

ISSUE 91 | Winter 2021

# canvas

TERTIARY STUDENTS CHRISTIAN FELLOWSHIP'S MAGAZINE



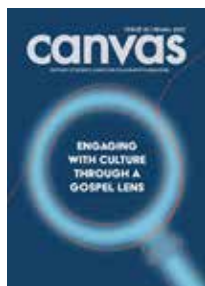
**ENGAGING  
WITH CULTURE  
THROUGH A  
GOSPEL LENS**



**He ākonga ki ngā ākonga hei  
ara whakawhiti mō te Karaiti.**

Reaching students for Christ,  
changing students for life.

TSCF's vision is to help students in  
New Zealand become servant leaders  
of character through the transforming  
gospel of Christ. TSCF is a founding  
member of the International Fellowship  
of Evangelical Students (IFES).



**Editor**  
Bex Allen

**Designer**  
Rachel Hay

**Canvas** is for all who are interested in  
the work of TSCF in helping students  
reach students for Christ. It seeks to  
stimulate deep thought and provide  
encouragement in the undivided  
Christian life, promoting true witness  
and the global reach of the gospel.

Send your thoughts, comments and  
questions to us at:  
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#### **CANVAS GREEN**

If you would prefer to receive a  
digital version of *Canvas*, please email  
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## THE UNIFYING THREAD

**Bex Allen**  
Communications Manager

"We're different. People [are] always afraid of  
what's different." Words spoken by one of the  
Jamaican bobsled team in the film *Cool Runnings*  
(1993) are just as true almost 30 years on. It's not  
easy to relate to people whose culture is differ-  
ent from ours, whether that's in terms of ethnic-  
ity, social grouping, background or religion. Our  
life perspectives can be worlds apart.

When we lack connection and understanding,  
our view of people (the other) can become  
distorted by a fear of what's different; our per-  
ception depends on our lens. We can leap to  
conclusions about others based on very little  
knowledge or evidence, or based on stereo-  
types. Maybe we have been hurt by certain  
kinds of people, and avoid others like them. Or  
maybe we have inherited certain prejudices.  
However our vision is blurred, the gospel of  
Jesus Christ is the corrective lens that offers clar-  
ity – the lens we focus on in this issue of *Canvas*.

We have been deliberately broad in our  
approach to this topic, aiming to present a larger  
perspective on various aspects of culture. IFES  
Regional Secretary (South Pacific) Dave Walter  
asks in our feature article: "Why bother crossing  
cultures at all? Why don't we just let everyone  
spend time with people who are just like them?  
...[T]he gospel, the glorious central message of  
the Christian faith calls on everyone who fol-  
lows Jesus to do so much more than play safe  
and take the easy option."

Adding to this, Auckland Associate Staff Workers  
Rabena Tanielu and Kuini Seuseu offer their

perspectives on how the gospel transforms  
our view of culture, and how culture can  
be used to elevate the gospel message.  
Wellington Team Leader Matthias Loong  
considers how we reach students with  
the gospel in different university cultures.  
Running through this *Canvas* issue is one  
central idea: the gospel is the unifying thread  
that connects us all.

Colossians 3:10–11 (MSG) says, "Now you're  
dressed in a new wardrobe. Every item of your  
new way of life is custom-made by the Creator,  
with his label on it. All the old fashions are now  
obsolete. Words like Jewish and non-Jewish,  
religious and irreligious, insider and outsider,  
uncivilized and uncouth, slave and free, mean  
nothing. From now on everyone is defined by  
Christ, everyone is included in Christ."

The gospel is the only lens that helps us  
to see things as they really are and as they  
should be – *everyone is included in Christ*.

Sadly, this is my final issue of *Canvas* as edi-  
tor. In supporting my husband, who has  
health challenges, I have decided to pur-  
sue a local role with my church. I have really  
enjoyed working with our students, staff and  
wider TSCF community to bring *Canvas* to  
you, and I look forward to passing the baton  
to the next TSCF Communications Manager.

