



Contact



ISSN 1521-9631 Vol. 32 No. 2

INCHE Shifts to Online Events

INSIDE

EDITORIAL

2

INCHE BOARD OF DIRECTORS

4

INCHE NETWORK NEWS

5

AFRICA REGION

6

ASIA-OCEANIA REGION

8

EUROPE REGION

10

LATIN AMERICA REGION

12

NORTH AMERICA REGION

14

SPECIAL FEATURE

16

RESOURCES AND BOOKS

21

INCHE TESTIMONIAL

23



This October INCHE quickly postponed three face-to-face events in 2020 and 2021 because of the COVID 19 pandemic. However, in each case the postponement also created an online opportunity.

Latin American leaders anticipated a gathering in September 2020. Instead on *December 1-3*, they hosted a significant online seminar on the topic, "Christian Identity, Higher Education, and Public Impact in Latin America." This INCHE consultation was sponsored jointly with the Latin American Theological Fellowship (LATF) and the Community of Interdisciplinary Theological Studies (CETI). It occurred in the context of the 50th anniversary of the Latin American Theological Fellowship.

For three afternoons, plenary speakers and panelists in this Spanish-language seminar considered the role of both centers of Christian higher education and that of Christians who serve in the secular sphere of higher education. Over the past fifty years how have such Christian educators influenced both the church and society by contributing to its transformation? This consultation sought to assess progress to date in linking theological reflection to multiple fields of study and practice. Then it considered areas in which theologically-grounded teaching and scholarship are needed in the years ahead. Further information about the topics covered is available in both Spanish and English at: <https://inche.one/inche-latin-american-conference-details>.

INCHE Europe leaders faced a similar challenge. When it became clear that an in-person conference in Budapest must be postponed until 2022, these leaders promptly planned an online occasion for *March 18, 2021* to which all are invited. The event theme is: "Christian Higher Education in a Pandemic: Possibilities for Fractured European Societies." This interactive online occasion in the English language will include reflections by Dr. Gerald Pillay, Vice-Chancellor of Liverpool Hope University (U.K.) and an engaging session by Dr. Jeroen de Ridder, Associate Professor of Philosophy at the Vrije Universiteit (NL) and Professor of Christian Philosophy (by special appointment) at the University of Groningen (NL). Further details are available on the INCHE website at: <https://inche.one/events>. Registration is now open.



Dr. Gerald Pillay

In North America INCHE leaders also pondered the 2021 situation. Previously, a joint event with Calvin University's Kuyers Institute for Christian Teaching and Learning had been planned for October of 2021 with a focus on Christian citizenship. Since the prospects for a vaccine are not yet clear, a joint decision was made to host the next in-person conference on *October 6-8, 2022*. Instead, plans are developing for engaging online opportunities over the year ahead. Details will be announced on the INCHE website in forthcoming months.

In early 2020 the current context could not have been anticipated; but INCHE leaders readily are finding new ways to cultivate learning and network fellowship. INCHE continues to serve Jesus as Lord by fostering Christian higher education worldwide; and INCHE members everywhere are invited to join online opportunities that deepen this mission.

EDITORIAL

Educating for All in Pandemic Times



Shirley Roels, Executive Director

In the Christmas season, usually we celebrate Christ's birth with worship that includes songs, plays, lights, Scripture readings, and sermons; and then we complement worship with gifts, meals, and family gatherings. This year will be different in its form and style. It may not seem celebrative. In such an unusual Christmas

season, what should we teach our students? And what are our educational responsibilities? Perhaps, we can find hope and guidance from history of the Christian church and its schools.

This week I finished reading Vince Bantu's book, *A Multitude of All Peoples: Engaging Ancient Christianity's Global Identity*. He is an African American church historian who teaches missiology through Fuller Theological Seminary. Bantu states: "Christianity is and always has always been a global religion. It is important never to think of Christianity as becoming global." Then he proceeds to unpack 1400 years of a multicultural Christian history from its beginnings in first-century Palestine across the Middle East to China, from Egypt to other regions of Africa, and from Greece and Italy to Europe and subsequently to the Americas. Within his commentary, I learned about:

- Theologian and teacher Ephraim of Syria and the powerful mission influence of his churches that radiated to Persia and from Persia across central Asia to India. Even some descendants of Genghis Khan became Christians!
- Egyptian Christians who brought the gospel to Nubia and recent archeological evidence that they carried the Christian message to Timbuktu in west Africa.
- Western church developments from Rome that were greatly complicated by the close relationship of church and state inaugurated by the emperor Constantine.

As I read, I wondered: *What difference does this global history make for INCHE members in Christian higher education?* Based in Bantu's book, here are some reflections:

- *Historically, the Christmas gift of God was shared through monasteries and schools that formed young Christians. For example, during the second century a theological academy in Antioch produced church leaders such as John Chrysostom. Also, in the second century, Clement, an international student, traveled to the catechetical school in Alexandria to learn about faith. As a result, later he became the school's head and wrote theological treatises that shaped the early church. His successor, Origen, a third century church father, expanded the school's curriculum to enable faith-formative learning by both elementary and advanced students. In fourth century Syria, theologian Ephraim of Syria led the substantial School of Edessa from which the Christian witness spread to Persia and central Asia. Education for deep faith, Christian habits, and skills for service always has been central to forming those who celebrate Christ's birth as the incarnate God of Christmas.*
- *Institutions of Christian education always have been essential mediators between the church and the culture. Educators are positioned to understand youth, families, and communities in close ways and serve as bridges of meaning for the Christmas message of God. For example, in Ethiopia, Zar'a Ya'qob, a Christian philosopher of the 1400s, explained how a unique Ethiopian genre of literature and poetry was shaping Ethiopian church liturgy. He valued that cultural influence. But he also constructed ideas about morality, reason, and harmony that brought peace and good will between warring church factions regarding Sunday observance within the Ethiopian context.*
- *Christian knowledge based in schools served communities. For example, the School of Nisibis, Syria, developed knowledge not only about Christian theology and philosophy but also about medicine. This school is commonly considered the first Christian university as well as one of the earliest universities in the world. Its growing knowledge of medicine expanded cultural resources. Likely, it was safer to celebrate Christmas when more was taught about physical health.*

Bantu's book includes substantial documentation about Christianity as a truly global religion as well as the expansive impact of its schools. In sum, Christian educators have had a long obedience to the formation of young Christians, to mediation between the church and culture, and to Christian discoveries that contribute to human well-being.

EDITORIAL

Educating for All in Pandemic Times

Upon completing Bantu's book, I asked myself a second question: *What difference can our heritage as Christian educators make this Christmas season during a global pandemic?* In late November here are my thoughts:

- The birth of Jesus begins the next important chapter in God's story. With the birth of Jesus, God leaves a cosmic throne to enter our world. This is the deep story of God's love in human time. A few years from now, one pandemic Christmas will be a small episode in a much longer, stronger gospel story. Perhaps our current circumstance will merit a one-sentence description in future writings on Christian history. *We should teach our students a fitting perspective on this current struggle.* Now it does matter; but ultimately, it will matter less.
- The gospel radiated from multiple cultures that spread the Christian message inaugurated with Jesus' birth. Christians were creative in sharing the good news of Christ through monasteries, the invention of written alphabets, call-and-response liturgies, decorative art, and architecture. *So, I urge Christian universities and colleges to support creativity in sharing the Christmas message this year.* Could our educators in the arts teach students and congregations that while singing adds to virus spread, humming, drumming, and bell-ringing are possible? Could our faculty members in computer science and communications help us offer recordings of last year's student Christmas concerts via radio or YouTube? Might universities find ways to teach Christians in many places how to read the Christmas story collectively online, pray for each other through emails and Zoom, dance with Christmas joy through shared screens, see each other's Christmas art on Facebook, and invite our neighbors to online Christmas worship? This year Christian educators should support the creative bridges between Christian congregations and civil society so that the Christmas message still rings out.
- *Christian universities can open avenues for new knowledge about the pandemic.* The health challenges in this pandemic are mental, physical, and spiritual ones. Research and teaching about the motivations and causes of local spread, particularly during holidays, can improve safety. Perhaps your university can support clinical testing about COVID vaccines over the next few months. Such research and volun-

teers for it are needed. For the common good, we should support pandemic research in our regions and contribute to the findings. By supporting such research, we aid the earthly peace that the angels promised in their Christmas message.

- For Christian higher education leaders, the Advent and Christmas season can be a *ripe time for both formation and service.* We can coach our students that the love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control of the Spirit are all needed in a pandemic context. Creatively, we can encourage our students and churches to support our surrounding communities with food, connections, and hope.

This Christmas, let us remember that something unusual is happening in God's world. God has already showed his great love and grace in Jesus' birth. So, we already know that our good God will enable learning that benefits our students, churches, and communities in the months ahead. Our celebration this Christmas is on the cusp of something new in God's continuing story; and we should enrich the perspectives, creativity, service, and spiritual formation that are special to this Christmas season.



Isaiah the prophet wrote,

"In the wilderness prepare the way for the Lord; make straight in the desert a highway for our God. Every valley shall be raised up, and every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all people shall see it together. For the mouth of the Lord has spoken." (Is. 40: 3-5)

Our era begins with Jesus' birth. Since then the multicultural church and its educators have been working to share a gospel that turns rough ground into fertile places. This season, as Christian educators what will we do to turn pandemic deserts into highways for our God?

