



Contact

ISSN 1521-9631 Vol. 29 No. 4

All-Africa IAPCHE Conference, November 2018

INSIDE

POTCHEFSTROOM, SOUTH AFRICA—On November 6-8, 2018 the IAPCHE All Africa conference will be hosted by two cooperating IAPCHE members: North-West University (Potchefstroom, South Africa) through its Institute for Foundational Studies and its Faculty of Education along with AROS, a second IAPCHE institution for Christian higher education in South Africa.



All Africa Conference of the International Association of the Promotion of Christian Higher Education

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The conference theme of “**Integral Christian Scholarship in Africa**” will have three streams for conference thinking and engagement: worldview; leadership; and education. Keynote speakers from Africa and beyond are now confirmed.

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North America Region

Conference organizers have issued a call for presentation proposals. Proposals should be 300 words or less and submitted to iapcheconference2018@gmail.com. *The deadline for conference presentation proposals is July 20, 2018.*

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Keynote Speakers



(Pictured from left to right above)

- **Dr. Bennie van der Walt**, former Professor of Philosophy at Potchefstroom University for Higher Education and Director of the Institute for Reformational Studies.
- **Dr. Faith Nguru**, Deputy Vice-Chancellor for Academics, Riara University and the former Dean of the School of Communications, Daystar University
- **Dr. Bernard Boyo**, Professor of Religion at Daystar University and Dean of the School of Arts and Humanities.
- **David I. Smith**, founding Director of the Kuyers Institute for Christian Teaching and Learning at Calvin College.

Read full plenary speakers’ bios and conference details on Page 5

What Time Is It?



Shirley Roels, Executive Director

Among the ordinary questions of life, we often ask, "What time is it?" This may be a question about waking, sleeping, or mealtime. At a concert or sporting event we wonder about time remaining to finish the musical set or score goals. Inquiring about time may

also be a seasonal question of spring, summer, fall, or winter for those who have seasons. Occasionally, we ask this question to verify the time zone in which others must be available for a global meeting. The meaning of this question depends on our task, circumstances, and location.

In an educational institution the question "What time is it?" can also have varied meanings. A student might ask about time remaining to complete an examination or academic paper. We also want students to inquire about the period in which we find ourselves in human history, comparing the political, social, and ecological times of this century with prior ones. The ways in which we teach students to analyze the context of current times depends again on context, the city, region, country, and ecosystem in which we live. A sense of time may depend on family circumstances or the ways in which social media zips through our daily lives. On occasion, we can get lost temporarily in the time-free virtual world but ended worrying about what is not done. Educators must stretch students' time horizons beyond immediate markers to see cosmic and human history.

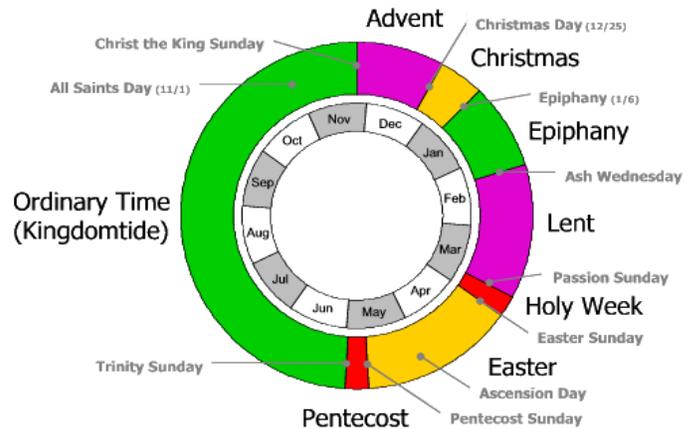
College and university contexts might also provide opportunities to teach students how tasks for which we are gifted relate to the time required to shape them with knowledge and skill. We must teach them that persistence is required to cultivate gifts over time. Good contributions rarely result overnight for their studies or future contributions.

Finally, our students may wonder at what time they can expect public recognition for their accomplishments. In cultures saturated with instant fame and award shows, students may wonder, "At what time will I be recognized?" We must teach them to ponder motivations for their use of time.

In short, our educational goal is to deliver our students from ordinary traps in answering, "What time is it?"

Christian questions of time

Certainly, we should enable students to reflect on daily utilization of time, their place in human history, and linkage of time with fame. Yet as Christians, we have other questions to ask about time. Christians should teach



each other to ask:

- ◆ What time is it in the Christian liturgical year?

The month of June arises after the celebration of Easter, Christ's Ascension, and Pentecost. Historically, Christians call this month, and those that follow it, the "growing" season of the Christian year. Some congregations display church banners with greenery to symbolize this. In the liturgical year, we have celebrated that Christ has saved us and ascended to reign with the Creator father. We have acknowledged the Holy Spirit's powerful New Testament emergence. So now it is the liturgical season of growth in faith, conviction, character, testimony, and service. We are sent into the world with multiple languages in multiple cultures so that diverse human expressions of faith can bear witness to the power of God in our world. This power started with God in creation and continues to be generated by God's fire in our world. Yet this is our time in the liturgical year to worship and live out our baptismal vows in every culture. Whatever our differences, even those of calendar, we are all part of the Christian liturgical year.

- ◆ What time is it for our citizenship in the kingdom of God?

In that regard please read the special newsletter feature about James K.A. Smith's latest book. He shares important ideas about human time after Christ's resurrection while we are "awaiting the King". As Christian educators, we need to stretch Christian higher education into the Christian time horizon that begins with God's creation and proceeds through the fall into sin, redemptive Old Testament history, Christ's crucifixion, resurrection, and ascension. So now we should consider "what time is

*But we are citizens of heaven,
where the Lord Jesus Christ is.
And we are eagerly awaiting his return as our Savior.*

Philippians 3:20

sharonsharbor.wordpress.com
Photo from download-wallpapers.net

it?" as we await the promised second coming of Christ.

In this "already but not yet" season of citizenship in the kingdom of God, James K.A. Smith notes the challenges of this season because of our cultural blinders. He observes this era as a time that tests patience with each other and with many of our governmental systems. It is season when even the church can wander step by step from the healthy Christian body it is supposed to be. He suggests that we must recognize the deformation that comes to us through our cultural times so that we rediscover ways to point toward the kingdom of righteousness, love, justice and peace that God intends. In life between Pentecost and the end of time, this path can be perplexing. On some occasions, we're not sure how to expand the fruits of the Spirit in our lives. Yet, for Christian educators and for our students, it is important that we keep practicing. Perhaps learning to be God's citizens in our times is a bit like learning to dance. If you keep dancing, you get better at it.

- ◆ How will the Christian project ever get finished in time?

As Christian educators, and simply as ordinary people, we experience incomplete outcomes in our teaching, scholarship, service, congregations, communities, and public policies. We sense the insufficiency of the 24-hour day to get everything done that needs doing. Sometimes we wish to live in a virtual world where results come from algorithms that are not bound by human time. But we must stop asking this bad question about finishing the Christian project in time. God is the finisher beyond time; and we simply have the joy of participating in what God will finish. Teaching about our place in God's timeless project may be an important corrective for our students to learn, so that occasionally they rest and learn to savor partial goodness.

After college I spent a decade being frustrated by my lack of time to finish accomplishments for the kingdom. Only later did I learn from Dutch engineer and philosopher, Egbert Schuurman, pictured below, that it was my theology that was askew. Why, he asked, did I im-



agine myself as a finisher of the Kingdom? In God's frame we aren't the ones who produce the Kingdom in earth's time. Instead, we testify through the fruits of the Spirit, namely love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. We also seek a closer semblance with the justice and flourishing that God will finish be-

yond time. Yet God's kingdom won't collapse because of boundaries on human time.

As Christian leaders in education, let us be sure to ask our students, "What time is it?". We should ask not for the conventional reasons related to hours, seasons, or accomplishments. Instead, we must raise this question so that our students learn a different orientation toward time. A Christian perspective on time is central to who we are and what we do while we await the King.

