






Contact



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INCHE North America/Kuyers Institute Conference

Registration is Open for this October 6-7 Event!

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| INSIDE EDITORIAL | 2 | After a one-year postponement, INCHE is pleased to announce with the Kuyers Institute for Christian Teaching and Learning our joint October 6-7, 2022 conference at the Prince Conference Center, Calvin University, Grand Rapids, Michigan. This is the 9th Kuyers Institute conference on Christian teaching and learning; and it is the third conference in which INCHE and the Kuyers Institute have joined their common efforts to deepen Christian education. |
| NETWORK NEWS | 4 | This conference is timely. The already rapid pace of change in the educational environment has accelerated in recent years, fueled by factors as varied as the foregrounding of health and safety, sudden shifts to online learning, political polarization among parents and students, challenges to civil discourse, shifting demographics, ambiguous student identities, and increased needs for student and faculty support. How can Christian educators, themselves burdened by present challenges, constructively respond? How might we retain a focus on investigating intentionally Christian educational processes in an unstable environment? The conference will feature two plenary speakers and a Friday evening plenary panel. |
| INCHE BOARD | 5 | |
| AFRICA REGION | 6 | |
| ASIA-OCEANIA REGION | 7 |  Dr. Jan Hábl , professor of pedagogy at University of Hradec Králové (Czech Republic) is an expert on Jan Amos Comenius. He has written a number of books and articles including <i>Even if No One is Looking: Foundational Questions of Ethical Education</i> (Wipf & Stock, 2018), <i>On Being Human(e)</i> (Wipf & Stock, 2017), and <i>Character Formation: A Forgotten Theme of Comenius's Didactics</i> (2011). Dr. Hábl will help us consider foundations for Christian education in a changing time. |
| EUROPE REGION | 8 | |
| LATIN AMERICA REGION | 10 |  Dr. Michelle Loyd-Paige , Professor of Sociology and Executive Associate to the President for diversity and inclusion at Calvin University in Grand Rapids, Michigan will provide commentary based on her experience with changing a Christian university's culture in relation to its educational mission, students, and faculty. Loyd-Paige joined the department of sociology and social work at Calvin College in 1985 having finished her graduate course work at Purdue University. She served as chair of the department of sociology and social work from 1999-2001 and the dean for multicultural affairs from 2006–2015. She began a regular appointment as the executive associate to the president in 2015. |
| NORTH AMERICA REGION | 12 | |
| SPECIAL FEATURE | 14 |  Dr. Marlene Wall , the President of LCC International University in Klaipėda, Lithuania will join these two speakers for the Friday evening plenary panel. Dr. Wall is a Canadian citizen who attended high school in Paraguay before completing her higher education in the United States with a PhD in Curriculum and instruction. From 2002-2012 Dr. Wall served as the Academic Vice President of LCC. In 2012 she became the university's President. Her academic skill areas include teaching and methodology, Eastern European competencies in culture and linguistics, and the internationalization of higher education. Dr. Wall is an INCHE board member and is passionate about her multi-cultural university with students from twenty-nine nations. |
| RESOURCES AND BOOKS | 19 | |
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The 2022 conference will begin with a 12:30 p.m. lunch on Thursday, October 6 and conclude with a reception on Friday evening at 10:00 p.m. Register for the conference at EventBrite ([click here](#)). If you prefer a downloadable registration form, find it [here](#).

EDITORIAL

God and Country



Shirley Roels, Executive Director

During a May 2022 visit to Central Europe, I learned significantly about intersections of the church and political kingdoms in Germany and Austria. Previously, the Roman decrees of Constantine had quieted the Christian persecution; but it also blurred the line between civic allegiance and Christian faith. Then, as Christianity spread north from Italy, loyalties to God and political power often overlapped. From the decline of the Roman Empire until the 20th century, European Christians in many centuries found it hard to differentiate their faith from civic fealty. Sometimes ethical leaders fostered public policies that helped people in their provinces, cared for the common good, and shared resources equitably. Their values were aligned with Christian ones. At other times, powerful leaders arose who corrupted their cultures through propaganda, authoritarianism, genocide, and stealing public resources for private gain. Sadly, too many Christians did not critique such political leaders who ruled through ignorance, suspicion, and fear.

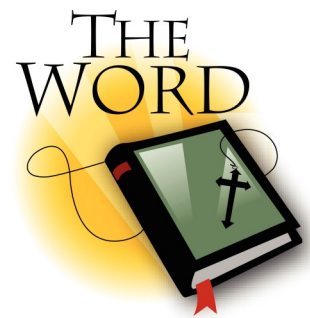
Worldwide, our times are similar. In the United States, there are ongoing struggles to distinguish Christian faith from civic viewpoints. That has been apparent in strong and continuing support for Donald Trump's leadership, despite his poor choices, among a major segment of evangelical Christians. Yet I have heard from our Brazilian members about similar struggles with some of their governmental leaders; and recently I was told by a Chinese scholar that she worries greatly about Chinese Christians who readily are investing their time and energy in the rise of national Chinese power. Our challenges in balancing loyalty to God and fealty to nation are ongoing global ones that each of us encounters.

In sorting between Christian commitments and national loyalties, I would assert that Christian universities, colleges, and seminaries are uniquely positioned spaces for analysis and reflection about Christian engagement with our nations. Christian higher education is foremost an agent for God, not a representative of the state. We can be one

step removed from pressures for national conformity because we are not state-sponsored. Given this, in what ways can Christian universities help us sort the God and country questions? I would assert that we should do so by weaving our concerns about such questions through our ongoing teaching, scholarship, and service.

This is a different strategy than the one I experienced as a teenager. In late 1960s U.S. culture, during the war in Vietnam, there was intense discussion about how, in my congregation's sanctuary, to separate the location of the Christian flag from that of the national flag. Eventually a decision was made that the Christian flag would remain at the front while the national flag moved to the back. The symbolic change was a good one; but it didn't go deep enough. We needed what a Christian college, university, or seminary could provide, a deeply grounded Christian understanding about the relationship of God and nation. How do we provide this through our ongoing efforts as Christian educators?

First, we teach Biblical studies to our students. When we open their eyes through the Old and New Testament stories, we help students see that the confusion of God's reign and temporal kings is a deeply rooted problem. Kings arise as God's concession to the human plea for visible, temporal leadership after the era of the judges; and they are meant to be God's agents. Yet the Old Testament stories provide substantial commentary about all the ways in which human kingship can go wrong; and the New Testament describes how the Roman Empire's intersection with Pharisaical rule contributed to Jesus' unjust suffering and death. Educating our students about Biblical stories and their related political contexts provides a significant opportunity to consider the relationship of God and nation.



EDITORIAL

God and Country

Second, when we teach history, the relationship between religious faith and political decision-making is central to a full understanding of human choices and their implications. Educating our students about a nation's history provides an excellent opportunity to probe the influence of religion. In some histories we might ask, for example, how the rise of Buddhism, Hinduism, or Islam affected civic life; and in other histories, we might ask, for example, how the influence of Catholic or Protestant mission movements affected political development. Regardless of the regional history being taught, there is ample opportunity to ask: how did religious faith intersect with civic leadership? How well did those intersecting choices reflect Christian values? If we were Christians living at that time, should we have made different choices? Would we have done so?

Third, we teach social sciences to our students and add to research in these fields. The fields of communications, economics, political science, and sociology provide excellent lenses through which to learn about central threads in the tapestry of civic life. I still recall how an introductory course in political science shaped my knowledge of the U.S. Supreme Court and its competing legal philosophies. Those weeks of study did not resolve all my Christian questions about how to vote for political leaders who influenced judicial selections. Yet they did help me differentiate my Christian values from political philosophies and strategies. Similarly, the study of communications can aid us in recognizing destructive propaganda, whether it comes by radio, TV, the internet, or Instagram. Once one is taught to recognize an ad hominem argument, such a fallacious persuasion technique is readily apparent no matter what the medium. The social sciences are excellent tools for analysis that help us see more deeply into our systems and structures. When we attend to both quantitative and qualitative research, they prevent us from simply experiencing the gradual drip of unsuspecting cultural change. Instead, social science study and research helps us attend as concerns rise and before they reach a boiling point. Then, in discussing research findings, our universities are positioned to articulate Christian principles



such as love of neighbor that are applied to specific challenges prior to their eruptions into public divides.

Fourth, our educational institutions shape the hearts and character of students when they engage in direct service with our guidance. Service-learning experiences blend knowledge and analysis with Christian engagement. For example, when a student actively tutors a new refugee without a home to which to return, Christian commitments to compassion and hospitality to the stranger can be reinforced by university advisors. We can ask our students: how do you define home when your national citizenship dissolves? What government policies should Christians support to provide new national homes for refugees.



Finally, our Christian universities, colleges, and seminaries teach all of us that there are vast fields of knowledge in which we have little expertise. They help us to be humble about what we do not understand in the relationship of Christian faith to national priorities. Acknowledging the limited range of our expertise is the first step in helping us listen to a variety of viewpoints. Doing so can be perplexing; but, also, it can help us find creative Christian responses to complicated national dilemmas in which our Christian convictions should be in the forefront.