IN CHE BOARD OF DIRECTORS

AFRICA



Samuel Afrane
President
Christian Service University College
Kumasi, Ghana
[safrane@csuc.edu.gh](mailto:sufrane@csuc.edu.gh)
1st Term Ends December 2020

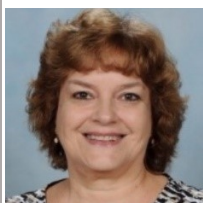


Faith Nguru
Deputy Vice-Chancellor
Daystar University
Nairobi, Kenya
fwnguru@gmail.com
1st Term Ends December 2023

ASIA-OCEANIA



Yoonsik Han
Professor of Computer Engineering
Handong Global University
Pohang, Republic of Korea
yshan@handong.edu
1st Term Ends December 2023

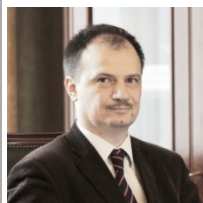


Beth Beech
Dean of Graduate Studies
Toccoa Falls Christian College
beth@lifeworldeducation.com
1st Term Ends December 2020

EUROPE



Pieter Oudenaarden
Operational Management Board Advisor
Christelijke Hogeschool Ede
piwoudenaarden@che.nl
Netherlands
1st term Ends December 2022



Péter Balla
Professor of New Testament
Károli Gáspár University of the
Reformed Church in Hungary
Budapest, Hungary
balla.peter@kre.hu
2nd Term Ends December 2020

LATIN AMERICA



Nicolas Panotto
Director
Multidisciplinary Study Group on
Religion and Social Advocacy (GEMRIP)
nicolaspanotto@gmail.com
1st term Ends December 2022

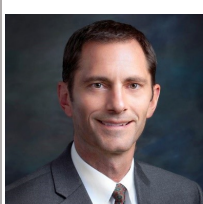


Alexandre Fonseca
Professor and Scholar
Federal University of Rio de Janeiro
Rio de Janeiro, Brazil
coloquio10@gmail.com
1st Term Ends December 2020

NORTH AMERICA



Alan Cureton
President
University of Northwestern
Saint Paul MN, U.S.A.
alancureton@unwsp.edu
1st Term Ends December 2023



Rick Ostrander
Chief Executive Officer
Ostrander Academic Consulting
Rrck@ostranderacademics.com
1st term Ends December 2022

INCHE NETWORK NEWS

Individual Membership Dues Renewal

The January 2021 Process

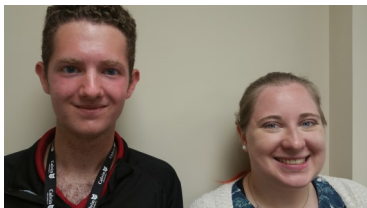
In January *individual* INCHE members will be asked to renew their annual membership. The individual dues structure for the 2021 calendar year will continue to be scaled in relationship to self-reported personal income, as translated into the equivalent value in U.S. dollars. On that basis, the 2021 individual dues will be:

<u>Self-reported income</u>	<u>2021 Individual Dues</u>
Under \$20,000	USD \$10
\$20,000-\$60,000	USD \$30
\$60,000-\$100,000	USD \$50
Over \$100,000	USD \$140

Membership renewal will occur online, beginning with an automated prompt in early January. INCHE will work with individual members who paid in advance for multiple years of network membership. Please note that if you are also a member of the Society of Christian Scholars, you can receive a discount of 20% on INCHE individual membership. Simply include the code INC related to payment in the membership renewal process. INCHE values the engagement of our individual members and the prompt renewal of your membership.

INCHE Student Interns

In September 2020 INCHE welcomed two Calvin University undergraduates as new office interns. Sarah Gregson and Nathan Strain. Sarah is from the island of Guam in the South Pacific region where her parents are involved in mission work. She is focused on learning more about communications, social studies, and secondary education. Sarah is taking the lead on network office data management and communications. The December newsletter is the first one in which she supported newsletter research, design, and editorial assistance. Nathan is a third-year computer science major from Michigan. He has already used his skills in a business that produces household applications where he created programming to test features of the company's products. Now he seeks to learn more about how IT skills support not-for-profit organizations. Nathan provides leadership for the INCHE website; and he creates online forms and processes for membership renewal and event registration. Also, he monitors changes in online policies, platforms, and updates.



February 2021 Board of Director Elections

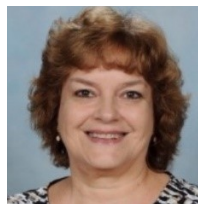
In keeping with INCHE by-laws individual members of INCHE in Europe and Asia-Oceania will be asked to vote regarding nominees for the open board position in their region. Individual members will receive ballot access via an INCHE office communication with information about nominees that have been approved by the Board of Directors. Voting will determine the composition of the Board that will meet again in May 2021.

INCHE Board Members Completing Service



After the December 2020 INCHE Board of Directors meeting, two board members will complete their service. For the past six years Péter Balla, Professor of New Testament and rector emeritus of Károli Gáspár University, has served faithfully on the INCHE board. During this time, he participated in the IAPCHE (now INCHE)

2016 conferences in both Europe and Korea and was instrumental in the development of an INCHE Europe plan for future years. He hosted a January 2018 meeting of INCHE Europe leaders in Budapest and also was an important voice during the January 2019 meeting of those leaders in Gouda, the Netherlands, particularly as planning commenced for the next INCHE Europe conference to be held in Budapest. Despite a change of date, Károli Gáspár University has remained steadfast in the plan to hold such a conference in 2022; and Peter Balla remains central to the INCHE Europe committee that continues to prepare for that event. During his time as a board member, he opened INCHE relationships with other European Christian universities which the network continues to develop. Peter Balla has been a wise, persistent board leader. He kept INCHE focused on the network mission and grounded in Biblical knowledge and inspiration.

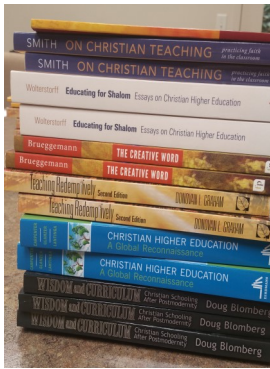


Beth Beech has served as a board member for three years, representing the Asia-Oceania region. Her post as the academic dean of the National Institute of Christian Education in Australia gave her a breadth of experience relevant to INCHE. Her involvement in IAPCHE (now INCHE) included participation in the Asia-Oceania

April 2018 conference hosted by Bethlehem Tertiary Institute in New Zealand as well as a presentation at the INCHE North America conference in October 2019. In March 2020 Beth Beech accepted a new post as Director of Graduate Studies for Toccoa Falls Christian College in Georgia, USA. With her move to the United States, she is no longer positioned to represent INCHE in Asia-Oceania. Beth was a ready source of knowledge about Christian education in Australia and a board leader who provided regular feedback to the executive director. INCHE thanks both Beth Beech and Peter Balla for their commitment and service to the board of directors.

AFRICA REGION

INCHE Ships Books for African University Libraries



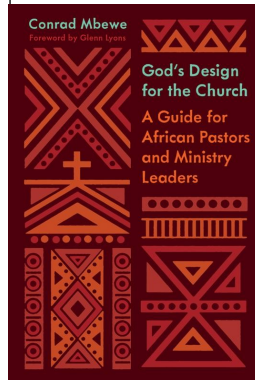
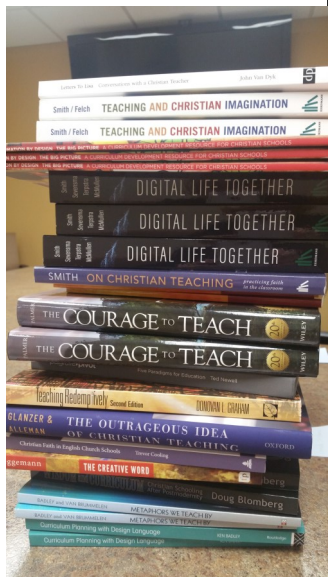
The INCHE initiative about the African Formation of Christian Teachers is in its final phase. The culminating effort will enrich the library resources of the five grant institutions to support their efforts in educating for Christian teaching and learning. During August and September 2020, each of the five university partners selected books to be ordered for their libraries. Some

of the books were from a pre-formed list; but other books specific to the African context could be recommended for order as well. Each of the five universities has submitted such a list; books have been ordered; and INCHE is shipping these resources to each of its grant partners.

The five African universities in this project are:

- Bowen University, Nigeria
- Christian Service University College, Ghana
- Scott Christian University, Kenya
- Uganda Christian University
- University of Mkar, Nigeria

The goal of this final phrase is to provide substantial and long-lasting resources that can support high quality teaching for future Christian education leaders and encourage effective scholarship about Christian teaching and learning in the African context. As this project reaches closure in the months ahead, INCHE will assess the results and report to the grant-making foundation.



God's Design for the Church: A Guide for African Pastors and Ministry Leaders

LUSAKA, ZAMBIA—

Dr. Conrad Mbewe, of African Christian University, Director of Advancement and professor in the theology faculty, recently released a new book, "God's Design for the Church: A Guide for African Pastors and Ministry Leaders."

This book asks about the nature of the church and seeks to respond with foundational truths from God's Word. A further description of this book says the following:

"At the beginning of the twentieth century, Christians in Africa numbered approximately nine million—by the end, that number had grown to more than 380 million. As the number of Christians continues to grow, African pastors are often overwhelmed and in desperate need of guidance.

Drawing from three decades of pastoral experience in Zambia, Conrad Mbewe has written a comprehensive handbook specifically for African pastors and church leaders. Structured around twenty commonly asked questions about God's design for the church, this helpful resource covers topics ranging from the definition of church and the role of church members to the importance of doctrine. Through this book, Mbewe aims to equip pastors and leaders with biblical principles that will "permeate the landscape of Africa and transform its churches for generations to come."

African Christian University joined INCHE during 2020, and its scholarship should be shared.

AFRICA REGION

Uganda Christian University Leads in the Digital Revolution

MUKONO, UGANDA—

Everything is online! Online application. Online teaching. Online preaching. It is the way to go.

These were the words of Uganda Christian University (UCU) Chancellor, His Grace The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu during an interview with the UCU communications team.