The movement of reaching students for  
Christ and changing them for life  
is so important. We are contin-  
ually grateful for your ongo-  
ing prayers and support, and  
thank God for you all. ♡



## GOSPEL CULTURE

**Dave Walter** IFES Regional Secretary

### **Just Like Me**

I like spending time with people who are  
just like me. I don't just mean people who  
are intelligent, interesting and good-looking.  
Nor do I just mean people who like sport,  
cars and being outdoors. I mean people who  
understand where I'm coming from, people  
who get my jokes, and people who share  
my history and background, my culture and  
even my subculture. But that's not the world  
I live in. I live in a very multicultural area of  
Brisbane, with people from a wide range of  
backgrounds. And I live in a country with a  
highly layered history. There's the indigenous

peoples of my country, with their culture of  
extraordinary complexity and duration. Then  
there's the migrants of British and European  
background, like me (with both convict and  
free-settler histories). And then there are more  
recent communities of people from the wider  
Pacific, Asia, Africa, Latin America and beyond.  
Whether I like it or not, my country is not a  
place where everyone is just like me.

### **Easier and Safer**

Why do I like spending time with people who  
are just like me? I think it's because it's easier  
and safer. Crossing cultures, whether with



people from Bratislava or people who like ballet, is hard work. You have to listen carefully to what people are saying and what they mean. You need to explain things carefully and find points of connection. And you have to take a lot of initiative to help the other person understand, connect and feel comfortable. That requires me to feel less comfortable and put in more effort. But it's even more demanding than that. It means greater uncertainty and an increased likelihood of making cultural mistakes. When I meet someone from a culture that's new to me, should I bow, hug, shake hands, or fist bump? Should I look them in the eyes, or look down? Should I speak or wait for them to speak? And am I doing offensive things that I don't even know that I'm doing?

### Why Bother?

All of this raises an obvious question: Why bother? Why bother crossing cultures at all? Why don't we just let everyone spend time with people who are just like them? If it's easier and safer, it sounds like the best option. But the gospel, the glorious central message of the Christian faith calls on everyone who follows Jesus to do so much more than play safe and take the easy option. Jesus himself,

the central Person of our faith, is the ultimate crosser of cultures. The eternal Son of God had always lived with God the Father in his heavenly home, surrounded and adored by all the heavenly beings. Yet, he left all of that glorious comfort and acceptance to enter the world as a human being. And as a human being, he experienced rejection, suffering, shame, and death. By his death, he overcame our rejection of God, the shame of our wrongdoing, and God's just punishment for rejecting him, by being shamed, punished and rejected in our place. Jesus, by his death, opened up the way for reconciliation. Now we can be accepted by God and joined to him in loving relationship. Jesus prioritised our good over his own comfort and safety (if you want to know where I got these ideas, read John 1, Hebrews 1–2 and Philipians 2).

### Follow His Example

So the gospel shows us how to be connected to God, but it also shows us how to be connected to others. The gospel should transform our hearts and shape our attitudes and approach to other people. The apostle Paul put it this way:

*I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of Christ.*  
(1 Corinthians 10:33–11:1)

And what does it look like to follow Paul's example as he follows Jesus' example?  
*Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.* (1 Corinthians 9:19–23)

Paul asserts that he is free, but he uses his freedom to serve. He imitates Jesus in sacrificial service, surrendering his comfort and safety. He doesn't expect others to take the initiative and adapt to him. Instead, he takes the initiative and adapts to them. He is other-person-focused not self-focused, bearing the cost of crossing cultures.

### The Gospel and Culture

The gospel has freed Paul from slavery to his own culture, to be culturally flexible for the sake of others. He doesn't ignore culture, instead he's thinking hard about the bow, hug, or handshake issue. He doesn't reject culture, for he's working to culturally connect. Nor does he worship culture, for he's prepared to work beyond his native Jewish culture. And he's not doing it all for his benefit, so that he

can be accepted and loved. He's doing it for their benefit, that they would accept God's invitation and receive his love through believing the gospel. In this way, Paul is embodying a gospel culture of sacrificial love and other-person-centredness. He deeply trusts in Jesus as the one true Lord and Saviour, and expresses that through incredible flexibility and adaptability.

Paul is showing the Corinthian believers, and us, that the gospel challenges and changes us to stop seeking our own comfort and safety, and to take the initiative to reach out to others.

