



Contact

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Testimonial

INCHE has discovered *Research4Life*, a global portal that provides online access to resources from 175 publishing partners. *Research4Life* is a public-private partnership between the World Health Organization, other United Nations agencies, academic and technological organizations and publishers. The aim is to bridge the digital divide in low and middle-income countries by providing up to 100,000 free and low-cost peer reviewed resources. Through *Research4Life* your leaders can:

- ◆ Access research journals in the humanities, medicine, natural sciences, and social sciences that are important foundations for teaching and learning. For most countries, the *International Journal of Christianity and Education*, a Sage publication sought by several INCHE member institutions, is accessible through this portal. Also, it is noteworthy that Elsevier, a global leader in information analytics specializing in science and health, made *Embase*, its biomedical database, available to *Research4Life* as of Feb. 20, 2020.
- ◆ Use nearly 10,000 Open Access titles listed in the Directory of Open Access Journals alongside some 13,000 titles made available directly by the participating publishers.
- ◆ Access more than 80,000 books and 120 other research databases and reference works in all disciplines. The portal allows users to see all the resources that publishers make available in one place.
- ◆ Discover training modules in the use of research journals and databases in their system.

INCHE institutions seeking to use this portal are in three categories:

- * **Group A**-Free access for all resources. This includes the following countries: Ethiopia, Ghana, Haiti, Kenya, Nicaragua, Tanzania, Uganda, and Zambia.
- * **Group B**-Access at a roughly 99% discount rate for \$1500/year. This includes the following countries: Nigeria, Peru, and Ukraine.
- * **Group C**- Paid access due to more substantial financial resources within their countries or no coordinated relationship with *Research4Life*. Available at full subscription price.

The *Research4Life* website provides additional information about the first two country categories and can also reveal whether an academic institution is already registered for this portal.

Joining *Research4Life* is a four-part process:

- 1) Register online for access and user support;
- 2) Have the online system create a path to Group A or Group B;
- 3) Receive a username and password;
- 4) Upon login, recognize that *Research4Life* translates the login and password into an IP address for your country that shows the available content.

To explore *Research4Life* opportunities further, go to:
<https://www.research4life.org/>.



Beneath the Cross



Shirley Roels, Executive Director

On a cold night in mid-February I pondered a theme for this *Contact* editorial. What would it be? That same evening, I began regular church choir rehearsals for a song that we will sing just before Easter. It is titled "Beneath the Cross of Jesus". As I rehearsed these words each

Wednesday night, I thought about Jerusalem at the time of Jesus' crucifixion, and I thought about INCHE in 2020, almost two thousand years later.

*Beneath the cross of Jesus, I find a place to stand
And wonder at such mercy that calls me as I am
For hands that should discard me hold wounds which tell me, "Come"
Beneath the cross of Jesus my unworthy soul is won.ⁱ*

As I rehearsed verse one, I pondered the varied attitudes of those beneath the cross on Calvary. Simon of Cyrene had traveled to Jerusalem from what we know as north-east Libya. What did he think as he stood beneath the cross? The soldiers gambled for Jesus' clothes and may have offered fluids as a matter of protocol for Roman crucifixions, nothing



more. What did mother Mary, other women, and disciple John guess was happening? The clergy and educated teachers of the law were quite ready to sneer.

Beneath the cross that day, Jesus saw a mixture of belief and unbelief, of love and disdain, of care and carelessness.

I thought about Jan Häbl's reflections for this newsletter issue about the nature of humans. Beneath the cross Jesus sees each of us for who we are, as incomplete mixtures of people made in God's image but badly damaged by our rebellious choices.

We aren't different from the people around the Jerusalem cross that day. Looking down from that cross, Jesus knew then and knows now that we are determined to be independent of God, to capture life purpose in our own hands. We'd rather take a gamble on small goods than face big realities. He knows the sins of our youth that are buried but not gone. The career wounds of our middle adult years are apparent to him as is our inability to forgive the religious person who affected our aspirations negatively. Jesus knows those of us who are tempted to give up on the world God loves. Just like those who stood on the crucifixion hill that day, we are deformed, battered, and jaded. Still, the person named Jesus bids us to "come" because of God's mercy. As Episcopal clergyman Howard A. Johnson wrote about Christianity, it is "not a doctrine or code or a law or a philosophy. It is a Person. Christianity

is the fact that God has existed as a particular man. It rests its whole claim on Jesus as the point where eternity has intersected time"ⁱⁱⁱ As we stand beneath the cross, do we believe that this is the intersection of time and eternity? INCHE is based on the belief that Jesus as God brings all of us to this crossroads and through God's mercy allows us to stand, then and now. Without God's mercy and forgiveness through Jesus, what would be the point of our efforts in Christian higher education?



As I sang verse two, I noted a focus on the community that gathers under the cross.

ⁱ Words and Music by Keith Getty and Kristin Lennox, 2006, Capital CMG Publishing

ⁱⁱ Howard A. Johnson, *Kierkegaard: An Introduction*, Cincinnati, Forward Movement, 1965, p. 28.

Beneath the cross of Jesus, His family is my own

Once strangers chasing selfish dreams; Now one through grace alone.

How could I now dishonor the ones that You have loved?

Beneath the cross of Jesus see the children called by God.

At Golgotha just outside the Jerusalem wall, multiple language groups surrounded the crucifixion. A sign was posted on the cross in Aramaic, Latin and Greek for logical reasons. Centuries earlier Persian king Darius the Great had used Aramaic to unify his empire from West Asia across North Africa; and it was still a popular language. Greek had continuing influence because of Alexander the Great to whom the Persians fell in 330 B.C.; and Latin was the current vocabulary of influence ever since Octavian, also known as Caesar Augustus, had come to power in Palestine in 29 B.C.

Because of the Passover, Jews were in the city from multiple regions across all those empires, past and present. And who knows where the two criminals on adjacent crosses originated? At the cross that day were people from many different places who would find each other peculiar in language and practices. A few already believed in Jesus while others were



attracted by spectacle. But beneath the cross of Jesus those disparate people could become a new family. When the Roman centurion says, "Surely, he was the son of God", a soldier crossed over into the Jesus family, becoming a child of the true God. This is the beginning of a new community born from saving grace. As much as our special cultures matter, the INCHE community's primary mission is not about culture; it is based on our common place as children brought together by the true God through

Jesus' death as our Savior. God is the only one who could create a new family out of our cultural wreckage. As new members worldwide join the INCHE circle, we remember first that God loved us enough to create the new family to which we welcome each other. INCHE members are part of in Jesus' family.

As I practiced verse three, I reflected on the way of submission that led to resurrection hope.

Beneath the cross of Jesus, the path before the crown,

We follow in His footsteps where promised hope is found.

How great the joy before us, to be His perfect bride.

Beneath the cross of Jesus, we will gladly live our lives.

The path that Jesus chose was a brutal one. The Bible describes how the alleluia and palm-filled trail dissolved into a road of treachery, betrayal, and uncontrollable journey as a political pawn. How could evil escalate so quickly to have the upper hand? The journey to promised hope led Jesus through the darkest valleys of abandonment and doubt, ones beyond our imaginations. On the cross did Jesus know that God's forsaking of him was temporary? Yet because Jesus traveled through those valleys, we can be sure that we will never be lost. Hope is already ours and discipleship can be a path of joy.

Following Jesus still requires honesty, transparency, knowledge, skill, and effort. Its formation with our students and in our educational communities requires humility, ownership of the pain we cause, and forgiveness by others as we bumble. It is our work to learn together how diverse languages and cultures can strengthen the Jesus family.

Yet for those who live beneath the cross, the outcome is never in doubt. As INCHE leaders in education, we have nothing to fear and every reason to hope. No matter what the circumstances, we can live and serve with confidence that our true God shapes the world's path and reigns over ultimate and everyday evil. So, INCHE members can take the risk to teach, research, write, and serve through Christian higher education. We need not play it safe to protect an uncertain future.

