



Contact

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INCHE WELCOMES THREE NEW MEMBERS

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Resources

Our mission to foster the development of Christian Higher education worldwide becomes embodied when the network reaches additional universities worldwide. This September, INCHE is pleased to welcome Janos Selye University from Slovakia, Queensland University from Haiti, and Bishop Appasamy College from India!

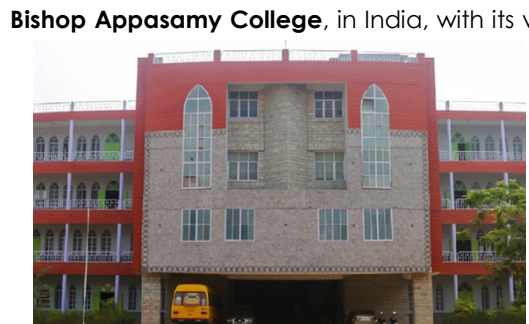


Janos Selye University was founded in October 2003. As a research university, Janos Selye is dedicated to providing quality education at all levels of higher education and making sure to boost research programs while keeping the principles of Christ at its foundation. The university is the only independent legal entity in Slovakia, which offers academic study programs to an ethnic minority in their mother tongue, i.e. Hungarian. It serves primarily as a public institution providing higher education for the Hungarian minority in the nation. They aim to educate young intellectuals who can become pillars of the national community and give Hungarians a voice in Slovakia.

Queensland University (UQ) is a institution established in Haiti in 1996. The priority of the university is to give students the best possible education with Judeo Christian values. They are also dedicated to providing a traditional "liberal arts" curriculum which also emphasizes Haitian realities in a global context. The university prides itself on its focus to ensure that students have jobs either in Haiti or worldwide after graduation. UQ was a former network whose campus was destroyed by an earthquake in 2010. Since then they have re-emerged on a new campus in northern Haiti



as a Christian force for service and good.



Bishop Appasamy College, in India, with its vision to be an international center of excellence in character formation, intellectual growth and community development, works to build citizens for the nation. The goal is to train students to think of themselves as not only intellectual beings but as spiritual and moral agents capable of creating change in their communities. The college works hard to be an international center of education for needy youth, by providing professional and value based teaching and individual care, enhanced with community development that meets international standards for role modeling. The college was engaged in the network several years ago. With the urging of Susheila Williams, a retired college leader there who is still active in INCHE, they have returned to active network engagement.

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LEARNING FROM THE SWISS REFORMATION



Shirley Roels, Executive Director

A couple weeks ago, I participated in a short conference at the 500th anniversary of the Swiss Reformation, hosted by the H. Henry Meeter Center for Calvin Studies of Calvin Seminary and Calvin University. Church history was a required subject in my Christian secondary school, and I value it to understand my place as a

Christian in the 21st century. Yet I had grown up in an American Dutch Calvinist tradition and knew almost nothing about Ulrich Zwingli's work in Zurich as a catalyst for the Swiss Reformation. I sought to fill a gap in my own education.

What did I learn? Here are some tidbits from my conference notes:

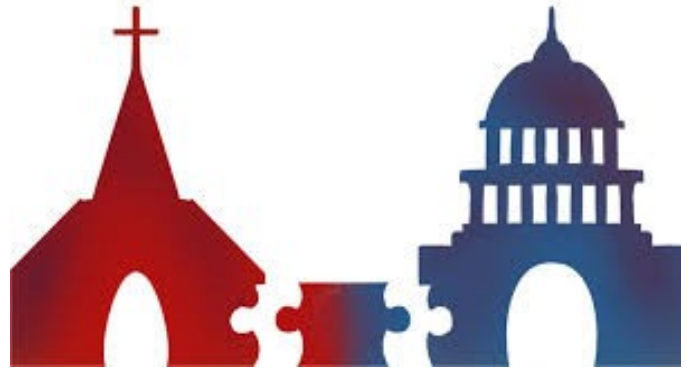
The Swiss Reformation occurred after Martin Luther's public declarations about salvation through grace alone but just prior to John Calvin's influential years in Geneva. Like Luther, Zwingli had a passionate commitment to Christian faith, teaching church members to know the authoritative Scriptures well, and viewing the Lord's Supper as an occasion for glory and joy. Zwingli saw the church as the hope of the world. He emphasized that moral change could occur through hard work and Christian discipleship. Zwingli also urged his followers to aid the poor.



Ulrich Zwingli

Yet Zwingli was complex. At times he could be an uncompromising zealot and sometimes shifted his theological position. He wrote a new liturgy for communion; but he differed with Luther on whether Christ was symbolically or physically present. That created some distance between them. After the evolution of his own views to support infant baptism, he clashed with the Anabaptists, sometimes deemed "radicals" in his time. This led to their persecution and in some cases their execution. Zwingli's own life ended in 1531 during an armed conflict when he applied an unsuccessful food blockade on the surrounding Catholic cantons. Some pieces of the Zwinglian puzzle don't fit well in a portrait of his central theological commitments.