### Not Just Like Me, Like God

What this means for me, is when I see a difference between myself and other people, I try not to see it as a wall that stops me, but as a bridge that I should cross (or sometimes even build). Whether the other person is a Venezuelan or a vegan, I try to meet them on their ground, even if it means eating vegan food (and I'm the son of cattle farmers). Whether they're a Gambian or a gamer, I'm not trying to pretend to be interested, but I'm learning to enter their world and be interested, for their sake. Sometimes that means I have to slow down my speech and smooth out my strange accent (and I like talking fast) and learn about whole new worlds of culture and interests. It can be hard work but it's the gospel way, gospel culture. So I try to keep engaging with people who are not just like me, with a gospel heart and a gospel lens. For that's how God has treated me, has treated us, by lovingly reaching out to us in Jesus. 🍌

*Dave Walter is the IFES Regional Secretary for the South Pacific.*





# GLORIFYING GOD THROUGH CULTURE

**Bex Allen** Communications Manager

*Rabena (Bena) Tanielu and her niece Kuini Seuseu serve as associate staff workers for TSCF in Auckland. They share some personal reflections on how the gospel has shaped their own views and experiences of culture.*

## **Tell us a bit about yourself and how you came to be involved with TSCF.**

**Bena:** I heard about TSCF when I was a student down in Otago. I wasn't considered an international student, but I didn't look like a domestic student, so I didn't really find a space there. Then, in 2017, I was catching up with Kuini and my other niece on campus. I asked them how they were growing in the Lord whilst being university students. I cared that they were reading their Bible and furthering their faith. To their credit, they asked if I would consider doing a Bible study with them, so I committed to that, and they brought a couple of friends along.

Meanwhile, Andrew Becroft approached my husband Ronji about being on the TSCF board. Then, around the end of 2018, Ben Carswell asked if I would consider joining the staff, and I became associate staff. We're probably a little bit different – our Bible study Sola Scriptura hasn't been student-led because of the different demands and commitments of the students who are more than likely to be part of our group.

**Kuini:** I was a student a couple of years ago but I was never involved in any TSCF student groups. It was actually not until Aunty Bena approached me about joining staff that I really understood or knew about TSCF. I heard about the shortage of staff in Auckland, prayed about it, and I guess – here we are! Sola Scriptura first started outside of TSCF, and now we're under the umbrella of the ministry.

## **What is your ethnic background?**

**B:** I am Samoan. I was born in NZ, but I was raised between NZ and Samoa. I still call Samoa home, as they were my formative years and I was being raised by my grandfather, so there are those familial ties as well, for me, to my village and those things. I'm very proud of my NZ nationality, because I think I was blessed with both worlds. But also, I'm just a sinner saved by grace – that's exactly what you are as a Christian, before you're anything else.

**K:** I'm Samoan and Tokelauan. My mum and I were born and raised in NZ. I always label myself a NZ-born Pacific Islander. In terms of specific ethnicity, I'd say I'm Samoan-Tokelauan. I call NZ home. It's interesting how your culture changes depending on where you are: If I went to Samoa I would say, "I'm a New Zealander," but here I would

say, "I'm a Samoan-Tokelauan." I think in terms of growing up and understanding my culture, for me it's been very fluid. It changes depending on the context and place you're in, that's my personal experience.

## **What does culture mean to you? And which cultures do you identify with?**

**B:** Culture is made up not just of ethnicity. When I think about culture, I think of my ethnic background because that's shaped my culture, my subcultures, my social constructs. I think my birthplace has also shaped my culture: being born in NZ but being raised back in Samoa. And then I also have this Pasifika educated culture (university or tertiary-educated) so that puts me in another kind of subgroup or subculture. And then the fact that I lived 18 years in Otago, I would consider that part of my culture. I also lived in West Auckland, and then my husband's culture comes into mine – we're part of South Auckland, the Māngere subculture as well. Your culture moves when you move. And then you're part of the body of Christ, and the body of Christ globally.

**K:** I haven't been exposed to as many places and spaces, so I can't really say that I'm tied a lot more than my church or NZ. I think only recently I've stepped outside of that, but I can't really say that I've got a lot of other things I can connect myself or tie myself to. I'm just saved by grace.

## **How has the gospel and following Jesus shaped your view of culture?**

**B:** I think that's why the gospel is so important for all cultures, because it really levels the playing field for everyone. I think the important part is the gospel lens, everything – culture, finances, family, nationhood – you view through the gospel. Paul says in Philippians 3:4, "If anyone else has a mind to put confidence in the flesh, I far more." I love what Paul's saying, because he's listing out this CV – culturally, educationally, in terms of his pedigree. And he turns around and says, "Whatever things were gain to me, those things I have counted as loss. I count them but rubbish." I know that I have no confidence in my flesh – being Samoan, university-educated, living in NZ – my confidence



Koko Alaisa night



isn't in that. My only confidence is in the person and work of Christ, his death, burial and resurrection for me, a sinner.

