



Contact



ISSN 1521-9631 Vol. 35 No. 2

INSIDE

- Network News** 2
- Africa Region** 3
- Asia-Oceania Region** 4
- Latin America Region** 5
- North America Region** 6
- Europe Region** 7
- Special Book Feature** 8
- Resources and Books** 15

INCHE Announces October 2024 Conference



INCHE is pleased to announce the October 10-12, 2024 conference on [Integrated Education in a Reductionist Age](#). This is a conference in celebration of INCHE's 50th anniversary that will occur on the campus of Calvin University in Grand Rapids, Michigan. We will cohost it with the [Kuyers Institute](#) and the [de Vries Institute for Global Faculty Development](#).

As conference planners we realize that contemporary culture contains powerful forces that push toward a reduction of learning to some single facet. Whether it is a matter of reducing identity to political alignment, learning outcomes to countable skills or economic pragmatism, formation to individual academic success, or human flourishing to the material, the drive to simplify and control seems to repeatedly push us toward taking some part for the whole. Yet it is easier to talk about the integrity of creation and a holistic approach to learning and scholarship than it is to design approaches to faith-informed educational practices that can gain traction. The conference invites examination of how Christian approaches to teaching and learning can expand our understanding of how learners grow, and shape practices that resist reductionism and undergird a more holistic pursuit of student and teacher flourishing. How do we honor the coherence of Christian faith and life in teaching, learning, scholarship, and service in a reductionist age?

Call for Papers and Presentations

INCHE invites contributions from any discipline, and from both empirical and conceptual perspectives. on this conference theme. Proposals of 1-2 pages, including 100-word abstracts, should be sent via e-mail to kuyers@calvin.edu by June 14, 2024. Then they can be reviewed jointly by conference planners. For those submitting proposals from outside the US, please submit earlier to allow time for visa applications, if applicable to you.

Plenary Speakers



Dr. Katie Kresser (PhD Harvard University) is a Professor of Art History and Visual Studies at Seattle Pacific University.



Dr. Justin Ariel Bailey is associate professor and chair of the theology department at Dordt University.



Dr. Matthew Kaemingk is the Richard John Mouw Assistant Professor of Faith and Public Life at Fuller Theological Seminary where he also serves as the director of the Richard John Mouw Institute of Faith and Public Life.

INCHE NETWORK NEWS

INCHE Board of Directors Met in Early December

On December 12, the ten-person INCHE Board of Directors met online. In its meeting members approved new INCHE institutional members, reviewed finances, set new dues rates for individual memberships in 2024, and discussed plans for the INCHE 50th anniversary celebrations in 2024-2025. Several current board members, Alan Cureton (North America), Faith Nguru (Africa) and Marlene Wall (Europe) were reappointed for a second three-year term of board service. Sam Afrane, president of Christian Service University College in Ghana, was thanked for his six years of service to INCHE as a board member. While he will continue to work with INCHE in other capacities, a new board nominee will be placed before African members for approval during February 2024.

Details regarding 2024 dues rates for individual members will be posted on the INCHE website by early January 2024; and the dues renewal process will begin in the middle of that month.

New Member Welcome



INCHE welcomes the **C.S.I. College of Commerce** to full membership. While this college has been active in our network for several months, the INCHE Board of Directors gave full approval of their membership in late September 2023. This college of almost 1000 students is located in Karnataka, India. In the college vision its leaders have said. "Inspired by the love and teachings of Jesus Christ, our temple of learning aims at producing intellectually well-trained, morally upright, socially committed, spiritually inspired men and women for the nation in the contemporary scenario." The college guides its students through curricular and extracurricular initiatives toward lives of social, moral, and civic responsibility. Thank you for joining INCHE!

INCHE 2024 Seminar for Business Faculty Scholars

Recently, INCHE was awarded grant funds to support a July 8-12, 2024 seminar in Oxford, U.K. titled Abraham Kuyper on Business and Economics: Building a Bridge to 21st Century Teaching, Scholarship, and Practices.

INCHE will ask its universities and colleges from throughout the world to nominate a thoughtful Christian business educator to participate. The grant will cover all expenses for selected participants. A special announcement will be forthcoming from INCHE in early January. Please be alert to details about the nomination process. Nominations will be due by the end of February 2024.

An INCHE Professional Development Opportunity in January 2024

The de Vries Institute for Global Faculty Development has announced a January faculty development course that is open to INCHE members globally. The topic is "Sin: Learning in a Fractured World." This online, asynchronous course - taken by Christian scholars around the world - will require approximately 8-10 hours. Facilitated by Naomi van Rijn, a de Vries Institute instructional fellow, the course will run January 5 through February 14, 2024. Registration is limited to the first 25 people.

During this course, participants will analyze the theme of sin through key texts from Scripture and the Christian tradition. They will explore the effects of sin in God's good world and evaluate applications of the doctrine of sin in the work of scholars from a handful of academic disciplines. The course encourages participants to consider how the concept of sin might inform work in higher education.

Full registration is \$100 USD. But discounts are available based on ability to pay (You are trusted to pay what you are able, using codes FINAID90 for 90% off and FINAID50 for 50% off). Those who complete the course will receive a digital certificate verifying their work.

Learn more and register on the [Reflecting Faith website](#). Registration involves creating an account in their learning management system, selecting the course Sin: Learning in a Fractured World - January 2024, and then paying for the course.

Pollard Business Scholar Opportunity

The Pollard Scholar Fellowship will be held in person by the **Center for Faithful Business** on the Seattle Pacific University campus on June 24-28, 2024. The research fellowship is anchored by the Pollard papers and other resources in SPU's Work and Faith Collection, one of the largest work and faith collections of books and documents in the world. The fellowship provides selected scholars and business practitioners with the opportunity to conduct research for scholarship, classroom material, and leadership reflection. Scholars work in a seminar-like setting, interacting with colleagues in a cohort-based approach. Further information is available here. **Applications are due January 31, 2024**, and scholars will be selected by February 29, 2024. Detailed application information is available by requesting it from cfb@spu.edu. Travel and lodging expenses will be covered, and fellowship stipends will be paid to international scholars who have a U.S. work permit: \$1,000 at residency and an additional \$1,000 upon the submission of their research paper.

AFRICA REGION

INCHE Africa Teams Meet in November

During 2023 INCHE Africa members deepened their understanding of a wholistic Biblical worldview and considered how their university teaches its graduates to become agents of Christian renewal in society. Then in November, after months of reading, discussion, and online learning, two sets of teams met in person. The West Africa group met outside Lagos; and the East/South Africa group met in Nairobi. Over 2.5 days each team provided a formal presentation that introduced other participants to their university, explained what they had learned this year, and discussed specific initiatives through which they would weave this new content into their universities.

