



Contact

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Christian Witness in a COVID-Shaped World

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Editorial

In May 2020, INCHE received support for the professional development of INCHE member faculty and staff professionals. So, INCHE invites its members to participate in a June, July, or August 2020 mini-course, IDIS 170,

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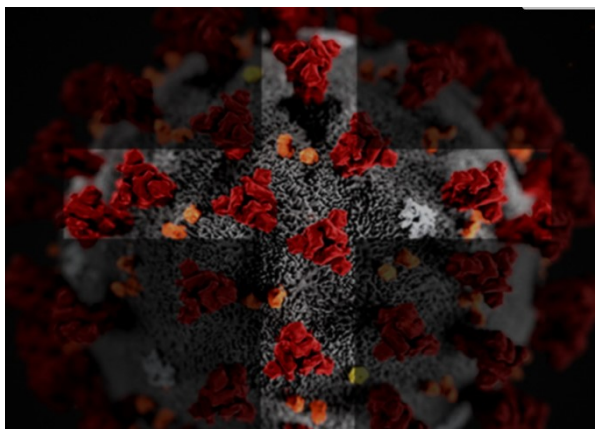
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Testimonial

“Christian Witness in a COVID-Shaped World” supplemented with three online discussions exclusive to INCHE members. The special-purpose grant received by INCHE allows members to participate for a modest co-pay. Depending on economic capacity in your region, financial aid may reduce visitor/auditor fees to much less than \$50 USD and no more than \$200 USD.

Hosted by Calvin University and Calvin Theological Seminary faculty leaders, this course is designed to provide students of all ages an opportunity to reflect on the meaning and implications of this COVID-19 phenomenon for



our Christian lives. Each course section is online and asynchronous; limited to three weeks; with flexible starting dates; focused on a topical area; and available in English with three Spanish-language options. All INCHE participants will be invited to online small group discussions using Zoom.

It is not too late to participate. **Many sessions begin on June 22 with others beginning in mid-July.** For further details see: <https://inche.one/events> and contact office@inche.one with questions.

Philippian Reflections on Our COVID-19 Prison



Shirley Roels, Executive Director

These days, no matter where we live in the world, we have tighter boundaries. The global pandemic constraints have created new life borders that we did not anticipate a few months ago. Some of us have no income and few purchases because our universi-

ties cannot afford salaries. Some have no work and are ordered to stay at home by their governors. Many have limited food choices; and some of our faculty and staff have returned to farming and gardening to provide meals. For many of us, our church buildings are closed, and we only can worship, sort of, online. We cannot sing or dance together for worship or for fun. The social fissures related to race, tribe, and class are mounting and sometimes erupt into mob violence. In sum, all of us have tighter boundaries on our regular rhythms of living. Also, there is worry about Christian higher education. We grieve with our students about unfinished academic terms, cancelled commencement ceremonies, and the fraying social fabric of life together. We wonder about what will happen next with the colleges and universities in which we have invested. We feel imprisoned by a future not of our making; and we see no clear exit from this colossal global mess.



St. Paul's Prison

As our situation developed, I kept thinking about the Apostle Paul's reaction to his imprisonment in Philippi, the Macedonian city to which God called him as described in Acts 16.

Philippi had many assets as a military stronghold named after the father of Alexander the Great. It was an urban commercial center with a mix of different nationalities, religions, and social levels. It was designated as a privileged Roman provincial municipality with special commercial, property and legal rights that exempted it from some taxes. What was lacking was the good news about Jesus Christ. So, Paul went there; and what an unexpected adventure that became. In response to his dream, Lydia and her household converted. After this promising start, Paul and Silas threw demons out of a female slave that led to charges before the magistrates. It was a falsified ethnic attack stipulating that these "Jews" caused city uproar by advocating unlawful customs for us, "Romans" (even though Paul and Silas were both Roman citizens themselves). Mob violence had the upper hand as magistrates stripped and flogged them before throwing them in an inner jail cell with feet in stocks. Now they were victims of unexpected constraints based in uncontrollable injustice; and there appeared to be no way out.

What do Paul and Silas do in their colossal mess? They raise hymns to God to which the other prisoners listen. Then, as an earthquake breaks open the prison doors, the prisoners stay; and the jailer who comes to believe in Jesus takes them home, washes their wounds and feeds them. The next morning the magistrates order their release and just say, "leave." How odd. Apparently, Paul and Silas were not alone as imprisoned actors in this town drama. As they sang, God made a way out of no way by rewriting the expected script.

A little more than a decade later, again in chains, Paul writes to the Philippian church founded during that craziness. Again, he is bound. Even if this is only house arrest, he can't travel; and household walls are his constraints. Yet Paul uses his time well to reflect on implications of the gospel and write a letter. In it he encourages the Philippians to:

- Value others above themselves and look for the interests of their neighbors (2:3);
- Avoid grumbling or arguing (2:14);
- Recognize that God is still at work to fulfill his good purposes (2:15);

- Watch out for false teachings (3:1-2);
- Be joyful because the Lord is near (4:4-5);
- Present requests to God directly (4:6);
- Think on what is pure, lovely, admirable, and praiseworthy (4:8);
- Be content because God gives strength to his believers (4:11-13).

There is nothing fancy about this description of Christian viewpoints, values, and practices. Paul provides suggestions that a person can do while imprisoned. His advice, the message of God through him to us,



calls us to learn and respond; and we can do so daily no matter what our current bonds.

How can we bring these Biblical messages into Christian higher education? Is there a way that we can make our current imprisonment into a beautiful constraint and a Christian letter of love?

First, we must express our rejoicing openly. While the Lord is always near, now we can sense God's presence more fully. The craziness of our context reminds us that we are not the ultimate controllers. This is God's role on which we must depend for nearness. The COVID-19 virus has cracked a new opening to think theologically about the near relationship of God with the creation and with all creatures great

and small. Even now we should invite our students to the nearness of God.

Then when our students return, we will have:

- Fresh opportunities to engage them regarding deep questions about the near Lord of the universe in relation to the created world of animals, plants, people, and even viruses.
- New experiences from which to teach and learn about Christian responsibilities to neighbors.
- Students' big questions about discerning what is pure, lovely, and praiseworthy on social media.
- Greater responsibilities for educational tools and communities that help students differentiate true and false narratives, fact from fiction, good faith from unwarranted fear. (Yes, COVID-19 is a real threat. No, it is not caused or carried by cell phone towers. Yes, there is science behind the value of physical distancing. No, we do not have herd immunity yet.)

Also, for many months ahead, perhaps for a year or two, we will need a strong focus on spiritual formation so that we do:

- Present our university requests to God for support, encouragement, and physical help as this situation remains beyond our total control. In the process we can learn more about the value of worship and the importance of prayer with and for our higher education communities.
- Replace our institutional tendency toward grumbling and arguing with gratitude, flexibility, and cooperation, regularly with our colleagues.
- Remember to be humble with students, colleagues, and administrators because in the confusion we are going to make stupid mistakes (as I did in an embarrassing communication today); and we will need to apologize, regularly. **(Editorial Continued on Pg. 22)**

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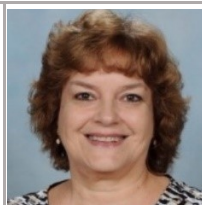


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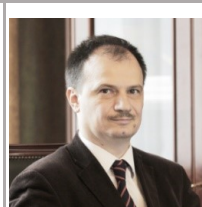


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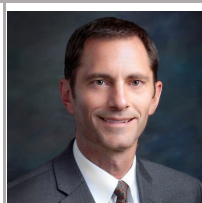


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INCHE Welcomes Three New Board Members

The INCHE board welcomed three new board members at the May 2020 meeting to join seven active board members, pictured on the board page. This past March, each of these members was affirmed positively during the vote of individual INCHE members from the related region. Our three new members are: Alan Cureton, President of the University of Northwestern-St. Paul based in the Minneapolis, Minnesota, USA; Younsik Han, senior professor in the School of Computer Science and Electrical Engineering of Handong Global University in Handong, Korea; and Faith Nguru, Deputy Vice-Chancellor of Academics, Research, and Student Life at Daystar University in Nairobi, Kenya.



In January 2002 Dr. Alan Cureton became the eighth president of the University of Northwestern – St. Paul, an INCHE member. Under Dr. Cureton's leadership, several undergraduate degrees were added, the Center for Graduate Studies was established, and the university redesigned its core curriculum with a comprehensive emphasis on a Christ-centered, biblical worldview. Beyond his presidency, he has been a trustee and board chair for the Daystar University- U.S. Board, and a board member with the National Association of Evangelicals. Dr. Cureton also serves on Higher Learning Commission evaluation teams and as consultant in the areas of strategic planning, leadership, fiscal health, and board development for private colleges and universities.