**K:** For me, it's realising our culture shouldn't be elevated in the way that we elevate it. From what I hear of growing up in the Pacific church, the culture is often elevated over the gospel. The church for the Pacific is predominantly a safe haven or a place of identity – if you're Pacific you're assumed to believe in God, or to know God, or to claim yourself as a Christian, but as I understand the gospel, I understand that those things aren't true. I think it's firstly looking at culture through the lens of the gospel. How can we use our culture to elevate the gospel?

### What are some examples of how you've seen the gospel influence culture?

**B:** We see Paul do that really wonderfully in Acts. He goes to the synagogue first, because he is the "pharisee of pharisees" and the "Hebrew of Hebrews," so whilst he labels that all as a loss, he still uses it. He debates with the Jews; he brings in Moses, the forefathers, and then he brings Christ. And then he goes to Athens and he says, "One of your

altars says 'To an Unknown God.' Let me tell you about the God that you've made this altar to." He brings the gospel to both the Jew and the Gentile, but in two very different ways. Paul debates with the pharisees, and yet he gives a philosophical talk to the Greeks, because that's how they are wired.

**K:** At my church, we're trying to get into the whole practice of not using church as a way we come to practice culture, but how we can use, for example, our traditional dances and songs as a way to glorify God and showcase our culture in a way that the gospel is presented. We're trying to be intentional. Not to devalue the distinct culture and ethnic identities God's given us, but asking: How can we use culture for the glory of God and for the advancement of his gospel? ♡

*We're so grateful to have Bena and Kuini on the team, and we're excited to welcome Kuini as our newest staff member. Please pray for them both as they seek to grow the work with Pasifika students in Auckland and around the country.*



Sola Scriptura retreat

*We chose this piece by well-known NZ author Joy Cowley to reflect the message that Love (Christ) calls us to open our hearts to others, especially those who are different from us. We hope you enjoy reflecting on the convergence of paths that takes place as we go deeper into Christ's love and the light of the gospel, for "everyone is included in Christ." (Colossians 3:11)*

## THE CENTRE OF THE CIRCLE

~ Joy Cowley<sup>1</sup>

When I began my journey,  
the road was quite narrow  
and fear lurked on either side.

I shrank from people who walked paths  
so distant they seemed opposite to mine,  
and I even called them enemy.

But Love called me on  
and the beautiful road grew wider.  
Fear was still there but I could see  
over its fences, and people on other paths  
seemed nearer so that I could call to them  
and wish them well as they travelled.

Still, Love called my heart,  
and the beautiful road grew so wide  
that the boundaries of fear disappeared.  
I saw other paths so close to mine  
that I wondered how I ever  
could have viewed them as alien.  
Come, said Love, dragging at my heart,  
and now the paths had no separation  
and no horizons, only a brightness  
that transcended all ways and words.

We did not need to name it,  
for in its light, we were all one.

<sup>1</sup> Joy Cowley, "The Centre of the Circle," *Psalms for the Road* (Wellington, NZ: Pleroma Press, 2002), 113.



## NATIONAL:

### General Ministry:

- Pray for God to graciously provide new staff across the country.
- Pray that students who went to Summit live out God's boundless compassion amongst their fellow students and in their TSCF group.
- Pray for planning and preparations for the Mark Drama in a few regions, and that the vision for this would grow in NZ.

### Global Reach:

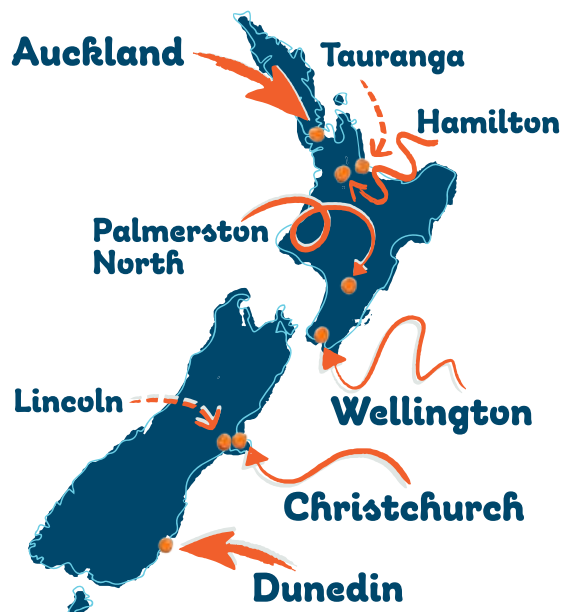
- Pray that the students involved in The Crossing would grow as a community committed to crossing cultural and religious boundaries on our university campuses around the country.
- Pray that students will be challenged about how they can go beyond borders to bring the love of Christ to people from all nations.

