



ENCOURAGE THE GOOD

A collection of Nigel Pollock's TSCF annual reports, 2006–2018



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FOREWORD

What a great communicator Nigel Pollock is! These annual reviews are tightly packed with imagery and inspiration. Nigel often uses a story, a movie or a key event as a golden thread running through a review, tying it together, and grabbing my imagination throughout. I've heard Nigel do exactly this in great talks. In fact, as I read these reports I can hear Nigel speaking—Scottish accent included.

These reviews give insight into what has made Nigel such an effective leader of TSCF for these past 13 years. His crystal-clear sense of vision stands out. His passion is “to seek and to save the lost,” and he speaks often of the vision of “seeing students coming to Christ and disciplined for life.” He longs to see the lordship of Christ over all our lives, over our nation and over our world.

Along with this clear vision comes a strong prophetic dimension to Nigel's ministry. He writes of “a prophetic mindset that sees beyond the horizon and steers a course that shapes the decisions of today and tomorrow.” This is the mindset that Nigel shows here. He often un.masks what is really going on around us on our campuses, in our society, and in our world. He asks the hard questions. He challenges us to grapple with what we must do differently, in the midst

of challenging cultural currents, to keep communicating the unchanging Gospel.

We also see what is close to Nigel's heart. He loves the Scriptures. He is committed to world-wide evangelism, especially here! He has a vision for leadership development and he invests in emerging leaders. He expresses great confidence in the Gospel, and most of all great confidence in Jesus Christ.

In his time as National Director this vision, this prophetic dimension to his ministry, this passion for the Gospel and for the Lord Jesus, along with a great team of staff and many committed students, has led to a reinvigoration of TSCF. Nigel has led a range of fresh initiatives, spearheaded innovation and been instrumental in reaching the movement's goals through quite different means.

I'm sure all who read these reviews will be thankful to God for all that He has done through Nigel, and will join me in asking God to bless Nigel and Ailsa in the days ahead in Canada.

Professor Paul Trebilco, October 2018

*TSCF President; Professor of New Testament Studies,
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INTRODUCTION

We live in a world of instant and superficial communication. The blog-space and Twittersphere rule! Banal but sometimes sensational messages result. Mostly, they are self-indulgent and entirely forgettable. Gone in 60 seconds. In this context, reflective and thoughtful written contributions are becoming an oddity. When we read them, they stay in the memory. They can shape our thinking and are a powerful influence for good.

Such are the annual reports of Nigel David Pollock, produced during his time as National Director of New Zealand's Tertiary Students Christian Fellowship from 2006–2018. His reports have been a highlight. They are a powerful antidote and counterpoint to the prevailing "spirit of the age."

In this little booklet we have drawn them together. Each one of them is outstanding. They have become a feature of TSCF's wider annual reporting.

Nigel arrived in New Zealand in 2006 with an established reputation as a strong and effective leader—in particular, as a powerful written and oral communicator. TSCF was in a parlous position when he arrived. There had been no full-time National Director for several years. Nigel immediately steadied the ship and provided a clear vision for the future direction of the fellowship. He did this primarily by his wonderful ability to communicate in a compelling and winsome way.

I will remember the first message that he preached at the

then Bible College of New Zealand. My own father, who also heard it, said, "Nigel, you could preach that sermon 100 times." Quick as a flash Nigel replied, "How do you know I haven't, Lawrie?" Such is Nigel's humour and personality.

Of course in his oral communication he brought with him that Scottish accent. I'm reminded of the story about the Scottish TV programme featuring Inspector Taggart. It was said that the series was so popular it had been translated into 51 different languages. One smart alec observed that all we were waiting for was a translation into English. That has never been a problem for Nigel, least of all in the written word. Nothing he said was lost in translation.

I hope that this short collection will stand as a tribute to Nigel's wonderful skills as a communicator. Each is worth reading on its own and displays the colour, humour and story-telling ability that are a feature of Nigel's communication. They also imaginatively reflect the fourfold ethos and values of TSCF: true witness, undivided life, deep thought and global reach.

Now that Nigel has been called to lead Inter-Varsity Christian Fellowship of Canada, a sister organisation of TSCF, it is appropriate that we mark the end of Nigel's time in New Zealand. Nigel, you will be missed. But your legacy, not least through these reports, will live on.

Judge Andrew Becroft

TSCF Board Chair 2007-2018, Children's Commissioner

THE LOST GENERATION

Lost is one of my favourite TV shows at the moment. A group who survive a plane crash adapt to life on a strange island while we explore the lives and relationships that have made them who they are. As I write, series two is moving towards its conclusion. I'm not sure if anyone knows exactly what is going on. The characters have different views, from the quasi-religious Locke to the scientific pragmatist, Jack. The viewers have a plethora of theories which they are more than willing to share online. The explanation may be spiritual, extra-terrestrial, an elaborate human deception or even an extended hallucination. I have no idea how to reconcile the different elements of the island and I'm no closer to understanding the forces that may have brought them there. Like many, I'm happy to stay with the group and see how things unfold.

Lost is at one level very post-modern. There is a complex interweaving of plots, timelines and themes; there is no hierarchy, no single leader, and no one hero. A key generational indicator is whether you want a satisfactory explanation, with a resolution of all the threads and ideas, or if you're happy to accept that everyone has a story and to just be part of the adventure. This is the genius of *Lost*, that it appeals to those who are hungry for meaning and looking for answers, as well as those who thirst for intimacy and relish experiences. What unites both groups is the wonder: Will the lost be found?



On our own islands there are hundreds of thousands of students who are literally lost. They emerge from the wreckage of an increasingly godless society, often emotionally scarred by their experiences and finding the structures and hierarchies of a previous generation irrelevant. They cluster together seeking love, hope and security.

The challenge we face is to equip Christian students to tell their stories well, to live with integrity, to participate in new forms of community and to relate faith to culture. Central to this task is our unwavering belief that there is hope: there is a God who rescues. God is the God who seeks and saves the lost.



Jesus tells three parables in Luke 15 that are generally titled "Lost": "The Lost Sheep," "The Lost Coin" and "The Lost Son." In each of them someone goes to extraordinary lengths to find something of great value that is lost. In each of the parables, there is a significant note of joy. They could just as easily be titled the parable of "The Rejoicing Shepherd," "The Rejoicing Woman" and "The Rejoicing Father."

What causes the rejoicing? When the lost are found! Jesus makes the point that there is more joy in heaven over one sinner who repents than over 99 righteous people. I believe that the greatest single challenge facing the church in New Zealand is to appreciate the lostness of those around us, to grow confidence in the gospel and commit to reaching the

nations in our generation, including the islands of Aotearoa.

This is the heartbeat that drives all we do in TSCF. We believe that this generation of students is lost, but that God has not abandoned them and is committed to their rescue.

This past year has seen some significant new initiatives.

Evangelism

The Da Vinci Code movie and book have provided opportunities to help students explore the truth of the New Testament accounts and the reality of the person and legacy of Jesus. A recent meeting at Palmerston North on "Does the New Testament have dubious origins?" saw more than 120 students and faculty attend. One lecturer described it as the best public event communicating the Christian faith that he had ever seen on campus. This was followed by two more meetings on "Who was the original Jesus?" and "Has the church distorted the original message of Jesus?" At Otago, the OCF group spent two weeks praying and preparing and successfully invited more than 65 other students to watch the movie and discuss it afterwards. Quite a response from a group of 25!

Canterbury University ran a week of outreach in May where students chalked the slogan "Jesus – who was he?" at strategic points around the campus. They used that to start public discussions inviting people to investigate Jesus. Copies of Mark's Gospel were given personally to those who were interested, and there was a surprising and encouraging level of openness from many.

In other places there have been a variety of small-group and outreach events. A number of OCF camps over Easter again

saw students becoming Christians.

Minty

Our new Ministry Intern Year (discipleship training with a surprisingly refreshing flavour) launched in February. Andy Shudall, in the new role of Head of Training, has been leading the programme along with Karen Lau and Mark Grace.

We're impressed by the calibre of the first four MInterns and encouraged by their response to the training and their impact on campus. Mark Grace, Staff Worker at Palmerston North, commented on his experiences after Minty Training One: "I went home to tell my wife that it had significantly transformed my approach to ministry. I count it a huge privilege to be involved in this cutting edge programme." We hope to develop Minty further next year. There are a number of international students who are expressing an interest and we would appreciate prayer and wisdom for their visa situations.

Staffing

Student leadership is philosophy that we are committed to as a movement. We recognise that many students start university with less experience of leading and that even the concept of leadership is difficult for some. Our strategy is to grow on each campus a larger staff team of men and women with complementary gifts who will act as catalysts to developing student leaders. Our vision is to increase creative, cross-centred evangelism, deliver good quality teaching applied to student issues, and to build effective partnerships with churches and other agencies nationally and locally.

We currently have four new staff at various stages in the application process and are speaking to a further five about possibly coming on board. We are developing new regional funds to enable graduates to support the work in a particular city, as well as individual staff workers.

Vision Funding

We want to see the gospel at the heart of New Zealand society, and to see New Zealand participating in the world-wide mission of the church. We are committed to biblical evangelism, whole-life discipleship, faith that engages with significant issues and a strategy that takes full account of our important relationships around the Pacific and globally.

We are looking to increase the number of those who partner with us in this vision and who will pray and give to make it a reality. In this 70th anniversary year, we are having a thank offering to give thanks for the past and to lay a foundation for the future. This will enable us to prime the regional funds, to develop new initiatives in evangelism, training and the web, and to invest in our IFES partnerships, particularly in Fiji, Papua New Guinea and India.

We are praying for 10 people from each year of the life of TSCF who will give \$1000 as a thank offering. This would make a huge difference in our ability to implement our vision over the next five years. If you are open to being an advocate for "The 700" in your generation, please get in touch with me.

Other Developments

We have set up a network of Kiwi graduates living in the UK,

which had its inaugural meeting in May. This will mobilise graduates to continue to pray and give to New Zealand while they are overseas and will also provide a contact point for people going on their OE. We are concerned to make the OE a better faith-building experience for the increasing number of graduates who spend a season overseas. The network will point people to good churches in different cities and will provide prayer support through the transition. We are investigating similar models in other significant ex-pat communities.

James Allaway was appointed in January to the new position of Web Staff Worker. He is spending half his time on IT and half at Victoria University. The geography of New Zealand, OEs and our international student links make an effective web strategy essential. We are looking to use the web much more effectively and have plans to develop sections resourcing key professions such as medicine, law, teaching, nursing and business. The website will be re-launched later this year.

We are trying to communicate better with our supporters and have launched a new *Prayer Matters* quarterly prayer guide integrating TSCF and IFES news and concerns. We are developing *Canvas* to give more feedback to supporters and insight into ministry. If you have comments or suggestions as to how we can communicate with you better, please do get in touch.

Challenges

Moving forward we are considering how to build better community in Auckland and Wellington. We are thinking about how to do evangelism effectively to students in Arts

and Humanities. We are also looking at strategies to support international students, particularly those who have grown in leadership or have come to faith while in New Zealand, make the transition back home. We are looking at the significant transitions in and out of student life and at possible strategies in high schools and with graduates. We live in exciting times!

On a personal note

My family have appreciated the welcome afforded to us by the wider TSCF family. We continue to adjust to life in New Zealand. I have felt quite de-skilled starting in a new country and am particularly grateful for the support of Andrew Becroft as President, Karen Spoelstra as Chair and Val Goold as Head of Student Ministries. We have the basis of an incredible staff team and it is a privilege to serve at what I believe is a critical moment in not just the history of TSCF, but for the future of the church in New Zealand.

As I strive to better understand the islands that God has brought us to, I identify with those characters on the island in *Lost*. Much of what they knew no longer applies, there are new challenges to face and new obstacles to overcome, new alliances and commitments are needed and although we don't understand it all right now, somebody is writing the story.

The island in *Lost* has no name; our island home is Aotearoa. There is much to give thanks for in the past year. There is much to be done in the years ahead. Will you join us in God's mission to equip the saints, build the kingdom and save the lost?

TEAM NEW ZEALAND

As I write, the America's Cup Challenger series is drawing to a close. I don't begin to understand all the intricacies of how you race these yachts but they are an awesome sight in full sail. It is fascinating to watch the crew at work. They all have clearly defined roles including grinder, bowman, navigator, strategist and helmsman. If you look at what each of them are doing, you would hardly believe that they were involved in the same endeavour. Grinders are furiously working their winch handles, the helmsman is steering the boat, while the mast man is calmly scanning the horizon for wind shifts and another is preparing for the next tack. Each crew member playing their part is essential for the skipper to race the yacht competitively.

It is a great picture of the truth Paul explains in Ephesians 4, albeit using a different analogy! "Under his control the whole body fits together so that when each part functions as it should the whole body builds itself up and grows through love."