During Younsik Han's doctoral study in electrical engineering, he was introduced to Christian worldview; and this led to service as a professor for the School of Computer Science and Electrical Engineering at Handong Global University. This Korea-based Christian university is a long-standing INCHE member. Dr. Han served as the Dean of Academic Affairs and reinforced Christian identity and foundations within Handong's academic structure. Also, Dr. Han launched the International Conference for Christian Higher Education in Korea and directed the Institute of Learning and Faith there. Recently, he has established the Green Technology and Entrepreneurship Center at the university while also leading holistic missions with appropriate technology to develop Asian and African communities.



Dr. Faith Nguru is deputy vice-chancellor for academics, research, and student life at Daystar University, Nairobi, Kenya. As a professor of mass communications with research interests in Christian worldviews and education, she served as a department chair, program director, and academic dean at Daystar University. Then Dr. Nguru became the deputy vice-chancellor of Riara University, also in Nairobi, for five years. She returned to Daystar University in 2018. Dr. Nguru also has remained involved in directing a Christian elementary school and teacher training college. Several years ago, Dr. Nguru served on the IAPCHE board of directors and now she has returned to INCHE board service, bringing her extensive range of experiences in teaching, scholarship, and administration.

These three INCHE board members bring an impressive array of leadership experiences to the board. They will deepen our thinking and connections in the years ahead.

An INCHE Tribute to Joel Carpenter

In May 2020 Joel Carpenter completed his service as a board member and board chair of the International Network for Christian Higher Education (INCHE). Our network is grateful to Joel for many years of service.



Joel joined the board of our network, then named the International Association for the Promotion of Christian Higher Education (IAPCHE), in January 2007. By December of that year he was the board's vice-chair serving with board chair José Alcantara. Over the next several years Joel worked closely with Nick Lantinga, IAPCHE executive director, and Perry Glanzer of Baylor University to gather research about worldwide Christian higher education. With a team of author-scholars, they edited and published *Christian Higher Education: A Global Reconnaissance* (Eerdmans, 2014).

At the same time, as Nick Lantinga moved to Handong Global University in 2011, Joel was a board leader who guided IAPCHE through the process of considering its future location and next executive director. A board decision was made in March 2012 to select Mwenda Ntarangwi as the incoming executive director and to move the network office from Dordt College in Iowa to Calvin College (now University) in Grand Rapids, Michigan. When Joel's term on the board concluded in December 2012, he had served our international network in mighty ways related to these significant transitions.

Yet his service was not finished. As Mwenda Ntarangwi departed in summer 2015, Harry Fernhout, the IAPCHE board chair, became the interim director and resigned as a board member. This created a board vacancy in the second half of 2015. By February 2016 Joel Carpenter had rejoined the board; and by June 2016 he had been approved as board chair. Joel served as one of the principal conveners and hosts of the June 2016 IAPCHE global conference at Baekseok University in South Korea.

Next, Joel led the search process for a new long-term director. By the summer of 2017 this led to hiring the current executive director.

To recognize Joel's many years of board service, he was presented with a small gift and a related booklet of tributes that compiled messages from several leaders in global Christian higher education, most of whom are INCHE members. These contributors described Joel with words such as "strategic partner, gentle soft-spoken giant, wise counselor, gracious thought leader, friend and brother as well as authentic scholar." Joel will bring all of these attributes to his continuing service as a board member for Langham Partners, an advisor of the Oxford Centre for Mission Studies at Princeton Theological Seminary, a consultant with the University of Ghana's Lamin Sanneh Institute, and the biographer for Kwame Bediako, his Ghanaian colleague and friend.

Joel retires from the INCHE board of directors after more than ten years of service. As he moves his focus to other projects, he will remain an INCHE friend in serving Jesus Christ as Lord by fostering the development of Christian higher education worldwide.

Society of Christian Scholars: A Story of God's Grace

The Society of Christian Scholars (SCS) is an INCHE partner to promote and support Christian thinking and scholarship worldwide. Many SCS scholars work in public universities while they think deeply about their Christian beliefs, teaching, and engagement. INCHE is pleased to feature this reflection by Osam Temple, their Executive Chair.

By **Osam Edim Temple**

I am Osam Edim Temple, from Nigeria, West Africa. I am grateful to God for choosing me to serve the Society of Christian Scholars as Executive Chair. I work with an executive committee of distinguished academics drawn from France, Senegal, Lithuania, China, Mexico and USA. Since the Society was launched about a year ago, we've had a remarkable journey, moving forward in the wings of grace.

The formation of a global Society for Christian scholars is one of the best things happening in contemporary Christianity. I believe that Christian scholars are gifted in unique ways to spread the message of Christ and influence our world. For too long, scientism, agnosticism and atheism have dominated our intellectual traditions. It is time for Christian scholars to take over the narrative. Our work in the Society is to equip Missional Christian academics to have a redemptive influence on their students, colleagues, institutions and academic disciplines.

In its short existence, the Society has members in about 50 nations of the world, and each one of these countries is a beautiful story of God's grace. The testimonies are many: leadership development and mentorship in Argentina, small groups of Christian Scholars emerging in different countries of the world, special grants meant for Chinese Christian scholars, award of grants offered to Francophone Africa Scholars, free editorial services to academics, free mentoring services, a rich resource library, video conferencing services, free webinars, etc. See: <https://societyofchristianscholars.org>

However, there have been setbacks since the outbreak of Covid-19. One was the postponement of the INCHE Europe conference. We are proud to be institutional partners with INCHE and we are looking forward to going to Budapest when a new date is fixed. Also hanging in the balance is the Benin conference planned for Anglophone and Francophone Africa scholars, scheduled for September. In spite of these setbacks, the mission of Christ will continue. My advice to all scholars is this: to be relevant to God's purpose in the post-Covid world, we must devote more time to prayer.



Osam Edim Temple

INCHE Board Decisions in May 2020

A primary focus of the May 2020 board meeting was transitions in board leadership. Peter Oudenaarden of Christelijke Hogeschool Ede (The Netherlands) was elected as the new board chair, and Rick Ostrander from North America was elected as the new board vice-chair. The INCHE structure for 2020-2021 membership dues was reviewed and supported by board members. Also, the 2019-2020 budget was reviewed and the 2020-2021 INCHE operating budget was approved as presented.

The board discussed the extensive evaluation that Joel Carpenter had conducted regarding the performance of current executive director, Shirley Roels, in her first three years of service. The board endorsed continuing support for the executive director in a second three-year term. In a review of member programs and services, the board observed the postponement of two 2020 conferences planned by INCHE Europe and INCHE Latin America. The expectation is that each conference will occur in 2021.

However, the board also noted continuing INCHE benefits through the newsletter, podcasts, and other online resources as well as the INCHE professional development opportunity for June-August 2020 through the minicourse **Christian Witness in a COVID-Shaped World**. Nicolás Panotto opened the board meeting with a Christian reflection from Ecclesiastes 3; and Péter Balla closed the meeting with a prayer of gratitude and petition for God's aid in our current challenges.

The Foundation for Christian Philosophy Influences Wageningen University

The Foundation for Christian Philosophy, an INCHE member, is funding the appointment of Dr. ir. Jan van der Stoep as Special Professor of Christian Philosophy at Wageningen University & Research. Van der Stoep follows Dr.ir. Henk Jochemsen, who was designated with emeritus status in 2018.

Van der Stoep studied biology in Wageningen, but he became interested in questions about sustainable development. Through lectures by Egbert Schuurman, then a special professor of philosophy at Wageningen, Van Der Stoep became acquainted with Christian philosophy. Next, he studied philosophy at the Free University of Amsterdam, obtaining his PhD in 2005 on the political philosophy of multiculturalism. He has published in the fields of philosophy of technology, normative professionalization, media and religion, corporate identity and journalism. At Christelijke Hogeschool Ede, Van der Stoep manages the lectorate Passion and Professionalism as well as the lectorate Journalism and Communication. In addition to his professional duties, he is president of the Scientific Institute of the Christian Union and president of A Rocha Nederland, a Christian nature movement.

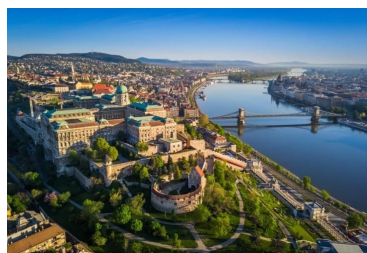
At Wageningen, Van der Stoep will focus on the ethics of food and agriculture. He says, "Our handling of food is accompanied by many ethical and philosophical dimensions. For example, rules for the handling of animals that emerge in different religions. In addition, food has to do with international relations. How do we distribute food fairly on a global scale? And should we focus on local food or not? In education in Wageningen, I would like to pay attention to this." Van der Stoep will become part of the philosophical platform. This platform is intended, for example, through a common course, to facilitate dialogue between different philosophies of life. Non-Western currents (such as African and Confucian philosophy) will also be given a place.

Sander Luitwieler, director of the Foundation for Christian Philosophy, is very pleased with the ap-

pointment. Sander notes that, "Jan van der Stoep has been involved in our foundation for a long time. Wageningen University is a place where he fits well as a special professor, partly because of his connection to life sciences. He is well introduced into Christian philosophy and able to show its meaning for everyday practice."