### Minty:

- We have just finished our second internship retreat, looking at mission. Pray for each intern as they reflect on this topic and on what joining God in his mission looks like for them.
- We are now over halfway through the internship year. Please pray that God will give the interns clarity about what is next for them after Minty, and for support in the transition.

### The Well:

- Pray that Christian students in Lincoln continue to be enthusiastic, not about a building per se, but the vision of community living as a demonstration of the gospel.



- Pray for fundraising, that God brings along those who see the vision and want to invest in his kingdom in this way.
- Pray that the Project Team work well with the builders, responding clearly to requests, and controlling expenditure.

### Resource Team:

- Thank God for our new team member Amy Martin, a UCCU grad who joined us as our finance assistant in May.
- Thank God for a "clean audit" and pray that we would continue to find good ways to improve our processes.
- Pray for refreshment for the team after a busy first half of the year.

## REGIONAL:

### Auckland:

- Thank God for monthly student leader dinners. Pray these continue to support and equip students in leading their groups to reach their campuses.
- Pray that groups can hold an outreach event (or events!) on their campus this semester, and that God would work through them to bring many to know him.
- Pray for wisdom about how best to reach campuses, with the changing context of fewer students attending classes in person.

### Waikato & Bay of Plenty:

- Pray for new student leadership teams in both regions as they begin working together to reach out with the gospel and disciple students well.
- The Mark Drama will be performed in Tauranga (31 Jul–2 Aug) and Hamilton (7–9 Aug). Pray for the cast and that people attending will come to saving faith in Christ over the six performances.

### Manawātū:

- Pray for the handful of not-yet-Christians we have in our halls groups, that they would come to faith in Jesus Christ.
- Pray for the upcoming Big Ideas Nights planned for Semester Two, that the gospel will be communicated clearly.
- Pray for the growth of OCF, and it's effectiveness in reaching international students.

### Wellington:

- Give thanks for those who have come along to our Monday night public talks. Pray especially for those considering the claims of Christ on their lives, that they would put their trust in him.

- Give thanks for those coming along to "The Gym" (daytime training group), that we would continue growing in God's Word.
- Give thanks for "Refresh" (Vic CF weekend retreat) held during Anzac weekend.

### Canterbury:

- Pray for CU as we seek to reach others with the good news of Jesus this semester and that those currently investigating Jesus would put their trust in him.
- Thank God for students involved in CU, and their desire that others know and love Jesus.
- Pray for our AGM in August, and new student leaders to serve CU in the coming year.
- Pray for our camp at the end of August as we look at the topic of identity.

### Lincoln:

- Praise God for new student initiatives on campus.
- Pray that students would be led by clear gospel vision to reach their friends and classmates for Jesus.
- Pray that through the new semester rhythms, Lincoln CF would reach the campus with the good news of Jesus, and grow in their love for God, each other and the uni.

### Otago:

- Pray for the Harbour Light Base residential community as they continue to share life together, and for staff leading the community. Pray God would provide more local and international residents.
- Pray for student groups as they organise welcome events and plan for the new semester. Pray that they would have confidence in the gospel and boldness to invite their non-Christian friends.

**PULL ME OUT AND PUT ME ON THE FRIDGE  
TO KEEP TSCF IN YOUR PRAYERS!**

# The Crossing

A Global Reach Initiative

**Kim Shaw**  
Global Reach Coordinator

The Crossing is a Global Reach Initiative of about 20 tertiary students and recent graduates from around NZ, growing in awareness of missional opportunities in their backyard and abroad.

Participants learn mission theology, along with practical skills and attitudes for effective cross-cultural engagement. They are encouraged to practically implement their learning by forming gospel-centred relationships on their campus with students from different cultural and religious backgrounds. They are challenged to make connections, offer hospitality as a

bridge to learn about others' worldviews and faith experiences, and look for opportunities to speak and demonstrate the gospel, practically meet real needs, and share the hope of Jesus.

Sophie, an education student, shared: "As we have journeyed as a group through The Crossing challenges, I have discovered that connecting across cultures is about making friends to do life together, getting out of your comfort zone and being vulnerable to make mistakes and share your challenges."