Editorial continues on page 4

(editorial continued) As I thought about how to end this editorial, no words came to mind. Yet then I wondered whether we need more words as we stand beneath the cross. Educators can be wordy creatures, always seeking phrases to analyze, describe, explain, and frame knowledge; and we can get lost in seeking elegant phrases or proper parsing of terminology. No matter whether we are philosophers, scientists, linguists, or professors in applied fields, we offer words. Yet perhaps at times, it is better for us to simply pause there quietly, without words, and then look up at the One who saves us. Beneath the cross we can recommit to the truth of history in the death of Jesus, that intersection of time and eternity. Only with nourishment can we move on as Jesus family members in Christian higher education.



INCHE Partnership with the Society of Christian Scholars Continues

The Society of Christian Scholars opened on March 1, 2019 to all interested global scholars. This is an INCHE partner organization with which we cooperate in deepening the work of Christian teachers and thinkers, whether they work in Christian or public university and institute settings. Further details about SCS are at <https://societyofchristianscholars.org>. When INCHE members also join SCS, they are eligible for a 20% discount on dues in both organizations. Use the discount code of INC in the membership process. Dues structures for individual members in both networks align for the 2020 membership year.



INCHE SURVEY RESULTS

During the last quarter of 2019, INCHE surveyed its members to understand aspects of our work that benefit INCHE members.

Survey respondents were from every world region. The proportionate responses from various regions seem to mirror INCHE membership.

Survey respondents included those who have been members for many years and those who are newer to the network. It is remarkable that about 42% of respondents have been INCHE members for more than ten years. Once participants join the network, they seem to be loyal.

75% of respondents indicated that they understood the rationale for the network name change in January 2019. This is evidence that there is little objection to the name change.

56.7% of respondents have participated in a network conference in the past five years.

Our newsletter *Contact* is read by 93% of our survey respondents. The provision of worldwide Christian higher education news is important to members. Within the newsletter, sections on Christian higher education news, the academic special feature, the recommended resources, and the editorial were valued.

75% of respondents have visited the INCHE website within the past year; and 50% of them have communicated with a network board member.

When respondents were asked to rank network benefits, conferences are considered the most important benefit and the quarterly newsletter is the second most important.

In summary, it appears that while INCHE members seek a balance of personal and digital connections through the network, INCHE is highly valued as a source of news and an organizing catalyst for conferences. Thank you to survey respondents for providing this valuable feedback to the INCHE network office!

An INCHE welcome: the Ukrainian Institute of Arts and Sciences

The INCHE community welcomes the Ukrainian Institute of Arts and Sciences as a new member, joining in February 2020. The Institute's mission is to provide everyone with an affordable and quality higher education that promotes the formation of a holistic personality based on Christian values and responsibility to God and society. This fits well with the mission of INCHE.

In 1995 the Adventist churches of the Ukraine decided to establish an institute for the education of young people in the Kyiv region, beginning with a seminary. After a 1996 purchase of land in the Kyiv oblast and building reconstruction, the Institute opened in 1999 as the first Christian institution of



higher education in Ukraine that was accredited by the state. Given the Christian Adventist roots of this institute, it was also important that it received international accreditation by the Adventist Accreditation Association for Higher Education.

The Institute's vision is to form their students not only in values and faith but also for professional competence to confidently influence their futures. The institute offers programs in Philology (English and German); journalism; primary education and psychology; economic cybernetics; management; finance and credit; and philosophy and religious studies.

It is a joy to have the administrative and faculty leaders from the Ukrainian Institute of Arts and Sciences join INCHE to support efforts with their several hundred students. Institute leaders are already beginning to engage other INCHE-Europe members by planned participation in the upcoming INCHE Europe conference on April 22-24 hosted by Karoli Gaspár University in Budapest.

INCHE Welcomes the Evangelical Theological College of Addis Ababa

The INCHE network office is honored to welcome the Evangelical Theological College of Addis Ababa, Ethiopia as a new member! The Evangelical Theological College of Addis Ababa has been committed to training servant leaders for the church since its inception 30 years ago. The college has been preparing servants for the church in Ethiopia and has seen God at work in and through their more than 800 graduates.

The college offers several undergraduate and graduate programs that prepare students for different kinds of ministry while recognizing the need to design and offer more programs that will meet the changing needs of the church in the 21st century.

This college is the only theological college in Ethiopia with an interdenominational faculty and governing body. Its faculty and staff come from Baptist, Mennonite, Lutheran, SIM-related ("Word of Life"), Independent, Evangelical Free, Brethren, and Presbyterian backgrounds. The college also reflects this diversity, with students from every evangelical denomination and fellowship in the country. For many of the students, the college is the only place they can receive college-level, evangelical training for ministry and for service in society.

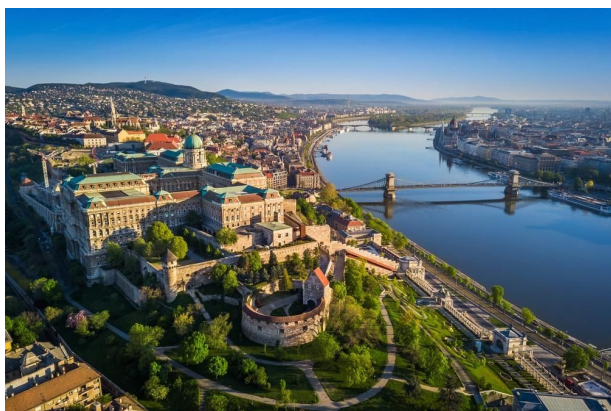


Welcome to the INCHE Network!

Europe Conference

INCHE Europe leaders will gather on **April 22-24, 2020** in Budapest, Hungary for their upcoming conference. Hosted by INCHE member, Károli Gáspár University, the theme is **Building Community in Fractured Societies: Challenges for Christians in Higher Education**.

The conference aims to provide the possibility of bridging some gaps between Christians working and studying in the different fragments of European society. Participants will offer insights into different levels of Christian being and working in this fragmented situation and find ways to think about and work together on **community building**. It is only the building of new communities and the rebuilding of old ones that will enable Christians to **restore and strengthen the network of European Christianity**.



Building communities from a Christian perspective requires a special inner attitude that is strongly **community-oriented and service-minded**. The focus is on the message of God and the application of this message to the current situation. Since the very coining of the conference idea, the spiritual aspect of it is based on 1 Corinthians 12:12-14: *Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.*"

This conference will bring together outstanding academic research and consideration of current training practices. Throughout, there will be opportunities for hands-on work and personal reflection, allowing participants to share their insights and develop their portfolios.

Christelijke Hogeschool Ede Anticipates a Leadership Transition

Dr. Harmen van Wijnen, currently the rector of Christelijke Hogeschool Ede (CHE), the Netherlands, has been called to become the general manager of APB, a fund that supports pensions for government and educational employees. APB is among the five largest pension funds in the world. With this change, van Wijnen returns to the industry in which he worked from 1990 until 2004.



Dr. Wijnen has lead CHE for almost seven years. He began in August 2013 as chairman of the Executive Board. Under his leadership, CHE grew to 4,700 students as this university of applied sciences responded to needs for lifelong learning. The university began to offer part-time and associate degree programs along with its full-time study options. Recently CHE was named for the 13th time as the best medium-sized university in the Netherlands by Higher Education Keuzegids.

During his years of leadership, van Wijnen focused on the Christian identity of CHE and collaboration with professional partners in education and research. He made important contributions to the development of the Ede Knowledge Campus and the connection with the Food Valley region.

The chairman of the university's supervisory board, Mr. Pieter-Jaap Aalbersberg, is sorry that van Wijnen is leaving. He says: "In recent years, Harmen van Wijnen has been committed to the CHE in a special way... We can look back on seven good years and of course wish him all the best with his new position." The Supervisory Board will consider, together with Pieter Oudenaarden, a member of the Executive Board at CHE, how to fill the vacancy that begins on 1 May 2020.

Leadership Roles are Resorted at VIAA-Zwolle



Within the past year leadership at VIAA-Zwolle, the Netherlands has changed. On August 1, 2019, Dr. Dirk Wakker became the president (chairman) of this school of applied sciences. Also, after 25 years of leadership as president, Dr. Jacob Schaap moved to a different set of VIAA responsibilities. He continues as a member of the Executive Committee that governs VIAA.

Originally from Leerdam, Dr. Wakker sees himself as a results-oriented entrepreneur who likes to work with people. Before accepting his position with VIAA-Zwolle, he worked in various management and board positions.

