



INCHE

INCHE Interviews Nagel Institute Visiting Scholars Victor Uredo Emma-Adamah and Zac Niringiye

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Victor Uredo Emma-Adamah is son of Nigerian missionaries in Côte d'Ivoire. He attended the Bible Institute of South Africa for university to study theology, then attended Free State University for his Masters in Historical and Philosophical Theology. He is now completing his PhD in the Philosophy of Religion from the University of Cambridge and came to Calvin College as Visiting Scholar at the Nagel Institute for the Study of World Christianity.

Where did your interest in philosophical theology begin?

"My interest started in my second year [at university] when taking a class with a systematic theology lecturer. He had a good way of bringing things to life and encouraging debate.

I discovered that my interest lay in the intelligibility of the faith and trying to develop philosophical language [to explain it]. I found that philosophy would give me conceptual vocabulary to express the mystery of faith.



Christian philosophy is really an attempt to make visible and intelligible the Christian faith.

How do you see philosophy and Christianity working together?

"You can be Christian, just as you can be Hindu or Muslim and still be a philosopher. But, since we identify philosophy to be based on reason, we consider faith incompatible." However, he asks, "must we assume that philosophy is only what reason has access to? And, is it truly the case that reason doesn't have access to things that are beyond reason," such as spirituality?

What was attractive about studying Anton Wilhelm Amo, the Dutch African philosopher?

"Part of my attraction [to studying Amo] was to do some work in excavating someone that should really be better known. Amo was an African from present day Ghana. In 1708, he was adopted by a prominent duke in the Netherlands. The duke was a part of a group of people who were driven by the universality of reason and attempting to demonstrate that with nurture, anyone could achieve reason, regardless of race. So, Amo was raised and taught in philosophical thought in Europe."

What have you learned from your study of French philosophical theologians?

"The French tradition of philosophy has always been known to be quite interdisciplinary in their inspiration...[creating] a rich tapestry and a rich methodology."

Many of these French philosophical theologians were Catholic. "Growing up Pentecostal, there was a lot of intellectual inertia that I had to overcome to even get to appreciating anything Catholic" he admitted with a laugh.

Through his study, he discovered a French Catholic movement in the early 20th century called "Resourcing" and he was drawn to it because of the concern of thinkers with theology as a living thing that is linked to tradition and the spirit.

What's next for you?

Victor will begin teaching within the philosophy department at the University of Free State in South Africa. He looks forward to diving into his scholarship, writing, and teaching. **Cont. pg. 5**

Title of Editorial



Shirley Roels, Executive Director

Building the “New We” in Christian Higher Education

During the past couple months, I have been thinking about Christian identity as individual and social fragmentation seem pervasive. Individuals define their

own narrow niche based on gender, skin-tone, origin, language, style, fashion, tribe, class, country and a host of other factors. Everyone wants to be different; and the result is isolation, loneliness, marginalization, and a sense of being misunderstood no matter who you are. Societies are fractured similarly and frequently dissolve into tensions, arguments, conflicts, and sometimes violence. In our world we are struggling to develop the social commons where people can life together in harmony, cooperation, and justice, namely the flourishing that God intends; and we need such commons to consider the world-wide challenges of climate, pollution, migration, and poverty. Can Christian teaching and learning shape our graduates with a different perspective for a counter-cultural contribution that builds a global commons? My pondering occurred during the liturgical season of the Ascension and Pentecost while I was also reading both theologians Abraham Kuyper and Emmanuel Katongole.

Theologian Abraham Kuyper thought that people should experience the benefits of Christ’s Ascension. Since Jesus is crowned as King and sits at the right hand of God, Kuyper charged Christians to help others open their eyes to “Christ as King over the kingdom of the world.” Kuyper stressed that we should build a bond he called “universalism”. In *Pro Rege, Vol. II*, he described that bond as “seeing the whole world, the whole human race...as one indissoluble organic, whole called into being by God—and with it the calling to bring the unity of our human race to expression through communication and interchange.” When Christians are called to reveal the Lordship of Christ to the whole of humanity, then all people can experience the benefits of Christ’s Ascension.

Shortly after remembering Ascension Day, we celebrated Pentecost with Christians around the world. As Luke describes in Acts 2, tongues of fire

came to rest on those who followed Jesus and they spoke in the multiple languages of the Jewish diaspora then in Jerusalem. These people asked, “What does this mean?” The disciple Peter responded by saying, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” (Acts 2:38-39).



What might we draw from this Biblical call? Peter begins with the charge to repent and be baptized in Jesus Christ. He emphasizes that a new identity begins with the washing away of sins through God’s forgiveness in Jesus’ sacrifice; and baptism washing marks the new foundation of belonging. For each person, baptism in the name of Jesus Christ becomes the first and foremost identity that we share in the household of faith. Ugandan theologian Katongole calls this “the new we” in his book *The Journey of Reconciliation: Groaning for New Creation in Africa* (Orbis Books, 2017). He writes that baptism incorporates each of us “into a new social reality, a new form of belonging to a community that extends beyond boundaries of time and geography and of ethnicity, race, and nationality, and even beyond terrestrial and celestial boundaries.” Katongole stresses that baptized Christians must experience a “radical transvaluation” to an identity that is “mestizo”, namely as people who live between existing cultures and standard social categories.



Christians should understand themselves as mestizos who seek the fullness of the new humanity that Jesus represents and invite others to join it. As our students explore their identities, we should teach them that baptized identity in Christ is primary; and it won't fit neatly with other sources of identity that limit Christian discipleship. This is at the heart of the matter.

Then from our baptism the Christian task is to testify to the promise that is for all that the Lord our God will call, near and far. That's where Kuyper's emphasis on communication and interchange with the whole human race becomes important. The goal is to testify and teach every person we meet about how our King would have us live in the world, together; and that requires us to listen well to the expressions of purpose and meaning by those who are invested in other faith commitments. It is through interchange that we will find common ground.



Some of us may say, "Such visions are idealistic and impossible. As finite humans, we can't live like this." Yes, there is evidence that sometimes we fail. Reflecting on the Rwandan 1994 genocide, Katongole painfully chronicles a society in which Hutus and Tutsis of the same racial and ethnic identity, 85% of whom identified as Christians, killed each other unmercifully. Katongole writes, "Was all the talk of new identity, new life with God—words that describe the life of the Christian—nothing but mere spiritual platitudes that actually meant very little in the 'real' world? What then is the relationship between one's biological, national, racial, or ethnic identity and the reality of baptism?" Baptism did not lead to a human community in which Christ was King; and such paths are possible for any of us in a fractured world. It is only with effort that Christians transform human practices and structures to reflect baptismal identity and provide for all whom God may call.

Yet let's go back to the disciple Peter's words at Pentecost. After baptism, Peter proclaims that

each of us will receive the gift of the Holy Spirit. We are not alone in living out our baptism. God has sent, and keeps sending, an ongoing inexhaustible source of fuel for our efforts. The "new we" is possible with the Spirit's power. Since 1994 the Rwandans have worked to develop their "new we" through a journey of reconciliation, forgiveness, and rebuilding because they are Christians. If they can raise their country from such agony, with the Spirit's aid shouldn't we too have capacities to rebuild loving and just human communities?