IAPCHE Board of Directors Meets

On May 15, 2018 the IAPCHE Board of Directors met through an extended Skype call. Three new members of the board, Sam Afrane, Beth Beech, and Alexandre Fonseca were welcomed to their first board meeting. After an opening prayer by Rens Rottier, the board chair Joel Carpenter led the board through the rest of the agenda. A few key facets of the meeting were:

- *Publications and events:* Executive Director Shirley Roels highlighted the December 2017 publication of the book coedited by Bullon and Panotto on Protestantism in Latin America that had developed from the **IAPCHE-Latin America** conference six months earlier. She noted the January 2018 meeting of **IAPCHE-Europe** in Budapest hosted by **Karoli Gaspar University** and described the excellent **IAPCHE Asia-Oceania** conference in April 2018 at **Bethlehem Tertiary Institute** in New Zealand.
- *New institutional member:* The board approved the application for membership of **Scott Christian University** in Kenya and welcomes this university to full IAPCHE benefits. Also, the board noted that several new individual members have joined IAPCHE since February 2018.
- *Finances:* The board reviewed the financial results of the fiscal year that ended in June 2017 as well as projected expenses for the year ending in June 2018. With this information, the board considered how to support the financial sustainability of the network. Their review included consideration of current network strategy and structure, the framework for membership dues, and strategic ways to promote the network well over the next several years.
- *Organizational structure:* The board decided to replace the current organizational structure identified as five large geographic regions with a new approach. Instead, effective in July 2018, IAPCHE will support specific events and projects as they are proposed voluntarily. Membership development and renewal will flow through the network office. Yet IAPCHE will contribute support to the coordination of specific events and projects even if the designated region is more modest in scale. This re-balanced approach will provide financial flexibility while keeping the network close to on-the-ground initiatives.

- *Next board meeting:* The next formal IAPCHE board of directors meeting will occur in December 2018 via a similar technological channel. Before that meeting, several board members have volunteered to aid IAPCHE in current and prospective member relations.

Karen Longman closed the meeting with a prayer of thanksgiving and encouragement.

Scott Christian University joins IAPCHE



MACHAKOS, KENYA— The International Association for the Promotion of Higher Christian Education (IAPCHE) welcomes its newest institutional member, Scott Christian University.

Scott Christian University is situated in Machakos County, 2 kilometers from Machakos Town and 65 kilometers from the capital city, Nairobi. Scott (as commonly known) was established in 1962 by a joint effort of the Africa Inland Church and the Africa Inland Mission to offer theological training that prepares men and women for leadership including pastoral and ministry service to the church. Scott has pursued this objective over the years faithfully through its theology programs.

Primarily, Scott has been offering various programs under the School of Theology. But the university most recently has introduced programs in education and professional studies. All of the university's programs exhibit the evangelical/protestant character of faith in God's Word. Through the programs, the university seeks to achieve the objective of transformational leadership in the church and society to the glory of God. Currently, Scott Christian University has three schools: School of Theology; School of Education; and School of Professional Studies. The student enrolment is about one thousand students undertaking studies from the certificate to the postgraduate level.

Scott Christian University's main mission is to glorify God by providing quality programs of education and training; promoting research; preserving and transmitting knowledge and skilled services; and inculcating Godly character for sustainable holistic transformation of individuals and society.

COVER STORY CONT'D

All Africa Conference of the International Association of the Promotion of Christian Higher Education

Additional information about Keynote Speakers

◆ Dr. Bennie van der Walt

Van der Walt is a founding leader for IAPCHE in 1975 and served in its councils until the year 2000. In 2010 a special issue of the journal *Koers* (Vol. 75) was published to honor his lifelong contributions to Christian higher education. Now he is a research fellow in Philosophy at North-West University. Most recently he published a book about Thomas Aquinas in 2017 and neo-Thomist thought.

◆ Dr. Faith Nguru

Nguru has commented in academic settings about the influences of the internet and new social media on students and culture. After her leadership time at Daystar University, she next became the vice chancellor for the Pentecostal Bible College and then, a deputy vice-chancellor at Riara University. This latter Nairobi-based university seeks to provide holistic education with social and moral foundations.

◆ Dr. Bernard Boyo

Boyo has expertise in the areas of Bible and theology, hermeneutics, and contextualization. Boyo has served many church denominations across Africa and consulted with Africa International University and St. Paul's University among others. He has scholarly contributions to social, theological and Christian forums in Africa and across the world. Boyo maintains a strong interest in the public theological commentary about economic and socio-political impacts on suffering communities.

◆ Dr. David I. Smith

For several years, Smith was the director of Calvin College's graduate studies in education. He also is the senior editor of the *Journal of Education and Christian Belief*, a global online publication. Smith's publications include books on Christian faith and cultural diversity, teaching and Christian practices, and the contributions of John Amos Comenius. In spring 2018 his most recent book, *On Christian Teaching: Practicing Faith in the Classroom*, was published. He will speak on "Education, Imagination, and Christian Practices."

A fuller description of the conference details is available through the conference website at:

URL. <http://humanities.nwu.ac.za/iapche-africa-2018>

Several conference features are noteworthy:

The conference begins on Tuesday, November 6 at 14:00 and concludes on Thursday, November 8, in the late afternoon with an informal meal available that evening as the occasion concludes.

—The conference takes place in Potchefstroom, a beautiful green city and home to North-West University, the second largest university in South Africa. The city is 120 km southwest of Johannesburg.

—Transportation between the Tambo International Airport and the conference site will be organized and provided by the university upon request.

—Lodging accommodations at varied levels of expense are walking distance of the conference site.

—The basic conference fee of R1000 will cover all sessions, meals, and conference resources. A dinner with special South African food can be chosen in addition for the second conference day.

Conference registration will open by late July. IAPCHE will announce its opening.

DID YOU KNOW? IAPCHE WAS FOUNDED IN POTCHEFSTROOM, SOUTH AFRICA

In 1975, the Institute for Reformational Studies in Potchefstroom, South Africa, with its director, Bennie van der Walt, organized the first conference of global Christian higher education leaders who founded this network. By the later 1980s, after a second conference had occurred in Hungary, the network then was named the International Association for the Promotion of Christian Higher Education (IAPCHE). At the 1975 conference, speakers were signaled to conclude their presentations by a three-colored traffic light at the back of the auditorium.

Redeemer launches Urban and Intercultural Ministry program

ONTARIO, CANADA— Redeemer's new urban and intercultural ministry program, which weaves together missions, theology and practical ministry tools was launched on March 7.



The program is creating a generation of Christian leaders for the ministry settings of today and the changing contexts of tomorrow. Theology must meet practicality, explained the program's lead Ken Herfst, assistant professor of ministry, as "we ask ourselves, 'What does the kingdom of God look like on my street? What does it look like in my neighbourhood, in my community?'" Strategic and profound change is cultivated in urban centres by leaders rooted in the kingdom of God — the heart of the drama of Scripture.

The program prepares students for seminary and for work in ministry internationally as well as in secular cultures close to and far from home. Ultimately, the program's students will learn to foster authentic transformation by embodying and embedding the good news in their communities. Students will intern at ministries like that of Grace Valley Church, wrestling in the field with theological and practical questions and bringing their observations back to the classroom.

With the recent launch of the Ministry program, Redeemer has brought all of its 2020 Strategic Plan initiatives into the implementation phase. Having launched a new core curriculum, a centre for Christian scholarship and a media and communication studies program in 2016, followed by the Centre for Experiential Learning and Careers in 2017, the university is well on its way to achieving the strategic plan's goals. These initiatives are renewing Redeemer's academic program, raising the university's profile, and securing a stable financial foundation for the future.

—Original article and photo found on <https://www.redeemer.ca/resound/redeemer-launches-urban-intercultural-ministry-program/>

National chemistry conference showcases King's legacy of excellence

ALBERTA, CANADA—Canada's premier conference on chemistry, held in Edmonton last week, had a distinct King's flavor.

More than 15 King's students, alumni, and faculty attended and presented their research at the 101st Canadian Chemistry Conference & Exhibition held at the Shaw Conference Centre from May 27 to 31. With attendance around 2,200 people, this is Canada's largest chemistry conference, connecting Canadian and international scientists from academia, industry, and government labs.

King's students who presented research included the following:



- Fourth year student Danny Krol presented his research on Air and Water Sensors, a project carried out in collaboration with the Organization for the Prohibition of Chemical Weapons (OPCW). This project focuses on monitoring air and water pollutants, primarily through building cheap sensors to deploy in developing countries and to use as educational tools.
- Fourth year student Amanda Ciezki and second year student Theodosia Babej presented their investigations into the development of synthetic rubbers and catalytic systems that enable efficient de-polymerization and recycling of the rubber.
- Second year student Luke Greidanus along with Luke Vanderwekken, who graduated this spring, presented on the isolation of undecaprenol from the leaves of sumac trees. This substance plays a key role in the cell wall of bacteria and is an attractive target in the development of new antibiotics.
- Third year student Angelle Britton and Sarah Vander Ende, who graduated this past spring, presented on

their work that examined the role of different genes in the production of, and immunity towards, a bacterially-produced antibiotic called carnobacteriocin XY.

In addition, several King's alumni, who have either completed or are in the process of completing graduate work in chemistry, presented exciting research in a variety of areas.

Kristopher Ooms, Dean of Natural Sciences, reflected on the number of King's students and alumni participating in the national conference. "Our students are set up incredibly well with their liberal arts degree to go on to compete with and surpass students with degrees from larger institutions. The number and success of our students in grad schools speaks volumes."