From 2006 to early 2019, he worked with two secondary education networks in Rotterdam. First, he was rector of Farel College, a set of three secondary schools. Then he became the general director of CSG Calvijn, a secondary education school group with seven branches in Rotterdam and Barendrecht comprised of around 4600 students and 500 employees. In January 2019 he first joined VIAA-Zwolle before being subsequently appointed to his current position last August. Dirk Wakker indicates that he begins with the conviction that every person matters and then works with teams to improve the quality of education. He feels comfortable in an educational setting that connects with other industries and with a broader environment. Together with Dr. Schaap, he will lead VIAA-Zwolle into the future.

Károli Scholarships for Christian Students

The Károli Gáspár University of the Reformed Church in Hungary helps young people who live in difficult circumstances to obtain a diploma. The aim is that these young people help their home country's Christian community with the knowledge they've gained in Hungary. Below is an excerpt from an interview with Gyula Sűmeghy, the director of International Relations

Interviewer: Why did you found a scholarship program for foreign Christian students?

Gyula Sűmeghy: This is a question of morals and principles for the Károli University to support the young Christian people living in difficult circumstances around the world, who sometimes face actual persecution, even if for now it is only in a symbolic extent. Our maintainer, the Reformed Church in Hungary's international priority is to embrace the persecuted Christian communities - primarily in the Middle East. These communities can participate in the scholarship program through those who are active in their home country's Christian communities, and have a certification about trust. Our aim with the scholarship program is that the young people obtaining the diploma can help back in their home country, supporting the Christian communities there, with the knowledge they've gained in Hungary.

How did you choose the now enrolled students?

We enrolled four young people - three students from Pakistan and one from Kenya who met the requirements of a similar scholarship program in Hungary. They had been rejected due to a lack of resources.

How do you help the integration of the scholarship holders?



Teachers and education organizing colleagues pay attention to them. We also assign each of the students a voluntary Hungarian partner student, that makes the adjustment to our country and to the university life easier. They get help to open a bank account, register for courses, become familiar with the public transportation in

Budapest etc. We would like to help the scholarship holders find a congregation in Budapest, but we are still assessing their needs. Although every student is a Christian, not all of them are Protestant, Reformed.

**SEVENTH LATIN AMERICAN INCHE
CONSULTATION with
50th LATF ANNIVERSARY
Lima, Peru - September 11-13, 2020**

INCHE Latin America announces the consultation, **Higher Education, Christian Identity and Public Incidence in Latin America**. This is sponsored jointly with the Community of Interdisciplinary Theological Studies (CETI) and the Latin American Theological Fraternity (LATF). It will take place in the context of a major event celebrating the 50th anniversary of the LATF. Those who participate in the INCHE consultation will take advantage of the whole program of this broader event whose general theme is: **"Evangelical identities in Latin America: Contexts, contrasts and challenges"**. Specifically, INCHE's afternoon consultation aims to evaluate, in the most recent decades, the links of theological reflection with higher education via the various disciplines and their concrete implications in Latin American society. More particularly, participants will ponder what happens with Christian higher education centers, considering their main features: professional training, research, social extension, and inter-institutional cooperation.

Objectives / approaches

- To analyze the public impact of Christian Higher Education in the region over the past decades, those gathered will consider its developments and contributions through their main functions: professional formation, research and publications, and links with social, political and cultural projects and movements.
- To focus on Christian identity and its public impact from the multidisciplinary perspective of university education including the theological link with other disciplines (Human Sciences, Social Sciences, Science and Technology, Art and Literature and others) in contribution to social development in the region.
- To point out issues where there may not have been sufficient or appropriate incidence, and the main challenges:

With ecclesial and religious scope

With the educational and cultural fields

With the political, social and economic scope

Professionals who work in the university environment, whether in centers of religious or secular connection, both private and public will be invited. Some 30 to 40 people are expected to participate, including academics (professors and researchers) and administrative staff (Deans/Presidents or Vice-chancellors). Two thirds of them will provide presentations.

Program

The INCHE consultation will be held in the afternoons from 2.00-5.30 pm. Following an opening plenary, the structure will consist mainly of interdisciplinary panels, with some keynote or introductory presentations.

Opening Address: 'INCHE and higher education in the region: Thinking about the 2020s', Dr. Sidney Rooy

Panel 1: Christian presence in the Latin American academic environment.

Panel 2: Specific contributions of Christian higher education in regional developments.

Panel 3: Theological Programs and Interdisciplinary Research Centers.

Panel 4: Humanities, Arts, Education and Culture.

Panel 5: Social Sciences, Economics and Development.

Concluding Panel: Considerations regarding Christian higher education and its effect in the region.

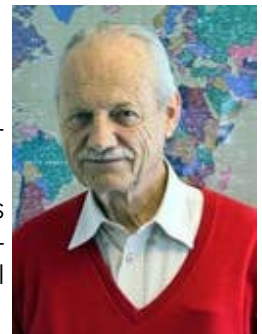
All the panels will have the participation of distinguished scholars from the Latin American region.

Location

Lima, Peru

Retreat House of the Good Shepherd Congregation

Salamanca district, (Jr. Abetos 614, Tel. +51 1 4372606), a one-hour trip from the international airport.



Sidney Rooy



Cost The total cost of the event is US \$125-\$145. This includes \$100 (payment until June) and \$120 (after June 20) for the general event with an additional \$25 for registration and materials that are specific to the INCHE consultations each afternoon. This cost includes accommodations for the nights of September 10, 11, and 12, all food and materials. Transportation from the airport to the consultation place will be about \$40 (round trip) per person.



The INCHE website will add further information and open conference registration at the end of March.

UNIVERSIDAD DEL CENTRO EDUCATIVO LATINOAMERICANO (UCEL), ROSARIO, ARGENTINA: AGREEMENT BETWEEN UCEL AND RETE

Universidad del Centro Educativo Latinoamericano (University of Latinamerican Education Centre) is a private higher education institution located in the large city of Rosario, Argentina. Founded by Methodists in 1993, and officially accredited and/or recognized by the Ministry of Education, Culture, Science and Technology-Argentina, UCEL is a coeducational higher education institution leading to officially recognized degrees in several areas of study.

In Buenos Aires, RETE's Vice President elected UCEL to sign his first agreement in the interior of the country. RETE chooses to interact with Rosario for the economic importance of its port, and chooses UCEL for its Athenaeum in Waterways and Sustainable Ports. This agreement was signed during the RETE event in Cádiz, Spain, held on November 15, 2019.

RETE is an international organization interested in promoting collaboration between ports and cities, with the purpose of drawing visions and strategies that contribute to building their future. Its headquarters and presidency are located in Venice, Italy, but its action expands throughout Europe and America.

RETE publishes a semiannual magazine, called PORTUS, which is a world reference in the scientific knowledge of port cities, becoming an indispensable tool for the study and dissemination of works and experiences in the field of port relations. This is a significant development for UCEL.



Redeemer University College Appoints New Provost



Redeemer University College announces the appointment of Dr. David Zietsma as provost and vice president, academic, effective on April 1, 2020.

Zietsma brings a wealth of experience, passion and vision to the position. He currently serves as Redeemer's vice president, external relations and enrolment. In that role Zietsma leads new efforts in

student recruitment, fundraising, and marketing, including tuition restructuring and the largest fundraising campaign in Redeemer's history. Prior to this, he served as Redeemer's dean of humanities from 2010 to 2015, while also holding the appointment of associate provost, curriculum from 2013 to 2015. As a member of president's council, he was deeply involved in developing the Redeemer 2020 Strategic Plan. He led development of the new core curriculum, which has been instrumental in getting students to think beyond the boundaries of their major area of study to integrate faith, life and learning.

"David has been a visionary change agent in key areas across the institution, and he takes on this new role at a critical time of growth and development for Redeemer. He displays an aptitude for uniting various stakeholders around shared goals and vision on important projects that are critical to Redeemer's long-term success and influence," said Redeemer president Dr. Robert Graham.

Believing wholeheartedly in Redeemer's mission, Zietsma says, "I believe that it is the purpose of learning and scholarship at a Christ-centred university to be fully invested in bringing the renewing love of the Gospel to all areas of life. We accomplish that by bringing a Christian perspective to knowledge and theory that translates into students being prepared to serve God in all kinds of callings and places. This is the academic heart of Redeemer's founding mission and it must continue to guide the university's efforts.