TSCF is building our own Team New Zealand, people with different characters and complimentary gifts, from diverse backgrounds. If you look at students, staff and volunteers we are not all doing the same thing but we are united in common cause for the gospel of Christ in the student world and beyond. We contend as one person for the cause of the gospel

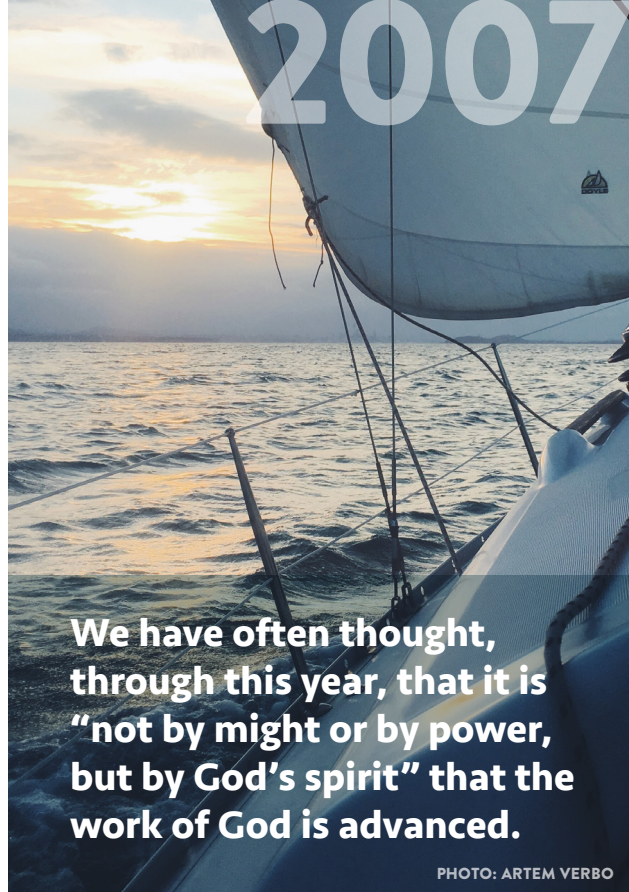
in Aotearoa and to the ends of the earth.

An America's Cup yacht has a crew of 17 on board during the race but there is a back-up team of around 150 people providing support, training and logistics. This does not include the sponsors who largely fund the enterprise.

TSCF Team New Zealand also has a back-up team. These graduates, churches, trusts and supporters are an essential part of the fellowship and enable us to do the work that God has called us to. We are hugely grateful for your prayers and partnership with Team New Zealand on campus.

Over the past number of years TSCF has welcomed staff from Australia, Scotland, England, Singapore, Malaysia and the United States. God has called gifted people to work with us here and has called some of our brightest and best to serve elsewhere in the world. This coming and going is part and parcel of life in the global village; you only need to look at the number of Kiwis crewing on different America's Cup boats to see that in practice.

For TSCF it is an asset as we serve a multi-national student community, but we are always mindful of the unique challenges and opportunities in New Zealand. I do sometimes get asked, "How Kiwi is TSCF now?" A few years ago a Canadian newspaper ran a competition. The challenge was to come up with a Canadian equivalent to "as American as apple pie." Competitors had to complete the sentence "as Canadian as ..." in fewer than ten words. There were many different suggestions as people tried to conjure a simile that adequately captured what it meant to be Canadian. In the



We have often thought, through this year, that it is “not by might or by power, but by God’s spirit” that the work of God is advanced.

PHOTO: ARTEM VERBO

end the winner was, “As Canadian as possible in the circumstances”. It captured a sense of uncertainty around national identity that I can relate to in these islands.

But my answer to the question “How Kiwi is TSCF” is that “We are as Kiwi as possible in the circumstances,” which, given that 23% of New Zealanders were born overseas, is perhaps as much as most of us can hope for. We do, however, long to see more Kiwis in Team New Zealand as staff, volunteers and supporters. We see the staff and money coming into New Zealand as a resource to develop the work here and around the Pacific Rim.

Our confidence is not in programmes, resources, people or budgets (important as these things are). We have often thought, through this year, that it is “not by might or by power, but by God’s spirit” that the work of God is advanced. Like the other Team New Zealand, we appreciate that our activity is very dependent on the wind. We look to Jesus and the sovereignty of God realising that “The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes.” In the providence of God we want to go sailing today!

As a favourite poem by John Masefield goes, “I must go down to the seas again, to the lonely sea and the sky, and all I ask is a tall ship and a star to steer her by.”

I hope this Annual Report encourages as you read some of the things that Team New Zealand has been doing this year and that, as you read, you appreciate that you are a vital part of this team, helping to write this story through your gifts, prayers and service. Join us in the next phase of this adventure and pray that God would fill our sails with the wind of His spirit and enable us to work together, under His command for His glory.

A YEAR OF LIVING DANGEROUSLY

Only one thing remains on the walls of my office from those who have gone before me. It is a small poster advertising events that Howard Guinness spoke at on his tour of New Zealand in 1936. It reminds me that our movement was born out of evangelistic enterprise.

I believe that TSCF has always been at its best when true witness has been right at the top of the agenda. We are a mission agency of the church on campus, uniting students from different cultures, denominations and backgrounds around core truths in a common cause. The death and resurrection of Jesus, his commissioning of the disciples, sending of the Holy Spirit and ascension to heaven with the promise of return are the absolute pivot of human history.

The early church experienced growth and blessing but also went through trials, opposition and persecution. It was a dangerous time to believe. This year we have been focusing on the book of Acts in our conferences and challenging staff, students and graduates to be living dangerously.

I believe that Aotearoa New Zealand needs to see a new generation raised up who are unafraid to share the good news and be ambassadors for Christ in every area of life. This past year has been a year of significant growth for TSCF. We have more students involved in more groups supported by more

staff. Our income has been the highest in our history, we have seen students coming to faith and we have been involved in some really exciting initiatives and yet we are just scratching the surface.

Why do more people in NZ not follow Jesus? Why are more of your friends and family not Christians?

Paul presents the Romans with a missional model in Romans 10:

How can they respond if they do not believe?

How can they believe if they have not heard?

How can they hear unless someone communicates the good news?

How will they preach unless they are sent?

We often try to run an attractional model:

How will they respond unless they hear?

How will they hear unless they come?

How will they come unless something great is put on to draw them?

How will something great be put on unless someone organises it?

Please do not mishear me. I believe that the gathered community of God's people committed to biblical teaching, prayer, the breaking of bread and to living sacrificially and generously together is absolutely crucial. I have no doubt that events, courses and programmes have a vital part to play in the mission of the church.



We believe that engagement with the big ideas in our society is essential and that a right tolerance of other people's views should not lead to syncretism.

PHOTO: JENS JOHANSSON

But this must happen within the framework of the great commission where evangelism is about going to where people are and taking the good news to them. If our events do not happen within a missional model we will wind up devoting

much of our time, talents, energies and resources to the running of programmes, which can turn us into managers rather than missionaries.

One of the things that has encouraged me most this year

is seeing some of our student leaders' commitment to true witness, not just as organisers of meetings but as a heart value that shapes the way they relate to their friends and pursue their studies. It is also heartening to see graduates seeing their workplace and community as places they have been sent to be salt and light. Catalyst, our developing graduate and faculty ministry, will increasingly look at ways of fostering this mindset, building networks and providing resources.

As we look at taking the good news to the heart of New Zealand and seeing New Zealand at the heart of world mission there is much we can learn from the first Christians. In Athens in Acts 17, we see a pattern of engagement, dialogue and response.

Engagement

Waiting for his friends, Paul's "spirit was provoked when he saw that the city was given over to idols". This is a response that we should take note of in these islands. Too often, my response to the attachment people around me have, to those things that take God's place in their lives, is indifference or envy.

What do you think about what our culture, media, government and society exalt? Paul immediately engages. He reasons first with the God-fearers in the synagogues but also daily in the marketplace with those who happened to be there. We believe that engagement with the big ideas in our society is essential and that a right tolerance of other people's views should not lead to syncretism.

Dialogue

From the general dialogue of engagement Paul was drawn into a specific dialogue with the Greek philosophers. He was now dealing with a different group of people from those encountered in the synagogue and around its fringes. This elite intelligentsia had a very different concept of God from the Jews. They did not understand what Paul was saying and invited him into the Aeropagus, the centre of the Athenian religion where the latest ideas were keenly discussed and debated.

Paul's conversation demonstrated that he had got to know Athenian culture. He used the statue to the unknown God as his starting point in explaining the true nature of God, recognised their religiosity and quoted from two Greek writers. His starting point was cultural but his message was counter cultural. He was not afraid to challenge the Athenians ideas about God or about themselves. After addressing the true nature of God and of humanity he went on to speak about the person of Jesus and his resurrection, the judgment of God and the need for repentance.

We recently sponsored a number of events with Dr William Lane Craig. The debate in Auckland jointly run by TSCF and the Humanist and Rational Society saw 650 crammed in to a couple of lecture theatres. In Palmerston North, the debate run in partnership with TSCF and local churches drew 1,350 to the Regent Theatre. I do not believe that these kind of events are the totality of what we are trying to do in evangelism in New Zealand but I was struck by three things from Dr Craig's approach.

One of the things that has encouraged me most this year is seeing some of our student leaders' commitment to true witness, not just as organisers of meetings but as a heart value that shapes the way they relate to their friends and pursue their studies.

1. There was a clear understanding of the issues in an atheistic worldview and an ability to speak clearly into those with a credible voice.
2. There was an emphasis that these big issues were a spiritual as well as an intellectual quest.
3. There was a clear focus on Jesus and his resurrection and on the offer of a fresh start and a new life.

We believe there is a connection between popular ideas and the academic world and want to encourage Christians to contend for the truth in both spheres. We want to see a credible witness addressing the confusion of half-truths and myths that take the edge off people's spiritual hunger.

Response

The three different reactions Paul received to his sermon are the same that always occur whenever the Gospel is preached. Some mocked and completely rejected the message. Some believed. Others wanted to hear more on the matter.

As students present the gospel in word and deed on campus we have seen all three of these responses many times over this past year. The appointment of Ben Carswell as National Outreach Coordinator will increase our capacity to train students in biblical evangelism and to do more proclamation on campus.

TSCF is about engagement, dialogue and response. We long to see Jesus introduced in credible and creative ways to students and graduates throughout Aotearoa New Zealand. We also long to see them going from these shores, taking the good news of Jesus. Whatever the "official" reason for travel, we would like to see them all going as missionaries, taking the good news of an unknown God to spiritually hungry people.

Living dangerously is not just for a year — it is for a lifetime.

In the words of Howard Guinness, which I love and often quote: "Where are those who will lose their lives for Christ's sake — flinging them away for love of Him? Where are those who will live dangerously, and be reckless in His service? Where are His lovers — those who love Him and the souls of men more than their own reputations or comfort, or very life?"

WE'RE HERE FOR THE FUTURE

May 1940 was a pivotal point in the history of the world. The German army had swept through northern Europe and the British and French armies were in, what I believe the technical historical term is, “deep doo-doo.” The Royal Navy had too few ships available to evacuate the troops stranded on the beaches of Dunkirk. Those ships that were in the vicinity were unable to manoeuvre close enough to the shore to affect a rescue. As the enemy forces lay poised to deliver the final blow an audacious plan was hatched which was to critically alter the course of history.

The operation called on anyone with a seaworthy craft to come and help. A flotilla of more than 800 little ships assembled: fishing boats, pleasure crafts and lifeboats. Some of these craft ferried soldiers from the shore to the bigger ships, some took men directly back to England. They were not designed for war, but in the hands of those who knew them and could handle them, they played a vital part in the battle.

The grave plight of the troops led King George VI to call for an unprecedented week of prayer. Throughout the country, people prayed for a miraculous delivery. The initial objective was to rescue 45,000 men in two days. Over the next nine days 338,226 soldiers were rescued by the hastily assembled fleet of little vessels. More than 200 of the ships were sunk and a similar number damaged.

What we see in the Dunkirk spirit is a fleet of small vessels, not at all uniform in design or ordered in their command structure. They have a clear sense of vision and they participate at great personal risk because they understand what is going on and what they can contribute. This flotilla works together and collaborates where possible with the Naval Fleet. It is a messy business, slightly chaotic and not that well thought through but it turns the tide of history.

I believe that we live at a point in time where there are millions stranded on the “beaches.” We need a new paradigm of mission where there is a new sense of urgency on reaching and rescuing the lost. We need a new strategy to connect with those stranded from the conventional approaches. I believe that what we are beginning to see in New Zealand and around the world is a flotilla of small craft mobilised. More responsive, less uniform, better able to take initiative and get in closer to the shore. This rag-tag flotilla can be confusing to those who man the bridges of the big destroyers. It is the Navy, but not as they have known it. The key thing to grasp is that the fleet and the flotilla all sail under the ensign of the King.

The theme of this annual report is “We’re here for the future.” Our basis of belief has not changed. But the world we live in is changing all the time. Our core commitment to true witness, undivided life, deep thought and global reach have not altered, but the way we do these things need to adapt constantly.

We are thankful for the way God has worked through TSCF in the past, we build on those foundations and celebrate what was done in different generations. Part of the difficulty we face as a ministry is ensuring that all of us (staff, students,

graduates and supporters) understand what it is like to be a student today. We all look through the lens of our own experiences but we need to engage with students today as they actually are now rather than as we remember.

For today's students the Vietnam War is as ancient history as WW2. Most were not born during the 1981 protests around the Springboks Tour and apartheid has not existed in their lifetime. The sinking of the Rainbow Warrior is a history topic at school and most students today would not have a view on nuclear disarmament, let alone know if they were multilateral or unilateral in their approach. Students moving from high school to tertiary institutions this year are contemporaries of Harry Potter, they do not remember the Berlin Wall, have grown up expecting to pay for their education, and Tiananmen Square is an Olympic venue more than the site of a massacre. In their lifetime, Google has always been a verb, cut-and-paste has not involved scissors and glue, Al-Qaida has always existed, the morning after pill has always been available and the Starship Enterprise has always looked retro.

The sections of this annual report that look back to the past

are not designed to evoke nostalgia, but rather to underline the point that the mission field is constantly changing and if we are to be effective in mission we need to adapt.

