



Contact

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INCHE North America Conference Plans: October 2021 and 2022

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Registered participants also will be able to access recordings of the plenary presentations if they cannot attend at the time of the live presentations. If the registration cost of \$50 USD is a barrier, financial aid is available. Please inquire about aid through Michele Rau, coordinator of registration, at mlr34@Calvin.edu. To read more about the conference and to register, visit the conference page [here](#).

EDITORIAL

Kintsugi Bits and Pieces



Shirley Roels, Executive Director

While working on this newsletter issue, I was pondering a theme for the editorial. Nothing came to mind. It appeared as if my inner sources of inspiration had run dry. Why was this the case?

Thinking further, I realized that the month of June has been consumed by bits and pieces, everywhere in my

life. The INCHE office moved to another building. At this point, bits and pieces of INCHE resources are scattered here and there; and there still are many file boxes needing a home.



Organizationally, in our worldwide network, there are fragments too. Some long-time leaders have departed, and rising leaders are just beginning their work. Our universities and colleges are shifting their academic strategies with many unknowns about where/how/when/ to incorporate online learning during and after the pandemic. That is a lot to keep tracking, sometimes with limited success. Then there are my family transitions as our eldest son and family move to the Dominican Republic for his new work as a Christian school chaplain. Their move prompted a lot of boxes to be sorted and stored in either our house or a near-by storage shed. During this temporary hosting of our son's family, shower tiles cracked as did the shower door handle; and they do not like the skim milk we typically drink. So, we are attending to bits and pieces at home. In my church congregation we are beginning to reopen. But, as a church elder, there are many pieces to which I must attend right now. Where are the list of greeters, coffee servers, and ushers that we abandoned sixteen

months ago? How do we phase into in-person worship in a safe way? Should we serve lemonade after church? Many seemingly mundane decisions are front and center in the life of our congregations. Further, in my city and state, fragments similarly are in some disarray. Masks have been mandatory for months; and then a few days ago that pattern was overturned. While pandemic uncertainties remain, it is tough to know what policy is enforced at which store, which restaurant, and which event. The lack of consistency is confusing. In sum, my June days are filled with many moving parts, none of which are very inspirational. There are many boxes to unpack, household needs to address, church plans to recover, and COVID regulations to sort. The multiplicity of bits and pieces is surprising and tiring. I could use a good rest.

Disarray can squash inspiration and blind spiritual vision. It is difficult to think about the formative mission of Christian higher education when I, like you, must focus on putting one foot in front of the other to address mundane and disassembled matters of the day.

But then I thought about the book on which the special feature in this newsletter is based. In it, the author Makato Fujimura, talks about "kintsugi", the Japanese art of mending broken tea ware. A kintsugi master has learned to reassemble tea ware with lacquer and gold to recreate the broken parts into useable vessels. In the seemingly mundane process of repair, the master fosters beauty from brokenness. Every bit and piece of broken tea ware is unique; and thus, the reassembly is specific to the shape of what has been broken. Fujimura goes on to describe a Christian "kintsugi theology". He notes that Christ did not come to our world simply so we could regain our prior shapes. He says, "Christ came not to 'fix' us, not just to restore, but to make us a new creation." (p. 45). The new creation is more serviceable than the prior one; and because Christ encompasses and works through cracks, fissures, and challenges, he re-creates us as more beautiful vessels. We will not be the same but better!

Then, I thought of God's promise in Revelation 21:5 which says, "He who was seated on the throne said, 'I am making everything new!'" "This Scripture verse deepened my thoughts about the re-creation process. I thank God that I am not the author of the new. These June days when I could not assemble the bits and pieces quickly into any obvious harmony, when I did not have the skill or the time to recreate the broken tea ware of my life, it is still OK because I am not the kintsugi master. The One who reconfi-

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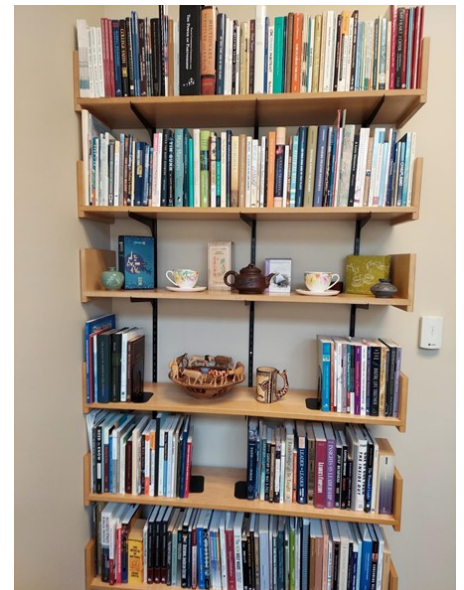
gures the daily pieces of my life into a more beautiful vessel is the God of the universe. With the wounds of Christ as the glue and gold for redesign, God is the One who is re-creating me through Christ's redeeming grace toward God's planned consummation. My task is simply to be available and open to the Holy Spirit's work of re-creation. I do not always need to know exactly how all the bits and pieces come together. That is God's project, not mine.

So, what does this imply for Christian higher education in the year 2021? First, knowing that God is the master of re-creation should comfort us. We are promised that God, not us, is the Creator of everything new. In the year ahead the re-creation of our efforts in Christian higher education is not a burden for us to bear. Instead, re-creation is God's work to which we are invited to contribute. Already, we are assured that God will use all the mundane or painful pieces of our lives as Christian educators to create the new, using the glue and gold to shape us and our communities into more beautiful vessels. This is good news in the months when so much has gone haywire and we feel inadequate to the tasks before us. God will accomplish what needs doing, and it will be good.

Second, recognizing God as the kintsugi master does not suggest that we try actively to break ourselves and our institutions into pieces for our Creator's redesign. Brokenness is inherent in our lives and those of our institutions. Already, we recognize the sometimes-systemic ways in which damage is done related to race, tribe, gender, and social class as well as varied levels of ability, knowledge, and skill within our higher education cultures, even if that is not the way it is supposed to be. At times, we can add preventative glue by engaging our daily bits and pieces with grace and humor. Maybe we should laugh occasionally at the contents of our unsorted boxes; and when institutional wreckage affects us, we should not overreact by looking for someone on whom to pin blame. Our job is to minimize, not magnify, brokenness in our students and our higher education communities. When the absent student asks, "Did I miss anything important in today's class?", chalk it up to immaturity instead of a vile nature. When the departmental colleague notes, that "Your writing is improving", let us downplay an inference about our prior efforts. When someone forgets to invite us to a community tea, do not infer an inhospitable intent. Let us wear our own brokenness as lightly as possible in times when the pieces do not hold together. Let us not feign great injury when such was not intended or actual.

Third, let us limit the burdens we attempt to carry about unknowns. When, as Christian educators, we analyze our broken and confusing situations, there is a level at which we still are unsure about the mysteries we uncover and better ways to address perplexing challenges. Facts and memories about who did what to whom can be fuzzy; and organizational history morphs with each retelling. For example, how do we know why certain individuals do not get a COVID 19 vaccine when it is available? Or, what will happen next as we engage diversity, inclusion, and inequality in our educational institutions? Even when we are intent on blending the bits and pieces into something new and good, we must be open to advice about proceeding. In times when personal and professional pieces are ill-fitting, we are tempted to carry an excessive sense of responsibility and stress. If we alone must bring newness to the world, there is great weight to carry. Big burdens can make us sour, sad, or victimized. But God promises rest. In Matthew 11:30, Jesus says, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." If Jesus promises that with Him our burdens are light, are we acting on this belief? Because God is in charge, we can rest even when the sum of higher education's many bits and pieces seems overwhelming.

So, in this month, or perhaps over a year, in which the disassembled bits and pieces are many, I remind myself that our world belongs to God; and God, not me, is the kintsugi master who will re-create the fragments of my life into something new. As my human time allows, I will unpack the office boxes, straighten the household, sort the church logistics, learn new state health guidelines, and think anew about Christian higher education. In the process, remembering my place, as God's creature, and not as the Creator, helps.



INCHE NETWORK NEWS

INCHE Board of Directors: May 2021 Meeting Results

On May 11, 2021 the full INCHE Board of Directors held its semi-annual meeting online with board chair Pieter Oudenaarden presiding. The board engaged in its regular practice of reviewing membership; and at this meeting an additional category of “associate membership” was more fully delineated and approved. The new category serves non-degree granting organizations that are larger than 25 members. Such groups must be aligned with the INCHE mission; and membership must be approved by the INCHE board of directors. Yet this new category finalizes a more fitting category in which larger educational groups that are not colleges and universities can connect with INCHE.

The board reviewed the INCHE budget for the current fiscal year and approved the budget for the 2021-2022 fiscal year. It also received information on programs and services that INCHE provided over the past several months including online seminars in both INCHE-Latin America and INCHE-Europe.

Finally, the board spent significant time reviewing the history of the INCHE network as a first foundation for future planning. Over the next sixteen months it will work on the development of a new strategic plan for the network. An important step in this effort will be an in-person board meeting planned for October 2022 in relationship to the next INCHE North America in-person conference.

INCHE welcomes Theological University Kampen to membership

In April 2021, the INCHE Board of Directors approved the INCHE membership application of the Theological University Kampen (TUK). Several years ago, but not recently, TUK was a network member. 2021 became the year to renew network ties and connect TUK actively into INCHE efforts.

The mission of the Theological University Kampen is to study the Bible and the reality of God in order to shape new generations for their service in church and society. TUK does this from a Reformed Christian tradition through which to delve deeper, address topical matters, and connect learning to the world of today and tomorrow in which Christ is at work before his return.



TUK offers a masters' degree in theology (general), a masters' degree in intercultural reformed theology, and a PhD programme that supports Reformed Christian research in the context of wider Protestant traditions and a global vision for such contributions.

INCHE welcomes the Theological University Kampen to the network. Already this June, TUK participated in the INCHE Europe meeting of senior leaders; and INCHE anticipates further engagement with TUK.