In addition to his Wageningen professorship, Jan van der Stoep remains attached to the Christelijke Hogeschool Ede for four days each week. Van der Stoep says: '... In Ede I did a lot of research on the meaning of stories. I also take that interest to Wageningen. I am interested in what different stories are told about food, agriculture and the management of creation.'

INCHE Europe Announces a March 2021 Conference Date



Planning Committee members for the next INCHE Europe conference are pleased to announce that the conference now is scheduled for **March 17-19, 2021 in Buda-**

pest, Hungary. This is a replacement for the April 2020 conference that was postponed due to the COVID 19 challenge. Károli Gáspár University graciously has agreed to host the 2021 conference; and all three plenary speakers scheduled for 2020, Drs. Govert Buijs, Joseph Palfi, and Claudia Beversluis have been confirmed as speakers in March 2021. The conference theme will remain the same: **Building Community in Fractured Societies: Challenges for Christians in Higher Education.** Yet given the experiences during 2020, there could be new angles to consider. Over the next two months, presenters of workshops and other sessions will be contacted to confirm their availability for March 2021. Pre-registration will open in July 2020 to assess plans to attend. Registration with payment will occur from 1 November through 15 December. Financial aid previously awarded can continue as needed. Plans should be settled by the Christmas holidays. Further details are available at: <https://inche.one/events>.

Driestar University Celebrates 75th Anniversary



This year, Driestar University celebrates its 75th anniversary. As part of its anniversary, the university released books to commemorate their celebrations.

The first publication is a magazine where thousands of students and staff speak fondly of memories and offer in-depth reflections about their time at Driestar. The second publication is a collection of stories that celebrate the unique value of Driestar's education. Driestar has a rich tradition founded on the Word of God. This collection of stories contains numerous stories about how this rich tradition has impacted lives of past students and faculty such as juror, Els Florijn.

The stories, though submitted as a way to celebrate the university, were also entered into the University's story competition organized as part of the celebration. INCHE leaders are pleased to celebrate Driestar's 75th anniversary and commend the university on its excellence in Christian teaching and scholarship as well as many years of INCHE leadership.

Partium Christian University

In early April, Partium Christian University announced that Dr. József Pálfi has been reappointed as rector for another term. This reappointment comes during the 30th anniversary of the university. The Romanian Ministry of Education recognized his exceptional and sacrificial service over the last term as well as his commitment to ensuring that the university participates in community-building plans.

The 30th anniversary of Partium Christian University has been a time of reckoning and renewal for the University. In addition to the affirmation and re-appointment of Dr Pálfi by the ministry of education, the accreditation and introduction of new majors has recently been approved successfully.

Dr. Pálfi will be one of the three plenary speakers at the INCHE Europe conference that is now scheduled for March 17-19, 2021. He will address the matter of a Christian university's goals related to fractured societies.

Liverpool Hope University Partners with New Hope Initiative to Honor Frontline Workers



Liverpool Hope University is living out its call as a Christian University to be actively involved within its community. The university partnered with the Hope Initiative to gift out free hand-creams to nurses.

The Covid-19 crisis means nurses are constantly washing or sanitizing their hands and this often creates fissures in the skin which can be means to contract infections. The team of staff at Hope Initiative has made sure nurses on the Intensive Treatment Unit (ITU) wards at Royal Liverpool and Aintree hospitals get soothing hand cream for free to help repair damaged skin.

Fiona Hough, a former ITU and A&E nurse who works in the External Relations department at Hope explained "Imagine using hand-sanitiser 10-15 times an hour, over a 12 hour shift as a nurse."

Lisa Mottram, Data Analyst at Hope and who's also part of the donation project, adds: "Liverpool Hope University has launched a Covid-19 Volunteer Hub, and this hand cream initiative is part of that commitment. We want to do something positive, and to do something nice for those crucial frontline workers."

Redeemer College as Redeemer University



Redeemer University College (Ancaster, Ontario, Canada) has changed its name to Redeemer University.

The name change clarifies its status as a degree-granting school and required approval from Ontario's Ministry of Colleges and Universities, which granted the change on 20 January 2020. Three other schools associated with the Christian Reformed Church have previously undergone similar name changes: Calvin University in Grand Rapids, Michigan (July 2019); Dordt University in Sioux Center, Iowa (May 2019); and The King's University in Edmonton, Alberta. (July 2014).

International Scholars at Calvin Seminary

Thirty years ago, John Hyung Nam Chung was in a meeting with another pastor at an Arab church in Bahrain. Both were asked whether they believed, theologically, that the founding of Israel in 1948 and the recapture of Jerusalem in 1967 were fulfillments of biblical prophecy and that the end of world won't come until the Holy Land is united. The other pastor



responded with a resounding "yes." Troubled by that belief, Hyung hesitated to answer.

"Many church members, both Palestinians and their Arab friends, were offended by the other pastor. The meeting ended coldly," Hyung writes in the introduction to a book he is writing during his time as part of the Visiting Scholars Program at Calvin Seminary.

Speaking in a phone interview from his research office in the Hekman Library, Hyung said he is grateful to the seminary for giving him the space and time to research and write a book about an issue that has been on his mind for many years. "I am writing a biblical response to this kind of (end times) prophecy," Hyung said. "It is a very dangerous kind of theology."

He hopes to title the book *A Comparative Study Between the Bible and the Quran on Death and Resurrection*.

Hyung, who does ministry work in the Middle East, is one of a handful of scholars from around the world who were part of the Visiting Scholars Program this past academic year.

This year's other scholars are Rubens Muzio from Brazil, Sunghak Joo from South Korea, Freddy Lay from Indonesia, and B. Hoon Woo from South Korea.

Rubens Muzio, a missionary from Brazil, worked on his Ph.D. dissertation, titled *A Study on the Theology of Sanctification and the Semantics of Godliness in Early Modern Protestant Spirituality*.

He's visiting from the South American Theological Seminary, a missional institute "focusing on revitalization and sustainable development" and "addressing the need in theological formation, aging church, and superficial spirituality," Muzio says.

Sunghak Joo has been senior pastor for 16 years in India at Chennai Korean Presbyterian Church. "As a scholar, I have been exploring Indian religions, especially Hinduism and Jainism," he says. "I am taking a sabbatical year in CTS to deepen my understanding of Asian studies and missionary perspective to further extend my ministry."

During his time at the seminary, Joo says, he "wants to write a book on Indian religions and culture to enhance Koreans' understanding of the Indian culture (and) religions."

Freddy Lay, a missionary from Jakarta, is at Calvin to further his academic interest in the process of mentoring. "Mentoring companionship is a relational-based mentoring in mutual trust, commitment, and humility to mentor each other and to hold each other accountable," he says. He is working on a book titled *Mentoring Companionship: Together We Find Strength in God*.

B. Hoon Woo lists his scholarly interests as Luther's doctrine of vocation, Augustine's political theology, and the relationship between Christianity and science. "The seminary offers many resources for these topics," Woo said, "and the Hekman Library is also helping me a lot."

Wheaton Political Scientist Challenges Media Narrative on Christians and Pluralism

A new report co-authored by Wheaton College political scientist Dr. Amy Black challenges the dominant media narrative about Christians' contributions to a society that is socially and politically diverse.



The report, "Christianity, Pluralism, and Public Life in the United States: Insights from Christian Leaders," was released in February by The Trinity Forum. Black co-wrote the report with Michael Wear, a senior fellow at the organization. They

presented their findings in a panel discussion at the National Press Club.

Black and Wear interviewed more than 50 leaders from Catholic, mainline protestant, evangelical protestant, historically Black church, and Orthodox Christian traditions to learn their views on Christianity, pluralism, and public life.

Their report concluded that, while sharp fragmentation is a reality of American political life, Christian leaders shared a broad consensus about the value of a religiously, racially, and ideologically diverse society in which multiple points of view are respected.

"It was surprising how overwhelmingly supporting these Christian leaders were, with some qualifications," Black says. "They all talked about how it is good for us as Christians to operate in a pluralistic context—it helps us to know what we believe, to be able to defend our faith, and to really live out its principles."

Black and Wear also found practical examples of churches and organizations participating in local and national bridge-building across racial, religious, socio-economic, and political divides. Black, who teaches a course on media and public opinion, says this finding challenges the media's perception that the most interesting stories about people of faith are rooted in national-level political or theological conflicts.

"Churches and other Christian organizations are doing very impressive, very meaningful work in their localities, and we don't hear about it," she says. "We saw lots of examples of Christian organizations working with local leaders to assess their needs, and then to come alongside them to help."

Their research also found a consensus around the importance of love for God and neighbor as motivators for acting in the public square.

"Almost everyone we talked to mentioned the Great Commandments, how important those are to the Christian tradition, and how, when we base our political activity on those commands, it bears good fruit," Black says.