Today's students are connected but often alone; hungry for authenticity but often dissatisfied; have rejected the materialism of their parents but place a huge value on style, brand and experience; they have huge opportunities but often are unsure about how to make decisions. Students want to tell the story of who they are through body art, blogging, customizing clothing and accessories. They live integrated lives where work, games, music and social interaction converge on their computers and phones.

These changes also affect the architecture of the university. Corporate work environments will often be collaborative rather than quiet; social spaces will often be quiet apart from the click of the keyboard and accommodation will tend not to be shared and will often have no common space.

Within this context, there are a number of challenges and opportunities that we have been working to address this year.



The opportunity of the campus

The loss of a common lunch hour and multiple locations within many institutions means that we now have fewer larger groups but increasing numbers of smaller groups. Nationally there are currently more than 25 TSCF groups. In Auckland, for example, there is not a large EU as once was the case but we are working with 300 students in more than 12 groups. This flotilla of small groups places greater demands on staff.

The total numbers of students involved in TSCF is nearly double what it was in 2005. There are still areas of acute concern where we need to see viable staff teams established but the overall trend is encouraging. We have seen 15 to 20 students coming to faith and more than 5,000 people at evangelistic events in 2008. We are working with a huge diversity of students and are privileged to have a multi-cultural staff team. It has been exciting to appoint Paul Seo as our first Korean staff worker in Auckland and to see a growth in evangelistic vision among Korean students.

The challenge of food

Results from an ongoing study of the health of college students shows that nearly 50% of male students and 30% of female students are considered obese or overweight. The results attribute the change to both the college diet and lack of exercise. Most students cook and eat alone. Many have grown up grazing and equate “home cooking” with the microwave. Hospitality around food is a massive opportunity.

We are encouraging students to share life together in flats

and we model that in a number of intentional communities such as Rongopai in Wellington. Food is an important part of the Bible study group meeting at The Castle in Christchurch, which starts with dinner for an hour.

The challenge of relationships

Laura Sessions first began writing about the sexuality of Gen Y in the late '90s when she covered the increase of oral sex among young teens. Now many of those same kids have gone to college, having developed a view of relationships in which sex is largely detached from any serious relationship. When college students “hook up,” both parties understand that, whatever happens physically, no further relational implications or obligations are involved. However, she notes that the freedom to “hook up” and “unhook” as casually as they change songs on their iPod is taking a toll on a generations’ emotional health and their views of relationships in general.

A recent survey of students at the University of Michigan found that a number of undergraduate college students are willing to trade sex for favours or gifts — from help studying, to laundry, to tickets to a football game. In New Zealand it is not uncommon for students to see prostitution as a legal way to supplement their income.

We are working to address these issues. Seminars on being godly men and women have been part of our regional and national conferences this year.

The challenge of graduation

We are absolutely clear that the primary arena for faith being

lived out is in the workplace. We long to see graduates taking their place in every area of life with a desire to honour God through what they do and be salt and light where they are.

This year has seen the launch of Catalyst as our graduate ministry. In June, more than 100 academics, postgraduates and graduates gathered at Forest Lakes for the first Catalyst Conference. This was a hugely encouraging beginning. It was great to have some of the Priority Associates along and also to see the start of some networking and some mentoring in practice. I long to see more effort deployed on resourcing Christians in the marketplace, the academy, the professions, the arts and public life as well as on ministry.

The challenges of the world

The environment is one of the most significant issues in campus. Physicist Freeman Dyson argues that environmentalism has replaced socialism as the new secular “religion of hope and respect of nature,” viewing waste as sin and green living as the path to righteousness. The ideas of environmentalism, fair trade and justice and the way these actually translate into practice is complex but we want to be speaking into these issues.

The global financial crisis has brought pain to many. We recognise the need for better teaching on money, stewardship and giving. It has also reminded us of how interconnected we are on planet earth and the privilege of being part of an international fellowship.

We have added a new theological scholarship in Bangladesh

to those we fund in India. We have hosted the leaders of both movements in NZ this year.

We have also strengthened our links around the Pacific. In December, a group went from NZ to participate in the South Pacific Regional Training Event in Canberra with groups from Fiji, PNG, Vanuatu and Australia. This was a great event and we are grateful to AFES for hosting us. We also sent a small group to the South East Asia Conference in Japan earlier in the year.

We appreciate the investment of the Pacific Partnership Trust and our partnership with IFES in the South Pacific and beyond. Ruth and Josué continue to be an important part of our team as they prepare to return to Ecuador.

I want to thank you for your partnership in the gospel with TSCF in the past and in particular over this last year. It has in many ways been a fantastic year for TSCF and we have much to give thanks for.

But as I write I see the smoke of battle smudging the horizon, listen to the sound of the guns and am aware of all those we are not reaching. I long to see urgent prayer for our universities becoming a feature of the year ahead.

Above all, I want to see more little ships on the high sea joining the rescue flotilla, crewed by people giving what they have, who are willing to hazard all for the sake of rescuing some. If you would like to talk about how you can partner with us in prayer, finance or service, do get in touch with me. You won't find me at the captain's table. I'm in the battered dinghy that's leaking a bit but trying to press on through the wash. Join us.

BASE CAMP

Everest first captured my imagination in a log cabin on an island in British Columbia. Browsing in a second hand bookshop, I picked up *Into Thin Air* by Jon Krakauer. It's an account of the 1996 Everest expeditions that were caught in a storm while high on the mountain. Fifteen people lost their lives, including Kiwi guide Rob Hall.

I became fascinated with what drew men and women into the "death zone," the area above 28,000 feet. Above this altitude the air is so thin that it is at the limit of human physiological function. This, combined with the low temperature and difficult conditions, means no one can survive there for long.

Over the next few months I read everything I could find on Everest. I guess I came to the mountain later than many Kiwis who have grown up on the achievements of Hillary and Tensing but I began to mentally map the routes. The names of the mountain — Chomolangma, Sagarmāthā, and the Kiwi sounding Peak XV; the points on the journey — Lukla, Namche Bazaar, the Khumba Glacier, Western Cwm, Lhotse Face, the South Coll, the Yellow Band, the Balcony, the Hillary Step; places I will never visit but which carry significant memories for those who have.

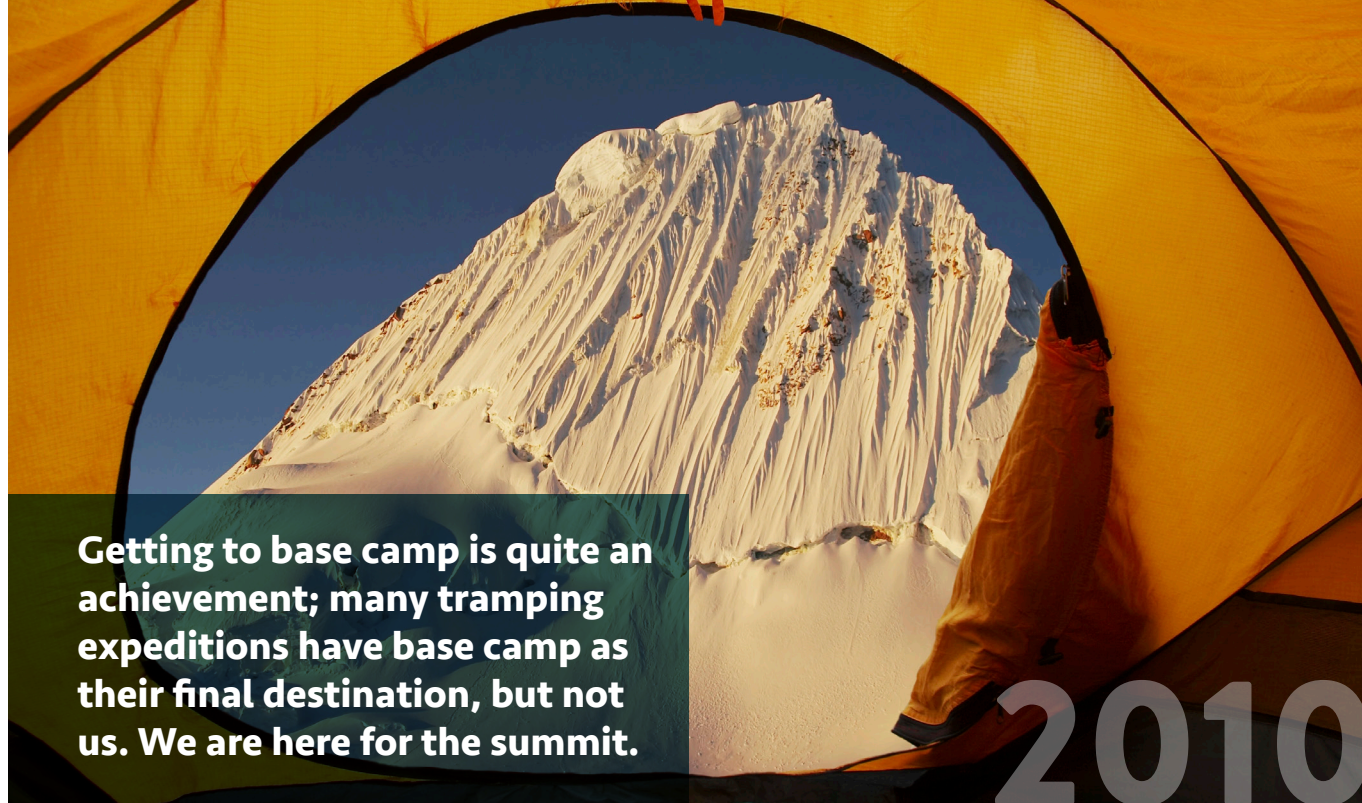
So at our staff training conference last August, when I was asked "Where are we now?" I found myself taking a marker and drawing Everest on the flip chart. Given that we were in Upper Hutt rather than Nepal or Tibet, this was not the most obvious starting point. As I tried to answer the question I

spoke about the mountain in an attempt to map where we had come from and where we were heading as a movement.

In 2004, TSCF began to recognise that it was time to go back to the mountain. Matthew Scott wrote in his final annual report, "I believe that the time has come to lead again guided by the Spirit of Jesus."

When I was invited to come by TSCF's board to consider leading this expedition, Andrew Saunders met me at Auckland Airport. Over coffee he said, "Please come but don't come alone. If you can, bring some friends who have experience who can get things moving again." I visited several times in 2005 and found that the climbers were discouraged, low on resources and a little lost.

SLC 2005 looked at the Psalms of Ascent. We sat on the grass in the sunshine with staff and student leaders and began to dream a little. The board were under no illusions as to the size of the challenge that we faced but were willing to step out in faith. That week we embraced a fresh vision to start climbing again. But this was not a vision to go somewhere that TSCF had not been before. This was a call to return to the mountain of Hillary, Tensing and Mallory — or in our case, the mountain of Guinness, Laird, Orange, Miller and in more recent times of Malcolm, Ang How Kheng, McIntosh, Grantham, Saunders and Yee. The mountain we climb is to see students coming to Christ and disciples for life; to see the gospel engaging culture and the Bible applied to every area of life. We are working to raise up a new generation of influence in New Zealand and around the Pacific Rim.



Getting to base camp is quite an achievement; many tramping expeditions have base camp as their final destination, but not us. We are here for the summit.

I have been very conscious on this expedition of following in the footsteps of those who have gone before. We are grateful for those who have established camps, fixed ropes, cached oxygen, created maps and dedicated their lives to the summit. We would not be where we are today were it not for their service, sacrifice and support.

Ed Hillary often spoke about how it was an international expedition that put him and Tensing on the top of the world. Sir John Hunt's first choice was to put two Brits up; the Kiwi and the Sherpa were the back-up option. I lead an international expedition that has as its first priority putting New Zealanders on the summit. This embraces the whole spectrum

of contemporary New Zealanders including those who have been here for generations, those who will be here for generations to come and those who are here for a season. That first summit of Everest with a Kiwi and an Asian standing together on the top of the world supported by a multicultural team is a powerful image of Everest past and TSCF present and future.

So as I reflected at staff training about our journey over the past four years and where we were now I found myself talking about making it to base camp. We have worked hard to get our expedition together. We have assembled a growing team of staff, students, volunteers and supporters. We have legally incorporated, registered as a charity, redone all our systems, revitalised our electronic and print communications, moved to a governance board, established a National Leadership Team, and launched Catalyst to work with postgraduates, academics and graduates. We have seen growing numbers of students coming to faith, developed the Minty training programme, seen thousands of students attend an outreach event, explored a residential student community at Rongopai in Wellington, strengthened international partnerships, increased financial reserves by \$350,000 and not run a deficit in any of those years.

At the end of 2005 we agreed to aim to double the staff team, triple the income and quadruple the core number of students involved by 2011. Each of these objectives has now been exceeded. It has not been easy and our faith and endurance have been tested but we have a lot to give thanks for. This annual review details many of these things and I hope you are encouraged. But we are not at the top of the mountain. We

The mountain we climb is to see students coming to Christ and disciplined for life; to see the gospel engaging culture and the Bible applied to every area of life. We are working to raise up a new generation of influence in New Zealand and around the Pacific Rim.

have only made it to base camp. Getting to base camp is quite an achievement; many tramping expeditions have base camp as their final destination, but not us. We are here for the summit.

At present we are working our way through the Khumba Icefield with all its hazards and continually changing landscape. We continue to grow the team and are excited by the appointment of Simon Rabbidge from Tokanui to strengthen the team in Lincoln but we need to see strong teams established in Dunedin, Palmerston North and Hamilton. We are still getting our equipment together and putting our lines in to go to Camp 1 and then higher up the mountain.