## MINTY

TSCF | MINISTRY INTERNSHIP

**Chris Hay**  
Minty Team Leader

TSCF's internship takes its inspiration from Psalm 92:12-15. We are seeking to invest in young people for a year, to help them be more faithful and fruitful for the Lord for a lifetime. This year we have five interns spread across the South Island: James (Canterbury), KJ (Canterbury), Sarah (Lincoln), Esther (Dunedin) and Ashley (Dunedin).

After starting the year together on the Kāpiti Coast with our first retreat, all the interns have been thinking, learning, living and applying the gospel in the context of their university campuses. They have been wrestling with theological topics like the doctrine of God's sovereignty,

the nature of God's Word, and the nature of God as Trinity. They have been building relationships and seeking to invest in students through reading the Bible together one-to-one, and getting regular supervision to help them process all they are doing and learning.

Although there are similarities each year, each intern's experiences are slightly different. This in many ways is the beauty of Minty. It is a year to give God space to work in whatever way he chooses. Please pray for the interns that they become more like the righteous in Psalm 92.



## NOTICEBOARD



## Auckland Supporter Prayer

To our Tāmaki Makaurau TSCF community – we'd love for you to join us in prayer for students in the region. Each month we meet for just half an hour in the city centre to bring this vast mission field to God in prayer.

### Details

**Date:** 2nd Tuesday of every month

**Time:** 12:15–12:45pm

**Address:** Maclaurin Chapel, University of Auckland, 18 Princes Street.

## Auckland Staff Workers Needed

There is an urgent need for staff in Auckland. This could be in a full-time capacity, with financial support from churches, graduates and other partners, in a part-time supported role, or fully voluntary.

Contact Auckland Team Leader Robyn Drake (RobynD@tsf.org.nz) or call 04 384 7274 if you'd like to find out what student ministry looks like from day to day, and learn more about the needs on Auckland campuses.

## Invest In Ministry In Tāmaki Makaurau

Auckland is the most challenging of all our regions in terms of resourcing our ministry. The sheer number of students, the spread of campuses across the city, and the lack of staff hours available make it difficult to invest in this region as we would like to.

them. We know there are workers who are willing to enter this mission field, but often lack of finances is a barrier to people being able to give more time. We need your help!

### Could you be part of the solution?

If you feel led to give to the work in this region, go to [www.tscf.org.nz/donate](http://www.tscf.org.nz/donate) and select RS-AUCK – Auckland Regional Fund.





# CAMPUS & CULTURE

Matthias Loong

Wellington Team Leader



Engineers are boring, basic and pragmatic. Lawyers are trendy, articulate, and bourgeois. These are caricatures of course. Except when they're not...

I've had the privilege of doing student ministry at two different universities here in our country. Years ago, I got the opportunity to serve as TSCF staff at the University of Canterbury. Now I'm the Wellington Team Leader, working at Victoria University. I've certainly noticed some cultural differences between the two campuses.

While I was at Canterbury, we ran an outreach event on the topic of science and faith. It was by far the most attended event we ever organised. This wouldn't surprise you if you knew anything about the cultural make-up of UC. The Engineering Society is the largest student club. Students travel from all over the country to study at our most prestigious engineering school. So, it

makes sense for left-brained young adults to be curious about the relationship between science and faith.

How do you think this would fare at Victoria? I haven't yet encountered a student who is remotely interested in the topic of science and faith. The faculties that seem to have more mana on campus are law and the humanities. Students here are curious about what Christianity has to say about identity, sexuality and justice. Perhaps it wouldn't surprise you that our most attended outreach event so far this year was on the topic of sexuality. We're anticipating another decent turnout later in the year as we tackle the topic of justice.

How do we engage these different contexts? With the same news – the gospel. Not only does this message provide a counter-narrative to a naturalistic worldview, it also brings hope, freedom and forgiveness



for all people, especially those wrestling with questions about who they are and what's wrong with our world. Campuses may be different but the life-changing news of the gospel remains the same.

## "IT'S IN THE GOSPEL THAT WE FIND TRUE UNITY"

The gospel profoundly affects the way we relate to people who seem different to us. Salvation by grace removes any sense of arrogance, so we can approach any relationship with humility and empathy. Yet, it shows us that because we're completely accepted on the basis of Christ's righteousness imputed to us by faith, we have all the

confidence we need to cross any social barrier.

