



Contact

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IAPCHE partnership with the Council of Christian Colleges and Universities

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Serving Christian Higher Education Around the World Since 1975.

DALLAS, TEXAS— Several of IAPCHE's international and North American members participated in the Council of Christian Colleges and University (CCCU) Forum that took place in Texas during late January and early February. This forum provided a context for engaging in higher education conversations, expressing unity in Christ, and finding strength for faithful service. There were more than 1000 participants in an event that occurs only once every four years within the United States.

The CCCU is a strong base for many North American colleges and universities engaged in Christian higher education. Several of IAPCHE's North American member institutions participated in the Forum and led concurrent sessions. Many of those leaders were from **Calvin College, Cornerstone University, Wheaton College, University of Northwestern-St. Paul**. Their topics included healthy Christian campus communities amidst growing student diversity, faith-informed approaches to vocation, the challenges of race and ethnicity; and Christian faith in a science-dominated world. Also, Dr. Karen Longman, a member of the IAPCHE board of directors and long-time member, contributed to several sessions including those focused on women in Christian higher education leadership.

During the forum the CCCU highlighted three IAPCHE international institutions that are also CCCU members. The third plenary session among six of them focused on challenges, opportunities, and innovations worldwide. In that session, IAPCHE leaders provided their commentary.

President Samuel Afrane identified the strong demand for Christian higher education in Ghana that emerged over the past 35 years but the corresponding challenge of securing qualified faculty members. He noted that for **Christian Service University College**, there are challenges of national accreditation and necessary mentoring by their state universities counterparts. Dr. Afrane urged forum participants to maintain a Christian campus ethos in the face of challenges from secularism and modernity.

Stephen Franklin, President Emeritus, described the beginnings of **Tokyo Christian University** as a merger of three other schools from both Holiness and Presbyterian traditions. He noted that since 2000, with the encouragement of the Japanese government, their university has invited Christians from around the world to study at TCU with a four-year program in English. Their East Asian Institute is a host for non-Japanese students.

President Marlene Wall recounted the history of **LCC International University** as a post-Soviet institution for higher education, born after the collapse of the USSR in the early 1990s. Christian leaders in Lithuania were positioned to invite students from Eastern Europe, Russia, and then the Middle East into Christian higher education. LCC International University retains a liberal arts foundation and now has students from 39 countries. The diverse student origins foster explorations of Christian hope as students are lifted out of isolation.

Following this set of plenary presentations, Samuel Afrane participated with Samson Malissa from IAPCHE member **Uganda Christian University** in a session on African Christian higher education in the face of changing laws. Tokyo Christian University leaders presented a case study on the benefits and challenges of study abroad programs. Marlene Wall participated in leadership of a session about the engagement of students who are immigrants as they find themselves to be "strangers" in our institutions.

While the majority of registrants arrived from North American colleges and universities, the forum was a helpful interchange among North American and international Christians in higher education. IAPCHE's executive director was invited by CCCU leaders to participate in this forum. The learning and connections were fruitful for IAPCHE.



Samuel Afrane



Stephen Franklin



Marlene Wall

Glory Now



Shirley Roels, Executive Director

While composing this issue of *Contact* with its memorial notes, I also was reading a short article about the history of Lent as well as the gospel accounts of Jesus' death and resurrection. These three undertakings, the newsletter, Lenten history, and Biblical reading prompt me to consider death, life, and Christian

higher education as intersecting topics.

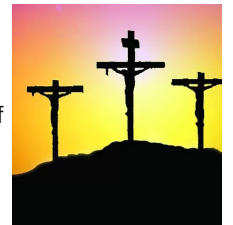
In this newsletter we report on two deaths that shaped worldwide Christian higher education. One is the passing of Archbishop Livingstone Nkoyoyo, the first chancellor of Uganda Christian University; and the other is that of Dr. Stuart Fowler, a man of Christian educational influence in Africa and Australia. While preparing this newsletter issue, our Calvin College student intern, Ewura Esi, asked me, "Is the inclusion of two death stories in the March newsletter a good idea or too depressing?" Then I also recalled our December newsletter story about the unexpected death of President Takanori Kobayashi of Tokyo Christian University. As such valued Christian educators leave this earth, I observe that the transition between earth and heaven can be swift change or a slowly fading picture. Either one is mysterious when colleagues have been here with us and then are gone. In the process the boundary line between this world and the next seems thin. Yet after their deaths, there is a thickness that we cannot cross directly to commune about Christian education.

In the same week I read "The Early History of Lent" by Nicholas B. Russo published for the 2013 faith and ethics series in Baylor University's *Christian Reflection*, timely for this season. A forty-day period of relinquishing food and other pleasures becomes connected to Easter after the Council of Nicaea in 325 A.D. This new tradition of repentance before Easter seems to take hold quite quickly with the same rhythm in several Mediterranean contexts. Yet what accounted for such a rapid transformation in Christian practices?

The article explores many mysteries regarding Lent's beginnings. As scholars dig back into letters and writings from early church leaders in Gaul (now France), Byzantium (now Greece and Turkey), Egypt, and other North African locations, what do they find? In the second century Irenaeus of Lyon and Tertullian in North Africa had already encouraged people to commemorate Christ's

time in the tomb with a short period of fasting. In the third century Dionysius of Alexandria joins his Christian voice to theirs; and a Byzantine historian writes about how Christians in Rome weave a fast with their preparations for Easter. In that same era, Origen in Egypt encourages Christians to consider how their memorials of Jesus' fasting in the wilderness should differ from those around the Jewish Day of Atonement. Then a few decades after the Council of Nicaea, St. John Chrysostom in Constantinople and St. Augustine in Hippo reference these pre-Nicene teachings about Lent, fasting, and Easter in their teaching and writing for Christian disciples in their time and place. The depth in Christian understanding and practice linking repentance to Easter doesn't spring up and spread instantly either before or after the Council of Nicaea. Instead, the understanding of Lent as a period of reflection and repentance before Easter grew up over three centuries as Christian thinkers and teachers shaped disciples of Christ and wrote about this testimony to Christian life.

Then last Sunday I was reading accounts in the New Testament gospels about Jesus' crucifixion and resurrection. Each of the gospels describes the excruciating abandonment of Jesus by his followers and his dread of being apart from God as Father. If ever there was a day where the boundary line between heaven and earth was a thin one, it was that Friday when Jesus died for each of us. Life, pending death, and the power of God in this amazing process of our forgiveness is beyond words.



On that Friday the followers of Jesus didn't understand enough about God's power over death and life. When the women came to his tomb on Sunday morning, they believed that they should bring closure in a fitting and memorable way to the short but well-lived life of Jesus. His years with them had been a wonderful and educational adventure with a tragic ending. The transition to his death was real and brutal but one that his followers didn't expect despite his forewarnings. Likely, the women at the tomb thought that all they could offer was proper remembrance of their teacher even though life together was finished forever.

God had other plans in raising Jesus from human death into a new powerful life that would transcend the boundaries between heaven and earth for each of us. Jesus is risen; and through Him all futures for people and the whole cosmos change. Ever since then, over many centuries, we have been shaping our testimony to the God who saves us. Now life before death can be a grateful re-

sponse to the God who, beyond death, raises us in Christ. We have so little about which to worry.

Has the work of Christian educators changed since the first century? In some ways the work is similar. Our motivations have the same source in God's resurrected Christ. We still must teach students not only about repentance for the sin that lingers in personal and communal lives but also about their new identities in Christ Jesus on this side of the cross and tomb. Perhaps in the process of teaching about repentance and return, we introduce students to St. Augustine who writes in his *Confessions*, "You move us to delight in praising You, for You have made us for Yourself, and our hearts are restless until they rest in You."

Like us, as Irenaeus, Origen, or St. Augustine did their daily work, it may have been difficult to imagine that their efforts would influence a Christian path beyond their lifetimes. Likely, they had days on which they were frustrated by student sloth and didn't sense they were "advancing" Christian learning. They may have mused about whether Christianity could move beyond a marginal existence to influence pluralistic cultures. Yet like these leaders in earlier centuries we teach, think, lead, and write because we are called to Christian repentance, gratitude, expression, and faithfulness, just as they were called. Our motivations in teaching and learning are likely the same.

Yet our situation is different. Why? Because in 2018 more than twenty centuries of Christian practices and ideas can shape our teaching and thinking. We have voluminous Christian resources on which to draw as well as the technological means to access them readily. We don't have to preserve script on papyrus, and it's easier to find historical texts. Also, we can learn from each other with worldwide ease. North Americans can read about not only what Mediterranean Christians wrote long ago but also about Latin American thinking in a new IAPCHE-fostered book described in this newsletter. This week I could learn about the how twentieth-century Christian influence varied in China and Korea because Korean Christians added their voice more readily to the public square. I could hear a marvelous lecture by South African theologian Tinyiko Maluleke who noted in his current research that the Methodist church and missionary schools influenced Nelson Mandela's youth. In the twenty-first century we can advance Christian higher education with many who came before us, whether in early centuries or the last week of our learning. We have Christian resources at our fingertips. Now we require Christian frameworks to probe the interwoven fabric of faith, history, and current research; and we need to teach concentration and habits that foster deep learning.