Our Christian universities are positioned to teach us that Christian commitments and national loyalties are different ones. Through multiple fields of study, we can educate our students and nations to differentiate Christian values from civic loyalty. This is our responsibility as Christian educators even if some external stakeholders might question whether we are sufficiently patriotic. Our first commitment is to teach deep Biblically-informed Christian foundations that can influence our nations but are distinct from them. Our second commitment is to foster research and shape service that intersects with our nations but arises from Christian frameworks and motivations. In the long run, aren't these the best bases for national contribution?

INCHE NETWORK NEWS

INCHE Welcomes New University Member in Indonesia



This April the Universitas Pelita Harapan (UPH) became a full INCHE member. This university is located in Tangerang, Banten, Indonesia, the westernmost province of the island of Java. Founded in 1993, this university is a private Christian coeducational higher education institution run by the Pelita Harapan Education Foundation. It is the first university in Indonesia to introduce programs entirely taught in English, the first to offer a liberal arts curriculum, and the first to introduce a multi-disciplinary approach to its programs.

This university has academic programs in architecture, biotechnology, business, communications, education, engineering, food technology, health care, hospitality, information technology, international relations, law, music, travel/tourism and many other fields. The university has physical campuses in Tangerang, Jakarta, Surabaya (east Java), and Medan (north Sumatra). The university provides a range of student formation opportunities that include athletics, competitions, student clubs, and the provision of green spaces around their campuses. Also, it is expanding its digital offerings for a nation that includes more than 600 islands. In total, the university has about 15,000 students across the range of its many programs.

For its educational endeavors, Universitas Pelita Harapan maintains a vision "to be a Christ-centered university founded upon and promoting true knowledge, faith in Christ, and godly character". They seek to develop "God-fearing, competent, and professional future leaders through excellent, holistic, and transformational education." To embody this vision, the university strives to provide transformational learning while contributing to the growth of knowledge and providing cultural guidance based in a Biblical worldview. To sustain this vision, the university has written a substantial statement of faith that is Biblically-grounded and based in a robust understanding of the Reformed and evangelical Christian theological traditions.

INCHE welcomes the Universitas Pelita Harapan to membership. We look forward to many connections and contributions in the years ahead.

INCHE Board of Directors Meets in Late May

On May 31 the INCHE Board of Directors met online to consider recent network initiatives and plan for the months ahead. The 2021-2022 budget was reviewed and the 2022-2023 INCHE operating budget was approved as presented. In this process, the INCHE structure for 2022-2023 institutional membership dues was considered and approved by the board. This will provide guidelines for institutional membership dues for which colleges and universities will be invoiced in October 2022.

The board spent considerable time during this meeting discussing the process and timing for network strategic planning. During the summer of 2022, the executive director will meet online with each pair of regional board members. They will develop strategies for each of the five INCHE global regions and also address matters of membership, network leadership, communications, resources, and partnerships in light of our shifting global context. In October 2022, the board will assemble all members for discussion of the strategic plan that has been drafted during the prior months.

The INCHE Board of Directors also encouraged the executive director to appoint a program committee that can plan for the 50th anniversary of the INCHE network in 2025. INCHE members who are interested in aiding this planning can contact the director in the months ahead. The goal is to assemble a program committee by December 2022 that will plan for 2025 events.

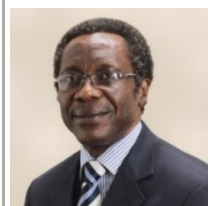
Concluding the Current Membership Dues Cycle

In early May 2022 INCHE concluded the current membership dues cycle. While institutional, affiliate, and associate members provided their dues payments in October and November 2021, individual members renewed their membership during January through mid-April. Decisions about membership and dues payments have now concluded for nearly every INCHE member. The dues cycle will rest until October 2022 when institutional, affiliate, and associate members will be asked for their contributions to support the 2022-2023 INCHE operating budget. Institutional dues provide 70-75% of INCHE funds to support the network's operation. Because of strong and consistent financial support by INCHE members during the pandemic years, the network is financially healthy with no underlying debt.



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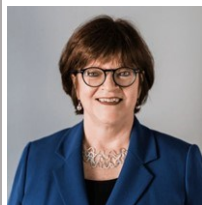


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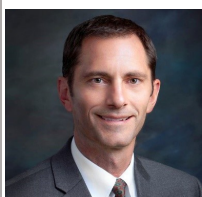


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AFRICA REGION

An INCHE Update from Vision Bible College

Vision Bible College begun in 1995 registered as a nongovernmental organization in Uganda with a vision of training and equipping church leaders in Uganda and the surrounding nations. So far we have trained church leaders for Kenya and Rwanda as well Uganda.



The equipped leaders from Vision Bible College are very dynamic and are leading thriving church ministries and para-church organizations. Some students have excelled in higher levels of theological education because of the foundational background they received from the college. To achieve this, the college is sacrificing to give scholarships to church leaders with a need for and interest in theological training that helps to grow the kingdom of almighty God.

Vision Bible College joined INCHE in 2015 and has benefited from network activities greatly, especially with virtual programs during the Covid-19 lock down. The college also partners with the Theological Book Network, East – West Interlink and Langham International. We receive theological books from them that have helped to develop and expand our library for academic excellence.



2021 Graduates

Covid-19 has had a serious negative impact on learning institutions. However forty-two church leaders graduated from Vision Bible College in 2021 and began serving the Lord fervently in various capacities in their church ministries. We have begun admitting for 2022 – 23 and looking forward to developing Vision

Bible College as an institution of higher learning.

(Contributed by Pastor Moses Olele, Principal, Vision Bible College)

INCHE Strengthens African Professional Development

In early 2022, the INCHE initiative for the African Formation of Christian Teachers still had some remaining grant funds to support professional development for the participating Christian universities in Ghana, Kenya, Nigeria, and Uganda. The goal was to deepen the development of Christian university educators who intertwine faith with teaching.

In February and March 2022, faculty members from each of the five African university partners expressed interest in online asynchronous modules offered by the de Vries Institute for Global Faculty Development at Calvin University. Two modules, *Educating for Shalom*, and *Hospitality to the Stranger*, were available. Seventeen faculty members logged in to read Scripture and short articles on these themes. Many of them posted reflections in the shared online system.

This was a new opportunity to learn with each other as Christian educators spread across the African continent. Asynchronous online professional development was new to many of our participants. It took time to learn how to work with online content. The de Vries Institute staff worked to enhance online instructions to be clean, clear, and simple.

Participants still encountered broadband limitations and internet breakdowns. Given this, they would benefit from a slower pace in completing such professional development modules with their peers. We learned this. Yet INCHE has received data from the de Vries Institute about patterns of engagement as well as a some notes of gratitude from participants. One note said, “The readings of the authors and in the Bible as well as recordings of students and lecturers’ experiences are quite insightful...” Another wrote, “...I hereby submit that I have been most wonderfully developed in the two courses towards my profession as a Christian academic.” An third participant wrote about the *Hospitality to the Stranger* module, “The course has been thoughtfully designed. It has offered a beautiful and perhaps a better workable alternative to ‘United in diversity’ for people in educational management...”

INCHE will continue to work with the de Vries Institute to strengthen professional learning for our worldwide network. Such development builds our strength as a worldwide community of Christian teachers and scholars.

ASIA-OCEANIA REGION

Mark your 2023 Calendar for the HANDONG - INCHE Conference



Handong Global University (HGU) announced that it will host the HANDONG - INCHE Asia-Oceania Conference in Pohang, South Korea on **June 20-22, 2023**. The conference theme is: *Christian Scholars-Forming Identity and Building Community*.

One important conference goal is Christian professional development of younger faculty leaders. Dr. Younsik Han, INCHE board member and former Dean of Engineering at HGU, is working in consultation with Dr. Do-sung Choi, the newly inaugurated president of HGU. Both of them hope to focus on young scholars. Dr. Choi participated in an INCHE 2013 conference in the United States and is a strong advocate of Christian teaching, scholarship, and service.

Dr. Han is currently assembling a conference team to plan the event's theme and organize the occasion. Also, he is communicating with both Baekseok University and Kosin University, two other INCHE-member universities in Korea, so that they can contribute to conference preparations. While this conference will have a specific focus on needs and opportunities for Christian higher education in Asia-Oceania, all INCHE members worldwide will be welcomed to this occasion.

The prior INCHE-based conference in Asia-Oceania was hosted by Bethlehem Tertiary Institute, New Zealand, in April 2018. By spring 2023, it will have been five years between these two conference occasions. Mark your calendar now and expect additional announcements in the months ahead about this HANDONG - INCHE Asia-Oceania conference.

Tokyo Christian University Launches Global Connections

In 2021, Tokyo Christian University (TCU) launched a series of online conversations titled "Global Connections." The goal of these Zoom-based monthly sessions is for globally minded Christians to connect with and learn from each other. At each event, TCU faculty and students interview alumni and other special guests who think globally while



acting locally. These exchanges engage pastors, teachers, and missionaries about their experiences in and reflections on Japanese society.