—Original story found on <https://www.kingsu.ca/about-us/news/post/national-chemistry-conference-showcases-king-s-legacy-of-excellence>

Highlights of the 2018 Kuyper Conference

GRAND RAPIDS, UNITED STATES— The 2018 Kuyper Conference was held at Calvin College & Seminary in Grand Rapids, Michigan. The 21st annual Kuyper conference took place from April 30 to May 1.

The theme of the conference was **"The Future of African Public Theology"**. The goal of the meeting was to pursue a conversation between African public theologians from a variety of perspectives and Reformed Christian scholars from several continents about the state of African public theology, the need for it and the promise it holds for informing Christian thinking and practice on the African continent and beyond.

The five keynote speakers at the plenary sessions were: Emmanuel Katongole, Nicholas Wolterstorff, James Bratt, Daniel Bourdanne and Anne Zaki.

Emmanuel Katongole of the University of Notre Dame, spoke on three implications for African theology as public theology. He mentioned that first, African theology sees itself as prophetic ideology; secondly, that the notion of a suffering God plays a decisive role in African theology; and third, that African theology becomes a form of political theology.

Nicholas Wolterstorff and James Bratt who led the second plenary session commented on Neo-Calvinism and South Africa. Together, they explored the uses and abuses of Neo-Calvinism as a tradition in public theology and the positive resources it has to offer today.



Nicholas Wolterstorff



Dr. Daniel Bourdanne

The 2018 Kuyper Prize winner, Dr. Daniel Bourdanne, who serves as an evangelist, theologian, publisher and has also made an outstanding contribution to his sphere influence, led the third plenary session. Dr. Daniel Bourdanne was awarded the 2018 Kuyper prize because he reflects the ideas and values characteristic of the Neo-Calvinist vision of religious engagement in matters of social, political, and cultural significance in society.

His lecture was titled *"The Change in Christianity in Africa."* Dr. Bourdanne emphasized the importance of focusing on lasting qualitative growth and discipleship in the face of the numerical growth of Christianity in Africa. According to him, the theological task and responsibility of African Christianity today is to contribute to the flourishing of African society by articulating, sharing, modeling, and living out a fresh contextual and biblically-grounded imagination.

Anne Zaki, the final speaker elaborated on the subversive ways the church in the Middle East and North Africa has lived out its public theology as Christian community minority groups. Reflecting on early church practices, she emphasized witness through Christian worship, hospitality and neighborly care.

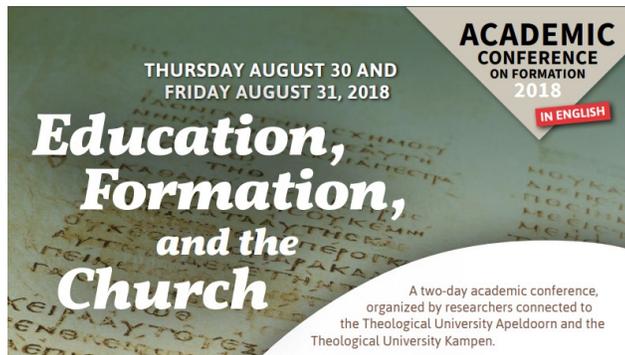


Anne Zaki

Beyond the plenary sessions, the conference hosted educative panels, paper presentations and discussions. This occasion was supported by a special gift in honor of Abraham Kuyper's Christian legacy.

For videos, paper presentations and more details on the conference, see the 2018 Kuyper Conference Facebook page on <https://www.facebook.com/KuyperConference/>

Education, Formation and the Church



OVERIJSEL, NETHERLANDS— On August 30-31, 2018, a two-day academic conference, organized by researchers connected to the Theological University Apeldoorn and the Theological University Kampen will be held. In this conference, participants will discuss the role of education and formation in churches, both from conceptual and empirical perspectives.

Changes in society bring uncertainty and anxiety in churches, schools and families. Certain Christian communities seek to restrain their members from perceived negative influences of the post-Christian age. They try to equip their communities to form virtuous disciples in modern society. However, research has demonstrated that measures to oppose secularization in churches lack considerable impact. To improve this impact it is essential to have a framework with a clear vision on formation. In this conference, leaders and participants will discuss the role education and formation can have in churches, both from conceptual and empirical perspectives.

The main speakers are David Smith, Trevor Cooling, Ferdi Kruger, Bernd Wannewetsch, Maarten Kater, Roel Kuiper, Bram de Muijnck and Hans Schaeffer. Short papers will be presented during the breakout sessions. The conference will be held in English.

Date: Thursday August 30 and Friday August 31 2018 at Theological University of Kampen

More information and registration: <https://www.weetwatjegelooff.nl/studiebijeenkomsten/formationconference2018/>

—Article provided by Lydia Bor, Driestar Educatief

LCC hosts Matthew Kaemingk of Calvin Theological Seminary

KLAIPEDA, LITHUANIA— Lithuania Christian College International invited Matthew Kaemingk to be the keynote speaker at its recent conference. Rev. Dr. Matthew Kaemingk (Fuller Seminary), began the conference on Thursday by presenting his new



Rev. Dr. Matthew Kaemingk

book, *Christian Hospitality and Muslim Immigration in an Age of Fear* (Eerdmans, 2018), which is based on several years of research in the Netherlands. Kaemingk suggested that a robust “Christian pluralism” in the tradition of Abraham Kuyper offers Christian citizens a viable third way between intolerant nationalism’s “high walls” and naïve liberalism’s “open doors.”

Following a lunch break, three scholars offered responses to the book from different angles. Dr. Markku Ruotsila (University of Helsinki and University of Tampere), author of several books and articles on the history of American Christianity, spoke appreciatively of Kaemingk’s book, but pressed for clarity on the distinction between hospitality of individual Christian citizens and the responsibilities of civil governments.

Egdūnas Račius (Vytautas Magnus University), Professor of Islamic Studies and author of a new book, *Muslims in Eastern Europe* (Edinburgh University Press, 2018), offered an anthropological perspective. Prof. Račius cautioned against broad characterizations of “Islam” and “Muslims,” terms which are used to refer to quite a diverse set of communities, beliefs and practices. Račius highlighted the differences between Western Europe, where Muslim communities are mainly comprised of 20th - and 21st-century immigrants and their children, and non-Muslim-majority Eastern European nations, in which reside Muslims who are recent immigrants, Muslims who migrated during the Soviet period, and “autochthonous” Muslim communities. In Lithuania, for example, Muslims have been present since at least the 14th century. Those differences matter for personal attitudes, advocacy and community recognition, and public policy, Račius argued.

Finally, Dr. Joe Harder (LCC International University) offered the perspective of a historian, a theologian, and a former pastor in the Anabaptist tradition. He remarked on Kaemingk's emphasis in the final chapter on worship, and encouraged further reflection on the role of worship in shaping Christians' responses to terrorism, tragedy and suffering.



—Original article and photo found on <https://www.lcc.it/christian-hospitality-and-muslim-immigration-in-an-age-of-fear/>

Károli Gáspár University introduces new Master of Theology Program

BUDAPEST, HUNGARY—The new Master of Theology at Károli Gáspár University of the Reformed Church in Hungary, Budapest is a two-year Master's Program with 120 ECTS credits in English that starts in September each academic year. It is accredited by the Hungarian Accreditation Committee. The program is suited as a degree that prepares students for a teaching ministry and/or doctoral studies.



The program offers hermeneutical and contextual approaches in all theological disciplines and introduces deep biblical insights into current problems of western society.

The Master of Theology consists of two phases. The first phase provides a two-semester general study of Biblical languages (Hebrew or Greek), Biblical hermeneutics and exegesis, systematic theology, history and presence of church and society, living and serving in the church and society (spirituality, community and communication). In the second phase students may choose two of the following modules:

- Church and state
- Church and Israel
- Ethics in a technical society

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- Gospel on the periphery (Roma, refugee etc. issues)
- Youth ministry

The fourth semester ends with a final masters' thesis.

The full-time "Master of Theology" study program invites English-speaking students who would like to broaden their theological knowledge in special areas such as biblical studies, church history or regular and practical theology.

—Original article found on <https://english.kre.hu/index.php/2015-10-09-13-10-15/master-of-theology.html>

Evangelical Theological Seminary of Croatia receives accreditation for programs

In the academic year 2018-2019, the Evangelical Theological Seminary of Croatia will offer enrollment in a professional program of theology and a specialist graduate professional study program of theology. In addition to the accreditation by the Ministry of Education and Science in Croatia, the seminary is part of the organizational network of evangelical theological seminaries in Europe (EEAA) from which it also received recognition affirming the high standard of the seminary's theological education.

