, will visit NZ in July and August along with her family. Her husband, Josué Olmedo, is now the General Secretary of TSCF's sister movement, Comunidad de Estudiantes Cristianos del Ecuador. Their daughters Ana Gracia and Ela Paz are joining them, and both Ruth and Josué's mothers. Bev Hicks, Ruth's mother, also moved to Ecuador to help the family as they work with students there.

Ruth and Josué will begin their visit at TSCF's Summit conference, 30 June - 4 July. Ruth has shared more about their work on page 16. If you would like to receive prayer letters, contact her at [ruth@tscf.org.nz](mailto:ruth@tscf.org.nz).



Ruth, Josué, Ana Gracia and Ela Paz

## Canterbury's semester one kickoff



# COMMUNITIES COMMUNICATE OVER THE YEARS



Imagine those students who sat down to hear Howard Guinness in the spring of 1930 – fountain pens in hand, scribbling notes on foolscap pads next to leatherbound Bibles on their desks – meeting students today, who access lectures through a screen, and class notes on tablets that were once science fiction. It not only has the makings a good Dr Who episode, it draws stark contrasts between the worlds in which they live.

The student context has changed over the past 80-plus years. The university is as much commercial as it is educational, focused on student achievement, hungry for recognition as a place of academic excellence measured by frequency and prominence of published research.

The student experience has transformed from engagement in education, broadening understanding and the love of knowledge, to the gaining of an education, a path to securing employment and advancement in a competitive market. Students are also a source of income and the location of contractual obligations – education as a purchased product, not a granted privilege.



Student ministry has suffered sea change too. The inter-war generation who believed the parameters of truth marked a battleground for integrity have been succeeded by generations who negotiate the lines of truth, who are relationally focused and who are suspicious of Christians seen in overconfident caricatures. There have been losses and gains in the transitions.

But the good news of Jesus has not changed. Has it lost power or meaning? It is easy to dismiss the content of the gospel along with patterns of ministry fashioned in previous generations. Stories of hundreds gathering for weekly Bible teaching in EUs around New Zealand can discourage rather than inspire those who reject the tyranny of “the good old days.” The Bible becomes a relic of the past rather than the key to present power in student engagement. Confidence in Jesus, and in the simplicity of studying his Word, evaporates.



This 2014 intake, the graduates emerging into the workplaces of 2017, view the world of 1985 with the same bewildered glee that Marty McFly viewed 1955 in the film “Back to the Future.” But the same gospel that Samuel Marsden brought to NZ in 1814, which Howard Guinness preached in 1930, and that brought hundreds together on campus in the ‘70s and ‘80s, is feeding and growing diverse groups of students today.

The outworking of gospel confidence in TSCF has varied meeting patterns and different names, but all are fashioned around friendship groups that are transient and flexible, multi-lingual, multi-ethnic, and socially concerned. This diversity, rather than eating away at the core of gospel confidence, affirms and strengthens it.

Today I sat with five students at the first Bible study of this year. Two are NZ-born from

European descent, on NZ-born Kiwi-Asian, two arrived in the last decade from the Philippines, and myself (UK born of Celtic descent). There were two paper Bibles and four on-screen, three people familiar with Bible study, three new to the experience. We looked at Colossians 1:15-23 – Jesus the Lord over the universe, God invisible made tangible to be presented blameless before God Himself. This good news has transversed time and cultures, contexts and continents. It enlivens us to see the university as an opportunity for service, mission and worship.

## CHANGE IS NO THREAT TO CREDIBLE GOSPEL WITNESS ON CAMPUS

Despite the chasm between the student experiences of 1930 and now, the good news of Jesus continues to transform lives. Change is no threat to credible gospel witness on campus. It provides an impetus for further creative mission and deepening confidence in Jesus himself, yesterday, today and into the future.



**Andy Shudall**  
Head of Strategic  
Development





# STANDING THE TEST OF TIME

Both Ian Kemp and TSCF's first student groups were born in the 1920s. Here he revisits the year 1950, one they spent together.