Topics, for example, included discussions about service to foreigners housed in Japanese immigration detention centers, the experience of a Japanese woman pastor, suicide in Japan, and engagement with Uganda Christian University, TCU's first African partner university. In 2022 the series continues to provide a lens through which TCU sheds Christian light on Japanese culture.

Christ's College Taipei Inaugurates a New President

Christ's College Taipei, with its board of directors, has completed the process through which Professor Homer C. Wu has become the fourth president of their college.



His term began on Feb. 1, 2022 and continues through January 31, 2025. Previously, Dr. Wu was a professor and director for the Sustainable Tourism Center and founding director of the Graduate Program of Sustainable Tourism & Recreation Management at National Taichung University of Education. Prior to these roles, Professor Wu was the Dean for the College of Service Industries. Additionally, Dr. Wu serves on the editorial boards for the *Journal of Sustainable Tourism* and the *Journal of Destination Marketing and Management*. He has published scholarship about the culturally diverse nature of recreational park visitors. One of his most recent publications focused on the factors that influenced responsible environmental behavior in a large urban park in Beijing, China. Dr. Wu also is an elder in the Jifeng Church. At his inauguration this past February, representatives from business, government, and academia gathered 128 pots of flowers to congratulate him. Dr. Wu values the opportunity to be a shepherd for Christ's College students.

EUROPE REGION

Finally! The INCHE Europe Conference in Person!

Finally, Károli Gáspár University was able to host the Europe conference on April 6-8, 2022, in Budapest, Hungary. Due to the pandemic, this conference had been postponed from April 2020 to March 2021; and then INCHE postponed it again until 2022. Yet Károli Gáspár University was steadfast in its desire and willingness to host this occasion on the theme, *Building Communities in Fractured Societies: Challenges for Christians in Higher Education*. When this theme was adopted in January 2019, INCHE Europe leaders believed in its importance; but they did not know how urgent this emphasis would seem after two years of COVID restrictions and after the war in Ukraine had commenced.

This was the first INCHE Europe conference since April 2016. Due to COVID 19 restrictions, most participants arrived from Europe and the U.K. Yet there were more than seventy-five registered participants from thirteen nations. Notably the conference included graduate student participants from the U.K. and undergraduate student assistants from the Netherlands and Romania.

Participants seemed delighted to engage in an in-person event. Károli Gáspár University's hospitality and partnership was exceptional in supporting and coordinating facilities, logistics, events, and security. Plenary speakers were excellent and concurrent sessions were plentiful. The Wednesday evening dinner in a newly renovated castle-home, designated for long-term university use by the Hungarian government, was stunning; and a beautiful evening dinner cruise on the Danube River offered another occasion for conversations of substance.



Plenary speaker Dr. Govert Buijs, professor of political philosophy and religion at the Vrije Universiteit Amsterdam, provided the opening plenary address. He began by noting how Might, Markets, Media, and Medical

are four formulaic promises for the good life. Might regards political influence as core existence while Markets presume a self-focused consumer fed by work, money, and consumption. Media promise to build one's image and a world of like-minded people that will last; meanwhile the Medical provisions are bodily promises for great life through sports, diet, or gender-based changes. Given these four powerful, secularizing forces, what is Christian education? What is at the core of its purpose and pedagogy to awaken and enrich the souls of students? Buijs argued that Christian education should create resistance to other forces that seek to claim a student's soul. Instead, Christians in higher education should work with a different kingdom orientation toward the flourishing of others. It begins with receiving the love of God in Christ from which Christians then give out of thanksgiving. Such thankfulness builds new values and transforms communities in specific ways through a creative partnership of equals who alleviate suffering and create hope. Might can become peacebuilding while Markets can emphasize justice-seeking. Media influences can search for truth while the Medical can shape agents of mercy. The goal is to create WISE graduates: world-savvy; instrumentally skilled; soul-enriching; and evangelists in presenting God's promises through Christ.

Dr. Jozsef Pálfi, rector of Partium Christian University in Oradea, Romania, complemented this overview with a closer description of a Christian university's work in its context. He characterized the long history of Transylvania as a border region between Latin and Byzantine Christian cultures. Because of this, since the sixteenth century, this region needed to embrace religious pluralism and peaceful coexistence among various denominations. Yet near the end of the twentieth century, the reservoir of faith-based education was almost empty. Then a reawakening occurred as people read the Bible again and came closer to God.

EUROPE REGION

Their consciousness of being made in God's image, loved by God, and participating in the reign of Christ renewed spiritual energy and their calling as citizens. In this process, pioneers arose for specific tasks in specific places; and Christian education was renewed as a resource to provide the needed knowledge and skills. Because Transylvania was characterized by pluralism, there has been a tradition of academic freedom. When Partium Christian University began in the 1990s, it was able to build on such a tradition. While it began as a college for pastors during its first decade, Partium became a university in 2000. Now, for more than twenty years, this university has gladly participated in international networks such as INCHE where a global vision can prompt local action.

On the last conference morning, Dr. Claudia Beversluis, provost emeritus of Calvin University, added this question: *what difference would it make if we made healing a core mission of Christian higher education?* As a clinical psychologist, she described the ways in which we react to trauma, disconnecting our narrative and implicit selves. The result in the personal fragmentation, anxiety, and fear that many students experience. Feelings of safety, belonging, meaning, forgiveness, and hope are missing due to family challenges, moral compromise, societal disruptions, or addiction to social media. The implications for Christian higher education are substantial. How do we engage such students when they fear ambiguity, new ideas, and new questions? How do we teach them to address doubt honestly, sort their callings, and become creative Christian problem solvers? Dr. Beversluis suggested pedagogies that combine quiet lament at the foot of the cross, mindful attention in particular spaces, connections that bring God's wisdom through the church to the world, and rest in the promises of Christian hope. In such ways, Christian higher education can be a source of student healing.

Conference participants complemented these plenary sessions with multiple concurrent sessions focused on religious identity; diversity, citizenship, and shalom; community building educational strategies; effective pedagogies; collaboration in the education of marriage and family therapist; new international research on student spiritual formation; and ecumenical approaches to higher education. Cambridge University graduate students articulated their need for connections to other Christian academics and their hopes for professional mentoring by such leaders.

On Friday morning, Dr. László Trócsányi, the new rector of Károli Gáspár University, addressed conference participants regarding his hopes for cooperation

among Christian universities in student programs and research. He acknowledged the urgent challenges in Ukraine. Liudmyla Shtanko, rector of the Ukrainian Institute of Arts and Sciences, an INCHE member institution, provided a valuable update on her institute and the Ukrainian situation. Participants considered the need to provide educational opportunities quickly for Ukrainian students; and they wondered how their colleges and universities might help Ukrainian faculty colleagues.

INCHE Europe Board members, Pieter Oudenaarden and Marlene Wall, led conference devotions and sessions in which to consider future goals and tasks for INCHE Europe. A written summary of those sessions will inform INCHE Europe plans. Also Dr. Bram De Muynck of Driestar University and Dr. Dóra Pődör of Károli Gáspár University are organizing the publication of selected conference presentations and papers for a special issue of the *Journal of Christianity and Education* in July 2023.

INCHE is grateful for the excellent efforts of our conference planning team, including:

- Lydia Bor, Driestar University, conference coordinator
- Bram De Muynck, Driestar University and the University of Apeldoorn, program committee
- Peter Balla, vice-rector for spiritual matters (and rector emeritus), Károli Gáspár University, program committee
- Gábór Szalai, Director of International Relations, Károli Gáspár University

These along with all conference participants contributed to a conference that participants described as having "warm hospitality," "strong organization," a "high level of scholarship," and a welcomed "fellowship with Christian educators all over Europe."



LATIN-AMERICA REGION

New Book on Christian Higher Education Published in Latin America



This volume is the product of the Seventh Latin American Consultation promoted by the International Network of Christian Higher Education (RIESC) with co-sponsorship of the Community of Interdisciplinary Theological Studies (CETI) and the Latin American Theological Fraternity (FTL). The conference took place as part of the 50th celebrations of FTL's founding. With the general theme of *Higher Education, Christian Identity and Public Impact in Latin America*, the consultation was held from December 1 to 3, 2020, in virtual mode, with the city of San José, Costa Rica as the administrative center. About a hundred people from more than 20 nations participated, mainly from Latin America and the Hispanic Caribbean, but also from the US, Europe (UK, Spain, and Holland), and Australia.

The papers published here touch on substantive issues regarding Christian higher education in the Latin American region. The book begins with an overview of the current situation and challenges in teaching, research, and social extension. The importance of national and international inter-university cooperation is emphasized, as well as the critical role of the student body itself. Then particular sections of special challenges in disciplinary fields are presented in two groups: 'Social Sciences, Education, Communications, Literature'; and 'Engineering, Health, and Environmental Sciences'. These are preceded by describing an avant-garde experience in the express bridge between theological and interdisciplinary studies, the case of CETI. In conclusion, a statement of the consultation summarizes its contribution and prioritizes action guidelines for the next decade. Two appendices add: a.) digital links to audiovisual material of the sessions of

each day which enabled listening to the presentations, questions, and final audience comments; and b.) final statements of all prior INCHE conferences in Latin America.