Teams expect to launch projects in 2024 such as:

- Redevelopment of existing foundational courses required of all students.
- Programs that enhance the professional development of their lecturers in understanding Christian worldview and its applications in a sin-tainted world.
- University-wide initiatives to enhance ways in which the whole university is reading the Bible in a coordinated way as a foundation for shaping redemptive change.
- Investments in the training and development of university chaplains.
- Work with rural youth on redemptive change.
- The creation of continuing education seminars on shalom and on sin for their alumni in ministry.
- Revisions in student orientation manuals to include new materials on redemptive change.

INCHE participants included:

West Africa

Bowen University, Nigeria
Christian Service University College,
Ghana
Melchisedec
Graduate Bible
Academy, Nigeria
Mountain Top
University, Nigeria
University of Mkar,
Nigeria



East Africa

Akademie Reformatoriese Opleiding en
Studies,
South Africa
Daystar University,
Kenya
Pan Africa
Christian University,
Kenya
Uganda Christian
University,
Uganda
Vision Bible College, Uganda



- Support for professional development on sin and shalom in Christian secondary schools.
- Discipleship of a cohort of able students who are trained to train others in redemptive change.
- A focus on how health care workers can understand themselves as redemptive change agents.

Steven Nduto of Daystar University organized the Nairobi-based teams while Abraham Waigi, currently at Liverpool Hope University, hosted the Lagos-based teams.

A New Vice-Chancellor Begins at Bowen University

On November 3, 2023, Bowen University held the investiture ceremony for Jonathan Oyebamiji Babalola, its fifth substantive vice-chancellor.



Dr. Babalola is a professor of biophysical chemistry, with over 30 years of research, teaching and administrative experience, spread across Nigeria, Kenya, Ghana, Ethiopia, Argentina, Italy and India, among others. He has made significant contributions to knowledge in hemoglobin reactivities, lipid transfer and membrane fusion, lipid nanodiscs, electrochemistry, electrocatalysis and adsorption chemistry. In the absence of state-of-the-art equipment, he has devised several ingenious ways of doing science. Dr. Babalola has created 136 publications, including 111 journal articles, 15 edited books, 4 book chapters, 4 conference proceedings, and 2 technical reports. He has supervised multiple PhD theses and M.Sc. research projects.

In addition to his teaching and scholarship, Dr. Babalola is a recipient of the Alexander von Humboldt Fellowship; and since 2017 he is a senior associate of The Abdus Salam International Centre for Theoretical Physics, Trieste, Italy. He is a Fellow of the Nigeria Academy of Science, a Fellow of the Royal Society of Chemistry (UK), a Fellow of the Chemical Society of Nigeria, a Fellow of the Safety Training Programme of the Committee on Chemical Industry of the International Union of Pure and Applied Chemistry (IUPAC), a Pilot Associate of the Organisation for the Prohibition of Chemical Weapons, The Hague, Netherlands and a Justice of the Peace of Oyo State, Nigeria.

[This three-minute video](#) captures elements of the investiture service with Rev. Dr. Israel Adelani Akanji, President of the Nigerian Baptist Convention, charging Dr. Babalola to honor God in everything that he does. The video illustrates the weighty but joyful nature of this investiture. Dr. Babalola follows five years of Dr. Joshua Ogunwole's efforts as Bowen University Vice-Chancellor.

ASIA-OCEANIA REGION

INCHE Scholars in India Develop Scientific Writing and Publishing Capacities

In late September 2023, INCHE in cooperation with the **Madras Christian College** – Research Colloquium (MCCRC) offered a three-day workshop to foster greater support for scientific research, writing, and publishing among its members in India. The program aimed to:

- Inculcate ethical practices in research and publication
- Create an awareness of research databases and metrics
- Understand the nuances of scientific writing and research methodology
- Educate participants about refraining from predatory publishing
- Identify the right journals for manuscript submission



The goal was to benefit science-based researchers at every stage of their research and equip them with a solid foundation for integrity in research, scientific writing, and manuscript publishing. Lectures were accompanied by hands-on sessions where resource people from varied academic disciplines helped the participants through group discussions and individual chats. The hope was that at completion of the workshop, a researcher would have in-depth knowledge about writing a manuscript and how to identify indexed journals for publishing that would match their research topic.

Dr. Daniel Ezhilarasu, the coordinator of INCHE in India, was an important catalyst for this workshop. Dr. Jemimah Winston, Principal of **Bishop Appasamy College** and Dr. P.D. Arumairaj, Principal of **CSI College of Engineering-Ketti**, aided his organizing efforts. The occasion also was readily supported by the Rt. Rev. Timothy Ravinder, bishop of the Coimbatore diocese for the Church of South India, as well as Dr. P. Wilson, the Principal of Madras Christian College.

The next professional development event for INCHE India will focus on leadership among principals of the various INCHE institutions that have joined the network. Dr. Ezhilarasu will make further announcements soon.

Bethlehem Tertiary Institute (BTI) in New Zealand sets the tone for Collaborative Leadership.

A new Principal, Dr James Arkwright, has been appointed to BTI, amidst celebrations and high hopes for the future. The Chair of the Board, Jonny Boom says, "Dr Arkwright brings an astute business approach and a people-focus to his role as BTI's new chief executive. With a proven background of leadership within tertiary education and a history of facilitating change and growth, James and his team are on track to serve the mission of BTI."



Dr Arkwright's role will see him and the BTI team continue to deliver outstanding NZQA approved qualifications in the fields of teaching, social work, counselling, leadership, and trauma studies. Convinced that effective work in these roles does not come just from sound knowledge and competent skills, BTI also focuses on students growing towards their God-given potential as people. The approach is relational and holistic, helping students form their personal and professional identity, as they gain their degrees, becoming ready to make a difference in their communities.

Aotearoa's largest Counselling degree programme is run by Bethlehem Tertiary Institute and this year, BTI has their highest number of local and distance students. BTI is also awarding bachelor's and master's degrees to a record number of graduates in Teaching, Social Work, Counselling, and Professional Practice Leadership. Celebrating 30 years of this work is a BTI milestone in 2023.

"It's a privilege to serve the mission and purpose of the institute," says Dr Arkwright. "Building on our values, we take up this work each day with a sense of gratitude and wonder, as together we address not just workforce needs, but also wellbeing needs of people across the nation."

In the Maori language, a "whakatauki" to describe Dr Arkwright is captured in these words "**He manawa fifi**", namely a person with great endurance. Endurance and vision will carry BTI into the future.

This article is adapted from a [BTI news story](#).

LATIN-AMERICA REGION

REPORT ON THE VIII LATIN AMERICAN CONSULTATION



Finally, the Eighth INCHE's Latin American consultation was carried out last November 03, 2023 in virtual mode, with a total of 115 registrants; the majority from Latin America, but also with around 50 from other regions of the world including USA, Canada, Australia, Europe [Spain], Asia [India, Indonesia], and Africa

[Uganda, Nigeria, Kenya]. The Zoom platform's ability to translate text into different languages allowed this broader participation.