Over the last seven years, UCU has spent more time and resources in building its online capacity. From setting up and investing in a modern eLearning lab to training its staff and students in a total mind shift to the online world.

For more than six months, the virus has halted the routine of everyone and institutions have not been spared.

Ordinary life was suspended but UCU successfully held its online Law Pre-Entry Exams. Students did take home examinations and the University Guild is holding elections using the e-voting system. The university reopened for online studies on October 15th, 2020.

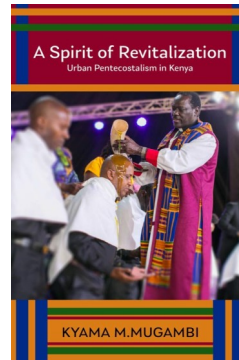
New Vice Chancellor, Prof. Aaron Mushengyezi, who began his work a few months ago, said that rolling out eLearning will be both a short-term emergency response to the COVID-19 pandemic as well as a future strategy for a new virtual campus at UCU. One lesson learned is that while maintaining face-to-face instruction will remain a major feature of UCU education, strengthening open, distance and eLearning technologies and building a virtual campus will be a "new normal" in the UCU educational system.

Melchisedec Graduate Bible Academy Mourns Loss of a Senior Leader

Dr. John A. Daniel, the founder and president of Melchisedec Graduate Bible Academy (MELBEC) in Lagos, Nigeria announced on Facebook the passing of Dr. Moses Peter Amos, a former senior lecturer and the first dean of student affairs and pastor for their academy. He was a dedicated Nigerian servant of God and a renowned Bible teacher. With gratitude to God for a life well-lived, the MELBEC board



of directors, advisors, academy management, and alumni joined in recognizing this loss that occurred in August 2020.



A Spirit of Revitalization: Urban Pentecostalism in Kenya, By Kyama M. Mugambi

Published by Baylor University Press, October 2020

Perhaps more than anywhere else in the world, Africa has generated unique expressions of Christianity that have, in their rapid development, overtaken older forms of Christianity represented by historic missionary efforts. Similarly, African Christianity has largely displayed its rootedness in its social and cultural context. The story of Pentecostal movements in urban Kenya captures both remarkable trends.

Exploring the movements' religious visions in urban Africa, *A Spirit of Revitalization: Urban Pentecostalism in Kenya* highlights antecedent movements set against their historical, social, economic, and political contexts. The author examines how innovative leaders synthesized new expressions of faith from elements of their historical and contemporary contexts. The sum of their experiences historically charts a journey of innovation, curation, and revision.

While outlining a century of successive renewal movements in Kenya between 1920 and 2020, the study also delves into features of recent urban Pentecostal churches. Readers will find a thorough historical treatment of themes such as church structures, corporate vision, Christian formation, and theological education. The analysis shows how these Pentecostal approaches to orality, kinship, and integrated spirituality inform Kenyans' reimagination of Christianity.

This book is published by Baylor University Press as part of its series of Studies in World Christianity. The "coming of Global Christianity," as historian Philip Jenkins put it, is gaining broad interest and attention, and its signs are quite evident. This series features original scholarly works focused on particular movements, traditions, ideas or historic episodes in the development of Christianity in Africa, Asia, Latin America, and the Pacific, and among migrating communities from these regions. To date there are twelve volumes published in this series. They include the studies of Christianity in Ethiopia, Korea, Hong Kong, China, Georgia, the Black Atlantic, El Salvador, and South Sudan.

ASIA-OCEANIA REGION

Bishop Appasamy College of Arts and Science celebrates 25 years



Dr John Hulst, former IAPCHE executive director, interacts with students in 2001

As the CSI Bishop Appasamy College (BACAS) completes 25 productive years, with awe and gratitude, college leaders look back at God's immense faithfulness in every aspect of college being and growth. 1 Thessalonians 5:18 says, "Give thanks in all circumstances for this is God's will for you in Christ Jesus." And they do.

Nelson Mandela observed, "Education is the most powerful weapon which you can use to change the world." True to this, Bishop Appasamy College is driven by a noble vision, striving to be an international centre of excellence in character formation, intellectual growth and community development to build citizens for the nation. Laying a strong emphasis on academic excellence and spearheading a plethora of socially responsible initiatives, the CSI Bishop Appasamy College of Arts and Science (BACAS) has offered wholistic education that has resulted in intellectually sound and socially sensitive individuals.

Inception and academic growth

The college began on September 11, 1995 under the banner of the CSI Coimbatore Diocese within the Church of South India. Nestled in the plush and relatively quieter avenues of the Race Course area, it provides a conducive environment for learning. Moderator, Most Rev. William Moses, and Mrs. Susheila Williams were its core founders. Beginning modestly with just eight faculty members and 60 students, today the college offers twelve undergraduate programs and five post-graduate programs. It now has 82 professors, 56 support staff members, and a sizeable enrollment of 1300 students. BACAS was instrumental in the introduction of a B Sc of Design and Fashion and Bachelor of Social Work with Bharathiar University in 1995. These efforts included the framing of syllabi by an expert committee. In addition to structured academic

programs, the college offers a host of additional certificate courses to enhance its overall academic program.

The **India Studies Program (ISP)** was implemented in 2008. Approximately 10-12 students from North American universities, spend one semester on the BACAS campus, to learn in their choice of subjects. In addition to studies, they are exposed to the culture, food, attire, festivals, and traditions of the land by way of field visits, home stays, native student mentors, visit to churches, and places of historical significance in India. Starting from rangoli, flower garlands and paper dosas, everything is a wonder to the "ISPians".

Affiliations, Memberships, and Leadership

The College continues to be affiliated with Bharathiar University and is approved by the University Grants Committee (UGC), the All India Council for Technical Education (AICTE), and accredited by National Assessment and Accreditation Council (NAAC). The college is an INCHE member as well as the Council for Christian Colleges and Universities (CCCU), with whom the India Studies Program is affiliated. Mrs. Susheila Williams, the former Secretary, and Mrs. Mrinalini David, current Secretary of the college served as IAPCHE (INCHE) board members. Dr Jemimah Winston, BACAS Principal, is an executive member of the All India Association for Christian Higher Education, another affiliation. Their leadership is supported by Rt. Rev. Timothy Ravinder, the present Chairperson and Bishop of CSI Coimbatore Diocese. While he travels widely and works with German Protestant churches, still he focuses on BACAS faculty members and students.

Awards and Accolades

Since its inception, the college has garnered many prestigious awards in academics, cultural events, scouts and sports. BACAS was awarded 'The Best College Award' by the Bharathiar University for admitting a greater number of physically challenged students.

Mrs. Mrinalini R David, received the 'Long Standing Service in Higher Education Award' by the Association of Self-Financing Colleges. Dr. Jemimah Winston, Principal of the college, was given the "Women Achievement Award" by



Christopher, a physically challenged student of Department of Commerce receives his B Commerce degree

ASIA-OCEANIA REGION

the Indian foundation Iconic. Several faculty members – Dr. Prema John, Dr. Esther Socrates, Mrs. Umarani, Mr. Samuel Raj and Mr. Sam Babu won awards for excellent academic service.

Sridhar Muralidharan, a visual communication student is noteworthy for placing in the 2018 Guinness book of records for the greatest number of light orbs in a photograph. Vianney P. A. won 'The Largest Full Drum Kit Ensemble' by playing drums with 1000 drummers in one accord for the Bharat Book of Records. During February 2020 the 'Best NSS Unit' trophy was received by National Cadet Corps (NCC) officer Capt. Sudhakar. In addition to these awards, BACAS is proud of its alumni who are well placed in India and abroad, many of whom are successful entrepreneurs.

Milestones

The college organizes academic, service, and student programs to hone values, knowledge, and skills.

In 2001 the Department of Social Work initiated the prison in-mates rehabilitation project. It has transformed the lives of several inmates. Counselling and vocational training are an integral part of this noble initiative. Student awareness of various social evils prevalent in society such as alcoholism, drug addiction, addiction to mobile phones, and illiteracy also is developed.

The Department of Visual Communication has created a unique 'Center for Traditional Media'. Through this effort, Christian lyrics are taught properly in the Tamil classical style of Carnatic music. Keerthanai Vizha, a mega musical event, is conducted to propagate and revive South Indian Christian classical music. Further, METANOITE, an international art conference and exhibition is hosted by the department with Mrs. Esther Augsburg, USA. Further, short films and public service awareness videos on various social and political issues such as responsibly-exercised voting rights, awareness on health and hygiene, and conformance to traffic regulations are produced. All India Radio conferred first prize for one such initiative.

The Department of Costume Design adopted a lepers' colony at the foothills of Maruthamalai, Coimbatore. Since 2004, this effort has been a Samaritan initiative to provide for the colony's basic necessities every month. Also, the department has won critical acclaim for its innovative designs with khadi, a hand-woven natural fiber

cloth. Department students bagged third place in an international fashion contest and have won other fashion designer prizes.



In another first-of-its-kind initiative, the Department of Catering Science and Hotel Management conducted a training program for over fifty members of the transgender community. The outcome of the program was that many participants set up city restaurants.

To revive theatre, the Department of English has conducted intercollegiate workshops and staged classic English plays for the public. For example, the Shakespeare play titled *A Midsummer Night's Dream* was staged to teach students the nuances of this art form.

BACAS' sports engagement is notable. Mohan Prabhu was selected for the Tamil Nadu Football Team and represented the Indian team in Russia. With Bharathiar University, in 2004 BACAS organized the Athens Olympic Torch bearer event at Coimbatore. BACAS has hosted the All India Inter University Ball Badminton Tournament and an Inter University women's kho kho tournament.

The Journey ahead

With visionaries, a passionate teaching community, and energetic students, BACAS is ready to tread the untrodden path and create new milestones in the years ahead.