Building a "new we" based in Christian baptism and the Holy Spirit's power is central to Christian higher education. First, students must learn the Biblical story of the Crucifixion, Resurrection, Ascension and Pentecost so that they understand the import of Christian baptism. Then in the arts and sciences, as we explore the many sides of human life, we should teach our students about their first and foremost identity. Further, we must train our students with the knowledge and skills to live as Christian mestizos. They need to reckon as those who always will be in between easy cultural categories as Christian identity sets them apart from secularized cultural expressions. In student life beyond the classroom, we should ensure that students experience distinctive Christian practices in worshipping, praying, socializing, eating, and living together so they learn how to live as mestizos. They will need what we teach them about personal practices and habits. Finally, our educational efforts should encourage them to shape a new and different polis, the city of God, in which every person is valued and supported under the rule of Christ the King. In God's timeline, the Ascension of Jesus and the Pentecost arrival of the Spirit have entered human history, forever. Through Christian higher education, we have a prime opportunity to usher our students into their new identities and teach them to create civic spaces where the fruits of the Spirit and the reign of Christ as King can be seen. Be encouraged by the Spirit in your work. It matters.





Christian scholars need face-to-face contact with other local, like-minded scholars. Their effectiveness as Christians in the

academy is enhanced by regular interactions with peers who share faith commitments, ask similar vocational/spiritual questions, minister in comparable settings, and understand the challenges of academic life. You can **serve your colleagues** by bringing them together in such a group setting. The Society of Christian Scholars, an INCHE partner, is offering a **free one-year membership**—which includes a wide range of benefits such as free editing of academic documents, free access to EBSCO host databases, and a resource library—to any INCHE member who promotes or launches a local small group of Christian scholars. To do so, email Society Executive Dr. Keith Campbell at kcampbell@SocietyofChristianScholars.org. Also, all INCHE members qualify for a 20% discount on Society of Christian Scholars membership. Simply join the Society at www.SocietyofChristianScholars.org and enter the coupon code “INC” during registration.

INCHE Board of Directors: May Meeting

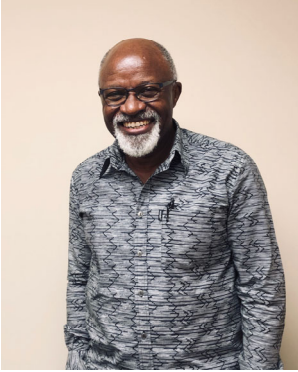
On May 9, the INCHE board of directors held its biennial meeting online to consider several network matters. These included: A formal welcome of three new INCHE board members: Peter Oudenaarden, Nicholas Panotto, and Rick Ostrander; approval of updates in network by-laws, including the incorporation of a change in the network name; approval of the 2019-2020 network budget; discussion of the African Formation of Christian Teachers initiative, upcoming INCHE conferences, and strategic partnerships. Plans for upcoming months include executive director evaluation, feedback on membership benefits, and nominations to replace retiring board members. The next

INCHE board meeting will be held online in late November or early December 2019.

INCHE Welcomes János Selye University

INCHE welcomes J. Selye University into full institutional membership. This university, founded in January 2004 in Komárno, Slovakia as an independent legal entity, offers academic study programs in the Hungarian language for the significant population of Hungarians in that country. J. Selye University's emergence as an independent university is a significant step in the development of Slovak higher education and a unique EU event. J. Selye University seeks to increase the educational qualifications of the Hungarian minority and create opportunities for them through original research as well as social, economic, and cultural development. Three schools, economics, education, and theology, have a total of 1768 students. Reformed Christian theology is an important educational foundation.

Named for Hans Selye, a notable 20th century Hungarian endocrinologist, J. Selye University offers academic programs at Bachelor's, Master's and PhD levels while seeking to respect universal ethical norms, promote human dignity, integrate personal identity with responsibility, support multiculturalism, ensure freedom of thought, and honor democracy. The goal is to educate young intellectuals who can become the pillars of the national community and whose language skills will enable them to succeed at home and abroad. Besides providing high quality education, its leaders seek to contribute to scholarship by building cooperation with the international network of institutions. All of these features make J. Selye University an excellent new member of INCHE.



Dr. David Zac Niringiye is an Anglican Bishop from Uganda, a civic-political activist, a Christian scholar, a writer, and a consultant. He is currently researching for and writing a book *The Gospel and the Common Good*.

What are the central threads of God's calling in your life as your path has shifted over the years?

We are assigned many roles and responsibilities, but there is, in a sense only one calling. That calling is to be God's child, and that's enough."

He told us that years ago, while pursuing a masters degree in physics, he realized that he would not spend the rest of his life teaching physics. "I never thought I would be an ordained minister in a church," he laughed, but told us that he knew he wanted to be in a space where he could serve others in their journeys knowing, and trusting Jesus.

How does your work with INTERFACE (The Institute of Religion, Faith and Culture in Public Life), allow you to pursue justice in a different way?

"I used to think of my location in terms of impact. I don't anymore. I set out to have an impact, and then it didn't happen. Then I realized that the gospel didn't require that of me and so I was putting pressure on myself that was not necessary. Now, I am asking what does the gospel require of me?"

At this point in my journey, INTERFACE is where I am. I am still pursuing justice through the gospel. My engagement in political work is gospel work.

Tell us a bit about your book *The Gospel and the Common Good*.

"In my book I am proposing that it is time to repent and turn away from mission," he states boldly.

Contact • June 2019

He says that as Christians, we need a "different way of describing the mandate of the Gospel.

"When I was a younger man, I was very excited about mission, about mobilizing, and going outside of Uganda. But now I ask, 'Why do we still want it?' People say 'No Zac, it is in the Bible!' And I say 'no, read the Bible more carefully, we have imposed this paradigm on the text. We read "therefore, go," but actually this is not in the text. What we call the great commission actually says "as you go."

He suggests, that what we read as mission is actually a call to witness. While many say that mission and witness are the same, Bishop Zac argues that they are not. "To bear witness is about what Jesus does to me, but to say 'I am on a mission' is to have power" and is about what you do to others. "The thing the Gospel does," he says, "is level the ground and take away power, so we must repent of mission."

What does African Christian Scholarship look like to you and how do you hope it will grow?

"To me, African Christian Scholarship is anything where people are writing about Christianity in Africa. Looking ahead, he believes that Africans need to boldly ask questions about what they have inherited from the west and collaborate. He quips that, "when Americans are doing theology, they belong to the department of theology. When it is Africans doing

Justice is not just the fruit of the Gospel, justice is the Gospel.

theology, they belong to the department of cultural studies." To Bishop Zac, this issue must be

addressed and a central way to address it is to share how Africans can bring a new reading to the Bible through hermeneutics.

What's next?

Bishop Zac will continue his consulting work with INTERFACE, writing his book, and completing other various independent projects.

INCHE LATIN AMERICA CONFERENCE 2020

The seventh INCHE Latin American Consultation will be held in the city of **Cochabamba, Bolivia** from **July 9 to 11, 2020**. This consultation will take place in the context of the celebration of the fiftieth anniversary of the Latin American Theological Fellowship (LATF). The general theme will be **"Evangelical Identity and Public Impact in Latin America."** Under this theme, we seek to answer questions about evangelical identity in the current context of the end of this second decade of the 21st century. The Evangelical Protestant sector finds itself in a context of great plurality, polarization and tensions of various kinds, making it difficult to think about homogeneous perspectives on action. This is very different from the moment of the birth of the LATF and immediate lustrums. We also seek to evaluate the public contribution that



FRATERNIDAD
TEOLÓGICA
LATINOAMERICANA

evangelical Protestantism has had and is having, after these five-decades in which the LATF has been contributing to the theological renewal of the continent.

