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INCHE Europe: Register for the April 6-8, 2022 Budapest Conference

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NETWORK NEWS

Registration for the INCHE Europe conference in Budapest on April 6-8, 2022 is now open [here](#). Karoli Gáspár University will host this conference at the Corona Mercure Hotel, very close to the university's central campus in Budapest. Three plenary speakers are confirmed along with workshop and breakout sessions. The conference theme is **Building Community in Fractured Societies: Challenges for Christians in Higher Education**. A full description on this conference theme is available [here](#). On the conference website you will also find information about the schedule, the venue, lodging accommodations, excursions, and current COVID 19 protocols.

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Conference registration will continue into January 2022. But **financial aid applications are due in December, preferably by December 15**. Financial aid for those in need can cover a portion of travel, lodging, and conference registration costs. The application form is available [INCHE | International Network for Christian Higher Education — Financial aid](#)

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Plenary speakers include:

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Dr. Govert Buijs, professor of political philosophy and religion at the Vrije Universiteit Amsterdam.

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Dr. József Pálfi, a theologian who is also the rector/president of Partium Christian University in Romania.

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Dr. Claudia Beversluis, chief academic officer of Calvin University from 2006-2014, and professor of psychology emerita.

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A further description of each speaker is available [here](#). Among them they will address the Macro, Meso, and Micro levels of the conference focus on strengthening the influence of Christianity through higher education in Europe and Eurasia. Along with workshop and concurrent session leaders, they will aid us in addressing theological, historical, pedagogical, and sociological challenges in exercising Christian influence; and we will learn together about the responsibilities of Christian educators to form Christian graduates and shape scholarship for European and Eurasian societies.

The INCHE Europe Conference Organizing Committee is monitoring COVID protocols regularly and, related to it, will post current information online. If, following registration such protocols would impair your travel to Budapest, the conference committee will work with you to address such a challenge. Yet INCHE Europe is committed to this in-person conference in April 2022.

EDITORIAL

Jesus at the Center of Learning



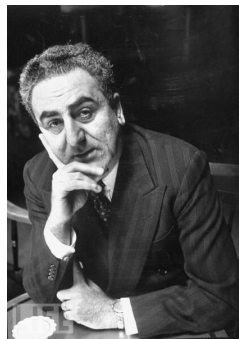
Shirley Roels, Executive Director

During this Advent season, what could I write about Christian higher education that would be useful and slightly inspiring? In preparing, I recalled the advice of seasoned writers who recommend that you write from your own life. What was my experience of the past couple weeks with much afoot?

Amid news of the Omicron variant, the rush of the academic term, a newsletter to finish, and INCHE membership dynamics, I needed to coat such details with a sprinkling of vision. Why not read a bit of educational philosophy? But whose?

I had read some acclaimed authors writing about Christian faith and the university context, John Henry Newman, Paolo Freire, Abraham Kuyper, and George Marsden. But for many years it had bothered me that I had never read Charles Habib Malik. He was identified as a notable thinker about Christians in higher education; but I had never read his writing. So, a couple weeks ago I checked out a library copy of his book, "A Christian Critique of the University" (InterVarsity Christian Fellowship, 1982, Madison, Wisconsin).

Why is Malik's voice important? Charles Habib Malik was a Lebanese academic, diplomat, philosopher, and politician. He had an outstanding academic background in mathematics and physics from the University of Beirut as well as a PhD in philosophy from Harvard University. Later he studied at Freiburg University with Martin Heidegger. Malik became the Lebanese representative to the United Nations, the President of the U. N. Commission on Human Rights and then President of the U.N.'s General Assembly. He participated in drafting the 1948 Universal Declaration of Human Rights. Along the way, he wrote books and articles about Asia, Islamic thought, diplomacy, and many other topics.



Malik also was a deeply thoughtful Christian scholar and remained a member of the Eastern Greek Orthodox Church throughout his life. In the 1960s and 1970s Malik became a major ecumenical voice across Catholic, Or-

thodox, and Protestant circles. He later settled into teaching and writing at the Catholic University of America outside Washington, D.C. Charles Malik was a global, cosmopolitan, ecumenical Christian thinker, teacher, scholar, and public leader to be admired.

But more specifically Charles Malik is important to Christian higher education because in 1981, just six years before his death, he gave two significant lectures at the University of Waterloo in Ontario, Canada. His central question was: "What does Jesus Christ think of the university?" He elaborated on that question in two speeches; and the addresses became his book "A Christian Critique of the University."

Malik was convinced of the powerful influence of universities on the course of the world. He wrote, "The universities then, directly or indirectly, dominate the world; their influence is so pervasive and total that whatever problem afflicts them is bound to have far-reaching repercussions..." (p. 20). Because of these observations, he worried about what contemporary universities had become. Malik noted that, "If the university today dominates the world, if Jesus Christ is who the church and the Bible proclaim him to be, and if we happen to believe that what the church and the Bible claim about Jesus Christ is the truth, then how can we fail, not only to raise the question of what Jesus Christ thinks of the university, but to face the equally urgent demand: What can be done?" (p. 21)

Based on these questions, his book describes the challenge of Christians serving in secularized universities where there is no solid foundation for the knowledge that is shared with students as the university "swerves" to and fro in what it believes to be progress. In his first lecture Malik warns Christian professors in the sciences about false assumptions in ordering and integrating the sciences, dangers of intellectual authority and power in the sciences, and exaggeration in the role of science for determining life purposes.

In his second lecture Malik addresses the humanities and asks, "What is the 'spirit' that pervades the humanities today?" He writes that the material content of the curriculum is "Invariably something rationalist, humanist, relativist, Freudian, immanentist, secularist." (p. 84). As much as he loves and appreciates the influence of the world's universities, he is deeply troubled by the absence of Jesus Christ from the curricula, a world of thought apart from Christ. He recognizes the universities' failure to acknowledge the

EDITORIAL

Jesus at the Center of Learning

role of Jesus Christ as the Logos that was with God in the beginning as the source of all knowledge and wisdom in the created world.

Then Malik turns to ask what can be done about this situation. Sadly, he doesn't believe that Christians can recapture secularized universities or compete with them by starting their own Christian universities. He believes that the secular power of the established universities is too strong; and Christian colleges and universities would struggle to compete with the Harvards and Oxfords of this world. So, his answer is to create a "group", "body", "circle" which is primarily a fraternity of outstanding Christian academics who have intimate knowledge in specific fields of study and care about university culture. This body would be independent of the church but could seek friendly relations with all Christian churches.

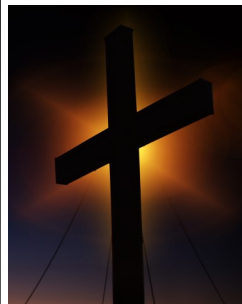
What should be the role of such a body? Malik recommends that such a group:

- Assess the exact state of mind, morals, and spirit in the universities.
- Let Jesus Christ judge this existing state of the university mind and culture.
- Consider how to bring Christ back to the university.
- Recognize that its group mandate will last for as long as there are universities, indefinitely.

Honestly, after reading his profound critique of 20th century universities, the responding strategy seemed weak. It suggests that Christians sit in judgement *alongside* secular universities and offer some mild ways to re-introduce Christ. This is where his recommendations end in the book. Given his devastating critique of secularized universities, shouldn't much more be recommended as the antidote?

At the beginning of Advent, I also am reading the gospel of John. He opens his first chapter by proclaiming that "The light shines in the darkness, and the darkness has not overcome it." (v. 5) and that "The Word became flesh and made his dwelling among us." (v. 14). There is a massive power in this proclamation to put Jesus Christ back in the center of our learning. Because Jesus comes as the light into the middle of our existence, he brings us all the questions that only God would ask of our universities. We become aware of these questions because Jesus became flesh and preached a different standard for learning and living as well as paths of discipleship in every area

of life. Jesus asks how our efforts match God's intentions for the people and cosmos that God loves. Because Jesus is King, he has the right to question what we are doing with our human time; and as Creator and King, he has power in our circumstances. Yet because the Word became flesh, Jesus also understands our circumstances. He knows that in our work as Christian educators we need his help to find truth, grace, patience, and joy. Because Jesus became human, we have His light at the center of our learning to help us discern the path of His calling and support our efforts. The coming of Jesus provides the powerful antidote to secularized university learning that lacks a foundation.



Further, the power of Christ as the Logos gives us the motivation and strength to build different universities with different curricula. It doesn't matter that our universities are not the Harvards and Oxfords of this world. We don't need to emulate such places or compete with them. Instead, we work to create academic homes in which Christians bring God to the center of our learning and create communities that refine what we know about Christ as the Word and God in the world. We create spaces to ponder what writers such as Jonathan Chaplin, our featured author of this issue, have to say about Christian perspectives on democratic pluralism. We create pockets in which the Bible is known, the Christian church is embraced, God's cosmos is explored, and God's creatures are loved. In our universities and colleges Jesus does not stand on the periphery only to judge the academy. He comes into the core of Christian higher education to dwell with us as our light and power. In Christian higher education we serve a cosmic Christ who was God from the beginning, now is our Redeemer, and will dwell with us through and beyond the end of time.