The goal of the accredited study program of theology is to enable students to live in the light of Christian worldview in church and society. It is designed for those who want to serve society with holistic growth through spiritual, academic and social activities as well as those who want to develop their critical thinking, research and writing. The program is accessible due to the model of non-residential study: for those who are in full-time service such as religious educators and cannot replace their jobs with weekly school benches. Instead, the program is a combination of intensive weeks in Osijek while fulfilling other requirements through the on-line platform.

The program introduces the study of biblical texts, Biblical languages, Christian doctrine, church history, counseling, ethics, sociology, philosophy, culture and important skills such as English, research and writing, pedagogical and rhetorical skills and information literacy. The aim is to prepare students for service in the church, para-church and other social institutions as well as educating teachers in the field of Christian education, religion and catechesis.

Handong Global University grants the 'Joshua Scholarship' for the children of Missionaries and Pastors

POHANG, SOUTH KOREA—On April 4th, Handong Global University (President Chang Soon-Heung) held an orientation and ceremony at Hyoam Chapel Annex to grant the Joshua Scholarship. President Chang Soon-Heung and 94 students who receive this scholarship participated in the ceremony.



Since September 2015, Handong University had started the Joshua scholarship fund-raising campaign in order to support the children of missionaries and pastors who are in need of it. Through fundraising, it has been able to support a total of 615 students with 640,000,000 won.

This year, the students who have been granted the Joshua Scholarship were able to receive a total of 94,800,000 won. 21 students are receiving support for their tuition fees, and 73 students are receiving support for living expenses. If the students continuously study hard and fulfill a certain number of credits, they will be able to receive the same amount of scholarship in the following semester.

Meanwhile, the children of missionaries and pastors who receive the Joshua Scholarship are matched in a one-to-one relationship with the scholarship supporters. Once a semester, students send a letter to their supporters, including a word of appreciation and prayer requests. The ties between students and supporters will continue by participating in several programs, such as the meeting ceremony that is held once a year for those who are willing to meet each other.

—Original story and image found on <https://www.handong.edu/eng/news/news/>

Silliman University introduces its new president

DUMAGUETE, PHILIPPINES —Silliman University announced in April 2018 that Dr. Betty Cernol-McCann would become its thirteenth president, effective from May 2018.

Dr. Betty Cernol-McCann replaced Dr. Ben S. Malayang III, who had served the university from June 2006 to May, 2018.



Dr. Ben S. Malayang

Profile of Incoming President

Dr. Betty Cernol-McCann spent the better part of her academic career at Silliman University, actively engaged in teaching and training, research, community engagement, and administrative work. Starting as an Assistant Professor in 1981, she rose through the ranks as she became Department Chair, then Dean of the College of Arts and Sciences and eventually Vice President for Academic Affairs from 1990 to 1992 and 1999 to 2002. In 1992-94 she served as acting University President.



In 2002 she joined the United Board for Christian Higher Education in Asia (UBCHEA), a New York-based not-for-profit organization. She was assigned in Hong Kong to serve as Associate Director at the Asian Christian Higher Education Institute (Asian Institute) from 2002 to 2006. In 2003, she took on the role as Program Director for South Asia. She became Vice President for Programs in 2007 until her optional retirement in 2013. In this position, she had general oversight of grant programs and special projects in 13 countries in Asia (China, India, Hong Kong, Taiwan, Japan, Korea, Indonesia, Myanmar, Thailand, Cambodia, Laos, East Timor, and the Philippines), where over 100 colleges and universities received grants from the United Board.

Over the years, she has managed to balance teaching, conducting research and training activities. She has a track record of publications and research related to community engagement and higher education. She

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has conducted numerous training workshops and presented papers in national and international fora on the psychosocial dimensions of various topics such as child labor, gender and development, natural resource management, service-learning and whole person education.

She has received numerous grants and awards, notably grants from the Canadian International Development Agency, United States Agency for International Development, Australian Agency for International Development, Belgian Integrated Agricultural Reform Support Program, Philippine Department of Environment and Natural Resources, Philippine Department of Health, and the United Board for Christian Higher Education in Asia. She has participated in academic visits to Bethel College (USA), Dalhousie University (Canada), Hood College (USA) and University of Kassel (Germany). Dr. Cernol-McCann's vision for Silliman is for the University to serve as the Via, Veritas, Vita for the nation, Asia and the rest of the world. She aims to build up whole person education in Silliman's teaching and non-teaching programs and services, and to ensure that Silliman's leadership and administration demonstrate integrity of purpose, sound fiscal management, and financial stability.

—Original story found on <http://su.edu.ph/presidents-corner/>

BTI Conference Held 11th-13th April, 2018

TAURANGA, NEW ZEALAND—Bethlehem Tertiary Institution, in collaboration with IAPCHE, held a three-day international conference for Christian educators.

It took place at the ASB Arena in Mount Maunganui, New Zealand, a few kilometers from the BTI campus.



Together, participants from Australia, Canada, India, Indonesia, New Zealand, South Africa, Tonga, and the USA explored the theme of modelling Christ's love and hope within professional practices. The three keynote speakers at the conference were Nick Lantinga, former

IAPCHE executive director, Reverend Dr. Mele'ana Pulo-ka, who is the President of Education of the Free Wesleyan church in Tonga, and Connie Rasilim, Dean of the Faculty of Education and Faculty of Psychology at Universitas Pelita Harapan in Indonesia.

Nick Lantinga introduced and explored the topic of diverse contexts within Christian education and expressed his concern about the reality and potential for 'the secularization of Christian education.' Rev. Pulo-ka, the second keynote speaker, spoke on the role tertiary education plays in helping Tongas to fulfill their destinies and natural affinities over their lifetime. Connie Rasilim elaborated on how to transform communities through the person and work of Jesus Christ within education, and the effort of Christians in the Indonesian context.

In addition to the plenary sessions, conference partici-



pants from backgrounds in education, psychology, religion, philosophy, social work, theology and other fields created significant concurrent sessions on innovations in Christian pedagogy, Christian leadership within communities of practice, and Christian engagement of current issues.



The conference closed with words of Christian gratitude from the local Maori tribal chief and gifts of thanks among BTI and IAPCHE Asia-Oceania leaders.

An e-book of conference papers was developed. Conference resources should be available to all IAPCHE members by September 2018.

Journal of Latin American Theology



The current issue of the Journal of Latin American Theology (JLAT, Vol. 13, No 1, 2018) contains the English version of six of the important plenary talks and the final Lima Document, delivered at the conference held in Lima-Peru in July, 2017 to remember the Fifth centenary of the Reformation under the general theme: "Where is Protestantism in Latin America Heading to? A Future-Oriented, Multidisciplinary Vision 500 Years after the Reformation".

This event was co-sponsored by IAPCHE together with the Latin American Theological Fellowship (FTL) and the Community for Interdisciplinary Theological Studies (CETI). The journal issue begins with Sidney Rooy's theological overview and scholarly welcome to this occasion. Among the other five papers published in English in this journal are: H. Fernando Bullón – "Protestant Higher Education in Latin America: State of Affairs, Challenges, and Possibilities"; James Padilla DeBorst – "Decolonial Integral Mission? Development and Contextualization at New Scales"; Nancy Bedford – "The Reformation and Theological Epistemology: A Latin American Perspective"; Tito Paredes – "Ecclesiological Traditions and the Construction of Autochthonous Identities"; Juan Martínez – "The Anabaptist Reformation in Latin America: Contributions from the Radical Reformation to Popular Latin American Protestantism"

—Article provided by H. Fernando Bullón, IAPCHE regional coordinator in Latin America

Evangelical University of Paraguay joins MOC affiliate Network

ASUNCION, PARAGUAY— The Universidad Evangélica del Paraguay (UEP) has recently been affiliated with the Institute of Strategy and Competitiveness (ISC) of Harvard University. The UEP has been authorized to offer, in Spanish, the course "Microeconomics of Competitiveness" (MOC). Thus, the UEP is now a new member of the MOC International Network. This course was created by Harvard Professor Michael Porter and his team. It uses the well-known methodology of "case studies" and is aimed at people who are committed to the best economic

development in their countries. MOC is one of the courses



that causes the greatest impact in the world, through its graduates.

For that purpose, Dr. Gladys Benegas participated beforehand in the faculty workshop at the facilities of this prestigious university in Boston. The workshop included: update on specific cases, introduction to the platform to be used, regional meetings and research presentations. At present, the UEP is the only university in Paraguay affiliated with the ISC of Harvard University and the first course began the 28th of May, 2018 at the Gutenberg Campus of the UEP.