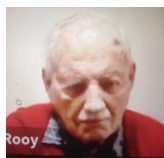
The general theme discussed was "Public Incidence of Protestantism in a Global Key: a Latin American view from higher education." The objectives: [1] To establish a North-South dialogue within Christian Higher Education regarding the projections of Protestantism in the public sphere and its social consequences, both local and international; [2] To analyze the projection of Protestants in the public sphere and its effects, especially in the sphere of politics, the economy, human rights, and security; and [3] To evaluate the role of Christian Higher Education, as well as ecclesial networks and international faith-based organizations, regarding their projection in the public arena via their graduates or staff.



The main speakers were Dr. Rudolf Von Sinner [Brazil], Director of the Global Network of Public Theology and Dr. David Koyzis

[Canada], from Global Scholars Canada. Von Sinner commented about a "mystic Christ" in the Latin American understanding and made a categorization of events and movements within the evangelical sector, pointing out the emphases of the conservative sector of Protestantism [for instance, he had critical comments about the 'Messianic' persona of ex-President Bolsonaro from Brazil]. He made some very important remarks about the need for lay training about the appropriate interpretation of Biblical content. Koyzis gave a good layout of some key features in North American history and the process of development of Christian Higher Education in that context, acknowledging the ambiguous projection and consequences of the presence of Protestant agents in the public arena. In this North-South dialogue, both had insightful comments from selected respondents, with perspectives from the North [by Dr. Lindy Scott] and from the South [by Prof. Milton Guerrero] respectively.

There were also four specialized panels, all of them excellent for understanding how Latin America laity are finding the voice for public faith in complex times. The first,



"Protestant Presence in the Public Sphere: National and International," included Dr. Sidney Rooy, founder of, and current advisor to INCHE Latin America as well as Dr. Nicolás Panotto, one of the board members for Latin America. Both characterized the incoherent presence of Protestants in the public arena attempting to balance the demands of the gospel. Two case studies, Brazil and Perú, focused on theoretical and descriptive approaches to the situation.

The second panel on "Church, Missions, Laity and Public Considerations" addressed the historical perspective of the establishment of Protestantism in Latin America and the northern influences of missionary work, positive and negative, specifically focusing on Guatemala.

The third panel, "Christian Higher Education and Key Areas of Teaching [Economics, Politics, Development]" discussed the limitations in teaching such disciplines in Christian universities. As education is often part of the problematic systems, in order to become instruments of change in our nations, serious review in the teaching of these disciplines, and even the philosophy and projection of our institutions is required.

Participants found the fourth panel, "Christian Higher Education against Racism, Arms Race, Violence, and Media Hegemonies," particularly helpful and very moving. There was a sense that Latin America—in the face of war and conflict—was creating a special Christian approach to conflict mediation that had challenges but also hopeful possibilities, particularly in Colombia. INCHE members in Africa, South Asia, and Europe are all experiencing stressful violent conflict in some way. Describing emerging Christian models for mediation and reconciliation in Latin America was a major blessing. Also useful was Christian universities' development of alternative means of communication to counteract media hegemonies.

The annals are expected to be published around mid-2024, with an additional selection published in English, through the *Journal of Latin American Theology*.

Access to the recording of the presentations can be found here:

<https://youtu.be/GVI3ZtOk-ik>



NORTH-AMERICA REGION

Calvin University School of Business Announces October 2024 Global Business Summit



Grand Rapids., Michigan — USA

The Calvin University School of Business Announces a summit of Christian business faculty leaders for late October 2024. Entitled “Global Business for the Healing of the Nations: A Pre-Conference Summit,” this special gathering is a preface to the 2024 Christian Business Faculty Association (CBFA) Annual Conference that will follow the summit immediately. The Pre-Conference Summit will begin the morning of Wednesday, October 30 and conclude by Thursday afternoon, October 31. Then the 2024 annual CBFA conference will run from Thursday evening, October 31 through Saturday, November 2.

Vision: As leaders of the Calvin University School of Business observe, “Christian businesspeople around the world have long supported the work of the church, helped build flourishing communities, and contributed to economic-development efforts through their entrepreneurship, management, and investments. Therefore, Christian business scholars, business schools, and business institutions have an opportunity to collaborate with their global colleagues to create new understandings and innovations, advance the Kingdom of God, and serve the world in new ways. Business as an institution is uniquely suited to help us realize ‘sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all.’ “

Call for Proposals: With this vision in mind, authors are invited to write papers and create presentations that explore the theme with respect to the range of business theories and practices, with meaningful implications for theory, practice, or pedagogy. Submissions should take the form of English-language paper proposals that do not exceed 1500 words. Paper proposals should be submitted to GlobalBusinessSummit@calvin.edu by 11:59 PM EDT, on **15 January of 2024**. Submission of a proposal indicates agreement by the corresponding author to review two paper proposals, and to send completed reviews no later than 11:59 PM on 15 February of 2024. Corresponding authors of selected papers will be notified of their selection no later than 15 March of 2024. Acceptance of an invitation to present at the Summit indicates that at least one of the authors will attend the Summit in its entirety and present the accepted paper. Please direct questions to GlobalBusinessSummit@calvin.edu.

Further details including potential paper topics as well as travel and accommodation information is available at: [2024 CBFA Pre-conference Summit - Events | Calvin University](#)

The King’s University’s 40 Days of Prayer

Edmonton, Alberta —Canada In this Christmas season, thoughts of the baby born in a manger often lead to greater emphasis on God and the hope in Jesus. Yet the hustle and bustle of the holidays is distracting.



To address this challenge, during November, The King’s University, an INCHE member in Alberta, Canada launched 40 Days of Prayer, a special effort designed to encourage students and employees to recentre and reprioritize. Personal and public prayer was encouraged, and there were several on-campus opportunities to pray with others.

“It’s a fundamental part of faith. It’s one of the ways we commune with our Creator. When we gather as a community to pray for one another and believe in God’s ability to do the impossible, anything is possible,” says Cora-Lee Conway, Dean of Students.

Dr. Kristopher Ooms, VP Academic & Research, believes praying as a community is a very important task. “There is something powerful about dedicating 30 minutes to sit and pray with people you don’t usually pray with. My hope is that a lasting legacy of praying together comes out of this time.”

Prayer prompts have been available, and the general focus for 40 Days of Prayer was to pray for members of King’s community, their communities of Edmonton, Alberta, and Canada, and the world as a whole.

As Amanda Duenk, Spiritual Growth Coordinator, said. “We can only plan and control so much, but our Christian faith is the DNA of everything we do — and it’s rooted in that place of prayer. I hope this time will bring a renewed sense of unity and vision to the King’s community.”