The book is edited by H. Fernando Bullón, Coordinator of INCHE for Latin America, and by Ruth Padilla DeBorst, Dean of Life and Mission at CETI. A central affirmation that runs through the presentations is collected by a final declaratory document. It says, "Recognizing the dialectic that is established between the nature of the institutions, their mission, and the context of action... it is the responsibility of Latin American Protestantism to forge higher education centers in accordance with the signs of the times...seeking its permanent internal renewal, *universitas christiana... semper reformanda est*. Only in this way will it be in a position of being an instrument of transformation of the church itself of which it is a part, as well as of the society towards which its broader calling is oriented."

For those interested in the book, the contacts, according to country, can be found [here](#).

Also, a selection of the content of this book has been collected by the *Journal of Latin American Theology* and published in *English* for its first issue of 2022 (Vol.17, number 1). The selected papers are described further on the Resources page in this newsletter issue. For those who are interested in this issue of the JLAT, it can be found [here](#).



The full December 2020 public statement on *Higher Education, Christian Identity, and Public Impact in Latin America*, issued as the conference concluded, can be found at: [BOLETIN TEOLOGICO JLAT 17-1.indb \(squarespace.com\)](#).

LATIN-AMERICA REGION

Ulbra Signs an Agreement With Two More International Institutions

In late March, the International Relations Office of Universidade Luterana do Brasil (ULBRA) signed two more important agreements with foreign institutions. The partnerships provide for the exchange of students and professors.



The first international cooperation agreement was signed with Universidad Huanuco, in Peru. The Peruvian institution's interest in ULBRA was born after a partnership with professors from the Lutheran University Center of Manaus (CEULM/ULBRA). For the Peruvian rector, José Antonio Beraún Barrantes, there are similarities of principal between ULBRA and his university. "The similarity between our mottos, which is the search for truth, must be the objective of our intellectual activity. We are thrilled with the possibility of exchanging knowledge and people among us", he pointed out.

Then, ULBRA's managers signed an agreement with the Polytechnic Institute of Setúbal, in Portugal. During the pandemic, a physiotherapy course at the Canoas campus was held online for students there. Now, according to the Institute's president, Pedro Miguel Dominginhos, also they hope to develop important research projects with ULBRA. "This moment is very important, as we have a fundamental strategic partnership with Brazil," he concluded.

Dean Thomas Heimann, said that it is a joy to sign the agreements aimed at the universities' purpose, namely to serve their communities. He said, "The pandemic has shown us that there are no more borders, we are very close to each other, enhancing the best of each one through the production of knowledge at the service of communities." Heimann recalled that ULBRA's internationalization policy extends beyond agreements to hold joint classes.. It has become an academic policy, present in the University's Institutional Development Plan (PDI), permeating the pedagogical projects of each course.

UCEL, Argentina: On Social Solidarity and Popular Economy

In March and April, the Universidad del Centro Educativo Latinoamericano (UCEL) together with CREAS sponsored a course on Social Solidarity and Popular Economy. The course aimed to strengthen the capacities for the development of organized productive units. During these inter-pandemic times, it was led by entrepreneurs or those who aspire to be in the different spaces linked to churches, faith-based organizations, and other ecumenical organizations. The course was offered free of cost.

CREAS is a regional ecumenical organization of Christian inspiration to strengthen the capacity of the ecumenical movement as they promote dignity; economic, ethnic-social, and gender justice; care for the common home; and respect for diversity. The vision is to generate synergies and consolidate alliances to strengthen ecumenical diakonia.

The initiative of this online course was born as a response to the economic and social crisis that Argentinian society is facing. It requires new, fairer, and more supportive initiatives that contribute to promoting social, economic, and environmental resilience.

The training was online, through five meetings and three workshops, using tools such as Zoom and WhatsApp. Course leaders worked concretely on the projects of the participants, articulating the given content. This effort included a master conference by Magister José Luis Coraggio, also aimed at community organizations and entrepreneurs. It is expected that this experience, directed at people from Argentina, can be replicated at a regional level.



NORTH-AMERICA REGION

University of Northwestern St. Paul Opens Presidential Search

INCHE member, the University of Northwestern based in Roseville, Minnesota, has announced the pending retirement of Dr. Alan Cureton as its current president. Working with Carter Baldwin Executive Search, they have begun to seek his successor with hopes to complete the process by early 2023. Dr. Cureton became the university president in 2002 and has been central to this university's development since then. Also, he became a member of the INCHE Board of Directors in 2020.



The University of Northwestern (UNW) is a private Christian university that was established in 1902 as Northwestern Bible and Missionary Training School by William Bell Riley, a Baptist pastor in Minneapolis. Noted evangelist Bill Graham served as the school's second president from 1948 to 1952. Previously, the school was called Northwestern College. The university now offers 70+ areas of study, including an adult undergraduate program and six master's degrees. The Graduate Studies program includes degrees in arts, business, divinity, and organizational leadership. UNW also owns a chain of radio stations across the Midwest and Eastern United States, broadcasting listener-supported Christian music and teaching programs.

Dr. Cureton will continue on the INCHE board after his retirement as university president. Also, he will continue his board leadership with the National Association of Evangelicals (NAE) and the Evangelical Council for Financial Accountability (EFCA). The NAE is a U.S. organization of schools, churches, and individuals that includes more than 45,000 churches in 40 denominations. The EFCA is an organization that equips Christian ministries with resources and processes to ensure their financial integrity. Work on these three boards will be central to Dr. Cureton's future.

Calvin University Appoints Next President

The Calvin University Board of Trustees approved the appointment of Dr. Wiebe Boer as the institution's 11th president. Boer brings a unique combination and depth of experience working across the private and social sectors in four countries in two continents over the past two decades. Since 2017 he has served as CEO of Shell-All On, a renewable energy investment company, in Lagos, Nigeria.

Boer stood out among a diverse and competitive pool of candidates. "Wiebe personally embodies Calvin's mission with his unique life story," said Mary Tuuk Kuras, vice chair of the board of trustees and chair of the search committee. "His academic grounding, strong sense of social justice, and depth of experience in the private and social sectors position him well to lead Calvin's next chapter with creativity, drive, and humility..."

Boer was born and raised in Jos, Nigeria to Christian Reformed missionary parents. He completed his primary and secondary school years there at Hillcrest School. He graduated in 1997 as a second-generation Calvin student and is married to Joanna Bachew, from Trinidad & Tobago, who graduated from Calvin in 2003. Boer studied political science at the University of Jos for a year and earned a PhD in history at Yale University.



Boer values his family's historical connection to Calvin, and he also values the global perspective he's gained having spent much of his childhood and adult life living and working abroad. "Throughout the different countries and contexts I've served in, my focus has always been on creating impact, on making people's lives better. So, to be called to help lead Calvin who is forming graduates to be agents of renewal is humbling," said Boer.

Boer previously served with Boston Consulting Group (BCG) as a founder of the strategy firm's Lagos office. He also has served in executive leadership roles with Heirs Holdings Group and the Tony Elumelu Foundation and worked in the Rockefeller Foundation's Africa Regional Office in Nairobi, with McKinsey & Company, and World Vision Mauritania. Boer will begin his duties as university president this summer and will be officially inaugurated in fall 2022.

(Above story edited from the Calvin University news release of 3/28/2022.)

NORTH-AMERICA REGION

Institute for Christian Studies Hosts June 2022 Occasions

On June 3rd, The Institute for Christian Studies in Toronto held its first in-person convocation in over two years, celebrating the academic accomplishments of junior members. During the convocation, they awarded an honorary degree to Dr. Barbara Carvill, ICS alumna and professor of German emeritus from Calvin University,

A week later, on June 8-11, ICS hosted their online Summer Community Conference on the theme: "*Difficult Conversations, Difficult Journeys, Difficult Justice.*" It reexamine shared understandings of justice in light of realities such as white supremacy, systemic oppression, and deep-seated polarization. What is the relevance of practices such as reconciliation, anti-oppression, and decoloniality for church communities, Christian academic institutions, and for all people of faith? The conference asked how to honor rich tradition while responding to marginalized individuals and communities.

The ICS [Centre for Philosophy, Religion, and Social Ethics](#) curated this space for reflection and dialogue through a combination of webinars, workshops, and moderated conversations. The goal was to offer participants the tools to think critically and constructively about these issues on the basis of Christian faith.

Act Five Works With Redeemer University

[Act Five](#) is becoming a permanent, independent Christian organization, operating its gap year program beginning in May 2023. The program, launched in 2018, began as a pilot program of Redeemer University in partnership with five Christian high schools. All partners were deeply committed to Christian education and sought to serve students who were uncertain about their post secondary school pathway. A gap year program could help the growing number of young adults looking for an extra year with new experiences to help them in the process of growth and discernment between high school and their next steps.

Over the past three years, 39 students have graduated from the Act Five program. Through eight months of living in Christian community they learned, worshipped and grew together while travelling together, completing field placements, and taking courses for university credit. Act Five provides young adults with opportunities to deepen faith while preparing for next steps on their journey.