Prayer and worship remain an integral part of BACAS. Students take turns praising God Almighty and reading Bible verses during Monday morning assemblies with chapel service every Wednesday. Faculty members pray every morning. Christian retreats are conducted for faculty members and students every semester. Every year the choir recital is staged with a Christmas play.

The college continues to seek God's wisdom, strength and guidance in the journey that lies ahead. God's promise in Psalm 32:8 says, "I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you." In accord with that promise, the BACAS community confidently surges ahead.

EUROPE REGION

INCHE Europe Announces March 18, 2021 Online Event



INCHE Europe is pleased to announce a March 18, 2021 online event, "Christian Higher Education in a Pandemic: Possibilities for Fractured European Societies." This two-hour gathering, from 1500-1700 CET (1400-1600 GMT/UTC) will feature reflections by Dr. Gerald Pillay, Vice Chancellor and Rector of Liverpool Hope University (U.K.), about Christian

educational leadership in such circumstances. His reflections will be followed by an interactive online session directed by Dr. Jeroen de Ridder, Associate Professor of Philosophy in the Faculty of Humanities, at the Vrije Universiteit. He will aid participants in considering the responsibilities of universities and Christian influence within the European democratic context. Currently Dr. de Ridder is president of [The Young Academy, Royal Netherlands Academy of Arts and Sciences](#). In addition, he serves by special appointment of Christian philosophy in the Faculty of Theology and Religious Studies of the University of Groningen.



Dr. Jeroen de Ridder

The online event schedule and registration are available: [Here](#). There is no fee to participate but registration may be limited by online capacity. While the occasion will have a European focus, all INCHE worldwide members are invited. Register soon to insure your place in this online gathering.

The March 18, 2021 event will provide the next step toward an in-person INCHE Europe conference in 2022. With the continuing surge of COVID-19, the INCHE Europe Planning Committee concluded that an in-person conference must be postponed for another year. Károli Gáspár University in Budapest, Hungary is steadfast in its desire to host such a conference. University leaders have committed to support for an in-person occasion when it is possible. In a recent online meeting, the planning com-

mittee reaffirmed the conference theme of "Building Community in Fractured Societies: Challenges for Christians in Higher Education." Originally, this in-person conference was scheduled for April 2020 and then planned for March 2021. Now because of pandemic circumstances, a specific date for the 2022 conference will be selected later. Yet the planning team agreed that the March 18, 2021 online event can provide excellent preparation for the next year's in-person occasion.

Strong 2020 Enrollment at LCC International University

This September, LCC International University, an INCHE member in Lithuania, experienced strong enrollments in its academic programs and enrolled the largest first-year class in its history. The university now supports 638 undergraduate students and fifty graduate students, representing more than 50 countries. With 73% of its students coming from locations other than Lithuania, the university is truly international. While 33% of the students are studying remotely, this September many students were glad to return to the main campus in Klaipeda. The university had developed thoughtful protocols for masks, hand sanitizing, and social distancing that allowed for this.

Since many students lost their opportunity for summer employment, LCC International University made a commitment to offer a 10% tuition discount for all students studying in 2020-2021. Now the university has embarked on a focused fundraising campaign to provide the needed financial resources to support this discount.

President Marlene Walls wrote, in their September 29 media release, "These last 6 months have involved constant scenario planning, priority adjustments, and care for each other. I'm grateful for the Christ-centered faculty and staff community of LCC, and for their desire to ensure quality programming and support, especially in the midst of a global pandemic."



Contact • December 2020

EUROPE REGION

Christians in the Netherlands Cooperate on Medical Ethics Scholarship

In the Netherlands a broad group of Christian organizations joined forces for research and education on medical ethics. These organizations, based on the full protection of humans at all stages of life, formed a new network: 'Culture of Life'. By working together in the network, 'pro-life' organizations will jointly carry out research projects. This pooling of knowledge and experience will be used to educate and to provide a well-researched voice in public and political debate.

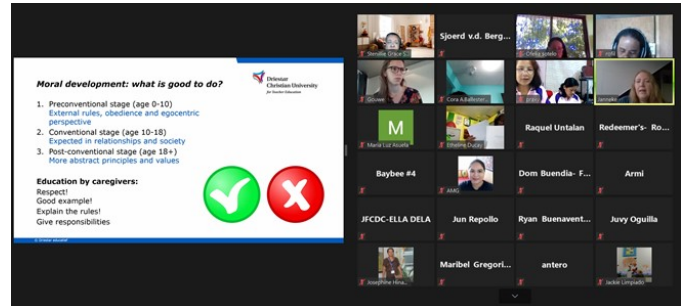
The participating organizations in the network include *Christelikle Hogeschool Ede* (an INCHE member university) as well as the Theological University Kampen. Also, the Lindeboom Institute for Medical Ethics, directed by INCHE member Sander Luitweiler, is central to the project. The new "Culture of Life" network has hired **Arthur Alderliesten**, to the Lindeboom Institute two days a week to coordinate this project. He will facilitate research by varying partners, particularly those focused on the malleability of life, including end of life questions and care. Says Alderliesten, "The developments in health care and medical science are going very fast, so the questions of Christian ethics are not only many, but also new. I find the combination of scientific research and its fruitfulness for the organizations, church and society involved promising. I am eager to contribute to this, both in terms of content and in terms of project management."

Sander Luitweiler, INCHE member and director of the Lindeboom Institute, said: "I am pleased that this network will give us a boost to the cooperation between Christian organizations in the field of medical ethics and care ethics. With Arthur Alderliesten we have a very suitable candidate, because of his substantive affinity with these themes and his experience with project management."



Driestar Christian University Provides Online Training: Philippines and Haiti

During eight sessions, Driestar Christian University for Teacher Education (DCU) trained forty center heads of AMG Philippines and piloted new efforts in Haiti. The training is coor-



ordinated by INCE Product & Solution Delivery and funded by Nuffic, a Dutch organization for internationalization in education. AMG is a Gospel-first global ministry that meets spiritual and physical needs to inspire hope and restore lives.

The training theme in the Philippines is: *Teaching Life Skills and Sex Education from Developmental Perspective*. Initial training was adjusted into an online training program. This could occur because consultants of DCU had written a review report on the program of AMG and were quite familiar with the content. After the training, the center heads, in turn, will provide training to their own Filipino center staff members. To ensure that the content is absorbed by the participants, DCU also integrated pre- and post-session assignments as well as short videos both before and after the sessions. Additionally, a local Filipino moderator was engaged.

In October and November, Driestar Christian University for Teacher Education (DCU) also ran a pilot at Haiti Tec, a technical and vocational training center. A reflective learning app aimed to strengthen twenty trainers in their professional development concerning student motivation and effective online teaching. Trainers set their own goals in these areas and, using the app, they share the goals with all participants. An online coach gave feedback on the personal learning goals; and the trainers receive nudges on their chosen topic twice a week. Through the app, coach and trainers in Haiti can meet and share their experiences. After this pilot, DCU will seek other opportunities to use this reflective app in Haitian projects, such as those that improve literacy in primary education.

LATIN-AMERICA REGION

Teachers Complete Studies in Culture of Peace, Self, and Stress Management

UPOLI, NICARAGUA— The First Postgraduate course in Culture of Peace, Self-Management and Stress Management concluded on October 8. The modules that were taught in this specialty were: 'The Culture of Peace', 'The Peaceful and Creative Management of Conflicts', 'Gender Issues', 'The Culture of Peace in the School System', as well as 'The Management and Self-management of Stress.' At the graduation ceremony held in the UPOLI Chapel, the authorities of the university delivered their titles to forty-two teachers of the primary, secondary and university education subsystems who participated in the training and who belong to the Nicaraguan Federation of Catholic Education (FENEC).

Denis Torres (MSc.), Director of the Martin Luther King Institute of UPOLI, valued this specialty as important for educators who attended postgraduate studies, and said that the paradigm of the Culture of Peace has had an impact on the transformation of their lives, their conceptions, visions, values and behaviors. "We could say that this action in the field of education, while constituting a permanent and pioneering line of work since the foundation of the Institute, is unique within the framework of the University for Peace Program that has been collectively promoted by the National Council of Universities, (CNU)", said Torres. He stressed that the Culture of Peace modules also are taught at UPOLI in all careers. The university programs, at all levels and expressions of university life, aim to practice the Culture of Peace as a policy.

Also, Dr. Norberto Herrera Zúñiga, Rector of UPOLI, said at this graduation ceremony: "At UPOLI, the Culture of Peace is not just a practice or a concept, it is the university lifestyle in the midst of the adverse situation that the country experiences. UPOLI has not seen signs of violence, because we are living that paradigm of a Culture of Peace."



Sister Martha Deyanire Frech, vice president of FENEC, said that the postgraduate program is a project that commits the participants, with their students and the nation, to achieve a social change that allows us to impress on the conscience of young people a universal ethic of responsibility for the present and future of every person and of mother earth.

"Q'onakuy" - Protestant & Evangelical Universities of Latin America & the Caribbean

Some Protestant and Evangelical universities in Latin America, with the support of various organizations of the Protestant ecumenical sector, decided to form a liaison 'platform' with the Quechua name of Q'onakuy, which means 'going to meet the other to share the best of oneself'. Their interest in promoting this project with the participating universities was to create an academic work platform to develop common actions: - to promote scientific research, collaboration agreements, student exchanges, transfer credit coordination, and academic offers, among other alliances. The platform also aims at coordination between universities from different countries of the Continent, to contribute collectively and effectively to sustainable development within the framework of the 2030 United Nations agenda and the achievement of the sustainable development goals.

Q'onakuy seeks the creation of an academic space of regional scope, where Protestant and Evangelical universities can contribute to overcoming the inequalities suffered by the regions and understanding sustainable development, from the values that inspire the Christian faith.