Zwingli lived in turbulent times. In the European context the early 1500s was an era in which the traditional con-



test between papal and imperial rule had atrophied. There was a legacy of Christendom that blended church and state so religious change was intensely intertwined with political questions. Yet this period's leadership vacuum created space for new ideas; and new printing technologies spread ideas quickly.

A limited infrastructure of roads and communications thwarted Christian reconciliation. For example, Zurich's supervising Catholic bishop was in Constance, Germany many miles away and had challenges keeping the church together there. Likely, travel to Zurich was not easy and letter delivery was slow. By the time the bishop could show up at the Zurich town council meeting to emphasize how much all Christians had in common, it was perceived as too late. Zwingli was the hometown preacher who had galvanized his followers.

The followers of Zwingli followed a typical pattern for religious change. Their request for renewal pressed toward new emphases in Christian orthodoxy as they sorted what they thought and then struggled to refine their ideas and practices. Some of his followers settled in the middle of a new theological spectrum while others split off to either side of the continuum. This pattern has repeated itself in Protestantism many times over 500 years.

Zwingli and those who succeeded him contributed to a revival of Christian faith in their times. His teachings about the interweaving of personal faith, Scriptural knowledge, and moral behavior deepened the Christian commitments of his congregants. Zwingli's concern for the poor led his followers to provide action points to the town council that also exposed public corruption in financial transactions and conflicts of interest. Congregational pressure led to better public accounting. His followers also appealed successfully to Zurich's wealthy class to set up craft and trade opportunities for those at the margins. Despite his failure to treat Anabaptists well, important lessons were learned about religious rights, the appropriate role of the church, and the rightful role of the state in protecting religious liberty. In this mixed record of good and ill, I am grateful to the people of Zurich and to Ulrich Zwingli for efforts to merge their faith, lives and practices,

As the conference proceeded, I reflected on the implications for scholarship and teaching 500 years later. We live in different times.

Questions in our times

Of 2.4 billion Christians in the world, 50% are Catholic. 500 years ago, the strength of the Catholic Christian church was in question. But it survived and reformed itself. In the 20th century with the decisions of Vatican II, this major branch of the Christian church was renewed again. Now there are signed declarations among Catholic, Lutheran, and Reformed church groups that articulate a common understanding of baptism, a central role for Scripture, the real presence of Christ in the Eucharist, and salvation as occurring through the grace of God in Christ. There are still differences of interpretation and practice that matter; but some of those differences may be more about the “how” than the “what” of Christian faith. *How do Protestants and Catholics cooperate now in Christian higher education?*



In addition, now there are 600 million Pentecostal Christians in the world whose faith and life are not necessarily patterned on the contentious histories of either Catholics or Protestants. *In what ways do we engage a rapidly growing segment of the Christian church that is still thinking about the education of its children and youth?*

After the political vacuum preceding Zwingli's time, nation states became more powerful...at least for a while. But where are we now? The role of nation states and their influence on our lives seems to be in flux; and it can be difficult to determine a strategic path for Christian higher education's influence in pluralistic nations. *How do varied contexts for church-state relations affect our plans for faith-based education now?*

In the 21st century we communicate and travel with speed no matter where we live. Such speed might have led to different results in Zwingli's day. Despite all of our speed's advantages, it also has dangers. We don't always slow ourselves down to listen at the ground level, sit with ambiguities for a while, and exercise patience required to reconcile competing viewpoints. We may not oppress with the sword; but the pace at which we make decisions can marginalize Christians and non-Christians by ignoring their perspectives. *At what pace do we make clear decisions that don't pound others into*

in short-term submission but with long-term resentment?

Life on earth is a shared concern that knows no national boundaries. Air, water, and food affect us all. Regardless of religious commitments we are in a struggle for our planet's future. *Are there healthy ways to cultivate inter-faith cooperation for life together while testifying to our central hope through Christ?*

We don't live in Zwingli's Zurich. The Christian ideas and practices of his time were specific to his context; and ours ideas and practices must be likewise.

So, what can we learn from the Swiss Reformation that is relevant to Christian higher education now?

There are implications for our Christian research, teaching, and student formation of skills and virtues.



Scholarship: We need sound research as a foundation for Christian higher education. Historical memory is a tricky matter. Zwingli's successors were selective in what they chose to recall and how they explained his teachings. To truly understand the nuances and complexities of what

happened in Switzerland 500 years ago takes time by scholars who search original documents, know multiple languages, compare notes, and get us closer to the truth of what happened and why. We need such scholars of history to debunk myths that shape our understanding and use of this Christian story.

In addition to historical scholarship, we need current social science analysis to cross-compare Christian and non-Christian viewpoints in a pluralistic world. In the special feature of this newsletter, researchers from Rice University reflect on whether science leads to religious secularization. For Christians, their examination of this question is enriched because of comparative data from Hindu, Islamic, and folk religions. We need scholarship of both history and current times to illuminate our path in Christian higher education.