What do I conclude from coupling my reading of Malik with chapter 1 of John's gospel? Malik's searing and eloquent critique of the secularized university provides important knowledge of the factors that should not dominate Christian colleges, universities, or study centers. Yet, we cannot retreat only to the margins of fragmented secularized universities. Instead, this Christmas we can look to the One who is among us, "the glory of the one and only Son, who came from the Father, full of grace and truth." Since Christ participated in God's creation, He already is in the middle of all learning and living. So in this Advent and Christmas season, let us abide with Him as the center of our work as Christian educators.

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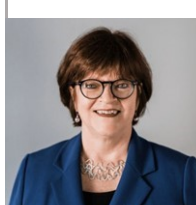


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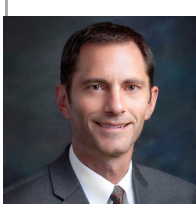


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INCHE NETWORK NEWS

INCHE Welcomes New Members

During November 2021 the INCHE Board of Directors approved membership for two Christian colleges in India, Voorhees College and Lady Doak College.

Voorhees College is in Vellore, Tamil Nadu, India. It was founded in 1898 as Arcot Mission College and later named after its benefactors, Ralph and Elizabeth Voorhees, members of the Reformed Church of America. The college offers 34 undergraduate academic programs in six streams of arts, commerce and banking, science, management, and IT. It also offers masters' degrees in several fields of study. Voorhees College focuses on education of the whole person as well as national and international collaboration. The college has received

top academic ratings in India. It is noteworthy that the new INCHE coordinator for India, Dr. Daniel Ezhilarasu, was a prior principal of Voorhees College for several years before his leadership of the All India Association for Christian Higher Education.

Lady Doak College is in Madurai, Tamil Nadu, India and is regarded as a premier Christian institution. Founded by American missionary Katie Wilcox in 1948, it was the first women's college in Madurai. The college mission is to be an ecumenical Christian college with a liberal arts foundation focused on Christian character for students of all



creeds. The college offers 24 undergraduate, 15 postgraduate and 9 M. Phil programs. It also is designated by a regional public university as a Research Centre in six different departments. Currently, Lady Doak College has an enrollment of about 4850 women students. The college is led and supported by 253 teaching staff and 144 non-teaching staff. INCHE welcomes our new members!

INCHE Board Member Expands Responsibilities

INCHE Board member **Dr. Alexandre Brasil Fonseca**, Professor and Scholar at the Federal University of Rio de Janeiro (UFRJ) has been approved by the Superior Collegiate of UFRJ to assume the position of Dean of Personnel Management. UFRJ has 69,200 students and 13,371 employees, and is a leading Brazilian public university.

Pollard Research Fellowships-Summer 2022 for Christian Business Educators

The Center for Faithful Business (CFB), Seattle Pacific University, invites global scholars to apply for the Bill Pollard Faith & Business Research Fellowships with the opportunity to conduct research for scholarship, classroom material, and leadership reflection. C. William 'Bill' Pollard, formerly the Chief Executive Officer of The ServiceMaster Company, donated a vast collection of documents to provide unique insight into integrating Christian values in a diverse, multinational, publicly traded company. These research fellowships are anchored by the Pollard papers and other resources at CFB. Travel and lodging expenses are covered, and stipends will be paid to scholars who have a U.S. work permit: **Applications are due January 31, 2022.** Scholars will be selected by February 28, 2022. For further details, see [Pollard Research Fellowship – CFB \(spu.edu\)](https://www.spu.edu/cfb/research-fellowship).

Calvin Symposium on Christian Worship: Global and Local in January 2022

Calvin University with Calvin Theological Seminary announces the 2022 Symposium on Worship, an annual gathering to learn about and experience public Christian worship. Directed by the Calvin Institute of Christian Worship and the Center for Excellence in Preaching, this year's Symposium, January 31 to February 4, 2022, is focused on The Beatitudes.



Most sessions will be available online either as livestream connections, pre-recording contributions, or Zoom gatherings. **They are available to INCHE members worldwide.**

The Symposium will include worship services, learning sessions, and roundtable global conversations spread over five days. Several of the livestreamed sectionals will focus on Christians and cultural identity related to worship. Global conversations are planned in group discussions facilitated through Zoom and conducted in four different languages.

The entire schedule with session titles is available [here](https://www.calvin.edu/symposium). The event is free, but registration is required, opening January 4 at: [Register \(calvin.edu\)](https://www.calvin.edu/register). Join a global network of Christian worship leaders learning together.

AFRICA REGION

UCU Welcomes Students for In-person Studies



First-year students await registration

For the first time in five months, Uganda Christian University (UCU) welcomed students on its campuses for in-person learning. The development follows a September directive by Uganda President Yoweri Museveni, allowing universities to commence physical teaching after education institutions were shut in June 2021, after a second wave of Covid-19.

According to an October 28 letter to all students and staff of UCU, Vice Chancellor Assoc. Prof. Aaron Mushengyezi said that freshly admitted first-year students who joined in September would report on November 1 for additional orientation sessions. Mushengyezi said the first-year students would then migrate to blended learning – online and in-person – starting December 4 before they sit for their exams from January 3 to 17, 2022.

"Continuing students who have been studying virtually will report on November 8, 2021, for face-to-face classes in a phased manner," Mushengyezi wrote, noting that they will then take their examinations from December 4 to 17, 2021.

In early summer, Museveni directed all education institutions to close, starting June 7, to reduce concentration centers that the government argued were increasing infection rates of the pandemic. At the time, the Covid-19 cases in the country had gone up by 137%. It was the second time that educational institutions were closed in Uganda as a result of the coronavirus pandemic.

Despite the two lockdowns – of 2020 and 2021 – on educational institutions, UCU continued with online learning. At UCU's 22nd graduation ceremony held on October 22, Uganda's First Lady and Education Minister Janet Museveni congratulated the institution for its "robust online education programme" and encouraged the university to share best practices with other institutions.

At a recent virtual dialogue to discuss the impact of Covid-19 on academic institutions, Vice Chancellor Mushengyezi said UCU had invested in electronic infrastructure and, therefore, "has something to share with other institutions."

Due to the robust online operations infrastructure, UCU was able to conduct online semesters, plus other virtual activities, such as virtual guild elections, conferences and pre-entry exams for students for courses in law, medicine, and dentistry.

Sections taken from story by By: Joseph Lagen

New INCHE Affiliate Member

This October, All Nations Bible Institution and Projects based in Cape Town, South Africa joined the INCHE network as the newest affiliate member. The Institution primarily offers online Christian education programs.



"Our primary Goal is to fulfil the Great Commission to Disciple, Train, Equip, Impart knowledge; Empower Spirit-Filled Believers and Leaders to Disciple Nations. To welcome students from the general public who are interested in the Bible and Christian service and to greatly expand its provision from its current online/distance learning to evening courses and run courses throughout the week; to widen and enhance its current course."

Christian Service University College Inaugurates an ICT Board



Christian Service University College (Kumasi, Ghana) established a board composed of four internal staff and three external members who work in the ICT / telecommunications industry. This is in line with the institution's Quality Improvement Programs. Speaking during the short ceremony at the CSUC conference room, President Samuel Afrane said that the formation of the Board was necessary because, "we want to make CSUC an ICT hub".

The President expects that the Board will lead to technological transformations to benefit CSUC functions. These include mainstreaming ICT in teaching and learning, library digitization, financial management, security control, and administrative support.

AFRICA REGION

CSUC Welcomes a New Dean of Graduate Studies and Research

The governing Council of Christian Service University College (CSUC), Kumasi, has appointed Rev. Prof. Yaw Adu-Gyamfi, an Associate Professor, as the new Dean, School of Graduate Studies and Research (SGSR), effective September 1, 2021. Prof. Yaw Adu-Gyamfi, was the immediate past President of the Ghana Baptist University College (GBUC), Kumasi, from August 2016 to July 2021. Prior to that, he was the Dean, School of Theology and Ministry at the Ghana Baptist University College after rising through various lecturership positions from an Adjunct Lecturer to Associate Professor till 2020. His research interest is African reflection on Old Testament texts. Prof. Yaw Adu-Gyamfi holds a Doctor of Philosophy degree in Old Testament Studies from the University of Sheffield, United Kingdom, 2007; a Master of Philosophy in Old Testament Studies, University of the Western Cape, South Africa, 2000; and a Bachelor of Arts (Hons) degree in Biblical Studies, University of the Western Cape, South Africa, 1998. He also has a Diploma in Theology from the University of Ghana, 1994, and another Diploma in Biblical Studies (ACTEA), from Christian Service College (CSC), Kumasi, Ghana, 1994.



“As a Research pundit, an old student of CSC and a proud alumnus of now CSUC, my primary objective is to make CSUC a research university that seeks to attract both local and international scholars to promote research developments to advance the academic excellence the university college seeks to pursue. To achieve that, plans are underway to establish a research centre.” Rev. Prof. Yaw Adu-Gyamfi, observed.