It's in the gospel that we find true unity. It unites people from different races and social groupings. It's in the gospel that we find common ground, for it shows us that no one is able to save themselves. Yet, Jesus takes our sin upon himself so that we might find salvation in him alone. And it's this gospel that binds us to one another (Ephesians 2:13–16).

What's the best strategy for engaging diverse campuses across Aotearoa? One that's gospel-centered. Really. It's Jesus who determines who we are, Jesus who empowers us to love those who are different, and to love his body – the church – where we ultimately belong. 4



From left to right: Michael Nuysink, Caleb Baptista, Matthias Loong



# INTRODUCING AUCKLAND



## Robyn Drake – Auckland Team Leader (Part-time)

Robyn has served with TSCF for 10 years, previously working as a medical research statistician. She loves seeing students come to know God for the first time, and grow in their knowledge of and love for him.



## Jeff Lane – Associate Staff Worker (Part-time/Volunteer)

Jeff has been serving with TSCF since 2005. He has taught English as a foreign language in China and NZ. Jeff particularly enjoys offering Bible studies and Christianity courses to international students.



## Annette Lane – Associate Staff Worker (Part-time/Volunteer)

Annette has been serving in TSCF with Jeff since 2008, alongside working as an occupational therapist. Annette enjoys journeying with students and graduates, and encouraging them in their faith.



## Michael Drake – Associate Staff Worker (Part-time/Volunteer)

Michael has been serving with TSCF since 2009, alongside teaching, education oversight and pastoral work. He loves to see students know Christ more, be shaped by him and share their delight in him.



## Hanli Liu – Associate Staff Worker (Part-time/Volunteer)

Hanli became a Christian while at university, and after working in food technology, became a full-time pastor. He began serving with TSCF in 2016 and loves seeing God draw students closer to him.



## Rabena Tanielu – Associate Staff Worker (Part-time/Volunteer)

Bena began with TSCF in Oct 2019, after she and husband Ronji (TSCF board member) served as missionaries overseas. She loves seeing Sola Scriptura students have confidence in God's Word, and be "doers" of it.



## Kuini Seuseu – Associate Staff Worker (Part-time/Volunteer)

Kuini began with TSCF in April this year. She recently finished her studies in Sociology and Pacific Studies. She loves seeing students share their faith and grow in their desire and curiosity for God's Word.



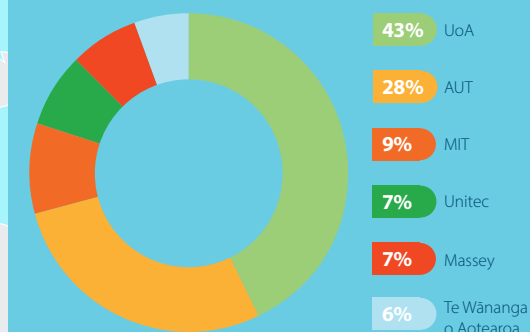
## Steve Turner – Volunteer Staff Worker (Part-time)

Steve was an associate staff worker with TSCF for nearly 20 years. He now runs the monthly Auckland Supporter Prayer meeting. He has enjoyed the regular prayer times on campus and interaction with students.

# 100,000+

 tertiary students in Auckland


## STUDENTS ACROSS CAMPUSES



- To visit all campuses in Auckland it would take 2 hours of non-stop driving, even in the most efficient manner.
- Some students live 1.5 hours from campus by bus/public transport.

# 14

 main campuses

### North:

- Massey Albany
- AUT North

### South:

- AUT South
- MIT Manukau
- UoA South Auckland
- MIT Ōtara
- Te Wānanga o Aotearoa Māngere

### West:

- Unitec Waitākere
- Unitec Mt Albert

### Central:

- UoA City
- UoA Grafton
- UoA Newmarket
- UoA Epsom
- AUT City

## NUMBER OF PAID STAFF



0.75 FTE



## NUMBER OF VOLUNTEER STAFF



1.75 FTE



FTE = Full-time equivalent

## 10 TSCF CAMPUS GROUPS

**Auckland University of Technology**  
• AUT Christian Fellowship

**Massey University – Albany Campus**  
• TSCF Massey  
• International Student Ministry

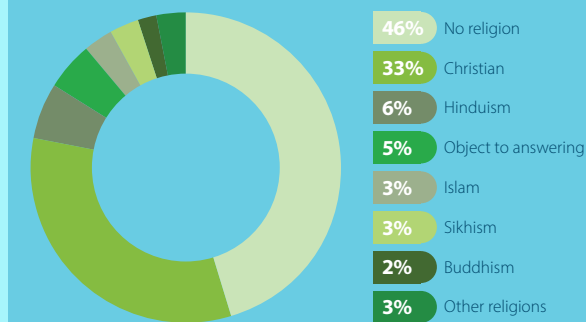
**Unitec – Mt Albert Campus**  
• Connect: Christians at Unitec