Teaching: Our institutions should be strongholds for teaching history, religion, and philosophy. Through this conference I realized how the Swiss Reformation influenced the life I have as a member of 21st century church and as an ecumenical colleague in Christian higher education. I also learned how variations in the Protestantism's branches still depend on the different metaphysical assumptions

Editorial continued on Page 7

JOEL CARPENTER RETIRES AS DIRECTOR OF THE NAGEL INSTITUTE FOR WORLD CHRISTIANITY



Joel Carpenter

When we at INCHE, think of the work that Joel Carpenter has done over the years, our minds wander first to Colossians 3:23, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters," We believe that Joel has consistently been an embodiment of this scripture throughout his time at the Nagel Institute

and we offer our heartfelt goodbyes to his leadership of this effort. INCHE is grateful for the work that he has done with the Nagel Institute that consistently reaffirms and supports the work that we do in our network.

After a decade of leadership as the Calvin College provost, throughout his next stint directly the Nagel Institute, Joel explored topics that were otherwise uncovered by Northern Christian scholars and thinkers. When asked about what inspired his work, he said "I began to realize that there was little available on Christianity outside the Northern Hemisphere, even though we were seeing an explosion of growth of Christianity in the global South,"

His work forged new paths for other thinkers to tread and helped to identify and embrace spiritual giants who were often excluded from mainstream Christian theological scholarship in the North. His contributions cannot be over-stated.

Nicholas Wolterstorff, professor emeritus of philosophy at Yale University and author of several books, including of [*Journey toward Justice: Personal Encounters in the Global South*](#), for which Carpenter was the general editor said it best, "The Nagel Institute under Joel Carpenter's leadership has done a fine job of increasing the awareness by American Christians of Christianity in other parts of the world and in supporting the study of global Christianity,. But what most impresses me about the work of the Institute under Carpenter's leadership, is the extent to which it has gone beyond that [building awareness] to assist Christians in other countries in finding their own voice in scholarship, education, and the arts and to bring American scholars, educators, and artists into dialogue with their counterparts in other countries, especially in Africa and Asia."

While Joel Carpenter remains in service of INCHE by chairing the network's Board of Directors, we thank him for unrelenting service to advancing understanding of Christianity across the world.

MEMBERSHIP DUES: SUPPORTING THE INCHE FUTURE

INCHE annual membership dues are essential to continue our mission and programs. There are three types of membership: institutional, affiliate, and individual. *Institutional* members are colleges and universities that have been approved by the INCHE Board of Directors for such membership. *Affiliate* members are typically scholarly centers or professional development groups that do not enroll large numbers of undergraduate students. *Individual* members include a wide variety of professionals who seek to learn from and support the INCHE mission.

In early October 2019, the network office will request that both institutional and affiliate members pay their annual 2019-2020 membership dues. Each of these members will receive an email communication with an attached invoice that is specific to their Christian higher education organization. Dues should be paid during October. (In January 2019 individual members will be asked to renew their annual membership.)

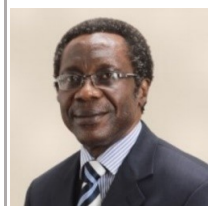
Network office research indicated that INCHE dues levels had not been raised in several years. Yet between 2012 and 2018, the global inflation index rose by more than 20%. The result is that INCHE revenues had not kept pace with network expenses. Gradually INCHE is increasing institutional and affiliate dues to sustain the network. The INCHE board of directors has three criteria to guide membership dues: the relative economic strength of a region; student enrollment levels; and dues equity among INCHE members. In keeping with the board's policy, office staff have requested information about student enrollment. and assembled research so that variations in regional economic strength can be understood.

INCHE SEEKS GOVERNING BOARD NOMINEES

This year, three current board members complete a term of faithful board service. Tersur Aben from the Theological College of Northern Nigeria, will complete his second term in December 2019. Simon Baik from Baekseok University in Korea will complete a term in December 2019. Joel Carpenter completed his first term in February 2019.

As a result, INCHE seeks board nominees, particularly from Africa. By **November 1**, please send information about any potential board members with that person's email address to director@inche.one. The board will review nominees in its December 2019 meeting and consider openings at that time. Elections will follow in 2020.

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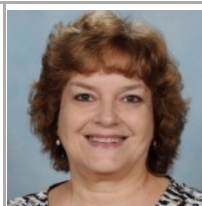


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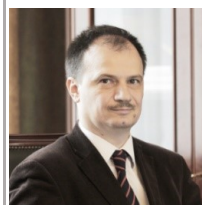


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INCHE ALL-AFRICA CONFERENCE LEADS TO PUBLICATION OF BENNIE J. VAN DER WALT ONLINE

Philosopher Bennie J. van der Walt's plenary address at the November 2018 INCHE All-Africa conference is being published in four journal articles through the *Journal for Christian Scholarship*, an African online publisher. Dr. van der Walt is a faculty emeritus of North-West University who was one of the founding members of the INCHE network in 1975. He was central to planning and hosting the first gathering in South Africa that inaugurated the network; and Dr. van der Walt has been a member of the network for 44 years.

The first two of these articles appear in Volume 55, quarters 1 and 2. Below are the article abstracts. To read the full articles, go to www.cs-journal.co.za.

THE LEADERSHIP CRISIS IN AFRICA APPROACHING IT FROM A WORLDVIEW PERSPECTIVE

On many parts and many respects Africa can still be called a bleeding continent. Many writers have identified weak and bad leadership as one of the root causes for the African malaise. While different writers have explained the crisis in leadership from political, economic, social and other perspectives, in this article (and the rest of the series) the author provides an explanation from a broader worldview perspective.