Kuyper Prize Given to Ruth Padilla DeBorst

In April 2022, Ruth Padilla DeBorst accepted the 2022 Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life at the Kuyper Conference hosted by Calvin University and Calvin Theological Seminary. Padilla DeBorst, theologian, missiologist, educator, and storyteller, has been involved in leadership development in her native Latin America for decades.

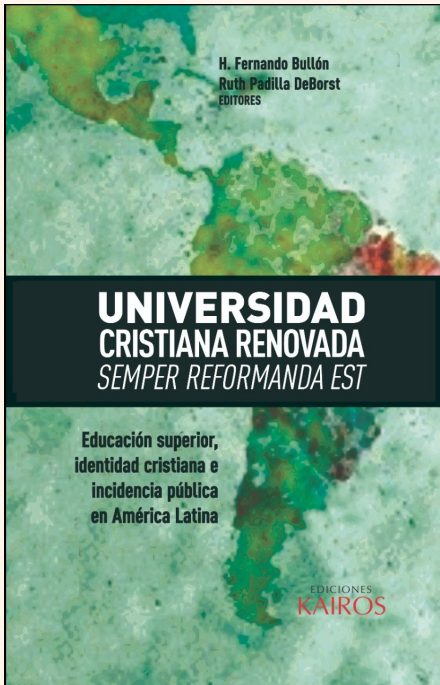


The Kuyper Prize was established in 1996 by Rimmer and Ruth de Vries and is named after Dutch theologian Abraham Kuyper. The annual prize is awarded to a scholar or community leader whose contribution to their chosen sphere reflects the ideas and values characteristic of Kuyper's vision of religious engagement in matters of social, political, and cultural significance. Padilla DeBorst joins an esteemed group of past award recipients including a Pulitzer Prize-winning writer, Templeton Prize-winning philosopher, a prime minister, and a pair of U.S. ambassadors.

Padilla DeBorst currently serves with Resonate Global Mission of the Christian Reformed Church, leading in the Comunidad de Estudios Teológicos Interdisciplinarios, a learning community with students across Latin America. She also coordinates the networking team of International Fellowship for Mission as Transformation. In September 2022, she will join the faculty of Western Theological Seminary, serving as the Oudersluys associate professor of world Christianity.

"I am humbled and honored to be chosen as a recipient of the Kuyper Prize, recognizing that there are hundreds of more deserving candidates, women and men who are silently living out God's mission in challenging contexts, often with no public recognition," said Padilla DeBorst. "I can step forth with confidence, bringing the gifts of my Latin American context and communities to bear on the global church in mission, fully aware that these gifts complement those offered by diverse other communities and that only together, under the guidance of the Holy Spirit, are we able to follow Jesus in living out God's good purposes for our world."

SPECIAL BOOK FEATURE



Universidad Cristiana Renovada

Edited by: H. Fernando Bullón and Ruth Padilla DeBorst

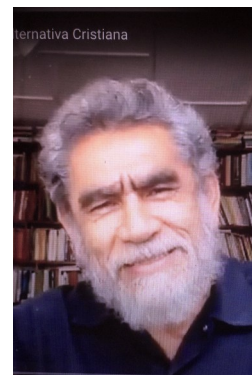
Publisher: Ediciones Kairos, Argentina, May 2022

Summary:

This book, “Universidad Cristiana Renovada Semper Reformanda Est: Higher Education, Christian Identity, and Public Impact in Latin America” is the result of the 7th INCHE Latin American Consultation, held online in December 2020 in partnership with the Fraternidad Teológica Latinamericana (FTL) and the Comunidad de Estudios Teológicos Interdisciplinarios (CETI). Discussions on some critical questions are featured, such as: What are the current challenges for Latin American higher education? How do Christian students engage their Latin American universities? How do Christians contribute to sustainable development through their universities? In what ways can Christian educators weave faith into their fields of study? Well researched book chapters are contributed by multiple authors who presented these ideas during the conference.

About the Editors

H. Fernando Bullón is an educator and consultant. He teaches at the Universidad Evangelica de las Americas (UNELA) in Costa Rica through advanced courses that weave theology, ethics, and social development together. He is also the Regional Coordinator for INCHE Latin America. Dr. Bullón has interdisciplinary training in engineering, social sciences, theology and Latin American studies. He received his Ph.D. at the Faculty of Economic and Social Studies of the University of Manchester, England. He is a member of the Latin American Theological Fellowship (LATF) and author of other works that link mission, ethics, social sciences, and development. Previously, he coedited *Hacia Donde Va El Protestantismo en America Latina?* (2018).



Ruth Padilla DeBorst is a theologian, missiologist, educator, and storyteller who, has been involved in leadership development in her native Latin America for several decades. Padilla DeBorst currently serves with Resonate Global Mission, leading in the Comunidad de Estudios Teológicos Interdisciplinarios, a learning community with students across Latin America. She also coordinates the Networking Team of International Fellowship for Mission as Transformation and is actively furthering missional leadership formation processes with the Christian Reformed Church of North America. Beginning in fall 2022, she will join the faculty of Western Theological Seminary serving as the Richard C. Oudersluys Associate Professor of World Christianity.



Contact • June 2022

SR: Based on the presentation by Dr. Alberto Salom, former President of the Universidad Nacional de Costa Rica, the book opens with an overview of the current Latin American context. He describes challenges and opportunities related to teaching, research, and social service. In summary, what are the key forces currently affecting Latin American higher education?

FB: In fact, Latin American universities are, in large measure, a product of the reality and contradictions of the regional and global context. Particularly, they reflect the region's potential and possibilities in terms of resources and institutional processes as well as the context of underdevelopment, dependence, growing inequalities, and other social crises. As the guiding and chief educational entity for national development, universities walk a delicate line between exercising a progressive and renewing influence or reinforcing the status quo.



Dr. Salom mentioned two currents or forces challenging the work of the university. On the one hand, external and global forces; on the other hand, challenges of an internal nature, typical of the university environment itself. Among these external forces are: (a) the international economic and financial crises, usually difficult to predict, that results in a near constant political instability for nations around the world. Currently, the COVID-19 crisis, which was originally related to healthcare, has led to a new economic and financial recession. Then the effects of global warming with continual natural disasters and heavy financial consequences are joined to this; (b) the technological revolution, where the chasms between rich and poor with internal inequalities and social asymmetry within countries, is evident and increasing every day.

The challenges coming from within the university itself,

amongst most important, are: difficulties in having a democratic and participative institutional governance; fragmentation among the core university activities; and achieving holistic formation of students. Against this, Dr. Salom advocates that university governance must develop a democratic, participative, transparent, decentralized, and open culture; with a respectful and fruitful and transversal dialogue in all spaces where the sectors and individuals interact with each other. Departments and scholars must move from the narrow focus on their discipline to an inter-, multi-, and trans-disciplinary perspective. It is crucial for all members of the university to understand that they are part of a complex, culturally pluralistic society, and they must recognize the equality and dignity of all people, regardless of their philosophical, religious, or political postures. A holistic education implies the appropriate conjunction of teaching, research, and university extension or social action. But also it implies the institution's ability to develop civic responsibility; and to perceive and model a humanistic ethic committed to the well-being of all persons and to sustainable development.

SR: This book pays specific attention to the experience of contemporary Christian students in Latin American universities. What does recent research reveal about the goals and perspectives of these students? With what do they struggle? What are we learning about effective ways to build the faith, character, and calling of Christian students?

FB: Protestant evangelical university students in Latin America take initiative with and feel responsible for their mission in the university, mainly expressed through evangelism, discipleship, and service. The students' work as missional agents within the university is characterized by an awareness of their social context and the belief that every human need is an opportunity for Christian service. Those who are in secular university settings seek to live out an incarnational, holistic, and intellectually credible

Christian witness. In the conference a leader of the International



SPECIAL BOOK FEATURE

Fellowship of Evangelical Students (IFES) spoke about this. IFES is one of the most representative movements of the evangelical Protestant sector that works with university students worldwide. They have conducted systematic research on the Latin American university context and are aware of the challenges this poses to their mission within the university.

The identity of Christian students in Latin America is varied, depending on the theological heritage of the churches of which they are a part. However, all university students are affected by the social crises of their countries, the inequalities within Latin America, and the innate privilege of being a university student. IFES tries to contribute to their formation in ways that are contextual and relevant and that respond to the multiple challenges of our times. As students participate in IFES affiliated movements, the hope is that they can be exposed to a wider Christian tradition. They will consider what it means to be formed by Scripture in various ways and with deep commitment, in dialogue with the surrounding social and university contexts.

'Engaging the University', is an IFES's global initiative with goals to be met in several regional expressions of the movement throughout Latin America. The theological foundation of this initiative is rooted in the Latin American heritage of *misión integral*, namely establishing strong formation that is rooted in the region itself. With this foundation, the vision is: to impact the faith of students and, in turn, transform the university setting and society itself by: (a) encouraging dialogue in contexts of polarization and radicalization of political, social, and theological postures; and (b) furthering holistic mission and incarnational Christian witness that is intellectually credible within the university. Although the percentage of students involved in IFES-related university movements is a minority within evangelical students on university campuses, even so, initiatives like this bring positive visibility to the group. In many cases, they offer a different perspective of the Christian faith than most university participants are used to seeing, a perspective in dialogue with social realities that also is relevant to the interests of students in public spaces.