While many of the findings highlighted strengths of Christian participation in political life, Black and Wear identified several areas of shared concern between research participants. For example, one theme was that the clergy are not sufficiently aware of the concerns and needs of the communities they serve. Leaders were also concerned that politics looms larger than it should when people think about faith.

In the final sections of the report, Black and Wear identify ways that churches, politicians and public leaders can support healthy pluralism and encourage positive Christian contributions to public life.

"We believe some of the most meaningful resources to help the nation thrive can be found in Christianity: its institutions, its ideas, its people, and the tenets of the faith itself," they conclude.

Black and Wear discussed their findings and advised leaders on guiding their communities through the 2020 election season in a webinar hosted by the Billy Graham Center at Wheaton College on March 17.

Universidade Metodista de São Paulo (UNESP), Brasil - First International Poetry Encounter



The Faculty of Sciences and Humanities of the UNESP had its First International Poetry Meeting which took place on April 27-30, 2020, at the

Araraquara campus, in São Paulo. In this first meeting, the event paid tribute to the poet João Cabral de Melo Neto (1920-1999), at the centenary of his birth. He authored classic works of Brazilian literature such as *Morte e Vida Severina*. The event was titled "100 years of João Cabral de Melo Neto"

The gathering had an excellent line-up with lectures, conferences, mini-courses, soirees and sessions on poetry and arts. Poets, teachers, Brazilian researchers as well as participants from other countries such as Portugal, Spain, Guinea Bissau were all present.

Universidad Reformada - Barranquilla, Colombia: Its Integration to the ULEU

The Unión Latinoamericana de Extensión Universitaria (ULEU / Latin American University Extension Union) is a network that has been operating since 1993. It brings together universities to share experiences and expertise on projects, specifically including those that have to do with social transformation. The ULEU has links in all Latin American countries (except the Guianas).

On Wednesday, February 12, Sylvia Valenzuela Tovar, who serves as the ULEU liaison in Colombia and some



countries in the area, signed the official agreement with Universidad Reformada's management team. It was an opportunity to discuss future plans as partners.

Universidad Metodista de São Paulo (UMESP), Brasil - Future Partnerships

The new Principal of the UMEP, Professor Marcio Araújo Oliverio, alongside professors Carlos Eduardo Santi, Patrícia Brecht Innarelli and Sérgio Tavares, received on February 11 the Secretary of Education of São Bernardo do Campo, Silvia Donnini, and his assistant, professor Eloá Flores. The purpose of the meeting was to bring the university closer to the Municipal Education Secretariat and address future projects and partnerships.

According to professor Marcio Oliverio, the initial conversation will generate new meetings to develop the ideas exposed, deal with issues of mutual interest, strengthen dialogues and establish partnerships for training and academic cooperation and the provision of spaces for municipal education. Silvia Donnini made clear her intention to solidify the relationship between the City and UMEP: "We need partners with tradition and quality in the area of education. It will be a beneficial union that will bring great results", he stressed.



Universidad Evangelica (UNEV) - Dominican Republic

Design of Study Plans for Higher Techniques

Professors of the Faculty of Science and Technology of the UNEV, participated in the workshop "Design and Re-Design of Higher Technical Study Plans", sponsored by the Administrative Vice rector. The conference was facilitated by professor Felipe Castillo, of the Ministry of Higher Education Sciences and Technologies in Santo Domingo, between January 20 and 27.

During the training, Professor Castillo presented proposals for models of curricula, different technical aspects of information technology and communications, and an example of course themes which should be included in a high-tech curriculum.

At the same time, information was shared about the possible entities and jobs in which a technician could be employed, the possible agreements, how to present a professional profile based on competencies, as well as the international standard classification of jobs.



La Universidad Del Centro Educativo Latino-Americano (UCEL), Argentina: Quick Conversion to Virtual Teaching

Due to the unexpected global emergency caused by COVID-19, the universities have had to face the challenge of turning classroom teaching into virtual learning in a few days. The UCEL, with open enrollment for all its careers, classes and full exams, is fully functioning during this emergency. With the support of the entire university community, UCEL faced the challenges with a well-grounded plan. UCEL works entirely virtually: online classes, virtual classrooms, including the administration, extension and research, and graduates. The three faculties, and the 16 university careers that are studied at the UCEL, have registration open for 2020 to enable all students to register this year.

Exam sessions needed to happen so that the students would not fall behind. UCEL has ultimate academic responsibility. But with the valuable contribution of experts, both from the university itself as well as external experts, the investment in the necessary equipment, many hours of work, UCEL now is in a position to guarantee that there will be examinations.

UCEL has trained its teachers for virtual teaching and now also for virtual assessment. In addition, at the time the exams will be taken, both teachers and students will have permanent and online technical and administrative support. Students will also be trained for this modality. This ensures that no student miss classes or fall behind in their studies because they could not be assessed. Whatever the evolution of this emergency, students are sure that they will not miss any exams.

Uganda Christian University: An Executive Leadership Transition



Dr. Aaron Mushengyezi has been appointed as the new vice-chancellor of Uganda Christian University. The recommendation for his appointment was approved by the House of Bishops of the Church of Uganda in February; and he begins his efforts

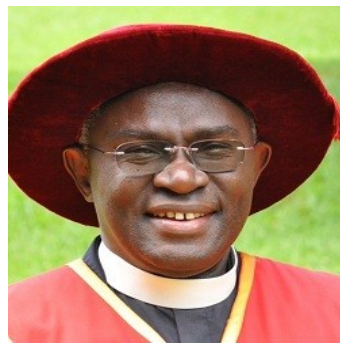
in the months ahead. Dr. Mushengyezi has been the dean of the School of Languages, Literature and Communication, College of Humanities and Social Sciences, at Makerere University.

Dr. Mushengyezi notes that he was born into a family of cattle keepers but that his father believed all his children should attend school. Despite a nomadic childhood, He finished Old Kampala Senior Secondary School before attending the National Teachers' College, Kaboka. Thereafter he taught in high school for three years before pursuing additional education. In 1992 he enrolled in Makerere University to pursue an undergraduate degree in literature and then a master's degree there. He then pursued doctoral work at the University of Connecticut (USA) followed by post-doctoral study at the University of Cambridge, U.K. In Dr. Mushengyezi early years he almost lost his life to malaria; but his mother carried him on her back to medical aid. Reflecting on this experience, Ruhengeri said, "I believe God kept me alive for a reason. My life journey has attested to this." He became a committed Christian during his teen years and remains deeply grounded in church work as a member and as the board chairperson of the church co-operative socie-

ty. Dr. Mushengyezi is knowledgeable about UCU since he has served there as a guest lecturer and external examiner.

He will follow the Rev. Canon Dr. John Senyonyi, who is completing nearly twenty years of fruitful service at Uganda Christian University. Prior to his arrival there, Dr. Senyonyi had acquired a Ph.D. in Mathematics from Melbourne University and had begun lecturing at Makerere. In 2000, Prof. Stephen Noll, UCU's pioneer Vice Chancellor, invited Dr. Senyonyi to become the University Chaplain. As a result of his ministry, UCU has always had a vibrant worship and evangelistic life including regular services and a mission week each semester that focuses on evangelism, every vocation as ministry, and leadership. Later, Dr. Senyonyi went on to serve as Deputy Vice Chancellor and then became Vice Chancellor in 2010.

Over the past ten years, he has overseen the completion of the central library, a classroom block, and science labs. UCU has developed regional colleges in the west, east and north as well as a Kampala campus. Of particular note, UCU opened a medical school in 2018. Dr. Senyonyi has continued to emphasize UCU's role in



integrating faith and learning, "a complete education for a complete person." Under Dr. Senyonyi's leadership, the University developed five core values to guide the formation of its students across all disciplines: Christ-

Centredness, Diligence, Integrity, Servanthood, and Stewardship.

Over the next few months these two leaders will work to foster a smooth leadership transition for Uganda Christian University into its next era of growth and development.

Welcome to Theological College of Northern Nigeria



INCHE is pleased to welcome the Theological College of Northern Nigeria to network membership. Several years ago TCNN was an INCHE member and has now returned. This college is reputed to be the first theological institution in the north of Nigeria and it has the ambition to be one of the best such institutions in the country. The uniqueness of the TCNN lies in its ecumenical composition. It is owned and supported by seventeen different evangelical Christian denominations. TCNN has a significant program of continuing education for Christian teachers. The INCHE network efforts in the formation of African Christian teachers was of interest to TCNN as they continue to develop their programs in both ministry and education.

Next steps for the African Formation of Christian Teachers

Five east and west African universities have continued to make progress on their initiatives related to the INCHE-funded African Formation of Christian Teachers (AFCT) project. They are: Bowen University (Nigeria), Christian Service University College (Ghana), Scott Christian University (Kenya), Uganda Christian University, and the University of Mkar (Nigeria). The goal of this project is to strengthen academic programs in Christian universities that prepare excellent Christian teachers while also creating connections to regional faith-based schools as hubs of practice. The project began in the middle of 2018; and in the first project year each of the universities organized professional learning circles for reading and discussion about Christian teaching and learning. Many of their second-year partnerships with Christian schools were completed before the current pandemic disrupted further progress.