**University of Auckland – City Campus**  
• Christian Union  
• Korean Young Adults Christian Fellowship  
• Overseas Christian Fellowship  
• Sola Scriptura  
• Veritas: Christians at Law School

**University of Auckland – Grafton Campus**  
• Christian Medical Fellowship

## RELIGIOUS AFFILIATION

All people in the Auckland region aged 15–29 in 2018



# 6092

students in halls of residence in Auckland



## STORIES OF CHANGE

**Robyn Drake** Auckland Team Leader

*Lisua (pictured front right) is studying a Master of Arts in Psychology at the University of Auckland and has found being part of the TSCF group Sola Scriptura a real help to her faith. She shares some of her journey with us.*

### Tell us about your upbringing.

I'm a New Zealand-born Tongan but grew up in Tonga until I was 8, when we migrated to NZ because my parents wanted a better education for me. Growing up, church was a routine and an obligation. I thought that as long as I attend church, I'll get to heaven. It wasn't about a personal relationship, and I didn't feel like I had access to God. Whenever anything went wrong in life, I blamed God for it, but also felt a deep void in my life that could never be filled.

### What changed for you?

When we moved to NZ, my aunty brought me to her church, and that's when I started

to feel connected and like I belonged. Initially, I thought it was just people pretending to be nice because it was their "job" to greet newcomers, but I realised they genuinely wanted to see me and connect with me – that felt very different. My aunty also took me along to camps during my high school years that helped me understand the gospel. The day I prayed to commit my life to Christ, the worries I had slipped away, healing started, and that empty void was filled – I felt complete.

### What has university been like?

Uni was a culture shock. In a Tongan household, I was taught to respect authority without questioning it. So it was confronting to find that students were discussing things in class and challenging the lecturers' perspectives. A lot of my friends got caught up in the drinking culture, but I was a head-down, study-hard kind of student. I prayed for just

one believer to meet, and God answered that prayer by introducing me to Lana, who invited me to Sola Scriptura.

### How has Sola Scriptura grown you spiritually?

I realised I had a lack of understanding of the Bible, so it's been great to sit down and dig deeply into the Bible together without additions or someone spending most of the time just sharing their opinion without reference to the Bible. I like how Bena always tells us to check what's being taught against Scripture and call it out if something's unbiblical, and that it's ok to ask questions. I've needed this Bible study to help me be rooted in the Word of God, especially because in my classes, lecturers teach atheism or that Christianity

is just a western culture imposed on Pasifika people. But it has also been hard to unlearn some things that I grew up with, cultural expectations around things like tithing that I've realised aren't wholly biblical.

### Why are you involved in a missional TSCF group on campus?

I know what it's like to be disconnected, to be rejected, to be overlooked, but those things have led me to hold onto God – I owe him my life. God has been there for me, comforted me and carried me through challenges in life – how wonderful to experience his love despite all my sin. I want to share the hope in Christ and continue to be salt and light. 🕯



## WHAT'S HAPPENING ON CAMPUS

### Nacho Nights:

With fewer staff members this year, we've had monthly dinners with student leaders across the Auckland campuses as the primary way to provide support and training. Starting with a devotional and prayer time, we look at different aspects of leadership and living out TSCF's mission.

*"These meetings have been really encouraging to me as I get to meet other student leaders and bond through our shared experiences of serving in campus ministry. There's always something new to learn in the meetings, and I'm so thankful that God provided brothers and sisters in Christ to encourage and build one another up." ~ Icthus, OCF Leader*

### Outreach Events:

Over the next few months, we're hoping to help students run a Jesus Week at the University of Auckland and outreach events at other campuses.

### Campus is Changing:

Significantly fewer students are attending classes in person, likely due to Auckland's four lockdowns, opting to catch up online later. We need wisdom to know how this should impact the way we do ministry. 🕯



Reaching students for Christ, changing students for life.  
**He ākonga ki ngā ākonga hei ara whakawhiti mō te Karaiti.**



[tscf.nz](https://tscf.nz) [www.tscf.org.nz](https://www.tscf.org.nz) [tscf.nz](https://tscf.nz)