SR: For Latin American Christian faculty members, one important goal is to bring or reveal Christian faith in understanding their field of study. Questions arise in areas such as social sciences, education, arts, engineering, health, or environmental studies. Can you provide a couple examples described in the book, where writers pondered and then developed the bridge between Christian faith, Scripture, theology, and their specific area of expertise and teaching?

FB: Yes, for example, those of Professor Adelaida Jiménez in the field of Education, of the Reformed University Corporation (CUR) of Barranquilla, Colombia; and of Dr. José Alcántara, from the Universidad Iberoamericana de México, in the field of Literature.

-In fact, the CUR seeks to follow the Reformation



model of "expressing the creative vitality of the Spirit in history and the renewing and transformative power" that turns human endeavors into ongoing actions aligned with God's plan for all creation. Prof. Jiménez says: 'In CUR, we strive to see life in a holistic way in which cognitive processes are connected to the life experiences of students and teachers, and the teaching aspect of education is reinforced through research and community engagement. This attempt favors encounter and dialogue through processes of inclusion and of recognizing the diversity that exists within our educational community. We are committed to reaching the many different learning styles in how we structure our curriculum and consider the demands of different contexts. Contextualization, dialogue, ethics, egalitarianism, and spirituality are five aspects we develop and strengthen within educational sciences.'

-Dr. Alcántara, says in his paper: "Both the biblical worldview and literary criticism are intrinsically related by the literary, artistic, and humanistic character of each. And given the personal, social, political, and religious implications of each, a holistic approach that incorporates critical contemporary thinking into a biblical

worldview is necessary." Thus, his essay is an exercise in just such integration. It examines the model introduced by the Augustinian monk Fray Luis de León in the sixteenth century which is a synthesis between literature, a biblical worldview, and a critical understanding of the social and political reality of the times. Emerging in parallel to the Reformation and the birth of modernity, his work became a paragon of the Spanish Golden Age's literature and culture. Fray Luis's model, rooted simultaneously in the Renaissance, the Reformation, and the birth of modernity, holds out a method for scholars in Christian higher education seeking to contribute to the necessary paradigm shift in postmodernism by focusing on both the literary character of the Bible and on Western culture in a holistic way today.

SR: In one notable example, a chapter author discusses the Biblical paradigm for movement from the garden to the city. Then he asserts that this paradigm should affect our perspectives on studies in science and technology. To what is the author referring in his use of the garden-city metaphor?

FB: In his paper, Dr. Arturo González-Gutiérrez describes a fundamental characteristic of Western thought, its technical and controlling nature. Man as "lord and master" intends to order or structure reality. That technical way of thinking has brought the problems, threats, and dangers of today's culture. The underlying reason for our "technical culture" is in the alleged autonomy of human beings. Such a claim of being able to live without God has existed since the Fall, but after the European Middle Ages, this anthropocentrism received a new impetus, especially because of the rise of the natural sciences and technological development. Then, science and technology are introduced as an instrument of control and all of reality comes to be seen in this perspective. Over the years, this trend has grown even stronger and is a guiding principle of our modern culture.



In this context, we must consider how we as Christian scholars and academic institutions can best prepare our students for service according to our view of the Kingdom of God. How can we make the changes our culture needs to be reoriented along that path and avoid present alienation of technology and science? A Christian philosophical framework is necessary, training students with a broad sense of the Kingdom of God and an appropriate understanding on the relation between nature and culture, the countryside and city, the 'garden-city' imaginary, although this old ideal perspective is not without its problems. Since the Fall, a problem-free model has been impossible; 'thorns and thistles' continue to accompany our modern culture-heart. However, the appropriate Biblical perspective is the only path to identify a science and technology framework that is consecrated to the Kingdom of God, seeking to be a blessing to all the people and the blossoming of humanity.

SR: One of the important results of the online 2020 conference was the development of Latin American action priorities for the years ahead. These build on final statements developed in each of the previous conferences of INCHE in Latin America. Considering previous emphases, what emerging priorities are discussed in this book?

FB: Each time and each moment brings its own challenges, and we should respond to them. For Christian higher education (CH), Latin American Protestant institutions must rigorously engage the currents of contemporary thought that are influencing the social, cultural, and development processes of the region. These include: (a) the paradigms of interculturality and decoloniality, the affirmation of epistemologies of the Global South; (b) assumptions of complex thought and interdisciplinarity; (c) diversity, ecology, and sustainable development; (d) the revindication of femininity in social processes offering alternatives to patriarchy in all dynamics of society and culture, beginning by recognizing the equal status of women in academic life. Decisively, we need university cultures that are dedicated to living out a humane Christian ethic that is clearly committed to social transformation.

SPECIAL BOOK FEATURE

An urgent challenge was highlighted, namely the sphere of economics and development. Given its structural, systemic, and all-encompassing nature, as well as how it impacts every social and cultural dynamic, the Christian university must express clear ethical judgement against the current economic system and contribute to theoretical and practical systemic alternatives. These alternatives from institutions of CHE must bring the values of God's kingdom to bear on reality: justice, equity, and solidarity. We should lament how economics departments in Protestant universities blindly accept, teach, sacralize, and spread economic liberalism even though there are robust resources for economic alternatives consistent with biblical values. Such alternatives consider social and solidarity economics, circular economics, feminist or women's economics, the economics of care, amongst others. A central tenet must be a commitment to the eradication of poverty and inequality and to confronting the globe's current ecological and climate problems.

Toward that end, the network of Christian universities must be committed, at a minimum, to supporting the United Nations 2030 Agenda for Sustainable Development, a baseline worldwide consensus that invites all parties to multidisciplinary, pluri-cultural, and ecumenical action.

SR: A key theme of this new book and the related December 2020 online conference is that Latin American Christian higher education centers are essential instruments to transform the church itself as well as the societies in which we are called to serve. Why are such educational centers so important for the future of Latin American Christian churches and surrounding civil societies? How can we take next steps in developing such centers?

FB: A natural outcome of the church maturing and developing should be the improved development of society in general. Then, it is important to highlight the essential responsibility Christian universities have with the Church, of which they are a part. They have an important role in training and guiding the Church regarding its work for the renewal of the social fabric of their

communities and its impact on society. Given the diversity of the Protestant sector that is reflected in its educational institutions, cooperation is crucial between them.

Christian universities must constantly evaluate themselves through ongoing processes of internal renovation: *universitas Christiana ... semper reformanda est*. They must learn to reflect on a faith that inhabits the world in



ed, participating in spaces of pluralist dialogue. The goal is to maintain dialogue with diverse universities and research outlets, social movements, civil-society organizations, and political circles, namely to contribute appropriately from their evangelical specificity to the plurality of knowledge and solutions for our region's problems. Their role is played in a context of predominantly Catholic influence. So, Protestant evangelical universities must develop an integrated, historical awareness of the presence and spread of Christianity in the Latin American region. This will help in taking appropriate actions as they seek to impact and transform society, but from a humble and consistent Christian posture. Without overlooking the real differences between Protestant and Catholic Christians, we should recognize that there is much room for working together toward societal transformation.

Copies of this book can be purchased for a reasonable price. If you reside in the United States, contact office@inche.one to arrange for a purchase. If you reside in Latin America, contact hfbullon@gmail.com to determine the best publishing channel in your country.

RESOURCES & BOOKS

Professional Development for Christian Educators



The de Vries Institute offered two [Reflecting Faith](#) options from June 27 to July 15, 2022. [Humanity in the Image of God](#) explored how Christianity's *Imago Dei* teaching can shape academic work in powerful ways. [Faith, Community, and Learning](#) will build connections between notions of Christian community and the varied activities involved in higher education.

Other Reflecting Faith courses will be offered **beginning on August 1**. These online professional development modules are intended to help Christian education leaders in multiple posts to make wise, meaningful, and transformative connections between Christian faith and their academic work. Completing a course takes 6-7 hours of time during a designated three-week period. Financial aid is available if cost is a barrier. To inquire about free or reduced registration cost, email reflectingfaith@Calvin.edu. Click here to register or to explore the courses: <https://reflectingfaith/courses/>

Abraham Kuyper Christian Leadership Fund

This fund offers grant support for initiatives that advance the Reformed world and life view as taught and lived by Abraham Kuyper. Further information is available at: [Abraham Kuyper Christian Leadership Fund – Barnabas Foundation](#). This is an ongoing fund that will consider proposals annually. The first proposal deadline is August 31, 2022.

Featured Article

“New Horizons in the Study of Early African Christianity”

by Wendy Elgersma Helleman

Ethiopianism is a theme and movement in the history of African Christianity connected to its early history. The present study focuses on three ways in which the significance of the patristic heritage assumes new contours in contemporary African Christian communities due to Ethiopianism of the late 19th and early 20th century. This paper complements archeological material that is being unearthed in Africa and work of the Center for Early African Christianity, initiated by Thomas Oden. The paper is in Vox Patrium at [Helleman New Horizons in the Study.pdf](#).