These five universities have received an invitation for members of their professional learning circles who wish to participate in the July 2020 offering of the course section, "The Challenge of Technology and Christian Education". This is one section among the

multiple offerings of **Christian Witness in a COVID-Shaped World**. Each of these universities (as well as all INCHE members in the developing world!) qualify for significant financial aid to support participation in this and other course sections.

The course section about technology and Christian education is being taught by Dr. Marj Terpstra, the chair of the Calvin University Education Department along with Dr. David Smith, author of *On Christian Teaching*. Smith's 2018 book was read by all learning circle participants. The July 2020 course will use excerpts from the new book that Terpstra and Smith have coauthored with others entitled *Digital Life Together: The Challenge of Technology for Christian Schools*.

The last major step in the grant project will be addressed over the next few months. Each of the universities has qualified for funds that allow their university library leaders to upgrade resource collections on Christian teaching and learning. Soon INCHE will confer with each university team about their selection of resources to be purchased that will support long-term investments in quality teacher education programs and related professional development for the university's future in Christian practices of learning and formation.



Handong Global University: 2020 Creative Innovation Camp on Social Issues

UNITWIN (University Twinning and Networking) is a program established by UNESCO in 1992 aimed at supporting universities and research institutions in developing countries through networks with universities in developing countries, reducing knowledge gaps and fostering the independence of developing countries. In Korea, Handong Global University was designated as the first Unitwin-hosted university in 2007.

Handong Global University led by President Jang Soon-heung held the 2020 Creative Innovation Camp on Social Issues this semester.

The camp was conducted as part of Handong University's UNESCO Unitwin co-curricula. Under the theme *Disaster and Information*, the camp sought creative and innovative solutions about topical issues such as infectious diseases (such as COVID-19), natural disasters, and environmental pollution. Students from various majors, including the Faculty of Business Economics, The Faculty of Law, ICT Entrepreneurship, and The Faculty of Life Sciences participated. Their solutions came in different forms such as proposals about new business, social campaigns, policy and legislative proposals.

Several professors attended the camp and offered feedback after students presented their projects. The students, in-line with what the world is experiencing, proposed an elaborate post-corona-era social work platform; a platform for cultural and artistic psychotherapy in the era of disaster PTSD. Students also suggested a partial amendment to the Basic Law on Disaster and Safety Management to ensure that incorrect facts are not spread in the midst of another disaster.

They also suggested an amendment to the Disability Welfare Act and Enforcement Decree for sign language interpreting services. Individuals who struggled with several disabilities, were disadvantaged when it came to understanding

the dangers of COVID-19. Finally, they made huge contributions to the Law on The Prevention and Management of Infectious Diseases for Epidemiological Inspectors.

"The importance of social innovation, that creates sustainable social value, is no longer a matter of choice. It is necessary in the era we are in." Professor Lee Kuan Yew said, "During this camp, I was pleased to see the extent of creativity, thoughtfulness and depth of knowledge displayed by the students. We look forward to continuing this camp especially as an interdisciplinary event where students majoring in a variety of majors will be able to discuss and learn intensely."

Park Min, a law student at Handong University's Graduate School of Law, said, "It was difficult to come up with creative solutions on social issues because we had to make sure they were innovative yet practical. It is no surprise then that I learnt a lot during this camp. I hope that in the future, there will be many educational opportunities like this one. I have been deeply inspired."

Students whose proposals showed outstanding promise, will participate in training camps held in developing countries under the Handong University Unitwin Project after the COVID-19 crisis has stabilized.



Baekseok University partnering with Da-Sarang Community

In early February, Baekseok University under President Chang Jong-Hyun's leadership, signed an industry-academia cooperation agreement with the Da-Sarang Community for the development of non-profit and NGO services within the community.

Under the agreement, the two organizations plan to continue to cooperate in the development of professional personnel by establishing a mutual cooperation system.

The Da-Sarang Community will support scholarships for students in the Faculty of Innovation and Convergence, and the university will hold an innovation ideas competition for the Da-Sarang Community. In addition, the university will cooperate in education, resource development, and human resource exchanges when carrying out research activities.

The Da-Sarang Community is an organization that supports self-reliant Korean single-parent, multicultural, low-income families. The university conducts several projects to build community development. Some of the projects have been aimed at providing support for medical expenses, support for improving the living environment, and supporting education.

Tokyo Christian University Online Blog

Tokyo Christian University (TCU) runs an online blog which allows students to share their experiences with Faith and being in the University. This month's witness is Mr. Uezu Antoni, a fourth-year student majoring in Theological at TCU.



I enrolled in TCU because I wanted to dedicate myself as a pastor to God. Before coming to TCU, I served as a member of the evangelism

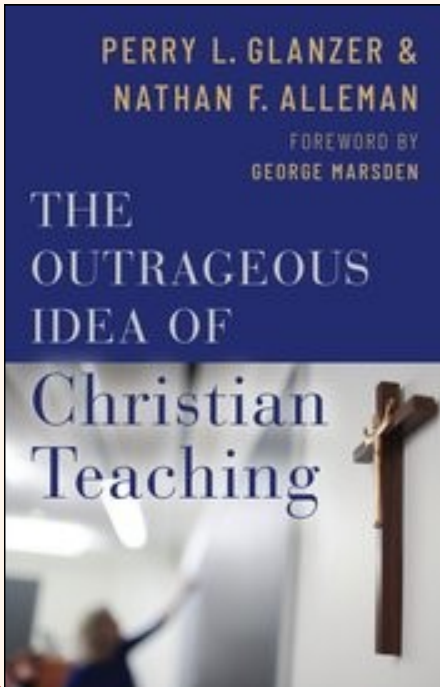
committee in my church. While working there, I began to strongly desire to learn more about the Bible and to attend a seminary. I really wanted to become someone who can convey the word of God well to people. That is what led me to TCU.

I found out about TCU when a professor from the school came to my church. I immediately took interest in the school and sought to find out more about it. I chose to study at TCU because of its commitment to a strong Christian community. I also appreciated its approach to theology; the school encourages students to understand the Bible from multiple perspectives. I also appreciated the fact that the school wanted to ensure that students were developing themselves socially by investing in dorm life. Before applying, I was drawn to the kindness of the teachers who listened to my concerns and anxieties. Friendly teacher-student relationships is a hallmark of TCU because even after enrolling in the university, faculty consistently interact with students kindly and try to cater for our concerns well.



This is my second year in TCU, and the committee activities within the different dorms are my favorite aspects of the school. I served concurrently as the board director of the Men's Dormitory Steering Committee and as a leader of the Summer Mission Committee. Through the committee activities, I understood the value and challenges that come with working as a team especially as a team that is meant to embody the body of Christ.

We planned a number of community service projects as a committee and I learned a lot through them. For example, I learned to accept my weaknesses without feeling I was pulling the entire team down. At the same time, I learnt to acknowledge the gifts that were given to me by God to work to help others. Everyone carries a special and unique gift and their contribution is important to both help the work and teach others how to grow. The scripture in Jacob 1:5 "If you have a man who lacks wisdom, ask him to give generously to anyone, without blame, and he will be given" became more real to me.



The Outrageous Idea of Christian Teaching

By Perry L. Glanzer & Nathan F. Alleman

Oxford University August, 2019

Hundreds of thousands of professors claim Christian as their primary identity, and teaching as their primary vocational responsibility. Yet, in the contemporary university the intersection of these two identities often is a source of fear, misunderstanding, and moral confusion. How does being a Christian change one's teaching? Indeed, should it?

Inspired by George Marsden's 1997 book *The Outrageous Idea of Christian Scholarship*, this book draws on a survey of more than 2,300 Christian professors from 48 different institutions in North America, to reveal a wide range of thinking about faith-informed teaching. Placing these empirical findings alongside the wider scholarly conversation about the role of identity-informed teaching, Perry L. Glanzer and Nathan F. Alleman argue that their Christian identity can and should inform professors' teaching in the contemporary pluralistic university. The authors provide a nuanced alternative to those who advocate for restraining the influence of one's extra-professional identity and those who, in the name of authenticity, promote the full integration of one's primary identity into the classroom. The book charts new ground regarding how professors think about Christian teaching specifically, as well as how they should approach identity-informed teaching more generally.

About the Authors

Nathan F. Alleman



Nathan F. Alleman, PhD, is an Associate Professor of Higher Education. He received his doctoral degree in Educational Policy, Planning and Leadership from The College of William and Mary in Virginia in 2008 and has been a faculty member at Baylor University since 2010.

Dr. Alleman's teaching and research foci frequently converge around his interests in marginal and marginalized

populations and institutions, often from a sociological perspective. These include students (first generation, rural, low income, undocumented, religious outsiders, food insecure) etc. Additionally, Dr. Alleman engages in historical research related to the history of the YMCA student associations and a range of issues related to how Christian higher education is conceptualized and administered.