The day after his 88th birthday, in his central Auckland living room, Ian Kemp studied some old conference photos through a magnifying glass. He recognised many faces from the 1940s, back when he served as president of Auckland EU, and from the early 1950s, during his time on staff.

He was a recently minted theology graduate when he accepted a pioneering role with Inter-Varsity Fellowship (now TSCF). The "travelling secretary," as he was called, was the equivalent to today's staff worker. But as the lone man on the job, he covered many miles.

The men in the photos sport suits and ties, and the girls have their hair in neat pincurls. The scale of the work was also tidier in Ian's day. There were 2000 students at the University of Auckland; today, there are 42,000.

However groups had already formed in Auckland, Palmerston North, Wellington, Canterbury and Dunedin. Many of the challenges Ian faced and the work he did remain the same today.

"The biggest challenge was to encourage people to bring non-Christians to these gatherings," he recalled. Culture was more "Christian" by default and most students had at least attended Sunday school, but even then, Bible study and evangelism were seen as fringe activities.

Ian still champions the value of Bible study and teaching, which he said kept him grounded. He had left for England in 1947 and earned his theology degree at a college in Oxford where he said the climate was quite liberal.

"I managed to keep my evangelical feet on the ground by throwing my weight into the Oxford

Inter-Collegiate Christian Union,” he said. “I attended its prayer meetings, went along to weekly Bible studies, did evangelistic outreach. That was my salvation in those days.” Then he received the invitation from IVF to return to his old stomping grounds.

“If they had examined what I had been studying, they might not have been so keen,” he said. “My heart was in the right place, but my mind was very much confused.”

He spent his first year back working with students as they organized weekend retreats (which they called house parties), Sunday afternoon teas, and events with popular speakers. Those were the spokes around which the early groups formed community and invited non-Christians to hear the gospel.

The names of the speakers he recalls still echo around evangelical circles – Howard Guinness from IVF in the UK, whose first visit to NZ in 1930 catalysed the movement’s formation here, and Oswald Sanders from the Bible Training Institute (now Laidlaw College).

The most popular speaker was Dr E.M. Blaiklock, classics lecturer and a founder of the Student Bible League. In the 2013 book *A Rising Tide*, Stuart Lange wrote that for decades Blaiklock was a leading mentor for

the Auckland EU.

“As an increasingly well known writer, speaker and columnist, Blaiklock in the postwar era arguably did more than any other New Zealander to raise the public profile of evangelical Christianity in New Zealand,” Stuart wrote. “In the secular-minded and sometimes hostile university environment, Blaiklock’s support was very important.”

Those meetings, gathering a good number of students to hear a prominent speaker, are largely a thing of the past. Ian worked on campuses where students’ lives and schedules were less fragmented, and they shared information through a few set channels rather than our plethora of media.

## **In the decades following his stint as travelling secretary, Ian became a pastor, missionary, Bible teacher and principal of what is now Laidlaw College.**

In the decades following his stint as travelling secretary, Ian became a pastor, missionary, Bible teacher and principal of what is now Laidlaw College. But looking back on that year with IVF, Ian’s highlight is a personal one – coffee breaks with the neighbouring Scripture Union staff (then called Crusaders). A woman named Elizabeth was part of their team. And a couple of years later, he married her and together they had three children.

Elizabeth passed away in 2010, but Ian’s story has another chapter. Six decades after his first trip down the aisle, Ian married his new bride, Juliette, at the Auckland Baptist Tabernacle, his church home and former pastorate.

**Maryanne Wardlaw**



1951 IVF conference attendees



Brittany, centre, and students at Launch

# Virtually connected

Computers have done it. They've taken over. Everywhere you look at university, you'll see somebody using an electronic device. Someone is searching YouTube on their laptop, writing notes on their tablet or checking Facebook on their smartphone.

For those trying to create a community and share the gospel this can be a blessing and a curse. At Evangelical Union, our goal is to create a community on campus that involves open discussion about the gospel, fellowship, and sharing the gospel on campus. Social media provides the best tools to invite people and get their attention. We can share ideas, advertise our events and begin conversations with ease.