So, today and tomorrow how do we advance Christian discipleship through educational frameworks that reconnect to desires and practices? I can imagine the women at the tomb sending cell phone pictures of a rolled-away stone to their worldwide network that expressed amaze-



ment and asked their friends what this meant. Do we teach our students to testify well to the meaning of Jesus' death and resurrection in their social media posts while also participating in the embodied

church? God's messengers at the tomb in their dazzling robes asked, "Why do you look for the living among the dead? He is not here, but has risen." How do we explore that stunning message for our graduates' lives as they follow the risen Christ in congregations, occupations, families, communities, ecozones, and nations in a complicated world? Should we teach students habits of occasional rest in God's providence because the coming Kingdom already is secured by God through Christ's resurrection? We should help our students intersect knowledge, frameworks, and practices for Christian living.

I am thankful for each Christian person, including those now beyond this world, who answered God's call to advance Christian discipleship through student influence, careful scholarship, and lives of Christian practice. We have needed every one of their gifts.

Like those of earlier centuries and those who have just died in Christ, we must attend to our times and contexts. We foster Christian frameworks in new wineskins through books, conferences, journals, pictures, and blogs. We focus on loving our students well so they don't hesitate to engage this world as Christians. We model Christian repentance together in daily community life so that discipleship has substance. We note new leaders such as Professor Yoichi Yamaguchi who becomes the next Toyko Christian University president this coming April.

Our task is to serve the living in light of the One who lives. God will weave our efforts into the greater plan before, within, and beyond time and surpass the boundaries we know as life and death. As Christian educators who are witnesses to God's power and glory, let us offer faithful work that illumines the path and prepares our students to testify as they journey. God will not waste our efforts in the centuries ahead, until he comes again.

IAPCHE Program Manager Laura Van Engen Visits Member Institution UPOLI in Nicaragua

MANAGUA, NICARAGUA--In the last Contact newsletter, IAPCHE reported that program manager Laura Van Engen would be moving to Nicaragua. Her move provided an excellent opportunity to visit a long-time IAPCHE member institution, the Universidad Politécnica de Nicaragua (UPOLI) in Managua, Nicaragua. Laura had the opportunity to see firsthand not only the beauty of the campus, but also the dedication of its staff, administration, and professors to providing quality education to Nicaraguan students of diverse socio-economic backgrounds.

Laura arrived on UPOLI's campus on Friday, January 19, and was welcomed by International Relations Assistant, Joseph Contreras. Mr. Contreras was a personal guide to Laura as they toured the campus. He pointed out the six different schools in UPOLI: Business and Economical Sciences; Nursing; Engineering; Design; Theology; Law and Political Science; as well as the Conservatory of Music. She learned that UPOLI's Conservatory of Music is the only one of its kind in Nicaragua. Also notable is that UPOLI's nursing school, which recently celebrated its 75-year anniversary is the oldest nursing school in Nicaragua.

Along the tour, Laura admired various art forms scattered around UPOLI's campus. Sculptures and paintings highlighted themes affecting Nicaraguan lives and education. For example, the central feature when approaching the entrance to UPOLI is the "La Mano de Paz" or "The Hand of Peace," an important recognition of not only Christ's peace, but also peace in the Nicaraguan nation following many years of war. Another sculpture, "The Light and Color of God's Creation" shows a towering mosaic of colorful tiles with a tall cross at the top. Two students holding symbols of their



studies and graduation caps stand with arms held out in praise. Both pieces were created by Italian artist, Maurizio Governatori, who has had a long relationship with UPOLI and has designed many artistic pieces adorning the campus.

Laura was privileged to see an exciting development at UPOLI, the construction of a new library to be completed in 2020.



The existing library had been serving students for over fifty years, but was in dire need of updating to better serve its students. UPOLI's professors and administration expect that the new library will provide new interactive forms of learning through Information and Communication Technology (ICT). They will provide this technology not only to the university community, but also to the surrounding community of people, including those with disabilities.

As a final highlight of the visit, Laura was honored to meet with UPOLI's Rectora, Dr. Lydia Zamora. The two discussed how IAPCHE can best provide benefits to UPOLI as a member institution moving into the next year. Dr. Zamora also provided helpful advice to Laura about learning opportunities in Nicaragua and blessed her on her way.



UPOLI was founded by the Baptist Convention of Nicaragua (BCN) in 1967. It describes itself as "a university with a Christian purpose, serving the public interest. UPOLI's mission is to provide higher education that contributes to the educational, scientific, economic, social and cultural development of the country. It serves the entire community, especially low-income sectors. It

trains high quality human resources of academic excellence with Christian, ethical, and moral values. It promotes the entrepreneurial spirit, the development of a culture of peace and respect for the environment, and the integrity of creation.

Its motto, "Serving the Community," is demonstrated by this statistic: 80% of UPOLI's current 10,345 students come from low income families. Students who qualify for public enrollment study tuition-free and receive monthly support if they maintain good grades. The central campus of UPOLI is in Managua, and it has three regional campuses in cities which have little access to university education: Boaco, Rivas, and Estelí. More information can be found on www.upoli.edu.ni.

IAPCHE is thankful to Dr. Lydia Zamora and Mr. Joseph Contreras for hosting Laura Van Engen.

—Article and photos provided by Laura Van Engen, Past Program Manager of IAPCHE, USA

Isabela Hendrix Methodist Institute

BELO HORIZONTE, BRASIL— On April 23-26, 2018, the Centro Universitario Metodista Izabella Hendrix will be holding the "III Interdisciplinary Congress on Research, Scientific Initiation and Extension". This year's theme, *Inclusive Cities: Technology and Governance for the Common Good*, aims to discuss how current paradigms of technology, information, sustainability and strategic management of infrastructure can articulate a response to social and economic needs in urban life. The event is another opportunity for students, teachers and researchers to share the results of their work in different areas of scientific knowledge and academic production. It is open to students, faculty, researchers and professionals involved with university extension across the country.

The Centro Universitario Metodista Izabela Hendrix was the first higher education institution in the State of Minas Gerais to join the SDO (Sustainable Development Objectives) Universidades Brasil Network, linked to the United Nations Development Program (UNDP).

The Centro Universitario Metodista Izabella Hendrix is maintained by the Methodist Church. It was founded in 1904 affirming the right of women to full capacity for education and intervention in social life. The decade of 1960s was remarkable for the College as in that period men were received. In 1972, Izabela Hendrix entered

higher education with the creation of a distinct faculty, and in 2002, it was accredited as a full University Center.

Today, more than five thousand students learn in two campuses strategically located in the metropolitan area of Belo Horizonte. Professional and citizen training are offered in more than 20 undergraduate careers designed for those who wish to become agents of change in society.



—Article and photos provided by H. Fernando Bullón, IAPCHE Regional Director in Latin America

National Evangelical University, Dominican Republic

SANTO DOMINGO, DOMINICAN REPUBLIC—The General Directorate of Special Programs of the Presidency (DIGEPEP) and the Universidad Nacional Evangélica (UNEV) signed an institutional collaboration agreement for the creation of 1000 learning centers, in support of the National Literacy Plan.

The UNEV commits itself through this agreement to contribute significantly in the reduction of illiteracy in the country, with the collaboration of the university



community and the evangelical councils. Through the agreement, the UNEV assumes the commitment to articulate strategic, logistical and operative works with the councils, communities and evangelical institutions.

The DIGEPEP recognizes the importance of the support to which the UNEV commits itself as a collaborating organization, under this agreement, to ensure the reduction of the illiteracy rate and to collaborate with the National Literacy Plan throughout the national territory. Likewise, UNEV seeks to promote the rupture of the reproduction of poverty through educational and cultural development, and thereby contribute to the achievement of the objectives of the national plan of development.

—Article and photos provided by H. Fernando Bullón, IAPCHE Regional Director in Latin America

UCU mourns its first chancellor Archbishop Nkoyoyo

MUKONO TOWN, UGANDA—The Uganda Christian University (UCU) community joins the rest of the country in mourning the demise of former Archbishop and UCU Chancellor Bishop Livingstone Mpalanyi Nkoyoyo which occurred on January 5, 2018.



The Late Former Archbishop Nkoyoyo

Nkoyoyo was the first UCU Chancellor and Archbishop of the Church of Uganda in 1997 when UCU started and as such, played an essential role in its establishment.

Nkoyoyo was Archbishop of the Church of Uganda from 1995 to 2004. According to the UCU Charter, the UCU

Chancellor shall at all-times be the Archbishop of the Province of the Church of Uganda.

As Chancellor, Nkoyoyo served the Church of Uganda and founded the university with great dedication and efficiency.

He presided over all ceremonial assemblies of the university and in the name of the university, conferred degrees and other academic titles and distinctions at UCU.

He served as a visitor to the university and in that capacity performed overall supervisory roles over the affairs of the university and conducted regular visits to acquaint himself with the affairs of the institution and minister to staff and students.

In honour and appreciation for his dedicated services, UCU in 2002 named a multi-purpose hall after him. Among other functions, the famous Nkoyoyo Hall serves as a UCU worship centre.

Role in starting UCU

Nkoyoyo was a consummate preacher and humble servant. His seniority neither encumbered him nor puffed him up. Even though he made a major contribution to the start of the university, he was modest about his role.