Featured Article

“Higher Education, Christian Identity, and Public Impact in Latin America”, Special Edition on the RIESC (INCHE) Conference, *Journal of Latin American Theology: Christian Reflections from the Latino South*, Vol. 17, No. 1, 2022.

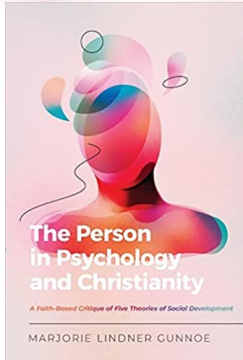
This [English language journal](#), edited by Dr. Lindy Scott, features eight paper presentations along with conference overviews and closing statements given at the Seventh Latin American Conference in December 2020. INCHE worked in cooperation with the Fraternidad Teológica Latinoamericana (FTL) and the Comunidad de Estudios Teológicos Interdisciplinarios (CETI) to create and support this online conference. These papers have been translated and adapted from the Spanish-language publication generated from the conference that is featured in this issue of Contact. Authors and editors include H. Fernando Bullon, Ruth Padilla DeBorst, Alberto Echevarria, Joel Aguilar, Alejandra Ortiz, Josué Olmedo, Humberto Shikiya, Milton Mejia, Adelaide Jiménez Cortés, José Ramón Alcántara Mejia, Arturo González-Gutiérrez, and Ingrid Beatriz Martell de Palacios. Chapter titles include:

- The key lecture: ‘Challenges to Higher Education within Latin American Society in the 2020s’, by Dr. Alberto Salom, ex-President of the Universidad Nacional de Costa Rica.
- CETI in the Context of Christian Higher Education in Latin America.
- Christian Students in the Latin American University: IFES Research and Perspectives
- University Extension and Inter-university Cooperation: A Contribution to Sustainable Development from a Protestant Perspective,
- Five Considerations to Strengthen the Contributions of Education Sciences
- Literature and the Bible in Contextual Christian Higher Education: A Case for Paradigm Change,
- The Garden-City Paradigm: A Christian Approach to Science and Technology
- Equipping Students to Seek the Common Good: Two Experiences from a Salvadoran Medical School.

The journal also has a section of Book and Film Reviews: Two books [“Misión, educación y desarrollo: reflexiones desde América Latina” by H. Fernando Bullón and “Faith and Hope in Technology” by Egbert Schuurman], and a film [‘Mundo’ by Ana Edwards]. Also, a section of Theopoetry, has two inspiring poems.

This issue of the journal can be found [here](#).

RESOURCES & BOOKS



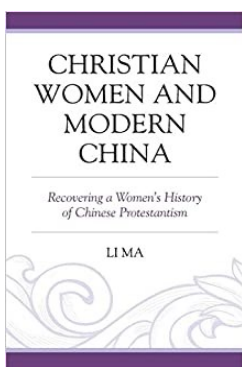
The Person in Psychology and Christianity; A Faith-Based Critique of Five Theories of Social Development

By Marjorie Lindner Gunnoe

Intervarsity Press, April, 2022

Integral to a Christian worldview and to psychology are foundational questions about personhood: What characteristics are essential? What is our purpose? Do we naturally incline toward good or bad? Are we accountable for self and responsible for others?

In *The Person in Psychology and Christianity*, developmental psychologist Marjorie Gunnoe demonstrates how the integration of theological and psychological perspectives offers a more comprehensive understanding of personhood than either approach alone. Gunnoe opens with a brief summary of biblical and theological perspectives on four organizing themes (human essence, purpose, moral tendency, and accountability). She then examines the intersection of this faith-based depiction with five theories of social development proposed by Erik Erikson, John Bowlby, B. F. Skinner, Albert Bandura, and Evolutionary Psychology. For each, Gunnoe includes a biography, a summary of the theorist's broad perspective on personhood, and an analysis of the theorist's stance on the four specific themes. This book is written for a general audience and suitable for undergraduate and graduate instruction.



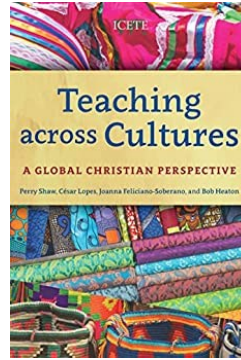
Christian Women and Modern China: Recovering a Women's History of Chinese Protestantism

By: Li Ma, Rowman & Littlefield

Lexington Books, January, 2021

Christian Women and Modern China presents a social history of women pioneers in Chinese Protestantism from the 1880s to the 2010s. The author interrupts a hegemonic framework of historical narratives by exploring formal institutions and rules as well as social networks and social norms that shape the lived experiences of women. This book achieves a nuanced understanding about the interplays of Christianity, gender, power and modern Chinese history. It reintroduces Chinese Christian women pioneers not only to women's history and the history of Chinese Christianity, but also to the history of global Christian mission and the global history of many modern professions, such as medicine, education, literature, music, charity, journalism, and literature.

historical narratives by exploring formal institutions and rules as well as social networks and social norms that shape the lived experiences of women. This book achieves a nuanced understanding about the interplays of Christianity, gender, power and modern Chinese history. It reintroduces Chinese Christian women pioneers not only to women's history and the history of Chinese Christianity, but also to the history of global Christian mission and the global history of many modern professions, such as medicine, education, literature, music, charity, journalism, and literature.



Teaching across Cultures: A Global Christian Perspective (ICETE Series)

By: Perry Shaw & Cesar Lopes

Langham Global Library, November, 2021

Many Christian schools, whether day schools, Bible colleges, seminaries, or Christian universities, continue to seek faculty from beyond their national contexts to support their educational programs. Although there are a growing number of qualified national faculty, this need results in short-term cross-cultural teaching. Too often teachers who offer cross-cultural courses are ill-prepared; and there have been few useful resources to develop Christian teachers for such roles. The goal of this book is to provide cross-cultural teachers with good foundations and practical insights that can enable their effective teaching of students from cultures that differ from their own.

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The primary audience for this book is teachers of Biblical studies and theology. Yet many book insights also are applicable to any Christian involved in cross-cultural teaching, anywhere. The first section of the book provides a rich theoretical framework for cross-cultural engagement, exploring the intersections of theology, anthropology, and pedagogy. It is followed by over thirty country-specific reflections as local contributors provide practical guidelines for living, teaching, and ministering within their contexts. The authors consciously gleaned commentary about historical, socio-cultural, religious, and educational dynamics from multiple cultures in Africa, greater Asia, Europe, Latin America, and Oceania. The only resource of its kind, this book is straightforward and easy-to-use while providing a powerful reminder that transformative teaching has humility and careful listening at its core. A driving theme of this volume is the necessity to create a "third space" in which a faculty member can foster healthy learning for and with their students. This book provides Christian insights into why we should care, theologically, about the creation of such spaces and how we create them.

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

RESOURCES & BOOKS



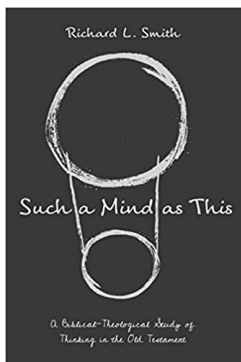
Visiones e Ilusiones Políticas: Un análisis de las ideologías políticas contemporáneas (Spanish Edition)

By: David Koyzis T.; Traducción by Londoño, Juan M.

Teología para Vivir, April, 2022

En las últimas décadas se han multiplicado las visiones alternativas de la vida política, desde el nacionalismo étnico hasta el liberalismo individualista, visiones que han irrumpido en los

titulares de los periódicos de innumerables formas. Las ideologías políticas no son una mera cuestión de eficacia gubernamental, sino que son intrínsecas e ineludiblemente religiosas: cada una de ellas conlleva ciertos supuestos sobre la naturaleza de la realidad, los individuos y la sociedad, así como una visión particular del bien común. Estas creencias fundamentales trascienden la esfera política, y el observador cristiano astuto puede discernir las formas —a veces sutiles, a veces no— en que las ideologías políticas están arraigadas en cosmovisiones idólatras. En este exhaustivo estudio, el reconocido politólogo evangélico David Koyzis pasa revista a las principales ideologías políticas de nuestra época, entre ellas el liberalismo, el conservadurismo, el nacionalismo, la democracia y el socialismo, analizando detenidamente cada una de ellas, y ofreciendo una crítica erudita e imparcial. El Dr. Koyzis concluye proponiendo modelos alternativos de política que surgen del compromiso histórico del cristianismo con la esfera pública por siglos.



