



Contact

ISSN 1521-9631 Vol. 33 No. 3

INCHE Latin America Gathers Online

INSIDE

Cover Story 1

Editorial 2

Network News 4

Africa Region 6

Asia-Oceania Region 8

Europe Region 10

Latin America Region-Continued 12

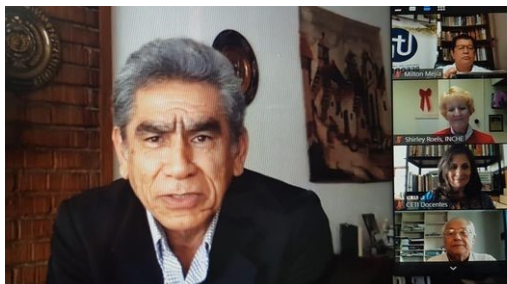
North America Region 13

Special Feature 15

Resources 20

Testimonial 23

For three December 2020 afternoons, INCHE Latin America leaders and guests gathered online to discuss: **Higher Education, Christian Identity and Public Relevance in Latin America**. This conference was sponsored jointly with the Latin American Theological Fraternity (FTL) and the Community of Interdisciplinary Theological Studies (CETI); and it occurred in the context of the 50th anniversary year of the FTL. Christian scholars, researchers, and administrative professionals working in Christian higher educational centers, both religious and secular, both private and public, contributed their voices in this Spanish-language event. They focused on the Christian mission in education at this time in Latin American life. For more than twelve hours, in two keynote addresses and six different panels, the presenters and their



respondents engaged in questions, answers, and comments with participants. Fernando Bullon, INCHE Latin America coordinator, organized more than 120 people from more than twenty nations to discuss contributions for Latin American Christian higher education.



Day one began with an in-depth plenary presentation by Dr. Alberto Salom, Rector emeritus of the Universidad Nacional, a main public university of Costa Rica. He gave a panoramic view of the challenges presented to Latin American higher education in general, secular or religious, as we face this new decade. He stressed that educators must work with a paradigm that includes distinctive guiding values. It is not a linear, tightly ordered or rationalist philosophy; but instead, a contemporary paradigm must address chaos and complexity while looking into multicausal realities with clear purpose and identity. With such an understanding about the nature of reality, Christian universities can begin to seek an underlying order in which the Creator and those good values are affirmed and are active. Yet this approach to education should result in an integral multidisciplinary education that blends knowledge and tasks in service to all people and creation.

respondents engaged in questions, answers, and comments with participants. Fernando Bullon, INCHE Latin America coordinator, organized more than 120 people from more than twenty nations to discuss contributions for Latin American Christian higher education.



Edesio Sánchez, FTL

Day one began with an in-depth plenary presentation by Dr. Alberto Salom, Rector emeritus of the Universidad Nacional, a main public university of Costa Rica. He gave a panoramic view of the challenges presented to Latin American higher education in general, secular or religious, as we face this new decade. He stressed that educators must work with a paradigm that includes distinctive guiding values. It is not a linear, tightly ordered or rationalist philosophy; but instead, a contemporary paradigm must address chaos and complexity while looking into multicausal realities with clear purpose and identity. With such an understanding about the nature of reality, Christian universities can begin to seek an underlying order in which the Creator and those good values are affirmed and are active. Yet this approach to education should result in an integral multidisciplinary education that blends knowledge and tasks in service to all people and creation.

Respondents concurred that universities must consider new ways to organize education so that values and knowledge are intertwined, and all human beings can benefit. Technologies are needed for social development that sustains the common good. Yet Alexandre Fonseca, INCHE board member, noted that supporting the common good also requires a deep contextual analysis of the basic systems needed to provide resources, health, safety, and a more equitable social future. In fact, universities should conceive of themselves as useful and necessary institutions in face of the enormous challenges presented about the relevance and necessity of universities. Another respondent noted that the principles demanded that the universities also operate as a "theological tripod for a new concept of being the Church: interdisciplinary, ethical and epistemological, ways in which we learn again to relate to the giver of life... and follow Jesus in our humanity."



(Continued on p. 12)

EDITORIAL

Pandemic Reading



Shirley Roels, Executive Director

The COVID 19 pandemic closed many options, including concerts, plays, sporting events, restaurants, and churches. My congregations only worshipped online. Family gatherings for holidays and birthdays were only short online occasions or phone calls. Much of my normal life was canceled temporarily.

So, my reading time expanded. Daily, I am reading online news, pamphlets of interest, books, and magazines. During the cold and snowy months of December through February, I read several books including, *The Doctrine of Creation; Work and Worship; and Identity in Action*. The first of these books is the focus of this issue's special feature. The second and third ones are described in the newsletter's resources section. Such books are educational resources for courses that explore history and theology as well as intercultural and interdisciplinary themes. As I reflect on my pandemic reading, what is useful for Christian higher education?

First, each of these books contains an honest description of our limited control over the contexts in which we live and teach. Here are three examples: a.) Early Christians were pawns in large political and military systems; b.) both uncontrolled natural cycles and fragmented urban jobs create silos that separate work and worship; c.) a good Christian family can struggle with debilitating disease and injury that they never welcomed but with which they must learn to live. These three examples from recent reading describe some of life's brutalities that Christians experience. From them, we understand more fully that God does not excuse Christians from Job-like experiences because we are faithful disciples. As educators, **we should be honest with our students as we experience pandemic brutalities and also wonder with them about God's providential care and love for this world.**

Second, each of these books recognizes that limited human control can open us to reconsider basic questions of faith. The pandemic provides a crucial moment to ponder Jesus as a divine-human person. Personally, he understands suffering that is beyond human control even while he remains the son of our creator God. This is a ripe time to

explore our belief in the Jesus who was with God in creation and is with us in salvation. As we reach the outer boundaries of human control, what do we believe? **The pandemic creates an unusual opportunity for our Christian higher education communities to reaffirm salvation through Christ as the antidote to our need for total human knowledge, safety, and control.** Then, resting in Jesus, we can delight in knowledge and take reasonable risks without aspiring to know it all.

Third, **for all of us, as learners everywhere, this pandemic creates a shared global context for the Holy Spirit's ongoing work in Christian higher education.** Previously, some of us have experienced national marker moments, perhaps terrorism, war, civic upheaval, drought, or a bush fire. Yet in 2020, the worldwide pandemic wove all of us as administrators, students, and faculty worldwide, together in a globally shared experience of Christian higher education. Sometimes, we felt punished by complex inter-connected systems that we did not create. Why didn't global health leaders prepare collectively and effectively for a pandemic? Why didn't governments cooperate sufficiently with each other to contain virus spread? Over the past year, has it been worthwhile to engage university study with its miserable limitations on teaching, learning, and living? We have a once-in-our-lifetime shared experience; and I wonder how Christian higher education should build on this opportunity with the Holy Spirit's help. The *YouTube Blessing Series* in our newsletter resources is one window about possibilities.

So now what? The pandemic still creates lament and frustration, particularly for the young. Our students remained saddened by surprising deaths, sickness, slow vaccine roll-out, few in-person connections, and nagging uncertainty. They feel the dullness of everyday life when it is stripped of cultural engagement through entertainment, shopping, cafes, and the arts. They are horrified by social and political upheavals that the virus intensifies; and they are bedeviled by the complexity with which matters of race, class, and political identity intersect. Our students worry about air quality which obviously improves when we reduce fossil fuel use. They wonder whether older adults have been the caretakers and innovators with creation that we should have been. Might student grief create special learning opportunities, occasions to repent from our allegiance to faulty systems and to the leadership failures that accompanied them? Maybe with our students, a few weeks of grief could help us relinquish self-control as the fallen creatures

EDITORIAL

Pandemic Reading

of Eden. As we have experienced, our ultimate comfort and safety do not arise from systems we control. For the next couple months, we will bob in a common boat with limited ability to navigate toward a known shore. We should use this time with our students and faculty colleagues to bolster our Biblical understanding of human dependence on our Creator and to pray that God will reform our ways. **First, we must grieve the past year's losses and failures.**

What comes after lament? Students are looking for comfort and ways to heal their hearts. The pandemic provides us with an uncommon educational opportunity to explore the source of "our only comfort in life and in death."* This is a question that we can ponder in our literature, philosophy, social science, and theology courses. For example, our students need time to absorb the meaning of Amanda Gorman's poem in which she wrote:

Let the globe, if nothing else, say this is true:

That even as we grieved, we grew

That even as we hurt, we hoped

That even as we tired, we tried

That we'll forever be tied together, victorious

Not because we will never again know defeat

but because we will never again sow division

Scripture tells us to envision

that everyone shall sit under their own vine and fig tree

And no one shall make them afraid**

In Lenten moments of reflection, as we recognize our creaturely limitations on "tried" and "victorious", perhaps we acknowledge that Scripture still can envision our flourishing because, "... I am not my own*," a fully independent master of my fate. The source of hope is faith that "I belong body and soul, in life and in death, to my faithful Savior, Jesus Christ*." **Perhaps a period of quiet learning restores our educational hearts.** Then we should use Christian education to dispel the lingering darkness and identify the shores toward which we must row together. With

the lenses of both Scripture and creation, active research and learning is the next step toward problem-solving for a different future, one that cannot be built on the pre-2020 past. We cannot go back to life as we knew it. Families, schools, neighborhoods, cities, jobs, relationships, nations, and futures, all must adjust to new realities related to global disease, climate, and technology. As we live with this virus' effects, we must learn, worldwide, how, as Christians, to remodel life choices and practices, together. This will require a revision of our interdisciplinary, intercultural, and inter-institutional scholarship and teaching to support communities and commitments. There is too much at stake to ignore God's worldwide warnings **about the need for remodeled responsibilities as humans in creation.**

In the shared process of educational lament, comfort, commitment, and remodeling, we will be surprised by joy. Surely, that joy will come because our world belongs to God; we are not on our own; and Christ's resurrection is the ribbon of connection from creation through salvation to the coming Kingdom.

My pandemic reading results in Christian hope. May yours provide the same.

*This is a paraphrase of the first question and answer of the Heidelberg Catechism, a church resource for faith development written in Germany during the early 1500s and still used by many global churches today.