Looking up the mountain, where are we trying to get to by 2015? This is where we are going in the next 5 years. By the grace of God we want to:

- See more students coming to faith through cross-centred, culturally relevant, creative evangelism that addresses the big issues in the academy and the media and is unashamed of the gospel.
- Develop a growing depth in discipleship through meeting the living God in His Word and applying it in a community of meaningful friendship, inspiring students and graduates to live distinctive lives that honour God and bless the campus and society.
- Encourage a new wave of Christian thinking that applies the Bible to the whole of life and helps people work out what it means to live and speak for Jesus in their university, workplace, home, community and leisure.
- Grow a new generation of influence who have a clear sense of God's call on their lives and make life choices characterised by self-sacrifice and service, who have the discipline and endurance to keep going onwards and upwards to inspire others to be salt and light in NZ and beyond.

In short, we want to see God raise up a new generation who want to give their utmost for His highest. This is the vision that has captured our hearts and has us in the thin air on the mountain. I hope it inspires you to climb on your chair to shout encouragement, to get on your knees and to put your hands in your pocket.

To make the summit we need more people on the expedition — on the mountain, at base camp, in Kathmandu and at home. We need to develop our resources and to broaden our cultural diversity so that we reflect the campuses we work on.

We look to partner with churches to develop resources and with people that will influence the cultures and communities that make up these islands and whose influence extends beyond these shores.

We urgently need to establish a base in central Auckland as an office and meeting space. We want to establish more residential communities near campus in major centres. We want to mobilise people to pray for the student world. There will be significant celebrations around the Rugby World Cup in 2011, the Marsden Bicentenary in 2014 and the Anzac Centenary in 2015 that will present significant gospel opportunities in this nation, which we aim to participate in wholeheartedly.

High altitude mountaineering is a high-risk activity. Despite meticulous preparation people die. The allure of the mountain and the prospect of gaining the summit draws people into the death zone. Their friends and family typically speak of them dying "following something they love."

The call on our lives and our commitment to keep climbing is not because we want to achieve something personally but because we want to see Jesus lifted high, and for people to follow Him. We're all about getting people into the life zone. Yes, some of us may lose our lives in the process but we will die following *someone* who we love. In the words of a famous low altitude mountaineer, "He is no fool who gives what he cannot keep to gain what he cannot lose."

We ask that God would give us this mountain and that you dust off your ice axe and crampons and join us for another summit attempt.

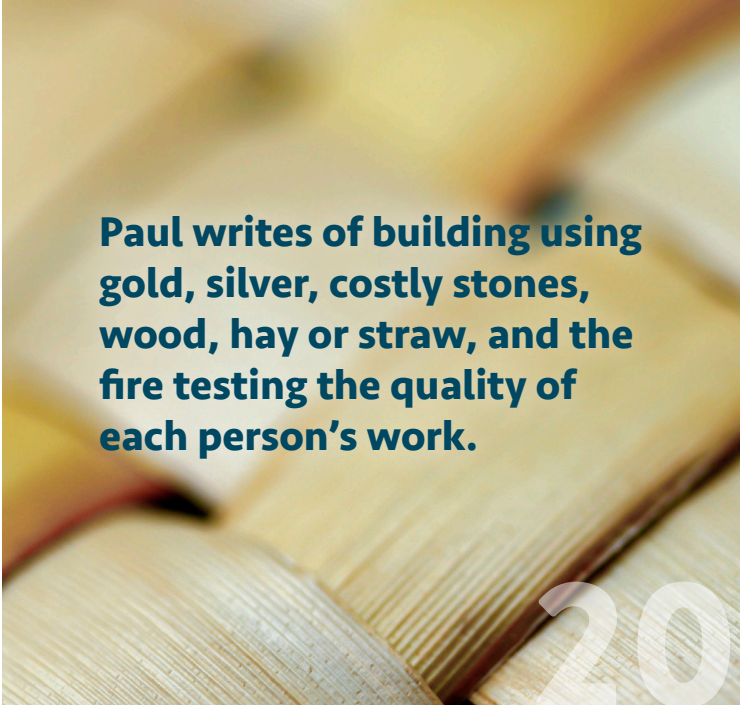
FABRIC OF FAITH

The inspiration for this annual report came to me in Stirling Castle when we were visiting family in Scotland. The ancient walls tread by Robert the Bruce and William Wallace, the Regimental Museum of the Argyll and Sutherland Highlanders, and the cannons on the ramparts still trained towards fields of battles long since passed into folklore could provide a rich vein of ideas around the theme of *Braveheart*. But what caught my attention was something entirely different. In a temporary studio, three people sat quietly weaving, working thread into a huge tapestry,

The tapestry is one of a series of seven being reproduced to decorate the castle in the style it was accustomed to during its Renaissance heyday. They are based on a set held in the Metropolitan Museum in New York. They tell the story of the hunt for the unicorn, which is an allegory of courtly love and a parable of the death and resurrection of Christ. These are actual tapestries where the fabric and the picture are created at the same time by weaving horizontal wefts through vertical warp.


The project was started in 2001 and is due to be completed in 2013. The tapestries, each over three metres long and high, are made one at a time, taking two to five years to make. The public can watch the weavers at work using techniques dating back to the 15th century. I was transfixed.

A number of things struck me:



Paul writes of building using gold, silver, costly stones, wood, hay or straw, and the fire testing the quality of each person's work.

The weaving happens slowly. Each weaver has a target of six square centimetres a day. The big picture is built through small squares being added each day. The growth is imperceptible on a day-to-day basis but over time it aggregates into something substantial. God tells those rebuilding Jerusalem not to despise the day of small things and to cling to the vision and the hope that God will finish what he has started. It is often challenging to keep working away and to be content with the pace that God is working at.



We can build faster and higher with combustible materials; our challenge is to build carefully in a way that stands the test of eternity.

PHOTO: ROB SUITED

The Japanese theologian Kosuke Koyama wrote a book called *Three Mile an Hour God*, in which he encouraged people to connect with the Jesus who moved at walking pace through Galilee. Jesus did everything that God called him to do, but was never hurried. In an age of bustle and blur, taking time to reflect, to care for people, to worship God and to quietly and purposefully do what God is calling us to is completely counter-cultural. We often talk of doing the “hard yards” but often it actually comes down to doing the “hard inches.” Life

is a game of inches, and discipleship, worship and mission frequently come down to many small decisions that God aggregates over time to build his kingdom.

Paul writes of building using gold, silver, costly stones, wood, hay or straw, and the fire testing the quality of each person’s work. We can build faster and higher with combustible materials, but our challenge is to build carefully in a way that stands the test of eternity.

The weavers have a big picture to refer to on the wall to their right and a tracing of the outlines of the same picture behind their work. Their individual activity is done in the context of this big picture. A key part of what we are trying to do with students and graduates is to help them see God’s big picture for their lives, for the church and for the world and to encourage them to discover what part God has for them in this. The Bible is absolutely central to our understanding of this big picture in TSCF. It is unashamedly the foundation of all we do and are.

The weavers use a variety of threads. The interplay of different dyes and materials is vital if the tapestry is to have colour and vibrancy. The wefts are made of wool, silk, silver and gilt and come in a variety of hues. We have a great privilege in the many cultures, personalities and characters that contribute to the richness of TSCF. The interplay and the constant combining of these affirms the reality of unity in Christ. In a nation that struggles with identity and a world that faces fragmentation, this weaving together of different strands of culture, age and ethnicity is a powerful witness. We are working to grow bicultural, multiethnic communities:

student groups that engage with their campus; teams and graduate networks that connect with the big issues in life and society.

The weavers do not see the finished work until it is finished. There is a strong element of faith that what they are doing and committing to the rolled up weaving will represent all they hope for and have worked at. But it is only at the end that the finished tapestry is unfurled and hung. Looking at the work at different points and from different angles it would be hard to discern what was going on. I was reminded of an old poem that takes the theme of weaving in this regard, not least in all that we have seen and continue to endure in Christchurch, Japan, the West Coast, the Midwestern US and across the Tasman:

*My life is but a weaving between my God and me,
I do not choose the colours, He worketh steadily.
Oftimes He weaveth sorrow, and I in foolish pride,
Forget He sees the upper, and I the underside.
Not till the loom is silent, and shuttles cease to fly,
Will God unroll the canvas and explain the reason why.
The dark threads are as needful in the skillful Weaver's hand
As the threads of gold and silver in the pattern He has planned.*

Sometimes the work does not develop as quickly as I would like. Many days there are frustrations and sometimes we lose perspective. We need to remind ourselves that it is not my picture but God's and not my timescale but His. Often with staff, student leaders and graduates, helping them to see God's sovereignty through the appearing randomness of

life is an important part of following Jesus and trusting God together.

Weaving is an expression of culture. In my homeland of Scotland, the weaving of tartan provided an expression of local identity. In the original colours of the patterns were determined by what was available to use as dye. Lichen, seaweed, heather or other plants produced different hues that were common to a particular glen, loch or island, identifying the people with the land. In my new homeland of Aotearoa, raranga, the weaving of flax in the hand, not only produces items of decoration and use it also symbolises the weaving together of people, their families and their stories and spiritually of all things into an indivisible wholeness.

Biblically there is a clear connection to the God who created the universe, who works creatively through people created in His image to advance His kingdom for His glory. We participate in His weaving of His purposes through history for eternity. God weaves His story into our lives, adding strength and purpose. As I look at the past year in TSCF I am encouraged by what has been woven into our tapestry.

We have been weaving threads of true witness. There is no one in New Zealand who is more committed to the authentic communication of the gospel to lost students. We have been working hard to equip Christian students to have confidence in the gospel and to share the good news through friendship and authentic living. We are training a generation of students who will be committed to a pattern of evangelism that is not just about cold contact producing decisions but about deep contact producing disciples. An important initiative

this year has been to begin to identify those with a passion for the engagement of gospel and culture. In March, Ben Carswell and I brought a group of 12 such students together for a weekend. It has also been encouraging to see Catalyst encouraging graduates to engage with apologetics through conferences and literature.

We have been weaving threads of undivided life. We are working to grow a generation of students and graduates who have a love for God, a passion for the Bible and a vision to live the great commission and the great commandment in joined-up daily lives. We are reaching students for Christ and changing students for life. We make small steps as, through Catalyst, we work to grow a new generation of graduates who will live and speak for Jesus in every area of society and live with hope in the workplace, in public life, in the arts, in the academy and in the local church.

We have been weaving threads of deep thought. This involves us in enabling students to “always be ready to give an account of the hope that we have with gentleness and respect” (1 Peter 3:15). A recent encouragement in this regard was having John Lennox speaking in Auckland, Wellington and Christchurch on issues of science, faith and suffering. We have also been thinking about how to encourage engagement with the arts and how we can resource and reach those studying and working in art and creative media.

We have been weaving threads of global reach. It has been exciting to see students in Christchurch take initiative in the Student Volunteer Army. At Easter, Jeff and Jane Pelz led a student team to Fiji where, in partnership with Students

International and Pacific Students For Christ, they were able to work with orphans and in prison. It is fantastic to see the impact that PSFC is making in Fiji in the face of political and economic unrest. The richness of relationship with India, Vanuatu, Papua New Guinea, Singapore, Malaysia, Ecuador and Bangladesh see Kiwi threads incorporated into a bigger set of tapestries.

Weaving needs resources. This was the final thing that struck me about The Stirling Tapestries. It takes money to buy thread but most of the expense in this \$4 million project is to pay for those doing the weaving. To make this happen, the support of trusts and individuals was crucial. We need your prayers, your practical help and your dollars if we are to succeed in this great undertaking that God has called us to, working to see the gospel at the heart of New Zealand and New Zealand at the heart of world mission. The message of the tapestry is that we belong together.

These tapestries in the castle were originally commissioned to manifest the glory and richness of the King of Scotland. The one behind our tapestry is the King of Kings who draws all things together and who weaves his eternal thread through our lives for his glory. I hope you are encouraged that you are part of this weaving. As Paul says, “For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Ephesians 2:9–11). We celebrate God’s workmanship and await the day when it will finally be unveiled. In the meantime I have six square centimetres to finish before the end of today.

GLORIOUS DOWNFALL: WHAT WE CAN LEARN FROM THE TITANIC

Recently there has been a new wave of reflections on the fate of the RMS Titanic. Books, exhibitions, documentaries and digital resources have been occasioned by the centenary of the sinking on 15 April 1912. It is a tragedy that has long held a fascination for many. Even in the immediate aftermath of the disaster, people were reflecting on not just the events but also on the meaning of what had happened. Over the years the event has become imbued with a broader significance and has become a powerful metaphor.

At her launch she was the largest moving structure ever manufactured and was a wonder of 20th century engineering. Thomas Andrews, the architect, was by all accounts a genius, Harland and Wolff in Belfast was at the cutting edge of shipbuilding technology, the White Star Line was the leader in comfort and elegance. Some of the richest people in the world were on her maiden voyage along with individuals and families from 44 countries, many emigrating to start a new life in America. The Titanic was a microcosm of wider society with divisions of class and levels of entitlement encased in a system that held them together.

This system was heading for its own collision that would forever alter the fabric of society. The Great War was only two years away. Millions would be sent to their deaths by officers

following conventional wisdom but unable to comprehend what was actually going on in front of them. Immense social upheaval would follow. In many ways, Titanic was a portent of what was coming and stands as a warning to all who sail in changing cultural currents.

My interest in the Titanic centres on two issues. The first is leadership: How did those in authority handle their responsibilities? The second is rescue: Could more people have been saved?

The starting point for both is the idea that the ship was unsinkable. It affected everything from the decision to reduce the number of lifeboats to the ability of the officers to effectively respond when the unthinkable happened.