Christian higher education brings together two things about which I am very passionate: discipleship in Christ and university learning. I'm excited to lead Redeemer's academic mission at a time of both challenge and opportunity."

INCHE Members Explore Abraham Kuyper's Legacy

INCHE, in partnership with Calvin University and Calvin Theological Seminary, offered two faculty reading and discussion circles that focused on the legacy of Abraham Kuyper, Christian intellectual and



A Picture of Young Abraham Kuyper

political giant of the late 19th and early 20th century. During 2019 one professional learning circle focused on *Kuyper and Scripture*, led by Amanda Benckhuysen, associate professor of Old Testament at Calvin Theological Seminary. The other circle focused on *Kuyper and Society*, led by James Bratt, professor emeritus of Calvin University.

These two circles included seven Calvin University faculty members and seven additional worldwide faculty leaders. Congratulations to the fourteen participants who completed this effort together. From Calvin University the seven participants included: David Benson (chemistry), Kelly DuBois (biology), Scott Lamanna (Spanish), Jill Risner (business), Derek Schuurman (computer science); James Skillen (geography, geology, and environmental studies); and Jason Stansbury (business).

International participants included:

Mary Ma, Sociologist of China and Research Fellow, Henry Institute for the Study of Christianity and Politics, Calvin University.

Uzziah Maate Kiriaghe, Head of the Department of Development Studies, Uganda Christian University.

Olga Nakato Mugerwa, Manager, Institute for Faith, Learning, and Service, Uganda Christian University.

T. Christian Sulistio, Lecturer in Systematic Theology, Southeast Asia Bible Seminary, Malang, Indonesia.

Carlos Timana Kure, Professor of Political Science, Universidad Catolica San Pablo, Peru.

Abraham Waigi Ng'ang'a, Research Fellow, Akrofi Christaller Institute of Theology, Mission, and Culture, Ghana; Research Fellow, Andrew Walls Centre for African and Asian Christianity, Liverpool Hope University, UK.

Jenny Yang, Assistant Professor of New Testament Studies, Institute for Advanced Study in the Humanities, Sun-Yat Sen University, Guangdong, China.

At the end of 2019, each participant received a certificate of completion to recognize their effort. Look for their future contributions to INCHE and during upcoming conferences about Abraham Kuyper that will be held in April 2020 (New York City) and November 2020 (Amsterdam).

Further information about the two Kuyper Conferences is available at: <https://www.neocalvinism.org/the-kuyper-centennial-congress/>.

Managing Conflict in Ministry

How does my ability to handle conflict well impact my ability to live out my calling? In this article, Dr. Megan Brown, associate Professor of Christian Ministries, at University of Northwestern discusses tools for handling conflict and confrontation well.

In ministry, and in life, conflict is inevitable. We will face moments when we do not agree with others, feel misunderstood, frustrated, unheard, and undervalued. However, the way we **respond** in those moments is of utmost importance.

Some of us are wired to **react** to conflict instead of respond. Sometimes this wiring is due to the way we observed conflict in our family-of-origin.



Dr. Megan Brown

Sometimes it's linked to our ability to process emotions. Regardless of where the reactionary response comes from, we have to learn to respond instead of react in conflict situations—especially in ministry. But how do we do that?

One great way to learn to respond, instead of react, in conflict situations is by asking good questions. Most of us are inclined to become defensive in the midst of conflict. We begin by defending or justifying our side of the conflict. This behavior, typically, escalates the situation making a solution more challenging to navigate. However, if we begin by asking good questions, discerning where the other person is coming from, and gaining a fuller understanding of what the root of the problem may be we are better situated to respond well and find a solution that appeases all parties involved.

Another helpful tool in addressing conflict comes from Pastor John Maxwell, in the book *Developing the Leader within You*. In the book Maxwell suggests 10 Commandments of Confrontation, or conflict, that I've found incredibly helpful over the years:

- 1. Do it privately, not publicly**
- 2. Do it as soon as possible.**
- 3. Speak to one issue at a time.**
- 4. Once you've made your point, don't keep repeating it.**
- 5. Deal only with actions the person can change.**
- 6. Avoid sarcasm.**
- 7. Avoid words like always and never.**
- 8. Present criticisms as suggestions or questions if possible**
- 9. Don't apologize for the confrontational meeting.**
- 10. Don't forget the compliments.**

The INCHE Africa Journey with Akrofi-Christaller Institute

In November 2019 INCHE executive director Shirley Roels consulted with the five African Christian universities involved in the INCHE initiative regarding the African Formation of Christian Teachers; and then there also were additional wonderful surprises during the Ghanaian leg of this journey. She was able to visit the **Akrofi-Christaller Institute of Theology, Mission, and Culture (ACI)**, in Akropong-Akuapem, Ghana.

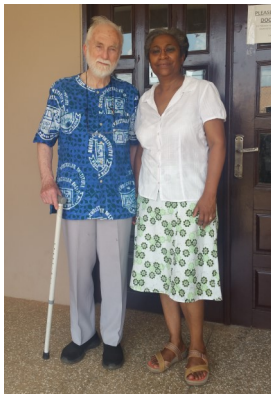
ACI is based in the work of two past scholars of the Twi language and pioneer figures in the cultural witness of the Ghanaian church, *Clement Anderson Akrofi and Johannes Gottlieb Christaller*. Training there began in the mid-1800s and buildings were constructed by the 1860s. In 1987 ACI was formally established as an independent body



to be at the cutting edge of the church's mission and encounter with society and culture in Ghana, Africa and the wider world. Under the prior leadership of Dr. Kwame Bediako, ACI built an M.A. and PhD programs. Today under the leadership of rector Rev. Dr. Benhart Yemo Quarshie, ACI continues to move ahead with an M.A. in leadership and another masters' degree program in world Christianity.

The institute is investing increasingly in theological questions related to the natural environment, creation care, and the Bible's relationship to science.

The November visit overlapped with a special ACI occasion for the investiture of their new chancellor, Ablade Glover, a former Dean of Art at Kwame Nkrumah University of Science and Technology. The investiture weekend brought Andrew Walls and Ingrid Reneau Walls (both scholars of world Christianity) to ACI festivities. Both Andrew and Ingrid have contributed substantially with research and teaching through ACI.



Originally from Scotland, Andrew Walls was among the first scholars to document the tremendous growth of Christianity in Africa and Asia. A repository of his scholarly work about this growth, along with artifacts he collected over more than sixty years, resides at INCHE member *Liverpool Hope University (U.K.)* There, his archive supports LHU's M.A. program in African Christianity. Ingrid Walls, originally from Belize City, Central America, emigrated to the USA as a youth and had a wide set of ecumenical experiences worshipping in Christian congregations from many different traditions. Some of her continuing research concerns Amanda Berry Smith, a 19th century African American world Christian who had a significant ministry influence in the United States, Britain, Liberia, and India.

The Akrofi-Christaller Institute will continue to have a role in teaching and scholarship both in west Africa and across the world.



African Christian University Becomes an INCHE Affiliate



African Christian University in Lusaka, Zambia recently joined INCHE as a new affiliate member. This is a new institution that expects to build a program in teacher education and seek accreditation for it. They noticed that INCHE has an initiative focused on training African teachers to integrate Christian perspectives. Vice-Chancellor Celestine Musembi wrote, "It is very encouraging to know that there are other universities, particularly on the African continent, committed to staying true to the mission of Christian education. I am very excited to learn of INCHE." We welcome ACU as a new partner in our efforts.

Publication Announcement: Bennie van der Walt's INCHE All-Africa Conference Address



Christian philosopher Bennie van der Walt's plenary address at the November 2018 INCHE All-Africa conference is being published in four journal articles by the *Journal for Christian Scholarship*, an African online publisher. In the September 2019 issue of *Contact*, abstracts of the first two articles were included in the newsletter. Below are the abstracts for articles three and

four. Dr. van der Walt is a faculty emeritus of North-West University in Potchefstroom, South Africa. He was a founding member of the INCHE network and was central to the first 1975 gathering in South Africa that began this worldwide effort. Dr. van der Walt is now in his 45th year of network membership.