Adapted from [King’s University blog](#).



EUROPE REGION

Károli Gáspár University Celebrates its 30th Anniversary



On October 12 Károli Gáspár University in Budapest concluded the celebration of its 30th anniversary year with a day-long ecumenical occasion hosted in a chamber of the Hungarian Parliament. The goals of this occasion were to remember and celebrate the development of this university while also looking toward its future. The occasion was designed to bring the nation, multiple branches of the Christian church, and Christian higher education into a shared opportunity of support and encouragement for the university.

The event was opened by Mr László Kövér, President of the Hungarian Parliament. His speech was followed by three substantial greetings from Bishop Zoltán Balog, pastor-president of the General Assembly (Synod) of the Reformed Church in Hungary; Cardinal Péter Erdő, Archbishop of the Roman Catholic Church in Hungary; and a representative from the Hungarian Ministry of Education. After a brief coffee break three invited leaders spoke. They included Christian Alting von Geusau, Law Professor and former rector of ITI Catholic University (Austria); Shirley Roels, Executive Director of INCHE, and László Trócsányi, the current rector of Károli Gáspár University. The speeches provided multiple perspectives on the university's October 12 theme, "The Relation between Faith and Education."



The vision for this university arose from former leaders in the Reformed Church of Hungary. In thirty years Károli Gáspár University has developed into a Christian university with more than 7700 students. Currently they study in schools of humanities and social sciences; law; theology; pedagogy; and economics, health sciences, and social studies. It is active in 158 international partnerships in 37 countries.

LCC International University Sponsors Peace Conference in February 2024

LCC International University in Klaipėda, Lithuania, an INCHE member, will host a peace conference from February 29 to March 3, 2024, entitled "Living with Fragile Identities." University faculty, staff, and students are invited from throughout the world. The conference will explore victimhood, violence, and breaking patterns of hopelessness through reconciliation. Workshops and an evening theatre performance will consider nonviolent communication, peace theology, and trauma healing in a fractured world. The detailed conference description is available [here](#); and the full conference schedule is available [here](#). Notable Christian speakers and facilitators are from multiple nations as described [here](#). The deadline for the Early Bird registration discount is **January 12**. The registration deadline is **February 12**.

INCHE Europe Leaders Gather Online

On December 11, INCHE Europe leaders gathered online to discuss their progress and consider next steps. They began by relaying that Dr. Liudmyla Shtanko, President of the Ukrainian Institute of Arts and Sciences, was back in Ukraine. Her Christian university in Bucha has reopened in a hybrid format to engage both students back on campus and those who are still in other countries.

Europe leaders learned about a meeting of their international officers in late October 2023 to advance collaboration. They noted that in November 2023, the *International Journal of Christianity and Education* published several articles originating in the INCHE Europe 2022 conference. [See Resource page]. On April 11, 2024 European executive leaders will meet in person at Partium Christian University in Oradea, Romania. Leaders will become acquainted with this member's mission and the Transcarpathian setting as they plan for INCHE Europe 2025. They expect a second multi-campus student program in that year supported by Erasmus+ funds. INCHE Europe leaders also will consider how to combine a 2025 INCHE Europe conference with a worldwide INCHE 50th anniversary event.

SPECIAL BOOK FEATURE

PSALMS, ISLAM, and SHALOM

A Common Heritage of Divine
Songs for Muslim-Christian
Friendship

Eric Sarwar

Psalms, Islam, and Shalom: A Common Heritage of Divine Songs for Muslim-Christian Friendship

By Dr. Eric Sarwar

Fortress Press, August 2023

Publisher Review: For fourteen centuries, a gap of mutual suspicion and hostility has existed between Christians and Muslims, despite attempts to engage theologically, apologetically, polemically, and militarily (such as the Crusades). During the past four decades, increased Islamization in Pakistan has led to blasphemy laws, nationalization of Christian institutions, a state policy of religious and political profiling, and discrimination against followers of Jesus. Historic animosity has resulted in widespread violence and persecution. Amid such an environment, past efforts at reaching Muslims with the gospel have proved ineffective or even detrimental, highlighting a need for a different approach to engaging with Islamic culture.

Eric Sarwar's research, experience, and practice have uncovered the valuable and mostly untapped role of the biblical Psalms in fostering peaceful friendship with Muslims. The book of Psalms, called *Zabor* in Arabic, is a common heritage of divine song that can be used as a point of connection for public witness between Muslims and Christians. Especially in the Pakistani context, Psalms carries vast potential, in terms of both text and musical expression, as a bridge to peacemaking and missional engagement. Yet the book of Psalms has never been a significant part of witness to the Muslim world. Sarwar believes that can change.

About the Author

Rev. Dr. Eric Sarwar is called to serve as a musician, minister, and missiologist in a global context. Eric recently earned his Ph.D. in Intercultural Studies from Fuller Theological Seminary, CA, USA. His doctoral dissertation titled *The Psalms, Islam, and Salaam: An Exploration of the Heritage of Divine Song* offers resources for Christian-Muslim peace-making through the sacred music tradition of the Psalms.

As a global partner at the Overseas Ministries Study Centre at the Princeton Theological Seminary, he is currently exploring the History of the Presbyterian Mission in Pakistan. The research explores theological foundations and missional methods that analyze the contextual implications of the Presbyterian mission from a native perspective. He is the Founding President of the Tehillim School of Church Music & Worship, discovering a local language in music and the Psalms for transcending boundaries in his native Pakistan. He holds several degrees: Master of Divinity from Gujranwala Theological Seminary, M.A. in Islamic History from Karachi University, and ThM in Worship Studies from Calvin Theological Seminary. Eric is a songwriter composer, and plays the harmonium, and is fluent in English, Hindi, Punjabi, and Urdu. He serves as a Lead Pastor in an Indo-Pak worship community in California. For the past twenty years, he has served as an on-the-ground practitioner, pastor, and musical peacemaker in this missional movement in an Islamic context. As the arena of music in mission is shifting and stretching, Eric is a visionary voice participating and adding his stanza to the ongoing melody of *missio Dei*.



SPECIAL BOOK FEATURE

Author Questions

Shirley Roels: *Your book explores ways in which Christian-Muslim engagement more likely will be peace-making. You contrast your research to prior patterns of Muslim-Christian engagement over the centuries. What are the historic approaches that have led to hostility and mistrust between Christians and Muslims?*

Eric Sarwar: The fourteen-century history of the Muslim-Christian relationship is influenced by diverse "C" engagements including Colloquium, Theological Confrontational (polemics), Militarily (Crusade), and Colonial. Colloquium looks at the historical encounters of Christ-followers with the prophet of Islam and Qur'anic colloquial responses toward poetic and musical art in the Arabian Peninsula, including Christian art. The next C, Collaborative/ Confrontational encounters, reflects philosophical and theological exchanges, including the rise of Sufism as a parallel path for spiritual expressions during the Righteous Caliphate from the seventh to the seventeenth centuries. It also spotlights the confrontation with Christianity symbolized by the Crusades as invasions to establish Christian territories in Muslim strongholds. The final C, Colonialism, focuses on the colonial interactions of Christianity with Islam. I would add two more Cs: Cognitive (literary) and Cultural alienation (music, poetry, dance) have led to hostility and mistrust between Muslims and Christians.