The present contribution serves as an introduction or prolegomena to what will follow in the series by providing background information on inter alia the following: the different past and present leadership traditions in Africa; the three major worldview influences on leadership on the Sub-Saharan continent, viz. the traditional African, Western and Christian; an intermezzo on the author's long-standing interest in and research about the African situation; and the different reactions of African leaders to colonial and post-colonial influence. Since what a white, Western-oriented person writes on the leadership crisis in Africa may today in South Africa be misunderstood – and he himself even be called bad names – the author then explains in detail his own approach in dealing with multi-worldview and multi-cultural differences, different from the revivalists, propagating a renaissance of the traditional African worldview, and also the relativism of Western post-modernists. Finally, four basic contours of the traditional African worldview are discussed as preparation for the next contribution that will provide concrete examples, also from our present South African

situation, of how these characteristics of the traditional African worldview still influence leadership on the continent.

THE INFLUENCE OF THE TRADITIONAL AFRICAN WORLDVIEWS AND WESTERN COLONIALISM ON LEADERSHIP IN AFRICA

Weak and often corrupt leadership was identified in a previous article in this journal as one of the root causes of the present lamentable state affairs on the African continent. Arguing from the presupposition that failed leadership, apart from other factors, can also be the result of distorted worldviews, this follow-up contribution focuses on two different worldviews, viz. the traditional African and the colonial Western. In the first main section, it reviews negative implications of aspects of the traditional African worldview and culture on leadership. Some of the examples discussed are the following: communalism (also called 'ubuntu') may encourage ill-like nepotism and favoritism; state capture can be explained from Africans' view of the state as a hierarchical, totalitarian and foreign institution; and, Africa's view of time and history may result in leaders' lack of managing time and planning for the future. The second main section investigates the influence of Western imperialism and colonialism on post-colonial leadership, especially the idea of the nation-state and its powers.



Bennie Van Der Walt

UGANDAN CHRISTIAN UNIVERSITY HISTORIC ALUM- NUS BECOMES THE 9TH ARCHBISHOP OF THE CHURCH OF UGANDA AND CHANCELLOR OF UGANDAN CHRISTIAN UNIVERSITY

The Church of Uganda on August 28th 2019, announced Dr Samuel Stephen Kaziimba Mugalu as the 9th Archbishop. Dr Kaziimba is taking over the reins from the Most Reverend Stanley Ntagali on March 1, 2020 at St. Paul's Cathedral, Namirembe. Immediately after the smooth election Dr Kaziimba asked Bishops to stand with him as he starts his work.



Dr. Samuel Stephen Kaziimba

"This is a new calling, a new challenge and a new opportunity for the gospel. Pray for us that God's name will be exalted," Archbishop Elect Dr Kazimba said.

Dr Kaziimba has been the current Bishop of Mityana Diocese for the last 15 years. *Becoming the 9th Archbishop also will mean that he becomes the Chancellor of Uganda Christian University.* Dr. Kazimba will have an important role in supporting Dr. John Senyonyi who is the active Vice-Chancellor and educational leader of Uganda Christian University.

His calling started in teaching the Sunday school children in November 1979 after his confirmation and he started his ministry while in secondary school. He was trained as a Lay-Leader at Baskerville Theological College Ngogwe in 1985. Between 1988 and 1990, Kaziimba trained at Uganda Martyrs' Seminary, and was ordained in December 1990 by Bishop Livingstone Mpalanyi Nkoyoyo. In 1996, he completed his Diploma in Theology at Bishop Tucker College, the origin of Uganda Christian University.

Dr Kazimba is passionate about education, institutional transformation and farming. He is widely traveled as a gospel preacher and can speak several languages.

EDITORIAL (CONTINUED FROM P. 3)

of Luther and Erasmus refracted through Zwingli. Different interpretations about the relation of material and spiritual things created varied theological emphases and church traditions. The Christian identity and faith of our students is enriched by deep understandings of forces that shape Christian belief and behavior. When we learn about the history and philosophies of devout Christians, it grounds and shapes our own witness to the gospel. This requires concentrated study in the humanities.

Practiced skills and virtues: Finally, such research and teaching must be joined to student formation. Our Christian higher education cultures must teach skills and virtues of listening, humility, repentance, mediation, forgiveness, and reconciliation. The Apostle Paul writes about the new creation in II Corinthians 5: 118, saying, "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation." If we are to be ministers of reconciliation in this world, we must teach about the "how" of this process, particularly as heightened pressure on the earth's resources aggravates religious tensions. We must do better than our counterparts in Zurich by forming our students' capacities to address conflict. We should teach them how to ask good questions that open conversations instead of closing them. We should foster skills of attentive listening in and beyond our classrooms. We should encourage students to reflect on their pace of decision-making, the proportionate importance of different perspectives, and an appropriate role for ambiguity. We must train graduates to live well with neighbors with whom they have irreconcilable differences and work on shared planetary problems. These are skills and virtues needed to be Christian ambassadors of reconciliation; and they must be taught.