INCHE began its activities in the region in 1989 as a fraternal movement within the current of theological-missiological renewal, adding contributions from the specific field of Christian higher education and focusing on interdisciplinarity. Thus, the consultation next year seeks to join INCHE efforts with this great celebration. We will be joined by other organizations, some of which have come

into being during these five decades, encouraged by pastoral and missiological contributions to the renewal of theological thought by LATF. Such is the case for the Community of Interdisciplinary Theological Studies (CETI), with whom INCHE has also joined efforts in its two past consultations (2014 and 2017). In a future newsletter INCHE will report in more detail regarding the specifics of the planned program.



CORPORACIÓN UNIVERSITARIA REFORMADA – COLOMBIA

The Latin Grammy Cultural Foundation awarded a research grant of 15 million Colombian pesos to teachers Julio Cesar Cassiani, Juan Diaz and Andrea Trujillo of the Music Program at the Reformed University Corporation in Barranquilla, Columbia. This supports their research project "Musical Instruments of the Colombian Caribbean in the process of extinction." The three teachers aim to identify, study and disseminate instruments belonging to indigenous communities in the country, in the hope of enriching the generational legacy of ancestral and traditional music. They want their final project to be available to the wider Colombian audience and the world at large so as to educate as many people as they can. The project will have

INCHE LATIN AMERICA REGION

its own web page and, video channel. It will be available on all social networks.



For Andrea Trujillo, coordinator of the institution's Music Program, there is great value in understanding traditions. She says: *"Listening to all those instruments that are forgotten is fascinating; the value of all this research is to get to know the people who enriched the instrument, the context of their lives, and register a legacy that is in the process of extinction. This is a task for future generations."*

The Latin Grammy Cultural Foundation was established by the Latin Recording Academy to promote appreciation and international awareness of the important contribution of Latin music and its creators to world culture, as well as to protect its rich musical legacy and heritage. The main objective of the Foundation is to provide scholarships to Latin American music students who have financial needs, and grants for scholars and institutions around the world to research and preserve diverse genres of Latin American music.

CONTEMPORARY BIBLE COMMENTARY **A STUDY OF THE ENTIRE BIBLE FROM LATIN** **AMERICA.**

Buenos Aires: *Certeza Unida & Ediciones Kairós*, 2019

A new commentary has just been published in

Spanish, by Latin Americans for Latin America. It is the product of twelve years of hard work, with the participation of more than 100 authors from several generations of Protestant scholars. It includes expert contributions in Biblical sciences, social sciences, humanities and other disciplines, representing almost all countries of the Continent and a diversity of denominations, ministries and cultural backgrounds.

The general editor of this volume is renowned theologian Dr. C. René Padilla, founding member of the



Latin American Fellowship and Kairós Foundation. Among the authors are some members of INCHE and folk who participated in the ministry in previous years. They include Sidney Rooy, Samuel Escobar, Ruth Padilla DeBorst, Carlos Mondragón, Víctor Rey

and H. Fernando Bullon. It is a commentary on the whole Bible, which, without losing sight of the missionary dimension, seeks to respond pastorally to the needs of today's changing society. The book contains more than 100 thematic and contextual articles, questions for reflection, and aids for further study, as well as a website for more resources.

Dr. Samuel Escobar one of the founders of the Latin American Fellowship and also of INCHE Latin America says: "Back in 1970, I was calling for the development of a theology that could distinguish the biblical message from the Anglo-Saxon dressing in which it frequently came clothed. We could not be more delighted at the publication of this commentary which, with the committed faithfulness to the text of the revealed Word, has also sought out precise contextual relevance."

LOVE CONQUERS ALL

Dr Salman Al-Azami, Senior Lecturer in English Language at INCHE member, Liverpool Hope University, commented on the New Zealand reaction to the terror attack in Christchurch.

The reaction to the massacre in Christchurch on 15th March has given a renewed hope amidst the pain and sufferings of the victims that humanity has n't disappeared, and that love has conquered hatred in the most demonstrable way.

The world witnessed in horror how a small city of a peaceful nation like New Zealand was turned into a place of absolute pandemonium when a man entered two Mosques and indiscriminately killed men, women and children while live-streaming his atrocity on social media. How much hatred a human being can bear in their heart that they can carry out murder with such brutality is difficult to comprehend.

However, the reaction to this incident in New Zealand has led me to believe that there is still some humanity left in this world. With their Prime Minister Jacinda Ardern leading from the front with empathy, support, and acting immediately to control the unjust laws, New Zealanders from all walks of life have come out in numbers to stay united and support the community. Slogans like 'they are us' or 'we are one' has turned the horrors of the Muslim community into strength and a sense of fellowship that showed the whole world how unity and love can heal wounds and bring communities together. Similar supports have been shown by many communities around the world, but the example set by the leaders, the communities, and the media in New Zealand has been unprecedented and exemplary.

At the same time, it is important to remember how the Muslim community in New Zealand and around the world have reacted to this incident. Instead of being revengeful, the reaction so far has been reflective, and Muslims have opened their doors for non-Muslims who have become more engaged with the Muslim community after the incident. The human stories that are coming



out from the victims and their families have been heart-breaking on one hand, and inspiring on the other. One victim's husband even went to the extent of forgiving the killer saying that he wanted to hug the killer and show love.

This is the greatest story that has emerged from this tragic incident. The killer, and those who hold similar hatred towards Muslims, thought they would win by dividing communities. That mission has spectacularly failed in this case. He has rather brought communities closer to each other. He has made people love each other. He has enabled non-Muslims to come close to the Muslim community and understand what a normal Muslim is like, which otherwise they wouldn't have known. His hatred has proved that love is the only solution to humanity in these troubled times. Love has conquered hate and may this love spread all over the world.

INCHE EUROPE CONFERENCE ANNOUNCED

INCHE Europe leaders have designated **April 22-24, 2020** in Budapest, Hungary for their next conference. Hosted by INCHE member, Károli Gáspár University, the theme is ***Building Community in Fractured Societies: Challenges for Christians in Higher Education***. Concurrent session paper/presentation proposals are now invited with a November 15, 2019 deadline. Such proposals can focus on the general situation of European Christianity, the implications for universities/institutes, and effective practices in teaching and learning. Theological, pedagogical, historical, and sociological aspects of the conference theme can be considered. Details about the conference theme, speakers, call for proposals, registration, excursions, and lodging are available on the conference website at: inche.one/european-conference-2020.

LCC University International Welcomes New Staff Leaders

This August, LCC University International will welcome a new chaplain and a new Director of Academic Success to their campus in Klaipėda, Lithuania. Joel and Hailey Altena will join the university in these two roles. Joel is a recent graduate of Calvin Theological Seminary with a master's degree in divinity; Hailey holds a masters' degree in Russian and East European Studies. In July 2018 they served in the LCC Summer Language Institute, in which over 150 high school students come from 15 different countries to learn English. They return to a region in which questions about faith, the Bible, and Christian belief are readily asked.

Joel will serve as the university chaplain, doing ecumenical work with Catholic, Protestant, and Orthodox Christians, as well as reaching out to individuals of other faiths and students who identify as agnostic or atheist. Hailey will work with students to provide their educational orientation as well as tutoring, academic coaching, and advising services.

Joel and Hailey Altena join many other faculty and staff leaders at LCC International University, including Chris and Steve Van Zanen. Steve is chair of the university's theology department. Melanie



Humphreys, in her sixth year as president of The King's University (Canada), previously served LCC for ten years as Vice President for Student Life and also as the Dean of Students.