Western secular theories and muted Christian approaches to leadership in Africa

The contours of sound leadership according to an integral Christian worldview, *Journal for Christian Scholarship*, published online 2-13-2020.

<http://pubs.ufs.ac.za/index.php/tcw/article/view/479>

Abstract

In many countries today people are experiencing serious problems with their leaders. As was done in two previous articles in this journal (cf. Van der Walt, 2019a, 2019b), the focus here is on the leadership crisis in mainly the West, looking for its causes in different worldviews presuppositions. It follows on the above-mentioned second article about the possible influence of the traditional African worldview and culture as well as Western colonialism on leadership.

The present contribution firstly investigates how Western secular theories may influence leadership on the continent. These secular theories and practices, which developed through different phases and paradigms, are often of a reductionist and pragmatist nature and plagued by a dualism between fact and value, thus lacking clear normative direction for good leadership.

Secondly, an analysis of different muted dualist and thus reduced forms of Christianity follows, starting with the missionary Christianity of the past, moving toward

present types, like the Prosperity Gospel (of Health and Wealth), spreading like wild fire on the continent. The question is asked why the Christian faith, in spite of its phenomenal numerical growth on the continent has so little impact outside the churches, including leadership. The need is clearly felt for an integral and comprehensive Christian worldview and Christian public philosophy, enabling leaders' involvement also outside their churches in every area of life.

The third main section asks attention for the fact that many Christian writers still employ Scripture as a guide toward sound leadership by using Bible texts, biblical concepts or metaphors and leading figures from the Word of God. Since these efforts, in spite of their value, contain some weaknesses, the concluding contribution in this series (cf. Van der Walt, 2019c) will be devoted to an analysis of the structure and direction of leadership from an integral biblically-grounded worldview.

https://journals.co.za/content/journal/10520/EJC-1b2a4c4827#abstract_content

Abstract

In preceding three articles in this journal much was written on problems connected with weak and even bad leadership, especially on our African continent. It was necessary to penetrate to the deep traditional African, secular Western and muted Christian worldview causes of this state of affairs since a thorough diagnosis prevents one from simply treating the symptoms of the unacceptable behavior of many, even Christian, leaders. This last article presents a possible therapy from an integral Christian worldview perspective. As an introduction, it first provides the outlines of such a biblically-based view and way of life. The second main section indicates its implications for good leadership by Christians. Firstly, a structural analysis provides important insights indicating what it implies to be a gifted and called leader, who has authority and power to fulfil an office of service so that justice could be done, and to be accountable to his/her followers and finally to God. Secondly, a directional analysis indicates that not only some moral or ethical values but a whole spectrum of values is needed to improve the quality of contemporary leadership. God's fundamental commandment of love has to be applied in the form of contemporary relevant norms to direct leadership in the different domains of life.

The Nagel Institute Matter and Spirit Exhibition

The Nagel Institute, in partnership with the Council for Christian Colleges and Universities and the Lilly Network of Church-Related Colleges and Universities, conducted a seminar and studio project in China during June 2018. As a follow up, an international traveling exhibition of the resulting works of art was displayed at Calvin University's Covenant Fine Arts Center in early 2020. This is the third in a series of international art projects, preceded by a seminar in Indonesia in 2008 that resulted in the "Charis" traveling exhibit, and a seminar in South Africa in 2013 followed by a traveling exhibit, "Between the Shadow and the Light." Artistic Director Rachel Smith created a powerful exhibition that is aesthetically rich and conceptually profound, reflecting a range of intersecting issues and ideas. The exhibit includes a wide variety of media and styles with "something for everyone", but has a visual coherence where certain colors, textures, and other motifs recur in the exhibit. INCHE intern, Danielle Frempong and Calvin University student, Akosua Ofori-Asumadu, spent time at the exhibition and were very impressed by the work. They were especially taken aback by the diversity in creativity and thinking about spirituality.

Below are some of the pieces and what the artists said about their own work:

Illimination 1,2,3

by Yefu Bai

The soul of a man is the essence of life.
 Each person living is an independent individual,
 Having a unique appearance,
 Being the one and only,
 Created by God,
 Full of beans;
 Cause of God's redemption,
 His spirit renewed;
 The Light of Truth,
 Drives away Darkness.
 The portrait of the soul,

Awakened to life.
 Water and ink blending,
 Spirit and breath ascending,
 In the tunnel of time,
 'Cause of the blood of the Son,
 Freedom,
 Release,
 Enlightened,
 Reborn.

Bai's work has been described as eerily depicting reality.



Gatekeeper Series

by Youaming Cao



From 2004 to 2009 Youaming conducted a field study of Chinese rural church buildings in Suzhou region, Anhui Province. He visited more

than 600 countryside churches, collected a large number of documents and resources, and created a series of artworks (images, sculptures, installation, paintings, etc.).

Youaming says, "I have no enemies (included in this exhibition) and I have some more to say are other two artworks created using chalk, a material widely used by teachers and speakers in this country. Now they are fully imbedded in reinforced concrete. "

Contact • March 2020

Crown of Thorns

by DaoZi

From the summer of 2017 till the autumn of 2018, I was making art on the themes of martyrdom, suffering, salvation and hope. Both the exhibition *Turning Blood into Ink* at Regent College, Vancouver, and the exhibition *Mercy* held in Beijing's 89 Space reflected these themes. Speaking of and faithfully painting out this great trial and gift from God is the freedom of a clear conscience, and why art is higher than reality and even philosophy. But lies, indifference, and irresponsible chatter are all signs of being enslaved, being the 'vanity of vanities.' On the spiritual journey we should not fall into despair either because of persecution from the world or our own faults and sins, for the passing of time is not enclosed. Just like the thorny crown that has been growing and is being deconstructed, it will gain new meanings because of the actions we take. The *Crown of Thorns* takes the form of an altar triptych. Thorns, as a natural growth, a functional material, and then a sacred object, contain the mystery of the theology of suffering. It is wild and disorderly as a natural growth, corroding and shady as a functional material, but ever since it was raised to the cross, it became a witness to incarnation of the Word, and an existence that symbolizes order, wisdom, and glory.



The love of God, the Wounds of Christ: the Triptych of the Thorny Crown.

Kosin University Selected as an Accredited University for International Education Quality Assurance System



Kosin University was selected as a certified university, in recognition of its excellence in the 2019 International Education Quality Assurance System

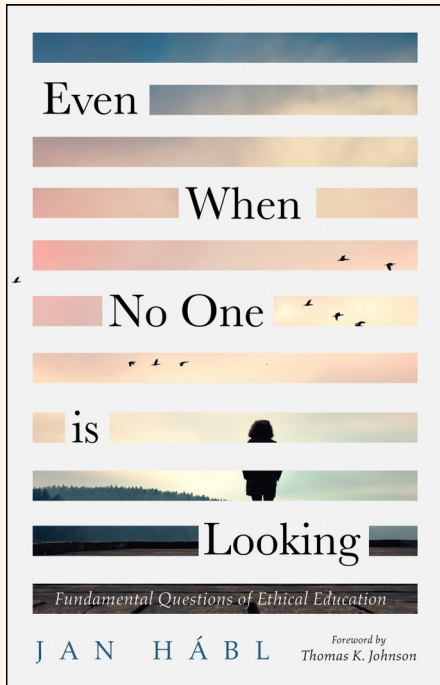
(IEQAS), from March 2020 to February 2022.

The IEQAS is a system that evaluates internationalization capabilities and gives accreditation to outstanding universities. It is administered by the Ministry of Education in order to manage the quality of higher education institutions and to expand the number of International students.

For the evaluation certification of the IEQAS, reviewers evaluated the core condition index—tuition burden rate for International students, medical insurance enrollment rate, language ability, or TOPIK Level 4, and freshman dormitory provision rate—including the essential indicators, the illegal immigration rate and dropout rate. In addition, they evaluate the Internationalization support Indicators and the self-inspection report. The institute must meet the detailed criteria for certification.

The results of the certification are published on the official website of the Ministry of Education and domestic and foreign organizations, which means Kosin University can provide reliable information for foreign students when they choose universities in Korea. Also, preferential benefits will be given to the school for participating in the study abroad Korea fair overseas as well as preferential treatment for various educational policies and projects such as GKS. In addition, benefits can ease screening criteria in issuing foreign student VISAs. Certification can simplify the process, and grant the maximum period of stay.