Like Zwingli, we will struggle and fail on some issues, even ones for which we seek to be faithful Christians. Yet education in Christian history, contextual theology, and the skills for reconciliation can connect passionate Christian faith to lived practices. Isn't that our vision and task?

BAEK-SEOK UNIVERSITY MOU WITH ANHUI CHINA

MEDICAL UNIVERSITY

Baek Seok University (CEO Jang Jong-hyun) signed an MOU with Anhui China Medical University (Sang-Joon Wang) this August. The ceremony was held at Ahui in the university's Seoul Campus Vision Center.



At the ceremony, Ms. Wang Sun-jun (Secretary of the Department of Nursing and Health Sciences), Gam Hong-sung (President of the Institute of Electronic Engineering) and several other university dignitaries were in attendance. This MOU is prepared for actual exchange cooperation between the two universities that have been engaged in exchange and cooperation for many years.

LUMINA COLLEGE PARTNERS WITH CALVIN UNIVERSITY FOR MASTERS OF EDUCATION PROGRAM

Dr. So Leung Wing Tai, the current President of Lumina College, after working with Christian academics, ministers, and other leaders, for decades, began the process of establishing a platform of Christian higher education in Hong Kong, at the border of China. He realized that the current demographics of Hong Kong didn't show a demand for another undergraduate institution; instead he saw an opportunity for influence

According to President Wing Tai, "Collaboration between Calvin and Lumina will rebuild the Christian mind and Christian soul into a broader vision beyond personal piety, beyond Heaven in the future, more like Christ incarnated into every domain of life and particularly into leadership positions in different dimensions, into different domains.

That's why Lumina tries to see things structurally, not individually, not personally.

In August 2018, leaders from Calvin College and Lumina College joined together to sign an agreement signaling an important step forward in Lumina offering Calvin's Masters of Education program in Hong Kong.

The program started with a small cohort taking two courses, EDUC 500 is a one credit introduction to graduate studies (online), and EDUC 530 is an introduction to school leadership that combines face-to-face and online components. During August 2019 the program began with Dr.



Albert Boersma, Calvin College professor of education. In the program plan 1/3 of the time will be spent with Calvin faculty in Hong Kong, 1/3 with Lumina College faculty, and 1/3 online. In early 2020 there will be a course taught by Lumina faculty, and then a course taught by Calvin faculty in summer 2020.

CCCU OFFERS INTERNATIONAL BUSINESS IN AUSTRALIA

CCCU will be overseeing a new International Business & Nonprofit Management focused semester beginning in January 2020 led by Don DeGraaf who recently accepted the position as director of this program at CCCU.

As part of this new focus, the program is officially moving from Brisbane to Sydney, and will be partnering with Excelsia College. The new focus will also bring travel components to the semester, as students will see and experience the business climate of manufacturing, production, international trade & more firsthand in Australia, Indonesia & Taiwan.

As excited as CCCU is about the new chapter, they want to respect the groundwork and years that have helped establish this program. They are honored to have spent time in Brisbane & with Christian Heritage College (CHC) and are appreciative that students throughout previous years have had the opportunity to experience the campus, faculty and much more.

KAROLI GASPER INAUGURATES NEW RECTOR

Professor Dr. József Zsengellér was inaugurated as the new rector of Károli Gáspár University on 9th September during the school's opening ceremony of the new academic year.

Professor Peter Balla, the outgoing rector who is also a board member of INCHE, was in attendance. Several dignitaries of the school including Dr. István Szabó, Bishop of the Reformed Church in Hungary, thanked Professor Balla for his hard work, commitment and upright service to the school and God.



Peter Balla presented the rector's chain to Professor József Zsengellér, who began his tenure officially in September, 2019. Josef Zsengellér' remarkable

speech affirmed his commitment to leading the university into being a firm institution following the principles of Christ. He also addressed the new students of the university who were also officially welcomed to the university in the same ceremony—encouraging them to stay focused on their education.



INCHE EUROPE CONFERENCE: PRESENTATION

PROPOSALS DUE BY NOVEMBER 15, 2019

On April 22-24, 2020 INCHE Europe leaders will meet in Budapest, Hungary for a conference hosted by INCHE member, Károli Gáspár University, on the theme: **Building Community in Fractured Societies: Challenges for Christians in Higher Education**. *Concurrent session proposals of varied types are invited with a November 15, 2019 deadline.*

The theme of the conference is described at <https://inche.one/european-conference-2020-conference>. Concurrent (parallel) sessions can elaborate this theme from a historical, theological, sociological/psychological or educational perspective.

Two types of concurrent session proposals are invited:

Breakout sessions give the opportunity to report on current research and good practices in higher education related to teaching, learning, and community engagement. Each of these sessions will provide space for speakers to each give a **15-minute** presentation, followed by discussion. There will be multiple speakers in a breakout session. Conference organizers will arrange the schedule of breakout sessions.

Workshops will concentrate on a specific topic related to the theme of the conference (e.g. research into professional practice, innovations in the curriculum, et cetera).

While these two types of sessions will be configured differently, each parallel session including introductions and wrap-up, will have a total length of 75 minutes.