Taken from report by: Anastasia C. Erzuah, Public Relations Office, CSUC

University of Mkar Matriculates 153 Students in Recent Academic Session

In August 2021 the University of Mkar held its 16th matriculation ceremony. Deputy Vice Chancellor Samuel Abekhale reminded 153 new incoming students that apart from teaching, learning and research, this university prides itself on many other goals and initiatives. In their university years students can become trained in entrepreneurship and leadership as well as moral and spiritual formation. Such development will position graduates to become change agents. To aid student development, Abekhale encouraged each new student to become acquainted with the student handbook and to endeavor to abide by law and university policy. Also, on behalf of the Vice Chancellor, Dr. Abekhale informed parents and well-wishers that the university had secured approval from the National Universities Committee to provide four new programs, a B.A. in English, B.A. in Philosophy, B.A. in Religious Studies, and B.Sc. in Psychology.



Continuing the ceremony, other students who were not new to the university were asked to affirm their understanding of the agreements between the university and the students. Finally, representatives of the Joint Admissions and Matriculation Board called on university leaders to sustain the high standard of education for which the University of Mkar is known.

The university aspires to be a world class Christian place that is committed to the advancement of knowledge through quality teaching, research and holistic education in which God is at the center of all learning. They view intellectual development in all its forms as human study of God's creation. The University seeks to develop change agents in the academy, church, and society, using our knowledge of God's word for service while developing the total person and propelling the individual to be self-reliant.

ASIA-OCEANIA REGION

Presidential Change at Christ's College



Former Pres. Benjamin Wu

Christ College of Taipei has announced that former President Dr. Benjamin Wu has retired as of September 6th, and the Board of Directors of Christ College of Taipei (CCT) has selected Dr. Homer Wu as the new 4th President of CCT. Former President Dr. Benjamin Wu faithfully served as the president of Christ College of Taipei from August 2016 until September, 2021. Future President Dr.

Homer Wu will begin serving his

term on February 2022 which will last until January 2025. Dr. Homer Wu received his doctorate degree from Stephen F. Austin State University in Texas, USA. For more than 20 years, he has been a professor at The National Taichung University of Education. Dr. Wu has also served faithfully as an elder at his local church. In the meantime, The Board of Directors has appointed Ms. Jennifer Lee as the Acting President until Dr. Wu is installed, after which, Ms. Lee will then become the Vice President of CCT.

Commemoration of the 45th Anniversary of Baekseok University's Establishment

Pastor Chang Jong-Hyun was on his knees when he received God's call to establish Baekseok University in 1976. Said Dr. Chang, "Thank you Jehovah for guiding Baekseok University for 45 years. Everything was God's grace and a blessed journey. It was only through God's supernatural abilities that Baekseok University was able to grow and develop. The owner of Baekseok University is God."

Founder Dr. Chang also announced the 45th Anniversary Vision Declaration of Baekseok University to further strengthen the identity of Christian universities. The content are as follows:

"Now, to mark the 45th anniversary of its establishment and to look forward to the next 100 years, Baekseok University wishes to refresh the reason for our university's ex-

istence and future vision based on the spirit of its establishment.

First, based on the Reformed Life Theology of "Theology is not an academic discipline, but the gospel of life of Jesus Christ," this takes the lead in reforming the theological education of the Korean church and restoring it.

Second, by actively implementing the seven practical movements of Reformed Life Theology, it restores the faith of the cross and the resurrection, and contributes to the agreement with the Korean Church Union to become the priming water for national evangelization and world missions.

Third, Baekseok University conducts chapel and Christian interests-related courses every week to focus on evangelizing academies so that all students can live like children of God who makes the life of Jesus Christ their own.

Fourth, Baekseok confesses that the Bible is the only standard and complete revelation of our faith and life, and Baekseok provides Bible-based personal education and in-depth education to foster Christian talent in serving our neighbors and society.

Fifth, Baekseok strengthens university competitiveness through research and education in major fields based on a biblical worldview, and contributes to the expansion of the kingdom of God by practicing the Prayer Spirit Movement.

Sixth, despite the rapidly changing educational environment, a decrease in the school-age population, and a social crisis such as this catastrophe, by becoming united with the belief that as a community reflecting Jesus' life, difficulties of the world can be overcome.

Seventh, as a global leader in Christian universities, Baekseok takes the lead in the globalization of Reformed Life Theology and achieves the mission it received by training gospel workers to save the nation and the world."



Pastor & Founder Chang Jong-Hyun

ASIA-OCEANIA REGION

Handong Global University: Newly Established Global Mission Institute

Global Mission Institute (GMI) has been established since April 2021 as an affiliate office of Handong Global University to facilitate world missions in cooperation with professionals, to inspire the spirit of missions, and to strengthen the network.



The goals of GMI are as Follows:

- Establishing and recommending a mission model of professional cooperation utilizing academic majors at educational institutions.
- Having a role as a mission platform in crossing over denominations.
- That Handong's small mission flame will be able to spark a big fire of mission revival in the Korean Church and around the world.
- Contributing to strengthening and developing the Spirit of Missions of Handong University.

To accomplish these goals, GMI has established 35 regional centers and 48 functional centers and has been focusing on following practices:

- Professional Support & Cooperation for missions through the directors of centers by regions and specialties.
- Restoring and strengthening a vision and passion for missions.
- Establishing an extensive network by connecting all denominations, churches, and regions.

Currently, GMI is organizing weekly regional forums, a mission discipleship training school for refugees, and a 24 hour Handong Prayer Network.

Lumina College Celebrates First Cohort of International Master's Graduates, with Wheaton College

In partnership with Wheaton College in Illinois, USA, Lumina College in Hong Kong offered its world-renowned, long-standing M.A. in Intercultural Studies program. The graduating student cohort is significant for at least two reasons: they are the first of Lumina's master's graduates, and the last for Wheaton's program, which has graduated over 2,000 alumni who have gone on to serve in cross-cultural ministries worldwide.

Dr. Clara Chan, a faculty member with 30+ years of intercultural teaching experience, gave a celebratory speech on a September evening titled "Cultural Intelligence: An Important Competence for Future Leaders." Chan stressed the urgency of understanding different cultures in an increasingly globalizing world, going beyond knowing "tip of the iceberg" culture such as food and art, to recognize unseen aspects, such as worldviews and assumptions. One such concept that may differ across cultures is time, which may be polychronic (having no problem with interruptions) or monochronic (sticking to a rigid schedule).

Then Chan also described other cultural concepts, such as power distance, which tends to be more egalitarian in the West and hierarchical in the East; and generational differences, highlighting mainstream-valuing Boomers in contrast with idealistic Millennials. In connection with the Hong Kong context, she noted how independence in decision-making had become part of the city's core societal values, causing tension with the Chinese government. Yet despite the cultural clashes, Chan emphasized true listening and leadership marked by bringing "unity amid division." In closing, Chan offered a simple prayer: "Let the world change us before we can change the world."



EUROPE REGION

Liverpool Hope University's Students' Union is fighting for 'disability justice'

In November, Liverpool Hope University launched UK Disability History Month 2021 to celebrate the lives of disabled people, to challenge ableism and historical oppression, and to achieve equality.

Running until the 18th December, some of the key themes being explored this year are 'Disability and Hidden Impairment' as well as 'Disability Sex and Relationships'.

Hope's Students' Union (SU) has thrown its weight behind the campaign, launching a series of events - including a webinar taking place on December 15th which gives staff and students the opportunity to discuss what Disability History Month (DHM) really means to them, as well as exploring what support the University offers.

As well as that online session, the Hope SU is also running a competition to design a new symbol for disability - one that represents just how diverse the disabled community is and which depicts more than simply a wheelchair. Important work is also underway to produce a special guide for disabled students, signposting to Liverpool's most accessible institutions, including museums, sports teams, nightclubs and support groups.

Meanwhile staff and students are encouraged to explore the works of disabled pioneers by checking-out specially-curated books, podcasts, films and more.

That collection can be seen in display cases in the library while the list is also available on Moodle.

Stephanie Trujillo, Vice President of Welfare & Community, says the month shines a light on the 'history of disabled peoples' struggle for equality and human rights'.

She adds: "According to the World Health Organisation (WHO), disabled people are the largest minority across the globe, estimating that 1 billion people experience

#DisabilityHistoryMonth2021

DISABILITY HISTORY MONTH
Nov 22- Dec 20
Let's celebrate, together!

Books, podcasts, films & more!
Explore the works by disabled authors, researchers and creators by checking out the display cases and online resources from the Hope Park and Central Campus libraries.
Have suggestions to add to the library collection? Send an email to vpwelfare@hope.ac.uk

Instagram Takeovers
Members of the British Sign Language Society, the Disability Studies Society and our Disability Student Rep will take over the SU's Instagram every Friday. Join along by following these pages: [@hopeuni_disability_rep](https://www.instagram.com/hopeuni_disability_rep) and [@disabilitystudies](https://www.instagram.com/disabilitystudies)

Creative Competition
A new symbol for disability - what would that look like? The disabled community is diverse and some disabilities are invisible. Join the creative competition to reflect on what the future of disability representation might be like. Submit any form of art and join the chance to win fun prizes! Send your entry to vpwelfare@hope.ac.uk by December 13 at noon.

An Accessible Liverpool A guide for Disabled Students
VP Stephanie Trujillo and Disability Student Rep Leese Vary are creating a guide for more accessible Liverpool. This includes: places to relax, museums, sports teams, nightclubs, restaurants, charities, support groups, etc.
Have any suggestions? Send them over to ghu_disability_rep or [@stephanetrujillo](https://www.instagram.com/stephanetrujillo) on Instagram, or an email to vpwelfare@hope.ac.uk

December 15, 2021 @ 4pm on Zoom
What does Disability History Month mean to you? What is the future of disability justice? What support is available at LHU?
Come join the Disability Studies Society, British Sign Language Society and many more for a fun afternoon!
Meeting ID: 810 5323 7812
Password: 939990

#WeDoDisabilityStudies

some form of disability during their lifetime. This shows us how important it is to work with the disabled community to create a more equitable future for all.