** Excerpt from Amanda Gorman's poem, *The Hill We Climb*, spoken publicly on 1-20-21.



INCHE NETWORK NEWS



INCHE Welcomes Langham Scholars Ministry

INCHE is pleased to welcome Langham Scholars Ministry as our newest network member. The vision of this ministry is to equip churches in the Majority World with mature leaders and pastors who believe, teach, and live by the Word of God. To do so, Langham Scholars raises the standards for Biblical preaching and teaching through their support of evangelical doctoral students from the Majority World who will be prepared to train other Christian leaders, typically in seminaries and colleges, in their home countries. Langham Scholars began in 1969 through the ministry of John Stott in the U.K. Now Rev. Riad Kassis from Syria and Lebanon serves as the international director for Langham Scholars Ministry while Professor Parush Parushev, with many ties in Eastern and Central Europe, serves as the academic director. About sixty to seventy Langham Scholars are active in this fellowship. Every one of them is welcomed to INCHE and future network engagement.

CCCU Plans for Study Abroad Programs



INCHE partner, the Council of Christian Colleges and Universities (CCCU) recently announced that

due to the global impact of COVID-19, their prior suite of program offerings has changed. Here are their current program updates:

- **Scholarship & Christianity at Oxford (SCIO)** safely welcomed back students for the Spring 2021 semester.
- The **American Studies Program** in Washington, D.C., and **Middle East Studies Program** in Amman, Jordan, will return in Fall 2021.
- The **Uganda Studies Program** will re-start in Fall 2021, now directed solely under the umbrella of Uganda Christian University.
- The **Australia Studies Centre**, **L.A. Film Studies Center**, **Latin American Studies Program**, and **Northern Ireland Semester** are not currently accepting applications.

Call for Book Reviewers for: *International Journal of Christianity & Education*

The editors of the *International Journal of Christianity & Education* (IJCE) invite inquiries from prospective book reviewers. IJCE aims to be the first point of reference for academic discussions of the relationship between Christianity and educational theory and practice in formal and informal settings.

Each issue includes reviews of books related to Christianity and education across a wide range of contexts, including but not limited to primary, secondary, and tertiary educational institutions. Books may approach the topic of Christianity and education from a variety of perspectives, disciplines, and research methods.

The editors welcome inquiries from professionals who work in and/or have interest in/past experience with Christian educational institutions. They also encourage authors of recently-published books on Christianity and education to notify them of potential books to review. They particularly welcome inquiries from prospective reviewers who work in non-Western contexts.

Please contact Rhonda M. McEwen at rmcewen@regent-college.edu for a list of books available to review or for additional information.

Reserve Future Dates for INCHE Initiatives:

- *May 27 and June 3, 2021*: INCHE North America will host two online panels with participant discussion concerning the future of study abroad.
- *October 4, 2021 week*: INCHE North America, with the Kuyers Institute for Christian Teaching and Learning of Calvin University, will cohost three webinars of ninety minutes each on Christian teaching and learning for the public good.
- *April 6-8, 2022*: Tentative dates for the next INCHE Europe conference in Budapest, hosted by Károli Gáspár University. Dates will be confirmed by October 2021.
- *October 6-8, 2022*: INCHE North America, with the Kuyers Institute for Christian Teaching and Learning, will host an in-person conference on Christian education for the public good.



Contact • March 2021

INCHE NETWORK NEWS

INCHE Elects Two Board Members

In the 2021 regional elections, the individual members of INCHE confirmed the regional selection of two new INCHE board members. Dr. Marlene Wall, President of LCC International University in Lithuania, will replace Dr. Peter Balla from K aroli G asp ar University as a new board member from the INCHE Europe region. Dr. Andrew Butcher, the President of Bethlehem Tertiary Institute in New Zealand will replace Dr. Elizabeth Beech, previously from Australia's National Institute for Christian Education, as a new board member from the INCHE Asia-Oceania region.



Dr. Wall began her work at LCC International University in 2002 as the Academic Vice President. Then in 2012 she became the university's president and has continued in that post since then. Wall has been active in the Council of Christian Colleges and Universities and was a featured speaker in

their 2017 international forum. Dr. Wall has strong interests in strategic planning, non-profit management, entrepreneurship, program development, and writing. During her leadership at LCC International in Klaipeda, Lithuania, it has grown to be a university with students from more than fifty nations. LCC International University was established in 1993, just after the tumultuous years during which the Berlin Wall fell and there were significant political changes in Eastern and Central Europe. The university was inaugurated through the combined efforts of Lithuanian, Canadian, and American foundations. Academic programs include those in business, communications, English, international relations/development, psychology, and theology.



Dr. Butcher has been CEO and Dean [President] of Bethlehem Tertiary Institute since 2017. Previously, he held academic roles as Director of Research at the Asia New Zealand Foundation and visiting fellowships at the Institute of Southeast Asian Studies in Singapore, Victoria University of Wellington, and the University of Otago. Dr. Butcher has

authored over 80 publications. His research interests are in demography, foreign policy, migration, and education. His PhD, twenty years ago, looked at the re-entry experiences of international students into their home countries, especially those that converted to Christianity while studying abroad. His research over the last ten years has looked at how the church in New Zealand is responding to an increasingly diverse demographic, especially of migrant Christians from Asia. He writes, "Now being part of a community of Christian educators, globally through INCHE, organizationally at BTI, is a deep privilege... From our unique position as Christian educators – in BTI's case, training teachers, social workers, and counsellors – we can equip students to walk humbly, love mercy and do justly..."

Contact • March 2021

INCHE welcomes these two new board members who will begin their service during the INCHE Board of Directors meeting in May 2021.

Society of Christian Scholars' Webinars Reach INCHE Members

Since September 2020, the Society of Christian Scholars (SCS) has partnered with INCHE to provide webinars and follow-up discussions that deepen understanding and insights by Christian teacher-scholars. Through February 2021, six such webinars have been hosted by SCS; and INCHE leader, Dr. Susan Felch, has provided a related discussion opportunity in each case.

The SCS webinar series continues with additional opportunities in March through June 2021.

On **Tuesday, 16 March 2021 at 1400 GMT/UTC**, Dr. Marlene Hines will discuss **Media and Information Literacy for Intercultural Dialogue: A Campus Ministry Approach**.



Dr. Marlene Hines

After serving as a director and project manager in the Jamaican Ministry of Education, Dr. Hines is now the SCS librarian. She will discuss how campus ministries and academics can bridge the diverse barriers that exist within the university community as a means of reaching people where they are through intercultural dialogue. The university campus, particularly those with a large student and faculty population, is a melting pot of cultures, peoples of diverse nationalities, and racial, ethnic, cultural, and religious backgrounds. The pluralistic university is thus a fertile mission field for the gospel of Christ.

Further details and registration are available on the INCHE website [here](#) under the Events tab. The SCS webinar series will continue in the months ahead with the following dates, topics, and presenters:

- 15 April: English Writing for Non-Native Speakers by Bruce Barron and Jean Takeuchi.
- 20 May: Just Business: Christian Ethics for the Marketplace by Alec Hill.
- 17 June: Multicultural Kingdom by Harvey Kwiyani.

On each occasion, INCHE will host a small group discussion immediately after the webinar. Each month a more detailed description of the topic and presenter will be added to the INCHE website. Mark your calendar as you plan your professional development.

AFRICA REGION

INCHE-Supported Books Arrive in Africa



Pictured from left: Scott Christian University

SCU chief librarian, project coordinator Sammy Linge, and assistant librarian

In February 2021, the INCHE project on the African Formation of Christian Teachers took another step forward with university libraries. Their arrival enriches resources to support university programs focused on excellence in Christian teaching and learning.

Delivery during the COVID-19 pandemic was not easy. Leaders at **Bowen University** and the **University of Mkar** waited patiently for several months while books were transported by ocean liner from the United States to Nigeria. The project coordinator at **Christian Service University College** traveled several hours from Kumasi to Accra, Ghana to pick up the book box held in customs. Sometimes, despite the detailed shipping label, the challenge was determining the university recipient to whom the books actually were delivered.

It was a relief when book arrival was communicated. **Uganda Christian University's** vice chancellor. Uganda Christian University (UCU) received 39 books from INCHE. Upon receiving the books, UCU Vice Chancellor Professor Aaron Mushengyezi said this will be an additional support for training staff members in integrating faith and learning. He added that the books will also help the Institute of Faith, Learning, and Service (IFLS) as they organize seminars for training staff on how to communicate matters of faith in UCU's operations.

Dr. Mushengyezi wrote, "On behalf of the Uganda Christian University community, I thank you for the book donation to UCU under the African Formation of Christian Teachers Project."



Dr. Sammy Linge, Project Coordinator at **Scott Christian University** in Kenya sent a photo of the books they selected as they were being added to the library's collection.

He wrote, "We are optimistic that with these resources, students and faculty shall have cutting edge and relevant information to satisfy the needs of the communities they serve. The beneficiaries of this grant shall be...the Scott Christian University population of 1072 students in three schools, namely: School of Theology, School of Education, and School of Professional Studies. The other beneficiaries shall be the over 100 faculty members, both residential and adjunct. With the help of this grant these beneficiaries will be equipped to address varying and ever-changing needs that they face... Their access to these resources shall go a long way in helping them to teach redemptively."

Graduation amidst COVID-19 at the Evangelical Theological College of Addis Ababa

One of the gifts enjoyed by the Evangelical Theological College of Addis Ababa was to be able to celebrate the graduation of students face-to-face, keeping all COVID-19 Protocols. They had in total of 89 graduates from Bachelors and Masters programs, 50 from the B.Th program, 21 from Master of Arts in Educational Leadership, and 18 from Master of Arts in Holistic Child Development program.



AROS Reports Record 2021 enrollment

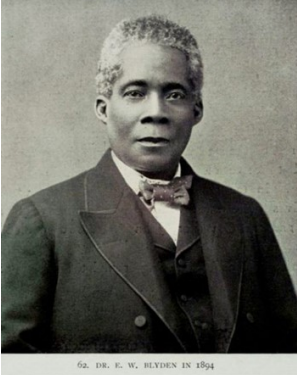
During the global pandemic, Aros, an INCHE member in Pretoria, South Africa, announced record numbers of 678 first-year students. Aros is experiencing growth in its blended teaching model. Contact sessions presented on Fridays or Saturdays are linked during the week through an e-learning platform. Aros students join schools at least one day a week as part of their official programme. In 2021, Aros opened two new fields of study, a Postgraduate Certificate in Education, and a BEd-Senior Phase that equips graduates to teach subject-specific content in grades 7 to 12. New programs have attracted immense interest. Yet all students are guided to see the teaching profession as a calling from the Lord. Such calling gives sense and meaning to the education profession as teachers convey faith, hope, and love to students, When the rise in first year students is included, total AROS student enrollment is 1725.