LCC University International began in 1991 as Lithuania Christian College after the release of Lithuania from tight Soviet rule. The university has grown to include about 600 students from 35 nations. Many of them come to the university with very limited religious backgrounds; and some have arrived as refugees from war-torn countries in the Middle East. The university responds with a Christian liberal arts education that is international in character, focused on moral and spiritual formation, and shaped by a strong emphasis on philanthropy and service. The goal is to nurture graduates who have a deeper understanding of faith, strong skills in English, sound basics in general education, and hearts that are opened to service. The Altenas will join many other university leaders to support this mission.

CALL FOR THE WAY FORWARD: SUSTAINABLE PRIVATE TERTIARY INSTITUTIONS IN GHANA

In his speech at 43rd Matriculation Ceremony organized for the 2018/2019 academic year, Rev. Dr. Peter White, the Vice President of Christian Service University College, Ghana, expressed concerns about current challenges facing private tertiary institutions in the country. He emphasized the need for a broader consultation of private universities to allow them to address the many challenges facing their operations - such as financial constraints and low enrollment - in a holistic and supportive way.



Dr. White noted factors such as the high cost of accreditation and affiliation fees charged by mentor institutions that contributed to the recent collapse of private university colleges in the country. Their collapse, he said, is truly detrimental to the enhancement of education in the country.

He therefore pleaded with the government to see the call as urgent, especially in the light of the current free senior high school policy that soon will produce graduates who cannot be absorbed by the public universities. He further charged policy makers to realize that without sustainable private universities, public universities alone would struggle to absorb the increasing number of secondary school graduates into their institutions.

The ceremony marked the first matriculation for students who were admitted to the Master of Science in Corporate Planning program. Also, Bibles were presented to the 115 freshmen to aid their focus on the sacred purpose of Christian education. Dr.



White ended his speech by encouraging the graduates to uphold the core values of the college

and see that the Christian values embedded in their education continue to guide their steps.

CHRISTIAN TEACHER FORMATION SEMINAR IN KITALE, KENYA

In April 2019 Isaac Mutua and Beth Njaramba, INCHE co-coordinators for the East African Formation of Christian Teachers, organized a significant seminar in Kitale, Kenya on this topic. This seminar gathered university representatives, Christian school administrators and proprietors, Christian teachers in public schools, leaders from the Association of Christian Schools International (ACSI), clergy members, church education secretaries, and Christian leaders of the County Education Board.

The Kenya Basic Education Act 2013 provides slots for Christian bodies (including Catholics, National Council of Churches of Kenya, parents and private school representatives) in the County Education Boards of Kenya's 47 counties. So a county-level seminar is a stepping-stone for engaging Christian worldview in education in both private and public education contexts. Currently it is an open door for educational values and school improvement.

SEMINAR RESOLUTIONS

Those gathered created resolutions that the network and ACSI-Kenya should work to realize in Trans-Nzoia County. Participants agreed that education should be transformative, give students hope, empower learners to make right decisions, and enable graduates to make a positive social impact. Additionally, participants welcomed ACSI as an organization to partner with Christian education stakeholders in Trans-Nzoia County. They asked East Africa INCHE leaders and ACSI to engage with education stakeholders in Trans-Nzoia county for cooperation and support of future forums. Participants also requested that leaders organize a meeting of stakeholders before planning for the next event; and that those leading the seminar network with national accreditation stakeholders so seminar certification can be recognized by the ministry of education.

PATHS TO SCHOOL IMPROVEMENT

As a follow-up, INCHE's East Africa coordinators are using the ACSI product, Paths to School Improvement (PSI). They hope to organize cohorts of Christian schools into those that: a.) began recently and are undeveloped; b.) started years ago and are still underdeveloped in infrastructure and Christian framework; c.) have a developed infrastructure but still struggle with what Christian education entails.

CHRISTIAN SCHOOLS IN AFRICA

Many "Christian schools" in Africa claim this identity because churches, individual Christians, or organizations run them. Yet they might not engage Christian worldview in their teaching and learning.



So, a two-fold formation of Christian educators is needed: to promote Christian higher education for the long-term formation of Christian teachers/educators; and to retrain existing teachers and other education stakeholders to develop distinctive Christian viewpoints and practices in teaching and learning. Isaac and Beth, as CPCHEA leaders in East Africa, continue to represent the interests of INCHE in addressing such challenges. They provide a structure to invite stakeholders, prepare seminar content, create accountability, and arrange finances. Together, they give leadership in the INCHE Africa Formation of Christian Teachers.

NEW AFCT AWARDS

INCHE announces that all five universities involved in the 2018-2019 grant project on the African Formation of Christian Teachers have been awarded second-year funds. They are: **Bowen University** and the **University of Mkar** (Nigeria); **Christian Service University College** (Ghana); **Scott Christian University** (Kenya); and **Uganda Christian University**. In the upcoming year, each of these universities will create and deliver two professional development seminars for Christian teachers in their region.

Kosin University was selected as the '2019 Local Community Supporting Business through Coexistence and Cooperation'

Kosin University was selected as the '2019 Local Community Supporting Business through Coexistence and Cooperation sponsored by Busan City, Korea. The school was selected as a Special University *(Type II) Project that contributes to the community by utilizing the specializations and skills within the university. The school will receive a grant of 40 million Won for seven months from June to December 2019 for this honor.

Kosin University will promote the local community through their project titled, "A Brave Challenge! Senior Music Community." This project was designed to reflect the pop-

ulation characteristics of Busan, the Korean city in which the elderly, aging population is increasing most rapidly. By being a supportive business, Kosin University has the ability as community members to address the isolation of single elderly people. The desired result will be a restoration of physical, psychological and social health through music experience for community members involved.



Kosin is leading the way towards creating a community and business model that will help Busan City become an age-friendly environment. In offering a city full of culture and art to promote happiness among the older population, the university hopes to share the results and models within the region.

President Ahn Min stated, "I hope that this project will provide a meaningful opportunity to look back on the elderly people who are lonely and isolated in the community. We will make every effort to contribute to the development of the community

by resolving local issues through coexistence with local community based on the image of human resources of our university, which values volunteer service for neighbors and the local community."

This project, led by Busan City, is a

project with the aim of strengthening the university's role as a community of cooperation, contribution, and coexistence among local businesses, institutions, and populations. By utilizing the human and material resources of Kosin University to establish a partnership and a virtuous circle of innovation, Busan City and Kosin University are creating an example of a system of cooperation between a city and a university.

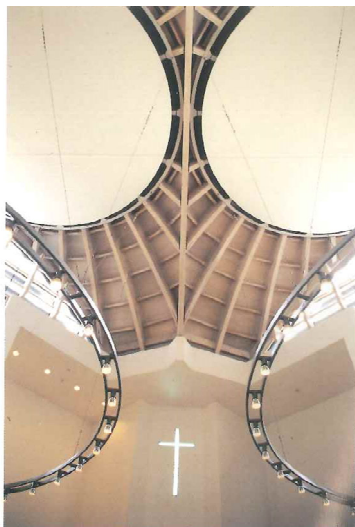
THE PLACE WHERE GOD DWELLS

by Takeneka

The architect who designed the **Tokyo Christian University chapel**, **Mr. Akira Shinozaki**, received the **Pritzker Prize in architecture** for the excellent, thoughtful work he has done.



The Christian Theological Seminary Chapel is part of the Tokyo Christian College and University. It is situated at the southern edge of Chiba New Town, south east of Tokyo, Japan. The chapel is located at the heart of the campus and was designed by Arata Isozaki Architectural Atelier(studio) and dedicated in 1989.