Speaking about his contribution in the October 2017 UCU@20 magazine, he said, "It was not so big, I persuaded people to love their university, raising money

through fundraising and talking person-to-person," adding to his role in recruiting the first UCU Vice Chancellor.

While he spoke modestly of his role, other people felt that he played a pivotal role in the establishment of UCU.

"He [Nkoyoyo] was the major driving force. He came very strongly to see that it [the university] started. He did a lot of fundraising and publicized the university but of course with the support from church organs like the standing committee and board of education," said Retired Assistant Bishop of Kampala Diocese Bishop Eliphaz K. Maari in the UCU@20 souvenir magazine. Maari was the last principal of Bishop Tucker Theological College (BTTC) and the acting Vice Chancellor of UCU for three years.

Up to the point of his death, Nkoyoyo remained a good ambassador of the university and spoke highly of it in churches, conferences and media interviews.

While we are saddened by his demise, we are, however, comforted by his good deeds.

We are encouraged that he was a man of faith. Our Lord and Saviour, Jesus Christ, said, "He (or she) who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11.25-26). That faith and hope is our pillar of strength through this bitter bereavement.

—Original article and photo found on <http://ucu.ac.ug/news-and-events/>

NWU appoints new executive dean for Faculty of Engineering

POTSCHEFSTROOM, SOUTH AFRICA—The North-West University (NWU) appointed Prof Liezl van Dyk as executive dean for the Faculty of Engineering for a term of five years.

Prof Van Dyk completed her BEng and MEng degrees in Industrial Engineering, as well as a Diploma in Higher Education and Training Practice at the University of Pretoria, after which she was awarded a Commonwealth Universities Scholarship to complete an MSc in Manufacturing Systems Engineering at the University of Warwick, UK. She holds a doctorate in Industrial Engineering from Stellenbosch University.

Prof Van Dyk is registered with the Engineering Council of South Africa as a professional industrial engineer and she is rated as an established researcher by the National Research Foundation. Her research focus is in the field of health systems engineering.



Before joining the NWU in 2013 she worked for 13 years at the universities of Pretoria and Stellenbosch as an academic; this is

apart from her industry experience. She has been acting as executive dean of the faculty since September 1, 2017.

The NWU wishes her all the best and has complete faith and confidence in her ability and skills to lead and support the faculty.

—Original article and photo found on <http://www.nwu.ac.za/>

IAPCHE All Africa Conference— November 6-8, 2018

POTSCHEFSTROOM, SOUTH AFRICA—The North-West University in South Africa through its School of Philosophy announces an IAPCHE All Africa Conference on November 6-8, 2018 currently titled: *IAPCHE and Africa: Yesterday, Today, and Tomorrow*. The conference goal is to consider the calling of contemporary African Christian higher education in an increasingly secular society. Professor Michael Heyns, current Director of the School of Philosophy, is planning this occasion in consultation with Dr. Annette Combrink, university research fellow and former Rector of the university's Potchefstroom campus.

The conference will be held in the city of Potchefstroom using the High Performance Center for Sports, Potchefstroom Campus of the North-West University (formerly known as the Potchefstroom University for Christian Higher Education) as the venue. As a town, Potchefstroom is situated in the North West Province of South Africa, has about 300,000 residents, and is the oldest South African town north of the Vaal River. It is 120 km to the South-west of Johannesburg. It should be noted that the recent political transition in South Africa was a smooth one, as President Zuma was replaced by new president Cyril Ramaphosa.

Conference meeting and lodging options will be within walking distance. The accommodation options will range from inexpensive (dormitory type) to slightly more expensive (self-service units) to the Sports Village (somewhat more upmarket). Meals as well as a welcoming reception and conference banquet are being planned in conjunction with the conference. Also, the participant fee will be a modest one.

The formal call for papers and presentations will go out as soon as the website is activated. This is anticipated within the next few weeks. The website also will include all information about registration, the submission of abstracts, the preliminary conference schedule, lodging, and conference costs.

In addition to the website, prospective presenters and participants can contact Prof. Annette Combrink, c/o School of Philosophy, Potchefstroom Campus, North-West University, Potchefstroom, SA. in the following ways: Annette.combrink@nwu.ac.za or combrinkannette@gmail.com; Telephone number +27825519840.

The conference venue is available through Prof. Annette Combrink for possible pre-and post-conference workshops. After the conference, various tourist options will be available, including a number of game reserves in the vicinity.

Originally, IAPCHE Africa leaders had envisioned some African regional conferences as the step toward the All African conference. This could not materialise due to logistical challenges and the Kenyan political situation that led to the cancellation of the planned October 2017 East African IAPCHE conference. That necessary decision has prompted African leaders to move ahead toward the November 2018 IAPCHE All Africa Conference in South Africa.

Please place these dates on your calendar, begin to consider the provision of an academic paper, and stay alert for the announcement of the IAPCHE All Africa conference website. Both African Christian higher education leaders and worldwide scholars invested in the future of African Christian education are invited to participate.

Driestar Educatief starts new Master's course in Christian Education

GOUDA, NETHERLANDS—Driestar Christian University for Teacher Education's mission is to inspire, educate and support (student) teachers and schools by providing education based on Christian principles. Therefore, Dreistar is pleased to add a new Master's in its degree programs.

This Master's program focuses on Christian Education and the international community. The Christian Education track is part of the Master's program in Learning and Innovation. In education, there is a need for teachers with more than an average understanding of education. They need to be competent at their job as well as able to make well-considered educational choices. They also connect their ideological views to education. They are teachers who want to think about education and seek improvements, and who want to involve and support their colleagues in this effort. They are Teacher Leaders!



Driestar educatief

The Learning and Innovation Master's program is a widely recognized course that awards the international degree of Master of Education. The Learning and Innovation program prepares students to be Teacher Leaders and enables them to fulfil an important role in schools in thinking about and introducing innovations to education. Within this Master's degree one can learn:

- a research-based approach to thinking about innovations in education;
- how Christian faith influences educational practice;
- practical skills to implement innovations and support colleagues in change.

The international track gives the unique opportunity to be equipped in both a conceptual and a practical way on what Christian Education means and how Christian Education can be articulated in different contexts.

The university values the interaction with students and lecturers from different nationalities.

—Original article found at https://www.driestar-educatief.nl/medialibrary/Driestar/Engelse-website/Documenten/Brochure-master-Christian-Education_digitaal.pdf

Hope researchers featured on BBC's Inside Out North West

LIVERPOOL, ENGLAND—The BBC's *Inside Out North West* showcased findings from a two-year long study conducted by a team of researchers from Liverpool Hope University.

Airing on Monday 5th March at 7.30pm on BBC One, the programme explored the idea that outdoor learning has benefits in Early Years education.

Presenter Simon O'Brien visited Nature to Nurture - Mer-



seyside's first outdoor nursery – to find out more about the child-led learning environment, which is based entirely outdoors in a woodland setting.

The nursery, which is rated 'outstanding' in all areas by Ofsted and was recently awarded 'National Pre-

School of the Year', has been working with a team of researchers from Liverpool Hope to find out how children engage with their outdoor experiences and how this influences socio-emotional and cognitive development.

Encompassing several different fields, including Psychology, Health Science and Education, the research project is led by Senior Lecturer in Early Childhood Studies Dr. Babs Anderson.

She said: "We observe how children engage in their activities, their interactions and collaborations with their peers and the strategies they adopt to work in groups. We're interested in other aspects of children's development, including their physical activity, linking this to the development of coordination, balance, fine motor skills and self-expression. We are aiming to influence policy and provision, so that changes can be made to enhance the outdoors experiences of young children, locally, regionally and nationally."

The 'Forest School' model originates from Scandinavia, and while it is becoming increasingly popular in primary schools across the UK, Nature to Nurture offers a more immersive experience. Children make use of natural materials found in the woodland for play and learning, and are encouraged to explore, climb trees and make dens.

There is currently little qualitative UK data to substantiate the benefits of outdoor learning in Early Years education and the Liverpool Hope study aims to address this.

—Original article and photo found <https://www.hope.ac.uk/news/>

Partium University Leader is a Fulbright Scholar

ORADEA, ROMANIA—Eniko Maior, associate professor and Dean of the faculty of letters and arts, at Partium Christian University in Romania, was selected as a Fulbright Visiting Scholar for 2018. Each year faculty and professionals from around the world receive Fulbright Scholar grants for advanced research and university lecturing in the United States through a program that was founded in 1946. Individual grants are available to scholars from over 155 countries. Individuals who meet the eligibility requirements can apply for grants through the Fulbright commission/foundation or public affairs section of the U.S. embassy in their home countries.

In late January Dr. Maior left her home in Oradea, Romania for Central Connecticut State University in the eastern part of the United States. From February through the end of April she will be a supported visiting fellow working with a senior scholar at that university. Together they will continue their scholarship about a Hungarian and English Jewish woman who immigrated to New York City in the early 1900s. This woman, Mina Loy, became influential in American arts as well as fashion. To date her lifelong contributions as an immigrant in the American cultural setting have not been researched thoroughly. Dr. Maior began her work on this topic several years ago and has participated in European conferences that focus on this woman of influence. In the months ahead, she will continue to refine and deepen her efforts.