This platform was launched in September 2017, in Santo Domingo, Dominican Republic, within the context of celebration of the 500 Centenary of the Reformation. Amongst the universities that were present were the National Evangelical University (UNEV) of the Dominican Republic, the Reformed University Corporation of Colombia (CUR), the Nicaraguan Evangelical University, Martin Luther King Jr, (UENIC MLK) the University of the Latin American Educational Center (UCEL) of Argentina. Amongst the supporting ecumenical bodies were the Ministry of Higher Education of the United Methodist Church, the World Council of Churches (WCC), Alliance of Presbyterian and Reformed Churches of Latin America and the Caribbean (AIPRAL), World Communion of Reformed Churches (WCRC),

LATIN-AMERICA REGION



Community of Latin American and Caribbean Ecumenical Theological Education (CETELA), Globethics.net, Latin American Communications Agency LAC, Latin American Council of Churches (CLAI), and ACT Alliance. Also, World Vision International (VMI) of the Dominican Republic was present.

Representatives of Q'onakuy participated in the Seventh INCHE Conference in early December, 2020.

Evangelicals and Society: Brazilian and U.S. Scholars Compare

In August 2020, the Djanira Institute of Instruction and Research within the Federal University of Rio de Janeiro, in partnership with the Calvin University's Nagel Institute for the Study of World Christianity, offered an international online seminar to promote dialogue and reflection on the relationship between evangelicals and politics. The particular focus of the seminar was on recent tendencies of evangelicals in both countries to support the presidencies of Jair Bolsonaro and Donald Trump.

In a program co-chaired by INCHE board member Alexandre Fonseca, an array of scholars from Brazil and North America presented their analyses. Participants included former INCHE board chair Joel Carpenter, faculty leaders from Calvin University and Wheaton College, and several Latin American Christian scholars in addition to Fonseca. There were thoughtful panels about religion and politics in pandemic times; religion and globalization; and religion and the environment. Social scientists and theologians together analyzed the polarized political scenarios in both countries, the lack of global leaders who are sensitive to the poor, and historical cycles of Christian decline and renewal. Scholars observed the ways in which U.S. evangelical networks affect Brazilian ones in aberrant ways. But also they noted that frequently race divides

U.S. evangelicals in ways that are less likely to be the case in Brazil. Participants dissected the nature of national populism which can have damaging effects on Christian witness when it intersects closely with Christian churches. In such situations there is a tendency for religion to fall to the level of base politics instead of faith raising the quality of political expression.

To counter these dangers, seminar leaders suggested that churches and Christian educators in leadership positions should:

- Invest themselves in a teaching ministry for their fellow church members.
- Show Christian witness in how to handle divergence of opinions well.
- Encourage Christians to place fear in its proper place as an effect of the human fall.
- Consider the church community's calling to equip laity to do their work in the world.
- Protect religious liberty and freedom of expression for all voices.
- Learn to use media effectively to advance thoughtful public agendas.
- Create models of development that reflect Biblical values instead of equating great wealth with God's blessing.
- Empower local actors and people at the margins to create contextually appropriate solutions to poverty that also care for the earth.
- Learn to read the Bible deeply for a fuller understanding of its meaning for life in creation and for a life of conversion.
- Build a more robust theology of end times that connects to the current world.
- Adopt a Christian worldview that responds to the realities of poverty, the environment, and the marginalized as sources of suffering. Instead of bargaining for a seat of influence at the populist's table, this is a priority.

This research group is planning a future blog. When the blog becomes available, INCHE will announce it.

NORTH-AMERICA REGION

Calvin University Announces de Vries Institute for Global Faculty Development

In summer 2020, Calvin University announced an \$11 million gift to support the de Vries Institute for Global Faculty Development. The institute was developed from the estate of its founders, Rimmer and Ruth de Vries. Equipped by their generosity, Calvin leaders are going even further to deepen professional development for Reformed educators on both the university and seminary campus and beyond.

“Calvin University and Calvin Theological Seminary now have the capacity to provide a new depth and rigor of training in a Reformed perspective to every faculty member in our institutions,” said Michael Le Roy, president of Calvin University.

Le Roy said the institute intends to equip Christian faculty in higher education through initiatives such as seminars, conferences, independent projects, and shared access to digital teaching and scholarly resources.

“This movement starts here at Calvin, of course, but the institute’s mission will not be completed within these square inches of campus. We’re providing Reformed resources for Christian minds around the world,” said Le Roy. “And we look forward to receiving the contributions of world-wide scholars and teachers to this collection of resources as well. We have much to learn from each other.”

Institute founder Rimmer de Vries often reflected on his initial interest in Reformed theology. His grandfather and great-grandfather were farmers in Friesland, in the Netherlands. For these working-class citizens, the figure of Abraham Kuyper loomed large. He did not just bring theology—he brought hope...The elder Rimmer’s work as a prominent global economist led him to serve alongside leaders such as Ronald Reagan and Margaret Thatcher. Despite his elite circles, Rimmer remembered what Kuyper had done to elevate the position of common workers.



Rimmer de Vries

Now, according to the Calvin University Dean of Research and Scholarship, David Wunder, “What is unique is the institute’s dual focus on equipping Calvin faculty while also equipping colleagues throughout the world.” The inclusion of the word ‘global’ is not an accident. “One of the primary and crucial goals for the institute is to serve as a resource for Christian faculty in all parts of the world. This is imperative—there is great need and excitement for this work to serve as a resource for Christian scholars with a desire to better understand and integrate their faith with their scholarship and teaching.”

To carry on this vision of providing resources worldwide, in September 2020 the institute was pleased to welcome its first director, Dr. Matthew Lundberg. Having served as a professor of religion at Calvin University for the past 16 years, Lundberg has directed the university’s semester in Britain, co-led its new faculty development seminar, and been recognized with Calvin’s Presidential Award for Exemplary Teaching. His scholarship includes journal articles on Christian martyrdom, racism and violence, just war, ecumenism, and mass incarceration. Along with two of his religion department colleagues, he is co-authoring the second edition of the textbook *An Introduction to Christian Theology* (Cambridge University Press). Lundberg noted, “This institute will empower a new generation of faculty members, both at Calvin and elsewhere, to think creatively and in theologically robust ways about what Christian faith means for their teaching and research.”

As the institute was taking shape in July/August 2020, INCHE secured seven of its members to participate in the pilot of their online learning modules for faculty development that was shaped by Dr. David Smith. One module was titled *Engaging Responsibly with Scripture*, and the other was titled *Educating for Shalom*. After some technical refinements are completed, these modules will be made available for global faculty development.

Retrieved and modified from <https://calvin.edu/publication/spark/2020/09/01/deepening-understanding-increasing-faithfulness>



NORTH-AMERICA REGION

Institute of Christian Studies: A Recent Gift

In October 2020, Ron Kuipers, President of the Institute of Christian Studies in Ontario, Canada wrote the following reflection about a recent gift to the institute.



"If you take a brief walk through the University of Toronto St. George campus, you will notice many buildings named after wealthy Toronto philanthropists. With Matthew 6 in mind, I often ponder the role that such personal recognition plays in these philanthropic efforts. Without knowing these people personally, I like to think that their motivation for giving does not rely on receiving such recognition, but rather that they want their giving to become a kind of public witness to the worthiness of the causes they support. In a similar way, we Christians, through our giving, may also bear witness to the worthiness of those causes we believe make a powerful contribution to our Maker's redemptive work, and inspire others "to join us." For such witness to be possible, however, the private act of charity needs to come into public light.

In this spirit, I would like to introduce a major gift that ICS recently received from Hendrik Hart, ICS Senior Member Emeritus, and also ICS's first faculty member. The context is poignant: Henk has been waging a battle with cancer for over 20 years. This past summer, he made the difficult decision to stop further cancer treatment, and instead enter into palliative care. At this point in his life Henk has decided to make a gift of \$100,000 while he is still with us and to share with others his motivation for making such a gift, and tell us why he thinks ICS is a cause worth supporting. We at ICS are enormously grateful to Henk for this generous gift, and beyond that we thank him for his lifetime of service to ICS, and praise God for the gift of that life."

In agreeing to a public announcement of his donation, Henk invited readers to learn more about his donation. He wrote:

"ICS was never simply a place of employment for me. Instead, it was the setting for my life, filled with challenges and blessings. There were periods of hardship, sometimes related to making ends meet, sometimes having to do with conflicts. But these times of stress did not tempt me

to abandon my commitment to this unique community of scholars. Students and colleagues became lifelong friends. Our common bond was our focus on the spiritual roots of understanding our world. My end-of-life donation says thank you for this. "

Redeemer University Welcomes Growth

Redeemer University has been moving forward rapidly in the past few months. In late August, Redeemer welcomed the largest incoming class since its establishment in 1982, after seeing 14.5 per cent growth and the second largest incoming class in the prior year. The incoming class of 358 students includes 283 undergraduate, 59 bachelor of education and 16 gap year students in Redeemer's Act Five program. Total enrolment is up 13.5 per cent to 896 this year from 789 last year and 689 in 2018.

In 2019, the university reduced its tuition by 42 per cent to \$9,800 for Canadian undergraduate students. Since its tuition restructuring, Redeemer has seen an enrolment increase of over 30 per cent, surpassing targets. Growth in the university's health sciences program, over 70 transfer students, and a large cohort from western Canada, are also helping to boost numbers.