Perry L. Glanzer



Perry L. Glanzer (B.A., Rice University; M.A., Baylor University; Ph.D., University of Southern California) is Professor of Educational Foundations at Baylor University and a Resident Scholar with the Baylor Institute for Studies of Religion. His first published book, *The Quest for Russia's Soul* (Baylor University Press, 2002), examined post-Soviet moral education using original research undertaken in seventeen different Russian and Ukrainian cities.

Since that time, he has coauthored with Todd Ream three additional books: *The Idea of a Christian College: A Reexamination for Today's University* (Cascade, 2013), *Christianity and Moral Identity in Higher Education* (Palgrave-Macmillan, 2009), and *Christianity and Scholarship in Higher Education* (Jossey-Bass, 2007). His primarily scholarly interests pertain to moral education and religion and education, and he has published over fifty journal articles and book chapters on these topics.

The Outrageous Idea of Christian Teaching

Shirley Roels: *What prompted the two of you to write this book about how Christians understand the nature and practices of Christian teaching?*

Perry & Nathan: We accidentally stumbled upon this book while doing another project. While undertaking survey research for Council of Christian Colleges and Universities faculty at 48 different institutions, we decided to place one five-part quantitative question about the integration of Christianity with teaching in the survey. We also provided a space for qualitative responses to the five-part question. Since the survey was rather long, we thought we would get very few qualitative responses. In reality, we received thousands of qualitative responses that described the various nuances that make up Christian teaching that are described in the book. Once we started diving into the data, we realized we had enough for a *Christian Scholar's Review* article. Then, while I (Perry) was in bed for almost all of 2017, I realized that we actually had enough material for a book.

SR: *Your book describes two polar ends concerning the relationship of faith and teaching. On one end, Parker Palmer asserts that good teaching comes from the personal identity and integrity of the teacher. Thus, faith convictions and teaching cannot be separated. On the other end, Stanley Fish insists that good teachers disconnect their personal identities from both the subject and their students. It is preferable to behave as a “divided self.” Why do you assert that the relationship of faith, identity, and teaching must be more nuanced than either of these positions?*

P&N: We think a more nuanced position comes closer to reality. We constantly juggle and prioritize our identities, and we also sometimes express and repress them. We have to make moral decisions all the time about these things. My (Perry) wife and kids do not like it when I use what they call my “professor” voice when talking to them. Obviously, they want me to be a husband and father first when relating with them, so I need to prioritize those identities (which include my mannerisms) when relating with them. Similarly, we must recognize that we cannot

simply mix our full selves (including being a spouse or parent) into our work as professors, although hopefully, it also shapes it.

SR: *Many educators and citizens in western civilizations, including Europe and North America, have come to view a teaching professor’s religious identity as problematic. Why?*

P&N: Part of the reason for the problematizing of religious identity, simply has to do with increasing religious pluralism in western liberal democracies, particularly America, in the nineteenth century. Colleges that sought to educate students from more than one denomination started to downplay religious particularity in the name of hospitality.

Eventually, they simply started downplaying their own and their students’ religious identity. This trend was reinforced in the twentieth century as America became even more religious diverse and our First Amendment ideals expanded to showing justice to a whole variety of worldviews.

Another large portion of the reason pertains the invention of professional societies in the mid-nineteenth century. Professors began to want to consider themselves first as professors and not as associated with any other identity, including religion. Most major universities stopped having religious requirements for hiring.



SR: *You describe a distinction between “spiritual addition professors” and “Christian transformation educators.” What is this difference? In what ways does it affect how each group approaches questions of curricula, course objectives, and course content?*

P&N: Spiritual addition professors, as the name implies, understand their Christian identity primarily as inspiring the addition of certain objectives, content, and methods to their classroom. Christian transformation professors draw upon the Christian tradition to reconceptualize or re-enact major parts of their objectives, content, and methods in ways that are more radical.

For example, spiritual addition professors' Christian faith led them to identify ways in which they expanded their objectives. In addition, they often used the language of "spirituality" to refer to a dimension different from "secular" learning. For instance, one teacher shared, "I aspire to see my students growing spiritually as well as intellectually." Teachers emphasized this approach most often in professional fields such as nursing or education, where a set of secular professional standards and objectives already exist, but the professor added or emphasized an additional "spiritual" component, as one professor illustrates: "For a nursing pediatrics course: identify psychological, spiritual, ethical, and cultural variables that impact the delivery of education and care to members of the child-rearing family." Spiritual addition teachers, as one would expect, also simply added Christian material to classroom content or curriculum to make their classes more "Christian" in nature.

In contrast, Christian transformation educators set forth ends that reconceptualized the entire educational process as something sacred or related to God. They also perceived their Christian identity, and thus the Christian theological and ethical components, as influencing their curricular sense-making, construction, and content. Since Christian transformation professors understood all of life to relate to sacred and spiritual matters, they did not separate out some parts of a curriculum as being more spiritual or religious than others (e.g., "There is no distinction between 'sacred' and 'secular' knowledge."). Consequently, Christian transformation professors did not write about adding extra Christian content; instead, they discussed how they added theological perspectives to their whole discipline, course, or particular subject under discussion.

SR: *Does the distinction between "spiritual addition" and Christian transformation" have a similar effect on teaching practices?'*



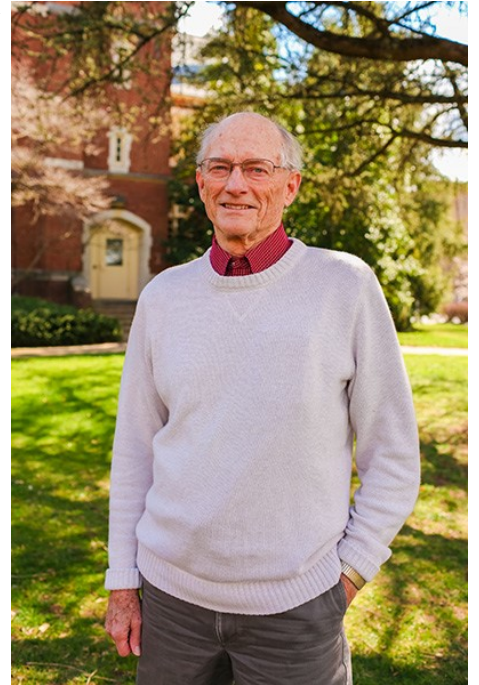
The spiritual addition professors mentioned that they added a particular spiritual practice such as devotional Bible reading or prayer, or shared the personal story of their own Christian conversion to their classes. In contrast, Christian transformation educators focused on three pedagogical approaches. First, they looked at the area of pedagogy differently. As one teacher noted, "Teaching methods are influenced by belief in teaching as a gift from God, to support students in their role of gaining knowledge to develop their gifts from God." Similar to the whole idea of viewing students or subject matter as a gift, this teacher understood pedagogy as a gift to be stewarded for others. She derived this perspective from seeking to think and live in light of the overall Christian story. Second, while Christian transformation educators used Bible reading or prayer while teaching, they did not simply add these practices to the start of class. For example, instead of placing prayer at the beginning of class, some professors incorporated prayer into the class when it related to the particular topic (e.g., "For example, in current events based classes, we might stop in the middle of a news story or current issue, identify some of the affected parties, and have three or four students pray for what we are learning about."). They took a similar approach with the use of the Bible. They might also include a certain kind of content or assignment for biblical reasons, even if it actually involved learning how not to rely on the Bible. Third, Christian transformation professors articulated their perspectives on why a particular teaching practice should be incorporated into their teaching in light of their Christian outlook or narrative.

SR: *From your research, is it detrimental to their teaching for professors to commit to and invest in a specific theological tradition while their students have more diverse Christian roots?*

P&N: Actually, we found it can be a tremendous advantage. For example, professors highlighted the importance of helping students come to an empathetic understanding or appreciation of that particular tradition. For example, a Catholic teacher noted, "I teach French foreign language and culture; I hope that students will understand better after my courses that Christian community does not exclude all things Catholic." Another Anglican professor expressed, "One objective is to introduce evangelical Christians to the richness of their Protestant tradition as expressed in Anglican patterns of worship and theology." In addition, professors also mentioned either directly applying these traditions to their course material or teaching students to learn how to apply a tradition to a particular subject by using its perspective to guide their interpretive lens within their discipline. They understand that for someone to engage in critical thinking about a discipline, he or she first needs to start from a particular identity, which in this case is a particular Christian identity. They then help students understand its presuppositions and evaluative framework. After reaching this appreciation, the student must then learn how to apply it. This additional step allows one to proceed to more sophisticated intellectual analysis by using their knowledge of one tradition to analyze and evaluate other traditions. For instance, one professor noted, "I seek to create an environment where students who are not Baptist are able to contrast their worldview with Baptists and by doing so are able to discover more about themselves and their worldview."