Internationalizing Christian higher education

In late May and early June 2021, INCHE hosted two webinars on internationalizing Christian higher education. The primary participants were campus directors and international officers who lead both the receiving of international students and the sending of students to other contexts. INCHE member panelists included leaders from Calvin University, the Council of Christian Colleges and Universities, Driestar Christian University, Liverpool Hope University, Uganda Christian University, the University of Northwestern-St. Paul, and Wheaton College. They compared notes on their 2020-2021 experiences and discussed plans for future cross-cultural learning. Rapid changes needed to occur in March 2020. Strong partners provided crucial communications and health care safety. Many institutions cancelled most off-campus international programming because of the pandemic and utilized a year to consider the future. Panelists noted the following:

- Students continue to desire a period of international study and service, whether it is for the length of an academic term or a short interim period. They understand its value.
- The cost of international study for North American students may rise somewhat as the travel industry is reconfigured and health-related reviews and preparations are mandated.
- Strong international on-the-ground partners are crucial for future support of international on-site learning.
- Colleges and universities must include their financial and risk assessment officers as team members in planning for off-campus global learning.
- In-person international study is preferable for deep understanding of another cultural context. Yet for students who lack the resources for international study, collaborative online international learning can deepen student educational formation.
- Programmatic changes in the European community and the UK will require updated knowledge about the Erasmus and Turing international study programs.

INCHE NETWORK NEWS

INCHE Recognizes *TeachBeyond* as a Full Member

In early June 2021, *TeachBeyond* finalized efforts to expand their membership engagement with INCHE. As having a limited affiliate relationship with our network in prior years, *Teach Beyond* leaders decided that they would move into a fuller membership that allows for broad INCHE engagement with their more-than-900 members.



TeachBeyond began in the 1950s when Leon Janz became committed to bringing a Biblical message of hope to post-war Germany. Subsequently, the Janz family started a homeschool in Basel, Switzerland that gradually became Black Forest Academy in Germany. The Janz Team supported evangelistic crusades, outreach programs, youth work, English camps, and Bible courses in Europe and the Americas. By 2006 they became focused on education as a means for transformation. In 2009 the organization was renamed as *TeachBeyond: Transformational Educational Services* when Dr. George Durance became its president. Today *TeachBeyond's* primary emphases are educational initiative such as schools, English language camps, teacher education, and professional seminars. The team owns or operates sixteen schools and programs; and they have sent more than 600 educators to work in more than thirty other educational institutions, serving populations pre-kindergarten through graduate school. *TeachingBeyond's* mission notes that "As followers of Jesus", these leaders are a global community providing transformational education to children and adults so that "individuals and communities become all God intends by promoting holistic personal growth and enduring social benefit." INCHE welcomes this robust connection with *TeachBeyond*.

Institute for Christian Studies: Recent and Planned Engagements

Despite pandemic challenges, ICS alumni, students, and faculty remain active. Two ICS alumni were featured lecturers at the **King's University** (Alberta) in their spring lecture series, held via Zoom. May's lectures featured talks by two ICS alumni and King's faculty members, Dr. Joshua Harris (PhD 2019) and Dr. Jeffrey Dudiak (PhD 1998). The theme for these lectures was *Theological Thoughts: Gratitude, Wisdom, Authenticity, and Followership*.

ICS taught a two-week intensive course on [Fashion Theology](#), offered by cultural theologian Dr. Robert Covolo.

Participants served as fellow pioneers in considering the ways theology intersects with fashion's social, aesthetic, linguistic, performative, narrative, and ethical elements. Covolo has published on this topic, at: <http://faculty.icscanada.edu/robert-covolo>.

Other Network Notes

Along the way, there are more network blessings to bring to your attention:

Membership: All colleges and universities that are active INCHE members have remained committed to it. During the membership renewal period, every university and college with an institutional membership provided contributions to network membership dues. Additionally, during a pandemic year, INCHE actually grew with the incorporation of new members throughout the 2020-2021 membership year. The retention and growth of INCHE membership is evidence of the loyalty of INCHE member institutions and their desire to invest in the network mission of serving Jesus as Lord by fostering the development of Christian higher education worldwide.

Network Office Location: In early June 2021, the INCHE network office moved to another location. Calvin University graciously continues to host the INCHE office. Yet now we are located at YC #246 on the east side of their campus. Find the new location at: [INCHE | International Network for Christian Higher Education — NEWS in the INCHE Network](#).

New Codes for Institutional Newsletter Access: For each university or college institutional member, this June INCHE updated the institutional password providing access to the online newsletter and other digital resources. This new password is being shared via email with your INCHE institutional liaison. Please ask this person to share the password for your access to online INCHE resources.

Congratulations: Cristhel Morlidge, part-time INCHE staff member from Nicaragua, has qualified to become a U.S. citizen. After marrying an American citizen, her long-term home will be in the U.S.A. Following the months of formal application, study of U.S. history and government, a written test, and a personal interview, she was approved for citizenship; and the formal citizenship ceremony will occur on July 12. Cristhel supports work on INCHE membership and financial records.



AFRICA REGION

AROS Update: COVID 19 challenges, adjustments and opportunities



AROS, Akademie Reformatoriese Opleiding en Studies, is a Christian private higher education institution in Pretoria, South Africa. All higher education institutions worldwide experienced numerous challenges and adjustments during the COVID 19 pandemic. The pandemic aided AROS in identifying numerous opportunities for further development, which are highlighted in the following three points:

1. Moving from partially online to fully-online

Moving from a semi-online mode of delivery to a full-online mode of delivery posed many challenges. Direct contact and interaction between lecturers and students was a core part of AROS' mode of delivery. This all changed in a matter of a week. The contact interaction between lecturer and student had to be replaced immediately. Study guides had to be adapted and textbooks that usually reached AROS within a few days, now took months. Numerous adjustments were made and a "learn-as-you-go" attitude took hold with all the lecturers. Lecturers had to quickly learn which computer programs are best for making videos, how to make optimal use of the Learning Management System, and better forms of communication. New equipment was purchased to help lecturers in their online teaching. In the process, lecturers' digital skills improved. Crash course training in online learning was provided and old rigid or sometimes cumbersome processes were changed overnight. The aim was to follow the fastest possible path to complete the task and function fully online.

2. New forms of assessment

Before COVID 19, most forms of assessment took place on campus under the supervision of proctors. Because of COVID 19 protocols, all forms of assessment were moved to the Learning Management System. An enormous amount of challenges came along with this. The biggest challenge was the integrity of assessments. Soon, lecturers realized that multiple-choice questions were not the only form of online assessment; and with the help of assessment experts, new forms of assessment opportunities were devised. Numerous old ways of assessment had to be rethought, and new innovative assessment methods

were implemented. Supervision during assessments was also improved by implementing online proctoring programs.

3. Student experience

As a Christian institution, forming students' character is a core aspect of the institution's mission. Interaction with students was immediately reduced to the computer screen; and many students experienced major challenges with internet problems. Quickly, lecturers realized that students are not always as digitally literate as we thought. To enhance student's digital literacy, training videos were made and communication platforms with students were simplified and improved. Student support needed to be rethought to counteract the feeling of loneliness as much as possible. An AROS social-networking-environment was created for students.

The COVID 19 pandemic has caused great grief for many worldwide. Numerous AROS staff and students have been affected in some way by illness or death. Great challenges were posed to AROS. To address them, some short-term adjustments have been made; and numerous opportunities have been identified. There is no "back to normal" for AROS after the COVID 19 pandemic. Some "old ways of thinking" have changed overnight and the longing for an intimate community is again sincerely appreciated. In all of this we see the Lord's guiding hand preparing us for His glory to come.

Submitted by Morné Diedricks, Lecturer, AROS

Evangelical Theological College Provides an Encouraging Update

Evangelical Theological College shared the wonderful testimony of mission work by Sherefedin Kedir, a 32-year-old hydraulic engineer and student of their college who responded to the call for ministry as a missionary church planter in a remote part of Ethiopia known as Dasenech.

When he was 18 years old, Sherefedin came across a Christian high school near his home. Without knowledge of his family, he enrolled in that high school. There, he studied the Word of God, accepted Jesus as his personal Savior, and joined a Bible study group in the school. When it was time for the Ramadan, a huge rift was created between him and his family. A few months later, a school mate introduced him to a Christian family who allowed him to live

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with them, shaping his Christian life.

He began the hydraulic engineering program at Arba Minch University and joined the Christian students' fellowship. During his second year, he and his friends did mission work in Dasenech on the border of southern Ethiopia., a remote area of pastoralists and warriors. After graduation, he and his friends planted a church in Dasenech. Sherefedin told his friends that he would stay with the mission in Dasenech. An elderly gentleman, one of the community leaders, invited Sherefedin to stay with his family and he accepted Christ through Sherefedin's ministry. Youth from the community accepted Christ too and participated in outreach. After 9 months, 29 people were baptized through his ministry.



Centre for Early African Christianity

In February 2020, the Centre for Early African Christianity (CEAC) at Akrofi-Christaller Institute In Ghana organized the maiden lecture through which this Centre was officially launched. In his welcome note, Dr Rudolf K. Gaisie,,Centre Director, indicated the Centre's desire to explore relevance for contemporary African Christianity as well as the Christian presence and activities of the first six



centuries AD in parts of present day Africa. Guest speaker Dr. Michael Glerup, Executive Director, Center for Early African Christianity of Yale University, highlighted how in early African Christian thought, authority was essentially seen as given by God for service to advance God's Kingdom on earth. Prof. Andrew Walls (first row center with walking stick) remarked that this well-delivered lecture reminded us of the significance of Early African Christianity for our experience of contemporary African Christianity and its contribution to World Christianity. Walls is giving a substantial part of his library to support this effort.

Nagel Institute for the Study of World Christianity: New Scholarly Resources

Retief Müller, Director of the Nagel Institute of Calvin University writes, "One of our aims with changes made there is to provide links to resources and outputs resulting from past and current Nagel projects. Over the years, and through our partnerships, the Nagel Institute has generated quite a large archive of research outputs which we want to make easily accessible." So, the Nagel Institute for the Study of World Christianity announced two important sets of new resources for Africa.