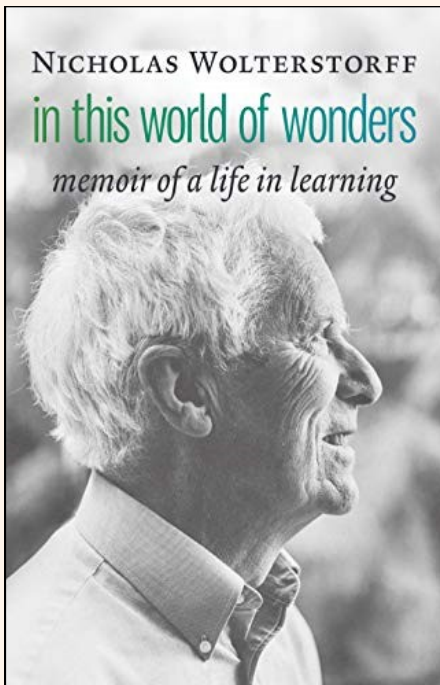
This year, Redeemer's unique dual-delivery model is allowing students to participate in person with physical distancing, or remotely with a live presence on screen during class. Approximately 80 per cent of Redeemer's students are participating in person this fall. "We're pleased to see so many new students choosing Redeemer for their post-secondary experience," says President Robert J. Graham. "We believe Redeemer has a unique offering – a Christian community where faith is woven throughout the entire university experience – at a price point that is affordable for many more students."

These trends are leading to big changes at Redeemer, most notably with a new residence and learning facility now under construction. With 170 beds in multi-student units, and classrooms and breakout rooms on the lower level,

the new facility is scheduled to be open in September 2021. The new residence and learning facility will accommodate Redeemer's steady enrolment growth over the coming years allowing a continued commitment to educating the whole person, integrating life, faith and learning on a spiritually vibrant campus.



SPECIAL BOOK FEATURE



In This World of Wonders: Memoir of a Life in Learning

By: Nicholas Wolterstorff

Eerdmans Publishing, January, 2019

World-renowned Christian philosopher. Beloved professor. Author of the classic *Lament for a Son*. Nicholas Wolterstorff is all of these and more. His memoir, *In This World of Wonders*, opens a remarkable new window into the life and thought of this remarkable man.

Written not as a complete life story but as a series of vignettes, Wolterstorff's memoir moves from his humble beginnings in a tiny Minnesota village to his education at Calvin College and Harvard University, to his career of teaching philosophy and writing books, to the experiences that prompted some of his writing—particularly his witnessing South African apartheid and Palestinian oppression firsthand.

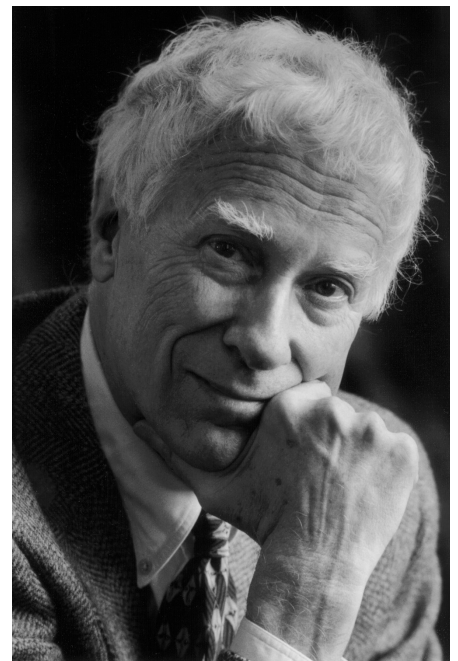
In This World of Wonders is the story of a thoughtful and grateful Christian whose life has been shaped by many loves—love of philosophy, love of family, love of art and architecture, love of nature and gardening, and more. It's a lovely, wonderful story.

About the Author

Nicholas Wolterstorff is an American philosopher. He is Noah Porter Professor Emeritus of Philosophical Theology at Yale University. Before going to Yale, he taught philosophy at Calvin College (now University) in Grand Rapids, Michigan for thirty years. Also, he has been a visiting professor at Harvard University, Princeton University, the University of Oxford, the University of Cape Town, the University of Notre Dame, the University of Texas, the University of Michigan, Temple University, the Vrije Universiteit Amsterdam, and the University of Virginia. In 2007, he received an honorary Doctorate in Philosophy from the Vrije Universiteit Amsterdam.

Wolterstorff is a prolific writer with wide-ranging philosophical and theological interests. He has written on aesthetics, epistemology, political philosophy, philosophy of religion, metaphysics, and philosophy of education. In his book *Faith and Rationality*, Wolterstorff, with coauthors Alvin Plantinga and William Alston, developed and expanded upon a view of religious epistemology that has come to be known as Reformed epistemology. His professional contributions include 28 books, 263 articles in professional journals, more than 130 in popular and semi-popular journals, along with pamphlets and book reviews. He also has given distinguished invited lectures at the University of Oxford, St. Andrews University, Princeton Seminary, and Yale University.

Nicholas Wolterstorff helped to establish the journal *Faith and Philosophy* and the Society of Christian Philosophers, a worldwide fellowship of Christian philosophers who are committed to love God with their hearts, souls, and minds. He is a member of the International Network for Christian Higher Education.



SPECIAL BOOK FEATURE

In this World of Wonders

Shirley Roels: In your autobiography, I observe that your educational formation from age sixteen through the undergraduate years was shaped by a few influential teachers and friends. You seem to have valued depth of learning from a few select people over breadth of connections. Your experience seems closer to that of a tutorial system in which you learned deeply from close examples and practices of your teachers as well as the content of their courses. As you reflect on the challenges of Christian education now, what should we emphasize in university development of our undergraduate instructors?



Nicholas Wolterstorff: My college education, and to some extent my senior high school education as well, was indeed profoundly shaped by a few charismatic teachers. I ask myself: what was it in their teaching that inspired me? Partly it was their evident love of their discipline: philosophy,

English literature, theology, whatever. Partly it was the vision they communicated about why the subject they were teaching was important. Partly it was the fact that they didn't teach the subject matter as a body of facts to be absorbed but as a journey of exploration. Their teaching was aimed not so much at producing competence as at imparting a vision of what is of worth. So, based on my own experience, my advice to fledgling teachers is: love your subject, communicate that love, and communicate why you find what you are teaching important.

SR: Fifty years ago, you authored a distinctive book titled *Christian Liberal Arts Education* based on intensive discussions at Calvin College (now University) about its undergraduate curriculum. For undergraduate students, this book articulates the idea of "disinterested" study across a broad range of academic fields, while also investigating Christian frameworks for knowledge and learning in those fields. A half century later, there appears to be a great focus on specialized undergraduate learning, often in a particular professional field. What do you observe about reasons for this shift in emphasis? In our curricular designs now, how do we balance liberal arts and specialized undergraduate education?

NW: In my first twenty or so years of teaching, I did not find students worrying whether they would find a job when they graduated and choosing courses with a future job in mind. They assumed they would find a job and chose courses they found interesting and teachers they found inspiring. It was the hey-day of liberal arts education. Then society changed. The job market tightened. And both in Europe and this country, education changed along with the change in society. Education became more and more oriented toward the job market as students worried about getting a job after graduation. They no longer follow their interests in choosing courses. The liberal arts are suffering. What can one do in this changed situation, other than remind students that life is more than a job? Philosophy bakes no bread," as the saying goes. But there's more to life than baking bread. The liberal arts are for that "more."

SR: During your undergraduate years, you developed a great love for the study of philosophy and for philosophical ways of thinking. This led to graduate studies in philosophy at Harvard University where you reckoned with logical positivism. You also learned to distinguish analytic philosophy from continental philosophy. At their foundations, what makes different philosophical approaches distinct from each other? Do they vary because they posit opposing foundations for reality? Are they different principally in the methods used to pursue understanding? What distinctions should Christian non-philosophers be taught about different approaches to philosophical study?

NW: In philosophy there are traditions and schools: the Platonic tradition, the Thomistic tradition, the twentieth-century school of logical positivism, etc. These traditions and schools are distinguished from each other by the positions taken on a variety of philosophical issues. The distinction between twentieth-century analytic philosophy and twentieth-century continental philosophy is not a distinction of schools; within each of them there are widely divergent positions on philosophical issues. It's a distinction of philosophical styles: different ways of arguing, different ways of treating history, different judgments about what is important, etc. It's impossible in a few words to capture the difference in style; best to read around for a month or so in each and the differences will be apparent. It's my impression that, in recent years, the differences have been diminishing. Does the difference of philosophical style matter for "Christian non-philosophers"? I doubt it. Excellent Christian philosophical thought is being done in both styles.

SPECIAL BOOK FEATURE

SR: In your book you make an argument for “philosophy as a social practice”. What does that mean? Does such an understanding of philosophy place it at odds with the other approaches noted above?

NW: When one speaks of philosophy, one can have in mind the body of thought produced by philosophers and contained in books and lectures. But one can also have in mind what philosophers do, that is, the practice of thinking philosophically, the practice of philosophizing. What inspired me in the charismatic philosophy professors I had was that they were not just teaching what was to be found in philosophy books but there, before our eyes, they were thinking philosophically and inviting us to think philosophically along with them. So Yes, I find it helpful to think of philosophy as a social practice. To those of us who are Christian philosophers the call is to engage as Christians with our fellow philosophers in the shared social practice of philosophy.

SR: Through your scholarship, you along with some Christian philosopher-friends, including Alvin Plantinga, opened the opportunity for Christian philosophers to have a seat at the academic table. You expanded space for Christian voices within the American Philosophical Association so that there was Christian influence within the more pluralistic, secular academy. Then in 1978 you were a founder of the Society of Christian Philosophers which created a home for the development of Christian philosophy. Given teaching tasks, every professor has limited time for scholarship. How would you advise younger Christian scholars to spread their scholarly efforts within the broad academy and among Christians?