The rounded roof structure of the chapel of Christian Theological Seminary combines circles of lights to form a dramatic pattern around a simple white cross on the altar wall. The chapel expresses harmony and the virtues of faith, hope and love.



An exterior view of the chapel of the Christian Theological Seminary displays three round roofs which are covered by slate on concrete reinforcements. Its modern appearance seems to contain both the classical tradition of Byzantine and the Oriental circular style.



Interior view, looking to the altar, chapel of the Christian Theological Seminary

Institute for Christian Studies Completes Transition

During 2018-2019 the Institute for Christian Studies, a long-time INCHE member in Toronto, was reconfigured. After their 1960s opening in a house, for many decades the Institute operated from an address a few blocks from the core of the university campus. Then in October 2019 the Institute moved into new facilities within Knox College, in the heart of the University of Toronto campus. This new home provides excellent opportunities for the Institute and its students to contribute to and benefit from academic exchange in the university. Institute leaders are pleased with the space for their resource library, faculty offices, and student seminars.

In mid-May, ICS honored the retirement of Dr. Doug Blomberg, former President and faculty member of the Institute, and author of the 2007 book, *Wisdom and Curriculum: Christian Schooling After Postmodernity*. Comments about the occasion as well as Dr. Blomberg's final address at the dinner in his honor, entitled "I believe in the resurrection of the body" are available at:

www.news.icscanada.edu/2019/05/ics-celebrates-doug-blombergs.html.

Following this occasion, in late May ICS hosted its third annual undergraduate workshop for a taste of graduate education. Ten undergraduates participated from the following institutions in Canada, the U.S., and Qatar: Greenville University, Canadian Mennonite University, Cornerstone University, The King's University, Memorial University Newfoundland, and Georgetown University in Qatar. Students pre-

sented their academic research related to the workshop theme: *God & Politics: Religion and Public Life in the 21st Century*. Papers ranged from a deep engagement with Indigenous writers regarding the practice and possibility of "nation-to-nation" sovereignty in Canada to a historical narrative study of the work and life of Saint Oscar Romero from El Salvador; from a critical study of the Minjung liberation theology movement in Korea to an exploration of Kant's take on the ethical and moral implications of the Abraham-Isaac story.



Ronald Kuipers and Gideon Strauss

On the heels of this workshop, the Institute acted on its partnership with The King's University, an INCHE member in Edmonton, Alberta. They offered their first joint course for credit with both graduate and undergraduate students. Taught the ICS president Ronald Kuipers and King's professor of philosophy and ICS graduate, Jeffrey Dudiak, the course was entitled *To the "Unknown*

God": Paul and Some Philosophers. It included participation in this year's ICS presentation-based undergraduate workshop. Then a week-long intensive seminar about use of the Paul's thought in social and political philosophy allowed students to engage deeply with academic trends and connect them with their interests and concerns.

Calvin College and Calvin Theological Seminary launch Kuyper Global Faculty Development Institute

In May 2019 INCHE was asked by Calvin College and Calvin Theological Seminary to launch their first initiative for the Kuyper Global Faculty Development Institute. This new Institute, formed through the generosity of Rimmer and Ruth DeVries, enrich-

INCHE NORTH AMERICA REGION

es the development of college and seminary faculty through both the scholarly legacy of Abraham Kuyper and that of global Christian educators.

Abraham Kuyper was a minister, professor of theology, newspaper editor, founder of a Christian university, advocate for public funding of religious schools, significant global traveler, and prime minister of the Netherlands. He inspired an exceptional network of theological thinkers and Christian leaders across multiple cultures who benefited from his insights. Now a significant corpus of Kuyper's writings, supported by the DeVries family, is being published in English. By the end of 2020 twelve books of his theological insights and their implications will provide robust resources to engage current leaders in faith-based education.

INCHE shaped two professional learning circles to for Calvin College and Seminary faculty and their global counterparts from China, Ghana, Indonesia, Peru, and Uganda. One group on

Kuyper and scripture, is facilitated by Amanda Benckhuysen, Calvin Seminary professor of Old Testament. The other group on Kuyper and society, is facilitated by James Bratt, Calvin College professor of history emeritus.



In total, from June through October fifteen participants are reading selected works by Kuyper along with contemporary Christian thinkers from the Majority World. They will create online reflections and responses to enrich their development as Christian educators. During the 2020 year, the results of their learning will con-



tribute to INCHE conferences in Hungary, Bolivia, and North America.

INCHE North America Conference: Registration is open for October 2019

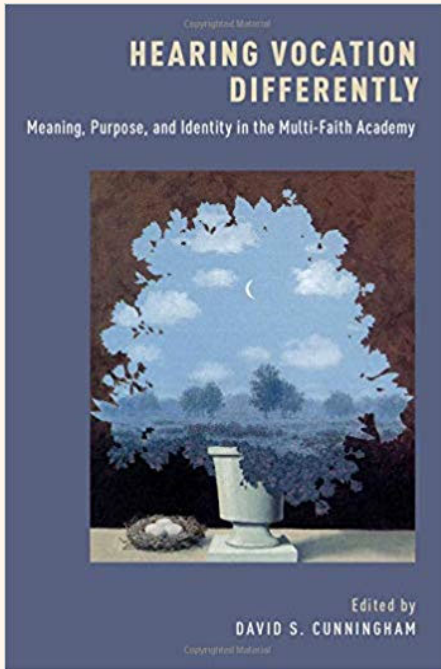
Registration has opened for the October 3-5, 2019 INCHE North America Conference in Grand Rapids, MI. In this year's biennial conference, INCHE is co-hosting the event with the Calvin College Kuyers Institute for Christian Teaching and Learning on the theme, "Shaping Christian Learning". The event will focus on how faith informs the design of teaching and learning.

Plenary speakers include prominent educational leaders from Canada, Kenya, Nigeria, South Africa and the United States, each of whom has significant experience in the design of teaching and learning. Additionally, sixty concurrent session presentations have been selected. Among them are more than twenty papers by INCHE members from North America and other global regions.

Further details about the conference and the registration link are at: <https://inche.one/events>. If a visa is needed, register promptly so that paperwork can be completed in a timely manner.

Information about secured lodging options and the codes for contracted lodging rates is available at: calvin.edu/centers-institutes/kuyers-institute/news-events/2019-conference/. Lodging rooms under contract are limited and available to those that register promptly. The Prince Center lodging venue is attached to the conference meeting site. Hilton Garden Inn is walking distance from the conference site.

Don't delay in registering for a stimulating time of interaction among peer Christian educators.