Gladys Benegas
PhD, Professor of MOC course



Michael Porter
PhD, Creator of MOC course

—Article and photos provided by H. Fernando Bullón, IAPCHE regional coordinator in Latin America

Evangelical University of El Salvador partners with UN World Food Programs

SAN SALVADOR, EL SALVADOR—The United Nations World Food Program (WFP) and the Universidad Evangélica de El Salvador (UEES) signed a *Memorandum of Understanding* on May 22 to establish bases of joint cooperation that contribute to the achievement of the Development Objectives Sustainable (ODS), especially Goal 2, better known as "Zero Hunger".

This *Memorandum of Understanding* will unite the technical capacities of the WFP and the academic ones of the UEES to strengthen student training in the areas of

education, science, community work, internship projects, social service and technical support in investigations of topics related to food safety.



Dr. Seth Estrada, President of the Executive Board of the UEES, the Rector of the UEES, Lic. César Quinteros, the WFP Representative in El Salvador, Mr. Andrew Stanhope, and other authorities of the UEES and special guests were present during the signing of the document.

—Article and photo provided by H. Fernando Bullón, IAPCHE regional Coordinator in Latin America

Colloquium Brazil-Portugal exalts the importance of academic research in society

SÃO BERNADO DO CAMPO, BRAZIL—As a way to stimulate academic research, the Universidade Metodista de São Paulo (UMSP) held, on Monday 28th of May, the "Brazil-Portugal Colloquium". The event opened up avenues of discussion between teachers and students, from the perspective of education as a showcase for the composition of the global community in times of new social, political, economic and humanitarian emergencies. The Portuguese teacher Isabel Maria Freitas Valente, Ph.D. in higher contemporary studies at the Faculty of Arts of the University of Coimbra, Portugal, led the discussion which included professor Elisabete Ferreira Esteves Campos and Marcelo Furlin, coordinators of the of the postgraduate course in education of the UMSP.

According to Marcelo Furlin, the event served to raise the standards for student research. In addition, it is important for the rapprochement between students and faculty researchers. The Brazil-Portugal Colloquium completed a program of UMSP in partnership with the University of Coimbra. Outstanding was the magna lecture

"Migrations in an Interconnected World and the Paths to Peace" given during the last week. Both activities had the objective of putting emerging issues in perspective, to promote reflections on human mobility and education. In January 2019, in partnership between the two institutions, five professors and 20 students from the Methodist University will go to the University of Coimbra.

—Article provided by H. Fernando Bullón, IAPCHE regional coordinator in Latin America

IAPCHE university intersects Nicaraguan political challenges



MANAGUA, NICARAGUA—In late April 2018, IAPCHE member, the Polytechnic University of Nicaragua (UPOLI) found itself in the middle of significant civil strife and political controversy. UPOLI, as

a university, did not prompt this. The protests began in controversial decisions by the current government to reduce pension payments to elderly Nicaraguan citizens. The protests then increased as other issues were named publicly and became significant sources of civil tensions. The movement was led by university students, some of whom were enrolled at UPOLI. Given UPOLI's location in Managua, Nicaragua, the university became a location to which protesters, some UPOLI students and many others, retreated when riot police and mobs opposed protesters out in neighborhoods surrounding the university. In the midst of these challenges at least one person died and several were seriously injured by the UPOLI campus.

UPOLI, like all other Nicaraguan universities, then was closed and could not finish the semester with its students. Instead, university leaders were sorting their responses to those who expected a private Christian university campus to be a safe space that might be one step removed from direct governmental intervention.

In early May a joint commission was formed that included representatives from the student protesters, the church, and the government. The advent of this commission calmed violence associated with the public protests and began further discussion about governmental policy and national leadership. Decisive next steps recommended by the commission are not yet available to the general public. In the meantime, IAPCHE leaders can pray for UPOLI students and university leaders during this time of national turbulence.



African Formation of Christian Teachers

A special grant opportunity of IAPCHE

Invitation for Your Institutional Application

Deadline: July 20, 2018

The International Association for the Promotion of Christian Higher Education (IAPCHE) has received a special grant to support its African institutional members. It invites its colleges and universities in Sub-Saharan Africa that meet certain other requirements to apply for grant support beginning in July 2018 to foster the development of teachers as Christian educational leaders.

The Challenge and the Opportunity

Many African Christians value the education of children and youth for a life of Christian commitment and service. Yet the provision of effective education rooted in Christian faith is hampered by three factors in Sub-Saharan Africa:

- a shortage of qualified Christian undergraduates who become teachers;
- a high turnover rate among beginning Christian teachers, and
- limited professional development for continuing teachers.

Research indicates that education in both church education and school settings does not pair knowledgeable and skilled teachers with learners in a sustained manner. Education, particularly in rural and less populated urban centers, can be of poor quality. Educational deficiencies allow children to be attracted to superficial cultural values, and including those of fashion, fame, power, and money; and under-developed educational opportunities impair future Christian leadership. Developing and sustaining a larger number of high-quality Christian teachers can support rising generations in their Christian influence.

This project seeks to enable African universities that are IAPCHE institutional members to enhance their capacities to attract and shape those who are the Christian teachers. There are two immediate grant goals from July 2018 through June 2020:

- to enhance the vision and knowledge of teacher education leaders within the university that enable them to integrate Christian faith into their formation of future African Christian teachers for school and church settings.
- to strengthen the capacity of teacher education leaders within the university to engage the community of regional Christian teachers and related Christian churches in sustaining support for Christian educators.

The IAPCHE project to build African leadership in teacher education

The proposal uses a "train the trainers" model with IAPCHE-member teacher education programs, to **enhance the professional development of those who lead in the university's teacher education programs**. For universities who apply and are selected for this project, there will be specific activities:

- ◆ *An African university-based professional learning circle:*

During 2018-2019 leaders engaged in teacher education programs will form their university's professional learning circle. This small group will read and discuss resources together. IAPCHE grant funds will support all reading resource materials, a stipend for each university organizer of the reading and discussion circle, modest stipends for learning circle participants, and funds for refreshments during these group meetings.

- ◆ *An All-Africa teacher education focus group:*

On November 6-8, 2018, a sample of these teacher education leaders will be invited to participate in a special research discussion about the Christian formation of African teachers during the IAPCHE All-Africa conference scheduled in Potchefstroom, South Africa. IAPCHE grant funds will provide a travel subsidy of up to \$500 per invited teacher education professional to participate in this focused discussion and the conference event.

- ◆ *A university field-based project:*

During 2019-2020, some members of each university's professional learning circle would be able to create their own field-based project of listening, learning, and teaching with Christian teachers and pastors in their region. These university educators would identify one regional site in their surrounding area for two meetings that help Christian teachers grow in their commitment, knowledge, and skill. IAPCHE grant funds would support regional travel and meeting refreshment expenses for university leaders to provide these two regional seminars.

- ◆ *University library resources:*

In the spring of 2020, African teacher education leaders who complete work in the 2018-2019 professional learning circle and provide these regional learning opportunities in 2019-2020 will be eligible to receive books and other materials. The IAPCHE grant will support the cost and shipping of these library resources.

IAPCHE member universities selected for participation will receive funds periodically from IAPCHE to cover ongoing expenses during the grant project.

Application

IAPCHE universities eligible to participate must:

1. Complete and send the IAPCHE project application form by July 20, 2018.
2. The project application should be submitted on the form that IAPCHE provides.
3. The application must include a letter or email of support from the university rector, vice-rector, or chief academic officer.
4. The application must be submitted to Director@lapche.org.

Expectations of University Grant Recipients

If the university is selected for this project, it agrees to:

- Designate a specific teacher education professional from within the university who agrees to coordinate the 2018-2019 professional learning circle with university colleagues.
- Provide information by which to transmit financial support for the project.
- Designate the person responsible to account for project expenses.
- In April 2019 decide whether to commit to the second-year of the project in an applied regional setting. (Such a commitment is not required to apply for and begin the first project year.)

Questions

Questions about this project should be addressed to Shirley Roels, IAPCHE Executive Director, at Director@lapche.org.

This project will enable African universities to improve attitudes toward the Christian call to teaching; create greater capacity to support the cultivation of high quality Christian teachers; enhance practices that connect to on-the-ground educational needs; and provide enduring resources through books, people and libraries.