SR: *One important path of convergence between Muslims and Christians is mutual recognition of the Biblical Psalms. How do followers of Islam understand the role of these Psalms in their religious tradition? Do they have specific ways in which they use the Biblical Psalms? Why are you hopeful that this may become a bridge of peace-making?*



ES: In Islamic religious tradition, the *sharia* (law) is based upon three primary resources: the Qur'an, *Hadith* (saying of the prophet), *Sira and Sunnah* (Life of the prophet), (The Hadith is often considered together with *Sira*, prophetic biography,) and later addition *Fiqh* (jurisprudence). The Qur'an teaches its followers to read and respect the "previous scriptures," consisting of the Torah (Tawrat), the Psalms (Zabur), and the Gospel (Injil). In addition, poetry, hymns, songs, and cantillation incorporating sacred scriptures are also revered. However, the Psalms are not part of their canonical and prescribed five times of *salat* (prayer/worship).

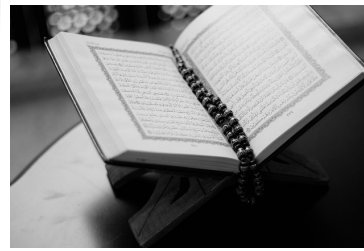
Islam, as the third monotheistic faith, has less documented practice of psalmody due to historical animosity and political confrontation with Judaism and Christianity. However, the non-canonical spectrum provides a place to engage Psalms in Muslim-Christian relationships.

The Qur'an can be considered a gateway to the Psalms. Psalms' prophetic and poetic nature may become a bridge and open doors for non-canonical religious engagement. Both Islamic primary sources, the Qur'an and Hadith, endorse the Psalms/Zabur as divine revelation and consider this book in the same revelatory chain. The ethnomusicological and theological common grounds are anchored on the 5Rs and 1 S convergences given below.

Revelation (Q. 2:4). The Qur'an cites three sections of the Bible (Q.11:17). Three Qur'anic references (Q.4:163; 17:55;21:105). All 114 chapters in the Reference Qur'an 2016 cite *Bismillah al-Rahman al-Rahim* ("In the name of Allah, the most gracious and merciful") (Q. 1:1). This opening invocation is a direct quote from (Zabor/ Psalm 103:8 and 145:8).

(Psalm 37:11;29 NIV). The verse in the Quran says "We have already written in the Psalms, the book of remembrance, which My righteous servants will inherit the earth" (Surah Al Anbiya Q. 21:105)..

Recitation: (Q.19:58) Reciting served as a 'reminder' (*dhikr*) and a "criterion" (*furqan*) for human beings who are by nature 'forgetful.' " Al-Quran means "the Reciting" or "the Recitation. The Qur'an is a verbal noun that means "to recite, read aloud". Fundamentally, the Qur'an was first a "recitation" and only second a written or printed book.



Ritual-Salat: Canonical Prayer; Hajj : Pilgrimage (Psalm 84:6;Q.3:96); Lament, Repentance, and

Seeking Forgiveness (Q. 71:10); Burial Rituals (Q. 2:156). Surah 36, Ya Sin (Psalm 31:5

Reconciliation- (Qur'an 4:114;128; 49:9)

Relational Convergences (David, *lehn-e-Dawoodi*). Interfaith Relations, Faith and Felt Needs: Prayer, Praise, Protection, and Patience;-The Psalms of Islam: *Al-Sahifat Al-Sajjadiyya*;

Spiritual Convergences: Psalms and the Sufi Path. Ps.139;42; Shah Latif; Bulleh Shah;; Music and Dance; Universality of Friendship.

SPECIAL BOOK FEATURE

SR: *Among the different expressions of Islam, you observe that Sufism seems to have significant potential for engagement with the Biblical Psalms. What characteristics of Sufism enlarge their openness to the Biblical Psalms?*



ES: Sufism is a parallel local religion to canonical or doctrinal Islam in Muslim societies. As seekers of truth, Sufis are more open than other Muslims to artistic expression, such as poetry, music, and dance. Sufism is all-inclusive, trans-sectarian, and transnational. Shrine-based Sufi music includes both folk and classical styles and adds the artistic expression of dance, instruments, and singing. Sufis give music and spiritual dance a prominent role in enabling Muslims to enter into a closer relationship with God mystically. Sufi Islam's contemplative and spiritual nature is a crossroads for interfaith engagement toward harmony and extraordinary peacemaking within a cultural tradition. Sufi shrines are established in all regions; the one commonality in these shrines is music. Music is considered a spiritual discipline in Sufism, and Sufis are considered the musical missionaries of Islam in the Indian subcontinent, playing an essential role in the spread of Islam. It is a spiritual movement incorporating Sunnis, Shi'as, Ahmadi, and non-Muslims.

The characteristics of Sufi *Sama'* (literally "hearing" a spiritual musical concert) are a pathway to experience ecstasy and ultimate reality. Compared to the conservative community, practitioners are more open to expressions of art that include poetry, music, and dance. From such practices, prodigious North Indian music and vernacular Sufi poetry create a hybrid-local musical genre: qawwali, which conjures the emotion of the divine presence in the human heart. Qawwali is one of the popular *zikr* genres in *Mehfil-e-Sama* gatherings. Combining all five foundational components of their faith—spirituality, culture, emotions, poetry, and music—Sufis cherish the artistic expressions of the scriptures, particularly the book of Psalms.

SR: *Still, some understandings and practices related to the Biblical Psalms diverge between Christianity and Islam in significant ways. The understanding of Jesus is not the same. What are a few key differences in beliefs that also flow over into use of the Biblical Psalms?*

ES: In addition to Jesus' role in God's salvation plan, Islam and Christianity diverge on the theology of musical worship: Islamic thought views music with suspicion, while Christians use music with cultural au-

thority and theological integrity. A few more areas of divergences are given below:

Polemics: *Tahrif* and *Tabdil*: In contrast to the Qur'anic revelatory acceptance of the Torah, Zabor, and Injeel (tripartite affirmation of the Hebrew scriptures and gospels) in the Qur'an, the foremost divergent aspect is a polemical stance of the Qur'an against Christians (Q Al-Baqarah 2:135–141; Q Ali Imran 3:64–71; and Q Al-Maidah 5:12–19, 78–86). The Qur'an also uses polemic language and accuses the Bible of *tahrif* (corruption) and *tabdil* (changes). Muslims have charged Christians with copying and fabricating the previous manuscripts.