Through history, trust in the existing structures and an inability to anticipate what lies ahead has seen the demise of many companies, agencies and governments. Even today, many churches and mission agencies place too much belief in structure, tradition, methods and reputation. None of us like to think we are doing this, but what can we do differently?

A new generation of leaders

Perhaps the key emphasis in my time in New Zealand has been to participate in a movement to raise up a new generation



2012

Even today, many churches and mission agencies place too much belief in structure, tradition, methods and reputation. None of us like to think we are doing this, but what can we do differently?

of men and women “who understand the times and know what to do” (1 Chronicles 12:32). This is essential if we are to see people saved and effective leadership developed. It is important to understand that this is not about innovation — the Titanic was extremely innovative. It is about a prophetic mindset that sees beyond the horizon and steers a course that shapes the decisions of today and tomorrow.

Servant leaders

We live at a cultural watershed when the tide is changing. Ahead are huge challenges. The global financial crisis, food and water shortages, pollution, energy, health care, education, the care of the elderly, confusion around truth, the direction of science, sexual ethics, human rights and the organisation of societies are bergs in the floe ahead. We need

effective leadership to address these challenges in church and in society. The arrogance and hubris of those who insist that everything will be alright from their position of privilege is at the heart of the Titanic's warning from history.

The survival rates for the different classes of passengers is horrific. Only one child in first or second class was lost out of 30. In third class, 52 of the 79 children aboard perished. One hundred forty out of 144 first class women survived; in third class, only 76 out of 165 escaped. This discrimination based on wealth, class and privilege continues to mar the landscape of the 21st century. We need leadership that is less concerned with rights and more aware of responsibilities.

We are working to grow a new generation of leaders who have a big picture vision and a practical concern for those on the margins — the poor, the dispossessed, the oppressed and the persecuted. It can seem that there is too much momentum to turn but I believe in the difference that individuals can make to networks, that churches can make to communities and that communities can make to the world.

This desire to invest in emerging leaders continues to frame how we operate in the student world. It is also driving Catalyst initiatives such as the inaugural summer camp at Waikanae. We long to grow a new generation of influence who will be servant leaders following Christ and being like Him in business, the arts, public life, sport, the professions and the media. This is hard work. It is labour intensive. It is about mentoring, peer support groups, leadership training and resourcing.

We aspire to be at the leading edge globally of leadership development for students and graduates. We believe the ship can be steered and that the world can be shaped with greater equality, freedom and justice for all.

The rescue

The issue of rescue has predominantly considered the shortage of lifeboats. Titanic carried 20 boats with a total capacity of 1,178. This was more than the 900 legal provision for a ship of its size at the time. Titanic was fitted with new davits that could each handle four boats. This could have provided 64 life boats which could have saved more than 4,000. This was Andrews' original design but he was overruled by Bruce Ismay who thought the boats would create fear and spoil the view. In fact, one row of lifeboats was removed before the maiden voyage for aesthetic reasons.

The ship's capacity was 3,339 but only 2,224 made the sailing. It compounds the tragedy that many of the lifeboats left the ship below their capacity. Only 710 people were rescued. This was partly because the crew had little training in evacuation, and there was a lack of urgency because the seriousness of the situation was not grasped or communicated quickly enough. After the ship sank those in the lifeboats were unwilling to return to rescue those dying of hypothermia in the icy water. Only Boat 14 returned and saved three from the water as well as those on the upturned collapsible.

One of the unsung heroes of the Titanic was John Harper, a minister from Scotland. As the ship was sinking he shared the message of salvation with any who would listen. In the icy

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waters he pleaded with people to turn to Christ, even giving his lifebelt to one unrepentant soul declaring that their need was greater than his own before swimming off to share and pray with others in the water. He did not survive but the man in his lifebelt did.

TSCF is passionate about God's rescue mission to seek and save the lost. It is our highest calling and deepest longing. It is why we exist. Titanic reminds us to make the most of the opportunities because the time is short.

Seeing students and graduates being saved has been my greatest joy in my six years with TSCF. TSCF embraces a doctrine of salvation that looks to God's redemptive purposes in the whole of creation but we must never forget that "the

Son of Man came to seek and to save the lost" (Luke 19:10). This comes as the conclusion of the story of the transformation of Zaccheus through his encounter with Jesus. It was tremendous seeing student groups and churches using the special edition of Luke's Gospel, *Godzone*, which we produced in conjunction with Engage and The Pacific Partnership Trust for the Rugby World Cup. Those who made the most of the opportunity to reach out to friends, community, tourists and participants realised that it was less about rugby and more about rescue.

Understanding what is happening in the world, interpreting it and communicating what, why and how we should respond is a huge challenge. We are a generation with unparalleled access to communications but are often oblivious to what is happening in the world and preoccupied with small personal agendas. Today I fear we would be posting updates about the accommodation or tweeting about the iceberg but not getting to the lifeboats any faster.

I mourn those who were lost on the Titanic but grieve more for those who are perishing today.

We are on a journey. We are not the most glamorous ship on the ocean but we stop regularly to pick up those shipwrecked, capsized or marooned. We have an Architect and a Captain who will take us to safe harbour in a new world. RMS Titanic was a Royal Mail Ship. The vessel in which we serve is not a naval ship but shares the same designation, HMS – His Majesty's Ship, and we are always looking for those with a heart for adventure and a love for the lost to join us.



2013

“THIS IS THE BEST BAD IDEA WE HAVE.”

The lead character in *Argo* supports the case for his courageous plan to rescue six American fugitives trapped in Tehran with his “best bad idea.” The movie won this year’s Oscar for best motion picture. It is based on events that took place during the hostage crisis at the US embassy in Iran in 1979. Some have criticised it as not entirely historically accurate,

but it is entertainment, not a documentary, and well worth seeing. While speaking at events since seeing the movie, I have reflected on a number of aspects of the story.

It is a story about rescue

The Americans sheltering in the Canadian ambassador’s

house need to get out of Tehran. They are in danger and cannot stay where they are. The whole point of the story is their rescue.

TSCF exists as part of God's rescue mission to students in New Zealand. These students do not need rescue from physical harm, but they do need rescuing from selfishness and sin. Paul, writing to the Colossians, reflects on the rescue Christ has effected: "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins," Colossians 1:13-14.

He also writes to the Thessalonians about the future dimensions of this rescue: "They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead — Jesus, who rescues us from the coming wrath," 1 Thessalonians 1:9-10.

The highlight of this year has been seeing students coming to faith. At this year's Wellington Easter camp, more than half the students attending were not Christians. At the Palmerston North camp, two students gave their lives to Christ. "True witness" is central to everything that we do on campus and beyond.

It is a story about leadership

The more obvious ways of rescuing the six are doomed to failure. It is too far to cycle, they cannot go under cover as English teachers because the language school has closed, and they cannot pretend to be crop inspectors because it is

The harnessing of wisdom, the sharing of hospitality and the investment in the next generation works best when all generations participate together.

winter and the ground is frozen. Then Tony Mendez, the CIA exfiltration expert, has the idea of masquerading as the crew of a fake movie, the eponymous *Argo*. This leadership showed great creativity, understanding of the realities of rescue and of the specific issues in the culture.

Our biggest investment as a movement is in student leaders. We believe in student leadership and work to raise a new generation who are able to handle the Bible well and apply it to the whole of life, who have confidence in the gospel and relate the good news with creativity to contemporary culture. We need to find new ways of being the people of God and sharing the good news if we are to be effective in society.

We are launching a new initiative this year to equip and appoint 50 people. They will volunteer 40 hours a year in support, mentoring and encouraging students and recent graduates. We believe these 2,000 hours invested in the kingdom will reap significant benefits in the future as well as the present.

The leadership shown in *Argo* is courageous and costly. We

need people who will consider God's call on their lives to be leaders of vision and imagination who are willing to enter into hostile environments and take risks.

It is a story of partnership

It is multicultural. The Americans cooperate with the Canadians. An Iranian girl plays an important part in the escape and has to flee herself. TSCF is a multicultural partnership working to reach a diverse and cross-cultural mission field.

We believe in the bicultural foundation of New Zealand. TSCF is participating in a number of ventures to celebrate the 2014 bicentenary of Samuel Marsden bringing the gospel to New Zealand with CMS, Scripture Union and others.

We are passionate about reaching Kiwis. We long to see better representation in all our groups from those who call these islands home including Pacific, Asian and Indian brothers and sisters.

We are working to do more to connect with international students and to build stronger relationships between cultures. We believe a key part of this strategy is to see more staff, interns and volunteers who were born here responding to God's call to serve here in mission and ministry.

We also see New Zealand having an important part to play in the South Pacific. IFES's recent South Pacific Regional Conference in Fiji was a great reminder of the challenges, opportunities and relationships that we have.

The partnership is also intergenerational. In *Argo*, an aging

movie producer, a special effects expert and a CIA supervisor work together to put the plan into place. Intergenerational relationships are critical in the church.

As I look around the table when our board meets, one of the things that encourages me is that there are people there in their 60s, 50s, 40s, 30s and 20s, including a couple of student reps. I know we have supporters in their 70s, 80s and 90+s. The harnessing of wisdom, the sharing of hospitality and the investment in the next generation works best when all generations participate together.

We place a high value on partnership. This past year we have collaborated with Students International, NZ Sports Coalition, World Vision, Interserve, Scripture Union, Student Life, OMF, CMS, Kiwi-Made Preaching, NZ Langham Partnership, Arrow Leadership, Baptist Youth Ministries, and a whole raft of denominations and churches.

This is how it should be. I am grieved by the extent of competition I see around the world between Christian ministries and between churches. If we are serious about rescue, we need to work together in new ways that build the kingdom of God rather than the empires of human beings.

It is a story about a story

The fake movie has a script and characters that the hideaways have to know. In a tense scene in the ambassador's house, Joe, one of the six, addresses Tony, who has come from the CIA to get them out — "You really believe your little story's gonna make a difference when there's a gun to our heads?" Tony

This is not “the best bad idea we have,” it is the best idea ever. It is God’s idea of how to save us and set us up for eternity. This is the story that defines who we are.

replies, “I think my story’s the only thing between you and a gun to your head.”

At the airport, Joe is the one who uses the storyboards from the movie to convince the guards that they are location scouts.

Helping students and graduates know and tell their true story is a vital part of our evangelism training and of our discipleship. In 2014 we will introduce a new national gathering in February that will equip and energise students for the new academic year. Our Student Leadership Conference will move to the middle of the year and focus more on students and their calling. It will address issues like justice, apologetics, emerging leaders and professional life.

We are also asking if it is time for a new name for the fellowship as a whole, one that more succinctly summarises who we are and what we are about, and links different campus groups and graduate ministry together more strongly.

I chatted about this recently with a student who suggested “International Rescue.” Much as I know we would look great in those uniforms and enjoy piloting the Thunderbird vehicles, I think that name is already spoken for! Other ideas will be gratefully received.

In the closing scenes of *Argo*, after the relief of the rescue, shots place historical footage alongside the movie and comment on what happened to the characters in real life. Two themes emerge. One is of enduring friendship between those involved. The other is that all the diplomats who were rescued returned to the diplomatic service. It is not just a question of what we are rescued from but what we are rescued to: a new community, a new set of priorities, a kingdom agenda to live God’s way and share the good news of Jesus.

I like the way The Message translates Colossians 1:13–14, “God rescued us from dead-end alleys and dark dungeons. He’s set us up in the kingdom of the Son he loves so much, the Son who got us out of the pit we were in, got rid of the sins we were doomed to keep repeating.”

This is not “the best bad idea we have,” it is the best idea ever. It is God’s idea of how to save us and set us up for eternity. This is the story that defines who we are. It is at the heart of what we teach, share and model to students and graduates in Aotearoa and beyond.

We are thankful to all who partner with us in this great rescue mission.

IMAGINE A WORLD WITHOUT NUMBERS

Many of the details of life would be very different. What time will we meet? How many people are coming? What does it cost? What size will fit? How fast are we going? Where are we exactly? What is the score? Are we winning?

I wonder if a world without numbers would complicate or simplify life. Possibly it would do both, making many things more difficult but freeing us from the anxiety of the passage of time, the scales and the bank balance.

This year I have been thinking about numbers and what part they play in the life of a mission agency or church. Some people believe that numbers are unspiritual, that our job is just to be faithful. We trust God with the measurement of our efforts, which will be revealed in eternity. At the other end of the spectrum are those who believe that numbers are key to setting targets, making wise decisions and evaluating ministry, now, so that we can properly steward resources in the context of eternity.

At TSCF we have staff, students and volunteers across the spectrum of how counting and measurement relates to the responsibility of human beings and the sovereignty of God. We face the challenges of engaging more with numbers through our relationship with funders, legislators and making good decisions in the context of growing opportunities and limited resources.

God created a world with numbers. He brought it into

being by his word, but in Genesis 1 he numbers the days and throughout the Bible God uses measures. The rules of prophets, judges and kings mark time; years of exile are enumerated; genealogies count the generations between key events. The number of Israelites is recorded, and how they increase through captivity in Egypt and exile in Babylon. There are 12 disciples, the 72, a crowd of 5,000 partaking in a miraculous meal, and thousands in the early church. God gave exacting descriptions for the construction of the ark, tabernacle and temple. Numbers are used practically and symbolically from Genesis to Revelation. They reflect a God who is the trinity, three in one and one in three. Mathematics is a discipline that gives us a glimpse of the order and patterns in his universe.

What does this mean for how we count and give account? Not everything of value can be easily measured. We want to produce leaders who are humble, but what is a standard of achievement for humility? And if you thought you had achieved it, would you have? This is a frivolous example, but issues of character, integrity and prayer are, at their heart, unseen.