Through their African Theological Advance initiative, eight sub-grantees created articles for the April 2021 issue of the *International Bulletin of Mission Research*. These articles are available at: [International Bulletin of Mission Research - Volume 45, Number 2, Apr 01, 2021 \(sagepub.com\)](https://www.sagepub.com/journals/International-Bulletin-of-Mission-Research-Vol-45-Number-2-Apr-01-2021). They include a series introduction by Dr. Tite Tiénou, the project director, with articles focused on scholarship about:

- Language, literature, prayer, and music as sources of African Christian spirituality.
- The relationship of human flourishing to religious support in Ethiopian evangelical churches.
- The intersection of faith, with traditional and biomedical healing.
- Christian medical mission from the perspectives of Botswana faith healers.
- Mapping wellness and its cultural psychology in contemporary Africa.
- Pentecostal charismatic churches in xenophobic contexts.
- Contemporary divine healing practices in Pentecostal churches in Africa and the diaspora.
- The churches, Gukurahundi, and forgiveness in Zimbabwe.

More articles arising from this scholarly project also will be available in the April 2022 issue of the *International Bulletin of Mission Research*.

Additionally, the Nagel Institute is providing three e-books on religion and society by African scholars including those from Senegal, South Africa, and Ethiopia. Using the Adobe Digital Editions App (or any other E-Pub reader), one can download and read the books in French, Portuguese, or English. For further information about these e-book resources, contact the Nagel Institute at Nagel@Calvin.edu.

Now the Institute is on the cusp of a new project, again with Templeton Foundation funding, that aims to support African theological researchers who engage fresh social scientific approaches. The goal is production of creative and original projects in grounded theology.

ASIA-OCEANIA REGION



Dr. Ezhilarasu joins INCHE as coordinator of initiatives in India

In June 2021, Dr. Daniel Ezhilarasu agreed to join INCHE efforts to further develop its connections with Christian colleges and universities in India. This will address the gap in planning and communications that has occurred since the 2018 retirement of Dr. J. Dinakaral as a network liaison for India.

Dr. Daniel Ezhilarasu is a seasoned educational administrator with rich experience. For eight years he was Principal and Secretary of the well-known Voorhees College, where he had 38 years of teaching experience. Subsequently, he served as the General Secretary of the All-India Association for Christian Higher Education (AIACHE).

Dr. Ezhilarasu holds an M.A., in Sociology and Bachelor of Divinity degree from the Senate of the Serampore College to accompany his PhD in medical sociology. The results of his research are published in his book, "Socio-cultural Factors Influencing Promiscuous Sexual Behavior." Additionally, he studied for a year at Selly Oak Colleges, Birmingham, U.K., receiving a certificate in cross cultural communications. Further, in Singapore he participated in the Haggai Institute's international leadership training initiative.

An alumnus of Voorhees College and Madras Christian College, Tambaram, Dr. Ezhilarasu took over the reins of Voorhees College at a critical time in 2003. This college, a renowned institution previously known as American Arcot Mission college in Vellore, is a 123-year-old Christian institution that began with support from the Reformed Church of America. He was instrumental in a needed sea change for the college, developing its infrastructure, strengthening the alumni association, and infusing enthusiasm throughout the college. Under his leadership, the college was accredited with the A grade by the National Assessment and Accreditation Council of India. In 2005, AIACHE gave him their Best Principal Award for his outstanding service.

After his retirement as Principal, Dr. Daniel Ezhilarasu became the General Secretary of AIACHE for more than six years. Additionally, he served as a member of the governing boards for many Christian colleges and universities. Further, he was a member of the National Monitoring Committee for Minorities Education, Ministry of HRD, Government of India.

At many points, Dr. Ezhilarasu also has provided church-related leadership. He served on the Executive Committee of the Synod of the Church of South India and its Council for Higher Education. He participated in the tenth Assembly of the World Council of Churches in

Busan, South Korea as a delegate from AIACHE. Currently, he is the Hon. Director for Education Ministry for the Synod of the Church of South India.

In the months immediately ahead, INCHE will redevelop communications with the Christian colleges and universities of India. With the guidance of Daniel Ezhilarasu, program plans to support their collaboration through international connections will be developed. INCHE looks forward to this new chapter in its work with Christian higher education leaders in India.

BTI Given Highest Rating for Educational Performance

In early June 2021 Bethlehem Tertiary Institute (BTI) announced that it was given the highest rating, Category One, in a recent External Evaluation and Review (EER) by the New Zealand Qualifications Authority (NZQA). Based in Tauranga, BTI is one of a few tertiary institutes in the Bay of Plenty area that is rated as Category One. In its [recently released report](#), the NZQA confirmed that they are both "highly confident in Bethlehem Tertiary Institute's educational performance" and "highly confident in BTI's self-assessment capability." The review looked at BTI's programmes in Counselling, Primary Teacher Education and Early Childhood Teacher Education. All three of these programmes were given the highest NZQA rating of excellent.

BTI's Principal, Dr Andrew Butcher, welcomed the report's conclusions, saying, "This report is as good as it gets and is a testament to each of our staff and their 'mahi', as well as to our students. Above all, this is a testament to God's goodness and faithfulness to us and to BTI."

The EER is conducted every four years by a panel of independent education experts. During the review, the panel examined BTI's educational performance and capability in self-assessment. The review characterised BTI as "a high performing institution which is meeting the most important needs of learners and stakeholders."

Within the past couple months BTI has welcomed its 2021 cohort as one of its largest, especially for counselling, social work and postgraduate programmes. These new learners are joining a Christian educational community with well over 400 students in which BTI cares for students, expresses the love of Jesus, regards Christian faith as their foundation, and believes that Scripture is a lamp for learning.



ASIA-OCEANIA REGION

Lumina College Celebrates Five Years of its Development in Hong Kong

December 17, 2015 was the day of Lumina College's inauguration ceremony. Over the past five years, a journey has followed that is still unfolding. In the wake of the 2008 global financial crisis, a seed began to form. The four founders — Rev. Dr. Paul Li, Dr. Bill Tsang, Rev. Dr. Tsoi Yam Keung, and Dr. Leung Wing Tai — considered the possibility of starting a Christian university in Asia, a daunting task. But they were sure of their mission: to place the soul back into higher education by cultivating a Christian mind among students. The Bible implores Christians not to conform to this world but to renew our minds (Romans 12), lest we be darkened by mere intellect and become worldly in character and behavior. Christian educators, as descendants of Abraham, are called by God to cultivate leaders. The vision of Lumina College is to nurture a generation of leaders with Christian worldviews to create culture by being salt and light in the world.

Lumina, meaning light, was the chosen name as it suggests the spirit of enlightening the mind; and the college became a community of learners exploring the world of God through the lens of Christian faith. A strong emphasis is placed on worldview formation, learning the deep structure of things, human relationships, and inspiration for awakening. Lumina College has three core values: coherency in worldview; creativity in culture making; and commitment to serve God and others.



Educational Programs

From the beginning Lumina College sought partnerships with global universities for master's programs: Wheaton College for a Master of Arts in Intercultural Studies; Calvin University for a Masters of Education; Asbury University for a Master of Arts in Digital Storytelling; and Cairn University for a Masters of Business Administration. These programs are global in nature, while also catering to local contexts. The learning model is hybrid, with face-to-face classes as well as online learning.

Also, two local diploma programs have been launched from which the first two batches of students have graduated. These programs include topics such as spirituality in the media, history of church in social context, worldviews and Christian identity, integration of faith into academic disciplines, as well as review and engagement with the cultures of China, the West, and developing nations.

Connecting through dialogues, seminars, and conferences

Lumina College hosted an international conference titled "Christian Mind in the Emerging World: Faith Integration in Asian Contexts and Global Perspectives." Forty participants from five continents attended. The dialogues from the conference were published as a book.

With recent challenges such as the pandemic and radical social changes, corporations have sought Lumina College for professional staff development. College-based leaders have conducted corporate learning series on "Character Values: Worldview for Future



Leaders", teacher development for a number of secondary schools, and a social education series on "Value Education" for about twenty schools.

Lumina College, in collaboration with The University of Hong Kong's Faith and Science Collaborative Research Forum, also has conducted three year-long professional development series: "Redeeming Technology," "The Future of Business in a Technological Age," and "Higher Education in a Machine Age." Participants were faculty, pastors, and business leaders — primary change agents in their circles.

The Lumina story has just begun. It is an embryonic college and needs great cultivation and care. Yet Lumina leaders praise God, who laid the foundational stones for Christians in Hong Kong. Their prayer is that God may lead Lumina College into partnerships to serve the church and society.

Henry Baker College Stays Connected

Recently, INCHE received greetings from Henry Baker College in Melukavu, Kerala, India. This college is a long-time network member whose prior principal, Dr. Aneyamma Varughese, remained in communication with INCHE. After his retirement, Dr. Gireesh Kumar G S became the current Principal of Henry Baker College. In a recent email Dr. Kumar indicated that Henry Baker College has received ISO certification, an important step in recognition of its educational quality and outcomes. This certification is based on submission of a self-study report for the National Association and Accreditation Council, a government organization based in Bangalore, India that accredits higher education institutions.

Dr. Kumar also noted that recently, Henry Baker College received an award from Haritha Mission, Kerala state of India, for its thoughtful planning related to environmental stewardship. While there has been a full change of college administration and office staff at Henry Baker College, their leaders remain committed to investing in their INCHE membership vigorously as they pursue a path of progress and development.

EUROPE REGION

INCHE Europe Meets Online

INCHE Europe members have been active in the past three months despite pandemic-related boundaries. On March 18, 2021 INCHE Europe hosted a webinar for its members entitled **"Christian Higher Education in a Pandemic: Possibilities for Fractured European Societies."** After opening devotions by Dr. Peter Balla, this two-hour occasion featured reflections by *Dr. Gerald Pillay*, Vice Chancellor and Rector of Liverpool Hope University (U.K.) and an interactive online session directed by *Dr. Jeroen de Ridder*, Associate Professor of Philosophy in the Faculty of Humanities, at the Vrije Universiteit.

Dr. Pillay recalled the founding of the western world's first university in Bologna during 1088. It was titled as "Alma Mater Studiorum", a nourishing mother of all studies. This private independent initiative prompted by the expectations of students became the University of Bologna; and an understanding of the nurturing role of the university became foundational to universities at Oxford and Cambridge that began in subsequent decades. As these English universities developed, they formed "colleges", derived from the Latin word "collegium" to designate a group of students and faculty who came together as an undergraduate community. Dr. Pillay noted that this past year we have missed much of the experience of learning together as communities. Now we must begin to redeem what we have learned in the past year as we think about the future. Mourning what has been lost, we must rebuild our higher education communities. Further, the pandemic has taught us that we are not islands. Each of us affects all of us, as John Donne noted poetically, in asking "for whom the bell tolls?" Dr. Pillay closed with a plea that Christian higher education come to grips with massive global inequality and work as Christians to shape a different world of access, opportunity, and support that spreads beyond national boundaries.