Philology: Arabic vs. Translation. The second main difference between the Psalms and the Qur'an is the lack of translatability of the Arabic Qur'an.

Prophets and Messengers. According to Islamic Hadith tradition, God has sent one hundred and twenty-four thousand prophets, but only four ranked as messengers and were gifted with books: Moses with Torah, David with Zabur, Jesus with Injil, and Muhammad with the Qur'an. One issue of divergence in the Hadithic dialogue with Islam concerns the innocence of a prophet. In Muslim theology, prophets are sinless (*ma'sum*); they cannot sin. The Qur'an (3:33; 4:59; 7:61), Sahih Hadith, and the consensus of the Ummah unanimously agree on *Ismat*—the protection of a prophet from sin. The Bible, on the other hand, counters this concept of the innocence of prophets and depicts them with human weakness and errors, despite their being separated or called/chosen by God for extraordinary office.

The Abrogation Theory: The doctrine of abrogation is based on (Q Al-Baqarah 2:106). However, Muslim theology developed the abrogation theory in later centuries, allowing for flexibility in changing juridical rulings.

The status and story of David in the Qur'an and Hadith: the Qur'an and Hadith present David as a model of gratitude and thankfulness. In the Reference Qur'an, David is presented as a king of the united tribes of Israel, the father of Solomon, a prophet, and a poet. They use the Arabic form transliterated from the Hebrew Dawood instead of the Greek Daud. According to (the Reference Qur'an 2016,7), the name David is used in the Qur'an sixteen times (2:251; 4:163; 5:78; 6:84; 17:55; 21:78–80, 105–106; 27:15–16; 34:10–13; 38:17–26, 30). While the figure of David is crucial in linking Judaism, Christianity, and Islam, different understandings of David exist.

SPECIAL BOOK FEATURE

Prophecy and Psalmody: In both the Qur'an and the Hadith, as well as in Sufi thought, Dawood is well known as a melodic singer and prophet who received the book of Zabur. Singing scripture is a prophetic ministry, and Islam affirms the link between prophecy and psalmody. Nevertheless, despite divergences in views, the familiarity of David and the Psalms among Abrahamic faiths provides an opportunity to initiate creative cultural engagement in Muslim contexts.

SR: Biblical Psalms are poetic and musical. Some of them urge us to dance; and others create visual images in our minds. In some ways, these artistic features create opportunities for mutual peace-making. Yet Islamic perspectives, particularly regarding music and worship, are distinct from Christian perspectives. What are some of the limitations and cautions related to use of the arts in building peaceable bridges between Christians and Muslims?

ES: Poetry recitation and calligraphy have historically been considered the primary Islamic art form. However, vocal art (recitation of the Qur'an; singing non-canonical religious poetry) is the crown of Islamic religious art. As mentioned before, the Qur'an is essentially an oral document. It was first a recitation and only later a written book. The Qur'an's vocal presence in the Muslim community is keenly felt more pervasive than ritual, devotional, or public life. During the past fourteen centuries, the Qur'an has been learned, read, and passed on by vocal repetition and memorization. The word for "book" in Islam, *kitab*, is ultimately not a written manuscript but a holy "reciting" or "recitation."

Muslim scholars and religious authorities hold three positions about music: the moderate, the hardliners, and the liberal. At one far end, we find scholars who state that all forms of music destroy public morals and constitute an evil distraction created by Satan. On the opposing end, scholars either argue in favor of music as a spiritual connection to God, inspired by traditional Sufi arguments or regard the issue of music as one of the many social aspects that need to be reinterpreted and re-evaluated in the contemporary world. Islam itself is not an obstruction to musical creativity; it is scholars of jurisprudence that are. Indeed, many Muslims today display an ambivalent attitude towards music and popular culture, which, by mixing spiritual motifs with entertainment and popular culture, is neither traditionally pious nor thoroughly secular. In Pakistan's soundscape, the social and the sacred can no longer be distinguished as clearly different attitudes in the cultural discourse.

Arabic Language and Lineage. The first caution is that regardless of their native vernacular, Muslims recite and memorize the Qur'an in Arabic, and *tilawat* (sacred recitation) of the Qur'an is done without any instrumental accompaniment.

Halal or Haram? The second most critical issue is whether music is *halal* (permitted) or *haram* (prohibited) in Islamic tradition's canonical and noncanonical contexts. Music has an uncertain status and has become a source of much division in Islam. The creative tension between the practitioners and the pious leads us to the centuries-old controversy among religious academics and artists to find common ground for music in the Muslim context. The Qur'an neither prohibits nor explicitly permits music. It is sufficient to say that Islam generally does not ban music for religious purposes—it is not haram. The Qur'an is silent about music, and the interpretation of *Hadith* and *Sira* is fragmented. Muslim jurists, muftis, and scholars have their personal preferences about music. The denominational and doctrinal rulings in cultural contexts determine the use of arts in Muslim Christian artistic engagement. For further readings, see [With All your Heart](#)



SR: Your research is rooted in your experience as a Pakistani Christian who was confirmed in your faith and educated in music. In your research, you describe the remarkable process through which the Punjabi Psalter published in 1908 emerged in North India and what is now Pakistan. Describe some of the important decisions that led to the development of this Psalter. In what ways did those who produced this Psalter diverge from more typical missionary approaches to local cultures? How did their choices fit with core elements that many Pakistanis value in their cultural heritage? What legacy does this continue to foster in Pakistan among both Christians and Muslims?

SPECIAL BOOK FEATURE

ES: North Indian Punjab was a distinct mission field with a five-thousand-year-old local raga-based musical system that was a bulwark against Western hymnology and Psalmody. All local faith traditions such as Hinduism- (Sanskrit Vedas and Geeta), Islam- (Arabic Qur'anic recitation and Azan – call of prayer), Sufis and Sikhs- (Punjabi poetry and Gurbani Sangeet) shared the common heritage of singing, chanting, and performing in local musical system.

The Punjabi Zabor: Desi Raga Vich (1908) is the first hymn book of Punjabi-speaking Christians in North India and Pakistan. The subtitle of the Punjabi Zabor: Desi Ragan Vich ("in traditional ragas") reflects the significance of traditional ragas in the subcontinent music system. It is a product of interfaith collaboration (a committee of Western Christian women missionaries, a Muslim convert poet, and a Hindu musician) representing decades of painstaking planning and work by the Psalm committee. Its creators translated all 150 psalms into Punjabi lyrical poetry. They then musically composed them in the Indian system of ragas, which was the Western missional surrender to the region's cultural music.