Hearing Vocation Differently: Meaning, Purpose, and Identity in the Multi-Faith Academy

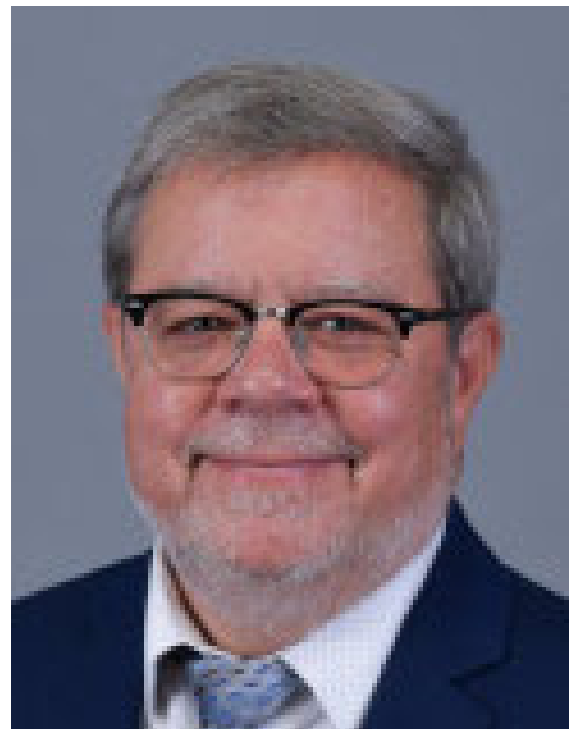
By David S. Cunningham (Editor)

Oxford University Press, January, 2019

Many colleges and universities have begun using the language of vocation and calling to help undergraduates think about the future direction of their lives. This language is used in both secular and religious contexts, but it has deep roots in the Christian theological tradition. Given the increasingly multi-faith context of undergraduate life, many have asked whether this terminology can truly serve as a new vocabulary for higher education. If vocation is to find a foothold in the contemporary context, it will need to be re-examined, re-thought, and re-written; in short, higher education will need to undertake the project of hearing vocation differently.

About the Editor

David S. Cunningham is director of Network for Vocation in Undergraduate Education, a network of the U.S. Council of Independent Colleges. In this role, he oversees and guides NetVUE activities with both the CIC staff and the NetVUE Advisory Council. Previously he served as the director of the NetVUE Scholarly Resources Project, overseeing the development and editing of three books published by Oxford University Press. He holds a faculty appointment as professor of religion at Hope College, where he also served as director of the CrossRoads Project, Hope's Lilly-funded Program for the Theological Exploration of Vocation (PTEV). He previously served on the faculty of Seabury-Western Theological Seminary and at the University of St. Thomas (MN). David has an undergraduate degree in communication studies from Northwestern University, a master's degree in theology and religious studies from the University of Cambridge, and a PhD in religion from Duke University.



SR: The word vocation comes from the Latin word vocare, to call. But the language of “one’s calling” has meant many different things to different people. How do you understand this terminology, and what makes it particularly important for Christian higher education today?

DSC: The word vocation has certainly had an interesting historical sojourn. In the medieval era, the language of calling was primarily reserved for those with specifically religious vocations. The Reformers were eager to claim that all people had vocations, which was an important insight. But this had unintended side effects, such as reinforcing the utter lack of social mobility in that era. Things got worse during the industrial age, when it became all too easy to assure laborers, housewives, and even slaves that they had been “called” to their stations in life. And with the increasing importance of work in our lives, one’s



vocation came to mean, simply, one’s job; “vocational education” meant learning a trade.

As we look back on this history from today’s perspective, we are well positioned

to recover the positive elements in all of these meanings. One’s work is certainly a part of one’s vocation, but we can also be called, simultaneously, to various forms of engagement in civic life, voluntary organizations, the domestic sphere, and religious life. For Christians, an additional element of vocation is found in the claim that these callings come, ultimately, from God—even though we may become aware of them through mentors, teachers, family, friends, or simple the state of the world in which we live. Discerning one’s calling—or, I think we would want to say, one’s callings, plural—is a way of integrating a wide range of concerns that help to shape the trajectories of a person’s life. These concerns include our paid employment, our work in the household, our leisure pursuits, our faith, and the choices that we make about how we will live our lives: doing what, with whom, where, and to what end.

SR: For many Christian students, vocation involves wrestling with questions of identity and purpose in light of God’s claim on their lives. Why might Christian colleges and universities be interested in a book that explores these questions from perspectives other than Christianity?

DSC: Early on, we decided that we would not ask the contributors to “translate” the Christian idea of vocation into the terminology of other religions. So this is not a book about “what vocation means in Islam” (or in Judaism, Hinduism, Sikhism, Buddhism, atheism, or various combinations of these perspectives). Instead, the contributors were asked to consider what their particular religious or philosophical perspective might have to say about the kinds of issues that are associated with conversations about vocation. Of course, part of the goal was for the contributors to consider whether some elements of this historically Christian concept might be useful within their own traditions. But for Christian readers, these reflections also help to illuminate a specifically Christian concept through the wisdom of other traditions. Most accounts of calling have examined the complex relationships between, for example, faith and doubt, inclusion and exclusion, attention and distraction, and the active and contemplative aspects of life. It’s quite enlightening to see how these issues are navigated by thinkers who have been formed in different religious traditions.

SR: How would you describe the authors who contributed to this volume? What led them to participate?

DSC: All of the contributors bring a great deal of expertise in helping us understand the relationships among differing religious beliefs. Many have been engaged in some form of interfaith dialogue through a large part of their scholarly careers. All of them are also teachers who have spent considerable time in college and university classrooms, often with students who are trying to understand the relationship between their own faith traditions and other accounts that may be very new to them. Many of these writers teach in academic institutions that have some relationship to Christianity, even though the degree of institutional

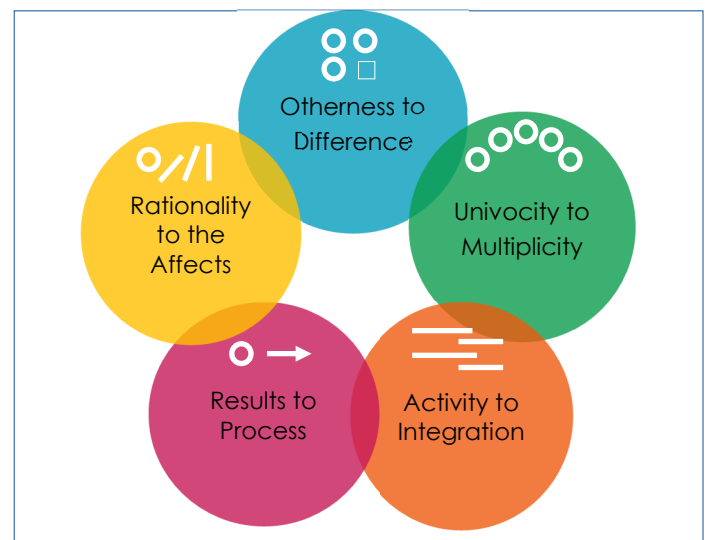
commitment varies considerably. For these teachers and their students, deep existential questions (about the meaning of life, one's greater purpose, and the construction of personal identity) are always very much on the agenda. As a result, the contributors were eager to explore how the language of vocation and calling—which often had some presence at their institutions and among their students—might intersect with the religious and philosophical perspectives that animated their teaching and research. They approached the work with great enthusiasm, and in the process, became not only colleagues and collaborators, but also good friends.

SR: As the editor, you stress that from the age of Enlightenment, we have inherited five emphases that the contributors ask readers to transcend, and to modulate into a different key. You describe these shifts as moving from otherness to difference, from univocity to multiplicity, rationality to the affects, results to process, and activity to integration. What distinctions are you trying to make with this shift in vocabulary?

DSC: Well, some of these modulations are fairly straightforward, and have been regularly emphasized in many other fields of study and areas of scholarly investigation. It is commonly noted, for example, that we need to get beyond "mere reason" and to pay more attention to the affective realm. Psychologists speak of "emotional intelligence" and even natural scientists emphasize that sometimes they need to take an imaginative leap in order to develop a new theory to explain the data. Similarly, we have known for a very long time that it isn't adequate merely to get the right answer; we have to pay attention to the work required to get there. So the shift from results to process is one with which readers are probably already familiar.

But some of the other distinctions are more subtle, and they arose with special force during the deliberations among the contributors as they developed their essays. For example, the two words otherness and difference may seem, at first glance, to have similar ranges of reference.