"While DHM has only been observed in the UK since 2010, the lived experiences of the disabled community at Hope are not new - including their triumphs and struggles for accessibility, inclusion and representation.

"In October, the SU gathered students, tutors and staff from different societies and departments to work together on creating our own DHM celebrations.

"We aim to enhance the visibility of the disabled community, including those with invisible or hidden disabilities, while we also aim to incorporate accessibility in our work by embracing the Social Model of Disability, which recognises that people are being disabled by physical and attitudinal barriers in society, not by an impairment or difference."

Taken from article by [Liverpool Hope University News](#)

LCC International University Attracts Students Globally

Recently Marlene Wall, President of LCC International University in Klaipeda, Lithuania posted this picture to her Facebook page:

Then she wrote, "A wonderful group of second year students who missed out on face-to-face classes last



year. Countries represented: India, Afghanistan, Albania, Georgia, Kyrgyzstan, USA, Kazakhstan, Latvia, Mongolia." This photo is evidence of the broad reach of Christian higher education that radiates out from its Lithuanian location for thousands of kilometers. Established in 1991, LCC International University seeks to be a leading Christian liberal arts university in Europe, renowned for its flourishing academic community, spiritual vitality, and global impact. This year 781 students are enrolled from 57 nations; and 80% of them as classified as international students.

Contact • December 2021

EUROPE REGION

Viaa University of Applied Sciences Undertakes Innovative Academic Programs

Viaa University of Applied Sciences in Zwolle, the Netherlands, a stalwart INCHE



member, is beginning new efforts focused on leadership development of both teachers and administrators.

In one initiative focused on teacher development, university scholars are participating with researchers from three other universities of applied sciences and with the help of a research grant from the National Taskforce for Education Research (NRO) to study the form and content of training programs for teachers. The NRO research is focused on the intersecting practices between teacher training programs and innovation in schools.

This research is prompted by the growing number of places in the Netherlands where teacher training programs and schools are being challenged to develop new training approaches to equip current students.

Two research questions are central to this effort:

1. How does the cooperation between innovative schools and training institutes work in the intersecting practices of teacher training programs? What are the challenges and what characterizes best practices?
2. What characteristics should be emphasized in the training curriculum regarding cooperation between teacher training programs and innovative schools?

The hope for this research is not only to talk about educational innovation but also to bring about change. The research group is focused on learning from and with each other about new educational practices related to good teaching. Viaa University is carrying out this research in collaboration with Fontys University of Applied Sciences, Hogeschool van Amsterdam, Hogeschool Windesheim, and teacher researchers from the Association for Agora Schools and Platform Contemporary Education. The study will run from September 2021 to September 2025.

In another new initiative, Viaa University is starting a one-year training program for primary school directors, begin-

ning in January 2022. The shortage of school leaders is increasing at the same time that a growing group of executives is considering a move into education. For this later group, Viaa will introduce a program designed for managers in fields other than education who aspire to switch into educational leadership. During the program they will be taught about the world of education, their potential roles as school directors, ways in which their prior leadership experiences will fit within the educational context, and ways in which to develop their educational vision. The program is tailored to work with small groups, and completion will take a full calendar year. A prior diploma is required as is an advanced assessment before admission. Viaa is working closely with the relevant association for school leaders to provide professional orientation and a coordinated educational plan in this bold attempt to increase the pool of available primary school directors.

Philosophy of the Reformed Tradition: Online Conference on December 8-11, 2021

The Association for Reformational Philosophy, an INCHE mem-



ASSOCIATION FOR
REFORMATIONAL PHILOSOPHY

ber in the Netherlands, is pleased to announce the pending international online conference: **Philosophy of the Reformed Tradition 2021: Celebrating the Heritage, Facing the Challenges, and Embracing the Future.** The conference takes place Dec. 8-11, 2021. It is cohosted by this Association, the All of Life Redeemed platform, and the Abraham Kuyper Center of the Vrije Universiteit in Amsterdam. Key-note speakers include Craig Bartholomew from the Kirby Laing Center for Public Theology (UK); René van Woudenberg from the Vrije Universiteit (NL), and Dolores Morris from the University of South Florida (USA).

In addition to plenary speakers, there will be six parallel streams of papers from Australia, Brazil, Indonesia, the Netherlands, the Philippines, South Africa, and the United States.

One important goal of the conference is to provide an inaugural and dedicated workshop space for junior scholars seeking to advance faithful Christian scholarship along reformational lines. Free registration is open at [Reformational Philosophy » Reformational Philosophy Conference 2021](https://www.reformationalphilosophy.com/conference-2021).

LATIN-AMERICA REGION

UPOLI-Nicaragua Wins A National Award for Innovation



For the second consecutive year, Nicaragua's Universidad Politécnica (UPOLI), founded by Baptists as a Christian institution, won the National Award for Innovation. The prize was given to Oscar Ruiz Somarriba, a graduate in industrial biotechnology engineering. The award was received on October 29, the National Day of Science, Technology, Innovation and Entrepreneurship, 2021. It was at the end of the National Science Week, where the Nicaraguan Council of Science and Technology (CONICYT), recognized the winners. The engineer, Ruiz Somarriba, was also awarded the Recognition of Scientific Research and Development, in the Young Scientist category. Likewise, a UPOLI teacher, Jazmina Reyes (MSc), received recognition for her collaboration in the jury which decided on the participating projects.

The Executive Secretary of CONICYT, María Eunises Rivas Robleto (MSc.), in a letter addressed to Dr. Norberto Herrera Zúñiga, Rector of UPOLI, expressed her congratulations for the achievements of UPOLI as they had stood out, by obtaining the first places. She also took the opportunity to thank the entire UPOLI team for supporting the different activities developed by CONICYT such as: the National Forum of Indexed Magazines, National Congress of Biotechnology, Biotechnology Workshops for Children, Territorial ExpoSciences and National ExpoScience, Guided Visits, II National Meeting of Researchers, participation in workshops and webinars, and participation as jurors in different competitions. In her letter motivating all UPOLI researchers and students to continue doing science, innovation, and entrepreneurship, Miss Rivas Robleto invited UPOLI to participate in the work-table of the 'Educational Robotics Program at my School' and the 'Robotics Contest at my School.'

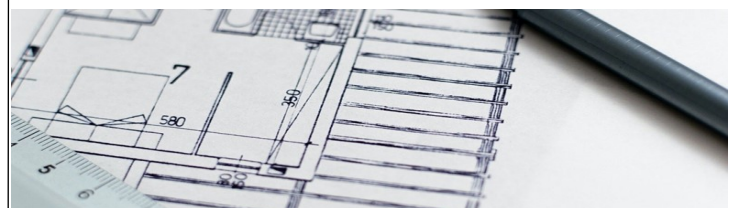
Universidade Presbiteriana Mackenzie (UPM) Brazil: Architecture Team Wins International Competition

The Universidade Presbiteriana Mackenzie's Faculty of Architecture and Urbanism (FAU) won the 14th edition of the International Steel Design Competition for Architecture Students, organized by the Latin American Steel Association (ALACERO). Since they had won on the national stage, within the scope of the 14th National Contest of the CBCA (Brazilian Steel Construction Company), the MacKenzie team was chosen to represent Brazil internationally.

Students, Marcelo Marçal and Rafael do Nascimento, supervised by professors Cesar Shundi and Sasquia Obata, presented a project located in the city of Guarujá, in São Paulo State, an old fishing village on the coast, which gives access to the port of Santos. The work proposes the construction of a building dedicated to biological investigation applied to health, with a set of programs that allow public use at the same time. As it is a preservation area, the building is located on the water, leaning on it like a dock and giving new character to this small town.

The theme of this contest is part of one of the 17 Sustainable Development Goals proposed by the UN for the year 2030, SDG 03, in health and well-being. The participating teams had to develop project proposals using steel as the main material and technique. Their objective was to analyze and investigate the problems of a community, through individual and collective problems.

The FAU-Mackenzie Director, Angélica Alvim declared: "This important award demonstrates the up-to-date and excellent training provided by the FAU-Mackenzie courses that combine projects at different scales, technique and theory, with topics of great relevance to contemporary society and city."



LATIN - AMERICA REGION

UCEBOL: Postgraduate Agreement For Medical Student Graduates

The Universidad Cristiana de Bolivia (UCEBOL) signed an agreement with the Instituto Paranaense de Ensino em Medicina Capacitação y Especialización Docente en Medicina (IPEMCE) which



is located in Curitiba, Brazil. Graduates of the UCEBOL will be directly admitted to take their postgraduate courses, without the need to have their degrees revalidated in Brazil, and with a 10% Scholarship in different areas such as: clinical dermatology, surgical dermatology, aesthetic dermatology, medical emergencies, pediatrics, and other areas.