Then, Dr. Jeroen de Ridder provided an interactive session in which participants were asked to consider the goals, processes, and outcomes of Christian academic work. He explored whether the practices of our academic work reflect a Biblical vision for its purpose. Using Augustine's idea that practices reveal the ordering of our loves, he asked about the focus of our affections. How do the liturgies of university life shape desires in academia? Who are the exemplars that students and faculty follow? What language and imagery do we use in talking about our work in Christian higher education? For example, use of the term "teaching load" conveys a sense of burden instead of joy in supporting the learning process.

de Ridder worried about contemporary academic liturgies that stress a hyper-competition among faculty for grants, achievements, and public recognition. He wondered how Christian faculty members address unreasonable demands. Jeroen urged webinar participants to

seek better academic liturgies including a genuine love of learning, care for colleagues and students, appreciation of diverse talents, valuing what truly matters for shalom, and sustaining a healthy work/life balance.

Webinar registrations arrived from seventeen countries in greater Europe and Eurasia and sixteen nations beyond the European region. Following the webinar INCHE received appreciative feedback with notes such as the following,

"Beautiful insights from all speakers. very simple and practical.

"...a complete{ly} new experience for me being connected with so many Christians all over the world in this way. I enjoyed it very much and this meeting really gave me food for thought."

"Thank you for this inspiring, strengthening webinar!"

Evangelical Theological Seminary: Mourning in Croatia

With great sadness, the Evangelical Theological Seminary in Osijek, Croatia noted the March 2021 death of their treasured colleague, Dr. Corneliu Constantineanu. Dr. Constantineanu was a faithful friend and co-worker, and a constant supporter of the seminary in Osijek, where he studied, taught, contributed to seminars, served as a dean, and later as a board member.



Corneliu's heart was to be and to develop others to be "believing and practicing scholars." This was a watchword with him early in his career as a theologian. He wanted his faith to motivate and inform his scholarship. During his life he authored or coauthored several books. Most recently, they include: *The Social Significant of Reconciliation in Paul's Theology: Narrative Readings in Romans*; *Mission in Central and Eastern Europe: Realities, Perspectives and Trends*; and *Pentecostals in the 21st Century: Identity, Beliefs, Praxis*. Corneliu first came into the life of the Evangelical Theological Seminary as a student at the extension center at Elim Church in Timisoara, where courses were taught in the basement of a church. Teachers were impressed by his cheerful spirit and guileless manner. Through many years of service Corneliu never allowed the normal setbacks and challenges of ministry to dampen his zeal or allow a cynical spirit to take root.

EUROPE REGION

While the ETS community mourns this loss, they remain confident in the provision of everlasting life by the crucified and resurrected Christ, in things that are unseen but eternal.

Senior Leaders Consider the INCHE

Europe Context

On June 11, 2021 seventeen senior leaders of INCHE Europe met to discuss the current circumstances and future plans for the European portion of the network. Pieter Oudenaarden, INCHE Europe board member from Christelikle Hogeschool Ede, chaired the meeting; and his Ede colleague, Jan Hol, provided an opening devotion. Pieter then reviewed the recent history of the network's European initiatives including a 2016 conference as well as the meetings of senior leaders in 2018 and 2019. This June's meeting was the third in a series of discussions among the heads and deputy heads of INCHE-member institutions in greater Europe.

During the meeting, several newer members were welcomed to the network. Over the past two years, INCHE Europe has been joined by three new institutes and universities. Further, four international groups that have joined INCHE more recently also have designated leaders for European initiatives. This growth creates energy and talent in undertaking joint initiatives.

University leaders compared notes on their experiences over the past year. All have faced periods of lockdown before teaching proceeded online. Despite pandemic challenges and difficulties, learning occurred; and now new hybrid models combining in-person and online learning are being considered by many institutions. The pandemic sped the development of online teaching as well as virtual exchanges abroad. This past year's conditions also reminded universities of responsibilities within their immediate contexts. Some opened vaccination hubs to serve both students and local residents. Many instructed their students on safe, healthy ways in which to intersect with their communities.

For the academic year beginning in September 2021, leaders expect to be open for in-person learning. Yet several participants noted new challenges in rebuilding their university communities in healthy but different ways. The reopening process will require shared wisdom about how to proceed; and in this way INCHE Europe colleagues can help each other.

INCHE network leaders also discussed the emerging INCHE Europe initiative focused on teacher education programs. Researchers have gathered a first wave of data about such academic programs that will be presented at the INCHE Europe conference in April 2022.

In addition to immediate plans for research on teacher education and the pending April 2022 conference, INCHE Europe leaders discussed several other opportunities. The Erasmus + program provides pathways for bi-lateral university cooperation; and the new Turing Program in the U.K. supports global learning for U.K. students within and beyond Europe. INCHE Europe leaders also noted the future possibility for online course sharing among institutional members. Such a development would parallel similar growth of course-sharing by U.S. Christian colleges and universities. This latter discussion will continue in a session at the 2022 INCHE Europe conference.

INCHE Europe Conference:

In Person In Budapest !

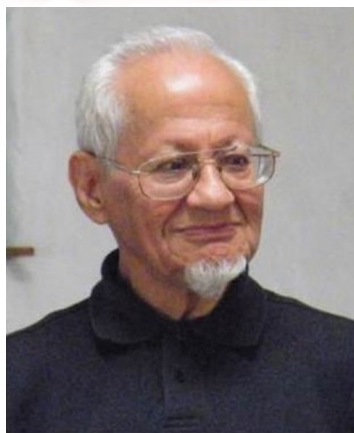
April 6 - 8, 2022



The INCHE-Europe Organizing Team announces that the in-person INCHE Europe Conference, *previously scheduled for March 17-19, 2021*, is now **tentatively rescheduled for April 6-8, 2022 in Budapest**. These dates will be confirmed in September 2021; and additional information will be provided at that time.

This conference of INCHE Europe will support European institutions of Christian higher education in their present contexts 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. The conference theme will be: **Building Community in Fractured Societies: Challenges for Christians in Higher Education**.

LATIN-AMERICA REGION



Remembering C. René Padilla, Father of Integral Mission in Latin America

C. René Padilla, theologian, pastor, publisher, and longtime staff member with the International Fellowship of Evangelical Students, died on April 27 at the age of 88. Padilla was best known as the father of

integral mission, a theological framework that has been adopted by over 500 Christian missions and relief organizations. Integral mission pushed evangelicals around the world to widen their Christian mission, arguing that social action and evangelism were essential and indivisible components—in Padilla's words, "two wings of a plane."

Over many years the relationship of the INCHE network and René Padilla was very close. René Padilla was aware and supportive of INCHE's work from the very beginning (also known in Latin America as AIPESC). He published the results of some of our network consultations through Ediciones Kairos, which he led. René participated as a key speaker in the INCHE Latin America consultation of 2017, marking 500 years of the Reformation. His paper would be one of his final writings. "The Legacy of the Reform for Latin America: Risks, Challenges and Opportunities" is available in the volume edited by Bullon and Panotto entitled *¿Hacia dónde va el protestantismo en América Latina?* (Ediciones Kairos, 2018).

Padilla's influence surfaced most prominently at the Lausanne Congress of 1974, where he gave a rousing plenary speech. Nearly 2,500 Protestant evangelical leaders from over 150 countries and 135 denominations gathered in Lausanne, Switzerland, calling the occasion "a formidable forum, possibly the widest-ranging meeting of Christians ever held." When Padilla ascended the stage, he carried the hopes and dreams of many evangelicals from the Global South who sought equal footing in the decision-making of worldwide churches and mission organizations. Padilla specifically called American evangelicals to repent for exporting the "American way of life" to mission fields around the world, devoid of social responsibility and care for the poor. He made the case for *misión*

integral, a term drawn from his homemade whole-wheat bread (*pan integral*). This referred to a synthesized spiritual and structural approach to Christian mission, originally translated as "a comprehensive mission." At Lausanne, he said, "Jesus Christ came not just to save my soul, but to form a new society."

Padilla's life was surprising in its global reach—from an impoverished childhood in Colombia and Ecuador to sharpening evangelicals throughout the world. In 1956 while Padilla was a student at Wheaton College. Wheaton's President Edman supported his new student—who barely spoke English and was in debt from his plane fare—by finding him a job and connections to campus resources. By 1959, Padilla had earned a bachelor's degree in philosophy and a master's in theology; and he was already on staff with the International Fellowship of Evangelical Students (IFES) in Venezuela, Colombia, Peru, and Ecuador. Padilla's IFES role came just after Batista's regime was toppled in Cuba by Communist forces loyal to Fidel Castro. Latin America's tumultuous political context shocked René and threw into question his theological categories.

In the 1960s Padilla completed his PhD at the University of Manchester; he translated for Billy Graham's Latin America crusades; he shared intimate friendship and speaking tours with John Stott in the 1970s; and he bridged a divide between a younger generation of evangelicals from the Global South and leaders in the United States and U.K. in the tumultuous 1960s and 1970s. Padilla began to speak of Latin America's theological poverty, lamenting local questions being met with foreign answers. Padilla joined forces with IFES colleagues to share experiences living in unjust and unequal contexts during the Cold War and frustration at how evangelical organizations treated Latin Americans.

While he was often offered positions in the United States, Padilla chose to remain in Latin America, pastoring among the poor, leading the Kairos Center for Integral Mission, and publishing hundreds of first-time Latin American authors through his Ediciones Kairos publishing house. Padilla also co-founded the Latin American Theological Fellowship (FTL) and the International Fellowship of Evangelical Mission Theologians and served as president of Tearfund UK and Ireland and the Micah Network. The question for Padilla was not whether the gospel spoke to a challenging Latin American context, but how. These questions drove Padilla to seek answers in theological education and pushed him to publish his thought about gnawing missiological questions.