Teachers, scholars and professional staff are invited to send proposals for either of the two types of parallel sessions. A form requesting information for each specific proposal is available on the conference website at <https://inche.one/european-conference-2020-call-for-proposals>.

Submissions should be sent by November 15, 2019 to the INCHE Europe conference office at: INCHE-Europe@inche.one. Acceptance messages will be sent by February 1, 2020.

LATIN - AMERICA REGION

UNIVERSIDAD REFORMADA DE COLOMBIA: INTERNATIONAL SEMINAR FOR PEACE

The second version of the international seminar was held from August 22 to 24, which on this occasion dealt with the issues of Reconciliation, Nonviolence and Sustainable Development for Peace in Colombia. The event that was organized by the Vice-Rector of Extension and Interinstitutional Relations, was attended by 12 international guests who delivered, from their expertise, aspects of study, experiences and different reflections on the special issue in question.

A total of 14 presentations were given. Among them, 12 were given by international guests from organizations and universities that have relations or agreements with UniReformada. Each paper presented alternatives to act with nonviolence, showing examples from the socio-political situations of other countries that have managed to overcome some conflict, thus offering a clear hope for the desire for peacebuilding in Colombia. A book will be produced that condenses all the presentations given with the intention that other people can access them.

Milton Mejía, Vice Chancellor of Extension, said that the focus theme of the seminar was chosen strategically, considering the current situation of instability of the Peace Agreement agreed by the previous President. In itself, since 2014, UniReformada has established a network (Dipaz) with the purpose of articulating with all social sectors the means to achieve greater impact and knowledge of what it means to make peace in Colombia a reality. The initiative is supported by international organizations such as the Lutheran World Federation, the Swedish Church and the European Union.



UNIVERSIDADE METODISTA DE SÃO PAULO (UMSP), BRASIL: - HELPING REGIONAL DEVELOPMENT

On August 9th the Greater Intermunicipal Consortium created the Technical University Group (TUG) with the aim of bringing proposals for opportunities in the economic sector in the short term, especially in matters of industrial technology. The TUG brings together Higher Education Institutions in the region - among them the UMSP - to exchange experiences and integrate with the government of the seven cities of the Region (ABC).

According to the Consortium Executive Secretary, Edgard Brandão, the proposal is that the entity that represents the municipalities of Greater ABC organize and receive monthly meetings for interaction and technical discussions with the university sector. Professor Carlos Eduardo Santi represented the UMSP at the event, which brought together 12 public and private higher education institutions (IES); and the first meeting of the TUG was held on September 6.

The Mayors Consortium initiative represents an important space involving the IES in discussions with the government



about regional development. The UMSP offers engineering, as well as management degrees including public and environmental issues, all closely aligned with the discussions to be addressed at the first TUG.

In addition, USMP has academic, scientific, and technological capabilities in other areas that can contribute significantly to this process. "The UMSP has always sought to be present and active in the regional development dialogues, and participation in this TUG is yet another way to continue contributing to our region", said professor Santi.

UNIVERSIDADE PRESBITERIANA MACKENZIE (UPM),

BRASIL:

A LOOK AT PUBLIC POLICY LAW

The relationship between legal rules and public policies, analysis of measures that can be transformed into government actions, and studies of the legal paths for the implementation of public policies necessary for Brazilian society, was the theme of the second edition of the book *Law on the Border of Public Policies*, re-released by Mackenzie Publishing House last August 26, at the Mackenzie Historical and Cultural Center on the Higienópolis campus. The book brings together articles written by Mackenzie teachers and graduate students.

According to the book's organizers, the relationship between law and public policy is increasingly tenuous. "We have to study public policy, offer solutions so that they are carried out faster, more efficiently and that meet the demands of society," said Giampaolo Smânio, professor of the UPM, who is also the Attorney

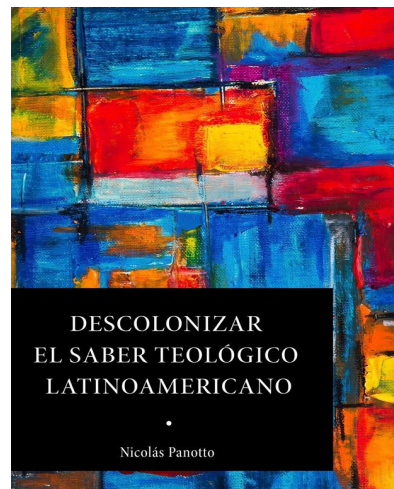


General of Justice of the State of São Paulo. For Patrícia Bertolin, another of the organizers of the collection, the Brazilian context, in which there is a dismantling of various public policies, makes the publication more relevant. "There is a discussion about whether State and Market speak the same language. When we see the empire of the market, the state loses strength, there are less resources for social policies, which go down in the list priorities, for example, the need to solve economic problems", said the teacher.

Rector Benedito Guimarães Aguiar Neto said the book's release represents the fulfillment of Mackenzie's role in society: "In a country like ours, where many public policies are questioned, the university, with its

impartial and completely research-oriented look, is the most appropriate place to try to contribute to public policies," he argued. Mackenzie Publishing coordinator Roberto Kerr said the book will be in great demand. "Our job is to spread the knowledge generated within the University to the rest of society," he said.