But they have very different connotations, particularly when dealing with the relationships among various lifestances. To speak of a particular religion or philosophy as "other" tends to categorize one's own perspective as "normal" or "obvious." As a result, the alternative perspective seems to be diminished insofar as it is seen as foreign, strange, or odd. This is not to say, of course, that a person cannot have a preference for one's own perspective over that of someone else! But there is something to be gained by referring to our two perspectives as "different," rather than labeling one of them as "other." In doing so, we are able to enter into a common space—to speak honestly to one another, to listen attentively, and to create better opportunities for genuine dialogue across difference.



SR: What are a few of the book's themes that provide fresh insights into how we hear vocation differently, after these modulations? Particularly, what are some themes arising from non-Christian traditions that provide valuable insights into vocation?

DSC: I'll offer just two examples among many. In some cases, a Christian's conviction about "God's call on my life" can lead to feelings of being "locked in" to a particular vocation. This can be exhilarating, and can help individuals generate perseverance and hope when the going gets rough. But it can cause problems when people turn out not to have discerned their callings all that well—when it becomes obvious that there is a lack of fit be-

tween one's ostensible calling and one's personality, traits, gifts, and talents. So it may be necessary to give up one's calling, or at least what was thought to be one's calling. Unfortunately, though, in spite of Christianity's strong tradition of forgiveness and redemption, such renunciations are too often seen as a failure to do God's will. Christianity doesn't have much of a tradition of celebrating the decision to give up one's calling. But it turns out that the Hindu perspective does have traditions surrounding renunciation, because it is seen as an altogether appropriate stage of life. Students who find themselves having to give up (what they believed to be) their callings have a great deal to learn from the Hindu tradition of renunciation, and that issue is explored thoroughly in Anant Rambachan's chapter in the book.



A second example: wonderful resources are to be found in the Islamic traditions of Sufi spirituality. As with many spiritual traditions, much of this literature comes to us in narrative form, with stories about certain characters who found wisdom in surprising places, or who were taken aback by new insights that they discovered in the course of living their ordinary lives. Homayra Ziad's chapter offers a number of stories from this tradition, focusing in particular on how they illustrate attentiveness and humor as positive character traits for the spiritually-aware person. There are at least two important things to be learned here. First, although one's



one tradition might have important insights on particular topics, it may not cover all of them well; in fact, many Christians have suggested that its own spiritual traditions do not give enough emphasis to the two features emphasized in this chapter, attentiveness and humor. Encountering a new

spiritual tradition therefore helps us to "fill in the gaps" in our own. But even for those topics that we feel are adequately addressed in our own traditions, certain stories can become so well-worn that they fail to engage the reader or listener as they might have on the first encounter. Having a new range of narratives at hand can help to refresh and re-energize particular themes, thereby expanding the range of our own traditions.

SR: Sometimes arguments for the study of world religions are practical ones. We should know how to negotiate a world of multiple religious cultures so that we function effectively and with civility. Yet you are making the argument that non-Christian traditions provide valuable theological insights into vocation. What are some Christian theological bases for such openness and appreciation for different religious traditions?

DSC: I am, by training and disposition, a Christian theologian and ethicist, so this is a question in which I am particularly interested. My own chapter in this volume bears the subtitle "A Christian Case for Hearing Vocation Differently." While I agree with the practical arguments suggesting that Christians should study and understand other faith traditions, I think that the strongest arguments here are theological ones. The chapter offers some reflections on the Christian ethical traditions surrounding giving and receiving, particularly as these are embodied in table-fellowship and communion. But in its simplest form, the argument for openness to difference boils down to this: that's what Jesus did. In so many of his encounters, Jesus meets people who have significantly different commitments from his own: different practices, different lifestyles, different rules. So my chapter examines three of Jesus' encounters with difference (and as it happens—and this helps to emphasize the point about difference—all three encounters are with women). In his interactions with the woman who anoints him with oil, the woman taken in adultery, and the Syrophenician woman who asks him to heal her daughter, Jesus demonstrates an extraordinary degree of openness to and appreciation for difference.

And he re-emphasizes this openness, even when those around him (religious leaders, local law enforcement, and even his own disciples) are telling him that he's overdoing it. And I believe that, in recording these stories, the writers of the Gospel are nudging us to "go and do likewise."

SR: What are a few practical ways in which this book might be used to foster Christian teaching and learning in a Christian university setting? Should we worry about students' spiritual and intellectual development when they learn from non-Christian religions?

DSC: The long tradition of Christian theology could be summarized with the motto, "Use what can be used."

Augustine found great wisdom in the Platonists, Thomas Aquinas drew on Aristotle (transmitted to him through medieval Muslim scholarship), and Thomas Merton drew wisdom from Buddhism. To-



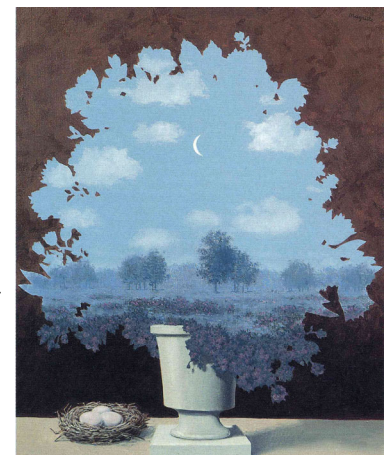
day, many deeply Christian claims are illustrated best by literature and traditions that are not specifically Christian: the claim that love is the most important force in the world (think of the Lord of the Rings cycle, or just about any Mozart opera), the claim that evil is an absence of the good (the Harry Potter series), and the claim that forgiveness is an essential element of human life (Shakespeare, in almost every play). None of these examples is a substitute for the Bible, for Christian teaching on the subject, or for the long traditions of theological reflection on the matters in question. But Christians believe that the world was created by God and proclaimed to be good, which means that there is some good to be found just about anywhere one might look. So this book, like many others, can be used by Christians to explore other traditions and to "use what can be used" for developing a deeper understanding of the Gospel. And it can also be used by those who practice different faiths to do something

similar, in conversation with their own sacred texts and teachings and theological traditions.

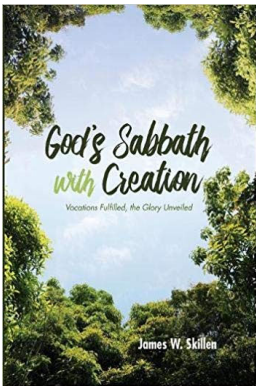
SR: What are your hopes for the ways in which this book will affect its readers?

DSC: I hope that readers will be able to participate, however vicariously, in the conversations that took place among the authors of this volume, as they came together to read, write, and think about this topic. It was a rare privilege to be able to gather a group that was, on the one hand, so very diverse—and on the other, so unified in their commitment to producing a book that would be valuable to colleagues who were concerned about the topic at hand. Readers will get a small taste of the interchange of ideas among the contributors by reading the description of the group in the book's introduction, by attending to the numerous footnoted cross-references to other chapter authors, and especially by engaging with the short responses that each of them has offered, at the end of each chapter, to another contributor's remarks. And I hope that readers won't skip over the brief biographies of the authors at the beginning of the book, which don't follow the standard academic form. Instead, this section is titled "Vocations of the Contributors," and it provides insight into the interesting (and often winding) paths that chart each contributor's vocational journey, and that led them to the common space in which this book could come into being.

These features will, I hope, help readers to see that this book is not just a collection of essays. It is a discussion, a dialogue, and an ongoing conversation—through which a group of religiously diverse scholars met as strangers but departed as friends.