The initial purpose of the Punjabi Psalter was to sustain the religious life of both the missionaries and the converts through local musical adaptation. The Psalm Committee translated the Psalter into Punjabi lyrical poetry to provide a cultural worship resource for these newly Punjabi converts and mission personnel to sing along. Long hours were spent in the marketplaces and cafés listening to current Indian tunes. It was a contextual approach using familiar tone and rhythm patterns. Most of the tunes were not treated as a musical interpretation of the text but were composed only to keep the text.

The Presbyterian missionaries used direct and indirect methods for missions. The direct efforts of missionaries may be reduced to three categories: preaching the gospel primarily through preparing books, translating the sacred scriptures and their distribution, and establishing and superintendence of schools. For direct missions, they bought out their tents, hired camels, and made the usual round of preparations for itinerating in the district. Their models include public preaching in villages, bazaars, Melas (festivals), and house gatherings as a homogenous model for church growth and wedding events for witnessing Christ. Another less documented approach was interfaith dialogue. The first Royal interfaith dialogue in the Indian subcontinent was hosted in the court of Maharaja of Kashmir (1859-60) between a local convert and a Muslim cleric. In sum, literary, educational, and medical work was an evangelizing agency for Indian missions.

Divergence: The production of the Punjabi Psalter was an acceptance and respect for the non-Western, native gift of music, a distinctive that diverged from the typical literary and cognitive mission model to an orally and culturally embedded method. From generation to generation, the Punjabi Psalter is a common heritage of sacred songs, valued and cherished by Pakistani Christians beyond denominational barriers.

Legacy: Its legacy serves as a cultural identity, gives authority to Punjabi Christians, and is continuously cherished by new productions, sung in worship services, and can be used as a point of connection for a public witness between Muslims and Christians. The chart below helps to understand Pakistan's Muslim religious music culture and convergence with the rich non-Canonical genres in Pakistan.

Category	Genre	Notes	Reciter/Singer Title
Canonical	<i>Qari</i> : Qur'anic recitation, with the vocal technique and training of <i>tajwid</i> <i>Adhan</i> : Call to prayer	Arabic language. Masjid-based conservative way of reading scripture and liturgical prayers.	<i>Muezzin</i> for the Adhan (call to prayer with <i>tartil</i> and <i>lehm</i>)
Non-Canonical	<i>Hamd and madih</i> (praise of Allah) <i>Naat or nasheed</i> (praise of the Prophet) <i>Marsiya, soz, or noha giri</i> (Shi'a mourning and lamentation) <i>Manqabat</i> (praise of saints) <i>Du'a</i> (prayer) <i>Takbirat</i> <i>Rajzia</i> (war or patriotic songs) <i>Qasida Burda Sharif</i> (Arabic)	Cultural and contextual, based in native language. Uses the <i>raga</i> and <i>taal</i> -based melodic and rhythmic structure for singing.	<i>Hamd-khwan</i> <i>Naat-khwan</i> <i>Azadar</i> (Shi'a)
Sufi	<i>qawwali</i> <i>dhikr qawwali</i>	Shrine-based folk and classical music. Adds the artistic expression of dance, instruments, and singing.	

Pakistan is an oral culture, and music is a communication and cultural cohesion tool. Every member of society uses the same musical language and sources to produce and consume sacred or secular music. Discussion regarding the role of music in Pakistan clears the fog around the music and paves the path to explore the status of Psalms in Muslim thought.



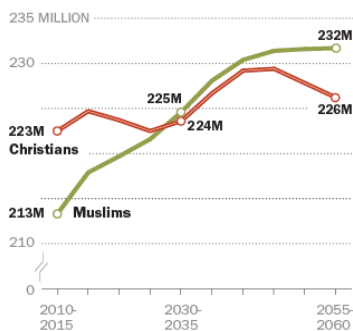
SPECIAL BOOK FEATURE

SR: *In your conclusions, you write the “Music, art, and artists are on the frontiers of God’s mission in the twenty-first century and play an integral role in creative missional approaches.” Why do you believe so strongly that the arts, particularly music, are at the forefront of the Christian witness in our world?*

ES: We are living in a rapidly changing world. Based on my study, the future of global missions is 3D: Doxological, Diasporic, and Digital. The new demographics require fresh approaches and art answers that need.

Babies born to Muslims will begin to outnumber Christian births by 2035

Estimated number of babies born, by mother’s religion, during each five-year period



Source: Pew Research Center demographic projections. See Methodology for details. "The Changing Global Religious Landscape" PEW RESEARCH CENTER

The most challenging issue is the numerical growth of the Muslim world. According to (Pew Forum, 2017), babies born to Muslims will begin to outnumber Christian births by 2035. Muslims are projected to be the world’s fastest-growing major religious group. In 2016, 31% of all babies born were to Muslims, compared to only 24% of global adherents.

Meanwhile, Christian births accounted for 33%, slightly more significant than the Christian share of the popula-

tion (31%). Concerning age, Christians are relatively much older and experience far greater deaths, while Muslim populations globally are relatively younger and have high fertility rates. But among the religiously unaffiliated (16%), birth rates are only 10% of newborns. Hence, this group is projected to decline. Secondly, the South Asian diaspora (Hindu/Sikhs and Muslims) is the largest immigrant population in the USA.

The previous generations of missionaries in Muslim contexts suggested oral and cultural approaches after failed attempts through literary models. When used in interfaith gatherings, music creates a mental, emotional, and spiritual bond in shared performance spaces. Its emotive and spiritual language can serve as a peace-making bridge between Muslims and Christians. The book of Psalms/Zabur plays a vital role in these peacemaking processes as the sacred text gets translated into local languages and communicated through musical forms reflecting the cultural context. For more, see [Reaching Muslims Through Music](#).

SR: *What specific suggestions do you have about ways in which the arts, particularly music, language, and dance in public settings, might help Christians and Muslims develop common ground as cooperative neighbors in God’s world?*

ES: This book invites the global Church and theological academia to recapture a spiritual pilgrimage and walk together for the shalom of the nations. Creative and cultural forms foster Muslim-Christian dialogue in developing and deepening global interreligious relations. Peace is achieved through dialogue, and music is a vital exchange aspect. The spiritual dimensions of the peace-building process are that establishing peace is not a question of rational decisions and considerations alone but about translating these cognitive commitments into feelings and actions. Musical art is regarded as an essential tool for contemporary peace striving, a conviction mirrored in the planning and implementing of the Interfaith Psalms festival and conference. See this link for [A Bridge of Worship and Song](#)

Measuring the effects of music and Psalm singing on interreligious relations is, of course, a dubious task. The Psalms provide a prophetic model, musical mandate, poetic proclamation, and emotional language to engage with our religious neighbors in an oral context. Nevertheless, the aim is to create sound spaces for cultural and spiritual encounters, conversation, and consideration by letting singers, scholars, and Sufis, physically, emotionally, and spiritually in a cultural context and religious settings, bring together their faith and music traditions in Psalm singing interplay. Therefore, the Psalm singing approach to the Muslim-Christian relationship should be considered something other than a counterpart to solemn scholarly or theoretic efforts. The collaborative interfaith Psalms festival can widen and deepen our creative imagination and appreciation of the multi-layered phenomenon of Muslim-Christian relationships. The renewal of the heritage of divine songs expresses unity and vision for heavenly and earthly Peace by using the text and tunes of psalms handed down through the oral traditions of the Indian Sub-Continent culture. The power of prophetic collaborative Psalm festival aims to demonstrate that the reality of unified harmony is attainable and furthers the idea of Peace- between people, culture, and the nation as well as inner, spiritual Peace.