DECOLONIZING LATIN AMERICA: A NEW BOOK



Nicolás Panotto, current board member of INCHE for Latin America, has recently published a new book, **Decolonizing Latin American Theological Knowledge.**

The work invites us to rethink theology and theological education in Latin America, disciplines that require new theoretical

approaches since they are involved with new mechanisms and forms of colonialism. The work tries to link two universes that require an urgent approach: the need for a postcolonial re-reading of the current context and a review of educational work in the field of theology, in the light of decolonial criticism. A restatement of the contemporary paradigms of Theological Education is proposed. The work was published in October 2018, jointly by the Latin American Ecumenical Theological Education Community (CETELA), the Theological Community of Mexico, and the Evangelical Theological Community of Chile.

CALVIN COLLEGE BECOMES CALVIN UNIVERSITY

On July 10, 2010, Calvin College officially became Calvin University. The change creates a more prominent platform to express its Christian mission and positions it for innovation and growth. The launch date coincided with Reformer John Calvin's birthday, for whom the institution was named at its founding in 1876. The board of trustees unanimously approved the name change in May 2018.

President Michael LeRoy, the current president of the university, while speaking about the transition, said that "The college or university takes different forms over time, serves different populations over time in history. Yet that mission critically endures.. This change to university grants us permission to think and dream and hope and aspire to a great deal more as we engage with more learners around the world."

In this process Calvin University is including more graduate programs in the university's catalogue of classes, establishing a partnership with Lumina College in Hong Kong, exploring cooperation with other global Christian universities, introducing a new Spanish immersion project for high schools students, and increasing its reach in educational endeavors such as the Calvin Prison Initiative.

In addition to the opportunity to introduce more people to its mission, last year Le Roy also cited the following rationale for the change:

- The strength, breadth, and depth of its academic programs.
- New opportunities for academic innovation and the college's increasing influence with students and higher education partners around the globe.
- The large international student population (456 students) for whom "university" is more visible and better understood than "college."

Le Roy said the shift will enable the institution to live into what has already been true about Calvin, and better position it for the innovative work that is necessary for the future. The shift is part of Calvin's Vision 2030. In becoming a university, and as part of Vision 2030, officials say Calvin is aspiring to extend its reach and deepen its roots by expanding its global influence, growing as a trusted partner for learning, and deepening its commitment to the Reformed Christian faith.

As a follow-up to the July occasion, the university's August 2019 conference for faculty and staff was focused in both continuity and change related to its identity. Three prominent educational leaders joined President LeRoy in a plenary panel discussion for the August event. They included Patricia Killen, Provost of Gonzaga University; Gerald Pillay, Vice-Chancellor of Liverpool Hope University; and Greg Jones, Dean of the Duke University Divinity School.



Michael LeRoy, Patricia Killen, Gerald Pillay, Greg Jones

Affiliated with the Christian Reformed Church in North America, Calvin University's mission is "to think deeply, to act justly, and to live wholeheartedly as Christ's agents of renewal in the world." Nearly 150 years ago, Calvin began in downtown Grand Rapids with one faculty member, one academic discipline, and just seven students. Today, it has 250 faculty members and offers more than 100 academic options to 3,700 students on a campus of over 400 acres.

Watch the full *Becoming Calvin University* video on YouTube at https://www.youtube.com/watch?v=QpMOiZ_vl1c

ICS FACULTY LEADER CONTINUES TO PUBLISH ON PHILOSOPHER ADORNO

The *Times Literary Supplement* has published a new essay by Lambert Zuidervaart in which he reflects on the life and work of Adorno, a prominent philosopher and social critic in the Frankfurt School. Titled "Theodor W. Adorno: Exposing Capitalism's Blind Domination," the essay is online in the *Footnotes to Plato* series, at <https://www.the-tls.co.uk/articles/public/theodor-adorno-footnotes-to-plato/>.

Lambert Zuidervaart is Professor of Philosophy Emeritus at the Institute for Christian Studies in Toronto who has devoted a significant portion of his scholarly life to deep study of this European philosopher. Zuivervaart also is the author of *Adorno's Aesthetic Theory : The Redemption of Illusion; Artistic Truth,; Aesthetics, Discourse, and Imaginative Disclosure; Social Philosophy after Adorno; as well as Religion, Truth, and Social Transformation: Essays in Reformational Philosophy.*

TESTIMONIAL

The author of this exchange, Derek Schuurman, is professor of computer science at Calvin College. While this letter is fictional, it is inspired by real conversations and experiences.

A YOUNG PROFESSOR'S QUESTIONS

DEAR PROF. VAN WIJS

I finally finished my PhD dissertation and have begun a new position as assistant professor at a Christian university. I'm feeling anxious about teaching. I have several new courses to teach, and several are outside my primary area of expertise. Despite years of training, I have moments when I feel like an impostor. This may sound silly, but I have a recurring dream in which I show up for class in nothing but my underwear.