LATIN-AMERICA REGION

FTL's early years provided some of the most significant contextual theology for Latin American Protestant evangelicals, including Padilla's book **Mission Between the Times: Essays on the Kingdom** (Langham Monographs, 2010). He rejected liberation theology itself, while concluding, "Where is the evangelical theology that will propose a solution with the same eloquence but also with a firmer basis in the Word of God?"

Padilla helped shape the trajectory of the Lausanne Movement, leading colloquia and conferences across the world. He continued to sharpen his message, including critiquing the role of the United States as a global power. His missiological legacy is perhaps most clearly seen in the documents of the Lausanne Congress in Cape Town in 2010. For the first time, integral mission was included in the official documents of the Lausanne movement. Today, it is standard language for many evangelicals to speak of a wider gospel message—for individual, for neighbor, and for creation.

*INCHE acknowledges the contributions of script and quotes from Christianity Today and Wheaton College news for this article. Their scripts have been revised in the INCHE article.

INCHE Latin American Leaders Remember Their Colleague and Mentor

H. Fernando Bullon, INCHE Latin America coordinator, wrote on Facebook, April 27:

"For those of us who have militated in the University Movement (IFES) and the FTL ministry is so much what we could write about René. And in itself, I have written about it several pages in one of my books ("The Protestant Social Thought and the Latin American Debate on Development", 2013, pp. 254-268).

But here, just remember an anecdotal encounter and comment on his multifaceted personality and ministry, that gift of mentoring many, several generations. It was for various ministerial projections: pastors, development agencies and multiple social ministries, teaching, etc.; but very specially, serve the Kingdom of God, with the pen too.

I remember having conversation in 1975 in Quito during the continental meeting we had with IFES workers. When I asked him about the vocation to write (as young people we read his writings), he mentioned to me, that it wasn't easy for him to write, that it cost him somewhat. Those who have followed him through the years, we could notice his writing brief, concise, but profound and relevant, through his editorials (Mission Magazine), or articles in magazines or papers and essays. Several of these would later be published in collective works; and others, added and published in some of his few personal books; however, crucial works for the generation and time when he served. Include, singularly, his "Comprehensive Mission."

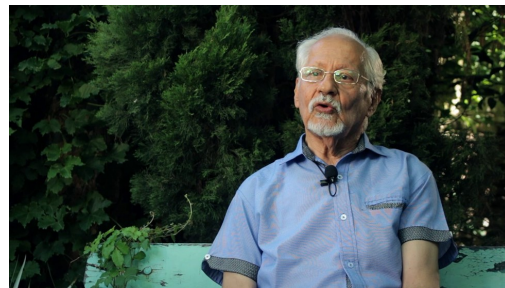
But something yes, which was a special call and gift in it, was his vocation and role as editor, from the Kairós Foundation and Editions, where he stimulated dozens to contribute to the pen, in service to the mission, with a clear multidisciplinary perspective and holistic... Like many others, in my case, gently prologue, or commented on works I write, and then published by Kairos Editions. I would think he long sacrificed much of his time that he could have dedicated to writing himself, seeking to promote a movement and not the action of a few, that would contribute corporately, as is the nature of God's people."

Nicolas Panotto, INCHE Board member, graduate of ISEDET, theologian, and a scholar in the International Relations Study Center of the Arturo Prat University (Chile), wrote,

"I can say with all conviction and certainty that I would not be where I am now if it were not for my relationship with [René Padilla](#) and the influence of his theological production. It was not only a change of ideological or theoretical perspective; it was a before and after, a profound break in my way of seeing faith and life, which produced a domino of unstoppable events that brought me to where I am now. To René I owe much, but much of what I am, of my convictions, of my struggles, of my walks, thanks to our dialogues, our debates, and even our disagreements. We will miss you, "Don René."

Sid Rooy, Emeritus Professor of Church History and Missions from ISEDET University in Buenos Aires, wrote,

"We walked together for more than fifty years, Rene and I, as companions on the way. We worked for the transformation of this beautiful world of God. We wanted love and peace for all: to rich and poor, to those of every color, of every race, of every class. We came from different church traditions but shared as brothers our calling to serve. We lamented the political persecution of those who worked for justice. We were troubled by the silence of so many. Yet, in the face of such challenges, we shared our faith in the power of the grace of the Lord, the generosity of the Father of all, and the wonders of the Spirit who builds bridges of reconciliation.



Yes, we walked together, Rene and I, but not as equals. We were and are much different. Rene was the leader, the prophet, the one who inspired. Both of us came from a different land to Argentina; we were both outsiders. But he came from the Andes culture; I was the foreigner. In his veins pulsed the blood of this Latin American earth, of its indigenous culture, of prophetic energy... We feel your absence profoundly, Rene, but still we are thankful for your presence and love along the way."

NORTH-AMERICA REGION



Cornerstone University Announces 12th President

Dr. Gerson Moreno-Riaño is beginning his service as Cornerstone University's 12th president. Dr. Moreno-Riaño succeeds Dr. Joseph M Stowell III who retired as the president of Cornerstone University in May 2021.

Most recently, Dr. Moreno-Riaño was executive vice president for academic affairs and chief academic officer as well as a tenured professor of government at Regent University in Virginia Beach, Va. While there, he led a talented team of deans, faculty and enrollment staff that helped double the student population and grew the enrollment by over 70%.

Born in Colombia, South America, Dr. Moreno-Riaño came to live in New York City at the age of nine with his family. Dr. Moreno-Riaño is a graduate of Cedarville University in Cedarville, Ohio, where he received his Bachelor of Arts in political science and pre-seminary biblical studies. He then received his Master of Arts and Ph.D. in political science from the University of Cincinnati.

Dr. Moreno-Riaño held a tenured position teaching at Cedarville University. Then he served for fourteen years in various leadership positions at Regent University. Notable are his books about political history and culture as well as prospects for internet-based democracy [here](#). Dr. Moreno-Riaño is happily married to his wife of 29 years, Ellen, and is a father to six children.

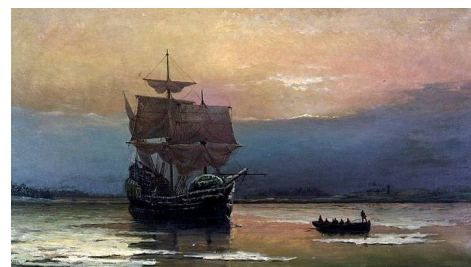
The Puritan Migration from Europe to North America: a September Opportunity

The H. Henry Meeter Center for Calvin Studies, an initiative of Calvin Theological Seminary and Calvin University, announce their September 24-25, 2021 conference on "The Puritans and Their Impact". The conference will be an in-person event. In addition, planners expect to stream and record sessions so more distant participants can watch them live or later through a recording. The Friday, Sept. 24 schedule will run from 12:45-8:45 pm EDT; and the conference will conclude on Saturday morning.

Just over four hundred years ago, in 1620, the Mayflower arrived on the shores of Cape Cod. Many of those on board had left England first for the Netherlands and then embarked on the transatlantic voyage because they felt they could not live within the theological and liturgical framework of the established Church of England. These dissenters, known as the Pilgrims, were joined by other Puritans, establishing colonies along the northeastern seaboard of North America.

This two-day conference will shed light on the Puritans and their impact, while fostering informed discussion. In plenary lectures and panel discussions, expert presenters will focus on the theological roots of Puritanism and on the history of Puritans' actions and legacies in North America, including their relations with Native American communities. A further description of speakers and the registration process is available at: <https://calvin.edu/centers-institutes/meeter-center/the-puritans-and-their-impact/>.

The Meeter Center specializes in resources about John Calvin, Calvinism, the Reformation, and Early Modern Studies. Since opening in 1982, its extensive book, rare book, article, and microform collections have attracted scholars from all over the world. The Center sponsors lectures, hosts seminars, and awards scholarships to faculty, pastors, and graduate students.



A Cambodian Language School Benefits from Wheaton's TESOL Program

Louise Wallis M.A. '20 describes how her M.A. in TESOL and Intercultural Studies degree made an immediate mark on the language school she runs in Cambodia. Four years after starting Gateway to Khmer (G2K), a language school in Phnom Penh, Cambodia, Louise Wallis went back to school for her M.A. in TESOL and Intercultural Studies from Wheaton College.

In the last few years, Wallis, who hails from London and used TESOL principles to teach Khmer, was wondering whether she was on the right track. Were there areas that G2K could be improved?

Wallis—who was already so busy training teachers, managing the budget and school schedules, meeting with staff and board members, among other responsibilities—hadn't ever considered a master's degree.

"I never thought that as a British person that I would even think to study in America, and I certainly didn't have the finances in order to do that," she said. "But I was encour-

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aged to apply for a Wheaton scholarship and ended up getting one, which came to me out of the blue and as a complete gift."



Although juggling a full-time work schedule with classes remotely was difficult, it was also energizing. The times she was able to get away to Wheaton's campus in the summer or the school's Chiang Mai outpost during the month of January for in-person classes were absolutely invigorating, she said.

"I was just really in my element," Wallis said. "It was just quite a treat to be around people that talked my language."

Soon after receiving her master's degree, Wallis welcomed 100 new students to G2K's newly developed virtual learning program. Moving G2K online in the last year because of COVID was difficult, but remarkably, the online format has enabled G2K to connect with a broader base of students, including the children and grandchildren of those who fled the country during the reign of the Khmer Rouge and had lost their mother tongue or never learned it. "It's just beautiful that we can be a part of restoring parts of their identity that were lost," she said.

"That's been an unexpected gift," she said, adding that her graduate school experience was a gift as well.

"I really do believe it was God's provision because he wanted to grow G2K and improve it and it was His way of developing the school and blessing me at the same time, which was lovely," she said.

*Article retrieved from 1/26/21 Wheaton College post by Emily Bratcher and edited by INCHE.



Redeemer University: Change and Growth

On March 31 Redeemer University announced that president Dr. Robert J. Graham would step down from his position in May, 2021. Dr. Graham had served as president of the university since August 2018 and cited ongoing health concerns related to a serious medical challenge experienced early in his tenure as the main reason for his departure. The board of governors announced the appointment of Dr. David Zietsma, provost and vice president, academic, as interim president. Said board chair, Mr. Lloyd Rang, "We are also thankful that Dr. Graham has helped to make Redeemer stronger, and Dr. Zietsma's appointment ensures that Redeemer will maintain its strategic direction. Our next step will be to set up a full and competitive search process for a new president..."