Ahn Min, the President of Kosin University said that "Through the selection of being a certified university, we have set the stage for global universities. We will continue to do our best to help foreign students stabilize their student life in Korea and finish their study successfully through cultural experiences and events as well as various educational programs.



Even When No One is Looking

By Jan Hábl

Cascade Books, September, 2018

This book is not a list or an overview of various theories of ethics. Nor is it a didactic manual for specific teaching units on moral education aimed at some group based on age or a particular theme (although some educational frameworks will be proposed). As the title suggests, the book intends to seek the starting points or foundations without which no moral education would be possible. The goal is to formulate and tackle the key questions that precede all moral education. What makes “good vs. evil” language possible and meaningful? Can virtue be taught and learned? What makes our actions good? What is the condition of human nature? Are we naturally good, or evil? What constitutes an educator’s right to morally influence anyone else (not just a child)? What is the goal of moral education? What does a morally educated person look like? And how can we ensure the coveted moral result? Or—in the words of Jan Amos Comenius, the “teacher of nations”—how do we educate a person to not only know what is good, but also to want what is good, and to do what is good “even when no one is looking?”

About the Author

Jan Hábl is a professor of pedagogy at universities in Hradec Králové and Ústí nad Labem (Czech Republic). He has taught systematic theology and ethics at the Evangelical Theological Seminary in Prague. He has authored a number of books and studies in the areas of philosophy of education, ethics, and pedagogy, including *On Being Human(e)* (2016); *Teaching and Learning Through Story*; *Comenius' Labyrinth and the Educational Potential of Narrative Allegory* (2014).

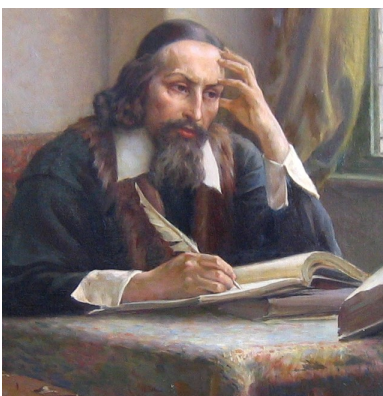


Shirley Roels: What observations about current culture and our related “educational sciences” prompted you to write this book about whether and how ethics can be taught? In what ways are you concerned about the “ethical habitability of the globe” and the role of education in the formation of ethics for our times?

John Hábl : In the last several decades we have observed something we could call a renaissance of ethics. Not, however, because of an abundance of morals—on the contrary—but rather for a lack of them. The ethical “deficit” that is currently felt in Western society is generating a demand for schools to get involved in the education of character. And it isn’t only about developing the decent socio-psychological habits of behaviour, communication, cooperation, positive self-image, etc., which make human interaction easier and more pleasant. It involves much more: in fact the discussion is about nothing less than an ethically inhabitable globe. For the first time in history, our planet is being threatened by its own (morally corrupt) inhabitants, or in the words of E. Fromm, the “physical survival of the population” is at stake. If things continue as they are, the planet will become uninhabitable – not just from the ecological point of view. As Lipovetsky has written, “The 21st Century will either be ethical or it will not be at all.”

SR: You write that it is the “incompletion of human (moral) nature which gives meaning to moral education.” What are you seeking to convey with the word “incompletion” in relation to our understanding of human nature?

JH: Humanity is not a fait accompli, it is not a given.



Comenius

Rather it can be understood as a task, a calling or a mission which indeed calls a person, encouraging him or her to realize their potential, that is, to fill their humanity with something valuable, noble and dignified, and thereby prevent the atrophy which every dimension

of humanity necessarily suffers if neglected. In Comenius’ words, we are neither angels nor demons. These creatures are “complete”.

If human beings were complete—perfectly good as the angels, or perfectly evil like demons—neither moral nor any other kind of education would be necessary. But for us human beings whose humanity oscillates our whole lives between conflicting poles and tendencies, moral education is irreplaceable. In addition to other factors, it can become one of the major, if not the key, activity to help people to discover and realize the potential of their nature, that is, it can help them become who they should be.

SR: You describe three different but interconnected metanarratives that shape our contexts for ethical formation. What are they and where could these intersecting narratives lead us?

JH: I need to make the explanation of metanarratives of modernity brief: It has been believed that progress of humanity will be followed by progress in science. Thanks to the unstoppable expansion of knowledge we will be able to control the natural world, even to “command the wind and rain,” and ultimately achieve the long sought-after paradise on earth. In the story of the twentieth century, however, modern hope began to slowly disintegrate. It became apparent that even if knowledge does bring to humanity unprecedented technical capabilities, that alone cannot ensure humaneness and moral refinement. It is clearly true that the one who knows, has power, as Francis Bacon has already noted. Likewise, it is indisputable that it is necessary to be led to knowledge, that is, to be taught. Historical experience has revealed, however, that knowledge and education can be used for evil as well as for good. When we think about the atrocities of the twentieth century in which science actively participated, the assumption of the modern period—that science is automatically humanizing—seems ridiculous and even criminally naive. Today, instead of gratefully revelling in the care of scientists, we rather tend to watch them with increasing suspicion and apprehension. Who knows what kind of abuse their techno-scientific creations could be used for again? The extraordinary development of technology and science, which offers western society unprecedented power and wealth, has also produced a host of problems which have grown to global proportions and can no longer be managed.

The culture of abundance and prosperity contrasts sharply with the reality of climate threats, poverty for millions of starving, destitute, illiterate and marginalized individuals—and even whole nations—which the “civilized” world cannot help because it has enough problems of its own. The generation, growing up in this atmosphere (sometimes called post-modern), no longer perceives reality as a cohesive and coherent whole in which it’s possible to find systematic meaning and logic, but rather as a confusion of random and changing events. Truth is an empty concept that means whatever anyone wants it to mean. Objective knowledge is irrelevant. Law and justice have been left at the mercy of the demon of interpretation. And where future prospects are concerned, the post-modern generation does not believe that any scientific, business or economic, let alone political, solution exists that would ensure a better existence than what their parents had. The progress of mankind has been, for the post-modern individual, utterly lost in romantic illusions. Moral principles have been utterly relativized. As noted by



Dostoyevsky’s dramatic statement through the mouth of a Karamazov brother, “If there is no god, everything is permissible.”

SR: In considering ethics education you examine the problematic nature of both the therapeutic approach of values clarification and an authoritarian movement to counter it. What is lacking in both these approaches to moral formation?

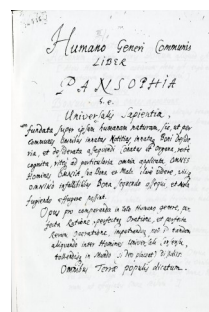
JH: The key question is whether virtue or goodness can be taught. In the book I discuss a spectrum of answers where on one side is the liberal approach (which I call therapeutic) and on the other is the authoritarian approach. The therapeutic approach is based on optimistic and romantic anthropology – human being is essentially good. The authoritarian approach is based on the opposite – human beings are bad. It is possible to observe that the stronger

the optimistic conviction of an educator, the greater the unwillingness to implant any virtue, values or goodness. Likewise, the more pessimistic the view human nature, the more intensively we hear the appeal to teach, form, impart and get accustomed to rules and norms. Across these extreme positions we hear the traditional argument between liberal permissiveness and authoritarian totalitarianism. In the first case the educators follow the will of the individual, and in the second they are against it. By comparison, character education is not the authoritarian approach; and it is the contemporary critique of therapeutic liberalism. In many ways character education overlaps with the approach of Jan Amos Comenius.

SR: Within this struggle about ethics education, you introduce readers to Jan Amos Comenius. Who is he, historically?

JH: Jan Amos Comenius (1592—1670), Komenský in Czech, was a Protestant Moravian (currently a part of the Czech Republic) pastor, philosopher, and educator who is celebrated especially for his revolutionary approach to education. His universal (holistic) notion of education and international success earned him the epithet “the teacher of nations.”

SR: You quote Comenius as having written that “He who makes progress in knowledge but not in morality..., recedes rather than advances.” What is his central concern related to education?