—Article and photos provided by Eniko Maior, Associate Professor and Dean of the Faculty of Humanities and Arts, Partium Christian University, Oradea, Romania

Education, Formation and the Church: Call for Papers and Participation

The research group associated with the Theological University Apeldoorn and the Theological University Kampen, announce the biennial academic conference organized by the research group *Reformed Traditions in Secular Europe* (RTSE) to be held on August 30-31, 2018 in Kampen, Netherlands. The conference is entitled *Education, Formation, and the Church*.

Certain Christian communities seek to restrain their members from perceived negative influences of the post-Christian age. They try to equip their members to become virtuous disciples in modern society. However, research has demonstrated that measures to oppose secularization in churches lack impact. To improve impact, leaders need a framework with a clear vision for formation. In this conference, participants will discuss the role of education and formation in the church, both from conceptual and empirical perspectives and on an interdisciplinary basis. Contributions using Biblical, systematic, historical, theological, ethical, philosophical, psychological, and educational approaches are welcomed.

Proposals for short papers are invited with a twenty minute presentation followed by ten minutes for discussion. Papers may contain conceptual work or empirical studies. PhD students are encouraged to present. Please submit a proposal (up to 150 words, plus short CV) **no later than the 21st of March 2018** to Petronelle Baarda, member of the preparation committee (P.D.Baarda@driestar-educatief.nl).

The following international speakers will deliver a lecture:

- Professor David Smith (Calvin College, USA)
- Professor Trevor Cooling (Christ Church University, Canterbury, UK)
- Professor Ferdi Kruger (North West University, Potchefstroom, RSA)
- Professor Bernd Wannewetsch (Freie Theologische Hochschule Gießen, DE)

The conference will be held in English. Registration opens April 2, 2018.

Professor Yoichi Yamaguchi Appointed as TCU's Next President

TOKYO, JAPAN—On October 17, 2017, the Board of Directors appointed Professor Yoichi Yamaguchi, Dean of the Graduate School, to serve as TCU's eighth president beginning in April 2018. The president's term is four years. Following the sudden passing of President Takanori Kobayashi in October 2017, the Board elected in November 14 to appoint Provost Shohei Yamato to serve as Interim President through December, and then appointed Professor Yoichi Yamaguchi as Interim President from January to March, 2018. The positions of Provost and Dean of the Graduate School for the new term will be determined and announced at a later date.

Greetings from the new president



"I am honored to have been appointed to serve as president from April 2018. This month I will begin preparing for the new academic year as I follow Provost Shohei Yamato in the role of Interim President following the passing of President Takanori Kobayashi. With the motto "Christ is All," and the mission to raise up "Christians who personify the gospel," TCU has

adopted as its concept "Stand in the Gap." I will do my best to carry on the mission of President Kobayashi, a uniter of people. I ask for your ongoing prayers and support."

Yoichi Yamaguchi's Profile

Born in Gunma Prefecture in 1958. Professor Yamaguchi graduated Kanazawa University, Tokyo Christian Theological Seminary, and Rikkyo University Graduate School (Masters). He served as Pastor of Tokumaru Christ Church (Japan Alliance Christ Church) from 1985 to 1990; Pastor of Agatsuma Church (United Church of Christ in Japan) from 1993 to 2003; President of Tokyo Christian Theological Seminary from 2004 to 2011; Professor of Tokyo Christian University (Japanese Church History and Practical Theology), Director of the Church Ministries Program, and Dean of the Graduate School from 2011; Pastor of Ichikawa Evangelical Church (Japan Alliance Christ Church) and a member of the Japan Alliance Christ Church Board from 2005.—Original Story and photo found at <http://www.tci.ac.jp/english/>

DOST Taps Silliman in Promoting Innovation, Tech Business Start-Ups

DUMAGUETE, PHILIPPINES—Silliman University is one of 20 higher education institutions (HEIs) in the country selected by the Department of Science and Technology (DOST) to host an incubation facility under the Technology Business Incubators (TBI) Program.

DOST describes TBI as a strategy to boost innovation and technopreneurship. It is "a facility where start-ups are hosted and business development services are provided."

As TBI host, Silliman will provide technical assistance to business start-ups, offer business development services, and consciously promote creativity, innovativeness and entrepreneurship in the field of science and technology among students.

Full implementation in the University begins in the 2018-2019 school year, following Silliman's participation in a comprehensive training program administered by the DOST to fully capacitate partner HEIs in the effective roll-out and management of TBI operations, and the build-up of a technopreneurial culture in the university.

The TBI program is carried out under the Philippine Council for Industry, Energy, and Emerging Technology Research and Development, which is one of the three planning councils of the DOST. It is pursued in partnership with the non-profit tech startup industry advocacy group, techtalks.ph.

—Article found at <http://su.edu.ph/6867-2/>

Handong Global University is designated as a certified university for IEQAS

POHANG, SOUTH KOREA —Handong Global University (President Soon-Heung Chang) was designated as a certified university for IEQAS (International Education Quality Assurance System) which is conducted by the Ministry of Education and National Research Foundation of Korea.



The previous education quality assurance system has been reconstructed and extended to include the IEQAS standard which aims to manage the quality of universities and

attract outstanding international students through a selection of institutions of higher education that have reached a certain level of international capacity.

For two consecutive years, Handong Global University has been designated as a certified university, thereby continuing to proceed as an IEQAS certified university until at least January 2021.

As a certified university, Handong Global University will receive benefits which include simplified foreign student visa credential evaluation procedures, Global Korea Scholarship(GKS) opportunities, and elevated governmental financial support for international programs. Also, a list of IEQAS certified universities will be published within the 'Study in Korea' system posted throughout foreign government programs. Also, it will be used as one of several credible resources available for foreign students seeking a higher education in Korea.

Under the educational goals, "University for Study Abroad" and "Fostering Global Citizen," Handong Global University has unfolded various international programs since its establishment. As a result, Handong Global University has been recognized for its global sphere of influence, boasting a high rate of foreign professors and diverse national backgrounds among the student body. Handong provides a favorable study environment for foreign students, as well as a 100% acceptance rate in dormitory housing, and numerous programs for Korean culture experience and language learning. In addition, Handong encourages students to develop good character and leadership skills through its renowned unique systems, including the homeroom professor model and the Handong honor code.

—Original story found at <https://www.handong.edu/eng/news/news/>

Lumina College hosts its first international conference

HONG KONG—In 2018 January 25-27, Lumina College in Hong Kong hosted its first International Conference that saw the participation of Christian scholars from a wide range of disciplines presenting on the theme "Christian Mind in the Emerging World: Academic Faith Integration in Asian Contexts from a Global Perspective". Speakers and participants came from diverse backgrounds including the US, the UK, Australia, China, Hong Kong, South Korea, and the Philippines. Intriguing ideas were

exchanged and discussed in six plenary talks and 18 parallel sessions that explored different approaches to integrate faith in learning and praxis in relation to higher education, politics, environment, technology, social service, business, science, media, psychology & counseling, leadership, and research. Such a wealth of intellectual content and insight is intended to appear as a collected volume issued by Cambridge Scholars Publishing.

Many participants of the conference also joined the guided walking tour of Dr. Sun Yat Sen Historical Trail in the Central and Western District of Hong Kong. They got to admire unique colonial architecture in the midst



of modern skyscrapers while visiting major landmarks that traced the life and career of Dr. Sun, a hero who embodied both Christian faith and revolutionary passion in late 19th to early 20th century Chinese history.

Plenary speakers -- Dr. Claudia Beversluis, Dr. Chan Kai Pak, Dr. Albert Erisman, Dr. Grace Koo, Dr. Karen Longman, and Dr. Shin Kuk Won -- also conducted a community seminar each at different locations in Hong Kong so that members of the general public could still benefit from the knowledge and wisdom of these distinguished speakers even if they could not join the conference. This aligns with the vision of Lumina to encourage faith-based, interdisciplinary dialogues and reflection "out there" not only about subjects to be learnt, but also issues to be confronted as global citizens.



--Article provided by Vaughan K. T. Mak, Head of Academic Programs, Lumina College, Hong Kong

Cornerstone University Student Leads Film Seminar in Nepal

GRAND RAPIDS, MICHIGAN, USA—On April 25, 2015, the country of Nepal experienced one of the worst earthquakes in history. Measured at 7.8 on the Richter magnitude scale, the earthquake killed nearly 9,000 people, injured thousands more and left the country to rebuild billions of dollars in damage. At the time of the earthquake, Dhiraj Adhikari (B.A. '19), a film and video production major at Cornerstone University, was in the midst of it all.



Over two years after the earthquake, Dhiraj was able to travel back to his home country of Nepal this past summer. While there, he served earthquake victims by filming the progress of the country and teaching a class on filmmaking and photography skills.

"I was praying that I would be able to go back to Nepal for over two years," Dhiraj explained. "My community and my family were praying for me also."

Eventually, his prayers were answered. This past summer, International Aid, a Christian organization that offers medical and disaster relief to countries in need, sponsored his trip back to Nepal. His mission through International Aid was to film a follow-up program on earthquake relief efforts. He also documented the needs of different missionary hospitals.

"When I went back, I was really impressed how the churches there have come together to help those in need," Dhiraj said. "They were always ready and always praying. It gave the Christian community a chance to serve those who were suffering."

However, Dhiraj wanted to do more to give back. He did so by using the skills he had learned at Cornerstone to lead an all day film and photography seminar while in Nepal. The seminar consisted of around 30 students, both male and female from the ages of 18 to 27. These students all had an interest in filmmaking and photography, while the majority of them had hopes to help local Christian churches with their media production skills.