SPECIAL BOOK FEATURE

Proposed Suggestions:

First and foremost, accept the “fundamental mistakes” of the failed formulas. They ignored the contextual theology of missions as well as the cognitive and literary methods in an oral context; and they ignored cultural text in Pakistan's context. I propose 3D recommendations to engage doxological, diasporic, and digital media forms, prayer festivals, annual Christmas and, Ramadan dinners, and musical art as emerging vehicles for evangelization. Through doxological & spiritual awakening – cognitive, literary, and polemic approaches shift to cultural, communal, and prophetic missional engagement. The most important work should begin from theological educators by developing a contextual theology and designing theological curricula to educate, engage, and equip church leaders for the mission. I write about this in [Doxology and Decolonising Theological Thinking in Pakistan](#)

Singing and Engaging Psalms is a prophetic invitation to the pas de deux—a dance for dialogue in the perichoresis, the “Great Dance of the Trinity.” The reader is encouraged to participate in the missio Dei and join the dancing circle of the triune God for interfaith dialogue with the Muslim world. I present the role of music in the missio Dei as both a communicative code and a theological method. Here is my ongoing work on the Punjabi church history at [Princeton Theological Seminary](#)



Church Music, Conflict and Reconciliation: Scriptural, Spiritual, Sonic, and Symbolic Implications



Can Christians reach out to other religions through worship and music if we cannot even agree in our own contexts what that should look like?

Peter Schuurman from INCHE member **Global Scholars Canada** shared a recent blog post from worship leader Fiona Evison about conflicts in church music in North America.

“How can we speak to one another in worship, though, if we are quite literally not speaking to one another outside of our gatherings? In Matthew 5:22-24, Christ indicates in no uncertain terms that our priority should be reconciliation with one another first: leave aside your offering and be reconciled to one another before coming to worship. Matthew 18 outlines that the steps towards reconciliation begin with a heartfelt personal conversation between the people at odds and copious amounts of forgiveness and mercy towards one another. There are plenty of stories, though, of resentful members who sit on opposite sides of the sanctuary, and accounts of those who choose to leave a congregation—sometimes over music, but not always.

As a musician, I am interested in the question: Can congregational music have a role in reconciliation? Absolutely, but it likely requires prioritizing the spiritual, sonic, and symbolic aspects of communal singing that encourage unity, as well as considering how a worship service can accommodate practical action. German Lutheran theologian Dietrich Bonhoeffer's (1906-1945) classic book, “Life Together” [7] on the subject of Christian community offers some insights that may be helpful in gaining a fresh perspective on this topic.”

Read more at the [Sensus Divinitatus blog](#).



RESOURCES & BOOKS



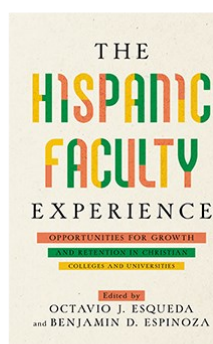
International Journal of Christianity & Education

Volume 27 Issue 3, November 2023

From the editorial: This special issue of the IJCE is focused on how Christian higher education can deal with the fragmentation and fractures in society. **The editors of the journal represent the organization committee of the European conference of**

INCHE, the International Network for Christian Higher Education. Continuing the traditions of previous INCHE conferences, this conference of INCHE-Europe aimed at supporting European institutions of Christian higher education in their present situation, where the value of community as such is degraded and only community building may have the potential to reinforce social groups and Christian presence in society. We strongly believe that the outcome of this conference can be applicable in non-European contexts as well.

Authors include Bram de Muynck, József Pálfi, Govert Joan Buijs, and more. Because this journal is part of the [Sage Publications digital set](#), it is accessible online through academic libraries worldwide. Also, in a digital format, searches by words or phrases may lead students and faculty to discover these articles as important Christian resources for research and reflection.



The Hispanic Faculty Experience: Opportunities for Growth and Retention in Christian Colleges and Universities

By: Benjamin D. Espinoza, Octavio J. Esqueda
Abilene Christian University Press, October 2023

Hispanics are not a current trend. They have been here for centuries and embody an integral part of the United States and higher education.

Every racial term—including Hispanic, Latino/a, and more recently Latinx and Latine—is imperfect and problematic. There is no consensus about what works best. Despite this reality, the lives and stories of non-White faculty are essential to the future of Christian higher education.

Each author shares their account of working in a predominately White Christian institution. Filled with triumphs,

struggles, and penetrating insights, the chapters explain what it is like to experience the shifting demographics of today's universities, which are bringing increasing numbers of Hispanic students even as the overall number of Hispanic colleagues remains exceedingly small. This book will be especially useful for leaders who may be unaware of how difficult it is to navigate the challenges of Christian higher education as Hispanic faculty.



Capitalism Reconnected: Toward a Sustainable, Inclusive and Innovative Market Economy in Europe

By: Jan Peter Balkenende, Govert Buijs

Amsterdam University Press
December 2023

In recent years, many dark sides of capitalism have become visible: ecological exhaustion, persistent inequality, financialization, short-term thinking, and new power constellations around large corporations. At the same time, a great deal of new thinking has been set in motion about a better organisation of the market economy of tomorrow and the day after tomorrow. In *Capitalism Reconnected*, Balkenende and Buijs bring together the most important insights of this new thinking and place the renewal of the economy in the broader context of social, geopolitical and geo-economic developments. The book starts with a section on 'Diagnosis', followed by sections on the 'Mission' of Europe, and a section on 'Geopolitics'. It concludes with recommendations. Partly inspired by the SDGs, the authors argue for a new, separate European economic thinking, in line with what was previously called 'Rhineland thinking'. Between the shareholder capitalism of the United States and the state capitalism of China, Europe will have to (re)develop its own path and present it as a forward-looking direction in the international arena as well. Europe can play a leading role in the development of a sustainable, inclusive and innovative market economy, connected to global society, to its own societies, to nature and to future generations. An important condition and inspiration for this is a reformulation of European core values: human dignity, regenerative/circular thinking, inclusivity and co-creativity. With this orientation, an economy of hope can be developed that is sustainable for future generations.

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

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.