Aros

AFRICA REGION

Remembering Our Shared Christian History



52. DR. E. W. BLYDEN IN 1894

Recently Wendy Helleman, an INCHE member in Canada, noted that her research on African Christianity included references to Edward Wilmont Blyden. What can we learn about our shared history of Christian ideas, education, and practices from this man?

In the Caribbean, streets and monuments are named after him and in the USA, whole buildings and libraries have

been dedicated to the archives and study of his written work. In Liberia, the most prestigious lecture forum is named for him; and then-President Ellen Johnson Sirleaf said that one of her greatest compliments was to have been told she is a modern-day embodiment of Blyden. In Sierra Leone, Blyden's bust stands prominently in front of the City Hall in Freetown and his body lies buried there. In South Africa, former President Thabo Mbeki generously sprinkled Blyden's name in speeches and quoted him.

So, who was Edward Wilmot Blyden and why has he left an indelible mark of influence? According to scholars, Blyden was not only one of the most original thinkers of his time; he was undisputedly the foremost African intellectual of the 19th century. His brilliant career, in both Liberia and Sierra Leone, spanned the fields of religion, education, journalism, politics, and philosophy. His biography reveals both a vision of Africa and the personal struggle by which that vision came about. Blyden was a prolific writer of letters, and published many articles, sermons, poems, and books that make up his extensive legacy.

Blyden was born in August 1832, in the Virgin Islands of the West Indies, a descendant of captured Ibo slaves from Nigeria. He was an extremely gifted student, and at age of eighteen, attempted to enroll at a theological college in the United States. Upon realizing that their potential student was a black man, that college rejected him. A few months later, a white man named Reverend Holden recognized Blyden's intellect and assisted with his emigration to Liberia. Blyden intended to build a new life in Africa; and he remained in Liberia for more than thirty years, rising gradually to influence Liberian society.

During his Liberian career, Blyden was a Presbyterian minister, a newspaper editor, a professor of classics, President of Liberia College, Ambassador to Great Britain, Minister of the Interior, and Secretary of State. In 1885, he was an unsuccessful candidate for the Presidency. It is reported that he lost the election by just a handful of votes. Fearing for his safety in a competition with the election winner, Blyden fled to Sierra Leone. He was already well known in Sierra Leone, where, earlier, he had spent two years as a government agent to the interior, leading two

official expeditions — one to Falaba and another to Futa Jallon. Thus, it was easy for Blyden to become based permanently in Freetown.

Blyden did not allow the status quo to sway him from saying what was on his mind. He had amazing oratorical skills that he would use publicly. Blyden believed that posterity would reward those who spoke with their conscience even if he spoke against powerful forces. So, he traveled widely, giving lectures, and preaching ideas that were far ahead of his time.

He had a deep conviction that people had a responsibility to future generations of the human race to say and do what their conscience dictated. During a lecture he delivered to a jam-packed church in Washington DC, he said:

"There is a talent entrusted to you. It is your duty to call into action the highest forms of your being. It does not matter what your calling may be – whether it be what men call menial or what the world calls honorable – whether it be to speak in the halls of Congress or to sweep out those halls – whether it be to wait upon others or to be waited on— it is the manner of using your faculties that will determine the result- that will determine your true influence in this world and your status in the world to come. Everyone should do his part to advance humanity. Each should exert himself to be a helper in progress. Whatever your condition, you do occupy some room in the world; what are you doing to make return for the room you occupy? There are so many of our people who fail to realize their responsibility, who fail to hear the inspiring call of the past and the prophetic call of the future."

Blyden looked forward to the rise of an independent West African nation and he urged the British to allow Africans more autonomy in political and church matters. He argued against the imposition of European culture. As early as 1872, Blyden called for an independent West African University to be run solely by Africans, teaching African languages, cultures, and values.

In 1887 he published his masterpiece, ***Christianity, Islam, and the Negro Race***. Blyden, a Christian himself, viewed Muslims as authentically African. He urged the British authorities to involve Muslim Africans in their colonial enterprise. Blyden taught himself to speak Arabic. He maintained close relations with the Freetown Muslim community.

When Edward Wilmot Blyden died on February 1912, his funeral was attended by many hundred people from throughout Freetown, including both Muslims and his fellow Christians. In a reflection of the respect Blyden commanded across race, religion and color, his European white friends established a monument in Freetown, and his Muslim friends erected the marble stone monument at his graveside. Thousands of black intellectuals in subsequent generations, in Africa, America, Europe and beyond, continue to value Edward Blyden, Christian pastor and theologian, for his ideas and inspiration. (Much of this story is retrieved from the Sierra Leone Telegraph, a newspaper, that published Blyden's story on August 3, 2017.)

ASIA-OCEANIA REGION

Christian Higher Education: India at a Crossroads



South India—During October 2020, the Education Ministry of the Church of South India created a webinar to consider the impact of the new National Education Policy on the lives and livelihood of their students and institutions. Dr. Daniel Ezhilarasu, the Hon. Director of Education Ministry, participated as one of the presiding officers. The leaders from the Church and the Director explained that this webinar was the first in a series of five online occasions to explore the implication of changing situation related to higher education in India. Educationalists and administrative leaders from several regions of India, particularly from Christian colleges, contributed during the webinar.

The Church of South India is concerned with this new national education policy. There are hundreds of schools and over a hundred colleges run by Protestant churches of the Church of South India. The observation is two-fold: that these rewrites were not properly discussed within their national legislative branch; and the revisions were not translated into all languages of India so that people could comment. Further, there is concern that the new policies standardize education around one textbook frame, one type of pedagogy, and one type of examination.

After these opening observations, the webinar explored the new educational policy's vision in greater detail. The policy focuses on a new approach to occupational structures and educational development for workforce needs. India has large populations of young people seeking education and wants to raise the levels of education to fit with U.N. development goals. Considering these goals, India's leaders recognized the need to revise both the curricula and the pedagogy of higher education. There is a need for greater focus on critical thinking and problem solving as well as a call for cross-disciplinary education and work-related internships. The aspiration is to

overcome a history of education siloed by departments and colleges that have become too narrow for the twenty-first century.

The goal is to equip the younger population to be engaged, employed, and prepared for a changing future that includes an expectation of computer literacy and a ready understanding of artificial intelligence. As a strategy, the new policy creates great coherence in curricula at the elementary, middle, and secondary levels so that the path into various forms of higher education is clarified. The approach endorses more flexibility in providing multiple entry and exit options for higher education. Certificates will be provided for each year of additional higher education. As a result, students may use their time for educational growth and development in a gradual step-by-step process. However, many educationalists fear that there may be too many dropouts and they will fit into small jobs instead of having the opportunity to realise a great dream of individuals and families conditioned by culture.

The recommended pedagogy also moves away from rote memorisation to a model of continuous lifelong learning. The intention is that education will become inquiry-based, engage local contexts, and be responsive to students as whole persons. There is a focus on formative assessments that aid learners along the way. All of this may enable a rebalancing of higher education, away from strictly technical requirements to support for liberal arts study. The liberal arts are a means through which to educate for diversity, pluralism, critical thinking, and compassionate values.

These educational visions and strategies also bring new challenges. As approved, the new policy is expected to apply for all educational institutions, whether public or private, a source of concern about standardization. The current system of degree-granting will change so that affiliated colleges can be more autonomous in their grading and degree awards. Previously, the smaller colleges were structured as affiliates of the major universities. Now they can act more independently. But the new policy also proposes closing rural colleges with less than 5,000 students; and of the 39,931 colleges in India, only 483 of them have more than 5,000 students. So many smaller but accessible colleges, including faith-based ones serving the rural poor, may disappear. As a result, some webinar leaders noted that native cultures within India could be ignored or marginalized more easily in this process. Further, a new set of national academic planning centres also is being

ASIA-OCEANIA REGION

designed under the new policy. The role of such academic planning centres is uncertain. Will they be agents of national centralization? Will they be agents to close or merge smaller regional colleges? Will these centres work well with regional concerns about poor research facilities, limited infrastructure, unhealthy government schools, and the lack of qualified teachers? There are many unknowns about the new structures for degrees, the future of smaller colleges, and the role of academic planning centres. The speakers raised apprehensions about the possible commercialization of education.



Beyond the uncertainties of educational curricula, pedagogy, and structure, some webinar leaders noted that a major problem for education is its financial structure. Education is financed by a national tax but at the state level. So, the poorer states have less money to work with in the provision of education through government schools. The NEP document says that from pre-primary through higher education, the governments must find the financial resources. But the policy provides no specific plans or strategies to generate or redistribute funds for the educational system.

The Church of South India and Christian higher education institutions are left with many considerations to sort regarding the future. The session was closed by discussion about big questions related to the future of higher education in India. Are the goals to develop the whole person, to build a more standardized Indian culture, to serve evolving occupational markets, or something else? What is essentially Christian about the higher education efforts in which many Indian Christians are engaged?

Additional webinars will be scheduled to address the concerns and questions raised in the first online event. In this process, wisdom from INCHE members worldwide may be helpful.

(Dr. Daniel Ezhilarasu contributed substantially to this story.)

Handong Global University awarded the 34th Inchon Awards in Field of Education

Pohang, South Korea —Handong Global University has been selected as the recipient of the 34th Inchon Award in the Field of Education.

On September 4, 2020, the Inchon Memorial Foundation and Dong-A Ilbo News presented the winner of the Inchon Awards. With this year marking the 34th time the Inchon Awards have been presented, winners were considered out of institutions and/or persons that have shown tremendous achievement in the following three fields of education, media/literature, and science/technology. Judging was done over July and August, a course of two months, by having four independent, authoritative experts per field participate in the evaluation.

Handong Global University is situated in the city of Pohang. Despite its relatively short history of 25 years, it has boldly introduced an innovative education method that even the leading universities in the metropolitan area could not have implemented. In recognition of this achievement, the judges unanimously selected Handong Global University for the Inchon Prize in education.