He taught his students how to write stories, make use of basic camera techniques, write scripts for videos and create storyboards. But Dhiraj expressed that there was one thing he taught his students that topped them all—he taught them how to bring the best out of a story, a reoccurring theme he learned through his classes at Cornerstone.

"After the seminar, one man was so excited that he told me that he was inspired to make a Christian film just as I had," Dhiraj said. "He said he would show me his work when I visit Nepal again."

Two personnel from Good News FM, a Christian radio station in Nepal, were also empowered by his instruction.

After this experience, Dhiraj envisions bigger things for this new ministry. His goals include teaching a second, longer seminar and involving more people from Cornerstone University in the project.

—Original article and photos found on www.cornerstone.edu/news

Supporting the next wave of intellectual discovery at Calvin College

GRAND RAPIDS, MICHIGAN, USA—For more than 50 years, Alvin Plantinga '54 has been making an intellectual imprint on the field of philosophy. In 2017, he was awarded the Templeton Prize for his life's work. And with it, came a \$1.4 million prize.

Now, Plantinga is donating nearly half of those winnings to what he considers his intellectual home: Calvin College. The funds will be used to support the work of an intellectual community that provided him—as both an undergraduate student and a faculty member—with the space to ask challenging questions and explore new ground in his field, leading to a flurry of impactful discoveries.

NORTH AMERICA REGION

Plantinga, who left Harvard to study at Calvin College in the 1950s, values Calvin as a place where faculty and students have the freedom to integrate their faith and learning. And so the bulk of the funds he's donated to his alma mater will work to advance the college's thought leadership in the academy and the broader world through faculty research and student scholarships.



(Plantinga, second from left)

"Plantinga is an intellectual giant, and at Calvin he walked among other giants of Christian academia.

His generation modeled the kinds of

teamwork and mutual support that allow Christian scholars to thrive," said Matt Walhout, dean for research and scholarship at Calvin College. "Calvin honors their legacy by continuing to invest in world-class faculty scholarship."

"The Reformed tradition has always valued and championed the life of the mind as a way to glorify God. Calvin College's holistic faith-integration model of scholarship is both intellectually fruitful and culturally winsome," said Rebecca Konyndyk DeYoung, professor of philosophy at Calvin College. "The church needs good scholars and thoughtful members, and Calvin College encourages its faculty to use their professional expertise to bear on issues important to churches and communities of faith ... Calvin has held in balance that commitment to academic excellence and that robust faith-engagement. It's hard to keep those two things together, but here it is part of our DNA."

One philosopher who nominated Plantinga for the Templeton Prize wrote: "Alvin Plantinga's intellectual discoveries have initiated novel inquiry into spiritual dimensions. His precise and carefully developed insights have opened up intellectual-spiritual space. In the 1950s there was not a single published defense of religious belief by a prominent philosopher; by the 1990s there were literally hundreds of books and articles ... defending and developing the spiritual dimension. The difference between 1950 and 1990 is, quite simply, Alvin Plantinga."

A commitment to intellectual discovery

While the significance of Plantinga's work cannot be overstated, it is also not an outlying exception at Calvin. Part of that is no doubt thanks to scholars like Plantinga whose work has proven the value of Calvin faculty leading important intellectual conversations in many fields. "The types of research projects and publications that the faculty now pursue were made possible by the pioneering work Al did to make Christian scholarship professionally credible," said DeYoung. "We can now be explicit about how our faith infuses and catalyzes our thinking and our cultural engagement—whether that's in the areas of healthcare policy, food and animal ethics, gender and disability advocacy, urban planning and design, studies of consciousness, or Christian virtues and spiritual practices, to name only a few of the areas in which the philosophy department faculty are currently contributing to cultural and scholarly conversations."

—Original article and photos found on <https://calvin.edu/news/>

Northwestern breaks ground on new radio studio and classrooms in Sioux Falls

SIoux FALLS, SOUTH DAKOTA—University of Northwestern and Northwestern Media's Life 96.5 will soon have a new home in Sioux Falls, South Dakota. The ground-breaking ceremony took place October 30, where a brand new radio studio, including spaces for classrooms, will be built.



When the building is complete, Northwestern will host classes for the Master of Business Administration, Master of Organization-

Leadership, and the Bachelor of Science in Business Management programs, pending additional location approval from a regional accrediting body, the Higher Learning Commission. These programs have a blended format that incorporates in-person classes with online learning components.

President Alan Cureton, who was at the ceremony, talked to local news about the new building, "It will help meet some of the needs of the growing economy here in Sioux Falls."

—Original story found on <https://unwsp.edu/blog>

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IAPCHE Board: December Meeting Summary

The IAPCHE Board of Directors met via Skype on December 14, 2017. The board actively engaged in consideration of several matters with the new executive director. They included:

- **Review of board member nominees.** A board member term is concluding for one representative each in the Africa, Asia-Oceania, and Latin America regions. The current board considered new board member nominees for each region and recommended candidates on whom regional members could vote. The voting process was planned for February-March 2018.
- **Membership review.** Both institutional and individual memberships were reviewed with the director. Board members noted the new annual rhythm in which memberships are renewed and inquired about progress in the membership renewal process.
- **Finances.** Board members spent considerable time reviewing IAPCHE finances and the 2017-2018 budget. They noted strengths and areas of challenge while also making policy decisions about resource priorities.
- **Personnel.** The completion of Laura Van Engen's service with IAPCHE was noted. Laura was thanked by board members for her significant years of professional Christian service with IAPCHE. The board also reviewed a pending plan for IAPCHE office support that would begin in January 2018.
- **Website and membership platforms.** The director informed the board about plans to overhaul both the IAPCHE website and the individual online membership platform by January 15.
- **Board officers:** Joel Carpenter was affirmed by IAPCHE board members as the board chair for 2018; and Simon Baik was affirmed as the current vice-chair.

The meeting opened with a devotional from Zechariah 1 and closed with expressions of hope for IAPCHE's future. The next board meeting will occur in May 2018.

Upcoming Kuyper Conference

Calvin College and Seminary will host the 2018 Kuyper Conference at the Prince Conference Center on the Calvin College campus in Grand Rapids, Michigan (USA). The theme for the plenary sessions is *The Future of African Public Theology*.

The purpose of the conference is to pursue a conversation between African public theologians from a variety of perspectives and Reformed Christian scholars from several continents about the state of African public theology, the need for it, and the promise it holds for informing Christian thinking and practice on the African continent and beyond.

In addition to the advancement of scholarship, this conference aims to foster personal and professional networks of scholars, pastors, ministry professionals, civic leaders, and practitioners with interests in Kuyper and neocalvinism.

Proposals for concurrent sessions are also welcome on any topic that engages aspects of the work of Abraham Kuyper, neocalvinism more broadly, and public theology and public life. Papers from historical as well as interdisciplinary, ecumenical, critical, practical, missional, pastoral, and constructive perspectives are welcome. Proposals for short paper sessions (3-4 presenters), roundtables (3-5 discussants), and from graduate students are especially encouraged. Due date for submissions: March 23, 2018. Proposals received after the March 23 deadline will be considered on a space-available basis. Notice of decisions and acceptance will be sent promptly.

Individual paper and/or complete session proposals, as well as questions about the event, may be sent to:

Dr. Jordan J. Ballor
Kuyper Conference Coordinator
jballor1@calvinseminary.edu

For more information visit the conference website at <https://calvin.edu/events/kuyper-conference/>



Hacia Donde Va El Protestantismo en America Latina?

Edited by H. Fernando Bullón and Nicolás Panotto

Fouducion Kairos, December, 2017

Publisher Review

This book, “Where is Protestantism going in Latin America? A Multidisciplinary and prospective vision at 500 years from the Reformation,” is the result of the 6th IAPCHE Latin American Consultation, held in Lima, Peru, in July 2017 with the cooperation of the Fraternidad Teológica Latinoamericana (FTL) and the Comunidad de Estudios Teológicos Interdisciplinarios (CETI).

Discussions on some critical questions are featured, such as: *At this five-hundredth anniversary of the Reformation, what is the state of Latin American Protestantism in its evolutionary process? What is the significance of its presence in the religious, social, cultural, economic, and political transformation of the region? What obstacles have occurred and continue to occur? What can we expect for the near future?*

About the Editors



H. Fernando Bullon teaches at the Universidad Evangelica de las Americas (UNELA) in Costa Rica. He is currently the Regional Director for Latin America of the International Association for the Promotion of Christian Higher Education (IAPCHE). He has interdisciplinary training in engineering, social sciences, theology and Latin American studies. He received his Ph.D. at the Faculty of Economic and Social Studies of the University of Manchester, England. He is a member of the Latin American Theological Fellowship (LATF) and author of other works that link mission, ethics, social sciences, and development.



Nicolás Panotto is an Argentinean theologian from the IU ISEDET (Buenos Aires). He holds a Masters degree in Social and Political Anthropology and is a PhD candidate in Social Sciences (FLACSO Argentina). He is the Director of the Multidisciplinary Study Group on Religion and Social Advocacy (GEMRIP) and a member of the continental directive board of the Latin American Theological Fellowship. Some of the books he authored are: *Nomadic Paths: encounters, experiences, faith and theology* (Concordia, Chile, 2012 – Spanish), *Towards a Theology of the Political Subject* (UNA, San José, 2012 – Spanish) and *Theology and The Public* (GEMRIP, Buenos Aires, 2015). Nicolas is a board member of Postcolonial Networks.