We need to be wary of using numerical growth as the sole evidence of an effective ministry. In year one of his public ministry, Jesus had 12 disciples. In year two he still had 12 disciples in his inner circle. In year three, the number of disciples was still an even dozen and one of them turned out

to be dodgy. This does not mean that Jesus failed; he invested intensively in this key group with an eye on the future.

Numbers only make sense in light of God's big picture. When Gideon set out to fight the huge Midianite army with an inferior force of 32,000, God reduced it to 10,000 and finally 300. Often God does things in remarkable ways to glorify himself and advance his kingdom. In John 6, after the feeding of the 5,000, Jesus' interaction with the crowd reduces an enthusiastic horde to a handful of disciples. Many go away disappointed that Jesus is talking about his identity and mission, rather than satisfying their hunger for bread. I wonder how I would report on a situation like that, and how my supporters would respond to news that my teaching had virtually obliterated the group.

We need to be careful that, in our pursuit of numbers, we do not concentrate on easier places and neglect tough situations. When Paul is accused of being a failure in his ministry in Thessalonica he does not defend himself with numbers. Rather he says, "We had previously suffered in Phillipi but, with the help of our God, we dared to tell you his gospel in spite of strong opposition." Paul helps them understand that their work involves opposition and requires perseverance.

Ultimately it is God's work that we are involved in. We evaluate our own contribution in the light of his calling. And while we keep sight of that bigger picture, these examples include some counting to help us understand what is going on. Zechariah speaks of "not despising the day of small things" in encouraging Zerubbabel and the people in their rebuilding.



In Jesus' parable of the talents, a master entrusted three slaves with different amounts of money. To one he gave five, to another two, and to a third, one. When he returned the slaves were called to give account of how they had invested what had been entrusted to them. The first two slaves doubled their money and received almost identical commendations. The third slave returned exactly what he had been given. He had buried his money because of fear and a faulty view of his master's nature. The parable contains a baseline expectation of growth, and it is interesting that the master seems more interested in the percentage of increase and the attitude of the slaves than the total amounts.

At the start of 2006, the TSCF board embraced a 5-year vision that the staff team would double, income would treble and we would be working with four times as many students. In the grace of God, by 2011 the staff team had trebled, the income was over four times what it had been and we were working with six times as many students. We had arrived at what we considered to be "Everest Base Camp." The last three years have been about clarifying vision, increasing capacity and developing fresh initiatives that further our calling. A few highlights stand out:

The number of groups has increased from 12-15 to 25-30.

This is a fluid situation; our strategy in growing multiple groups on campus is to connect more readily with a wider constituency of those who are not yet Christians. It has been encouraging to see growing numbers of students coming to faith. The number of students engaging with the Bible on a regular basis has also increased.

We have changed our camp and conference structure.

Historically, we ran a national conference in July and a student leadership conference in November. But we want to mobilise returning students for orientation and connect with some school leavers before they start university, so Launch, the new national conference, is now at the beginning of the year. The unfamiliar slot resulted in fewer student numbers at the first one in January 2014, but we were pleased that 10 school leavers were among the 70 attending.

We are changing the way we resource student leaders.

Summit is the new student leaders' conference, which took place in Hamilton in July. We developed four targeted tracks and invited individuals to each according to their giftings and callings. About 50 students attended the first Summit.

We are growing our volunteer input. "Tables" is a new initiative recruiting 50 volunteers who will give 20 hours to mentoring students. So far we have run three or four pilots, recognising the need to refine and focus as we go forward.

We want to increase the percentage of Kiwis on the staff team. New Zealand is a country of international connections with people coming and going, so we see the value of a diverse staff team ministering to an international and diverse student world. But we are committed to growing Kiwis for student ministry and church leadership. In the past 18 months we have appointed seven new Kiwi staff.

Our partnerships with churches and other mission agencies are growing. We are committed to working together wherever potential synergy exists. Lyndon Drake is helping lead Catalyst in the City (lunchtime Bible studies for

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workers in central Auckland) alongside his responsibilities at the Baptist Tabernacle church and Carey Baptist College. Mark Grace has been doing excellent work with CMS on the bicentenary of Samuel Marsden first preaching the gospel in NZ, and we are working with CMS and Scripture Union to produce a gospel resource to use with young people.

Ben Carswell has been appointed to pastor Hutt City Baptist, while continuing to lead our outreach nationally. Tim Hodge has begun working on the pastoral team at his church, Lincoln Baptist. Mark Grace is also working with World Vision, and Mike Doragh is working with Scripture Union on their new database. Jeff and Jane Pelz have seen a huge increase in their work with international students in partnership with St Paul's Symonds Street in Auckland.

The Christian Union in Canterbury has students from more than 15 churches in the city, reflecting a trend around New Zealand to work together to strengthen witness on campus and contribute to the mission of the local church.

The Rongopai House continues to be a significant partnership with the Ecumenical Chaplaincy, and the connected initiative "Rooftops" mobilises Christian involvement in the public square. There are many other examples of partnership, from Red Frogs in Dunedin to good relationships with chaplains, cooperation with Student Life in some cities, and our strong and enduring relationships with Interserve, OMF, and Scripture Union.

Catalyst is an initiative to inspire and equip graduates to relate Christian faith to their work. A number of groups are established in New Zealand and by New Zealand graduates overseas. We have been asked to help TSCF in Papua New Guinea in their graduate engagement. Our aim is to grow the Catalyst network and produce more resources. Mark Grace continues to champion this and Ani Kartikasari is pioneering work with post-graduate students, academics and graduates in Lincoln. We would like to see a Catalyst point person in at least 10 towns and cities in the next three years.

People often ask me, "How is TSCF is going?" We are going well. In some places, really well. But if we are to have a growing impact as we seek to reach students for Christ and change students for life, we need to continue to take stock, remember who we are, and make good decisions rooted in God's plans and purposes.

We appreciate your support. If we are going to do more to reach young people in our nation — to grow a generation with a passion to see the gospel at the heart of New Zealand and New Zealand at the heart of world mission — we are going to need your help. In fact, we are counting on it.

THE BEACH

The beach has an important place in our national psyche. The promise of time at the beach sustains us through the winter. Few places better encapsulate our fun-loving, laid-back approach to life. Time with the whanau at the intersection of sea and land is, for many Kiwis, the idyllic holiday. Long walks into the fading light on empty sands can move even the most rugged Southern man to feelings of romance. The sensation of sand between our toes kindles memories of carefree childhoods building castles, burying siblings and fighting tides. Cricket, picnics, swimming in the surf, fishing, exploring rock pools, boogie boarding — we all have things we love about the beach. The salt air, the sea spray, the open water and empty space make it a special environment. The beach is a place we can express ourselves and relax away from all the normal markers of status and worries of life. The beach is who we are and where we belong.

While this would be true in a number of countries, I think it is particularly apt in Aotearoa because of our place in the world and our history. New Zealand has one of the longest coastlines in the world. We live in a land shaped by the impact, over time, of sea and wind on land.

The beach has been a place of landings.

From the arrival of Kupe to early European settlement, the beach was the frontier. In a heavily forested landscape, the beach was a foothold for sea-going craft to make landfall and begin to engage in a new land.

What was true for human settlement was also true for the arrival of the Good News into Aotearoa. At Christmas 2014, Christians in New Zealand celebrated the 200th anniversary of the preaching of the Gospel at Oihi Bay in Northland. TSCF, along with Scripture Union and the Church Missionary Society, have produced a special version of Luke to mark this event and give young people, students and others the opportunity to engage with the eyewitness accounts of Jesus' life for themselves. These are now available for churches to use. Mark Grace was able to present Sir Jerry Mateparae with a copy at the civic service at Marsden Cross. This commitment to biblical evangelism is part of our DNA as a movement.

For nearly 80 years, TSCF has sought to be at the cutting edge of looking for landing places for the good news of Jesus. This involves us in helping students and graduates understand where the beachheads for the gospel are in our culture and equipping them to share their faith. It has been great to see students becoming Christians in every university. At the recent international student Easter weekend on a marae, a third of those present were not Christians.



LAUNCH 2015, WAIKANAĒ
PHOTO: MARYANNE WARDLAW



The beach has been a place of community.

Many early settlements in New Zealand were near or on the beach. There was often little option until land had been cleared. Building community where we are is a key strategy for TSCF on campus. Our staff work to support joined-up living where communities of students, led by students, provide hubs for shared living, community engagement and whole life discipleship.

We believe there is unique value in students from different church backgrounds finding common cause in the gospel on campus. Over

the last 80 years, we have also seen relationships forged through TSCF groups and conferences that continue to be a massive encouragement to graduates in their professional engagement, family life and church involvement.

Our new camp and conference structure, started in 2014 with Launch setting students up for the new academic year in February and Summit training student leaders in July, have been fantastic experiences of community around Bible teaching, small groups and fun. These have fed into growing

communities on campus and ongoing relationships around the country through social media.

We continue to see great value in supporting community living near campus such as the Rongopai house in Wellington, where we partner with Rooftops. We are actively exploring launching more communities like this around the country, which can be centres of hospitality and outreach and environments where faith can be deepened and shared.

The beach has been a way of travel.

All beaches are legal roads in NZ, and a number of roads are more explicitly part of the state highway system. Unlike most countries, speed limits can be set on beaches and traffic laws enforced by police. It provides some tremendous experiences in places like Ninety Mile Beach. One of our family holiday “highlights” a few years ago was when I got our car stuck in the soft sand trying to drive onto Foxton Beach. Despite some frantic digging from the boys, we were not able to make progress. My wife was not impressed! Fortunately a local came to our rescue. It is not always easy to get where we want to go and we sometimes get bogged down in soft sand.

For TSCF, the soft sand can be financial pressure, staffing issues, competitive attitudes between churches and the growing secularisation of society. We need to be clear about the destination. On our journey to reach students for Christ and change students for life, we are very conscious that we cannot get there alone. For us, the extra pull comes from working in partnership with others and the great contribution that comes from churches, friends and supporters in finance and prayer.

This next part of our journey is particularly focused on connecting with school leavers, resourcing graduates and equipping students to engage with the Bible and the challenges of world mission.

It was really good having Ruth and Josué from Ecuador at Summit and to be able to speak at the CECE National Camp near Guayaquil in March. There are many who we journey with in NZ and beyond. In all these adventures there are times of exhilarating speed and times of digging out of trouble. In both seasons we appreciate all who travel with us, and we persevere.

The beach has been a place of battle.

While this has been true in NZ, the beach that resonates most in our history lies far from these shores. Anzac Cove in Turkey became a crucible for national identity and an experience that set the tone for our participation in the rest of the Great War – and much of our international relations since. The 100th anniversary celebrations have been poignant. It was a privilege to speak at churches either side of Anzac Day, attend the dawn parade at Pukeahu and visit the “Scale of our War” exhibition at Te Papa.

The First World War changed the world more than any other event in the 20th century. In NZ, it altered our relationship with the British Empire, saw Māori make a significant contribution at a time when “native troops” were generally viewed with suspicion, and saw women taking an even greater lead in nursing, industry and society. Anzac Cove has become a place of pilgrimage for many Kiwis and Australians as we remember those who were lost, and pray for lasting peace.

Our staff work to support joined-up living where communities of students, led by students, provide hubs for shared living, community engagement and whole life discipleship.

In recent days, terrorists gunned down 148 students in Kenya on the Garissa College campus. Many were involved in our sister movement there. It is a reminder of the battles that still wage across the earth and of a bigger spiritual battle that wages in the heavenly realms. Ethiopian Christians have been beheaded on a beach in Libya and others shot. The response of the friends and family of these brothers and sisters has been extraordinary. They mourn but not as those without hope. They demonstrate grace and forgiveness. They commit to working for justice. They pray for those who persecute them.

We must not be surprised when troubles come. Those Anzac qualities of service, sacrifice and mateship are the same things that Jesus talks to his disciples about in John 15. This passage contains the line often quoted at dawn parades: “Greater love has no one than this that they lay down their life for their friends.” Paul saw the value of military metaphors in encouraging Timothy to not get involved in civilian affairs but to please his commanding officer and the church at Ephesus, to put on the full armour of God that they may stand firm.

The battles that have helped shape our Kiwi identity are different from the battles that shape our Christian identity but we need to recognize that both are important in understanding who we are.

Leadership is a vital quality in any battle and we are increasing our investment in younger leaders. Last December, Daniel Bourdanné, the General Secretary of IFES, visited NZ. We invited a number of students to meet with him. We are sending eight Kiwi staff and students to the World Assembly in Mexico this July. Ben Johnston, a music student in Auckland, is one of two students from around the world who will lead an exposition in the plenary sessions. We are also working on a resource to help students appreciate that Christian leadership is more about service than self-actualisation. This is part of the enduring legacy of Anzac in our nation.

The beach is a place of fun, risk and adventure. In the New Testament it is also a place of call and of commissioning. On the beach nearest to where I live there are two markers on the foreshore. The first is two giant oars that welcome all who have come to Aotearoa. The other is a Celtic cross marking the spot where a Presbyterian minister conducted a service for all the colonists in 1840. These celebrations of welcome and the gospel are precious to me in remembering who we are and what we are doing here.

As we take students to the beach, both physically and metaphorically, I pray that they would encounter Jesus and have a renewed sense of call to follow him and a fresh commission to love and serve him in the world. And yes — we will also play a little cricket and swim in the clear water.

2015



2015

ANZAC COVE, MAY 2015
PHOTO: HAYDEN SPURDLE

SERVICE & SACRIFICE

I had the privilege of speaking about Anzac Day at church services either side of the 100th anniversary of the landings at Gallipoli. In between those I attended the dawn parade and service at Pukeahu, the most moving one I've attended.