Professional Development Training at

Christ's College Taipei

Taipei, Taiwan —In order to improve the quality of learning and continuation of teacher training, the Hunting Department held a seminar on professional development of teachers on August 20, 2020. Assistant Professor Wu Bohan of Donghai University Institute of Education taught this event on *Teaching Practice Research: Real Evaluation and Research Design of Students' Learning Achievements*. Professor Wu inspired Christ's College's staff with his professional programming knowledge, and encouraged staff to set goals for learning, and to use teaching methods and real evaluation results to check whether teaching objectives had been achieved.



EUROPE REGION



INCHE Europe Prepares for March 18, 2021 Webinar

INCHE Europe leaders are on the cusp of their March 18, 2021 webinar, “**Christian Higher Education in a Pandemic: Possibilities for Fractured European Societies.**” But registration is open through March

16. This two-hour gathering, from 1400-1600 GMT/UTC will feature reflections by Dr. Gerald Pillay, Vice Chancellor and Rector of Liverpool Hope University (U.K.), about Christian educational leadership at this time. Then Dr. Jeroen de Ridder, Associate Professor of Philosophy in the Faculty of Humanities, at the Vrije Universiteit, will prompt participants to explore their responsibilities within the European democratic context.

The online event schedule and registration are available at: [INCHE | International Network for Christian Higher Education — Events](#). All INCHE members, worldwide, are invited to consider the European context for Christian higher education. There is no fee but registration by March 16 is required so that the ZOOM link can be sent to all participants.

This event is the next step to prepare for the in-person INCHE Europe conference in 2022 at Károli Gáspár University in Budapest, Hungary. A tentative date for the 2022 conference is announced. Later as more is known about vaccine distribution and policies related to national borders, it will be confirmed. The March 18, 2021 webinar begins the conference preparation process.

Dr Ágnes Czine to continue as acting rector

Upon the proposal and request of the Synod of the Reformed Church in Hungary, the Senate of Károli Gáspár University at its session on 22 February 2021 endorsed unanimously that vice rector for educational affairs, Dr. Ágnes Czine, shall continue her service as acting rector.

At the beginning of the session of the Senate, acting rector Dr. Czine expressed the gratitude of the university to professor István Szabó whose six-year-long term as the presiding bishop of the Reformed Church in Hungary ended in December 2020. Dr Czine also thanked the service of the outgoing lay chairperson of the Synod, Dr Pál Huszár and greet-



ed the newly elected leaders of the church: presiding bishop Zoltán Balog and lay chairperson János Molnár.

The Development of Teacher Expertise: A Driestar Commentary

Dr. Piet Murre, Driestar University Professor of Education, penned the following in his February 3, 2021 column about the arc of teacher development. He wrote:

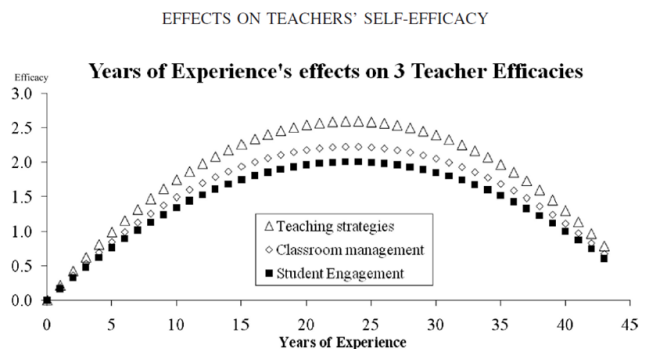
“An old hand in the trade inspires confidence. Those who can, choose an experienced estate agent, butcher, carpenter, surgeon. Or a teacher. But does more experience automatically mean more expertise, better results? It is not that simple.

Building expertise

A great deal of empirical research has been carried out into the development of expertise in all kinds of fields. Many hours are needed (ten thousand are often mentioned) to reach a high level. Hours of focused practice. Targeted, because it must be about improving what is not yet optimal. Doing more of the same only helps to a limited extent; feedback, perfecting routines, trying out new ways of doing things and reflecting on them make all the difference. Expertise as a teacher is not created by doing the same thing for 39 years after the first year of teaching.

Three phases

Fortunately, the average picture of the development of teacher expertise that emerges from research is partly more positive. Most teachers learn a lot in the first few years of their career, as can be seen from the learning results of their pupils. However, the tendency is for the level of expertise to level off after a few years and to decline in the last 10 to 15 years of the career. So, there are three phases, and apparently more experience does not automatically mean more expertise. The growth, flattening and decline is, of course, an average that can be different for individuals. More professions also display such a picture. But a graph like the one below gives food for thought (Klassen & Chiu, 2010):



EUROPE REGION

As a teacher or tutor: It helps to learn and try out some new things every year. Read a few (recent) books about your subject and teaching, make some new lesson series and just throw old ones away. You'll stay fresh yourself, thrive a little longer, and (not unimportantly) your students will benefit.

As a manager: Give a novice teacher the years and conditions necessary to grow in expertise. Actively promote continuing development in the following phases. This is not the same as being dissatisfied and invoking lifelong learning as a threat. Participate in professionalization yourself.

This is known to have a significant effect. And finally: Bear in mind that the 'ten thousand hours' rule also applies for leadership, in which a body of knowledge must be acquired, attitudes and skills practiced, and character formed."



Global and Local:

LCC International University and one North American Congregation

In June 2020, the INCHE podcast "Inching Forward" was launched. The first episode highlighted the work of Joel and Hailey Altena at LCC International University in Lithuania. They serve as the university chaplain and director of the student success center respectively. In part, their work is supported by Christian congregations in North America, one of which is a church in which INCHE Director Shirley Roels is a member. In November 2020, the Altenas provided an update to the congregation about the mission of LCC, their work, and student hopes during a pandemic year. Use either your personal INCHE login and password, or the institution-wide login and password assigned to your organization to access the podcast and video. The podcast is available [here](#). The video of their November presentation is now available as an INCHE resource under Resources > multimedia > personal testimonies & reflections.



Final Year, Digital journeys...

Due to the pandemic, international travel could not take place in 2020. Sadly, this meant no international experience outside the Netherlands for students. Despite this disappointment, Driestar Christian University set up an alternative internationalisation programme that was both exciting and tense for the staff as well as the students.

Meeting others is at the centre of international encounters and it was no different this time! We challenged the students to meet 'others' in our diverse society and in addition we organised **virtual meetings** with our partner schools and organisations abroad. The 121 students were divided into twelve different teams (Australia, Gambia, Ghana, Indonesia, Malawi (2), Nepal, Romania, Ukraine, Austria, Slovakia, United Kingdom). During the programme there were various meetings online. First, the students were introduced to the school/organisation and received guest lessons to become familiar with the context, after which they had to do further research into that country and the context themselves. This was followed by an assignment in which they had to develop **products** in consultation with the colleagues abroad. One team developed a webinar about Christian education; some teams taught digital lessons to children; and others developed lesson material. In January we concluded the programme with an evaluation and a **video challenge**. Students were asked to give an impression of this programme. After colleagues and students had voted, the jury announced the winning video: [Australia!](#)

The meetings with other countries were one part of the alternative internationalisation program. Also, students were given preparatory lectures and assignments. Further, they organized intercultural encounters in the Netherlands through work experience at multicultural schools, educational activities with migrant children, or working on projects that contributed to the integration of internationalisation and world citizenship in primary education. Driestar University completed this programme successfully with great positive evaluations from colleagues and students as well as partner schools and organisations. It provides another model for internationalization in Christian education.

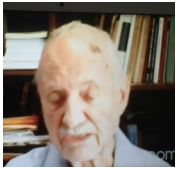
Lydia Bor, INCHE Europe coordinator based at Driestar Christian University contributed substantially to this story.

LATIN AMERICA

COVER STORY CONTINUED

In six subsequent panels over these three December days, participants dug further into important topics. These included:

- Christian presence in the Latin American academic environment: a description of teachers, students and institutions;
- Specific contributions from Christian higher education in the region toward the formation of professionals, the development of needed research, and interuniversity cooperation;
- Theological programs and interdisciplinary research centers;
- Christian projection in the humanities, education, and communications;
- Christian study in law as well as political and social sciences;
- Education in the natural sciences, technology, and development.



At the beginning of the second conference day, Dr. Sidney Rooy, provided a major address on new challenges to the church and society that Christians in Latin American higher education must address. Dr. Samuel Escobar, founding member of FTL, and Dr.

Enrique Guang, Rector Emeritus of the University Evangelical of the Americas (UNELA), in Costa Rica both responded. In this discussion, the three of them noted the effects of sin on the creation of national ills as well as new challenges of technology. They described how important Latin American theological voices were gradually lost over the past fifty years and the need for Christian higher education now to recover that theological voice in all areas of study. They feared a “conceptual desert” in which the frame for goals, motives, and professional service dies for lack of water. Instead, the three of them stressed the need for a robust sense of Christian consciousness and vocation, on the journey in which we provide teaching companions in every area of life and living.

Other panelists stressed that Christians must connect ideas to concrete actions and build bridges between the worlds of faith, society, and politics. INCHE board member, Nicolas Panotto, said, we need “a theology of great problems”, in which we construct theology in relationship to challenges and the tools that address them. This is an intersectional theology, not just an interdisciplinary one. Such



panelists pleaded for Christians to recreate academic space as common public space in which participants could discover each other's experiences and perceptions while learning civil Christian practices for deep listening and humble responses to each other.



Vilma Balmaceda



José Alcántara



Humberto Shikiya

As participants stretched their Christian frames for higher education, teaching and learning in arts and sciences continued to be valued. Humanities scholars are in dialogue with ethicists and articulate the image of Latin American societies. The problems of poverty cannot be addressed without substantial knowledge in fields of social science, health care, ecology, and politics. In an increasingly technological age, appropriate technologies can lead to innovations that are part of faith-based responses. All of this must be considered in what we are learning about earth's cradle. The press of social inequality, pandemic effects, and climate change created a sense of urgency in addressing these challenges as Christians.

Robust exchanges concluded on the third conference afternoon with a call that Christian higher education see its future, as panelist Ruth Padilla DeBorst noted, to be “a



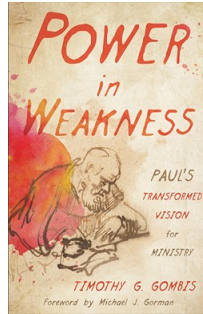
bridge between elements, places, and cycles... It must be interdisciplinary, intercultural, interdenominational, intergenerational, inter-social... What we propose is not a simple paradigm but related to embodied experiences and the purposes of God.”