Graduates who wish to take postgraduate courses at the IPEMCE, can register at the UCEBOL and be admitted to their studies in Curitiba, Brazil. After several virtual meetings to produce a final document, this agreement was signed between the authorities of both entities: on behalf of UCEBOL by the Rector Dr. Soo Hyun Chung, and by IPEMCE, Dr. Romualdo José Ribeiro Gama. UCEBOL was begun in 1990 by Korean Presbyterian missionaries to Bolivia. It continues its mission for integral Christian student formation aligned with Bolivia's stated social responsibilities.

Universidad Interamericana: Puerto Rican Agreement-Education on Cooperativism

The Universidad Interamericana de Puerto Rico (UIPR), an ecumenical Christian institution, signed a collaborative agreement with Puerto Rico's Cooperative Development Commission to establish bases and lines of joint work to contribute to the development and operation of services and programs under the 'cooperative model' for the benefit of the student body and the faculty of the UIPR. The goal is to promote the growth and development of the cooperative model in Puerto Rico.

The agreement includes offering educational workshops on the cooperative model to the faculty of the university, integration of workshops on the cooperative model, and the formation of cooperatives at the baccalaureate and master's level, as well as at the faculty of law. It will also include collaboration for offering educational workshops in massive activities of the UIPR, such as development fairs, talks and orientation courses for new students, and the sponsorship of a cooperative student organization whose participants have the opportunity to become familiar with the cooperative model.

The president of the UIPR, Manuel J. Fernós said: "This collaborative agreement with the Cooperative Development Commission is one that will enrich the knowledge of our faculty and our students about the important tool that the cooperative movement is for the economic development. At the UIPR we believe in the cooperative model. Cultivating cooperative thoughts and environments will benefit a more prosperous and fairer society, in economic terms. We are very satisfied with this agreement."

For her part, the Cooperative Development Commissioner, Glorimar Lamboy Torres, stated that, as part of her work plan, the strengthening of ties of collaboration will be a priority as they work with the UIPR in the education and promotion of cooperativism as a social business model. "Today many people have decided to start a business and it is important that they understand the values and benefits of cooperativism, when establishing a company. Our specialists will be available to guide your students in the process of orientation, training, and incorporation of a cooperative or student organization which promotes this model.

We have positive examples in other institutions, and we want to replicate them in the Inter-American", she pointed out. The UIPR, for its part, will provide the physical facilities, re-



sources, technical and communications equipment to achieve these ends. The agreement will be valid until June 2024 with the possibility of extension or renewal. *Stories contributed by INCHE Latin America coordinator, Fernando Bullon*

NORTH-AMERICA REGION

INCHE & Kuyers Institute: North America Mini-Conference Generates Ideas and Connections



During October 6-8, 2021 INCHE North America cohosted an online conference with the Kuyers Institute for Christian Teaching and Learning of Calvin University on the topic: **Christian Teaching and Learning for the Common Good**. About seventy participants heard three plenary presenters; and some proceeded to be engaged in follow-up small group discussions where closer connections were forming.

Despite the North American source of the hosting, the participants were worldwide! As David Smith, Director of the Kuyers Institute said so lyrically, "There are people registered from Abu Dhabi and Adelaide, from Appeldorn and Arua,... from Nairobi and Soroti, from Portland and Palembang, Hobart and Hamilton, Calgary and Gouda, Greenville and Orange City,..., Muscat and Guelph, and a number of other places." Faculty members came from fields as diverse as anthropology, business, education, engineering, political science along with administrators of various flavors. There were participants who work in teaching, nursing, and consulting as well as graduate students and K-12 educational leaders.

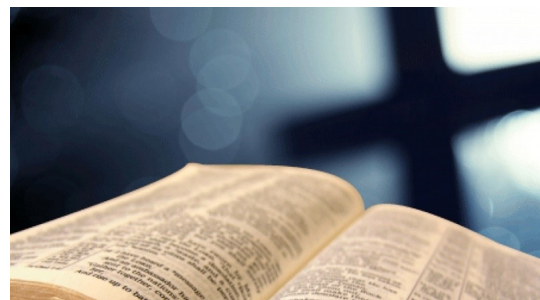
In the opening plenary session Dr. Kevin Den Dulk, political scientist and associate provost for Calvin University asked: "how do we form democratic citizens?" He noted recent research that indicates an inverse relationship between experiences of diversity and human connectedness. In such a climate, he suggested that we should respond by providing better models for citizen education that emphasize the pillars of civic knowledge, skills, and dispositions. He emphasized the importance of Christian hospitality to the stranger, described in Galatians 5 as one of the fruits of the Spirit. Den Dulk urged participants to educate Christian students by naming the moral complexity of our times while educating Christian graduates

to form islands of hope and charity in a contentious landscape.

In the second plenary session, Dr. Emmanuel Katongole, native of Uganda and now Professor of Theology and Peace Studies at the University of Notre Dame (USA), focused attention on the story of God's goodness into which humans were created. Despite the fall into sin, God through Christ continues to invite us into wholeness and flourishing. He explored five central themes to shape the lives of Christian educators: knowing and believing the big story from creation to new creation; recognizing the gift of God's forgiveness as the foundation for our forgiving; recognizing God's invitation to each person as a journey that takes time; seeing that the disciplines of goodness can be learned as practices; and remembering that a revolution in tenderness is essential for our world.

On Friday afternoon, Dr. Dorothy Vaandering of Memorial University in Newfoundland, Labrador, asked participants how we align what we do and what we say. She inquired of participants: Does one letter, the added "s" create a distinct difference between "Christian teaching and learning" and "Christians teaching and learning"? She proceeded to provide research about restorative justice in pedagogy. This involves teaching and learning practices that affirm all students as worthy of their place and important in their relational capacities. She noted the value of small circles of interaction in classrooms so that Christians do not enhance a lack of belonging in those who differ in worldview, ethics, and motivations.

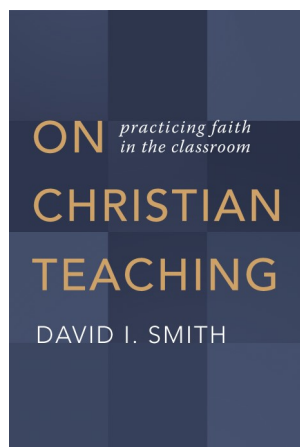
This mini-conference fostered professional development for its participants regarding an education for the common good. These October 2021 discussions will continue to shape plans for an October 2022 in-person conference.



NORTH-AMERICA REGION

Lilly Fellows Program Book Award: On Christian Teaching

In a recent Facebook post, Prof. David Smith wrote, "I am very honored and grateful to be able to finally let the cat out of the bag after it was officially announced at Boston College this evening that my book *On Christian Teaching* has been awarded the 2021 Lilly Fellows Program Book Award. This award is given every two years for the best book on: faith and learning in the Christian intellectual tradition, the vocation of teaching and scholarship, and the history, theory or practice of the university as the site of religious inquiry and culture. This year's award is for books published between 2017 and 2020. This book was a long time in the making and perhaps comes closest to date to saying the things I have been trying to say in different ways with different projects, so it's a delight to see it finding resonance."



Wheaton College 2022 Colloquium: Calvin, Women, and Gender



How did the Reformation alter the position and role of early modern women in their families, in the church, and in society? If the historiography is any indication, the answer to that question is complex and continues to demand consideration and further academic reflection. To that end, the Calvin Studies Society explores the topic of John Calvin and women with consideration of early modern concepts, dynamics, and practices pertaining to gender. During a period unsettled by the doctrinal affirmation that women could be made in the image of God, what was the experience of early modern women in their contexts? How were women treated by Geneva's

Consistory and social welfare systems? What commitments did women fulfill in their families and in the life of worship? What were Calvin's views of sex, and how did he interact with his female contemporaries? This Calvin Studies Society colloquium was designed to promote theological and historical engagement with the thought, life, and times of John Calvin, the broader developments of the Protestant Reformation, and Reformed Traditions in particular.

On March 30-April 2, 2022 join other leaders at Wheaton College to explore this important topic together!

More information can be found on their website [here](#).

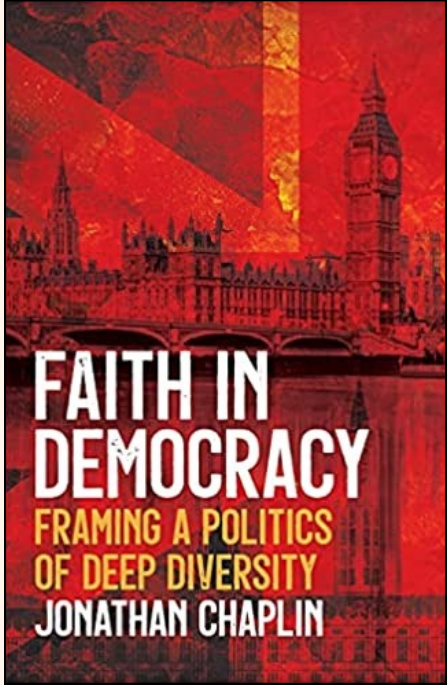
Calvin University: The January Series Online for Wider Audiences

Started in 1988, the January Series is an annual, award-winning, 15-day lecture series that exists to cultivate deep thought and conversations about important issues of the day in order to inspire cultural renewal and better equip global citizens in God's world. *The series is free and open to the public.*



The January Series kicks off its 35th anniversary year on Monday, January 10. The free lecture series runs 15-straight weekdays through Friday, January 28. An exciting new update is that the January Series will offer live in-person and online viewing for all 15 speakers in January 2022. Attendees will be able to watch and listen to the 15 noontime EST presentations live at 50+ remote webcast locations. Then these daily lectures will be available virtually during the hours after each day's presentation at: <https://calvin.edu/january>. This will make this award winning lecture series available to INCHE members worldwide at a workable time in their regions. INCHE members are encouraged to review the full list of speakers at: [Speakers - January Series | Calvin University](#). (Some Excerpts taken from Matt Kuchinski's public relations story for Calvin University.)