Comenius’ contribution to education is enormous. In relation to the question of moral education, I will mention only his notion of “wholeness” or “universality” of education. He often expressed it in the motto *omnes, omnia, omnino*, meaning that all people ought to learn, in all possible ways, all that is necessary for a good life that honors

God. Similarly, on the individual level, Comenius argued that the “whole man” has to be educated; that is, both boys and girls need to be trained not only in knowledge, but also morals and godliness. According to Comenius humankind has been endowed with three fundamental capacities: (1) to be knowledgeable of things, (2) to have power over things and one’s self, and (3) to turn to God, the source of everything. Epistemologically, Comenius expresses this in the triad *theoria-praxis-chresis* (wise use), pointing to the fact that knowledge without virtue and piety is never complete.

SR: Some such as Jean Piaget saw Comenius as a forerunner of developmental psychology. However, you argue that the greater contribution of Comenius is his articulation of anthropological realism. What do you mean by anthropological realism, as Comenius understood it?



Jean Piaget

JH: The question of whether goodness can be taught is preceded by a question of whether people are good or bad.

If we distinguish the ontological from the moral nature of human beings, these are the most common variants:

- ◆ *anthropological pessimism* – we are not good ontologically or morally,
- ◆ *anthropological romanticism* – we are good both ontologically and morally,
- ◆ *anthropological realism* – we are good ontologically but morally lacking.

It is just an outline, a simplification, but it still allows a certain reflection of our ethical-educational process. As was noted, Comenius stands in the tradition of anthropological realism. In order to evaluate this concept, let us first consider the competing positions. Educators who believe that people are completely, perfectly, fully good—both ontologically and morally—see no need to shape individuals towards some good, but only to permissively observe or look after them, and assist them in their own self-development (see the romantic therapeutics). Educators from the opposite end of the spectrum, who consider people to be all bad—again, both ontologically and morally—are inclined to authoritarianism, or totalitarian control, transformation, taming, supervision, and the like (see the totalitarian pedagogical systems).

In his anthropology, Comenius is neither a romantic-optimist nor a skeptic-pessimist. He recognizes the tremendous potential of humans as beings who are “the most perfect and most valuable” of all creation, but who also know that the “sons of men” are a race that is “perverse,” “half-hearted,” “fickle,” “blind,” and that everything human is “out of joint.” Anthropological realism means the ability to

acknowledge the contradictions of human nature. Comenius knows that humans can fall into inhumanity. In their being, humans have immeasurable dignity and worth—because they were given to be the *Imago Dei*. In their actions, however, they are problematic, capable of evil—as has been said, not always nor in everything, but too often they don’t do what they should, or they do what they should not. Thus, we observe that every human capacity, every piece of knowledge, every skill, every competence (even school-based ones) can have either a positive or negative outworking. They can be used for the good, but also for evil. Hence, the need for pedagogical formation of character—we are depraved and cannot become virtuous by ourselves. On the contrary, we have a tendency to “fill ourselves with empty, useless and vile things”, says Comenius. If human beings are to become what they should be, they must be led to it, educated, humanized.

SR: In one of your footnotes you observe that during the Communist era in central and eastern Europe, Comenius was interpreted through a lens in which his spirituality was described as “medieval mud that was glued to Comenius’ feet”. For Comenius, was his spirituality a mud or was it like lifeblood?

JH: Comenius was a complex thinker. The communist interpretation did not like his religion and spirituality. So the interpreters reduced his legacy to a mere “didactology”. However, one of the points of my book is to show that his faith cannot be separated from the rest of the work without losing the essential integrity of his overall thought. Comenius’s education rests on biblical anthropology, neither overvaluing nor undervaluing the person. Neither romanticizing nor damning. It recognizes human potential, but also understands human weakness and frailty. It develops



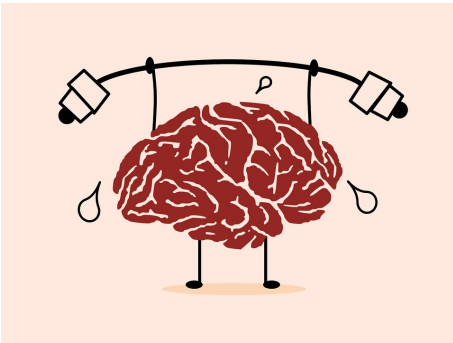
the God-given potential, and teaches the overcoming of negative tendencies, the consequences of sin—to acknowledge, forgive and relinquish. His philosophical understanding of “human

affairs” enables the cultivation of ethics on the individual, social and meta-ethical levels, that is, it cultivates respect for the sacred (transcendental), respect for one’s neighbor and for oneself. Comenius is also clear about the teachability of virtue—instilling virtue is not indoctrination, but a matter of course.

Instilling it should not happen only on the cognitive level (knowing the good), but also on the volitional and affective levels (to want the good, to love the good), as well as the level of performance (to do the good); and behind it all is the spiritual relationship to the sacred (even if no one is looking). Spirituality is definitely a lifeblood for his system.

SR: As Christian educators, in what ways could we enhance moral formation within our communities of teaching and learning?

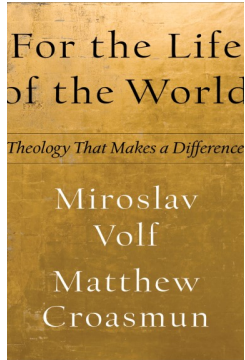
JH: A proper understanding of human nature is so precious in the contemporary confusion. When an educator knows that his pupil or child is something between an angel and demon (fallen imago dei) it makes all the difference. You will treat your child with dignity but at the same time you will set boundaries to evil tendencies. Have courage to teach goodness, it is not an indoctrination. Respecting developmental specifics, you can teach your child what is good and holy. Most importantly, you can teach your child how to deal with sin, the root of all evil, through repentance. Sometimes we can use words of instruction; but most often our personal examples matter.



More About Comenius



- ◆ Comenius was a bishop of the Unity of the Brethren church.
- ◆ The Comenius Medal is a UNESCO award that honors outstanding achievements in the fields of education research and innovation.
- ◆ According to Cotton Mather, a New England minister, Comenius was asked to become the president of Harvard College. He declined and moved to Sweden instead.
- ◆ Comenius lived the last portion of his life in the Netherlands and is buried near Naarden. He is the subject of Rembrandt's *Portrait of an Old Man*.
- ◆ In Hungary a teacher's college within the University of Miskolc bears his name. In Germany several primary schools in Bonn, Deggendorf, and Grafing are named for him.
- ◆ During the 19th-century Czech national revival, Comenius became a symbol of the Czech nation. Comenius' birthday was March 28, 1592. Annually, the Czech Republic celebrates this as "Teacher's Day".
- ◆ His name is carved in stone above the entry to Columbia University's School of Education (USA).
- ◆ The ongoing Comenius Institute in the Czech Republic is further described by another INCHE member at: <http://www.christiancourier.ca/news/entry/serving-god-in-secular-czech-republic>



For the Life of the World (Theology for the Life of the World): Theology That Makes a Difference

By Miroslav Volf and Matthew Croasmun

Baker Publisher Group, January, 2019

The question of what makes life worth living is more vital now than ever. In today's pluralistic, post secular world, universal values are dismissed as mere matters of private opinion, and the question of what constitutes flourishing life--for ourselves, our neighbors, and the planet as a whole--is neglected in our universities, our churches, and our culture at large. Although we increasingly have technology to do almost anything, we have little sense of what is truly worth accomplishing.

In this provocative new contribution to public theology, world-renowned theologian Miroslav Volf (named "America's New Public Intellectual" by Scot McKnight on his *Jesus Creed* blog) and Matthew Croasmun explain that the intellectual tools needed to rescue us from our present malaise and meet our new cultural challenge are the tools of theology. A renewal of theology is crucial to help us articulate compelling visions of the good life, find our way through the maze of contested questions of value, and answer the fundamental question of what makes life worth living.