In closure, INCHE conference director, H. Fernando Bullon, reiterated the need to build research spaces where Christians can cooperate on these challenges. He also stressed the need to build compassionate settings for our students as they learn, as they sacrifice in ways that market dynamics do not support, as they work to connect concepts to practical realities, and as they stretch toward 2030 development goals for Latin America. Christian educators should unify their efforts to create holistic educational spaces where young adults can find a faith-filled sense of purpose, meaning, and calling in their educational journeys. Participants affirmed that the “Christian university” is present and operating wherever a Christian is, even if they work in secular institutions, as they endeavor to exercise their values in their teaching and scholarly service.

NORTH-AMERICA REGION

Cornerstone University Professor Publishes Amazon-Demanded Book

In February 2021, **Dr. Timothy Gombis**, professor of New Testament At Cornerstone University, USA, published his third book, **Power in Weakness: Paul's Transformed Vision for Ministry**. The book centers on Paul's transformation from coercion and violence as a Pharisee to a ministry of hope through his encounter with the resurrected Christ. The idea of "finding power in weakness" is not always popular in 21st-century churches but is as important now as it was when Paul preached.



"It's tempting for pastors to pursue prestige and power and credentials," Gombis said. "There are so many cultural pressures that can lead to a sense of discontentment in ministry leaders—a dissatisfaction about where their church is at."

Paul's conversion on the road to Damascus is a powerful story for ministry leaders. Before and after his conversion, Paul was a pastor in some capacity. But during his time as a Pharisee, he attempted to bring about God's purposes on earth through coercion. Gombis unpacks this in his book as a vital component for pastors to understand. "Resurrection power comes from a place of weakness," Gombis said. "The cross is a place of death, but it is there that God pours out His resurrection power. Paul's identity was shaped by the cross."

Gombis also said that the issues Paul faced in the early church were similar to the challenges of the modern church. "Paul addresses social media—letter-writing was an early social medium," Gombis noted. "He talks about the hurdle of using letters to present himself as more than he really is (2 Cor. 12). Paul warns against the 'celebritization' of ministers and pastors. He is purposeful in cultivating the opposite."

On Amazon, the book is currently the No. 1 new release for religious studies education.

"Tim's ability to draw out key practices of the apostle Paul and compare them to modern-day pastoral ministry is illuminating, convicting and challenging for all who seek to follow and embody cruciformity as a way of life," said Artie Lindsay, campus pastor at Cornerstone, in an online review. The book is also critically acclaimed by Dr. Scot McKnight (B.A. '76), a well-known writer and biblical scholar.

Adapted from story written by Audrey Wierenga, Cornerstone University alumna. Available on Cornerstone website [here](#).

The King's University Leads a Beethoven Celebration

This past December, the King's University marked the 250th anniversary of Beethoven's birth. To celebrate, the university's Community Chorus partnered with the choirs at Concordia University of Edmonton and the University of Victoria to pursue a "Beethoven Project." This project united more than 200 singers every three weeks for online rehearsals of Beethoven's ninth symphony. Online rehearsals include diverse presentations from expert singers, vocal coaches, musicologists, conductors, and other professionals from around the globe.

At the project's inception, the hope was to perform live; but participants then prepared for a virtual performance of a section of the fourth movement. To produce a high-quality "performance", recordings of each singer were layered by a sound technician to create a virtual chorus.

"You have to be so adaptable this year," says Dr. Melanie Turgeon, King's Choral Director, "but the possibilities are endless." The Beethoven Project opened up new ways of thinking for music faculty at each university as the online format provided unique opportunities to unite hundreds of singers from afar while also including guests and other experts. Many of these guests participated while navigating the interesting challenge of time zone differences, singing and teaching with project participants at odd hours, and out of the kindness of their hearts. Members from King's worked with top professional singers and conductors, including a conductor from Yale University who ran a session on performance practice.



The choice to open the project to the Community Chorus at King's was intentional, Dr. Turgeon noted, because Beethoven's ninth is "such a beast to sing; it demands such endurance." Choirs at King's are open to singers of all levels, but this piece requires vocal maturity, and the Community Chorus was looking for a challenge.

Dr. Melanie Turgeon, King's Choral Director, conducts a quartet in-person while others sing at home

"It has been a wonderful and unique experience to be able to gather with singers across Western Canada," said Jordan Scheuermann, a second-year Secondary Education student and Community Chorus alto singer. "I've really enjoyed hearing top tier names speak on some of their studies and interests. As a non-music major, it's a great way to take mini deep-dives into some really interesting new content and perspectives."

NORTH-AMERICA REGION

A Pandemic Reflection from the University of Northwestern-St. Paul



On January 28, 2021, Sarah Arthur, Assistant Dean of Graduate, Online & Adult Learning for the University of Northwestern-St. Paul, an INCHE member university in Minnesota, posted an online reflection entitled "Once in a Lifetime". Excerpts are

selected and edited from [Blog and News | University of Northwestern, St. Paul \(unwsp.edu\)](#) for reflection by all INCHE members.

On Saturday, it struck me that I hadn't pulled out of my own driveway in a full week. Yikes! Between working remotely, worshipping online, attending a tele-health appointment instead of an in-office booking, having social plans only on Zoom, and my generous husband doing the grocery shopping for the week, I had no need to go anywhere outside my own abode. At the beginning of the pandemic, it felt very odd to be healthy but staying home—or to be staying at home to "go to" work. Now, after nearly a year of governor's executive orders and digital everything, it took me a full week to even realize that I had been housebound since the previous Saturday. While I had a productive week personally and professionally, I had to ask myself all over again, "Am I making the most of the time I have been given?"

While we hope that this pandemic is a once-in-a-lifetime experience, we also don't want to grow complacent about the days and weeks and months that are a very real and irreplaceable slice of our lives—and the lives of our students. As I observe the influence of COVID on our culture, I am seeing how the time spent waiting for virus victory can easily become wasted time instead. It's not just our family gatherings and vacations that are being laid aside. In many cases, we are putting off the things that contribute to our personal progress. Experts are saying that preparations for retirement are being delayed while everyday investors wait for a more stable economy. Medical professionals are saying that multitudes are skipping their routine tests and exams out of fear of exposure to the virus. I wonder how many important decisions and diagnoses have been missed. Could the cost of waiting be wasting opportunity? How does that affect our students?

Here is the good news—our UNW students are not taking a break from their educational goals. At the start of the pandemic, we heard a lot of indecisiveness about whether young adults should keep moving forward with college plans. The question was whether college-bound or returning college students should take a gap year and wait for the pandemic to blow over. I'm pleased to say that UNW students did just the opposite. They dove in, ready to make the most of their educational opportunities—in spite of COVID. In fact, our retention of UNW students from fall to spring semester this academic year is

substantially stronger in every venue at Northwestern than it was pre-pandemic! Our Dual Enrollment (PSEO/Early College), Traditional, and Adult & Graduate Studies students are all demonstrating a "get 'er done" determination. Our outstanding retention is evidence that while the world is on pause, our industrious students see the cultural slow-down as a time to buckle-down to reach a major milestone.

I believe our students instinctively know that our once-in-a-lifetime pandemic overlaps with their once-in-a-lifetime opportunities.

I'm glad to see that our students are making the most of this critical time in their lives. In *The Defining Decade, Why Your Twenties Matter—and How to Make the Most of Them Now*, psychologist Meg Jay describes the 10 years our students are entering as their "developmental sweet spot". The decade between 20 and 30 (or perhaps 18 and 28 for our DE students with a head start) is not only a critical time for growth and change—it is also critical not to waste precious time that literally only comes around once.

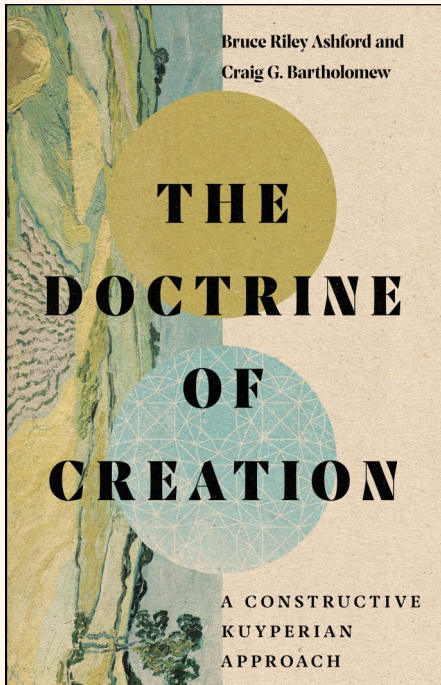
The experiences and decisions made in this decade of life have a monumental impact on our students' futures. Here are a handful of the things Dr. Jay cites in her book as she describes our students' rapid transition to adulthood:

- Personality changes the most in one's twenties.
- The first 10 years of a person's career have the greatest impact on future earnings.
- Half of Americans are involved with their future partner by age 30.
- By age 35, most of life's pivotal decisions have already been chosen.

Rather than having all the time in the world, our students really don't have any time to waste. Despite our American culture's decided shift to thinking of our students' twenties as a period of extended adolescence, it is really the most jam-packed, growth-oriented, aim-for-their-goals time of their lives. Dr. Jay encourages students in this critical developmental stage to seek what she calls "identity capital", which is the deliberate pursuit of knowledge, experiences, and resources that help shape who our students become.

No doubt about it, our students are in the most critical years of their adult development. We can encourage them to explore and define their academic and career goals so that their decisions have purpose. That might include seeking counsel from their academic advisor, taking assessments through Career Development, or tapping into UNW's Career Connections for discussions with alumni in their field of interest. We may need to help them imagine alternatives to their travel goals or ways to use digital formats to achieve things they had hoped to do in person. As long as our students are making choices with intention, instead of choosing activity for the sake of passing time, they are making this time count. Pursuing their goals in the midst of what life dishes out is actually part of what establishes their determination and solidifies their character.

SPECIAL BOOK FEATURE



The Doctrine of Creation - A Constructive Kuyperian Approach

By: Bruce Riley Ashford and Craig G. Bartholomew

IVP Academic, November, 2020

Apart from the doctrine of God, no doctrine is as comprehensive as that of creation. It is woven throughout the entire fabric of Christian theology. It goes to the deepest roots of reality and leaves no area of life untouched. Across the centuries, however, the doctrine of creation has often been eclipsed or threatened by various forms of gnosticism. Yet if Christians are to rise to current challenges related to public theology and ethics, we must regain a robust, biblical doctrine of creation.