This isn't just true for EU; communities are constantly being built online. You can be friends with someone half way around the world, whether or not you have ever met them. This opens boundless opportunities for the gospel to be spread.

Facebook groups discussing Christianity, for

Christians and non-Christians alike, are gaining popularity – quickly. People are actually interested in hearing the gospel, they just need a safe, open environment. Regardless of the negative publicity online forums receive, I see more people coming together online and asking questions about God. We should nurture these communities, as they have massive potential to reveal God's work in people's lives all over the world.

However, one factor niggles at the back of my mind. As I wrote this draft, I looked around me. Everyone I saw was looking at a screen. Barely anyone spoke or acknowledged another human life. Social media is wonderful, but we must be on guard to not let it consume our lives and become a god. We have these tools to spread God's word and to see his glory in all nations, not to waste hours aimlessly surfing Tumblr.

While online communities become more important, our communities in the physical world continue to be important as well. And really, they should complement each other. As we enter an age where social media opens us to a broader world, we should keep our eyes on God and consider what tools we have to act out his will.

**Brittany Smith is on the EU executive at the University of Auckland.**

# Recovering the light

Let me paint you a picture of a 15 year-old girl, utterly dependent on her boyfriend for her emotional needs. She is depressed, filled with shame, hopeless. The things that brought her joy no longer turn her head and food tastes like ash. She prefers not to eat. She cuts herself as “punishment” for the guilt. She drinks excessive amounts of alcohol to numb herself, but it makes her more depressed. She can’t see the point of getting up in the morning. She can’t sleep. She hates everything – herself most of all.



Hannah Wium

That was me. I was so angry at myself – angry at my regrets, my addictions, my body and my emotions, which I seemed to have no control of. I shut everyone out and listened to heavy music to try and relieve my feelings. It certainly identified them, but it also perpetuated them. I developed insomnia, panic attacks and OCD, and was constantly suicidal. When my boyfriend and I split up, I depended on my parents to help me eat and get out of bed.

There was no quick fix. Depression had become like an old friend I could rely on. But slowly I saw that this was not where I wanted to be. Counseling and antidepressants helped. I learned to turn around negative thoughts that had become so ingrained and look at things more objectively.

One day I was curled up on my bed crying, feeling completely empty. I whispered, “God, will you come to me?” At that moment I physically felt arms around me, holding me tight and warm. I realised

that I am never alone. He is so close to us, closer than our breath. I turned to him for hope and from then on things steadily improved.

A few years later, I hesitantly attended a conference where a speaker invited those who wanted healing to come to the front. In spite of my self-consciousness I instantly went up, asking for prayer to be free of depression. Then I felt this huge weight lift off me; I was joyful and light and free. I knew that God had healed me and that depression would not take a hold on me again. For 2½ years I’ve been free, the happiest years I can remember.

**I learned how God loved me and cared for me even when I was doing the opposite of what I thought a “good Christian” should do.**

But I wouldn’t exchange those years of depression for anything. I learned I have strength to make changes for the better. I saw my family gather around me, loving unconditionally and doing whatever they could to get me back on my feet.

Most importantly, I learned how God loved me and cared for me even when I was doing the opposite of what I thought a “good Christian” should do. And that has been a major foundation for the faith I hold to. When you come to the end of yourself, cry out to Jesus. He took on our hurt, our shame, our pain. There is no better comforter.

**Hannah Wium graduated from Victoria University in 2013 with a Bachelor of Music, when she was still Hannah Bright. She married Samuel in January.**



Te Puni Village, Victoria University

# Winning Wellington

**“V**ictoria College, Wellington, has so far proved the hardest battle-field of all. This particular University College is known throughout the Dominion for the extreme liberal views propounded by certain of the Professors as well as by a section of the student body. In this hostile atmosphere, it is only of very recent date (1933) that an Evangelical Union has been established...”

So wrote Rev. Donald Coggan in *Christ and the Colleges*, his history of the work of Evangelical Unions around the world, published in 1934.