Despite unprecedented times, Redeemer is experiencing significant enrollment growth and recently received new degree-granting authorities through provincial legislation. An ongoing, nearly \$20-million construction project is slated to be completed this fall with new living, learning and innovation spaces for students. Beginning in fall 2021, students will be able to enroll in a bachelor of business administration (BBA) degree at Redeemer.

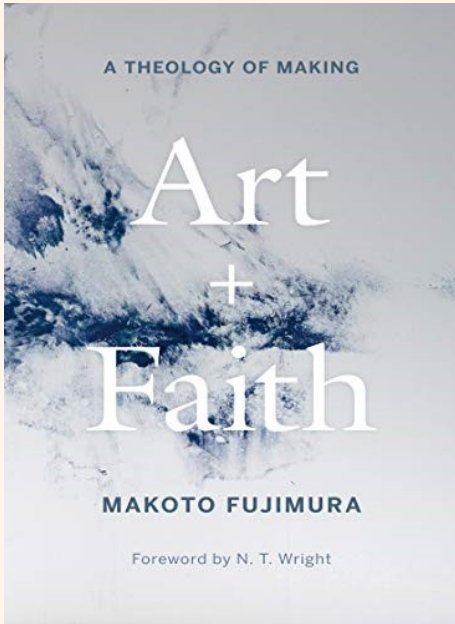
With enrollment increasing by more than 30 per cent since 2018 and forecasts indicating continued growth, new faculty positions are opening in business, social work and education, programs where demand is high and growing.

Interim president David Zietsma said, "I am incredibly excited and hopeful that much of what makes Redeemer so transformative



can return this fall. The past year was difficult, and we look forward to a return to the relational and spiritual vibrancy that characterizes this university. Last year, students, faculty and staff rallied together, and we are grateful that God provided us with what we needed to persevere. We are also thankful for the blessing of technology, and we know that continuing to provide a dual delivery format this fall will allow for a smoother transition that can address changing circumstances as needed."

SPECIAL BOOK FEATURE



Art + Faith: A Theology of Making

By: Makoto Fujimura, N.T. Wright (Foreword)

Yale University Press, January 5, 2021

Publisher Review:

Conceived over thirty years of painting and creating in his studio, this book is Makoto Fujimura's broad and deep exploration of creativity and the spiritual aspects of "making." What he does in the studio is theological work as much as it is aesthetic work. In between pouring precious, pulverized minerals onto handmade paper to create the prismatic, refractive surfaces of his art, he comes into the quiet space in the studio, in a discipline of awareness, waiting, prayer, and praise.

Ranging from the Bible to T. S. Eliot, and from Mark Rothko to Japanese Kintsugi technique, he shows how unless we are making something, we cannot know the depth of God's being and God's grace permeating our lives. This poignant and beautiful book offers the perspective of, in Christian Wiman's words, "an accidental theologian," one who comes to spiritual questions always through the prism of art.

About the Author

Makoto Fujimura is a leading contemporary artist whose process driven, refractive "slow art" has been described by David Brooks of New York Times as "a small rebellion against the quickening of time." This new Fujimura book has been described by poet Christian Wiman as "a real tonic for our atomized time".

Fujimura's art has been featured widely in galleries and museums around the world, and is collected by The Museum of Contemporary Art in Tokyo, The Huntington Library in California, and the Tikotin Museum in Israel. His art has been exhibited at various venues in Hong Kong, Nagasaki, New York, Phoenix, Seattle, Tokyo, and Vienna.

Fujimura also is an arts advocate, writer, and speaker. A Presidential appointee to the U.S. National Council on the Arts from 2003-2009, Fujimura is an international advocate for the arts, speaking with decision makers and advising governments on arts policies. In 2014, the American Academy of Religion named Fujimura as its 2014 "Religion and the Arts" award recipient.

Fujimura is the author of four books, including *A Theology of Making*. Previous books include *Refractions* (NavPress) and *Culture Care* (IVP) in which he reflects on his arts advocacy. He is a recipient of four Doctor of Arts Honorary Degrees. His 2019 commencement address at Judson University, called [Kintsugi Generation](#), lays out his cultural vision for the next generation.



SPECIAL BOOK FEATURE

SRoels: *From a young age, you identified yourself as an artist and a man of Japanese origins. Somewhat later in your life, you were introduced to the message of Christianity. Then, slowly, you began to reflect on bringing fragments of your life together; and this book is one result. Why is it important to assemble these pieces of your life into a unified picture?*

MFujimura: As I note in the initial chapters of my book, I realize now that God has been at work in my life way before I was cognizant of the source of the "flow" I was experiencing through art. I therefore call my "conversion" to be "inversion", my eyes being opened very gradually, even before I was aware of the Spirit's work. Thus, *Art+Faith: A Theology of Making* is a lifework, my effort to honor God's work in my life, and to identify the original impetus for becoming an artist. *Art+Faith: A Theology of Making* actually is approximately one third of what I had originally written, and is a type of introduction to Theology of Making.

SR: *Early in your book, you write that "The Theology of Making challenges the common, truncated 'understanding' of what Christians call the gospel and recovers the fullness and richness of the biblical narrative from modern, reductivist assumptions." What truncated versions of Christianity are embedded in contemporary culture, sometimes called a "plumbing theology"?*

MF: Even in our post-industrial culture, we still approach education as if we are preparing children to work in factories, identify their "strength" and intentionally create a sort of a hidden caste system to justify "one size fits all education". This has resulted in culture being driven by utilitarian pragmatism. Our churches, too, has become program driven, with our Elders/Vestry/Counsel meetings driven by the "bottom line" of efficiency and survival. Worse yet, some of the spectacle of the power structures of the current churches work against the development of the Fruit of the Spirit. Meanwhile, our seminaries and academia has splintered into many segments of highly specialized disciplines, and the lack of the integration of knowledge has exiled somatic knowledge. Sermons are dominated by "plumbing theology", a utilitarian understanding of scriptures as a means to fix the world and to (perhaps) return us to an Edenic state. It's not wrong to desire to be reconciled to God and work to help the world - but that view is a truncated version of the whole message of the gospel. The gospel of Jesus is all about the ushering in of New Creation (Kairos) in the midst of our fallen world.

SR: *You write that "God continually commissions God's children to create." In part, you based this thinking on God's original command to Adam to name the animals in the "discovery zone" called Eden. What does the Genesis story teach us about the relationship of God and humans regarding creativity?*

MF: Biblical God is the Creator, and not just the "First Cause" but the Creator of creativity, the "cause" behind our understanding what the "First Cause" is about. God created us out of exuberant love, and invited us even before the Fall to be co-creators and stewards of Eden as the "discovery zone". The question the Biblical writers keep asking us is "what are you making? And how are we a part of God's creativity through us despite our brokenness? From Adam's naming of the animals, Moses' Tabernacle, Solomon's Temple, to "building" of Christ's body (1 Corinthians 3), the Bible is a book about Making.

To enable your reflections about God's creativity, see "Ki-Seki" (Miracle) on Makoto Fujimura's website at: <https://makotofujimura.com/art/portals/ki-seki>.

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SR: *You describe artists as "border stalkers" who "navigate in between the walls to protect the tribes," and as those who are "often found at the margins of society meandering into the borders of established thought patterns." Can you give an example of how you or another Christian artist works in the cracks and fissures of culture to connect "tribes" or develop unexpected ways of knowing?*

SPECIAL BOOK FEATURE

MF: I always note that I am not a "Christian artist"! I shock people when I say that. I am an artist follower of Christ. I do not want to diminish my identity in Christ as the adjective, but Jesus is the noun, the most important reality of my life. What I just said will make me a border-stalker in a typical church culture.

Jesus, in John 10, clearly describes the shepherd who will take his sheep outside of the gates for them to find nourishment. Jesus (and the Holy Spirit) are also border-stalkers, and artist types tend to also be stalking the borderlands of culture. This is why artists can lead in helping the (young) sheep to be introduced to good nourishments outside the gates of the tribal realities of our church culture.

SR: *Your book explores kintsugi, the ancient Japanese art form of repairing broken tea ware by reassembling ceramic pieces to become a more beautiful and valuable vessel than was the original. You describe kintsugi, in part, because you see it as a Japanese inspiration for Christian theology. What understanding of Christian faith and calling emerges from your exploration of kintsugi?*

MF: Kintsugi, flowing out of the venerable Tea Ceremony tradition of 16th century Japan (and beyond), captures the New Creation Theology. Jesus, as Thomas has observed, appears post-resurrection with his nail marks. By "His Wounds we are healed" and Jesus chooses to remain a wounded human being even in Glory. This is another example of how a "secular" culture often has hidden keys to understand God's truth, and as I have written in my previous book "Silence and Beauty", Japanese culture has many examples of Christological hidden truth in their culture of beauty.



SR: *At times, it is the work of Christian artists to help us see and experience "Christ's tears" in our cultural rivers. Artists sometimes see into the ugliness and brutality of life, evident in events like 9/11 and the current pandemic. Yet you suggest that Christian artists also can teach us to live in "Lazarus culture." What does it mean to lean into a Lazarus culture, through but beyond a culture of tears?*

MF: Lazarus culture (based on John 11-12) begins with seeing Christ's tears in front of us, and recognizing that Jesus's tears are still with us in our dark times. Lazarus was a recipient of a powerful movement of grace, to be called back from the stench of death into life again. We can have relaxed confidence, reclining at the table with Jesus, if you have been through trauma and experienced God's tearful presence there. Perhaps only those that have seen Jesus's tears in their "Ground Zero" realities can choose to respond like Mary, bringing her most expensive wedding nard to anoint Jesus in her most extravagant and "wasteful" act of worship. Jesus commends her, "She has done a beautiful thing to me, and whenever the gospel will be preached, what she has done will also be told".

To enable your reflections about Mary's gift, see Makoto Fujimura's painting, "Grace Remains - Nard" at: <https://www.saatchiart.com/all?query=makoto%20fujimura>.

Copyright © 2016 Makoto Fujimura

The question I ask to the church to consider is ... are we doing that? Whenever the gospel is preached, do we detect the aroma of Mary, her extravagant, "wasteful" act of beauty and sacrifice in some way?