IAPCHE Africa Leadership Transition

As noted in news from the Board of Directors, effective in July 2018, IAPCHE is rebalancing its organizational structure to coordinate specific events and projects in multiple regions. In keeping with this revised approach,

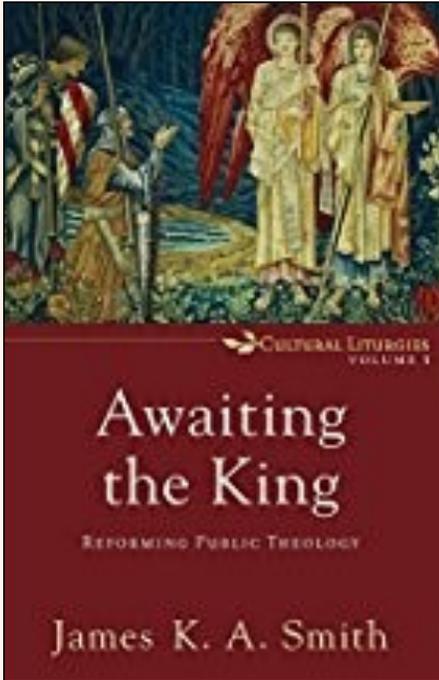


IAPCHE is pleased to announce that Isaac Mutua in partnership with Beth Njaramba, will work with IAPCHE in a new role. During the African project about the formation of Christian teachers, together they will:

- ◆ Support the All Africa conference in South Africa during November 2018.
- ◆ Engage with IAPCHE's East African universities that participate in the grant's first-year professional learning circles focused on the African formation of Christian teachers.
- ◆ Create a bridge for IAPCHE network leaders with the Association for Christian Schools International in East Africa.
- ◆ Assist as liaisons for future East Africa developments related to IAPCHE.

This pair of leaders has an excellent background of knowledge, skills, and experience to contribute to the IAPCHE grant initiative. Isaac Mutua received graduate education in philosophy, theology and worldviews from the Institute for Reformational Studies of the prior Potchefstroom University for Christian Higher Education in South Africa. Since then, he has served as a pastor in Kenya. Isaac recognizes the need for church communities that understand the work of Christian teachers and support them in weaving their faith within their work as professional educators.

Beth Wangari Njaramba, also the wife of Isaac Mutua, completed undergraduate work in theology and then a masters' degree in education from Scott Christian University. Originally, she was mentored in some of her educational perspectives by influential Australian scholar of Africa, Stewart Fowler, during his years of service at Scott Christian University. Beth has remained interested in the development of basic educational programs that serve children and youth. Over the years she has offered several workshops and seminars in the field of education to explore educational challenges in East Africa.



Awaiting the King

By James K. A. Smith

Baker Publishing Group, November, 2017

In this culmination of his widely read and highly acclaimed Cultural Liturgies project, James K. A. Smith examines politics through the lens of liturgy. What if, he asks, citizens are not only thinkers or believers but also lovers? Smith explores how our analysis of political institutions would look different if we viewed them as incubators of love-shaping practices--not merely governing us but forming what we love. How would our political engagement change if we weren't simply looking for permission to express our "views" in the political sphere but actually hoped to shape the ethos of a nation, a state, or a municipality to foster a way of life that bends toward shalom?

This book offers a well-rounded public theology as an alternative to contemporary debates about politics. Smith explores the religious nature of politics and the political nature of Christian worship, sketching how the worship of the church propels us to be invested in forging the common good. This book creatively merges theological and philosophical reflection with illustrations from film, novels, and music and includes helpful exposition and contemporary commentary on key figures in political theology.

About the Author

James K. A. Smith (PhD, Villanova University) is professor of philosophy at Calvin College in Grand Rapids, Michigan, where he also holds the Gary and Henrietta Byker Chair in Applied Reformed Theology and Worldview. He is the editor of *Comment* magazine and is a popular speaker. Smith has authored and edited many books, including *Imagining the Kingdom*, *Who's Afraid of Relativism?*, and the *Christianity Today* Book Award winners *You Are What You Love*, *Desiring the Kingdom*, and *Who's Afraid of Postmodernism?*

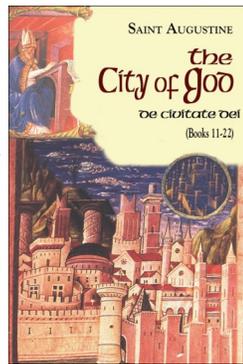


INTERVIEW WITH JAMES K. A. SMITH

Last November, Dr. James K. A. Smith published his book, *Awaiting the King: Reforming Public Theology*. IAPCHE Executive Director, Shirley Roels, interviewed him to provide a glimpse into this book.

Shirley Roels: This book explores how citizenship in the heavenly city should guide our commingling with the earthly city. What specific concerns about a balance between Christian “activism” and “quietism” prompt this book? How is this a worldwide Christian concern? Also, one argument you make about current Christian understandings regarding the heavenly and earthly cities is that many of us have misread church father Augustine. What have we missed in Augustine’s messages to early Christian believers?

James Smith: As you know, I first try to correct some misperceptions about the terms “heavenly city” and “earthly city.” The distinction comes to us from St. Augustine’s *City of God*, but a lot of people use the terms in ways he would never have intended. The distinction between the heavenly and earthly cities is *not* a distinction between heaven and earth, or eternity



and time, or the spiritual and the temporal. Rather, for Augustine, these two cities are two different, rival ways of being social, of being a “society.” And what distinguishes them is their *loves*. The earthly city represents a society that is governed by love of self and the love of power & domination, whereas the heavenly city is a “society” (the church, the people of God) that is animated by love of God. Both of these “cities” inhabit creation now, which is contested territory until Christ returns.

As citizens of the city of God, Christians are called to build, reform, and contribute to our cultures in a way that embodies what God wants to see in the world. So we can’t just sit back passively and wait for Christ’s kingdom to arrive. We are called to labor towards it in the meantime. That will look different in different cultural and national contexts because the histories and challenges of those societies will be different. But the calling is the same.

But we can’t make the kingdom come. We aren’t the King. We don’t “build the kingdom,” as some recent hymns put it. We bear witness to the coming kingdom. We hope to shape institutions and policies and practices that bear the imprint

of the kingdom. But we can’t try to rush things and *impose* the kingdom. So we should be characterized by a kind of holy impatience, you might say.

SR: An important book theme is that the earthly *polis*, the political life, is “less of a space and more a way of life...less a realm and more of a *project*. You suggest that the *polis* is a “*formative community of solidarity...oriented toward a telos.*” The *polis* is not equated to the nation. What key points are you making?

JS: I think it’s important that we realize “politics” is not just some “sphere” of government or some jurisdiction in which we vote or govern. Politics is always bigger than government. The *polis* is shaped by an *ethos* which embodies some vision of “the good life.” And that ethos is often carried in all kinds of cultural rituals, like stadiums and movie cinemas.

Those rituals aren’t just something that we do; they do something to us. And in a fallen world, where the liturgies are scripted by the earthly city, we have to recognize what’s at stake in our cultural immersion and engagement. We absolutely need to be engaged in the culture, but we need to recognize it’s not neutral. We can’t just march in with our “Christian worldview” and perspective and think we’re immune to the unconscious deformation that can take place through these cultural rituals. We might be thinking the right things but learning to *love* the wrong *telos*, the wrong vision of “the good life.”

SR: In discussing the *polis*, you note varied understandings of plurality as those that are structural, cultural, or directional. Then you suggest that Christians may support some pluralistic tendencies but be cautious about others. What difference can these distinctions make?

JS: Yes, I adopt this analysis from some other Reformed thinkers, particularly the work of Rich Mouw,



INTERVIEW WITH JAMES K. A. SMITH

Sander Griffioen, and Jonathan Chaplin. As they point out, when we speak of “pluralism,” we need to be more precise, because there are many kinds of plurality. “Structural” (or “associational”) plurality refers to something like Abraham Kuyper’s concept of sphere sovereignty. A healthy, flourishing society will have different institutions that make up the rich tapestry of society. Families, schools, businesses, churches, governments—these are different aspects of society that nourish different aspects of creation, and each of them is good. So a healthy society is one where this plurality of institutions or associations make for a vibrant civil society. This is a plurality that Christians should affirm and foster. Indeed, what destroys this healthy plurality is rampant individualism and totalitarian “statism” that would reduce us to either islands of autonomy or a bland collectivism in which “the state” is the only actor. Christians should be opposed to both.

Cultural (or “contextual”) diversity describes the wonderful variety of cul-

tures that find expression around the world, each with their own accent and flavor. So Indonesian culture and Brazilian culture and Ital-

ian culture are each unique realizations of creational potential, and God the Creator takes delight in such difference. Let many flowers bloom! This is one of the reasons why Christians should be opposed to both colonialism—which imposes one “local” culture on others as if that culture was synonymous with “civilization”—as well as a flattening globalization that would reduce every culture to one more outpost of consumerism. Like God, we should take delight in the differences each culture draws out of creation.