Much has changed; many things have not. Today, the atmosphere at Victoria University is one of apathy to the gospel. The 21,000+ students lead busy lives where the claims of Christ on their lives fade before the seeming urgency of so much else. We long to see vibrant student groups reaching out, authentically living and sharing the good news of Jesus and his salvation on campus.

In 2013, 80 years after its formation, the Christian Union joined the International Christian Fellowship to form the Christian Fellowship at Victoria University. Led by Nat Tan and Toby Meyer, the students have a desire to share Jesus with those around them.

There is immense potential for one of the closest houses to campus, Rongopai, on Kelburn Parade just a stone’s throw from the university, to be a

base for gospel initiatives. TSCF rents rooms in the house to students committed to living out the gospel in their own lives. Helping students think through the implications of Christian discipleship on community living is crucial.

However, our opportunities to grow the work at Victoria University face challenges. With recent staff changes, we have no full-time staff solely committed to working alongside students in Wellington. We have a wide group of graduates and supporters committed to helping the work flourish, but we long to have staff focus specifically on the students in Wellington.

As well as Victoria University, we have the large Massey University campus on our doorstep. WelTec and Whitireia are other tertiary institutions in our capital where we would love to see students living out the gospel and drawing others to Christ.

Would you pray with us for the Lord of the harvest to send out workers to his harvest fields? Would you consider giving financially to invest in future workers? Would you consider going yourself to join the work in Wellington?

**Ben Carswell**  
National Outreach  
Coordinator



# Introducing the student reps

Every year, a Kiwi student and an international student represent groups on the TSCF board, providing ground-level input and gaining useful experience. They also keep communication running between groups. Usually, students elect them at the Student Leadership Conference at the end of the year, but TSCF's new leadership conference, Summit, is now mid-year. So these three students have stepped up as interim reps.



**Reuel Baptista** has been involved with EU for three years, and was the vice president last year. He is in his fourth year of a conjoint degree in law and computer science at the University of

Auckland. He sees this role as an opportunity to both gain an insight into the workings of a national organisation and a way to support the work TSCF does.

"I'd like to see a system developed where students and graduates can directly support their campus groups," Reuel said. He'd like to see the links between campus groups and TSCF made stronger, each supporting the other more.



**Hamish Cartwright**, who hails from Temuka, is in his honours years of a chemistry degree at Otago University. He arrived in 2011 looking for a Christian group, and spent the last couple years as

president of VCF.

His emphasis will be on encouraging the exec members of the campus groups to have more personal contact with each other. Hamish's focus on building relationships reflects his own

experience.

"Some of my closest friends, I met through TSCF," he said. "Being on the same page with what you believe and having the same values makes those friendships more reliable and personal."

He has attended all but one conference over the past three years, and said he goes for the networking and the teaching.

"In terms of basics of belief, I like the clarity that [the teaching] brings. I think it's valuable for people who've been brought up in Christian homes, like I was as a kid – you can't assume the gospel."



**Anna Cho** has been involved with the Korean Young Adults Christian Fellowship in Auckland since 2009, including a stint as president. She is completing a law and commerce conjoint.

Anna hopes to encourage leadership teams to initiate more integration between groups and keep gaps, cultural or otherwise, from dividing them. This is a shift she already sees happening.

"Thinking of my first year and looking back now, it's quite different," Anna said. "Younger students are more open-minded to combined worship and stuff like that."

Outside of university, she is also involved in an inductive Bible study group, mainly made up of Korean graduates. Anna said she appreciates how the Bible study there, like the KYCF retreats, is fairly intense. "I think that intensity is required, especially when you're at university," she said. "It's the most important time of your life, where you have your values set."



# Students launch the year

**H**ad anyone asked me why I was going to Launch when I signed up last November, I'd have said, "Because my brother told me to." Come 14 February, I was so grateful I had listened to him. It was full of fun (and weird) activities, meeting some lovely new people, participating in engaging workshops and listening to memorable teaching.

I arrived in New Zealand quite recently, having lived in Bangladesh, where my parents work, and then India, where I went to boarding school. So I loved meeting like-minded people and making friends. It was also a time of challenging my own faith and gaining encouragement for the year.