SPECIAL FEATURE



Faith in Democracy: Framing a Politics of Deep Diversity

By: Jonathan Chaplin

SCM Press, April, 2021

Publisher Review:

What is the place of faith in public life in the UK? Beyond 'secularism' that seeks to relegate faith to the margins of public life, and a 'Christian nation' position that seeks to retain, or even regain, Christian public privilege, there is a third way.

Faith in Democracy: Framing a Politics of Deep Diversity calls for an approach that maximizes public space for the expression of faith-based visions within democratic fora while repudiating all traces of religious privilege.

It argues for a truly conversational space, reflecting theologically on the contested concepts at the heart of the current debate about the place of faith in British public life: democracy, secularism, pluralism and public faith.

About the Author

Dr. Jonathan Chaplin is associate fellow at the British public-theology think tank Theos, adjunct faculty at the Institute for Christian Studies (ICS), Toronto, and a member of the Divinity Faculty of Cambridge University. He was first director of the Kirby Laing Institute for Christian Ethics, based in Cambridge, from 2006 to 2017. He taught political theory at ICS from 1999 to 2006, holding the Dooyeweerd Chair in Social and Political Philosophy from 2004 to 2006. He was visiting lecturer at the VU University, Amsterdam, from 2007 to 2011. He is author of *Faith in Democracy: Framing a Politics of Deep Diversity* (SCM 2021) and *Herman Dooyeweerd: Christian Philosopher of State and Civil Society* (University of Notre Dame 2011) and two reports for Theos. He has also edited or coedited nine other books, most recently *The Future of Brexit Britain: Anglican Reflections on British Identity and European Solidarity* (SPCK 2020). He has written over thirty articles for *Comment* magazine. He is a member of St Paul's Anglican Church, Cambridge, UK, where he chairs the Eco Church committee and serves as Diocesan Synod representative.



Shirley Roels: What prompted you to write this book?

Jonathan Chaplin: The central motivation is that Christians in the UK – my primary audience – often find themselves caught between two problematic paradigms and are unsure how to respond to them. On one side they face an increasingly assertive version of secularism that seeks to keep faith to the margins of political life, if not silence it entirely. This has gone into high gear in the face of the very real threat of violent Islamist extremism. That aggressive secularism comes on top of a default stance that isn't hostile to faith but regards it simply as irrelevant to public affairs. On the other side, Christians also encounter a reassertion of the idea of a 'Christian nation' which would seek to retain or extend Christian public privilege, in order, so they think, to shore up the crumbling moral and spiritual foundations of society. Both paradigms are theologically problematic. My book offers an alternative which I call 'Christian democratic pluralism'. This is much indebted to the 'principled pluralism' long advocated by North American thinkers such as James Skillen, Richard Mouw, Stanley Carlson-Thies, John Hiemstra, David Koyzis and many more. And a second motivation for the book is that there is not a single book published in the UK explicitly advocating this perspective, even though many Christians tacitly accept it.



I also hope my account of constitutional democracy, even given its UK focus, will speak to Christians in other places too. This wasn't a conscious aim because I lack sufficient expertise on non-western political systems. But to my surprise, the book initially has attracted more interest from outside 'the West'! This includes people from the Philippines, South Korea, Kenya, Malaysia and Brazil - all countries which have formal liberal democratic constitutions but where democracy is either quite recent (South Korea) or under threat from corrupt or authoritarian leaders. Obviously my arguments and emphases must be adapted and corrected when applied to other systems. That is a task for thinkers and practitioners in those countries where, of course, there are already excellent resources available.

There is a substantial and exciting upsurge of creative political theology outside the West – perhaps that is where in the long term the best hope of all of us lies.

SR: Christians participating in and teaching about the relationship of democracy to Christian faith need clear understandings about the meaning of "constitutional democracy" and its central characteristics? How do the central characteristics of constitutional democracy connect with Biblical perspectives and values?

JC: The first thing to say here is that while there is (in North America) plenty of literature on principled pluralism and (in North America, the UK and elsewhere) an abundance of literature on constitutional aspects of religious freedom, there are very few works, especially in the UK, spelling out how these two specific political questions fit into a larger framework of a just political order – what I call 'constitutional democracy'. By that I mean a system in which the people's voice is decisively heard but also in which that voice is channeled and constrained by robust constitutional principles (the rule of law, accountability, dispersal of power and so forth) that are conducive to justice. There is in particular a lack of serious treatments of a Christian view of democratic institutions and processes.

'Democracy' is often loosely used to refer to a whole political system whereas it is, in fact, only one of its parts; and that part has not been given a really thorough, extended Christian defense since the mid-20th century. By 'democracy' I mean that part of a political system that facilitates the active participation of all adult citizens in the shaping of law and policy, not only through elections but also through many other means of influence at all levels of the system. Christians have largely taken democratic institutions for granted. But now these institutions are increasingly under multiple kinds of threat in many contexts – the violent assault on the US Capitol on January 6, at least indirectly inspired by the President himself, is only the most egregious, at least in 'liberal democracies'. Yet we have long failed to offer articulate Christian reasons why we must defend such institutions. This is one reason why large proportions of the Christian community (not just in the US) now see key democratic institutions and processes as dispensable. Given the massive expansion of 'political theology' over the last 30 years, this absence of fresh reflection on democratic institutions and processes is a surprising omission (and there

only a few exceptions, such as Oliver O'Donovan, Jeanne Bethke Elshain, and Luke Bretherton). Many political theologians have lambasted 'liberalism' as irredeemably secularized and corrupt and have included democracy in that sweeping erroneous dismissal. We now need powerful and constructive statements of why we support (what I call) constitutional democracy, and what kind.

My book sketches a range of biblical and theological starting points towards that end. Another important goal of the book is to connect an argument for 'principled pluralism' to a theology of constitutional democracy. Too often such arguments seem to sound like special pleading: 'we want our religious freedom protected against secular encroachment – so we'd better defend it for everyone'. But we need to show that a defense of religious pluralism flows directly out of a theology of democracy: public justice requires that the state should protect the conscientious freedom of all sections of 'the people' as they are (not as we might wish them to be).

SR: You stress that "public justice" should be the root purpose of any political community. As a Christian thinker, how did you arrive at this idea as the core idea for such communities? How do you understand the nature of political communities that should have the goal of "public justice"?

JC: The term itself was coined by the neo-Calvinist philosopher Herman Dooyeweerd in the 1930s and it been adopted and refined by many political thinkers in that tradition. Dooyeweerd's own writings can be very hard going so I tried to explain and critically elaborate its significance in my book on Dooyeweerd (which is also not a light read!). In *Faith in Democracy*, I simplify the idea and show how it speaks directly to practical issues like religious pluralism, religious freedom, democratic deliberation and civic equality. I think 'public justice' has powerful biblical roots, but no account of the purpose of the modern state can be defended by proof-texting. It's necessary to work up central biblical themes, one of which is that the God-given purpose of political authority is to deliver justice (which itself has multi-dimensional implications for all spheres of society) into a broader social and political theology of a normative political order. In the book I try to integrate and enrich this Protestant idea with the more familiar Catholic idea of the 'common good'. This is often cited as the purpose of government but is often misunderstood as implying that

government is entitled to promote any shared public good at all. But the terms themselves are less important than the point they try to make, which is that government has a unique scope of authority under God which needs careful specification. If we underplay that scope, we lean towards a 'minimal state' libertarianism which leave egregious injustices unaddressed, especially for the weakest citizens; if we overplay it, we end up with a managerial social democracy that squeezes personal and associational liberties. Public justice equally champions personal liberty, associational plurality, and the imperatives of the public good (a key one of which today is the environment).



SR: Your writings observe that the U.K. public square has changed over the past forty years regarding the voice of religion in the formulation of public policy. This is a change that has deep roots in faith, philosophy, culture, and U.K. experience. In what ways has the role of religion changed? Why has there been a gradual change in understanding the legitimacy of political commentary that originates in religious faith?