NW: As I see it, the Christian philosophical community is called, qua community, both to develop Christian philosophy and to engage the philosophical community at large. The opportunity and ability have been granted me to do both. But that’s not true for everyone. So to young Christian philosophers I say, follow your interests, opportunities, and talents. If developing Christian philosophy sparks your interest and you have the opportunity and talent to act on that interest, go for it. If you find that what especially draws your interest is engaging the philosophical community general and you have the opportunity and talent to act on that interest, go for it.

SR: In the book there are many references through your lifetime to your investments in the Christian Reformed Church of North America. This is a small denomination; and there are many larger Reformed/Presbyterian denominations. Also, you were actively engaged in scholarly exchanges with influential Catholics and mainline

Protestants. While your national and international influence as a Christian philosopher was rising, why did you keep investing in the small denomination into which you were born?

NW: Growing up in the Christian Reformed Church, I have felt deep affection for it. Some who grew up in the CRC found it oppressive; it was not that for me. So the simple answer to why I have stayed is that this is where God placed me and I have seen no reason to leave – which is not to say that I don’t have my disagreements. But I must add that the CRC is rapidly changing from what it was like when I grew up in it. Back then, it retained a memory of its origins as a confessionally-based European denomination within the Reformed tradition; as such, it was critical of American evangelicalism and did not tie itself politically to either left or right. It is now rapidly losing the memory of its origins and becoming a typical, largely white, American evangelical denomination.



SR: Many of your substantial contributions to the church at large are in worship and liturgy. You stress that an understanding of God is implicit in Christian liturgy and that the “performative” dimensions of liturgy are basic to Christian formation. Can you unpack the meaning of these ideas, using a couple examples?

NR: Most discussions of how liturgy works emphasize either its expressive function – liturgy expresses one’s religious beliefs and emotions – or its formative function – liturgy shapes how we worship and what we do Monday through Saturday. Liturgy does indeed have expressive and formative functions. But it has those functions because of what we do. It’s on account of what we do when we worship that it functions expressively and formatively. So in my own writing on liturgy I have focused on what we do when we worship. I call it the performative dimension of liturgy.

SPECIAL BOOK FEATURE

SR: In lectures at the Free University of Amsterdam that honored Abraham Kuyper, you articulated the case for world-formative Christianity that addresses the social order. You compared it with world-avertive Christianity focused on going to heaven. Your ideas about world-formative faith were framed by the Hebrew term *shalom*. How would you articulate the nature of *shalom* and its relationship to Christian justice?

NW: The Hebrew term *shalom* in the Old Testament has traditionally been translated into English as "peace." I regard that as a woefully inadequate translation. Somewhat better is the term "welfare," used in some of the newer translations. But it's only somewhat better; it has too many economic connotations. Best I think is "flourishing." *Shalom* is flourishing in all dimensions of one's existence: in one's relation to God, in one's relation to one's fellow human beings, in one's relation to nature, in one's relation to human artifacts, in one's relation to oneself. The OT writers regularly connect *shalom* to justice. Their thought, obviously, is that one is not fully experiencing *shalom* if one is the victim of injustice – and that is the case even if, for some reason, one has become content with the injustice. *Shalom* goes beyond justice; one might be treated justly by all while suffering from cancer. That would not be *shalom*. But justice is the indispensable ground floor of *shalom*.

R: Beyond the church, Christian teacher-scholars contribute in pluralistic settings. Christian universities around the world often teach students from multiple religious traditions. Academic guilds allow room for Christian scholars but typically are not faith-based. When Christian researchers contribute ideas to national policy, their voices are some among many other ones. How would you advise Christian higher education leaders to engage religiously diverse contexts?

NW: If one finds that there are people of other religions, or of no religion, who share one's goals in the university, in the neighborhood, in one's city, wherever, cooperate with them. Don't adopt the self-righteous stance of, "If they don't share my religion, I can't cooperate." On the other hand, don't fall into the trap of thinking that to cooperate you have to shed your own Christian distinctiveness. When I said, above, that it is the calling of the Christian philosopher to engage, as a Christian, in the shared social practice of philosophy, that is what I meant. Incidentally, I judge this was at the heart of Abraham Kuyper's understanding of the role of Chris-

tians in society: participate as Christians in the shared practices of education, of politics, of economics, of art, of law, of business, etc.

SR: In your book you recall a September 1975 conference in Potchefstroom, South Africa, as a seminal gathering. After it occurred, you placed "justice" on your personal and scholarly agenda. That conference also launched the network that began IAPCHE, now INCHE. So now, you have been thinking about justice and human rights for all 45 years of our network's life. As INCHE thinks about the future of Christian higher education, what ideas about rights and justice are foundational to our work in Christian higher education?

NW: In that 1975 conference in Potchefstroom I saw the faces and heard the voices of those who suffered injustice and were calling for justice. And that is what I see as foundational for the future work of INCHE: seeing the faces and hearing the voices of those who call for justice. Do not look away: see their faces. Do not stop your ears: hear their voices. And to those who get edgy when there is talk about rights, I point out that rights are what respect for worth requires. Every human being has worth, dignity, praiseworthiness, in certain respects and to certain degrees. And they all have a right to respect for that worth. It was Judaism and Christianity that introduced to the world the truth that every human being has worth.



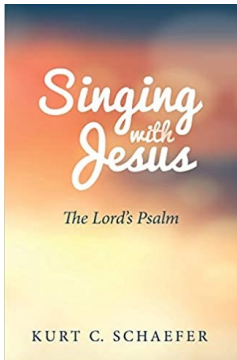
SPECIAL BOOK FEATURE

Nicholas Wolterstorff's Published Books:

- On Universals: An Essay in Ontology. Chicago: University of Chicago Press. 1970.
- Reason within the Bounds of Religion. Grand Rapids: William B. Eerdmans Publishing Co. 1976. 2nd ed. 1984
- Works and Worlds of Art. Oxford: Clarendon Press. 1980.
- Art in Action: Toward a Christian Aesthetic. Grand Rapids: William B. Eerdmans Publishing Co. 1980. 2nd ed. 1995
- Educating for Responsible Action. Grand Rapids: William B. Eerdmans Publishing Co. 1980.
- Rationality in the Calvinian Tradition, edited with Hendrik Hart & Johan VanderHoeven. Lanham MD: University Press of America, 1983
- Until Justice and Peace Embrace. Grand Rapids: Eerdmans. 1983. 2nd ed. 1994.
- Faith and Rationality: Reason and Belief in God (ed. with Alvin Plantinga). Notre Dame: University of Notre Dame Press. 1984.
- Lament for a Son. Grand Rapids: William B. Eerdmans Publishing Co. 1987.
- Divine Discourse: Philosophical Reflections on the Claim That God Speaks. Cambridge: Cambridge University Press. 1995.
- John Locke and the Ethics of Belief. Cambridge: Cambridge University Press. 1996.
- Van Zekerheid naar Trouw: Christen-zijn en de wetenschap in een postmoderne cultuur. A collection of articles translated and introduced by Bart Cusveller. Zoetermeer: Uitgeverij Boekencentrum, 1996.
- Religion in the Public Square (with Robert Audi). Lanham, MD: Rowman and Littlefield. 1997.
- Thomas Reid and the Story of Epistemology. Cambridge: Cambridge University Press. 2001.
- Educating for Life: Reflections on Christian Teaching and Learning. Grand Rapids: Baker Academic. 2002.
- Educating for Shalom: Essays on Christian Higher Education. Grand Rapids: William B. Eerdmans Publishing Co. 2004.
- Justice: Rights and Wrongs. Princeton: Princeton University Press. 2008.
- Inquiring about God: Selected Essays, Volume I (ed. Terence Cuneo). Cambridge: Cambridge University Press. 2009.
- Practices of Belief: Selected Essays, Volume II (ed. Terence Cuneo). Cambridge: Cambridge University Press. 2009.
- Hearing the Call: Liturgy, Justice, Church, and World . Grand Rapids: William B. Eerdmans Publishing Co. 2011.
- The Mighty and the Almighty: An Essay in Political Theology. Cambridge: Cambridge University Press. 2012.
- Understanding Liberal Democracy: Essays in Political Philosophy (ed. Terence Cuneo). Oxford: Oxford University Press. 2012.
- Journey toward Justice: Personal Encounters in the Global South. Grand Rapids: Baker Academic. 2013.
- Art Rethought: The Social Practices of Art. Oxford: Oxford University Press. 2015.
- Justice in Love. Grand Rapids: Wm. B. Eerdmans Publishing Co. 2015.
- The God We Worship: An Exploration of Liturgical Theology. Grand Rapids: William B. Eerdmans Publishing Co. 2015.
- Acting Liturgically: Philosophical Reflections on Religious Practice. Oxford: Oxford University Press. 2018. ISBN 9780198805380
- In This World of Wonders: Memoir of a Life in Learning. Grand Rapids: William B. Eerdmans Publishing Co. 2019.
- Religion in the University. New Haven: Yale University Press, 2019
- Call for Justice: From Practice to Theology and Back. With Kurt Verbeek. Eugene, Oregon: Cascade Books, 2019.



RESOURCES & BOOKS



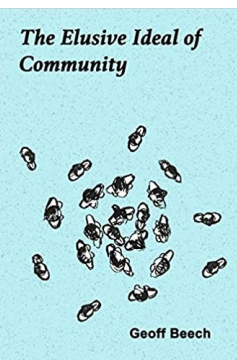
Singing with Jesus: The Lord's Psalm

By Kurt Schaefer

Wipf and Stock, Eugene, Oregon, 2018.