We spent the week on the Kapiti Coast. The surprisingly fun camp challenges involved things like eating mousse and gherkins (together) at a super-fast pace and using our feet to race bananas along a queue. We ran from bonfire sparks, went for night swims with newly made friends, go-karted, slid down water slides and played mini golf.

We also attended workshops. I went to one on

social media where we discussed its potential for good if we use it intentionally and harm if we don't, and another workshop on how to live out the gospel.

In one session, we remembered the 200th anniversary of the gospel arriving in New Zealand. It linked in well with the central theme of evangelism and how, as students, we are Christ's ambassadors on campus.

The week was full of practical tips, challenges and encouragements on this topic, particularly from Ben Carswell (TSCF Wellington) and Mack Stiles. It



Shani, right, plays touch rugby during free time; opposite page, Mack and Leeann Stiles with TSCF staff Ian Reid, left, and Simon Rabbidge.

was a huge privilege to hear first-hand the experiences of Mack and Leeann Stiles, who travelled from the Middle East to share their lives with us. Mack challenged us to live more gospel-centred lives, motivated by love but filled with boldness to live, know and speak it.

The encouragement and challenge from 2 Corinthians 5 has stayed with me: “We are therefore Christ’s ambassadors. ... God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

**Shani Meyer is in her first year at Victoria University, studying a BCom BA conjoint.**



**Jiyeon Lee**

**F**our days after I arrived in NZ, I attended Launch. Everything felt strange to me – new friends, food, places. I felt frustrated because of my inability to converse in English. I couldn’t understand enough to join in conversations.

I wondered, is there nothing I can do here?

On the third day, we prayed for IFES. Then I realized I can pray in Korean for students, TSCF, New Zealand and IFES. So, I was grateful! Thank God, I can’t do anything but he can do everything. I shifted focus. I looked to God who is strong, not

“This commitment to faithful living, to action, to doing – including evangelism – only comes after we have answered the question of who we are to be, that is, people of faith in Christ. To share faith means that we have faith first.

“Sadly, there are many people who are busy with religious work who never nail that down. The world is filled with people who are not people of faith first – including Sunday school teachers, pastors and missionaries.

“One of them was my wife. She actively shared her faith in her youth group. Then it dawned on her, while sharing about faith with another high school student, that she wasn’t a person of faith herself. She had not been clear that being a Christian was not a matter of being active in church or Christian culture, but rather was a matter of putting her complete faith and trust in Christ.”

*From Mack Stiles’ “Marks of the Messenger”*

my own weakness.

After that, I had more confidence. I could pray and befriend others. It was good opportunity to experience new cultures and pray for TSCF.

**Jiyeon Lee, from Korean Inter Varsity Fellowship, is with TSCF Hamilton for semester one.**



# Ecuador sees growth

**R**uth Hicks has worked with TSCF since 2002, seconded to CECE (Comunidad de Estudiantes Cristianos del Ecuador), the IFES affiliate in Ecuador. Her husband, Josué Olmedo, is National Director as of February. They will visit New Zealand this July with their two daughters, encouraging Kiwis who are partnering with the work in Ecuador. This is their most recent summary.

## Two positive growth areas during the past year:

- Student groups have been actively planning for mission at a local and national level.
- The development of a common language and organisation structure for student groups around the country

## Two areas of ongoing challenges:

- Greater presence of missional student groups on campuses
- Beginning and consolidating work with graduates

## Highlights from the past year:

**The national conference** with 75 participants and top-notch teaching from the book of Proverbs. Students from five cities attended, and there has been growth in community and mission.

These three testimonies are from students who participated in the camp:

*"The teaching received from Proverbs about sexuality impacted me significantly. The importance of knowing how to make decisions with wisdom and to learn how to*



wait. In addition, the workshop about stress and anger was very helpful for me.”