SR: *You encourage Christian artists and their connected communities to see artistic productions as gifts that are based in a Christian theology of creation and new creation. You wrote "where there is no gift, there is no art." What are the links between a theology of creation and artmaking as gift?*

SPECIAL BOOK FEATURE

MF: Creation is a gift: As Art is a gift: Love is a gift. Only when we see the universe as an extravagant gift of God, and not a utilitarian need for us to exist, can we be liberated from our bondage of Darwinian decay, and see art as a path to freely reflect our identity as glorious children of God. When we fall in love, we no longer think as pragmatists, but all of us become artists!

SR: *At several points you note that non-Christian artists can contribute to God's new creation, even if they are unaware of it. How does this fit with your theology of making?*

MF: Dr. Richard Mouw has written extensively on Isaiah 59-61, reflecting on the Ship of Tarshish, where pagan kings are seen bringing their cultural gifts into New Jerusalem (see *When the Kings Come Marching In: Isaiah and the New Jerusalem*). In the same way, artists who may not be cognizant of the Spirit's influence can bring their supreme gifts into the world (and carry them beyond). It's the Christians who have the responsibility to exegete and interpret such a work done by non-believers into the New Creation terms.

SR: *In reflecting on the purpose of art, you write that "art should capture the hypostasis or 'the substance of things hoped'" that the writer of the book of Hebrews articulates. This statement assumes that current reality and our experience of it connect tangibly to our future hope. Are you suggesting that current Christian artistic efforts will be refined but not lost in God's new creation?*

To enable reflections about God's new creation, see Makoto Fujimura's painting, "Golden Vision" at: <https://www.saatchiart.com/print/Painting-Golden-Vision-Agape/890479/4248600/view>.

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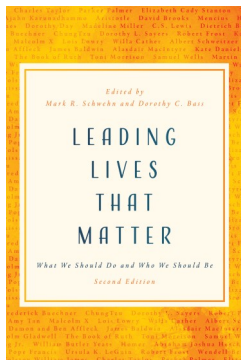
MF: Not just the "Christian artistic efforts", but, again, any works that are built on the foundation of Christ: Only God knows the "invisible church" that will be revealed on that Day. In the same way, we do not know which, or how, any works will be sanctified, but the metaphor of gold, silver and precious minerals used in 1 Corinthians 3 and other places of the Bible suggest that all works will be purified and refined as we allow God's fire to sanctify us, and sanctify culture at large.

SR: *When faith-based universities, central members of the worldwide INCHE network, plan for arts education, how might we develop teaching in and about artistic expressions so that they contribute robustly to Christian undergraduate education?*

MF: Integrated education must take in the somatic knowledge as well as informational and analytical knowledge. I speak in my book of the need for both Martha types and Mary types to come together in the relaxed repose of Lazarus in John 12. Liberal Arts education must prepare the students not only toward practical worldly gains but also toward a generative life that pours gold, like Kintsugi, into the fissures of the world. The arts can prepare students for collaborative, improvisational, empathetic creativity that is required for a world full of justice and beauty.

*Three paintings referenced in this article, namely, *Ki-Seki (Miracle)*, *Grace Remains -Nard*, and *Golden Vision-Agape* are works created by Makoto Fujimura.

RESOURCES & BOOKS



Leading Lives That Matter, Second Edition

Edited by Mark R. Schwehn and Dorothy C. Bass

Eerdmans, Grand Rapids, MI, 2020

Leading Lives That Matter compiles a wide range of texts—from ancient and contemporary literature, social commentary, and philosophy—related to questions of vital interest

for those who are trying to decide what to do with their lives and what kind of human beings they hope to become. This book draws upon both religious and secular wisdom, bringing these sources into conversation with one another.

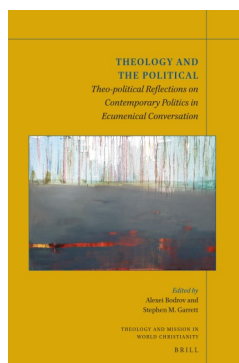
Lutheran thinkers, Mark Schwehn and Dorothy Bass, identify four vocabularies typically used in discussions of the meaning of life choices: authenticity, virtue, exemplarity, and vocation. Six guiding questions shape the chapters that contain the texts. Each chapter's texts provide a variety of insights and approaches to be considered in addressing the question, arranged and introduced in ways that prompt deeper reflection. Leading Lives That Matter invites readers into arguments that have persisted for generations about what we human beings should do and who we should be.

This second edition includes forty-seven new readings from a diverse array of writers, including Toni Morrison, Kazuo Ishiguro, Denise Levertov, Malcolm Gladwell, Julia Alvarez, Alice Walker, Martin Luther King Jr., Pope Francis, and Chung Tzu. Three new guiding questions have also been added: To whom and to what should I listen as I decide what work to do? With whom and for whom shall I live? What are my obligations to future human and other life?

Theology and the Political: Theopolitical Reflections on Contemporary Politics in Ecumenical Conversation

edited by Alexei Bodrov and Stephen M. Garrett

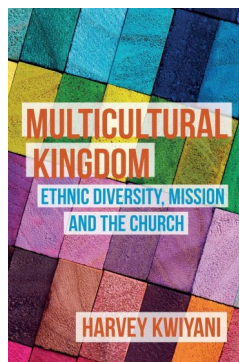
Brill in print and online-worldwide, November 2020.



This book is the fruit of Orthodox, Catholic, and Protestant conversations from East and West concerning the retrieval of theological discourse for political praxis, theo-political structural analysis of secularity/post-secularity, and distinct

political engagement from varying Christian traditions that not only offer political critique but criticism of its particular tradition.

This edited volume is animated by the motif of political action as witness in a missional key and makes a unique interdisciplinary contribution to the field of political theology that invites further reflection on the gospel instantiated in various cultural contexts in light of the boundary-crossing nature of mission and theological discourse. Chapter authors include those writing about the mission Dei, a theology of human rights related to the Orthodox Church, the nature of justice in a politically plural world, and the intersection of many dynamics in eastern Eurasia with those in North America.



Multicultural Kingdom: Ethnic Diversity, Mission, and the Church

by Dr. Harvey Kwiyani

SCM Press, London, U.K., April 2020

Christianity in the UK today is faced with growing cultural and religious diversity. Christian migrants bring with them new ways of doing theology, new styles of worship, and new expressions of the

faith. Increased levels of migration mean that the Church needs to reconsider what a 'mission-shaped church' looks like.

'Multicultural Kingdom' explores some of the causes and implications of ethnic diversity on the British Christian landscape - and the implications on the landscape of theology itself. Why, it asks, do we prefer to remain segregated in our ecclesiology? Why indeed, do several churches of different ethnic heritage use the same building for services on Sunday but do not get to worship together?

Articulating for the first time an extensive 'multicultural missiology' for the UK church, the book will offer an essential new perspective for scholars and practitioners alike.

NOTE: Reviews are taken directly from the publishers' promotional materials

RESOURCES & BOOKS



AN
EXPLORATION
of CHRISTIAN
THEOLOGY
Second Edition
DON THORSEN

**An Exploration of Christian Theology,
by Dr. Don Thorsen**

Chinese Academic Consortium, Berkeley, CA, 2021.

The Chinese Academic Consortium (CAC) has published the Chinese translation of this introductory but comprehensive theological book as a gift to Chinese church leaders, and

Chinese seminaries. Anyone who is interested, please write to CAC with your request. A donation of \$50 for CAC's future projects of translation and publication will be greatly appreciated. We will send three copies of the book for a \$50 donation.

For those who require a large volume of books, such as a church or seminary, please directly contact TienDao Christian Media Association, 1160 Cadillac Ct. Milpitas, CA 95035, Tel: 408-446-1668 / 408-996-8388, www.tiendao.org

Philosophical Ethics in the NeoCalvinist Tradition

by Bart Cusveller.

In the Christian philosophical book series, **Accountability, Foundation for Christian Philosophy, The Netherlands, Spring, 2021.** (in Dutch)

"Ethics is much more than rules and regulations" In this new book on philosophical ethics in the Neocalvinist tradition Cusveller considers integrity issues in the human-centered professions. Business administration often dominates discussions about measures to 'manage' the integrity of work processes; but less is heard about integrity issues in people-oriented professions such as care and education. Professional ethics in such areas are usually not measured by codes, frameworks and commitments, but by the relationship of the person and the profession to the good. According to researcher and lecturer Bart Cusveller at VIAA University of Applied Sciences, such ethical approaches must consider these factors. Cusveller seeks an approach to ethics in a philosophical tradition that sees itself as integral, and he explores the question: what is morally appropriate? In practice, morally good decisions and behaviours are often complicated, not only because people think very differently about ethics and morality, but also because the decisions and behaviors themselves are complicated. Moral thinking and acting requires decision-makers



to hold different aspects, connections, and motives together. Cusveller believes that neocalvinism offers an 'integral' perspective for such efforts by building on pioneers such as Herman Bavinck, Herman Dooyeweerd, André Troost, Bob Goudzwaard, and Egbert Schuurman, with their interlocutors Richard Mouw and Nicholas Wolterstorff, and the applications of Roel Kuiper and the Normative Practices Approach. The book gives the reader insight into the history and development of ethics in this Protestant-Christian tradition. For more information, contact: Bart Cusveller at b.cusveller@viaa.nl.

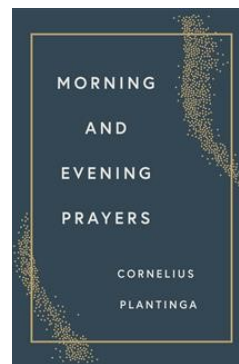
Morning and Evening Prayers

by Cornelius Plantinga

Eerdmans, Grand Rapids, 2021

Writer and theologian Cornelius Plantinga, president emeritus of Calvin Theological Seminary and senior research fellow at the Calvin Institute of Christian Worship, created this brand new, small-sized hardback that is handsome in a sober, no-nonsense style. Others may know

him from the remarkably beautiful *Engaging God's World: A Christian Vision of Faith, Learning and Living* or his wonderfully provocative theology of sin nicely called *Not the Way It's Supposed to Be*, and his must-read book for preachers, *Reading for Preaching: The Preacher in Conversation with Storytellers, Biographers, Poets, and Journalists*. Here, in *Morning and Evening Prayers*, Plantinga offers well written but dignified prayers, in a little volume offering a month's worth of prayers for morning and evening each day. The almost two page-long morning prayers, naturally, look forward. The evening ones look back over the day. In this simple rhythm, a life-long practice could take hold of reflecting well on one's life, one's whole life, by bringing it all regularly before the gracious and sovereign Triune God. This book has been called "earnest and unassuming" as it expresses essential Christian longings and hopes and dreams, "making space for any state of heart or mind..."