SR: *You describe three different U.S. contexts for Christian professors, namely ecclesial colleges/universities, interdenominational institutions, and pluralistic universities. Yet outside the United States, the sets differ. Christian universities and colleges have faculty members with more diverse religious roots; and in many world regions these institutions must accept qualified students from all religious backgrounds. To what should the religiously mixed Christian university attend to distinguish itself from a pluralistic, often governmental, university?*

P&N: In this area, we think Robert Benne provides a helpful understanding of the different areas of collegiate life to which one needs to attend as a Christian university. First, the Christian mission should be clearly stated instead of just pointing to broad secular goals. Second, the Christian educational leaders should make a habit of



Robert Benne

speaking theologically in public and in their teaching. Often, in those settings, Christians adjust their language to accommodate pluralism. We maintain they need to keep theological terms, such as talking about being made in God's image instead of the moral general idea of human dignity. Third, when possible they should have clear theological or moral requirements for faculty and staff. Staff hiring is the key to resisting secularization. Fourth, when possible, they should require or strongly encourage theology classes and chapel, so that students, staff and faculty become used to theologically-informed conversations. Finally, they need to have serious Christians involved in the governing board of the institution. Often, institutions loosen their government body standards in order to obtain more resources.

SR: You place a significant emphasis on the “No Unwanted Identity Conversion Rule” in a pluralistic university. What is this rule? How might Christian universities work well with this idea when there are many students from non-Christian faith communities in their classes?

A subtle distinction exists in teaching between converting students to an identity and teaching them to understand a position the way a particular person who holds that identity might experience it. In other words, helping students to try to get inside someone's skin is the professor's job. As one Christian teacher in a pluralistic university said, “Students shouldn't be made Christian, but they should be able to hear the Christian challenge.” This kind of teaching should enhance the student's identity as a critical thinker, but it also respects students' current identities.

We call this the “no-unwanted identity conversion rule.” This rule has important implications for Parker Palmer's view that: “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.” This rule requires the teacher to limit the influence of his or her primary identity or identities in one particular way. It requires that professors in a pluralistic university have the courage not to teach students to be exactly like them. In this sense, the rule may limit what Palmer understands as good teaching out of respect for human dignity and the prevention of the abuse of power.

SR: How might INCHE, as a worldwide network, support and develop integral Christian teaching?

In the past, we know INCHE has engaged in the support and development of Christian teaching. Its regional conferences and the exchange of professors around the globe have all helped faculty and administrators think of creative ways to expand Christian teaching. I can also think of numerous other ways this support and development could happen.



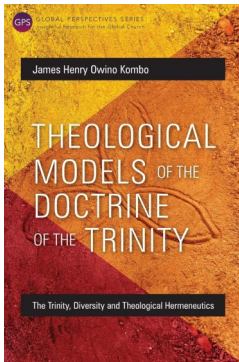
First, INCHE could sponsor international reading groups (perhaps over Zoom) that could connect Christian professors from all over the world. They could read books like ours or those by David Smith (e.g., *On Christian Teaching*). Second, we think sharing actual examples of Christian teaching through video clips would be helpful forms of modeling for Christians around the world.

(Editorial Continued from Page 3)

- Learn to wait on God for our college and university futures as the One who gives us strength. Patience, no matter how hard to develop, is a spiritual gift for which we must ask the Holy Spirit.

What is the purpose of applying all these efforts to Christian teaching, research, and service? Paul gives us some ideas about the goals in his Philippian letter. He writes in 1:27, “As citizens of heaven, live in a manner worthy of the gospel of Christ.” Ah, here is a first clue. We are not earth-bound citizens imprisoned by the borders on our homes, church buildings, cities, or even nations. We are citizens of heaven with a different identity who have a greater purpose. That should make our Christian higher education steps a little lighter and our path a little clearer. Then Paul continues in 2:15 by saying that in a warped, confusing, unjust, and sometimes vicious world, we should become children of God without fault so that we shine “like stars in the sky.” This is a second clue. There can be joy in Christian learning no matter what the mix of its academic, spiritual, and practical components. We can delight in becoming community stars of light, hope and wayfinding because of the gospel of Christ.

No matter what, Christian higher education gives us a platform for Christian Witness in a COVID-shaped world; and we can continue the play on this stage because ours is only one act within God's greater story. God will rewrite the script for all citizens of heaven, creating a way out of no way. Until he closes the drama, there can be beauty, the glory of God, that comes from within the current constraints on Christian learning.



Theological Models of the Doctrine of the Trinity: The Trinity, Diversity and Theological Hermeneutics

By James Henry Owino Kombo

Carlisle, UK: Langham Global Library, 2016

The doctrine of the Trinity is the foundational doctrine for all Christian theology, doxology and practice. In this publication James Kombo brings a unique and valuable contribution to understanding the Trinity and how God can be understood within the context of any culture and language.

Kombo first recognizes and brings into focus God's self-presentation in Scripture as the triune God. Moving from the early church through various church traditions over the centuries, he interacts with how each tradition viewed God and their interpretation of the Trinity. Closing with a distinctly African view of God from the Luo language tradition, used mostly in Kenya and Tanzania, Kombo emphasizes the benefits of considering alternative models of interpretation from various regions of the world. Kombo's work applying his research across cultures makes this an excellent resource in any context of ministry and the academy.

James Henry Owino Kombo is a Kenyan Anglican minister and Professor of Theological Studies at Daystar University, Nairobi, Kenya. In his 24 years at Daystar University he has had many positions. Dr. Kombo worked as Director of the Institute of Christian Ministries and Training (ICMT), Director of Postgraduate Studies, DVC Academic Affairs and, until recently, Acting Vice-Chancellor. He is also a theological scholar, an active member of the Africa Society of Evangelical Theology (ASET) and editor of the *Africa Journal of Evangelical Society*.

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

INCHE Begins "Inching Forward" Podcasts

INCHE is pleased to announce the inauguration of podcasts as a new INCHE member benefit. The goal for offering these audios for INCHE members is to deepen knowledge about Christian formation, teaching, and scholarship worldwide. Each podcast is about 20-30 minutes in length; and it explores some aspect of Christian higher education. A new podcast will be released each month. To access an INCHE podcast, go to: <https://inche.one/podcasts>.

There you will need to enter your member login and password to access this member benefit. If you have questions about your login and password, please contact office@inche.one.

The first podcast released features Joel and Hailey Altena. In it they discuss how they discovered their calling to work at LCC International University in Lithuania, a long-time INCHE member. Joel now is serving as the university chaplain while Hailey is the director of their student success center. In this podcast they describe the origins of the university, its mission, and hopes for their work with students, faculty, and staff in this university community. This first podcast focuses on matters of student formation. Subsequent podcasts will have varied topics.

Digital Life Together. The Challenge of Technology for Christian Schools

By David I. Smith, Kara Sevensma, Steven McMullen, Marjorie Terpstra

William B. Eerdmans Publishing Company, 2020



Based on a three-year, in-depth study of Christian schools, authors David Smith, Kara Sevensma, Marjorie Terpstra, and Steven McMullen offer resources to inform conversations in school communities about the role of digital technologies in students' formation.

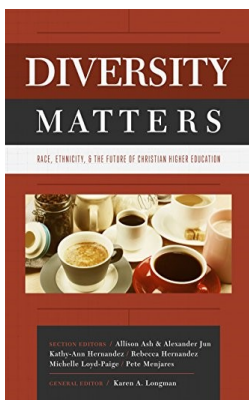
With a wealth of new research, they assess how digital technologies are impacting Christian education, and how to respond.

Digital technologies loom large in the experience of today's students. However, parents, teachers, and school leaders have only started to take stock of the ramifications for teaching, learning, and faith. *Digital Life Together* walks educators, leaders, and parents through some of the big ideas that are hidden in our technology habits.

Moving beyond general arguments for and against digital devices, the book draws from extensive interviews, surveys, classroom observations, and school records to examine the real impact of technology on Christian learning.

In short, readable chapters, and accompanying discussion questions, *Digital Life Together* sets the stage for individual reflection, book club discussions, professional development conversations, or strategic reflection by school leaders.

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



Diversity Matters: Race, Ethnicity, and the Future of Christian Higher Education

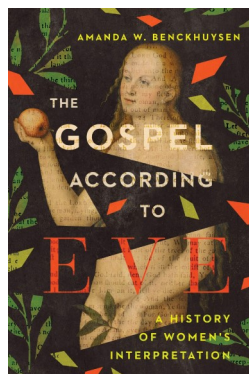
By Karen A. Longman

ACU Press, August, 2017

Today, no institution can ignore the need for deep conversations about race and ethnicity. But colleges and

universities face a unique set of challenges as they explore these topics. *Diversity Matters* offers leaders a roadmap as they think through how their campuses can serve all students well.