Rene Magritte
The Land of Miracles



God's Sabbath with Creation: Vocations Fulfilled, the Glory Unveiled

By James W. Skillen

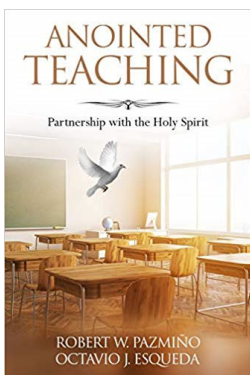
Wipf & Stock, April, 2019

The biblical story is about more than sin and salvation. It is about the creator's purposes and their fulfillment in the climactic revelation of God's

glory in Sabbath with creation.

Christ Jesus is the Alpha and the Omega, the one through whom all things are created and all things are fulfilled. As creatures made in God's image, we are called to develop and govern the earth in service to God. The exercise of human responsibility in this age plays a major part in the revelation of God's glory. Every vocation matters for creation's seventh-day fulfillment: family, friendships, worship, civic responsibility, and our work in every sphere of life.

The Son of God became one with us. He died for sinners while they still rebelled, and he was raised to life as the last Adam—the life-giving Spirit of the age to come. Christ is reconciling all things to God, including all that belongs to the responsibility of God's sixth-day royal priesthood. So God's promise in Christ is that those who die in the Lord will rest from their labors and their deeds will follow them.



Anointed Teaching: Partnership with the Holy Spirit

By Robert W. Pazmino and Octavio J. Esqueda

Publicaciones Kerigma, 2019

This book explores the essential spiritual dimensions of Christian teaching by examining the person and work of the Holy Spirit. It proposes how Christian teachers

can respond to their Regenerate, Communal, and Spirit-filled identity and calling by working in partnership with the Holy Spirit. The spiritual fruits of liberation (salvation), celebration (worship) and sustenance (growth and edification) are explored in relation to teaching that is anointed by the Spirit.

The book has three main parts: In part one, this work explores the nature of teaching in relation to liberation and the regenerate calling for new life and transformation experienced by persons, groups and communities. In part two, this work considers the communal calling of Christians in sharing God's blessedness and delight for all of creation that leads to thanksgiving and celebration that is symbolized in table fellowship. In part three, this work analyzes the theme of sustenance and the Spirit-filled calling of Christian teachers and learners who work in partnership with the Holy Spirit to sustain life as God intended from creation to consummation.

Onchristianteaching.com



By Dr. David I. Smith, 2019

David I. Smith is Professor of Education and Director of the Kuyers Institute for Christian Teaching and Learning at Calvin College in Michigan, USA. He is Editor of the *International Journal of Christianity and Education*.

A native of the United Kingdom, David earned his B.A. in Modern Languages (German and Russian) at Oxford University and a Post Graduate Certificate in Education from the University of Nottingham. After teaching French, German, and Russian in secondary schools for a number of years, he went on to gain an M.Phil. F in Philosophy of Education/Philosophical Theology from the Institute for Christian Studies in Toronto before completing his Ph.D. in Education with a specialism in Curriculum Studies from the Institute of Education at the University of London. He has taught at Calvin College since 2000.

His new website at <https://onchristianteaching.com/> features his books, commentaries on Biblical passages, and access to videos of his talks and lectures.

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

TESTIMONIAL

In this issue, we remember our graduates and recognize the impact a Christian higher education can have

ALUMNI SPOTLIGHT: DORIS DENEUI **UNIVERSITY OF NORTHWESTERN-ST. PAUL**



Doris (Lindberg) DeNeui attended Northwestern Bible College in 1939, where she studied under Dr. William Bell Riley to be a missionary. Her fond memories of college include singing in the choir, living in the dorms, and meeting her husband Arthur. "I have many happy memories from Northwestern, including meeting my husband. I remember I thought he was so cool. I'd say hello whenever we had class together, and I kind of chased him," Doris said with a laugh. Arthur was studying to be a pastor at Northwestern. After graduation, they served together in church ministry for 40 years.

God began preparing Doris's heart for ministry when she was young. "A lady in our church gave missionary reports, and read missionary letters once a month in Sunday school. This roused an interest in me for missions. The summer following my junior year in high school, our youth group took a bus trip to our Bible Camp where I met Kathryn Reynolds, a missionary to China. We prayed to-

gether, and I gave myself to the Lord for full-time Christian service."

"Attending Northwestern affected my life completely. I met my husband, and I was so happy to be a pastor's wife," said Doris as she shared the impact Northwestern had in her life. After 72 years of doing ministry together, Arthur passed away in January of 2012. His legacy continues as their three children live out their shared passion for ministry.

If you talk to Doris, she speaks highly of her three children and the people they've become. Joel, her oldest, is a pastor at First Baptist Church in Blue Earth, MN. Paul is a pastor in Oklahoma, where he does nursing home ministry, and (like his mother) is the author of several books. Her daughter, Bette, lives with her husband in Albert Lea. One of her greatest joys is to be with family, "My daughter and her husband come to visit me every day," Doris said with a smile.

Doris continues to minister to others through sharing her life in her books. Doris has also kept up with Northwestern over the years and even attended homecoming a few years ago. Now, Doris is 101-years-old and enjoying life in Albert Lea, Minnesota. Her heart for missions is still evident today, and she helps to equip missionaries through the Doris (Lindberg) DeNeui Missionary Fund her son started in her honor. Anyone can give, and 100% of all donations are given to train and establish missionaries throughout the world.

THE POWER OF HOPE: FORMER CONSTRUCTION WORKER IS BUILDING A FUTURE AT THE NWU

Six years ago, Thabang Belang worked as a construction worker at Mokgethi Construction and later at Shoprite, earning R100 a day (below minimum wage in South Africa). Even though he did not have money to further his studies after matric (high school), he never gave up on his dream to succeed despite all the hardship.

On Tuesday 9 April 2019 another part of Thabang's dream came true. On this day, he graduated with a BComHons degree in human resources from the North-West University's (NWU) campus in Mahikeng.

During his time at the NWU he became the chairperson of the Faculty of Economic and Management



Science students' chapter and later Secretary General of the Student Campus Council.

Despite the pressure of having to balance school-work with leadership responsibilities,

he never neglected his studies. "I believe in the opportunities that education bring, and I resigned from Shoprite to further my studies at the NWU," says Thabang. "All the hard work payed off and in 2018 I obtained a BCom degree cum laude.

Thabang says he is passionate about working with people, hence choosing human resource management as the focus of his studies. "I want to contribute to the industry by closing the gap between the em-

ployer and the employee," he adds.

Thabang, who is presently registered for a master's degree, says he hopes his story will inspire others who are faced with similar hurdles, not to give up on their dreams.

"I am excited that I took the chance to come to university. To make it in life one definitely needs an education."

"I would also like to be a lecturer one day, and make my way up the academic ladder," he adds.

Prof Marilyn Setlalentoa, deputy vice-chancellor for

operations on the campus in Mahikeng, says every student who is graduating has a story to tell.

"Thabang has done very well in his studies. He is a perfect example of what you can achieve if you believe," she says.



I believe in the opportunities that education bring, and so I resigned from Shoprite to further my studies at the NWU.

CONTACT

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

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ABOUT INCHE

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

INCHE's Mission is to develop a network that facilitates contact and mutual assistance, acts as a catalyst for research and training, and encourages biblical and contextual responses to the critical issues in contemporary society. The goal through Christian higher education is 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.