Such a Mind as This: A Biblical-Theological Study of Thinking in the Old Testament

By: Richard L. Smith, Wipf and Stock

Wipf and Stock, December, 2021

Humans are complex. The mind is a warzone. There are competing ideologies, divergent agendas, and flawed participants. And many of us Christians minimize the intellect required to live authentically, and do not recognize

how sin impacts our thinking. Simply put, many of us have not learned how to love God with our mind. Instead, we think like consumers shopping for knowledge, following formats, and seeking instructors that conform to established buying preferences. Call it junk food for the mind, resulting in intellectual simplicity, private religiosity, and subjective spirituality. But there is hope. There is much room for growth if we embrace it! By comprehensively examining Old Testament teachings concerning the mind, this book promotes a spiritu-

ality that puts thinking in its proper place. It explains what God requires intellectually of us. It shows that our world is a labyrinth, but that God's revelation is our reliable guide. Such learning can shape our motivation to strive for mental piety, wisdom, and intellectual development, for the glory of God and the fulfillment of our mandate on earth.



A Christian Field Guide to Technology for Engineers and Designers

By: Ethan J. Brue, Derek C. Schuurman, and Steven H. VanderLeest

IVP Academic, April, 2022

Our technology shapes the way we live, interact, work, play, and even worship. Technology and its power are both old and new—as is the wisdom we need to envision, design, build, and use it well.

For Christians passionate about developing technology, it's not always clear how their faith and work intersect. How can designing and using technology actually be a way of loving God and our neighbors? Veteran engineers and teachers Ethan Brue, Derek Schuurman, and Steve VanderLeest provide a field guide for fellow explorers working with technology. Using numerous case studies, historical examples, and personal stories, they explore issues such as:

- biblical themes and passages that relate to technology
- the ethics and norms involved in technology design
- how engineering and technology tap into human dreams for a better world

Along the way they acknowledge the challenges arising from technology but also point to the wonderful possibilities it offers us and its ability to contribute to the common good. For Christians studying and working in engineering, computer science, technical design, architecture, and related fields, this book is packed with wisdom and practical guidance. By sharing what they have learned, the authors encourage readers to ask harder questions, aspire to more noble purposes, and live a life consistent with their faith as they engage with technology.

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TESTIMONIAL

Dr John Shortt: A Tribute (5.5.1944 - 4.7.2022)

An Academic Life in Christian Education

Story Written by: Trevor Cooling (Emeritus Professor of Christian Education at Canterbury Christ Church University, UK.)

The Undergraduate Essay

Buried in my files at the back of a cupboard I have found an essay written in 1974 by my friend John Shortt entitled Philosophy of Education – A Christian approach. At the time, John was a final-year BEd student at Churchill College, Cambridge. Forty years on, here is what he wrote about that student experience:

“Early in my teacher education program, my reading had led me to the conclusion that philosophy of education was foundational. I also felt instinctively that the priority given to the development of rational autonomy by the leading philosophers of education of that time was questionable from a Christian perspective. However, I could find little in the library to help me to develop my thinking[1].

The 1974 essay was John's first response to that paucity of literature. Here are two quotes:

And so I want you now to consider the following picture: it is a picture of the tree of knowledge, with roots below the surface and a trunk which supports the branches and twigs. The roots are the religious roots buried in the pre-theoretical experience of any person engaging in work on the trunk or branches... (Otherwise) what it produces is a way of philosophizing which is, to many, a dry, even arid, intellectualism.

My point is therefore that to challenge this dogma (of rational autonomy) philosophically, one needs a vantage point from which to be critical, one needs to have, as it were, an Archimedean point of one's own. Such a point for a Christian philosopher is provided by the dependability of God Himself and His revelation of Himself in the written word, in the Living Word and in the world.

In this essay are the first green shoots of John's lifelong thinking that would influence the countless people who knew him, read his writings and heard him speak.

As a fellow student on that BEd course in 1973/1974, I shared the experience of grappling with questions of rationality and autonomy with John.

He described the outcome of this as follows:



Dr John Shortt speaking in Kyrgyzstan in 2009

We worked together on a short article to which we gave the provocative title of 'Education: The Practice of the Absence of God?' We submitted it to Spectrum[2] and were delighted to have it published as a 'comment ... on their education year' by 'a group of Cambridge post-graduates' ("From the Changing Rooms", Spectrum 7, no. 3 [1975], 24–25).

The Career

John was born onto an Irish farm and on leaving school went to work in a motor insurance office. But his life calling was to Christian service. A stint at missionary training college, where he fell in love with his wife Val, was followed by a year in a school in Somalia, where he fell in love with teaching. Returning to England he commenced his BEd course, where in 1971, he happened to spot a magazine called Spectrum, published by the Association of Christian Teachers. He called it "manna from heaven" as it showed there were others out there seeking to develop a Christian approach to education. Completing his BEd in 1974, John went to teach maths for 17 years at Aylesbury Grammar School. There he completed both an MA and then a PhD thesis at the University of London. The PhD thesis title, Towards a Reformed Epistemology and its Educational Significance, illustrates how his undergraduate essay became a lifelong project.

John departed this world on 7th April 2022 with an international reputation as a leading scholar of Christian Education. How did this reputation come to be? In 1991, he left school teaching to work for the Association of Christian Teachers at their conference centre, Stapleford House. During that period, he led the highly influential Charis Project which pioneered distinctively Christian approaches to teaching supposedly neutral subjects like maths and science. Thereby he laid the ground for the What If Learning pedagogical approach that is now used around the world[3]. He also was the long-standing editor of Spectrum which subsequently became the **Journal of Education and Christian Belief** under his stewardship. This has now morphed into the influential **International Journal of Christianity and Education**[4].

TESTIMONIAL

John was also a leading light in the regular theory of education conferences, both when they were part of the Stapleford House programme and then subsequently when they were run jointly by Liverpool Hope and Canterbury Christ Church universities. These created an extensive international community of practice in Christian Education. Out of this community came the book *Agenda for Educational Change*, which I was privileged to edit with John. Several participants in these conferences went on to achieve doctorates and influential academic positions.

In 2000, John's ministry took on a new direction when he joined the European Educators' Christian Association (EurECA), taking a leading role in teaching and mentoring Christian teachers across Europe. In the later years, this ministry focused on supporting teachers in former Soviet-bloc countries, including Russia and Ukraine. No doubt the current brutal war troubled him greatly having worked with Christian teachers in both countries. He also worked as adjunct professor at Calvin University in the USA and undertook a speaking tour in Australia. His most recent appointment was as Professorial Fellow at Liverpool Hope University, where he taught on the professional doctorate programme and mentored and supervised both staff and students who were working in areas related to Christian Education. These positions and his personal website[5] meant that John influenced thousands of teachers across the world in their understanding of Christian Education.

The Academic and the Person

Academia is a strange beast. As in the world of peacock display, it too easily nurtures a highly competitive spirit where success lies in creating and promoting your own intellectual brand with a lengthy publication list, packed-out lecture halls and a stunning CV.

That was not John; humility is one of the words most frequently used of him. He was certainly passionate about his academic work. His defence of reformed epistemology was not timid. His doctorate was a challenging read even for the philosophically sophisticated, but dry and arid intellectualism was the very opposite of who John was. For him, reformed epistemology was an expression of the personal relationship between him and his Maker and between him and those around him. Which is why, if you visit his Facebook page following the announcement of his death, you will find many comments speaking of John the inspiring, loving person rather than discussions of his sophisticated academic ideas. His academic vocation was to be an outstanding mentor, whether he was teaching in a school, speaking at a

conference for Christian teachers in Eastern Europe, corresponding with an enquirer or supervising a doctoral student. He was an academic pastor, remembered for his warm smile, his inspiring lectures, his sense of fun, his deep concern for others, his practical support and his brilliance as a conference host. It was that pastoring gift which made him an academic star across the world.

A few months before his death, John examined my Romanian doctoral student, Cristina Amaximoaie. It was a viva on Zoom. This is what she said:

The viva examination might sound like a frightful experience for a PhD student. It sounded like that to me too. But once John Shortt appeared on my screen and started talking, everything changed. His kindness and humble attitude reassured me and transformed my viva into an unforgettable experience in which I felt God's presence.

Two themes were central in John's later writing. The first was shalom – Christian reformed epistemology for John was not about simply defending doctrines but about heralding God's peace[6]. The second is that reformed epistemology is earthed in biblical teaching[7]. For John, the Bible is not a source of stories to be boiled down into an essence of abstracted doctrines. Rather it is the vibrant Story of God's salvation in Christ that inspires education today. John was famous for his storytelling approach to teaching this Story and showing how it is the roots of Christian Education – no dry and arid philosophy from this Irishman with the big smile!

The Friend

John was my friend from 1973. I worked with him at Aylesbury Grammar School for seven years and then for nine years at Stapleford House. We were conjoined at head and heart in our commitment to Christian Education, first formed as undergraduates. There have been shared adventures in Christian Education for us every year since. We were very different personalities who sometimes annoyed each other, but we were also inseparable, academic fellow travellers over nearly 50 years.

When John wrote his undergraduate essay and we together penned our article for *Spectrum*, both in 1974, there was little to read or hear by way of serious philosophical work on Christian Education. John has, through his lifetime of writing, teaching and mentoring, left a very different situation. This ebullient man of God, so proud of his Irish passport, will be sorely missed around the world.

Contact

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

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ABOUT INCHE

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

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



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

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