Finally, “directional” pluralism might also be called something like “worldview diversity.” It is a fact of our fallen world that there are fundamental differences in what we believe to be true, an array of orienting worldviews that govern how we understand ourselves and how we see the world. The most obvious are differences of “institutional” religions: so Christianity, Confucianism, and Buddhism have



fundamentally different “takes” on who we are and whose we are. But we should also include naturalism or what Charles Taylor calls “exclusive humanism” here since it is a worldview, even if it doesn’t see itself as “religious.” Insofar as Christians confess that Jesus is “the way, the truth, and the life,” we obviously believe these other faiths or worldviews are mistaken. So we lament *this* kind of pluralism. But how we respond is important: our goal isn’t simply to quash it. Our call is to bear witness to the truth as we await the coming King.

SR: Another important thesis is that the church’s worshiping life is central to shaping us in accord with the heavenly city for our everyday efforts in the polis. Why do you stress the liturgy of the church?

JS: My concern is that we don’t just think of church as a “sermon center,” an “information station” where we go to hear a lecture that informs our intellects. That’s included, of course! But we are not just thinking things, and in fact we are more animated and oriented by what we *love*. So the body of Christ is a site where the Spirit is not just informing our intellects but *reforming* our affections and transforming our imagination. And that happens in the rhythms and repertoires of liturgies and not only in the sermon. Worship in its entirety is the civics of the city of God. So if



we want to be agents of cultural renewal, we need to apprentice ourselves to what God desires for the world, and that means curating our imagination, learning to love what God loves. And that takes *practices*. That’s why John Calvin calls the church a “gymnasium” of the Spirit: it’s where we train for the coming kingdom, so that when we are *sent* into the world as God’s witnesses, our cultural labors are bent toward kingdom come.

A big part of my argument in the Cultural Liturgies project is that we—and by that I mean “we” evangelical Protestants—need to re-learn and remember wisdom about worship from the history of the church. Too many of our contemporary churches just mimic cultural liturgies.

SR: You describe the church as a place of contested formation. It creates an imperfect, and sometimes damaging, place for Christian formation. Still you affirm the local congregation as a crucial incubator for forming a Christian way of life. Why?

JS: As I just mentioned, I do think the church needs to be reformed and always reforming. We need to consider whether our worship embodies and rehearses the biblical narrative of God reconciling all things to himself, or whether we've merely imported a consumeristic narrative about self-fulfillment with a little "Jesus" sprinkled on top. But I absolutely believe that there is no Christian life, no sanctification in the Spirit, apart from our commitment to local expressions of the body of Christ—not least because of the sacraments. The sacraments are practices to which Jesus has made a promise: that the Spirit is in them, a means of grace for our transformation. (And in addition to baptism and the Lord's Supper, John Calvin used to say the Scripture was also a kind of sacrament.) How can I expect my imagination, intellect, and heart to be transformed apart from these conduits of the Spirit's grace?

I also think congregational life is important because it is *communal*. God is calling a people, not just individuals. There are no "lone rangers" in the Christian life. Church is where we learn to be dependent, and where we learn to serve. Both of these are relevant to public life.

SR: Christian colleges and universities are spaces that intersect Christian formation in the church and needs of the polis. How should our communities of educational practice affect what is learned about the intersection of the heavenly and earthly cities?

JS: Christian colleges and universities are an incredible opportunity to embody everything we've been talking about—to amplify and extend the church's mission, but to also be a critical, prophetic vanguard *for* the church by investing time in thinking carefully and critically about what our world needs. It's not the institutional church's job to articulate economic policy or immigration policy or city plans. But the hope is that Christians, whose imagination has been formed in the body of Christ, are then sent into public spaces where they can do this hard work faithfully. In that sense, Christian

colleges and universities are a strategic bridge between the two. They are institutions that draw on the wisdom of the Gospel as well as people (faculty & students) shaped by the body of Christ. Then Christian educators equip learners to think and act in ways that are innovative and redemptive.

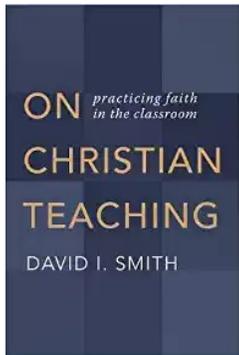
I do think part of the curriculum of any Christian university should help students understand "what time it is," so to speak. That is, we should be helping students understand what it means to live in what Augustine calls the "saeculum," this time between cross and kingdom come. And what that means for our hopes and endeavors while we await the coming of the kingdom. Indeed, I think Augustine's *City of God* should be on the reading list of any Christian liberal arts education worth its salt!

SR: What difference does it make in the mission of Christian higher education that Christ has come yet we await still his return as the ascended king?

JS: Christian universities are institutions that can show what it means to "actively wait." Or perhaps we could say they are institutions that can exemplify a sanctified impatience. On the one hand, we know that Christ is King, that he has ascended to the right hand of the father, that "all things hold together in him" (Col. 1:17). On the other hand, we also know that every day we pray "thy kingdom come" because it's not here yet. We are awaiting its arrival in its fulness.

That eschatology is very important: it should prevent us from identifying any current regime with the "arrival" of the kingdom. But in the meantime, we are trying to shape students who will be sent into the world as ambassadors of that coming kingdom, representing it well, but also humbly acting in ways that they hope its vision can become woven into our societies in the meantime—to bend the world toward "kingdom come" as a foretaste of God's mercy and justice.





On Christian Teaching

By David L. Smith

Eerdmans publishing, May, 2018

Is there a way to go beyond Christian perspectives on the subject matter and think about the teaching itself as Christian? David Smith argues that faith have a critical role in shaping pedagogy and the learning experience. Through scholarship

and many examples, Smith illustrates how teachers of every subject and age group can be attentive to the learning experience of their students with many opportunities to design classes that are rooted in Christian practices.



Christianity Hospitality and Muslim Immigration in an Age of Fear

By Matthew Kaemingk

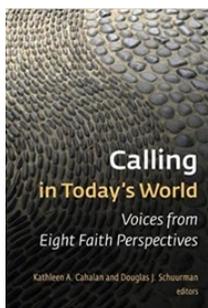
Eerdmans, January, 2018

In the last fifty years, millions of Muslims have migrated to Europe and North America. Their arrival has ignited a series of fierce public debates on both sides of the Atlantic about religious freedom and tolerance,

terrorism and security, gender and race, and much more. How can Christians best respond to this situation?

In this book theologian and ethicist Matthew Kaemingk offers a thought-provoking Christian perspective on the growing debates over Muslim presence in the West. Rejecting both fearful nationalism and romantic multiculturalism, Kaemingk makes the case for a third way—a Christian pluralism that is committed to both the historic Christian faith and the public rights, dignity, and freedom of Islam.

This book offers an alternative, uniquely Christian response to the growing global challenges of deep religious difference.



Calling in Today's World

Edited by Kathleen A. Cahalan and Douglas J. Schuurman

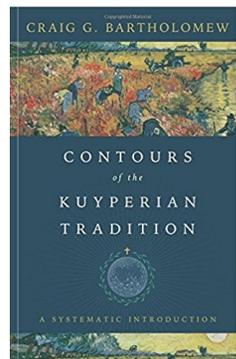
Eerdmans, September, 2016

The concept of "vocation" or "calling" is a distinctively Christian one, grounded in the long-held belief that we find our

meaning, purpose, and fulfillment in God. But what about religions other than Christianity? What does it mean for someone from another faith tradition to understand calling or vocation?

In this book contributors with expertise in Catholic and Protestant Christianity, Judaism, Islam, Hinduism, Buddhism, Confucianism and Daoism, and secular humanism explore the idea of calling from these eight faith perspectives. The contributors search their respective traditions' sacred texts, key figures, practices, and concepts for wisdom on the meaning of vocation. Greater understanding of diverse faith traditions, say Kathleen Cahalan and Douglas Schuurman, will hopefully increase and improve efforts to build a better, more humane world.

This book offers comparative religious insights into the meaning of vocation in today's world.

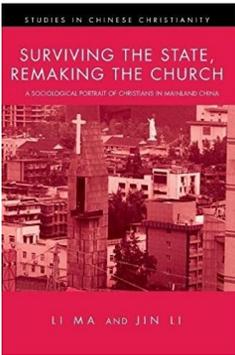


Contours of the Kuyperian Tradition: A systematic introduction

By Craig Bartholomew

IVP Academic, March, 2017

Abraham Kuyper was, by any standard, one of the most extraordinary figures in modern Christian history. He was a Dutch Reformed minister, a gifted theologian, a prolific journalist, the leader of a political party, the cofounder of the Free University of Amsterdam (where he was professor of theology), a member of the Dutch Parliament, and eventually prime minister of the Netherlands. Kuyper's remarkable legacy lives on today in the tradition of Dutch Calvinism that he developed. As his writings become more widely available, this tradition continues to find new adherents attracted by his comprehensive vision of Christian faith. But what defines the Kuyperian tradition? Renowned South African theologian and philosopher Craig Bartholomew has written the first systematic introduction to this tradition. Drawing on Kuyper's entire corpus, Bartholomew has identified the key themes and ideas that define this tradition, including worldview, sphere sovereignty, creation and redemption, the public square, and mission. He also goes beyond Kuyper to show how later thinkers developed these ideas. They include, among others, Herman Bavinck, J. H. Bavinck, Gerrit C. Berkouwer, and Herman Dooyeweerd. Widely known but little read, Kuyper is now receiving the global recognition that his fertile and influential thought deserves. *Contours of the Kuyperian Tradition* is an indispensable guide to one of the most significant schools of thought in the modern age.