JC: I noted above the rise of a newly assertive, exclusivist variant of secularism in the UK. This is merely our local manifestation of a tendency afflicting all western countries, and many others too where cultural, political or legal elites have become increasingly westernized in their thinking. But it has its own particular pathologies in different countries. Interestingly, in the UK, indifference or hostility to public faith (eg faith-based schools or welfare providers) is greater among government officials (national and local) than among members of parliament who rub shoulders with faith communities in their constituencies (electoral districts) all the time. So there is parliamentary group devoted to promoting secular humanism, but several such groups promoting faith-related policy. In terms of religious liberty encroachments, the UK is somewhat behind the USA, Canada and Australia but catching up. Yet there are countervailing trends as seen in a few high profile court cases. And the

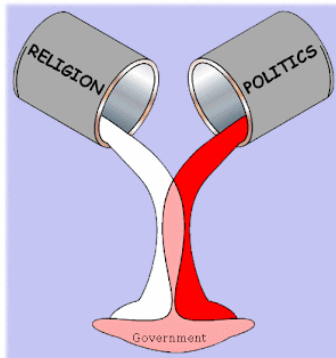
SPECIAL FEATURE

influence of the European Court of Human Rights (not part of the EU) has been two-edged: associational religious freedom has been better protected than individual. More broadly, there is both a greater acceptance of the place of faith in public life in some respects (e.g. there are growing formal partnerships between local governments and faith groups), yet simultaneously more resistance to it in others, especially where it is seen to impinge on LGBTI+ nondiscrimination rights. It's a complex landscape and we need Christians in public life to be carefully prepared to negotiate these challenges wisely and speak into these debates intelligently. We need what John Inazu calls a 'confident pluralism' (in his book of that title). My book hopes to assist them in that.

SR: In your writings you make a careful and important distinction by supporting what you call "jurisdictional secularism" as a foundation for Christian democratic pluralism. Why do you purport that it is "far better to build respect for conscientious plurality into law and policy from the start, and in areas going well beyond the field of exemptions (for religious belief)?" Why do you write that Christian frameworks for political life support such an approach?

JC: Jurisdictional secularism is the term I use for 'principled pluralism'. By it I mean that the state should respect the limits of its own proper jurisdiction and adopt a stance of impartiality towards diverse faith communities. It should create a framework of law (including religious liberty

rights) and policy (including enlisting faith-based bodies in the delivery of public services) that allow a plurality of convictions to exist and participate in the public realm. This is a mark of civic respect to the people as they are, in all their diversity. It does not necessarily 'celebrate' a plurality of convictions (some it will find offensive or irrational) but offers legal protection to all that are prepared to operate within the law (so that excludes, for examples, convictions that foster racial oppression or violence). In that sense, one could speak of a 'secular state', but that would not be a 'secularist state' which imposed secularist worldview on the



whole of society. Rather, it would be a limited state: a state that knows its place, that accepts that it lacks the competence to adjudicate on matters of ultimate truth. This is one of many limits that a constitution should place on the state. Such conscientious plurality should not be an afterthought in law and policy but should be factored in right at the start of the process of legislation and policymaking. When it is not, what happens is that general rules get imposed that turn out to burden certain consciences (Christian, Muslim, Jewish, or secularist for that matter) disproportionately. For example, a corporate rule banning headwear at work is likely to impact more on Muslims or Jews than Christians or secularists. So to treat all four groups with substantive and not just formal equality it is necessary then to grant the first two a legal 'exemption'. That is often right and necessary (though the demand for exemptions can't be absolute and has to be balanced against other factors). But far better to build plurality into law or policy at the outset instead of having to compensate for unequal burdens later.

SR: While you embrace a robust voice for religion among citizens and their representatives, you distinguish that role from appropriate speech by those who are representing their government in official roles. You suggest that "declaratory restraint" is the better approach for all such representatives regardless of their faith commitments. What is "declaratory restraint"? Why should Christians who have governmental roles embrace such an idea?

JC: My book offers a strong argument for as much freedom of faith-based public speech as advocates want to use (though I note that often it won't be appropriate to use it). I argue against a widely held secular liberal 'doctrine of restraint' on religious reasoning. But there is one narrow but important exception and it follows from the religious impartiality of the state. Such a state cannot itself invoke faith language without breaching the principle. State organs and officials should thus avoid such language when they are offering justifications of a law or policy to the public – 'declaring' it to be state policy. So an elected representative of the people can invoke faith language in the run-up to the passing of a law or policy (you can have faith language in parliaments, assemblies, Congress etc). But government officials should not do so.

SPECIAL FEATURE

SR: You write that faith-based providers of their services in society make distinctive contributions to the common good that do not merely replicate secular provisions of such services; and you defend the autonomy of such associations to provide their special service in areas such as education, health care, and provision for the disadvantaged. Then you assert that these services are public goods that should be protected, in their uniqueness, by related public policies. What difference does it make when such services are framed as “public goods”?

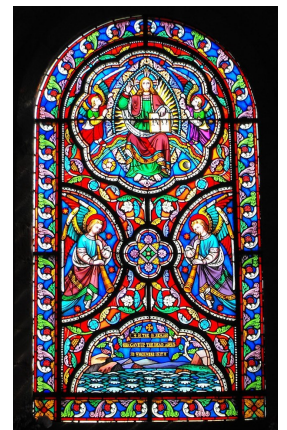
JC: By public goods I mean goods that the state has agreed to guarantee for the whole public – to any eligible citizen, or, in the case of basic human needs, to any resident of the state, such as temporary workers, refugees, and what Americans call ‘undocumented migrants’. I argue that the state may, indeed should, provide these goods where this is administratively feasible and where suppliers exist. The state should invite faith-based providers to contribute to supplying such public



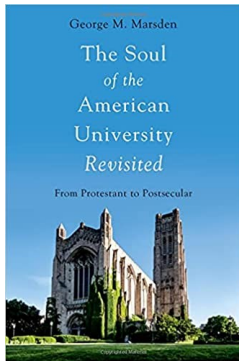
goods and, where appropriate, receive public funding to assist them to do so. The state does not have to do all the supplying itself. Indeed in many cases (eg education and poverty-relief) it was faith-based providers that got there long before the state did. The state should create a framework in which such faith-based providers should offer their services on an equitable basis with state providers, and the state should respect the faith perspective of the provider as this is worked out in their provision of the service. The condition is that, like all providers, faith-based providers must accept a necessary minimum of general legal, financial and professional standards that are designed to protect beneficiaries and employees from abuses. So, no public funding for a body that racially discriminates among its clients, or discriminates merely on grounds of sexual orientation (as distinct to practice); no registration for a hospital that practices voodoo; and so forth. Imposing these standards is an equally important part of public justice as respecting religious freedom, though they are not always easy to reconcile in practice.

SR: In the worldwide settings of INCHE members with our deep diversity, what should Christian educators emphasize in teaching our university students about Christian engagement in political life?

JC: Obviously this has to be worked out in particular settings, which are incredibly diverse in terms of levels of financial and scholarly resources, type of institution, expectations of supporting Christian communities, degrees of freedom of speech, and so forth. But let me suggest one way to define the overall purpose of university research and teaching is that, in one way or another, they should aspire to promote human flourishing (of which Christians will have a particular vision) and expose whatever is dehumanizing in society (ditto). That’s a definition that could also include the hard sciences. Having just government is obviously essential to human flourishing, so the connection here is particularly clear. Christian educators (not only in political science departments) need to explore with students what just government looks like in their context and how it can be promoted. That should guide all the work of a political science department, including its so-called ‘empirical’ fields – why, for example, do we bother developing highly sophisticated methodologies to count and analyze votes, if not in some way to facilitate a more just constitutional democracy, however indirectly? And educators need to convey that political engagement (at any level, and within the freedoms available) is an indispensable and honorable vocation for Christian citizens. Such a broad normative vision should guide the university’s entire mission to train people up for social and political participation. That will involve equipping students to be critical citizens. All of this is distinct from direct involvement in politics by educators, such as by advising think tanks, supporting campaigning groups, etc. (what in the UK we call ‘impact’). Finally, university leaders must stand firm against any of their donors who might dislike this mission to form critical citizens. Better to lose money than get funding for a muted vision of the Gospel.



BOOK RESOURCES



The Soul of the American University Revisited: From Protestant to Postsecular

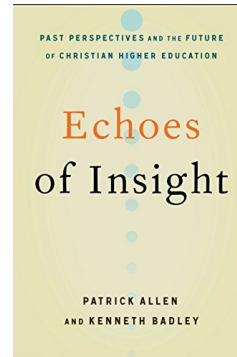
By George M. Marsden

Oxford University Press, 2021

The Soul of the American University is a classic and much discussed account of the changing roles of Christianity in shaping American higher education, presented here in a newly revised edition to offer insights for a modern era. As

late as the World War II era, it was not unusual even for state schools to offer chapel services or for leading universities to refer to themselves as "Christian" institutions. From the 1630s through the 1950s, when Protestantism provided an informal religious establishment, colleges were expected to offer religious and moral guidance. Following reactions in the 1960s against the WASP establishment and concerns for diversity, this specifically religious heritage quickly disappeared and various secular viewpoints predominated. In this updated edition of a landmark volume, George Marsden explores the history of the changing roles of Protestantism in relation to other cultural and intellectual factors shaping American higher education.

Far from a lament for a lost golden age, Marsden offers a penetrating analysis of the changing ways in which Protestantism intersected with collegiate life, intellectual inquiry, and broader cultural developments. He tells the stories of many of the nation's pace-setting universities at defining moments in their histories. By the late nineteenth-century when modern universities emerged, debates over Darwinism and higher criticism of the Bible were reshaping conceptions of Protestantism; in the twentieth century important concerns regarding diversity and inclusion were leading toward ever-broader conceptions of Christianity; then followed attacks on the traditional WASP establishment which brought dramatic disestablishment of earlier religious privilege. By the late twentieth century, exclusive secular viewpoints had become the gold standard in higher education, while our current era is arguably "post-secular". *The Soul of the American University Revisited* deftly examines American higher education as it exists in the twenty-first century.