Anzac has an important place in our national identity and it also has gospel resonance. It is always a complex task to extract lessons from history because we view events with the benefit of hindsight and with a cultural perspective that is very different from our forebears.

However Anzac is still profoundly significant as we seek to raise up and encourage a new generation of leaders in New Zealand.

I suggest we can learn these lessons from those young men who marched off with enthusiasm and, in many cases, were killed or returned marred by the horror of their experiences.

The importance of sacrifice

One of the most cited verses at Anzac services is, "Greater love has no one than this: to lay down one's life for one's friends." It comes from John 15:11-17 where Jesus is talking to his mates about love, sacrifice, calling and obedience.

A famous recruiting poster for the British army in World War I had the pointing Lord Kitchener with the words "Your Country Needs You" boldly emblazoned below. The last recruiting poster I saw for the British Army had the tag line "You need



ARTWORK: CATHERINE HUGO

the Army." This move from service to self-actualisation has huge implications for the way we think about life, work and relationships today.

Jesus is looking forward to his own death and is laying down a marker for the disciples. Discipleship is all about living as Jesus lived, in relationship with him. One of the things this lost generation reminds us of is the cost of service. Of the 100,444 troops and nurses who served overseas in World War I, 18,697 were killed and 41,317 wounded. This 58% casualty rate is in the context of a NZ population around 1 million.

The Otago Settlers Museum has two exhibits that helped me understand the loss. They have a Dunedin street map from WWI with a cross on each household where someone died, a different colour for each year of the war. They also have a couple of photographs tracking what happened to local groups of soldiers. A photo of The Port Chalmers Boys has marked on it who was killed and who was wounded. Virtually no one got through unscathed.

Martin Luther King, Jr said, "If a man hasn't discovered something that he will die for, he isn't fit to live." I would amend this to say "someone who he will die for." We have been reminded by brothers and sisters in Nigeria, Kenya, North Africa and other places that people are dying for Jesus today.

Howard Guinness, who helped found what became TSCF during the 1930s, wrote a booklet called *Sacrifice* that inspired a generation — quoted in part on the following pages. I believe it describes some current students and recent graduates of TSCF. I think we are seeing a quiet resurgence in biblical discipleship and a new generation of leaders contending for the gospel on campus, in the workplace and in the world.

The difficulty of understanding the times

In the first week after war was declared in New Zealand, 14,000 volunteered. The enthusiasm for adventure, fuelled by patriotism, was encouraged in many churches and Christian publications. As people began to understand destruction and death in the trenches, they had to re-evaluate the old idea that it was a brave and noble thing to die for one's country.

Of those who did not share the enthusiasm for war were 2,500 New Zealanders who objected to military conscription on the grounds of conscience. Some served in non-combatant roles. Others refused to have anything to do with what they regarded as an immoral war; 250 were imprisoned and 14 were transported to Europe and forced to endure field punishment in an attempt to break their spirits.

Many who objected did so from Christian convictions but their stand was rarely supported by the church of the day.

Where was God in this spectrum of engagement? How did being a child of the British Empire shape and inform a world view? How do we decide our response to the big issues of our day?

Some of the things people passionately believe at one point in time may be seen as untrue with the benefit of hindsight. We need to beware of an accommodating faith that gives a disbelieving world less and less to disbelieve in, and seek wisdom to engage with faith and compassion on issues of justice and equality.

We need more prophets and poets who can help us see beyond the near horizon. We need leaders who, like the men of Issachar, "understood the times and knew what to do." Proper biblical engagement is at the heart of this process and we need help from the global community of God's people to see beyond our own cultural blind spots and ideologies.

At this year's Summit, it was encouraging to see students and graduates from NZ and the South Pacific interacting with John Stackhouse. He helped us think beyond piety and

contemporary Christian mythology to what authentic faith looks like as we serve God's purposes in the world.

The reality of the presence of God

Inside the National War Memorial Carillon, an inscription in blue and gold from Psalm 139 sits high up at the front.

Where can I go from your Spirit?

Where can I flee from your presence?

If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.

If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.

It is an awesome reminder that no matter what, no matter where, God will shield, comfort, protect, illuminate and ultimately overcome. As we continue to take the Good News to the world, Jesus is with us. Service goes beyond seeking God's help in the midst of chaos. It is also being aligned with God's purposes. God is sovereign and we serve one who knows what He is doing and what He has called us to participate in as He builds His Kingdom.

For all the rhetoric, those who died in World War I did not achieve a legacy of peace and freedom. As many of the Great War memorials were being consecrated, clouds of a new war were already darkening the horizon. Numerous wars, conflicts,

genocides and terrorism have followed.

The Cenotaph War Memorial near Parliament has a series of plaques, each with a single word — "Valour," "Honour" and ideas less frequently found on war memorials such as "Security," "Wisdom," "Justice," "Peace," "Purity" and "Sacrifice." They represent aspects of the character of God. Some of the iconography is drawn straight from the Christian story; "Peace" has a dove with an olive branch in its beak and "Sacrifice" a cross with a crown of thorns.

When Te Papa erected a cross in the entrance hall for the World War I centenary, it received complaints such as: "I find it deeply offensive to see a cross used in this way, many atheists and people of other faiths died in the Great War." When I mentioned this in a talk on Anzac, someone said to me afterwards, "But it was only because Christianity was the dominant faith that they used the cross."

True, but why did the cross become the symbol of the Christian faith? It is quite unusual for a method of criminal execution to become a religious symbol. But the cross is the place where Jesus accomplished his mission and defeated sin and death. Ultimately, it is not a symbol of death but of life and hope. All those cemeteries of white crosses point to the hope of resurrection.

At the heart of service and sacrifice is an unshakeable conviction that the only hope for peace and reconciliation in the world is Jesus. Being and sharing this shalom is where wholeness, health, peace and integrity connect.

There were clues of this through our remembrances of Anzac.

Where are the young men and women of this generation who will be faithful even unto death?

Where are those who will live dangerously, and be reckless in his service?

Where are the men who say “no” to self, who take up Christ’s cross to bear it after him, who are willing to be nailed to it in college or office, home or

mission field?

Where are the men and women who have seen the King in his beauty, by whom all else is counted but refuse that they may win Christ?

Where are the adventurers, the explorers, the buccaneers for God who count one human soul of far greater value than the rise or fall of an empire?

Where are the men who glory in

God-sent loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death?

Where are the men and women of prayer?

Where are the men and women who, like the Psalmist of old, count God’s word of more importance to them than their daily food?

— Howard Guinness

This year there was a light show on the old Dominion Museum Building, which now houses the Peter Jackson Great War exhibition. At the end of the light show three projections had Māori and English words. “Rangimarie — Peace,” “Aroha — Grace,” and “Tūmanako — Hope.” It would be hard to think of three words that better encapsulate the presence of God and the central message of the Good News.

Next year TSCF will celebrate 80 years of sharing the good news in the campuses of Aotearoa New Zealand. At our recent board retreat we were encouraged to hear some who had studied in the 1960s and 1970s share what TSCF has meant to them.

As current students also shared, a common theme emerged. It was transformation. Involvement with TSCF as students had a lasting effect, encouraged biblical thinking, whole life

discipleship and early steps in leadership.

I am profoundly grateful for where we have come from but I am even more interested in where we are going. Ultimately, Anzac is not just about our history and our identity but about our future. Who will follow in the footsteps of that generation forging a future for NZ, the Pacific, and the world?

We work to grow people of influence who will participate in what God is doing through history for eternity — leaders who will serve and sacrifice, who will battle as loyal soldiers and will be men and women of peace.

This article appeared in TSCF’s “Canvas” magazine, “Service and sacrifice: The joys of an ordinary life well lost,” winter 2015. For this, the Australasian Religious Press Association awarded Nigel the gold award for best faith reflection, 2016.

GOD'S WORK IN PROGRESS

The old lady knelt over the pile of mud on the stone floor. We had been told that she was going to demonstrate traditional pottery making but as the time passed it began to look like nothing was going to happen. However she knew what she was doing. She kept working the mud with plant fibre and water, and a few minutes after I would have given up and walked away, a transformation began. The mess on the ground became clay and took on a texture that could be kneaded and moulded.

We were at the IFES World Assembly in Mexico and this was our chosen outing. It reminded me of the nature of student ministry. In the histories of many IFES movements there have been long periods of work with little obvious growth, and then there has been a change and an increase — often a dramatic one. This is the pattern in the growth of the early church, described in Acts, where there are periods of persecution interspersed with remarkable growth. Ordinary people spread the good news throughout the known world. Some had been fishermen, some tax collectors, many were women, but they all knew Jesus.


This is often the nature of spiritual work. God draws something special out of things that don't look promising; our job is to participate patiently and faithfully.



Our foundations

This has been the story of TSCF throughout 80 years of faithful service in the universities and wananga of Aotearoa New Zealand. Some generations have seen obvious and significant fruit, others have kept working through frustrations, opposition and challenges.

This has been true of the servants of God through history. He told the prophet Jeremiah when he called him that the people



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would not listen to the message he was sent to proclaim. He was also sent to a potter's house to learn that the Lord could shape and reshape nations and kingdoms. Jeremiah would not personally witness the repentance and restoration he was commissioned to proclaim but he still had a part to play in God's overarching plan.

As TSCF celebrates 80 years, we give thanks to the one who has been at work shaping this movement and the people who

have been part of this fellowship. The world has changed a great deal since 1936 but the core beliefs of students, staff and volunteers have remained constant.

We believe in the sovereignty of God. The Lord is ultimately working out his purposes for humanity and the earth. We believe that the gospel is the power of God to transform lives and build community and that there is no other name under heaven by which people are saved than the name of Jesus. We believe this good news is for all people everywhere. We believe that the Bible is the inspired word of God and is foundational and formative for how we think, whom we love and how we live. We believe that everything comes under the Lordship of Christ and this includes the academic world, the workplace, the professions, home, leisure, the public square and the church. Consequently we have sought to prepare Christian leaders for these spheres of service.

Our current commitment, defined as true witness, undivided life, deep thought and global reach, are clearly recognisable in the fellowship's initial aims in 1936.

I believe in the importance of small things. This is the foundation of being in the right place, at the right time, with the right words, for the right people. Occasionally I glimpse how these tiny things aggregate into significance in the grace of God. Most of these moments are too small to even merit a tweet or a status update but they are gold.

The doing of these small things over time builds God's kingdom as well as the remarkable acts of God that give the increase.

Much of the waterfront in Wellington is built on reclaimed land. An early settler, George Bennett, began one of the first reclamation schemes moving wheelbarrows of earth and stone from Windy Point. The first government scheme in 1852 completed a 110 metre by 30 metre section. In 1855, the Wairarapa Earthquake raised land levels by almost 2 meters in places and created the land where the urban motorway, railway link and airport are today. Sometimes we work to build the kingdom one wheelbarrow at a time; on other occasions it is planned with systematic endeavour and partnership; and occasionally things happen beyond anything we could plan or imagine. TSCF has seen all of these through our history.

Our welcome

The brass studs marking the former shoreline in Wellington are not the only historic markers by the waterfront. Some tell the story of arrivals. The “Salute” oars sculpture at Petone welcomes all who have come to these islands, and TSCF has welcomed students from all over the world too. We have a core commitment to international ministry.

Jeff and Jane Pelz have worked in partnership with St Paul’s Symonds Street in Auckland to pioneer a centre of excellence for work with internationals. This has been fruitful, as have a number of camps and marae weekends, many international students reading Luke’s gospel, and a steady trickle coming to faith.

We also celebrate all those who have come to invest here, from Howard Guinness’ pioneering tour of 1936 to many

speakers at conferences and missions including John Stott, Michael Griffiths, Vinoth Ramachandra, Ajith Fernando and others. At our last Summit conference it was great to have John Stackhouse speaking and then leading a number of events at Otago University.

The story we tell

All that we do begins with the story of the cross. Near the Petone Settlers Museum, a Celtic cross commemorates the first church service in Wellington. Around the waterfront other plaques testify to the part that churches played in the city’s spiritual life. While we have become a more secular society, the cross of Christ and his message of grace, forgiveness, reconciliation and hope is as relevant today as at any point in our history. TSCF’s primary purpose has always been to share this good news with students. Over the past year we have given out thousands of Luke’s gospels and trained hundreds of students to read these with their friends. We have printed a simple bookmark with five headings: retell, react, reveal, reason and respond. This is part of our commitment to using the Bible in evangelism, and will continue as a major project in the coming year.

This story raises a call for leaders. Pioneering and developing a country takes initiative, sacrifice and service, and those leaders of the past are commemorated in place names and monuments. TSCF has been steadfastly committed to raising a new generation of leaders in NZ. This has probably been our greatest gift and enduring legacy to these islands. There are leaders in most denominations, professions and community

activities who took their first leadership steps in a TSCF student group.

This year we have some very able student reps on our national board, we have been encouraged by the giving of recent graduates, and we have seen student initiative continue with staff support and training. Summit 2015 was our best leadership training event for some time. It was exciting to see those who attended go back to their groups committed to being examples, especially with the Luke's gospel project. Investing in a new generation of leaders is a priority for God's mission in church and society.

This is a story of creativity. The wind sculptures, public art and writers' walk in Wellington bear tribute to creative energy. Through our history we have encouraged creativity and valued writing. This year we developed a space at Festival One called "The River of Life," which was an art instillation and a place for prayer, reflection and conversation around a flowing stream.