Congratulations to Latin American scholar-members on the book *Where is Protestantism in Latin America Going? A multidisciplinary and prospective vision at the time of the 500th anniversary of the Reformation*. Fouducion, Kairos in Argentina published this book in December 2017, just six months after the conference concluded! The goal of this book review is to share some fruits of this Christian thinking with our worldwide IAPCHE members. IAPCHE is grateful to Fernando Bullon and Nicholas Panotto for their intensive efforts as the book’s editors.

SPECIAL BOOK FEATURE

Shirley Roels asked H. Fernando Bullon, IAPCHE's Latin American director and book coeditor, to respond to questions that explore the themes of this recently published book.

Shirley Roels: One of the key themes of the book and the related 2017 conference was that the renewal of Christian thinking can make a substantial contribution to the Latin American Christian church. In what ways does the book suggest that leadership in thinking can influence a healthy church future, particularly in Protestant circles?

Fernando H. Bullon: The consultation organized by Asociación Internacional para la Promoción de Educación Superior Cristiana (AIPESC), the Latin America branch of IAPCHE, of which this book is the result, aimed at influencing the practice of the churches and formative processes in the educational institutions. The goal is to provide a more holistic and interdisciplinary perspective, as the current ecclesiastical vision is certainly rather clerical. The bulk of the Latin American Protestant evangelicals do not seem to see mission as being orientated towards social transcendence. They have not fully understood the dimensions involved in the exercise of the various vocations and their related disciplines. Many need to learn about the connection with Kingdom values (truth, justice, integrity, solidarity, excellence in service) articulated via daily activities in the social body. Therefore, it is essential that church leadership at different levels have more interdisciplinary formation, to imprint a more holistic perspective on Christian mission. They need to discover and learn to work with the multidisciplinary potential present in their congregations, and to project their members into a dispersed transformative force within the social conglomerate. In this respect, the multidisciplinary perspective provided in this book suggests actions that take the heritage of Protestant Reformation seriously in different areas of social life. Alternatives are suggested in critical fields such as education, social and political sciences, arts, communications and publications, as well as in the important fields of theology and mission.

SR: The first two sections of this publication consider how the Protestant Reformation changed the world and the legacy of that change for Latin America. What are some key themes from chapter authors, Sidney Rooy and Rene Padilla?

FB: Rooy, in his opening paper of the consultation, launches four invitations that rightly coincide with values of the Reformation inheritance:

- to *be humble* in the face of divine grace. Each person should recognize that one does not have all the truth, that we make mistakes, therefore we should not act authoritatively to the denigration of others;
- to *be grateful* in the face of new challenges in all areas of life. We have the holistic vision of the Reformation, including for all vocations and all disciplines;
- to *receive what others offer* in theology, philosophy, social sciences; and
- to *share the gifts* in an ecumenical banquet. Such a feast should overcome a series of prejudices, which



Martin Luther

always marginalizes groups while mistreating or diminishing their perspectives, such as migrant aliens or those from another theology.

Padilla reviews the legacy of the Reformation, first for the Catholic Church. Then he explains that the reformed proposals have been welcomed as well as rejected. Padilla mentions the legacy for the evangelical churches. Finally, he reflects on the nature and mission of the Church, high-

lighting the missiological contributions made by the Lausanne Movement and in particular the Latin American Theological Fellowship for almost 50 years. The general scheme of his chapter develops around an implicit thesis: that the legacy of the Reformation appeals to the conversion of both the Catholic Church and the evangelical churches. That conversion is necessary in relation to four of the fundamental legacies of the Reformation, namely: the place of the Scriptures, soteriology, the universal priesthood of all believers, and the nature and mission of the Church. Thus, we address:

- the challenge of serious biblical exposition in the face of weakness regarding biblical roots in preaching;
- rejection of the so-called theology of prosperity with its new indulgencies, namely salvation through tithes and offerings; and
- concern for the new evangelical clericalism and the abuse of power by many church leaders and evangelical institutions.

Padilla states: "The question we have to ask ourselves today is to what extent the Latin American Christian people in general, whether Roman Catholic or Evangelical, have appropriated that legacy and to what extent they urgently need to reconfirm their commitment to 'the holy gospel of the glory and grace of God' and its practical implications in relation to the life and mission of the Church of Jesus Christ".

SR: Next, this book explores Biblical and theological resources that were central to the Protestant Reformation and remain influential in many expressions of Protestant Christianity across Latin America cultures. How would you describe a few of the Biblical and theological ideas that your authors believe are important in Latin American today?

FB: For the churches that endorse the legacy of the Reformation, the gospel is synthesized in two concepts, the grace of God and justification by faith. These are broad theological elements: they embrace all of creation and imply an impulse to commitment, the opening of a plural space of being and doing, and an inclusive faith that understands the believer and the context in the process.

The forensic (or juridical) perspective on justification that predominates largely in evangelicalism hides a logic of power; that is, dominion through guilt and ritual manipulation, which does not go to the bottom of a true transformation. Grace is only understood as a legal operation and justification as a 'rite of passage'. A redefinition of these elements is needed, with the objective of decolonizing mission, deconstructing dogmatic theological discourse and enabling a space for novelty. We need plurality

and diversity in discourse and different ways of understanding grace. This can open a new horizon for believers by questioning legalism, and summoning them to loving actions. Living in grace means living in a *locus* that is constantly self-transcending, especially from those dynamics and structures that strangle the gratuity of the gift through legalistic forms. Grace not only means the opening up something new but it also germinates a response to the scandalous revelation of the divine manifestation in the way of cross.

The Protestant position is a way of confessing and approaching God while trusting in the creativity that flows from God as the community of faith reinvents itself and looks to the future thanks to the Spirit of freedom of God. This theological, spiritual and epistemological stance is achieved only if we recognize ourselves as a movement called to a permanent reformation, reformulation, re-adaptation, re-articulation of the implications of the gospel by the Holy Spirit—*ecclesia reformata semper reformanda*. We are confident that God's gifts are enough to equip us to collaborate significantly in the economy of the Kingdom. A renewed potentiality to understand God and the world does not allow us to be Christians without being Protestant in our approach. This Protestantism involves a permanent hermeneutics of suspicion and rescue to reclaim an inheritance that is continually reforming not only one's self but also everything. This type of Protestant ecclesiology has in its DNA a strong horizontal dimension that questions all kinds of hierarchies. Our iconoclastic customs are at the service of the kingdom of God and His justice, questioning all kinds of ideologies that become idolatrous and do not respond to the injustices of the present, with the 'gods' of the 'common sense' of capitalist accumulation, armed violence, looting of nature, and exploitation and generation of mass poverty.

SR: This volume considers the influence of the Reformation on the social sciences, social policies, and Latin American development. Often such discussions create areas of ambiguity and discomfort as we seek Christian wisdom to address difficult issues. What are some important themes that chapter authors emphasize to help us navigate such tensions?

FB: Important contributions from the Protestant Reformation can be traced in the early stages of the development of human rights, just as in the development of the concept of the secular state. Among these contributions, the emphasis on individual freedom stands out. It remains key to understanding that we must respect differences and that such respect allows people who vary from each other to coexist peaceably. One of the greatest problems affecting the poorest sectors of society is access to law and justice, which is a right of all members of society, regardless of race, social class, or economic situation. In our countries, judicial power is entirely discredited. This is a field in which evangeli-

cal could exert a positive influence, beginning with education for basic citizenship and an emphasis on human rights, which includes all persons, without exception, including matters of sexual diversity, that have become prominent in present times. Defending human rights also implies defending economic, social, cultural, and environmental rights. These include the right to land, work, living conditions, food, water, health, education, and everything that contributes to affirming the dignity of human life. Evangelical churches in Latin America are called to have a prophetic voice and to confront setbacks to human rights in the realms of freedom, education, healthcare, housing, and other social aspects.

The Reformation had an undeniably important role in the development of economic capitalism. Yet today this system functions without the ethical content that was originally one of its driving forces. The reality of the market economy—the dominant expression of contemporary capitalism—demands that Protestant churches recover their interest and take action in the social, political, and cultural life of their contexts. By doing so, they can hope to imbue the market economy with a human ethic that prioritizes the poor and the common good instead of prioritizing the accumulation of wealth in the hands of a few. In this respect, Protestant churches are called to promote systemic economic transformation through strategic joint actions between churches in the global South and North to impact their respective societies for the sake of the global common good.

SR: Three authors evaluate the importance of providing excellent Christian education at both basic and advanced levels. This sparked a lively discussion of the similarities and differences between theological and university education. What can IAPCHE members learn from the authors' exchanges?