Surviving the State, Remaking the Church: A Sociological Portrait of Christians in Mainland China (Studies in Chinese Christianity)

By Li Ma

Pickwick Publications, December, 2017

This sociological portrait presents how Chinese Christians have coped with life under a hostile regime over a span

of different historical periods, and how Christian churches as collective entities have been reshaped by ripples of social change. China's change from a centrally planned economy to a market economy, or from an agrarian society to an urbanizing society, are significant phenomena worthy of scholarly attention. But real changes are about values and beliefs that give rise to social structures over time. The growth of Christianity has become interwoven with the disintegration or emergence of Chinese cultural beliefs, political ideologies, and commercial values. Relying mainly on an oral history method for data collection, the authors allow the narratives of Chinese Christians to speak for themselves. Identifying the formative cultural elements, this socio-historical analysis also helps to lay out a coherent understanding of the complexity of religious experiences for Christians in the Chinese world. This book also serves to bring back scholarly discussions on the habits of the heart as the condition that helps form identities and nurture social morality, whether individuals engage in private or public affairs.

Significant Others

By Monte Cox

Leafwood Publishers, September, 2017

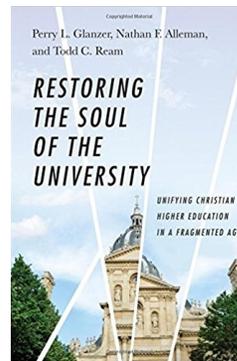
A generation ago, most Americans had little or no contact with Muslims, Hindus, Buddhists, or any other adherents of non-Christian religions. Now our culture is much more pluralistic. In addition to these "others,"

many Westerners, disenchanted with Christianity, are more inclined than they were a generation ago to dabble in new spiritual alternatives that were not as readily available here before. Many Christians feel intimidated by these changes.

Many Christians don't know how to engage their newest non-Christian neighbors in conversation, partly because

they feel ignorant about the religions practiced by others. *Significant Others* seeks to fill this knowledge gap so readers will become more acquainted with the religious backgrounds of devout non-Christians they are meeting, as well as with the growing number of American people who claim no religious affiliation at all.

Each chapter outlines the major world religions according to their significant founders or leading figures, significant beliefs and practices, significant sects and developments, and significant points of contact and points of contrast with Christian faith.



Restoring the Soul of the University

By Perry L. Glanzer

IVP Academic, March, 2017

Has the American university gained the whole world but lost its soul? In terms of money, prestige, power, and freedom, American universities appear to have gained the academic world. But at what cost? We live in the age of the fragmented

multiversity that has no unifying soul or mission. The multiversity in a post-Christian culture is characterized instead by curricular division, the professionalization of the disciplines, the expansion of administration, the loss of community, and the idolization of athletics. The situation is not hopeless. According to Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, Christian universities can recover their soul—but to do so will require reimagining excellence in a time of exile, placing the liberating arts before the liberal arts, and focusing on the worship, love, and knowledge of God as central to the university. *Restoring the Soul of the University* is a pioneering work that charts the history of the university and casts an inspiring vision for the future of higher education.

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

APPRECIATION OF SERVICE

Honoring Dr. J. Dinakaral: More than a decade with IAPCHE Asia-Oceania

This month after more than ten years of service to IAPCHE, Dr. J. Dinakaral will retire from his post as the regional director of IAPCHE Asia-Oceania. This decision follows the successful Asia-Oceania conference in April 2018 at Bethlehem Tertiary Institute in New Zealand for which he was involved as a visionary for the occasion. This change also aligns with the decision by the IAPCHE Board of Directors to restructure global network strategies.

Dr. J. Dinakaral formed a collegial friendship with prior IAPCHE Director Nicholas Lantinga that began as early as October 2002. At that time Dr. Dinakaral was teaching English at Scott Christian College in India, a position he had held since 1974. From that post he contributed a paper to the October 2002 IAPCHE conference at the University of the Philippines in Manila. His association with IAPCHE continued in various ways until the present time of his retirement. In 2008 he assumed a more formal role with IAPCHE as a regional director for Asia Oceania.



Dr. Dinakaral

From his position as a regional director, over the past decade Dr. Dinakaral continued to inspire or conduct programs in Taiwan, Malaysia, Indonesia, Sri Lanka, the Philippines, New Zealand, and Hong Kong. He also represented and participated in several IAPCHE programs in Australia, England, Korea and the United States. On several occasions he contributed expertise that grew from his background in youth leadership, Christian higher education, values education, and Christian communications. Over many years he also provided useful perspectives on IAPCHE dynamics to newly appointed IAPCHE directors who followed Dr. Lantinga's leadership years.

Beside his contributions in greater Asia, Dr. J. Dinakaral was an important link for IAPCHE's work in India. He conducted several conferences for leaders of India related to Christian higher education. He began his own development as a Christian higher education leader through the Student Christian Movement of India, a fellowship of students, teachers and senior friends with a commitment to translate Christian faith into action in contemporary times. Through SCMI, spread across 13 geographic regions in India, he learned about the value of ecumenism, unity, peace & justice in shaping young leaders with integrity and commitment. While SCMI continues as a valuable IAPCHE partner, years ago it launched Dinakaral into a life of leadership for Christian higher education. With IAPCHE he went on to provide multiple

Faculty Enrichment Programs (FEP) across the Asia-

Oceania region and several conferences for principals and administrators of faith-based colleges and universities in India. He also sustained his commitments to SCMI. During their September 2017 student conference, Dinakaral spoke to current university students about two topics, "What is Reformation and Why?" and "Christian Leadership and Reformed Churches."

Then during the most recent IAPCHE conference at Bethlehem Tertiary Institute in New Zealand, Dr. Dinakaral contributed inspiring commentary about the importance of global networking related to Christian higher educa-



Dr. J. Dinkarlal's presentation to Maori Tribal Chief

tion and the scope of such opportunities in greater Asia. He encouraged younger leaders present at this conference to develop their understandings of Christian faith and educational practices alongside those in other cultural contexts. By affirming the importance of such developments for his own life and leadership practices, he encouraged others to seek such futures. He also reminded participants that IAPCHE colleges and universities serve students of many varied religious traditions. Dinakaral highlighted the importance of international student admissions, shared degree programs, student

APPRECIATION OF SERVICE

exchanges among IAPHCE member campuses, global guest lectureships, joint research projects, and intellectual resource sharing. Opportunities for such collaboration are growing within Asia-Oceania because of English language instruction, a sense of multiculturalism, safety and security in Christian institutions, student-friendly visa formalities, modest costs, and job opportunities within the host countries of study.



Dr. J. Dinkarlal (on far right) and son, Ajith Dinakaral with IAPCHE Executive Director, Shirley Roels

Dr. J. Dinakaral's leadership was closely linked into IAPCHE's future during the conference at Bethlehem Tertiary Institute. His son, Ajith Fredjeev Dinakaral, is now a professor of psychology himself at Marian College and was an IAPCHE conference presenter. The younger Dinakaral considered the psychological need for young minds to establish alternative platforms through academia in which to engage Christian principles. They need educational practices appropriate in their cultural settings that will shift them from isolation and vulnerability in a digital world to a Biblical framework of "doing things through him who strengthens me". (Philippians 4:13).

IAPCHE thanks Dr. J. Dinakaral for his many years of service to and through IAPCHE. He was faithful in his focus on our global network of Christian higher education for many years. Dinakaral provided connections into IAPCHE Asia Oceania for more than a decade and often aided other IAPCHE leaders in recalling network history. As he concludes his professional work with IAPCHE, he may contact some members personally to bid farewell. IAPCHE wishes God's great blessing on the future of Dr. J. Dinakaral during his retirement years in Nagercoil, India. We are grateful for his many years of service to Christian higher education among us.

CONTACT

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

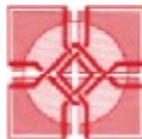
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ABOUT IAPCHE

IAPCHE 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).

IAPCHE'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 IAPCHE members?**

Members may email articles to office@iapche.org. We suggest articles contain 400 words or less.