According to Bruce Ashford and Craig Bartholomew, one of the best sources for outfitting this recovery is Dutch neo-Calvinism. Abraham Kuyper, Herman Bavinck, and their successors set forth a substantial doctrine of creation's goodness, but recent theological advances in this tradition have been limited. Now in *The Doctrine of Creation*, Ashford and Bartholomew develop the Kuyperian tradition's rich resources on creation for systematic theology and the life of the church today. In addition to tracing historical treatments of the doctrine, the authors explore intertwined theological themes such as the omnipotence of God, human vocation, and providence. They draw from diverse streams of Christian thought while remaining rooted in the Kuyperian tradition, with a sustained focus on doing theology in deep engagement with Scripture.

Approaching the world as God's creation changes everything. *The Doctrine of Creation* concludes with implications for current issues, including those related to philosophy, science, the self, and human dignity. This exegetically grounded constructive theology contributes to renewed appreciation for and application of the doctrine of creation—which is ultimately a doctrine of profound hope.

About the Authors

Bruce Riley Ashford is a professor, speaker, columnist, speech writer, and political consultant. He is a columnist for First Things Magazine and is the author or co-author of nine books, including *The Doctrine of Creation* (IVP, 2020), *The Gospel of Our King* (Baker, 2019), *Letters to an American Christian* (B&H, 2018), *One Nation Under God: A Christian Hope for American Politics* (B&H, 2015), and *Every Square Inch: An Introduction to Cultural Engagement for Christians* (Lexham, 2015).

He has overseen academic affairs for one of the three largest seminaries in the United States—Southeastern Baptist Theological Seminary (Wake Forest, NC). As the Provost and Dean of the Faculty, he oversaw a \$13 million budget, 260 personnel, and 65 full-time faculty members. He participated in and led strategic planning during which time the seminary grew from 3,200 to 4,800 students. Now he is a Fellow in Public Theology at the Kirby Laing Centre for Public Theology (Cambridge, UK).

Rev. Dr. Craig G. Bartholomew is the Director of the Kirby Laing Centre for Public Theology ([The Kirby Laing Centre | Home | Christian Scholarship & Public Theology](#)) He is also Adjunct Faculty at Trinity College, Bristol.

He is proudly South African by birth. He served as an Anglican minister for several years, did his PhD through the University of Bristol and was Senior Research Fellow at the University of Gloucestershire. For over a decade, he held the H. Evan Runner Chair in Philosophy and was Professor of Religion and Theology at Redeemer University College in Ancaster, Canada. Dr. Bartholomew has written and edited numerous books, including *Introducing Biblical Hermeneutics*, *The Drama of Scripture* (with Michael Goheen), *Old Testament Wisdom Literature* (with Ryan O'Dowd), and a commentary on Ecclesiastes. Dr. Bartholomew answered the questions that INCHE posed about the co-authors' latest book.



SPECIAL BOOK FEATURE

As an Anglican and Baptist, respectively, why did you and Bruce decide to write a book about the doctrine of creation?

This volume, and possible Dogmatics Series, emerged out of a weekend with scholar friends at my house when I lived in Canada. As we reflected informally on what needs to be written and published now, we felt that there was a great need for constructive systematic theology in deep engagement with Scripture.

Bruce and I are both (Reformed) Evangelicals. Early on in our academic development, Bruce – while working in Russia – and I – amidst apartheid in South Africa – discovered the Kuyperian tradition, and we both have made our home, as it were, in this tradition and find it wonderfully fertile. For us, it embodies mission on steroids not least because of its robust doctrine of creation that opens out comprehensively on all areas of life. Surprisingly, the Kuyperian tradition has not produced a major one-volume doctrine of creation; and thus it seemed obvious to us to address this wonderful topic together. It would, of course, have been harder for an Anglican and a Baptist to write on the doctrine of the church!

In the opening chapters, you affirm the centrality of Christ's life, death, and resurrection. But then you observe that limited connections from Christology to a doctrine of creation have restricted and even damaged Christian witness in our times. What should we teach our students about how a robust doctrine of creation expands the scope of Christian living?

Yes. Modernity privatized religion and far too much contemporary Christianity has gone along with this. In the process, the comprehensive doctrine of creation has been occluded with a rush to the cross and individual, personal salvation. During apartheid South Africa, for example, this malaise penetrated far too much evangelicalism so that evangelicals could not see that the Bible not only calls us to conversion – which is certainly does - but also says an unequivocal no to racism. In a privatized Christianity, a sa-



cred/secular dualism takes hold and then the Bible and its major teaching are reduced. This is catastrophic for the church's witness as it so often was in apartheid South Africa.

The doctrine of creation is foundational to the Bible and the great drama of Scripture. A recovery of a robust doctrine of creation enables us to see that *salvation* certainly includes the individual but extends to God's salvific purposes for his whole *creation*. Jesus' favourite self-designation was "the Son of Man" and read against its background in Daniel 7, we see a huge Christology come into view. The gathered church is of vital importance; but it opens out onto the life of the people of God as a whole, with every Christian in holy orders, as Eugene Peterson liked to say. These are just a few examples of how the doctrine of creation shapes all the other doctrines.

Clearly, this has major significance for the witness of the church. We are called to enhance Christ's reputation in every area of life in word and deed, always conscious that from him, through him and to him are all things.

Your book roots the doctrine of creation deeply in the Bible. It explores the original languages of Scripture, considers historic contexts of writers, and uses modern research about literary genre. Why are you and Bruce so careful in your use of the Bible related to the doctrine of creation?

As is often noted in recent times, a chasm has appeared between theology and biblical studies. In our view this is tragic since both disciplines need each other. However, it is also understandable. For all its many, many insights, modern historical criticism has left us with a fragmented Bible whereas theology needs insight into the Bible as a unity. To give you an example, in some of the major commentaries on Genesis 2, it is commonly stated that this seminal chapter is never referred to again in the Bible. This is untrue; but you can see how it provides a roadblock in developing a rich, biblical theology of creation.

A temptation, theologically, is simply to retreat to the pre-modern Christian tradition. As is apparent in our work, we value the tradition tremendously; but we also think that historical criticism has brought many rich insights that we simply cannot ignore. Our quest is thus for a *post-critical* reading of the Bible, which retains all the insights of historical criticism but situates them within a

SPECIAL BOOK FEATURE

different paradigm. This is exceptionally hard work; but we think it simply must be done if Scripture is *the* norm for theology. With John Calvin, we also think that a role of theology is to enable us to read the Bible better, and it is this dialogue between Bible and theology that we seek to recover.

In early chapters, you describe the “travails and glories of the doctrine of creation” over twenty centuries. What historical perspectives on this doctrine could be meaningful for current students?

I learnt years ago from my good friend Calvin Seerveld that if the current state of our discipline is unhealthy, you need to know its history. When you find helpful nodes in the history, you can transfuse them into the present. Indeed, we learn both positively and negatively from the history of the doctrine of creation. Since the early church and on into the present Gnosticism, which denigrates the goodness of creation, it has been a perennial temptation. Some have, for example, rightly in my view, detected Gnostic impulses in much postmodernism. In the tradition Irenaeus confronted such impulses head on; and you can see, for example, in Colin Gunton's superb *Christ and Creation* (reprint, Wipf and Stock, 2005), just how useful Irenaeus remains for combatting Gnosticism.

Luther, Calvin and their colleagues retrieved the doctrine of creation and you can see the wonderful implications of this in so many ways. One way is to read the section entitled “God Loveth Adverbs” in Charles Taylor's massive *Sources of the Self*. Retrieval of this doctrine allowed the world to come back into focus as the theatre of God's glory, in Calvin's memorable words, Luther helps us to see that fulltime service of God is not restricted to priests and religious, but is true for every follower of Christ. The only question is where and how we serve.

There are wonderfully rich nodes in the tradition that we need to retrieve: thinkers like the still- far-too little-known Christian philosopher Hamann, and Kierkegaard, Bonhoeffer, etc.

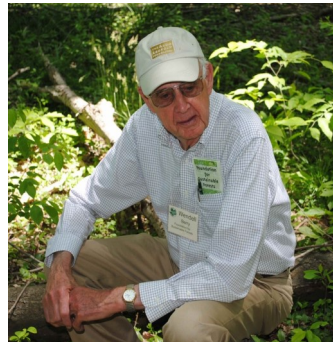
In an intriguing chapter about place, plants, animals, and humans, you emphasize the idea of progressive “implacement.” Then in a subsequent chapter, you describe the effects of the fall into sin as the vandalism of creation. What themes from these chapters might address Christian educators, those in the arts and letters as well as natural and social scientists?

Contact • March 2021

Hard on the heels of a doctrine of creation comes a theology of place. Indeed, the first article of the Apostles Creed alerts us to the two major places of heaven (God's abode) and the earth (our abode). The first couple are placed in a grand park named “Delight” (the meaning of Eden) to care for and develop it. God walks with them amidst such wonderfully human activity.

The philosopher Hamann astutely notes that “All the colors of this most beautiful world grow pale once you extinguish its light, the firstborn of creation.” This is certainly true of place. Modernity virtually eviscerated our awareness of place so that, although it is ubiquitous, we often miss it. To be human is to be embedded in place. So, explorations of place have rich implications for the humanities and for the sciences.

To provide one major example, the extraordinary writings of Wendell Berry – essays, novels, and poetry – all emerge from his return to Kentucky and his close attention over years to his particular farm. One manifestation of sin is the destruction of place; and Berry is eloquent



and searing in his critique of agribusiness and the ways in which agricultural colleges have too often ill-served farming. This relates to issues like the food chain and animal rights, crucial issues that cry out for attention by our best scholars.

Artists and poets and novelists help us to see. Any retrieval of place will require a corpus of work helping us to see what is right in front of our noses but so often missed, namely our particular place, and how we can be at work in it redemptively. In terms of curricula, one subject we need to recover is geography. Done well, it specializes in place and contributes to so many other disciplines. Place is, of course, a major interest of mine; and I explore it in far more detail in my *Where Mortals Dwell: A Christian View of Place for Today*.