This is a story of engagement. Artefacts around Wellington's waterfront and elsewhere speak of the impact of global events on New Zealand. Although isolated, we are strongly connected, be it receiving refugees or sending and receiving troops in times of war. TSCF has always sought to engage the university and grapple with big ideas. Charles Malik, the Lebanese diplomat and theologian who helped draft the Universal Declaration of Human Rights, said, "The university is a clear-cut fulcrum with which to move the world. More potently than by any other means, change the university and you change the world." We continue to help students relate Christian faith to what they are studying and to promote

a joined-up, holistic discipleship. This includes promoting apologetics and the public engagement of conversation and dialogue that pursues truth.

It is a story of community. The waterfront is not a dead museum, it is full of joggers, cyclists, commuters and tourists. Most of TSCF's early student leaders are in the twilight of their years or have gone on to glory. Many people, when they turn 80, are well aware of their declining physical prowess. As TSCF celebrates its 80th year, our student groups are not declining in influence or bound by tradition. Our student leaders are young, vibrant and energetic. We are excited by what God is doing and look forward to the next step with anticipation. We are deeply thankful for the wider TSCF community, for all who give, pray and volunteer, for staff and supporters.

Our partners

We are conscious that as we face the future we look to the Lord to increase his provision and earnestly invite you to partner in this with us. We are launching funds to enable graduates to support the work in their old university, having an 80th Anniversary Leadership Appeal, and holding events around the country to express thanks and share the vision.

We are clay. But we have seen God make remarkable vessels and use them to advance his kingdom in Aotearoa New Zealand and to the ends of the earth. Whatever the future holds, we know it belongs to the Lord. We hope that many of today's students and graduates will share in what is and is to come.

FOLLOWING A KING WHO SEES ALL

“In the land of the blind, the one-eyed man is king.”

This line penned by Erasmus in the 16th century makes the point that when people cannot see for themselves, they will follow whoever has a little sight.

We live in an age when one-eyed kings rule the earth. The one-eyed kings have a limited field of vision, only see things from one perspective, have a one-dimensional view and they love the power and attention they get from the blind. They produce polarised societies where single issues often dominate and alternatives to their own point of view are demonised and dismissed.

I need to be careful here, I have a recurrent problem with a plank in my own eye that hinders my ability to identify the specks in other people's. But I am convinced we are seeing significant change.

Witness the revival of nationalism — “Make America great again,” “Put Australia first,” and “Brexit” all emphasise regaining control of borders and destiny. Or the growing secularism with opposition to the influence of religion in the public square. Debates about “the right to die with dignity,” or the care of the environment, the rights of indigenous peoples, and sexual identity divide people around the world. We have seen the rise of politicians of consensus over conviction and a

growing correlation between extremism and populism.

The obvious short-cut to building a support base is to identify the enemy and use that to build a sense of belonging. Just because something is popular does not make it right. Jesus made it clear that in the last days people will gather around those who say what their itching ears long to hear.

We also need to be wary of the one-eyed king phenomena in the church — those who advance their own prosperity while selling the dream of advancement to the poor, who criticize other churches to build their own influence, or who teach an ideology of cultural relevance disconnected from scripture.

The one-eyed kings both inside and outside of the church are helped by the decline of quality journalism and the growth of social media as many people's primary source of information.

The actor and director Denzel Washington was asked to comment on “fake news.” The reporter may have been hoping for a more sympathetic response than Washington gave: “If you don't read the newspaper, you're uninformed. If you do read it, you're misinformed.”

“So what do you do?” asked the reporter.

Washington said, “That's a great question. What is the long-term effect of too much information? One of the effects is the need to be first, not even to be true anymore.

“So what responsibility do you all have? To tell the truth. Not just to be first. But to tell the truth.”

For Christians, knowing and telling the truth centres on Jesus. Truth is not just propositional, it is personal. Jesus is the truth.



The one-eyed kings have a limited field of vision ... and they love the power and attention they get from the blind. They produce polarised societies where single issues often dominate and alternatives to their own point of view are demonised and dismissed.

There is one King who sees with total clarity and who opens the eyes of the blind. He is different from the one-eyed kings. He was dismissed by the crowd, who brayed to Pilate, "We have no king but Caesar." He was crowned with thorns, dying on a cross beneath a sign that said "Jesus of Nazareth, the

King of the Jews." And he rose from the grave to initiate the dawn of a new kingdom that will last forever. He is the King of kings and his reign will outlast all others.

Knowing the truth is not easy in a culture where anything inconvenient is labelled as fake. Social media feeds prioritise

features and opinions based on what we “like.” Listening to alternative viewpoints, seeking to understand the nuances of an argument and having a regard for those of different persuasions takes initiative. We need to cultivate conversation alongside connectedness and have a vision for Christ-centred community that encourages a different way of thinking and models a different way of living.

TSCF is a counter-cultural movement that believes Jesus’ agenda is distinctive from all others.

During the last supper, a dispute arose between the disciples as to who was the greatest. Jesus underlines the essential difference between the way he leads and the way leadership is practiced in the world: “The kings of the Gentiles lord it over them and those who exercise authority over them call themselves benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.”

This radical perspective on leadership comes from the all-seeing King. It is a vision that TSCF embraces wholeheartedly. We work to model servant leadership and to mentor a generation of influence who will be change-makers in public service, education, business, church, sport, the arts, family and community. This leadership is for the benefit of others, has a strong commitment to partnership over competition and is based on Christ-like character.


One-eyed kings have dominion over the blind; we are committed to Jesus’ mandate of opening eyes that are blind.

This year we have continued our emphasis on using the gospel in evangelism. The *Rongopai* edition of Luke’s gospel has seen hundreds of students able to explore the good news of Jesus for themselves. We continue to develop opportunities for students and graduates to consider how the gospel relates to the big ideas in culture. This includes promoting quality Christian books through Catalyst, small groups that are based in faculties and encourage engagement with academic ideas, apologetics training and events where the good news is explained.

This “true witness” leads to discipleship. We help students engage with the Bible in small groups, talks and conferences. We believe that God’s word is a light to guide and a lamp to our path. We need to help opened eyes navigate in the darkness. Understanding the scriptures in context and applying them to life and work is foundational to living an undivided life. This year our team of staff, interns and volunteers have been able to put more resources into training and enabling students to study the Bible for themselves.

One of the highlights of 2016 was the South Pacific Regional Conference. This is held every three years and it was our turn to host. It was tremendously encouraging to have students from around the Pacific including, for the first time, Hawaii. Events like this are a great reminder that the work of TSCF spreads beyond the shores of Aotearoa.

We continue to participate in IFES through regional partner-



We need to help opened eyes navigate in the darkness. Understanding the scriptures in context and applying them to life and work is foundational to living an undivided life.

SPARC 2016

ships with India and Papua New Guinea, the work of Ruth and Josué with CECE in Ecuador, Zach Smith serving with Interaction Teams in Italy, Chris Collins and Val Goold serving on the IFES Board and several staff working on global projects.

This year we have plans to host a team from Northern California, including some Pasifika students, and to send teams to Fiji and Greece. This is all part of participating in the great commission and of growing leaders who will help others see more clearly around the world. Our reach is global and our concerns transcend international borders and national

interests. We need to pray for our one-eyed kings and respect the offices they hold even while we work for change.

We are thankful for all who partner with us in financial giving, prayer support and direct involvement. We participate in that new thing that Isaiah looked forward to, "to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness." We have had a good year but there is so much more we need to do. Please pray for us that we would seek the Lord, listen to others and have clarity of vision as we move forward together.

COURAGE IN CHANGING TIMES

On January 7 we sat in our home church in Edinburgh. It was the first sermon we listened to this year and the word that stood out for us was “courage.” As we listened to the Bible reading from Joshua 1, we had no idea that within a few months God would call us to a new challenge in student ministry with InterVarsity Christian Fellowship in Canada, or that we would be leaving our adopted homeland of Aotearoa.

We are so thankful for our time here. I write this in the context of personal and organisational change, confident that God has been at work in and through TSCF in this past year and will continue to be in the future.

Joshua 1 takes place during a time of transition for the people of Israel. Moses has died just as the people are ready to enter the Promised Land. The people have learned from their failure of faith when they were last at the point of entering the land. Neither God’s promise nor his word have changed, but there is a change of leadership and a change of heart.

In context, it is fair enough that the new leader and the people as a whole would feel weak and afraid. It is natural when challenges are greater than our abilities. But God tells Joshua to be strong and courageous three times. The key to this courage is the encouragement that God will be with them (Joshua 1:9). Just as God has been with them in the past and is in the present, so he will be with them in the future. The inner strength to face adversity comes through the presence of

God. The power to overcome obstacles comes from the power of God. Courage is a response to grace and an expression of faith.


Joshua is entrusted with the next step of God’s plan for his people. God’s strength and courage will enable him to encourage the people to press on together.

David strikes a similar note when speaking with Solomon about the future: “Be strong and courageous, and do the work. Do not be afraid or discouraged, for the Lord God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the Lord is finished,” 1 Chronicles 28:20.

At times of change and transition, our default position may be fear and discouragement, especially when we are not certain of what is next or if we can cope.

There is a realism in these interactions that is at odds with the triumphalism that too easily infects our faith communities. When we face illness or even death, new challenges in studies or work, leadership changes at church or transitions in our family, it is natural to feel fearful and weak. But God draws close to us at these times. He gives us strength when we are weak, courage when we are fearful and encouragement when we are down.

He promises to be with us and not to fail us. This is the confidence of the Psalmist — “even though I walk through the



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darkest valley, I will fear no evil for you are with me.” It is at the heart of the Great Commission, where Jesus sends out the apostles and promises to be with them always to the very end of the age. We are promised God’s presence and his power is greater than any circumstance we face.

“Bon courage” is a French expression that offers support to someone facing an ordeal. There is no exact English equivalent but it is a little like saying “hang in there,” or “good luck.” I once asked an Iranian student who spoke better French

than English how they would say “bon courage.” He said that in French the idea of bon courage looks to your own effort but the Persian equivalent means “God’s strength.” God’s strength is the key to courage and to keeping moving forward in faith.

Half way through 2017 we were forecasting a deficit of at least \$150,000. It took courage for the board to press on believing that God would provide. To finish the year with a small surplus was very pleasing.

Students showed courage in putting on the Mark Drama in

Wellington and Palmerston North when they had not seen it done before. Thanks to the generosity of Stewart and Honor Henderson and the expert input of Claire and Jeremy Haworth from IFES Ireland, the performances were awesome. Many students were exposed to Mark's Gospel for the first time.

It takes courage to pioneer. We have been delighted to see new groups starting at Toi Ohomai in Tauranga, the South Auckland Campus of AUT and Massey University Wellington. Particularly encouraging has been seeing some great young Māori leaders taking initiative and providing leadership in these places.

This year we started The Quarters, a larger student community of four linked houses in Dunedin. Just weeks before it began, the project didn't have enough residents to be financially viable. It took strength and courage for James and the Otago team to keep going. In the end, every room was taken.

It took courage for a new team to develop Festival One after the Parachute Music Festival finished. It has been a delight and an encouragement for TSCF to partner in this, and through The Sanctuary and the Student Lounge to provide venues for conversation, care, reflection and prayer.

This courage is part of our DNA as a movement. From the early days, standing against the tide of liberal theology, to an enduring commitment to cross-centred evangelism and biblical discipleship, we have trusted in the faithfulness of God and depended on courageous students who have had the courage to stand for truth and reach out in love.

I have long been moved by the example of Howard Guinness, who helped found what became TSCF during the 1930s. He wrote a booklet called *Sacrifice* that inspired a generation. It ends with:

Where are the young men and women of this generation who will hold their lives cheap and be faithful even unto death?

Where are those who will lose their lives for Christ's sake — flinging them away for love of Him?

Where are those who will live dangerously, and be reckless in His service? Where are His lovers — those who love Him and the souls of people more than their own reputations or comfort, or very life?

Where are those who say "no" to self, who take up Christ's cross to bear it after Him, who are willing to be nailed to it in college or office, home or mission field; who are willing, if need be, to bleed, to suffer, and to die on it?

Where are the men and women of vision today?

Where are the adventurers, the explorers, the buccaneers for God who count one human soul of far greater value than the rise or fall of an empire?

Where are those who glory in God — sent loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death?

Where are the men and women of prayer?

Where are the men and women who, like the Psalmist of old, count God's word of more importance to them than their daily food?

Where are God's men and women in this day of God's power?

As I come to the end of my time as TSCF National Director, this question is as real and relevant as it was when I started in 2006. What encourages me most is that I know that some of these men and women are current students, recent and older graduates of TSCF. We continue to witness a quiet resurgence in biblical discipleship that is seeing a new generation of leaders contending for the gospel on campus, in the workplace and in the world.

The mission field has not got any easier. The deconstruction of a Judeo-Christian ethical framework in Western societies creates huge issues such as sexual morality, physician assisted death, inequality and injustice. We face not just challenging issues but a hostile culture where living out Christian faith makes you part of a misunderstood minority.

My prayer is that TSCF will continue to invest in student leaders and support Christian graduates so that in their sport, studies, art and music, professional life, relationships, churches and communities they can encourage each other to embrace the new challenge with courage, imagination and strength. We are grateful for all who partner with us and support us in finance and prayer in this great endeavour.

So as they say in France, "bon courage." Or as they say in Persia, "خدا قوت". Or, as God said to Joshua all those years ago, "Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."

This courage is part of our DNA as a movement. From the early days, standing against the tide of liberal theology, to an enduring commitment to cross-centred evangelism and biblical discipleship, we have trusted in the faithfulness of God and depended on courageous students who have had the courage to stand for truth and reach out in love.



Nigel D Pollock



Tertiary Students Christian Fellowship

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