Jesus, the Son of David, was also a song writer. The Lord's Prayer is a psalm, and reading the prayer as a psalm opens up its meaning. To read the Lord's Prayer as a psalm, you must be able to read a psalm

as a psalm. So, first, this book is an adventure in reading the Bible's poetry which is rich in themes important to the Lord's Prayer: heaven and earth, kingship and covenant, prophetic teaching and repentance, priesthood and redemption. Jesus brilliantly brings these strands together in the prayer through which he taught his disciples to pray. Much richer than a "laundry list" of petitions, the prayer beautifully affirms the counter-cultural kingdom of the only true God. It commits us to merciful behavior and full dependence upon--and contentment with--God's provision. The prayer is a plea that the rift between God's authority and this earth would be healed . . . all organized around images of Israel's experiences in the Exodus. Schaefer has been a professor of economics at Calvin University as well as the executive editor of *Faith and Economics*. Yet his fine study of the Lord's Prayer emerged from seminary courses and related chapel messages that he provided to students. This is an excellent resource for student spiritual formation.



The Elusive Ideal of Community

By Geoffrey Robert Beech

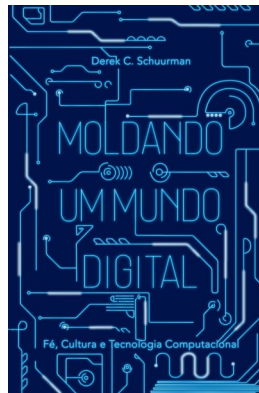
LifeWorld Education, Australia , 2020.

What if, perhaps, creating 'community' were not a #1 goal in Christian organizations? What does the word 'community' mean? Doesn't the Bible encourage us to aim for living in 'communion' with

each other? What do these concepts mean for leadership? This book is no 'feel good', cozy, approach to the idea of community. Rather, it explores such questions regarding human relationship with each other and with God. It considers individualism and what it means to live in a society, a community, a collective, or to live com-

munity. Understanding these categories aids readers in understanding relationships within groups, and why people in groups behave as they do. Cross-cultural comparisons are made to deepen understanding. The book explores reasons why 'Christian community' may be difficult to truly achieve and maintain. It can aid both leaders and group members.

Christian Higher Education Resources in Portuguese



Recently a Portuguese translation of *Shaping the Digital World: Faith, Culture and Computer Technology* by Derek Schuurman, professor of computer science at Calvin University, was published as *Moldando um mundo digital: Fé, cultura e tecnologia computacional* by Editora Monergismo. A link to the publisher's page is here: <https://www.editoramonergismo.com.br/produto/121171/moldando-um-mundo-digital>

The book's English edition is published by IVP Academic: <https://www.ivpress.com/shaping-a-digital-world>

Derek Schuurman also was interviewed a few years ago about the relationship between the Christian faith and technology. That interview in Portuguese is available at: <https://www.cristaosnaciencia.org.br/entrevista-exclusiva-com-derek-c-schuurman-sobre-a-relacao-entre-fe-crista-e-tecnologia/>

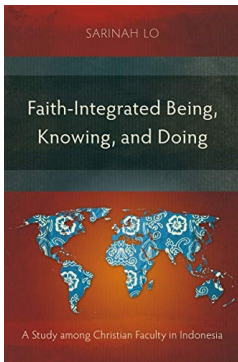
Dr. David Koyzis, professor emeritus of Redeemer University, published an award-winning book *Political Visions and Illusions: A Survey and Christian Critique of Contemporary Ideologies*. That book was translated into Portuguese in 2014 where it has been widely read and appreciated. A second edition of the English version was published by IVP Academic in 2019.



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

RESOURCES & BOOKS

Faith-Integrated Being, Knowing, and Doing: A Study Among Christian Faculty in Indonesia , By Sarinah Lo



Langham Monographs, 2020.

In this holistic study of the integration of faith and learning, Dr. Sarinah Lo challenges the Western privileging of knowing over being and doing. In the context of Indonesian higher education, Dr. Lo addresses the cognitive, affective, spiritual, relational, and vocational aspects of human nature. She demonstrates that effective integration of faith and learning must reach beyond the academic disciplines to address the formation of a Christian perspective in all areas of life, thought, and practice.

Utilizing in-depth interviews and qualitative analysis, Dr. Lo's field research explores the specific challenges facing Christian faculty in Indonesia, where the rise of radical Islam and the pressure to conform to state ideology raise unique questions about the nature of faith-learning integration. The first study of its kind, this is an excellent resource for educators wanting to think more broadly about what it means to follow Christ in the classroom, pushing beyond Western models of integration to embrace the more holistic approach of faith-integrated being, knowing, and doing.

Vocation Matters Blog

In the *Vocation Matters* blog, senior thinkers from a variety of American colleges and universities post regular reflections about theological understandings of vocation and calling. In an August, 2020 post by the theologian Marty Stortz, she explores five metaphors for vocation that may be useful in university discussions with students from Christian and other faith traditions. Her reflection is available at: <https://vocationmatters.org/2020/08/18/vocation-virtually/#more-6184>.

This public blog is supported by the Network for Vocation in Undergraduate Education (NetVUE) as part of the Council of Independent Colleges, USA.

BioLogos Announces New Online Science/Faith Curriculum

INTEGRATE is a new flexible teacher's resource for exploring biology from a Christian worldview. The goal is to help Christian young people grow in their faith in Christ as they develop a deeper love and stronger understanding of the world God has made.

Undergraduate students in teacher education will learn to help their students lean into hard questions with humility and curiosity; value both science and theology; and uphold science as a worthy Christian way to glorify God.

Online lessons are complemented with a flexible, user-friendly teacher's guide that has been vetted by experts in the BioLogos community. BioLogos is a network that invites the church and the world to see harmony between sciences and biblical faith as they present an evolutionary understanding of God's creation. The network and this curriculum are further described at: <https://biologos.org/>.

Christian Scholars Review:

New Digital Resources for Christian Higher Education

Christian Scholar's Review is pleased to announce the launch of "Christ Animated Learning"—an interdisciplinary and interactive forum focused on the relationship the Christian faith shares with the practices of teaching and scholarship. "Christ Animated Learning", directed by Dr. Perry Glanzer of Baylor University, launched in September 2020. Readers can access the blog without cost when new content is available. Posts will be archived and, as content is added, will be searchable. Sign up [here](#).

Also, CSR has expanded its overall website to include online versions of the past five years of the printed CSR journal and provides list of resources for those interested in learning more about faith and learning in particular academic disciplines.

Established in 1970, *Christian Scholar's Review* is a medium for communication among Christians who have been called to an academic vocation. CSR invites contributions from Christian scholars of all historic traditions, and from others sympathetic to the task of religiously-informed scholarship.

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

TESTIMONIAL

The Life of John C. Vander Stelt

INCHE remembers Dr. John C. Vander Stelt, a stalwart network member. At age 86 he went to be with his Lord on September 19, 2020 during the family celebration of his 60th wedding anniversary. He will be remembered lovingly by his wife Sandy as well as children and grandchildren. John was a dear and loyal member of our network beginning in its early decades. He was inspired by IAPCHE's (now INCHE's) efforts which expanded his understanding of worldwide Christian higher education. To the



very end he maintained his love of Christian and Reformed worldviews and their implications for philosophy and for all fields of study. He cared deeply about Christian justice and shalom.

Born in Dussen, Netherlands, family, church, and Christian education were a tripod of life. John lived through the horrors of World War II that left an indelible impression on him, leading to an unrelenting pursuit for Christian justice, peace, and compassion, especially for the marginalized. First-hand, he saw strife between Nazis and Allies as well as Nazi interchange with Dutch citizens. In 1950 he became a Canadian immigrant. In his teenage years he studied at a mechanical trade school; but John loved books, learning, and God's Word. His overriding calling was to contribute to unpacking what it meant to have a Kingdom-focused world-and-life view that proclaims the Lordship of Jesus Christ in every sphere of life. For him, God's sovereignty and shalom were realities to be lived out in everyday life.

Subsequently, John received his bachelor's degree at Calvin College and then studied philosophy and theology at the Free University in Amsterdam. After returning to the United States, he then completed a Master of Divinity degree at Calvin Theological Seminary. After seminary he pastored a church and worked at the Institute for Christian Studies, (Ontario, Canada) before becoming a professor of theology and philosophy at Dordt College (University) in Sioux Center, IA.

John was globally minded and yet was locally grounded. He developed and taught nearly 50 courses at Dordt and spent time informally meeting with students,

colleagues, and many international guests. Over the years there were many international conferences for IAPCHE (now INCHE) in which he was involved; and these travels built many deep friendships. In the 1995 John gave lectures in Korea on Christian worldview, the fundamentals of Christian philosophy, and Christian higher education, spending time at Kosin University as well as other educational institutions. From his deep knowledge of Reformed Christian philosophy, he explained the ideas of van Prinsterer, Kuyper, Dooyeweerd, Vollenhoven, and Stoker. John was a notable participant in the 2006 IAPCHE global conference in Nicaragua.



John Vander Stelt, Sidney Rooy, John Hulst, Bennie van der Walt

Nicaragua, 2006

Jim Skillen, another INCHE member, was among those mentored by John Vander Stelt. As a Wheaton College graduate, Jim's curiosity about Abraham Kuyper led him to graduate studies at the Vrije University. In the process John Vander Stelt took an active interest in Jim's doctoral studies in political philosophy. Later Jim taught with John at Dordt College and had long discussions about the implications of political philosophy for public policy and citizenship. After Jim left for Washington, D.C. to develop the Association for Public Justice (now Center for Public Justice), John Vander Stelt continued to talk with him about public policy. During John's memorial service, Jim observed that John had a great sense of urgency and intensity about matters of Christian justice and rightness.

Following his retirement John completed his last book shortly before his death. The book cover with its ISBN number were presented to him on the day he died; and book publication is pending. John Vander Stelt's life is a testimony to God's grace, his diligent study, and a passionate interest in teaching his students while mentoring many INCHE members worldwide in understandings of Christian justice for human flourishing.

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:

Email: office@inche.one

Website: www.inche.one

Tel: +1-616-526-7906

3201 Burton Street SE,
Grand Rapids, MI 49546, USA



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.