FB: In this field of education, the Protestant Reformation poses an important challenge to evangelical Christianity in Latin America today, especially, with regard to its transcendence in social and cultural transformation and development. Contrasting theological and university education, we affirm that in present times, the university model is the best environment to form the church's leadership, to de-clericalize their current vision and prepare for a mobilizing role of the interdisciplinary study. This supports the potential they have in their congregations for social transcendence, corresponding to the reality of the world and the development of society and culture to which the Creator has commissioned us from the beginning (Gen, 1: 28, 'cultural mandate'). However, it appears that the model of the 'seminary' is maintained as the prevalent institution to form this leadership. The idea is to gradually convert the seminaries into universities, or permit the seminaries to establish more intense relations with interdisciplinary institutions.

For their part, those Protestant universities already established are responsible for improving in all areas related to their nature and mission—pedagogy, research, social impact—from a distinctly Christian identity. The emphasis should be on the incarnation of Kingdom values more than on mere dogmatic declarations and activism. Recognizing they are directly accountable for nurturing their students towards positive change and development in the societies they serve, however,



Protestant universities should have among their priorities the aim of contributing to the renewal and transformation of the churches. Such universities are an organic part of the Christian church by preparing their leadership with a more holistic and interdisciplinary vision.

SR: Several chapters explore the influence of the Reformation on Latin American artistic expression. What are key ideas concerning the influence of Christian faith on the arts?

FB: The aesthetic sense and the gifts related to the arts have been granted by the Creator. Historically, artistic manifestation has represented a decisive component of the cultural development of all peoples. Via the arts, human beings express axiological contents of great density. Like all of human creation, from the biblical perspective, the desire is that they can channel the purposes of the Creator. They can discover through the arts a fundamental Protestant potential to express the most exalted view of creation and human life. The arts should resist all establishment of evil as the norm and/or viewing instrumental goods as if they were ultimate ends.

Christians should be encouraged to get involved in all the arts. This can be achieved, first of all, by learning to appreciate them with greater skill. Art must become a space of contemplation of the Gospel, of the Word incarnated in the actions and writing of persons whose work sensitizes us, and opens us to appreciate all dimensions of human nature. Thus, in Latin American theological work, it seems fundamental to us that we can revalue literature (*belles lettres*), as a different way of entering into theological and social reflection. A literary perspective is different from that of professional theologians, sociologists, economists, politicians, and prophets of the 1970s. Its approach is closer to fiction and playfulness, making it different from 'theology' or social studies in which there are languages of certainties and gardens of concrete. Theopoetic productions are like ornate gardens full of fountains and flowers. They can penetrate the realities of life, giving space to imagination, to dreams, to the mystery of God, of creation, of life and of history.

But, given that in the Protestant tradition we are more inclined to the 'word' than to the 'image', the question is: how to assume the use of the image, and assume it in a postmodern century where the image is precisely imposed on the word? As heirs of the Reformation, Latin American Christians need to be challenged to go for the rescue of the image, beginning by appreciating the contributions of the Catholic sector, of their religious works (Mannerist and Baroque) that to a great extent have obvious biblical motivations. We must creatively assume the image, along with the Word. But from there, we must move forward. If before, the plastic arts were the only communication languages (and sources of ecclesiastical teaching), today Christian art must include films, TV, videos, posters, comics, magazines and computer programs.

Via all these genres, we should seek to influence as a social collective, by installation or dissemination in public spaces,

works that express scriptural values, such as justice, freedom, charity and other virtues. For example, art can promote a monumental expression in public spaces, with sculptures that remember and highlight the value of heroes and martyrs of faith. It can highlight those, who preferred death to giving up their principles and beliefs, and who were contributors to the development of their communities.

SR: The last section of this book considers strategies for sharing Christian ideas through different forms of media. What communication channels will be important for the future of Latin America?

FB: From the more traditional sphere of publishing and editorial work, it is always necessary to identify men and women with an important message for society and the church. We have to think of editorial work as a process of development, as a means to train our people and help them grow.

From the sphere of modern communication as we recognize it today, and in unison with the Protestant Reformation, we need to break the rigid structures. We need to become polyphonic and provide a 'hammer and a door' – to use the legendary scene of Luther in the church of Wittenberg. The goal is that all possible people 'nail' their theses where they can, where they want. For example in that 'wall' of our devices, far from locking us in, such "nailing" can connect us. This is a revolutionary call to democratize knowledge, to recognize the right to be heard, to express ourselves freely, and to create an equitable distribution of spaces and participation forums (public and face-to-face) without discrimination by social class, age, sex, ethnicity/race.

Mobile applications and social networks are good metaphors for a relevant communication reform today. This metaphor does not focus on the object-instrument or on the technological medium of information that is available today. Instead it emphasizes the logic that constitutes them and that is concordant with the Christian message of love, community, recognition by the other, solidarity and freedom. Thus, when comparing traditional media such as radio, television and written press with social networks, we realize that the main distinction is that the former was univocal, unilateral and vertical. Former communication logic worked by virtue of the issuer, the interests of the owner of the medium, not of the listeners or readers, which did not have the power to respond or express their opinion about the messages issued (at least not in an easy way). Quite the opposite happens with online media. They range from email and web sites (web 1.0), to the social networks (web 2.0) that allow interconnection, collaboration and multiple co-creation, and more recently those (web 3.0) that foster the common good and the integration of people from any device with a more human and sustainable (ecological) perspective. This leap into the interaction and democratization of knowledge calls us to question ecclesial, liturgical, family and organizational practices, and to problematize our theologies, beliefs, ideas and reflections on faith and God.

Stuart Fowler (February, 2018)

Dr. Stuart Fowler died in February 2018. In these testimonials, we recognize his important contributions to Christian education, particularly in Africa and Australia, as well as his voice in the early years of the IAPCHE network. Read below about what he thought and how he shared his Christian faith, worldview, and the implications for education. The three leaders who write these testimonies continue to influence IAPCHE now. Their reflections link IAPCHE's past to our network's future.



Stuart and Joy Fowler

A tribute from Rev. Isaac N. Mutua, Regional Director of IAPCHE Africa

We thank God for giving us his servant Stuart Fowler who was one of our legends in Christian education. He died of dementia in Australia on February 23. Stuart Fowler had a profound impact in teaching how the gospel impacts all of this world. He responded to God's call to instil in us that the Son of God, Jesus Christ, is to be found not only in scripture verses posted around the schools, formal assemblies, Christian union meetings, and Bible studies but also "in the fabric of schooling itself", deep in everyday learning.

We praise God that Stuart was given a great mind but God also made him so simple that he could be understood by all of us. Stuart taught us to be content with that with which God has blessed us; he taught us to take care of creation and to distinguish between needs and wants. He taught us to be present when we are needed and to invest in people. Stuart taught us not to accept uncritically whatever is brought to our mind but by God's Word and Spirit to test every spirit. We thank our Lord and God for what Fowler invested in our lives.

Stuart Fowler touched many in classrooms, conferences, seminars and faculty discussions. He engaged with governments across the globe as well as in family fellowships. Also, he left behind a body of written work through

which he will continue to be alive in our lives.

In Australia Stuart Fowler was a tremendous gift to the Christian Education National (CEN) and, in particular, his work with the National Institute for Christian Education (NICE) is distinct. In Africa he seriously invested in the development of Scott Christian University in Kenya, Fort Hare- South Africa, and other institutions and organizations. He helped in the founding of the Centre for the Promotion of Christian Higher Education in Africa (CPCHEA), the African region of the International Association for the Promotion of Christian Higher Education (IAPCHE) of which he was also a founder in the 1970s.

African Christians who knew him will miss his God-given mission for Africa. Stuart identified with Africa's problems; and God gave him wisdom and insights to deal with African realities. God enabled him to help those in Africa to identify with their past and present and to be optimistic about Africa's future despite poverty, disease, backwardness, hunger and starvation, poor governance and corruption. He assisted Africans to see their problems through faith and hope in our Lord and God to which we give God all glory and honour.

More of his contribution to IAPCHE and CPCHEA as well as African scholarship is captured at: <http://cpchea.blogspot.co.ke/>

A tribute from Bennie van der Walt, professor emeritus, North-West University, South Africa

We knew each other since 1975 through the First International Conference of the Institute for Christian Higher Education at the erstwhile Potchefstroom University for Christian Higher Education (PU for CHE). On his way back to Australia, via Nairobi, he met Joy (a missionary) to whom he got married – the beginning of his long interest and work in Africa. He, for example, played an important role in the establishment of CPCHEA as an African region of IAPCHE. Joy's and Stuart's hearts were in Africa. As an African proverb says, with his demise a whole library of Christian insights has disappeared.

After this conference Stuart applied for his Masters studies at the PU for CHE in philosophy. (I still remember his excellent assignments - I was one of his lecturers, but he learned more from himself.) He then completed his Doctorate in Philosophy at PU with N. Theo van der Merwe and passed with distinction.

TESTIMONIALS FROM IAPCHE FOUNDING

Stuart attended and lectured at many of the conferences of the Institute for Reformational Studies (IRS) ... and contributed to many IRS-publications through which I and many others all over the world were enriched. He was also instrumental in my lecture tour to Australia and New Zealand many years ago.

He was an integral Christian, with a firm faith in God and living a genuine reformational worldview. My wife, Hanneljje, and I will always be grateful to our Lord for having had the privilege of knowing him. We will always remember his and Joy's invaluable contributions to our country and the rest of the continent.

Perhaps someone will write a biography and/or compile an annotated bibliography of his heritage and republish some of his works for future generations, not only for Africa but also elsewhere in the world - we need them more than ever before! With sadness as well as gratitude for an exemplary life.