In the chapter on creation and culture, you stress that cultural development is at the heart of the creation. How does a Biblically-based doctrine of creation lead you toward such a conclusion? What implications might this have for the mission of Christian higher education?

SPECIAL BOOK FEATURE

God brings his good creation into existence pregnant with potential, and it is the glory and responsibility of humans as God's image bearers to develop those potentials to the glory of God and the wellbeing of the creation. Being human involves a kind of royal stewardship with tremendous responsibility rather than a license to exploit. In the Kuyperian tradition we refer to this as the cultural mandate.

There is a dynamic to the image of God. It is as we are at work in his creation together that we reflect God's character and enhance his reputation. There are many dimensions to the *imago dei*: thought, emotion, creativity, practice, etc. We are called to reflect God in all these areas – as Irenaeus so memorably asserted, "The glory of God is the human person fully alive."

Christian higher education, as I understand it, specializes in *thinking* about God and his world. This is a holy calling and one that, if done well, is of inestimable value for our cultures. Let me provide one example. In recent years, the USA and the world, as a whole, have been damaged by the denigration of truth and the triumph of fake news or alternative facts. Astonishingly, for several years, this has been embodied by the White House of a superpower, with real damage resulting in the USA and globally. The doctrine of creation bears on this because it alerts us to the fact that the world has a discernable shape so that some form of (critical) realism flows from this doctrine. Truth exists and it really matters. In such a context, institutions of Christian higher education have a responsibility to explore and defend – to think hard about - the nature of truth. Philosophically, truth is not simple; and Christian scholars need to develop our resources to articulate a view of truth that blesses our neighbors and restrains the evil of fake news.

Thinking well is not better than emoting well or building well; but it certainly has its own glory and is indispensable for healthy life and cultural development. We might say it is missional through and through, and Christian higher education needs to be captivated by this missional responsibility, accompanying the Spirit of Truth as he leads the creation towards its destiny.

In later chapters, there is a strong emphasis on the relationship between creation and eschatology. The central question is that of proportionate continuity versus discontinuity between the here-and-now and the new cre-

ation that God promises. How does Biblical exegesis lead you to emphasize continuity? Does this provide encouragement for the work of Christian educators?

One thing the doctrine of creation does is to enable us to ask the right questions. Attend to it and you will soon pose questions like: What is the purpose of creation? Post-fall does God abandon his purposes with his creation and only attend to the salvation of individual souls? It soon becomes apparent that the latter question is ridiculous. Human are embodied and it is the whole embodied human that is saved. Christians confess that they believe in the resurrection of the body and the soul. Indeed, the bodily resurrection of Jesus is right at the heart of the biblical narrative and Christian faith. Alas the comprehensive logic of this too often is not pursued.

In an age in which sight of the doctrine of creation is often lost, this continuity between the creation and the new creation must be stressed. As one author perceptively notes, creation is the very stuff of redemption. The goal of history is the renewal of the creation, not its abandonment. We gather from the difference between our present bodies and Jesus's resurrected body that there will be differences. Nevertheless, the resurrected Jesus consisted of bone and flesh and he ate; and so shall we.

As authors, you engage Christian theological thinkers in various traditions and nations including German Protestant scholars, French Catholics, and recent U.K. Orthodox writers. Also, you

describe contributions and divides among North American traditions. You link these theological currents to those of Abraham Kuyper and his successors. We now live more than 100 years after Abraham Kuyper's death. Why did you frame the book this way?

A great question. We inhabit the Kuyperian tradition, but we refuse to absolutize it. Scripture, and not the Evangelical or the Kuyperian tradition is our final au-



Abraham Kuyper

SPECIAL BOOK FEATURE

thority. In practice, when wedded to Dutch nationality, the Kuyperian tradition has sometimes turned in on itself. Our experience is the reverse. When I encountered it in South Africa, I experienced it as broadening my understanding of the Gospel immeasurably and providing me with a rationale and resources for addressing the dreadful racism of apartheid.

Similarly, if you read Kuyper and Bavinck, for example, it is amazing how widely read they are. Indeed, for us, the Kuyperian tradition provides a springboard for the widest possible engagement, learning from the whole Christian tradition and beyond. The reason it does this is because, grounded in the doctrine of creation, it opens out on all of life and is open to truth wherever it is found. It embodies an appropriately huge view of Christ. The full reception of the Kuyperian tradition was interrupted by two world wars and what many consider the most brutal century in history. We now live amidst a global resurgence of religion, especially of Christianity in the majority world; and in our opinion the time for the Kuyperian tradition has arrived. However, Kuyper himself would have rejected any attempt to ossify the tradition, and we recognize the challenge to receive it, to reform it and to contextualize it for today. Hence the sub-title of our book: *A Constructive Kuyperian Approach*, and our wide engagement with so many who are far outside the Evangelical and Kuyperian tradition.

For INCHE members worldwide, how might our scholars, theologians, scientists, and others, explore the doctrine of creation in this century? A global pandemic and concerns about climate change give us a shared context through which to experience and shape our future in God's creation; and technologies allow us to share Christian insights across our globe. What themes within the doctrine of creation need to be taught and developed by INCHE members?

We need to recover the doctrine of creation in all its dimensions. The glory of God and the wellbeing of the world is at stake. Amidst a hardening secularism in much of the West, our brothers and sisters in the majority world



may have to lead the way in this respect.

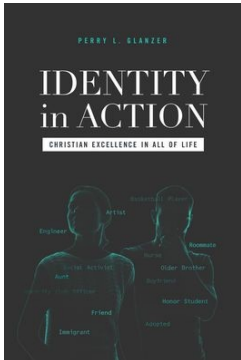
Of course, we had no idea that our book would be published amidst a pandemic. However, it seems like a serendipitous irony. When everything seems out of control and we are amidst darkness and far too much death, few things are as encouraging as a robust, biblical doctrine of creation. The mystery of the pandemic is great, the suffering immense, and yet we can find solid ground in our trust that this is our Father's world and that God is good. Evil and injustice will never have the final word.

Science is a gift of God and an important area for Christian service. Who amongst us are not immensely grateful for the speedy production of vaccines? However, too much, in my view, contemporary theology is framed by the creation-science debate. In this volume, we deliberately resisted letting contemporary science set the agenda for our investigation of the doctrine of creation. We sought to develop a biblical doctrine of creation; and a next step would be to bring this into dialogue with contemporary science. Such a dialogue, illumined by the doctrine of creation, would, for example, resist seeing science as an autonomous, neutral enterprise. We learn from the doctrine of creation that the fear of the LORD is the beginning of wisdom and knowledge. Thus, such a dialogue would include a deep examination of the epistemological and ontological foundations of contemporary science as well as its many, vital and life-changing insights.

Similarly, with climate change. It flows from the doctrine of creation and our royal stewardship that we have a responsibility for the biosphere. I am not a scientist but it makes intuitive sense to me that if we exploit the creation and endlessly pollute the atmosphere we should not be surprised if there is a kick-back effect from the creation, resisting our exploitation. Climate change and how to deal with it is complex, and readers may want to attend to the final part of Bob Goudzwaard and my *Beyond the Modern Age: An Archeology of Contemporary Culture*, in which we discuss climate change and its solution in detail. This is primarily Goudzwaard's work, and I find it very helpful.

The doctrine of creation is extraordinarily fecund. My hope is that readers will use the work Bruce Ashford and I have done to do far better and deeper work across the disciplines.

RESOURCES & BOOKS



Identity in Action: Christian Excellence in All of Life

By Perry Glanzer

Abilene Christian University Press,
2021

Colleges today are filled with talk about identity and identity politics. But Glanzer shifts the conversation in *Identity in Action* by focusing on something one rarely hears anyone mention—the idea of identity excellence.

In various professions, identity excellence means becoming an excellent accountant, biologist, social worker, or teacher. But professors rarely go farther to talk about the identities that really matter to students.

What does it mean to be:

- an excellent friend?
- a good neighbor?
- a steward of one's body, possessions, or the environment?

And what about social identities? How does Christianity impact:

- how I think about race?
- or gender?
- or citizenship?

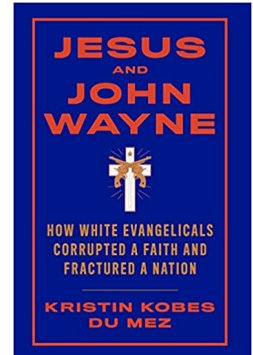
Identity in Action, empowers readers to be excellent and think deeply about the why questions of life in a practical, theologically informed manner. With personal stories and expert research, Perry Glanzer explains how students can untangle the confusion and integrate their core identities with excellence.



Jesus and John Wayne: How White Evangelicals Corrupted a Faith and Fractured a Nation

By Kristin Kobes Du Mez

Liveright, June, 2020



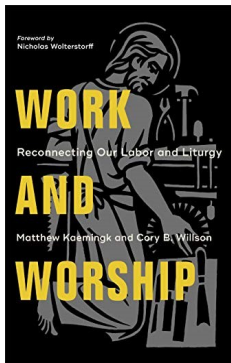
Jesus and John Wayne is a sweeping account of the last seventy-five years of white evangelicalism, showing how American evangelicals have worked for decades to replace the Jesus of the Gospels with an idol of rugged masculinity and Christian nationalism, or in the words of one modern chaplain, with “a spiritual badass.” As Du Mez explains, the key to understanding this transformation is to recognize the role of culture in modern American evangelicalism. Many of today’s evangelicals may not be theologically astute, but they know their *VeggieTales*, they’ve read John Eldredge’s *Wild at Heart*, and they learned about purity before they learned about sex—and they have a silver ring to prove it. Evangelical books, films, music, clothing, and merchandise shape the beliefs of millions. And evangelical popular culture is teeming with muscular heroes—mythical warriors and rugged soldiers, men like Oliver North, Ronald Reagan, Mel Gibson, and the Duck Dynasty clan, who assert white masculine power in defense of “Christian America.” Chief among these evangelical legends is John Wayne, an icon of a lost time when men were uncowed by political correctness, unafraid to tell it like it was, and did what needed to be done.

Trump, in other words, is hardly the first flashy celebrity to capture evangelicals’ hearts and minds, nor is he the first strongman to promise evangelicals protection and power. Indeed, the values and viewpoints at the heart of white evangelicalism today—patriarchy, authoritarian rule, aggressive foreign policy, fear of Islam, ambivalence toward #MeToo, and opposition to Black Lives Matter and the LGBTQ community—are likely to persist long after Trump leaves office.