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



The Gospel According to Eve: A History of Women's Interpretation

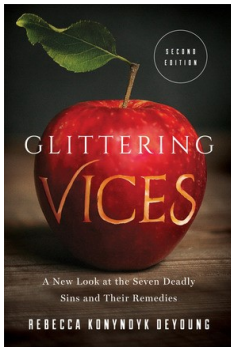
by Amanda W. Benckhuysen.
Intervarsity Press Academic, 2019

What does it mean to be male and female? Do women and men have different intellectual, spiritual, moral, or emotional capacities? Are women especially suited for serving and men for leading? Are women and men equal?

While these may seem like relatively recent questions, they have been a topic of conversation throughout Christian history. At the center of this conversation is the biblical character Eve, the archetypal woman of Genesis 1-3. Not simply one woman among many, Eve comes to represent all women, defining the very essence of what it is to be female. As Eve was a woman, so all women were Eve. The conditions of her creation and her involvement in the Fall often serve as a justification for limitations placed on women and for their subordination to men.

Over the centuries, women themselves have read and interpreted the story of Eve, scrutinizing the details of the text to discern God's word for them. Often their investigations led them to insights and interpretations that differed from dominant views, shaped as they were by men. *The Gospel According to Eve* traces the history of women's interpretation of Genesis 1-3, readings of Scripture that affirmed women's full humanity and equal worth. Biblical scholar and Calvin Seminary professor Amanda Benckhuysen allows the voices of women from the past to speak of Eve's story and its implications for marriage, motherhood, preaching, ministry, education, work, voting, and more.

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Glittering Vices, 2nd Edition

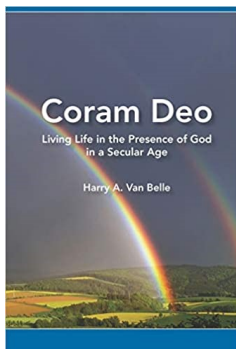
A New Look at the Seven Deadly Sins and their Remedies

by Rebecca Konyndyk DeYoung

Brazos Press; 2 edition (June 2, 2020)

Drawing on centuries of wisdom from the Christian ethical tradition, this book takes readers on a journey of self-examination, exploring why our hearts are captivated by glittery but false substitutes for true human goodness and happiness. The first edition sold 35,000 copies and was a C. S. Lewis Book Prize award winner. Now updated and revised throughout, the second edition includes a new chapter on grace and growth through the spiritual disciplines. Questions for discussion and study are included at the end of each chapter.

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



Coram Deo: Living Life in the Presence of God in a Secular Age

by Henry A. Van Belle

Independently Published, July 2019

The world is facing a number of major problems today: the effects of climate change, gun violence, the mass-migration of people from the third world, major conflicts between and within nations, the rise of racism worldwide fuelled by ideologies of populism, nationalism, fascism and anti-semitism, the opioid crisis and the disappearance of truth speaking, to mention only a few. There appears to be no consensus among world leaders on how to deal with any of

these. The result is a paralysis of decision-making. What is lacking is an overarching vision that binds us together. Each of us seems doomed to “doing what is good in our own eyes” (Judges 21: 25).

Why is this happening? We live in a secular age. Most of us live our lives without an explicit awareness of God. Some time in our history we deliberately and systematically exorcised God from our collective consciousness. Something essential is lost when we decide to live life without God. Human existence easily becomes a perpetual restless search to serve and worship something or someone other than God, without the chance of ever arriving anywhere. That is the way it is today, but it does not have to be that way. The Hebraic-Christian Scriptures tell us about coram deo, or a life lived in the presence of God. In this story God's presence in our lives is like a protective dome over us, like a rainbow that lights up the world after a thunderstorm. What this means for our present predicament is the focus of this book

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On Kuyper and Technology. How a Voice From the Past Can Speak to our Digital Age

Christian Scholars Review, XLIX:2, Winter 2020, pp. 161-174.

In this reflection, Derek Schuurman, Calvin University professor, shares some insights from the writings of Abraham Kuyper that can inform the fields of computer science and engineering. He describes five ideas from Kuyper's writings that exemplify how his work might be fruitfully applied to issues in modern technology. This reflection came from a presentation by the author at the Kuyper Conference held in Grand Rapids, MI, on May 1, 2018.

CPHEAC Africa Blog

by Isaac Mutua



Isaac and Beth Njaramba Mutua are East Africa coordinators for INCHE efforts in the formation of Christian teachers. Isaac continues to write a blog for CPHEAC. Below are excerpts from a recent, longer entry authored by Isaac available at: <https://cheafrica.wordpress.com/2020/06/03/632/>

COVID-19 has presented us with an opportunity to learn. Our anticipation of a post COVID-19 time—if it shall ever come—should make us now re-look afresh at ourselves:

- The more basic matters be they health or social amenities. Such basic overlooked matters, as safe running water and electricity must be addressed.
- The decency of human settlement. Decency of human settlements must be addressed as we see the indecency of such settlement make residents more vulnerable at the time of epidemics and pandemic such as COVID-19. It is now a fact that in such indecent settlements, COVID-19 is spreading exponentially and containing it poses a serious challenge.
- Full enhancement and Improvement of health facilities and healthcare conditions. Thankfully more resources are now being pumped into our

health systems as a result of COVID-19. As citizens we expect different stakeholders in the Ministry of Health and other relevant ministries to exercise full responsible stewardship of the public resources that have been made available to them to serve in this sector. We expect the post COVID-19 health facilities to be much better than the pre- COVID-19. Many resources are now being pumped into public health. We expect continuous improvement now that COVID-19 has established that we all need these services. With the travel ban imposed everywhere, all Kenyans, rich and poor, leaders and those led, the privileged and the unprivileged are looking at local health facilities for help. This should motivate all of us to especially ensure that public health facilities are available and accessible to all Kenyans.

- The Crisis and Disaster Management. On this Kenya should go beyond putting in place multi-sectoral systems, tools and mechanisms for disaster management; it should ensure good disaster preparedness and timely response. Kenya must ensure it establishes a modern research approach with outcomes that have a disaster management plan to alleviate natural disasters. This will ensure there is preparedness and responsive strategies in place.
- Tapping on her Kenyan youth potential, if Kenya is to benefit from the energy of our youthful generations' potential, we must fix public education. We must give it time to re-think educational content and practices in ways that are directly tied to Kenya and Africa's local ideas, experiences, aspirations, and practices even as it fits itself, and makes a truly beneficial contribution within the global context. Creativity and innovation should be promoted not only now during COVID-19 frustration but also all through the Kenyan experience. All sectors that provide opportunities for youth development must be promoted and supported. Kenya should continue to investigate the possible reasons for investor discouragement and migration to other destinations. Youth should be fully engaged in discussions about their own welfare. The youthful generation in leadership must be models to the other youth in integrity, inculcating good values and ideals, good stewardship and social-political responsibility.

Scholarship as a Spiritual Discipline

By Peter Schuurman, Executive Director, Global Scholars Canada

I recently co-hosted a conference at Queen's University on "Engaging the University"—a symposium on the integrality of faith and academics. One professor spoke up at one point when the discussion was centered on expressions of faith in the public university classroom. She said: "Something as simple as the practice of starting off the semester with a lecture on the limits of your discipline—it sends a message, and sets up a framework for discussion of something more." The idea that our research and creativity are limited—this could be the beginning of wisdom. It's a way to open up space for wonder, for interdisciplinary connections, and for a certain humble reverence for our scholarly vocation.

Scholarly life is structured by such practices, and by even more everyday routines—customs of the trade that can include academic one-upmanship, ego defense tactics, and intimidating graduate students; or it can include encouraging colleagues, graciously accepting criticism, and dedicating time to mentoring graduate students. These habits shape our character and research in one direction or another. Jamie Smith has been writing on this for years. I lifted the following quote from the IVCF Emerging Scholars Network email:

Academia is a world of rhythms and practices. In many ways, to answer the calling of an academic is to devote yourself to practices that aren't just something that you do; they do something to you. Now, sometimes we need to be attentive to the ways the liturgies of the university can distract us from what matters. But one of the joys of answering the call to academia is an opportunity to give yourself to liturgies of attending to God's good-but-broken world with concern, care, and creativity. There are echoes of spiritual disciplines in the hard good work of being a scholar—which is also why devoting ourselves to the spiritual disciplines can deepen our attention and creativity as scholars. And in an age that is flippant about truth and facts, teaching these truth-seeking disciplines to young people is as important as ever. So take heart: you don't need "spiritual" justification for your work—the work itself is an act of worship.

James K.A. Smith
Professor of Philosophy, Calvin College
Author of *Desiring the Kingdom* & *You Are What You Love*



This is why I like being part of Global Scholars Canada and its partner, The Society of Christian Scholars: it inspires me to see what a creative, collaborative, and holy task academic work can be.

(Global Scholars Canada: an INCHE affiliate member)

CONTACT

Contact is the official newsletter of the International Network for Christian Higher Education (INCHE). It is published quarterly as a way of informing its members about news from the many world regions in which INCHE operates. If you have any news items you would like to share with INCHE 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 critical issues in contemporary society, 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.org. We suggest articles contain 400 words or less.