A tribute from Dr. Doug Blomberg, Australians leader in Christian education, and President Emeritus, Institute for Christian Studies, Canada

Stuart Fowler was a leading figure and prophetic voice for integral Christian scholarship in Australia and Africa. He served for a decade from 1955 with the United Aborigines Mission and was ordained in the Baptist Reformed Church (1961). He subsequently embraced the reformational vision in the tradition of Dooyeweerd and Vollenhoven. A pioneer in Christian parent-controlled schools, he served from 1979 as a teacher educator through the (National) Institute for Christian Education (NICE). His courses continue to be fundamental to NICE's graduate programs. *No Icing on the Cake* (co-authored) is a classic; *On Being Human and Issues in the Philosophy of Education* are two more from a long list of solidly grounded, challenging and edifying publications.

A founder of the Foundation for Christian Scholarship, Stuart was later appointed Staff Lecturer, launching the graduate diploma in Christian perspectives. He gave sacrificially of his life to the vision that so deeply inspired him, including the 1975 conference at Potchefstroom University for Christian Higher Education (PUCHE), the foundation for IAPCHE.

Stuart's ministry ranged beyond academic concerns, most notably as Director (Research) for Justice in

Broadcasting, lobbying parliamentarians to open media to all sectors, and he was influential in the formulation of federal policy. He was not just a theorist, but deeply pious and a practical institution-builder, embodying Evan Runner's "Human life in its entirety is religion" and Kuyper's "not one thumb's breadth". Our hearts are to be set on God; if not, they are set on an idol. Stuart took this "antithesis" so seriously, he and Joy named their missional vehicle Antithesis Educational Services. They were committed to ministry in Africa, seeking to carve out time for this each year. Active for more than three decades with the Centre for the Promotion of Christian Higher Education-Africa (CPCHEA), he founded the *African Journal for Transformational Scholarship* and Amani Educational Services while also teaching development studies at Fort Hare (South Africa).

Stuart was a faithful friend, teacher and wise counsellor to a multitude. Gathering around their table was a sacred ritual of love, food meticulously prepared and served; and naturally, meaningful conversation. Deeply rooted in Scripture, his readings were invariably enlightening, challenging and edifying. He modelled a life of humble service and praise of his Lord, celebrating our bearing of God's image in earthen vessels, our fallen, finite fragility, as he worked to counter and grace it.

A sample of Fowler's scholarly contributions:

"The Foundations of Christian Education", *African Journal for Transformational Scholarship* 2(1), 2010.

"Constructivist teaching-learning theory: A stewardship approach", (with Hannes van der Walt). In *The call to know the world: A view on constructivism and education*, Bram de Muynck. (ed.) Amsterdam: Buitjen & Schipperheijn, 2006.

"Chaos and order in education," (with Van der Walt J L). *South African Journal of Education* 24(1). 2004..

"Pathways to the Future: the Challenge of Christian Education at the End of the Century." In Doug Blomberg and Ian Lambert (eds.): *Reminding: Renewing the Mind in Learning*. Sydney: Centre for the Study of Australian Christianity. 1998.

—**More of his publications can be found at**
www.allofliferedeemed.co.uk/fowler.htm

TESTIMONIALS FOR IAPCHE'S FUTURE

In the testimonials below, three students from Christian universities reflect on the reasons why they opted for a Christian education and the many ways in which that decision has blessed their college experience.

Name: Minzy Kong

Major: Theology Department



I'm Minzy from 2NE1, a Korean girl group. While I was praying to God, He gave me a heart and vision for the next generation. As a result, I chose to attend Baekseok University, a Christian university. Currently I am studying very hard so that I can be equipped to break down cultural and communication barriers between the world and the church. At Baekseok University,

unlike non-Christian universities, students collaborate with each other in Christ's love and passionately worship the Lord together while living out their calling from God. Professors at the university give biblical advice and counsel to students as they take steps into the future. Christian universities respectfully provide great support socially and culturally, so they are a great support for future generations to go into the world, and live out their faith.



Name: ChongMyung Lee,

Major: Traveling and Tourism Department



Baekseok University is a Christian university that provides a differentiated education, valuing individual character. As the society and economy develop, the economy is growing and individual lives are becoming more prosperous. However, character development is

not following this trend. I believe that the most powerful quality in an individual is their character; therefore, I am proud to be a student at Baekseok University, which emphasizes the importance of character building. Additionally, Baekseok University is a university that

exemplifies Christian love. The professors guide and mentor each student with the love of Christ, so that students can also live a more Christ-like life. In this regard, Christian universities set a standard for Christian living and building Christ-like character.

Name: Thomas LePoide Vin

The Benefits of Christian Education

I cherish Christian education because it brings together all the different areas of study under one umbrella, which is Christ. Since God made the world and rules over every area of life, He should be glorified and put first in everything, including business, engineering, science, law, and art. This is what we learn to do in Christian education. When we learn from professors who teach and demonstrate the integration of our faith and the material we learn, we get the full picture. Though we study diverse subjects, we all converge at the center—Jesus Christ.



For me personally, I am so encouraged to be in a place where the purpose of our learning is not just to get rich and live comfortable lives, but rather to bring glory to God and use our education to expand His kingdom. I want Him to equip me now for whatever He will call me to do in the future, and that motivates my learning. I would summarize the benefits of Christian education in the following phrase: "Unity of thought, purpose for learning."

The above testimonials are the beginning of a series of student reflections on their Christian Education. The next issue will feature more enlightening stories like these.



Renewing the Mind

Edited by Ryan Topping

Catholic University of America Press,
August 2015

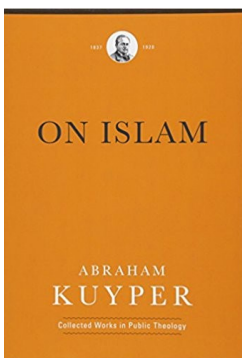
No other living tradition has been thinking about thinking longer than the Catholic Church. With carefully selected readings from classical, patristic, medieval, modern, and contemporary sources, *Renewing the Mind* proposes the Catholic tra-

dition as the noblest and best hope for a recovery of humane learning in our time. Edited by theologian and philosopher Ryan N.S. Topping, this anthology draws from a range of classical and contemporary philosophers - from Plato and Aristotle, Augustine and Aquinas, Newman to Chesterton to Benedict XVI - to reconstruct and illustrate the enduring vitality of the Catholic tradition of thinking about thinking. Parts One, Two, and Three take up the essential characteristics which define all learning activity:

- its purpose (or end)
- its form and content (or curriculum)
- and its method (or pedagogy).

With an eye to meeting the challenge of the present crisis in education, Part Four illustrates the contemporary renewal of Catholic education. Included are selections that speak not only to liberal or general education but to a variety of contexts in which Catholics are called to study or teach: at home, at school, in college, or in the seminary.

Renewing the Mind includes an introductory essay on the history and renewal of Catholic education, followed by 38 selections each with an introduction, biography, and study questions; adorning the text throughout are illustrations from the National Gallery of Art. Educators of children and college students will find this an essential guide to the best of what has been said about what it means to be conformed to the mind of Christ.



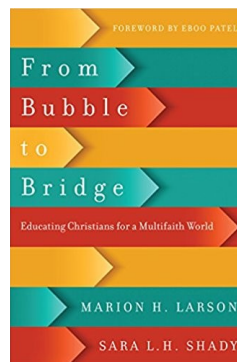
On Islam

By Abraham Kuyper

Lexham Press; January , 2018

At the beginning of the twentieth century, famed theologian Abraham Kuyper toured the Mediterranean world and encountered Islam for the first time.

Part travelogue, part cultural critique, *On Islam* presents a European imperialist seeing firsthand the damage colonialism had caused and the value of a religion he had never truly understood. Here, Kuyper's doctrine of common grace shines as he displays a nuanced and respectful understanding of the Muslim world. Though an ardent Calvinist, Kuyper still knew that God's grace is expressed to unbelievers. Kuyper saw Islam as a culture and religion with much to offer the West, but also as a threat to the gospel of Jesus Christ. Here he expresses a balanced view of early twentieth-century Islam that demands attention from the majority world today as well. Essays by prominent scholars bookend the volume, showing the relevance of these teachings in our time.



From Bubble to Bridge

By Marion H. Larson and Sara L. H. Shady

IVP Academic, January, 2017

Understanding our religious neighbors is more important than ever—but also more challenging. In a world of deep religious strife and increasing pluralism it can seem safer to remain inside the "bubble" of our faith community.

Christian college campuses in particular provide a strong social bubble that reinforces one's faith identity in distinction from the wider society. Many Christians worry that engaging in interfaith dialogue will require watering down their faith and accepting other religions as equally true. Bethel University professors Marion Larson and Sara Shady not only make the case that we can love our religious neighbors without diluting our commitment, but also offer practical wisdom and ideas for turning our faith bubbles into *bridges* of religious inclusion and interfaith engagement. Drawing on the parables of Jesus, research on interreligious dialogue, and their own classroom experience, Larson and Shady provide readers with the tools they need to move beyond the bubble. Interfaith dialogue is difficult, and *From Bubble to Bridge* is the timely guide we have been waiting for.

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

CONTACT

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

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ABOUT IAPCHE

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

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



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

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