**Miguel, a 22-year-old communication student from Guayaquil**



*“For me, the CECE camp has meant a fresh encounter with God. It’s been a space to receive forgiveness, give new direction to my faith and how it should be integrated into every area of my life.”*

**Sarai, an 18-year-old psychology student from Quito**



*“I learnt a lot about how to read Proverbs and let it guide my life. It was fantastic to see new students getting involved in CECE and the new perspective about mission in the university that they have gained through this event.”*

**Anabel, a 21-year-old early education student from Cuenca**

For the past 6 months, a small team of students and grads have met each week to work out a communication strategy for CECE at a national level. Part of this has been the re-tuning of the logo, great graphics for national events, videos and maximizing the use of social media to get CECE visible to and for university students.

In Quito, over the past year CECE groups have sprung up on seven university campuses. Each meets weekly to study the Bible, discuss discipleship modules and plan creative dialogue on their campuses. A super team of 10 coordinators guide these groups.

We are excited, thankful and often overwhelmed. We value our partnership with TSCF and your prayers for the extension of God’s Kingdom amongst university students in Ecuador.





**S**tuart Lange, pastor and author of last year's history of New Zealand evangelicalism *A Rising Tide*, released a documentary in March to celebrate the bicentenary of gospel beginnings in Aotearoa New Zealand. Aptly named *Te Rongopai* – “the Gospel” – in 65 minutes it tells of the introduction of Jesus Christ to the land of the long white cloud, beginning with Samuel Marsden's sermon on Christmas Day 1814.



The documentary doesn't skim over more distressing parts of our history but gives some helpful context. I found it particularly interesting that the picture of the missionary often portrayed – white, English, toting Bible and black hat – is not entirely accurate. British missionaries were the first to introduce Christ to New Zealand, but Maori soon began preaching to Maori, using a Te Reo Bible. At one point, the percentage of believing Maori probably outnumbered settlers. An estimated 60% of Maori embraced Christianity, practicing forgiveness and service that ran counter to their experience of tribal war.

I also appreciated hearing that Christian faith influenced significant reforms in education, literacy, peace seeking, social policy and gender equality. Lange gives some helpful context to the Treaty of Waitangi too, noting the significant part played by missionaries who held great mana with many iwi.

While the content is excellent, for the DVD to be

marketed to a wider audience it would help to improve the cinematography. Some of the camera angles and sound issues were distracting, perhaps a result of a tight time frame.

Technical aspects aside, I was pleased a variety of voices were represented from different denominations, both male and female, Maori and Pakeha. Experts to explain history are always vital, but the human heart of a historical documentary is best represented by weaving past and present together.

### **At one point, the percentage of believing Maori probably outnumbered settlers.**

In this case, the final word was given to a passionate young wahine who beautifully articulated her heart for the often broken and disillusioned rangatahi of our land, and her desire to see their identity regained and expressed in the person of Jesus and the life that he offers. She expressed what is on many minds, a hope that our chequered history might be acknowledged but healed, and for pain and division to become peace and reconciliation. This is a picture that we have already glimpsed in the life and power of Jesus Christ, and the work of his disciples and our ancestors in our nation's history.

– **Annaliese Johnston,**  
**University of Auckland student**

**APPLY NOW  
FOR A JULY START!**



So you've got a degree...  
**WONDERING HOW TO INTEGRATE  
YOUR FAITH WITH YOUR VOCATION?**

Sign up for the Graduate Diploma in Theology at Laidlaw College.

This fantastic programme will equip you with an informed faith that can relate to all of life and will challenge, deepen and enrich your understanding of the Gospel.

Offered on our Henderson and Christchurch campuses, as well as through our Centre for Distance Learning, the Graduate Diploma is designed to be a flexible full-time or part-time qualification.

Laidlaw College also offers a range of qualifications in theology, mission and ministry along with professional degrees in counselling and primary school teaching.

 | [laidlaw.ac.nz](http://laidlaw.ac.nz) | [info@laidlaw.ac.nz](mailto:info@laidlaw.ac.nz)



**LIDLAW  
COLLEGE**  
TE WANANGA AMORANGI

**ENCOUNTER** **LOVE** **EQUIP** **LEAD** 