Echoes of Insight: Past Perspectives and the Future of Christian Higher Education

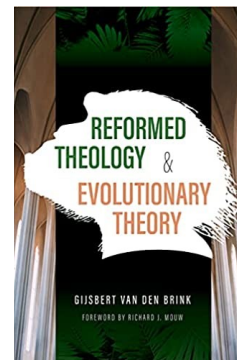
By Patrick Allen

Abilene Christian University Press, March, 2017

Christian higher education needs something richer and deeper.

Faith-based institutions yearn for more than business as usual, and "Echoes of

Insight" invites you to listen again to older, forgotten, and perhaps even ignored voices. Designed to stimulate conversation among colleagues, "Echoes of Insight" offers brief summaries of several thought-provoking writers from the last century and encourages a new, vigorous conversation about Christian higher education.



Reformed Theology and Evolutionary Theory

By Gijbert van den Brink

Eerdmans, February, 2020

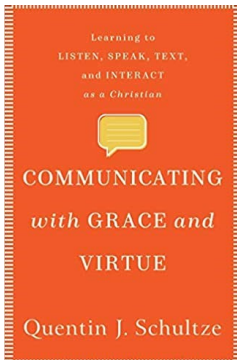
Many books aim to help beginners explore whether or not evolutionary science is compatible with Christian faith. This one probes more deeply to ask: What do we learn from modern evolutionary science about key issues that are of special theological concern?

And what does Christian theology, especially in its Reformed expressions, say about those same key issues?

Gijbert van den Brink begins by describing the layers of meaning in the phrase "evolutionary theory" and exploring the question of how to interpret the Bible with regard to science. He then works through five key areas of potential conflict between evolutionary theory and Christian faith, spelling out scientific findings and analyzing Christian doctrinal concerns along the way. His conclusion: although some traditional doctrinal interpretations must be adjusted, evolutionary science is no obstacle to classical Christian faith.

NOTE: Reviews are taken directly from the publishers' promotional materials and should not be considered reviews by INCHE.

BOOKS & PODCASTS



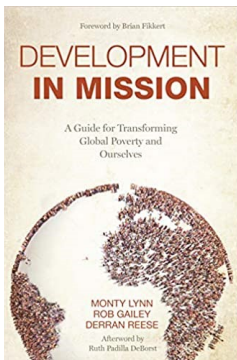
Communicating with Grace and Virtue: Learning to Listen, Speak, Text, and Interact as a Christian

By Quentin Schultze

Baker Academic, September, 2020.

Communications expert Quentin Schultze offers an engaging and practical guide to help Christians interact effectively at home, work, church, school, and beyond. Based on solid biblical principles and drawn from

Schultze's own experiences, this book shows how to practice "servant communication" for a rich and rewarding life. Topics include how to overcome common mistakes, be a more grateful and virtuous communicator, tell stories effectively, reduce conflicts, overcome fears, and communicate well in a high-tech world. Helpful sidebars and text boxes are included.



Development in Mission: A Guide for Transforming Ourselves

By Monty Lynn

Abilene Christian University Press, August, 2021

Jesus's words, "Blessed are you who are poor," are the seeds of a new reality. So how can God's people participate in this transformation of how to live and serve? *Development in Mis-*

sion offers a way forward and encourages readers to embrace a holistic approach to poverty alleviation.

Gathering their diverse perspectives on international development, the authors construct a solid theological foundation for global mission. They distill principles for effective Christian engagement in several key sectors, including education, income and poverty reduction, water and sanitation systems, creation care, healthcare delivery, disaster relief, peacemaking, sports ministries, and others.

Congregations, missionaries, nonprofit leaders, and Christians in the Global North and South will find fresh perspectives for engaging global vulnerability, poverty, and injustice faithfully and effectively. Along the way, readers will find that they are being transformed themselves as they join God's mission in the world.

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Podcast: Faith In Teaching: Christians and Technology

[Kuyers Institute - Centers And Institutes | Calvin University](https://www.kuyersinstitute.org/centers-and-institutes/calvin-university)



In Episode #22 of the Faith in Teaching Podcast Series, Dr. Derek Schuurman, Professor of Computer Science at Calvin University, is interviewed by Dr. David Smith about his Christian perspectives on technology. Based on Schuurman's book, *Shaping a Digital World: Faith, Culture, and Computer Technology*, he discusses the power of technologies to shape human habits and patterns. He considers the influence of computers on daily life as well as various philosophies of technology. Then based on research for his forthcoming book, *A Christian Field Guide to Technology for Engineers and Designers*, Dr. Schuurman reflects on a Christian framework for the responsibility to unfold creation. He asks whether such a stance might encourage some people's callings into technological design and engineering. He encourages listeners to recognize that the same technology can have both good and bad effects. Christians must discern wisely when and how to use a particular technology to magnify its benefits and minimize its harm.

This new podcast is part of the Faith in Teaching Podcast Series of the Kuyers Institute for Christian Teaching and Learning. Other episodes in this ongoing series discuss global faith-based schools in multiple nations including Australia, Canada, India, Norway, Ukraine, and the United Kingdom; and some podcasts address the central mission of Christian higher education. Each episode is food for thought as Christian educators.

INCHE Podcast: Old Testament Understandings of Gender and Identity

<https://inche.one/podcasts>



The newest INCHE podcast focuses on a scholarly project exploring Old Testament foundations for engaging matters of identity and sexuality. In the podcast, Dr. Cephas Tushima presents reflections from his latest studies. First, he describes his background and African perspectives on the Old Testament. Then he considers his approach to understanding Biblical stories that involve questions of gender and sexuality. Previously, Dr. Tushima has been a Fulbright Scholar at Geneva College (PA); and currently, he is designated as a Langham Scholar as well as a Fellow with the Nagel Institute for the Study of World Christianity of Calvin University. To date he has been a leading professor of Old Testament at the Jos, Nigeria-based seminary for the Evangelical Church Winning All. Recently he was called to lead the Department of Education for his Nigerian denomination.

TESTIMONIAL

Renewed in Ministry

Calvin Theological Seminary grad returns to Kenya with renewed fervor and resources



CALVIN
THEOLOGICAL
SEMINARY

Over a decade ago in 2010, Jerry Opiyo graduated from the University of Nairobi with a bachelor's degree in mechanical and manufacturing engineering, and materials science. Sensing God's call to ministry, Opiyo served in a variety of roles from 2010 to 2017, including as a pastor at Mavuno Church in Nairobi and a church planter in Kigali, Rwanda.

Then, burnout set in. After seven years of important, but intense and sometimes draining work, Opiyo knew he needed a change.

In 2017, Opiyo and his family—wife Cynthia and daughter Imani—headed to seminary for further equipping for their ministry. The family moved to Grand Rapids, Michigan, so Opiyo could pursue a master's of divinity (MDiv) degree from Calvin Theological Seminary (CTS).

After receiving a scholarship package that would support him throughout his years at the seminary, Opiyo knew that he could sustainably study at CTS without having to take on student loans. So, the family headed to the U.S. to begin this new venture.

"I came running on empty," Opiyo said, as he reflected on arriving at the seminary. "I came to CTS on the verge of ministry burn out after a grueling seven years of church ministry and church planting."

For Opiyo, the seminary was more than just a place to grow in knowledge. "CTS became a place of healing and renewal," he said, "as much as it was a place of theological instruction and doctrinal formation."

While at the seminary, the Opiyo family formed relationships with fellow seminarians and local church members. The family attended a west Michigan church that they had first become connected with during their time in Rwanda. At this church, they ministered to small groups and grew deep friendships.

Now, Opiyo is again ready to minister in the midst of whatever challenges come his way. He completed his MDiv degree at CTS in the spring of 2021, and has returned to his home country of Kenya with renewed hope, purpose, and resources to continue in his calling of ministry and church planting.

And while he arrived at CTS feeling weary and nearly empty, Opiyo graduated with new confidence, saying: "I left filled to the brim and running over."

If you would like to contribute to the teaching and learning of this global educational community that equips ministry professionals from around the world, please see [CTS' current open faculty positions](#). If you desire to pursue theological study (on campus or online) in a community that supports you spiritually, educationally, and financially, you're invited to [learn more about CTS](#).



Jerry Opiyo and President Jul Medenlik

Contact

Contact is the official newsletter of the International Network of Christian Higher Education (INCHE). It is published quarterly as a way of informing its members about news from across the many world regions in which INCHE operates. If you have any news items you would like to share with INCHE's members worldwide, please contact INCHE at:

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ABOUT INCHE

INCHE is a network of institutions and individuals worldwide committed to advancing Christian education through training, capacity building, scholarship, and networking in ways that reflect both the universal (shared view of Christ's centrality in our identity and work) and the local (attending to the specific realities and practices of where and who we serve).

INCHE's Mission is to develop a network that facilitates contact and mutual assistance, acts as a catalyst for research and training, and encourages biblical and contextual responses to the critical issues in contemporary society, so as to help people serve the Lord Jesus Christ in an integral way.



**Have news you would like to share
with other INCHE members?**

Members may email articles to office@inche.one. We suggest articles contain 400 words or less.