Christian Scholars Review Blog: Christ Animated Learning

Since August 2020, thrice-weekly posts by Christian scholars have built a substantial body of content in the CSR blog entitled *Christ Animated Learning*. available at: [Welcome to the Christ Animated Learning Blog - Christian Scholar's Review \(christianscholars.com\)](http://christianscholars.com). INCHE notes: March 29-David I. Smith, "Students and Vocation in the Present Tense-Part 2"; April 9-Derek Schuurman-"Forging a Christian College Core Curriculum"; June 1-Crystal Downing-"The Fortress of Christian Higher Education"; and June 22-Perry Glanzer-"Students' Sources of Worth and Value: Are Christian Universities Failing Students?"

RESOURCES & BOOKS

Podcast and Video Resources

Inching Forward: The INCHE Podcast series entitled *Inching Forward* has moved! Now the podcasts are publicly available on the INCHE website under our **Resources** tab at: <https://inche.one/podcasts>. Previously, *Inching Forward* podcasts were behind the membership firewall. Access required a secured login and password. With input from the INCHE Board of Directors, this has changed. Not only you, but anyone to whom you recommend this resource, can access INCHE podcasts. In this transformation, INCHE has added several episodes from known and rising African theologians: Bishop Zac Niringiye, Dr. James Kombo, and Dr. Victor Emma-Adamah. Each podcast is 30 minutes or less. These are opportunities to explore the rich thinking that shapes the INCHE network.

Stan Wallace Podcasts: Stan Wallace, the president and CEO of *Global Scholars*, an INCHE partner, has begun two podcast series. The first series entitled *College Faith* is available at: [Dr. Stan Wallace \(stanwallace.org\)](http://Dr.StanWallace.stanwallace.org). In it he interviews mature Christian guests from both public and private universities who provide wise counsel to help Christian students excel during their formative undergraduate years. The second series entitled *Thinking Christianly* is available at: <https://thinkingchristianly.org/>. This second series is intended for millennials, aged 25-40, as they continue to deepen their understanding of Christian faith in relationship to their emerging adult lives. Both of these podcast series could benefit younger Christian adults.



Nagel Institute Video: The Nagel Institute for the Study of World Christianity describes recent research on advancing African theology in a five-minute video that summarizes their recently completed project. To date it has had more than 350,000 views through YouTube at: [The Most Christian Continent: Africa | The Nagel Institute, Calvin University - YouTube](https://www.youtube.com/watch?v=...).

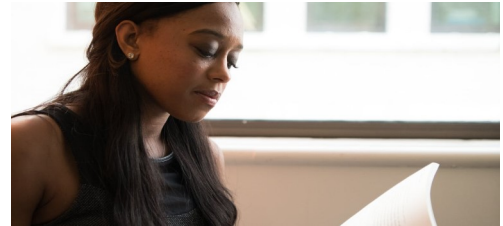
Short Video Reflections by René Padilla

[LITERATURA EVANGÉLICA DESDE AMÉRICA LATINA René Padilla - YouTube](https://www.youtube.com/watch?v=...)

[¿ES POSIBLE LA ESPIRITUALIDAD CRISTIANA FUERA DE LA IGLESIA? René Padilla - YouTube](https://www.youtube.com/watch?v=...)

[QUÉ PODEMOS HACER LOS CRISTIANOS ANTE LA INJUSTICIA René Padilla - YouTube](https://www.youtube.com/watch?v=...)

Articles



[Are Religious Women More Traditionalist? A Cross-National Examination of Gender and Religion - Di - 2020 - Journal for the Scientific Study of Religion - Wiley Online Library](https://onlinelibrary.wiley.com/doi/10.1111/j.1475-2875.2020.00581.x), September 2020.

Does national context shape the relationship between religious attendance and women's gender ideologies? Although previous studies have examined gender and religion within a single national context (and often in a single faith community), few have done so using a cross-national comparative perspective. This has left a significant gap in our understanding of how gender and religion operate in distinctive national contexts. Relying on survey data collected in 37 countries, this study analyzes how the relationship between religious attendance and women's gender ideologies is conditioned by their country's gender inequality. The findings indicate that while women's religious attendance is, on average, negatively related to egalitarian gender ideologies, this association is conditioned by religious affiliation. The relationship is also contingent on the level of gender inequality experienced, and it grows weaker in countries with more prominent gender inequality. This study reveals the mechanisms that contextualize the intersection of gender and religion. This article is the result of research conducted by sociologist Elaine Eklund (Rice University) and her colleagues.

[Cooperation, Tribalism, and the Promise in Resurrection - Articles - BioLogos](https://www.biologos.net/2020/06/01/cooperation-tribalism-and-the-promise-in-resurrection/)

Pandemic fatigue makes it harder to hold onto the promise of this upside-down kingdom. The human species, at times, seems hell bent on outcompeting all other life on earth, until there is no life underneath us on the food chain to sustain our own. The promise of Christ's kingdom does not erase the fact that there are grim challenges ahead. Yet we see from the gospel that God can make something new out of the death. In Christ's resurrection, we learn how to be truly human. This online article and others made available by BioLogos, a Christian network exploring the relationship of faith and science, explore these challenges.

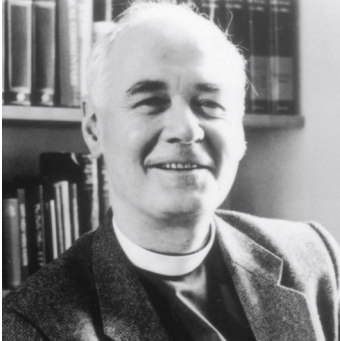
TESTIMONIAL

Appreciating Scientist and Theologian John Polkinghorne

INCHE reprints portions of this article by Ted Davis as a testimonial to the person and scholarship of Dr. John Polkinghorne. Dr. Ted Davis is a professor of the history of science at Messiah College, USA. This article was originally published by BioLogos, an organization that invites the church and the world to see the harmony between science and Biblical faith. The original article can be found at [Appreciating John Polkinghorne: An Easter Remembrance - Articles - BioLogos](#). Further information about the mission and initiatives of BioLogos is available at: [About BioLogos - oLogos](#).



By: Ted Davis
March 31, 2021



With a rare mixture of sadness and admiration, I learned that John Polkinghorne went to be with God on Tuesday, March 9, 2021. A proud Cornishman, John was born in 1930 to a working class family in a seaside town... Reared in the devout Christian faith of his parents, John liked to describe himself as a “cradle

Christian.” As he wrote in his autobiography, “I cannot recall a time when I was not in some real way a member of the worshipping and believing community of the Church” (*From Physicist to Priest*, 7). A strong desire to minister to the body of Christ through word and sacrament led John fundamentally to change course in his late forties, when he resigned his professorship in physics at Cambridge to become an Anglican priest. It was a stunning decision for someone in the same academic department as... the late Stephen Hawking, who later became the most famous scientist in the world. If his colleagues were not entirely surprised that he sought a larger role in the church, they were astonished that he gave up physics.

A brilliant mathematician, John had risen very high in physics himself. Quantum mechanics (QM) became John’s specialty. His book, *The Quantum World* (1986), sold upwards of 100,000 copies, and his elegant little paperback on QM for Oxford University Press’ popular series of “Very Short Introductions” is still mostly readable to this former physics student who hasn’t studied QM in nearly fifty years...

I first met him somewhere around 1989...One day while taking a break from reading seventeenth-century manuscripts, I stumbled upon the book, read his story and saw the accompanying photograph... As it happens, a little while later I noticed a well-dressed man in a clerical collar browsing casually in a corner of the library... Sheepishly, I ambled awkwardly across the room. *Pardon me, sir, are you perhaps Professor Polkinghorne?* The wide grin and the friendly eyes gave me the answer even before he spoke. When I expressed interest in learning more about his work, he invited me in the warmest possible terms to attend the lecture he was giving that same evening...I no longer remember what he said, but the sinking feeling of being in over my

head was hard to forget... It was a rocky start, but a decade later I had learned enough to help students read *Belief in God in an Age of Science* (1998) with some appreciation....

When I first heard his name more than forty years ago, the academic conversation about science and religion was heavily influenced by scholars who basically believed that orthodox Christian views of God and Christ were outmoded, and that theology needed to steer a new course of process theism, panentheism, or pure naturalism masquerading as theology in a world of ideas dominated by modern science. Many theologians ignored natural theology and rejected biblical miracles, including even the bodily Resurrection—without which neither John nor I would have professed to be Christian believers at all...

This is what John Polkinghorne did: though he was hardly working alone, he helped tremendously to revitalize the conversation about science among Christians. He unabashedly proclaimed great biblical truths, especially what I call the “Big Three,” Creation, Resurrection, and Eschatology. He wrote beautifully about the long-neglected transcendent God who actually brought the world into being, sustains its existence now and works immanently within it, and raised Christ from the grave to give us concrete hope of an ongoing life with God in a new world beyond our own. John also understood that modern cosmology harbors rumors of transcendence that belie the standard scientific boast that nothing, or no one, had us in mind. “We live in a world whose physical fabric is endowed with transparent rational beauty,” he said with evident pleasure, and “it beggars belief that this is simply a fortunate by-product of the struggle for life” (*Belief in God in an Age of Science*, pp. 2-3). He saw with simple clarity the salient fact, obvious to many but not to certain New Atheists, that there are no “knock-down arguments, ... either for theism or for atheism” (*Theology in the Context of Science*, p. 128), while modestly “offering theistic belief as an insightful account of what is going on” (*Belief in God in an Age of Science*, p. 10).

Substantially owing to John’s outspoken advocacy of Christian truth in a scientific age, thoughtful Christians can once again view science as an ally that enhances our faith, not an enemy seeking to undermine it...



Contact

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

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ABOUT INCHE

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

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



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

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