A much-needed reexamination, *Jesus and John Wayne* explains why evangelicals have rallied behind a low-ranked president in American history and how they have transformed their faith, with enduring consequences.

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

RESOURCES & BOOKS



Work and Worship: Reconnecting Our Labor and Liturgy

By Matthew Kaemingk and Cory B. Willson

Baker Academic, 2020

The modern chasm between "secular" work and "sacred" worship has had a devastating impact on Western Christianity.

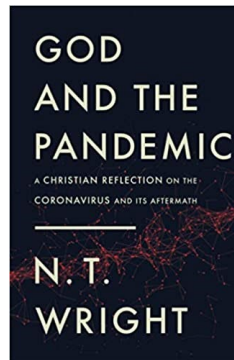
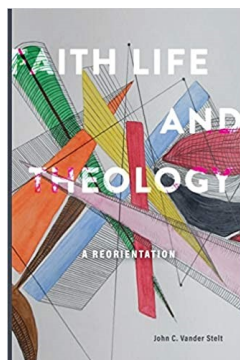
Drawing on years of research, ministry, and leadership experience, Kaemingk and Willson explain why Sunday morning worship and Monday morning work desperately need to inform and impact one another. Together they engage in a rich biblical, theological, and historical exploration of the deep and life-giving connections between labor and liturgy, using examples from many global cultures. In so doing, Kaemingk and Willson offer new ways in which Christian communities can live seamless lives of work and worship.

Faith, Life and Theology: A Reorientation

By John C Vander Stelt

Paideia Press, November, 2020

Faith, Life and Theology presents a significantly innovative approach to the broad spectrum of questions normally attached to the issue of "What Is It That Constitutes The Nature Of Theology." Rather than pursuing the highly speculative approaches endemic to Scholasticism, or the biblicistic emphasis on the Scriptures as a textbook on theology, Vander Stelt focuses on what is actually accessible to real, empirical, human study: namely, the phenomenon of faith as it comes to expression in human life in every age, in response to God's self-disclosure to humankind in Word revelation and in Christ. Vander Stelt was a long-time INCHE leader who died in September 2020, shortly before the publication of his last book.



God and the Pandemic: A Christian Reflection on the Coronavirus and its Aftermath

By N.T. Wright

Zondervan, June, 2020

What are we supposed to think about the Coronavirus crisis?

Some people think they know: "This is a sign of the End," they say. "It's all predicted in the book of Revelation."

Others disagree but are equally clear: "This is a call to repent. God is judging the world and through this disease he's telling us to change."

Some join in the chorus of blame and condemnation: "It's the fault of the Chinese, the government, the World Health Organization..."

N. T. Wright examines these reactions to the virus and finds them wanting. Instead, he shows that a careful reading of the Bible and Christian history offers simple though profound answers to our many questions, including:

- What should be the Christian response?
- How should we think about God?
- How do we live in the present?
- Why should we lament?
- What should we learn about ourselves?
- How do we recover?

Written by one of the world's foremost New Testament scholars, *God and the Pandemic* will serve as your guide to read the events of today through the light of Jesus' death and resurrection.

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

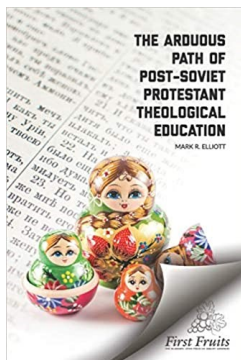
RESOURCES & BOOKS

The Arduous Path of Post-Soviet Protestant

Theological Education

By Mark R. Elliott

First Fruits Press, July, 2020



When Mark Elliott began scholarly work on the USSR & Eastern Europe in the 1970s, World War II and the Cold War were events that teachers remembered. The reassurance in the West was that the Soviet Union was not a friend and its system of oppression and threats would not change.

Then as scholars of the Soviet Union, in particular of its religious developments, obtained information about what was changing and the emergence of a dissident movement, the new reality was that many intellectuals were seeking something spiritual. Additionally, Russian churches in all confessions were desperate for theologically-trained leaders. From the early 1990s up to 2020, this book traces the development and challenges of new foundations for theological training, curricular adjustments to fit the context, engagement with Russian government policy for theological training, and a judicious assessment of the current moment.



PODCASTS:

Podcast: *Refugia* with Debra Rienstra

<https://debrarienstra.com/refugia-podcast/>

Refugia are places of shelter where life endures in times of crisis. From out of these small sanctuaries, life re-emerges, and the world is renewed. This podcast explores what it means for people of faith to be people of refugia. How can we create safe places of flourishing—“micro-countercultures” where we gain strength and spiritual capacity to face the challenges ahead?

Podcast: Schuurman -faith and technology.

<https://jasonthacker.com/podcast/a-conversation-with-dr-derek-schuurman-on-computer-science-and-faith/>

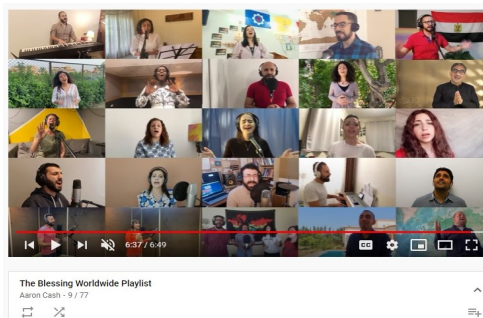


In this episode of the WeeklyTech Podcast, Dr. Derek Schuurman, Professor of Computer Science at Calvin University, talks with host Jason Thacker about his work in computer science from a faith perspective.

VIDEOS:

Videos: Over the past year, using the same music and lyrics, a global array of Christian blessings have been posted on YouTube. **The Blessing Series**, among others, includes: Arab world, Australia, Bolivia, Canada, Caribbean, Cuba, China, France (La Bendicion), Ghana, Hungary, India, Indonesia, Japan, New Zealand, Peru, South Korea, Singapore, the U.K., multiple USA locations, and Zimbabwe. Open this to be inspired and comforted. View them at:

<https://www.youtube.com/watch?v=kzqrWae5IK4&list=PLtOYZGeSl77Qy68Wx3kzL3mPu12GOAkCX&index=7>



Video: **David Brooks' 2020 Kuyper Prize talk**

NY Times op-ed columnist David Brooks received the 2020 Abraham Kuyper Prize (religionnews.com), bestowed through Calvin University.

[NY Times op-ed columnist David Brooks to receive 2020 Kuyper Prize \(religionnews.com\)](https://religionnews.com/ny-times-op-ed-columnist-david-brooks-to-receive-2020-kuyper-prize/)



Below is the video link to his November 2020 Kuyper Prize reflection:

<https://www.youtube.com/watch?v=f6iCz8w90x4>

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

TESTIMONIAL

Seekers, particularly in the Chinese academic world, are intrigued by Christian faith; but they have many questions. In late 2019, a book of student testimonies from prestigious Tsinghua University was published. Due to the book's success, students from Peking University undertook a similar project. Altogether, the collection includes several hundred testimonies about life's most important questions. The **New Songs of Wanderers** series, written in Chinese, gives voice to this generation of Chinese students. With permission, INCHE republishes data from a Feb. 11, 2021 story at: [Christian Testimonies for Chinese New Year | ReFrame Ministries](#). Order books at: reframeministries.org/new-songs-of-wanderers.

Chinese Christian Testimonies for a New Year

《为何是我》 The Reason for You

40个真实的生命故事 见证上帝奇妙救恩与改变的大能
(缺货, 只限电子书) The original collection of 40 testimonies from young Chinese believers (e-book only).

《无问西东 因为有你》 The Reason for You II: Tsinghua Testimonies

与清华大学校友基督徒合作 · 出版一本由他们撰写的全新见证集 A collaboration with graduates from Tsinghua University to make their testimonies available in print form.

《无问丰荒》 In Every Season: Testimonies of Faith in Plenty and in Want

记述40个被福音更新和改变的中国家庭及父辈的信仰之旅 · 彰显神在不同时代的奇妙作为 A collection of testimonies from our parents and grandparents whose faith sustained them through all of life's seasons.

《从未名湖到生命泉(一) : 百名北大学子的信仰之旅》 Peking University Testimonies I

北大百位基督徒见证集的第一集 · 汇集了三十多位北京大学不同时期的校友的信仰之旅。 In partnership with Peking University alumni, this is the first of a 3-volume set featuring their testimonies of God's incredible grace.

《从未名湖到生命泉(二) : 百名北大学子的信仰之旅》 Peking University Testimonies II

北大百位基督徒见证集的第二集 · 收录了三十多位北京大学不同时期的校友的信仰之旅。 In partnership with Peking University alumni, this is the second of a 3-volume set featuring their testimonies of God's incredible grace.

《从未名湖到生命泉(三) : 百名北大学子的信仰之旅》 Peking University Testimonies III 北大百位基督徒证

集的第三集 · 2021年秋季出版

The final volume of the Peking University 3-volume set, coming Fall 2021.

A few months ago, on a train in southern China, Zhao's stop came and went before he even noticed. All of his attention was on his book.

Zhao's book contained [testimonies from Christian graduates of Peking University](#)—one of China's most prestigious schools—and was published by [ReFrame Ministries' Chinese ministry](#) team.

"I was so engrossed in reading that I forgot to get off the train," Zhao said. "One of the authors wrote that he was from my hometown and his experience of getting into university is similar to mine!"

As Zhao waited in the train station, to head back in the opposite direction, he continued reading this testimony and felt himself fighting back tears.

"There are countless train stations and airports in the world and people know where they are going," wrote Zhao in a message to ReFrame's Chinese ministry team from the train station. "But where are they going in their *lives*?"

Zhao saw that the Peking University students in this book already knew the answer, but he also knew they only represented a small minority of students in China.

Most of the students are too engrossed in their own studies and futures. Shushu, another reader of the testimonies, shared her thoughts on this.

"I saw many testimonies about the painful process of overcoming pride, which is especially difficult for the proud students at Peking University," Shushu wrote.

"Whether you are a teenager clinging to the dream of a prestigious university or a parent who wants your child to accomplish your unfulfilled dream....I hope others will read this book with an open heart and listen to what these people coming out of Peking University have to say."

Contact

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

Email: office@inche.one

Website: www.inche.one

Tel: +1-616-526-7906

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



ABOUT INCHE

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

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



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

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