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

The Purposeful Work Podcast with Dr. Bryan Dik



The Purposeful Work Podcast is all about how to create a work-life that leverages your gifts and syncs with what matters most to you in life as a whole. The podcast explores questions about meaning in life; positive impact; the faith/work intersection; getting the most out of your strengths and forging a career that aligns with your sense of calling. Guests include the world's leading academic scholars on meaning and purpose in work and life; top career

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counselors, coaches, and career center directors; organizational leaders working hard to create work environments that promote a deep sense of purpose; and everyday people finding ways to embody purposeful work in whatever they do. The host, Bryan Dik, Ph.D., is an award-winning vocational psychologist, professor, and entrepreneur. His latest book is *Redeeming Work* (<https://amzn.to/2Kc1Tb0>)

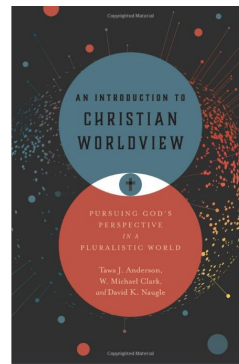
Language: English

Website:

<https://pathwayu.com/>

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

An Introduction to Christian Worldview



Pursuing God's Perspective in a Pluralistic World

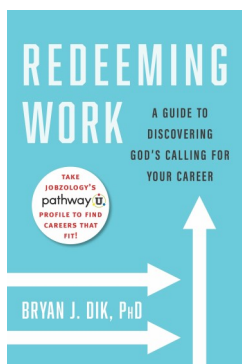
By Tawa J. Anderson, W. Michael Clark, David K. Naugle

IVP Academic, October 2017

Everyone has a worldview. A worldview is the lens through which we interpret the cosmos and our lives in it. A worldview answers the big questions of life: What is our nature? What is our world? What is our problem? What is our End? As Anderson, Clark, and Naugle point out, our worldview cannot simply be reduced to a series of rational beliefs. We are creatures of story, and the kinds of stories we tell reveal important things about our worldview. Part of being a thoughtful Christian means being able to understand and express a Christian worldview as well as developing an awareness of the variety of worldviews. *An Introduction to Christian Worldview* takes you further into answering questions such as:

- Why do worldviews matter?
- What characterizes a Christian worldview?
- How can we analyze and describe a worldview?
- What are the most common secular and religious worldviews?

Well organized, clearly written, and featuring aids for learning, *An Introduction to Christian Worldview* is the essential text for either the classroom or for self-study.



Redeeming Work

By Bryan J. DIK, PhD

Templeton Press, January 2020

The world of work is changing rapidly. As a Christian trying to discern the right career path, you might perceive the marketplace as a bewildering

and anxiety-provoking place. You might even worry you'll have to sacrifice your values to have a successful career. How can you hope to find work that is informed by faith and that serves God's will? *Redeeming Work* was written to answer just this question.

The author, Bryan Dik, PhD, is one of the leading psychologists in the world who specializes in vocation. A professor, entrepreneur, and follower of Christ, Dik wrote this book as a labor of love after devoting his career to research and development of practical strategies for helping others find purposeful work. His message: there are abundant opportunities for Christians to forge careers that answer God's calling for their lives. In *Redeeming Work*, he shares the tools you need to find these opportunities and pursue them successfully.

Your purchase of *Redeeming Work* comes with a special bonus: free access to an evidence-based online career assessment system called PathwayU. By taking this assessment, you'll learn about what makes you unique, including what you enjoy (interests), what matters to you (values), your general tendencies (personality), and what you most need from an organization (workplace preferences). Then, you'll be able to explore career paths (and current job openings) that fit the pattern of gifts God has given you.

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

Podcasts on Christian Creation Care

Fifteen Podcasts are now available to complement the 2019 book *Beyond Stewardship: New Approaches to Creation Care*, edited by David Warners and Matthew Heun. Each of the podcasts is an interview with an author of one of the book's chapters. The combination of written material with the related podcast provides an excellent teaching resource.

Book reviewer Richard Middleton noted, "When I started reading this collection of essays I frankly wondered if I might be bored by a series of ho-hum proposals of alternatives to the old idea of stewardship. But the alternative images are interwoven with an exploration of how humans interact with microbes, rusty nails, ecosystems, and the names of trees, as well as with the impact of environmental degradation on racial minorities. The result is an inspiring book that can teach us new ways to think about—and live more fruitfully in—God's good and groaning creation."

The book is available from Calvin College Press. Podcasts can be accessed without charge at: <https://calvin.edu/directory/publications/beyond-stewardship>.

INCHE Adds Online Multi-Media Resources

The INCHE network office, with direction from IT intern Nate Herder, has created a small multi-media resource library that members can access online. Within it are videos from past INCHE conferences as well as personal video reflections and testimonials about the opportunities and challenges of Christian higher education throughout the world. Listen and learn from the voices of INCHE leaders on six continents. These resources are available with your INCHE login and password at: <https://inche.one/resources>.

TESTIMONIAL

The greetings below were composed by Dr. Sidney Rooy, a long-time leader of the INCHE network in Latin America. He wrote them on Christmas Day, 2019 from his home in Florida. They are offered to you here as a testimonial of wisdom and hope in 2020.

Dear family and friends,

...God becomes one of us. He enters our history in a new way. In Jesus he walks the country paths. He sings the Psalms of David. He prays for relief from trial. He celebrates at weddings and weeps at death of friends. He wonders why his disciples are so slow to learn, why they want fire upon their enemies, why they envy one another, why they fear so often. One wonders why the Apostles' Creed jumps from Jesus birth to his death, almost as if his life didn't count. Yet in this new beginning of God walking with us, we learn to live each day and each year. Perhaps because some of are so slow to learn, like the disciples long ago, we need many more years to learn than those ready for the Father's house sooner. A humbling thought for those of us over ninety!

We chart our journey by following the footsteps of Jesus. Not a small task in our troubled world!



We do not know ahead of time what that may mean. Here in our land, political tempers are at high key, polarization rampant, humility scarce... What is possible in 2020, we will see. But, everywhere we go, the same questions pursue us. What would Jesus do?

How about those imprisoned with heavy punishment for light crimes, most often men of color? What of those evangelized by us, in danger of life in their own country, waiting with hope at our borders? Should fear dictate how we treat modern Samaritans (Jews, Muslims, Sikhs) within our towns and cities? Is the road to peace, building more arms and flexing military muscle? Does military support for secular Israel victimize Christian and Muslim Palestinians? And questions continue. In each

case we ask: what would Jesus do?

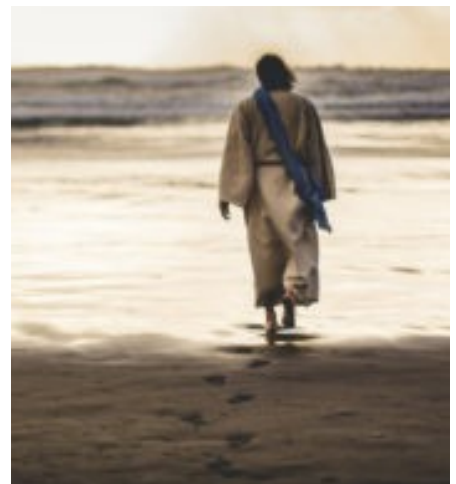
We face these questions here...In Dialogue Class we just finished discussing the book: *My Neighbor's Faith*, in which Christians, Jews, and Muslims give their testimony. In our eight-week *Great Decisions* course we deal with world issues each March and April. In the social concerns ministry of our church we practice race issues with our local neighbors of color, share our faith with other faiths, support efforts to minister to and free prisoners, plan meetings to illumine the Israel-Palestinian impasse. Though convictions may vary, we do have freedom in our Church to discuss and often to act on these vital issues.

Finding wisdom means following Jesus footsteps in loving the "Samaritans" on our journey, means correcting Bible lessons and writing pastoral letters to prisoners..., means building manually operated carts (PETs) for handicapped persons overseas, means hosting a Muslim group on campus for Thanksgiving Dinner, means praying, singing and worshipping with others who also seek Jesus way for living. Yes, there are new beginnings, new ways to love our neighbors, new ways to get rid of "fear" phobia, new ways to receive the stranger and alien as the Bible calls them into our circle of friends.

Our...years here have passed quickly. Some friends have come, some have gone, new ones fill the gaps. But, we

treasure them all, family and friends. And together we seek new ways, new beginnings, to follow our Lord. He came to break down the barriers, to open new doors, to release the prisoners, heal the sick, feed and clothe

the poor, and make life possible and meaningful for the seeking ones. The real challenge and test comes when we commit ourselves to do the same.



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, so as to help people serve the Lord Jesus Christ in an integral way.



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

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