In addition, I am expected to "integrate faith and learning" in my classes. This is something that I was never taught in graduate school and seems difficult to do in technical courses. The words of James 3:1 are weighing heavy on me: "you know that we who teach will be judged more strictly."



Aside from all the teaching expectations, I am also required to do research and publish to get tenure. There is meager funding for equipment and little time outside of teaching for my research. How can I hope to publish when competing with large research universities?

As one of your former students, I never realized how hard it is to be a Christian college professor. I am grateful for landing a faculty position, but I can't help having second thoughts as I contemplate the task before me. Any sage advice would be gratefully received.

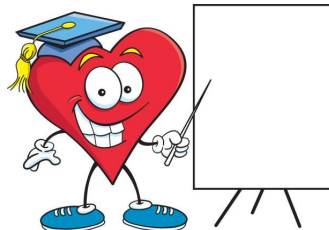
Your former student,
Tim

DEAR TIM

It's a delight to hear from you – congratulations on the new faculty position! As a young faculty member, I clearly recall standing in the washroom when a respected senior professor burst out of a stall and stood next to me as he washed his hands. I'll never forget what he said: "Every year it's the same, it's the start of classes and I've got 'the runs.'" This was strangely comforting to me; here was an experienced professor who felt what I was. Being nervous at the start of classes is normal, and perhaps even an appropriate feeling if you care about your classes and your students. Feelings like these will help avoid the pitfall of pride and overconfidence, a common occupational hazard for professors. Recognize your feelings for what they are, and pray that God will bless your students through your teaching.

The "integration of faith and learning" may seem daunting as a new faculty member, but you do not have to do this alone. You will be part of a mentoring program to help you develop as a Christian scholar. Regular readings and interactions with mentors and senior colleagues will shape you as "iron sharpens iron." There is something special about a school in which all faculty are committed to the common project of Christian scholarship. Take every opportunity to learn and in time you will make your own contributions to the ongoing dialogue about faith and learning. Finally, don't fret about your publishing and research now. Once you are settled into the rhythm of teaching, set aside a few hours each week to keep abreast of developments in your field. Attend conferences, read journals and seek others with whom you might collaborate. Ideally, find ways to include your students in research projects. Pray to the Lord that he might direct which side of the boat you ought to cast your net, and trust that he will establish the work of your hands.

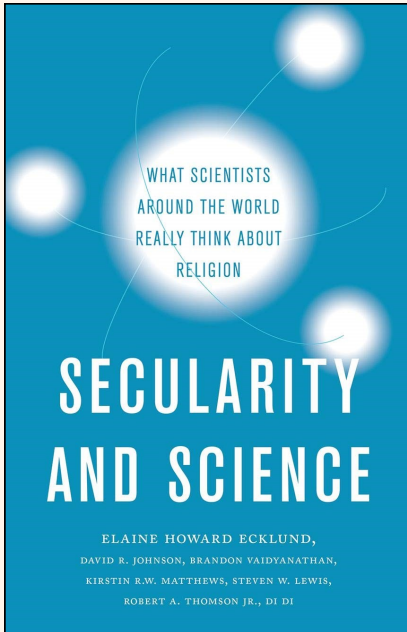
Remember, the end of your career will not be measured in the number of publications listed on your resume but on



your "living CV," which is the list of students and lives you have touched and shaped. The next time you are in town let's meet for a coffee. In the meantime, may God continue to bless and keep you in your new vocation, and may

he "equip you with everything good for doing his will" (Heb. 13:21).

Sincerely,
Dr. van Wijs



Secularity and Science

By Elaine Howard Ecklund and colleagues

Oxford University Press , August, 2019

The authors of *Secularity and Science: What Scientists Around the World Really Think About Religion* completed the most comprehensive international study of scientists' attitudes toward religion ever undertaken, surveying more than 20,000 scientists and conducting in-depth interviews with over 600 of them. From this wealth of data, the authors extract the real story of the relationship between science and religion in the lives of scientists around the world. The book makes four key claims: there are more religious scientists than we might think; religion and science overlap in scientific work; scientists - even atheist scientists - see spirituality in science; and finally, the idea that religion and science must conflict is primarily an invention of the West. Throughout, the book couples nationally representative survey data with captivating stories of individual scientists, whose experiences highlight these important themes in the data. *Secularity and Science* leaves inaccurate assumptions about science and religion behind, offering a new, more nuanced understanding of how science and religion interact and how they can be integrated for the common good



About the Author

Elaine Howard Ecklund is the Herbert S. Autrey Chair in Social Sciences and Professor of Sociology in the Rice University Department of Sociology, director of the Religion and Public Life Program in Rice's Social Sciences Research Institute, and a Rice Scholar at the James A. Baker III Institute for Public Policy. She is also a Faculty Affiliate in the Rice Department of Religion. Ecklund received a B.S. in Human Development and an M.A. and Ph.D. in Sociology from Cornell University. Her research focuses on institutional change in the areas of religion, immigration, science, medicine, and gender. She has authored numerous research articles, as well as four books with Oxford University Press and a book with New York University Press. Her latest book is *Secularity and Science: What Scientists Around the World Really Think About Religion* (Oxford University Press, 2019) with authors David R. Johnson, Brandon Vaidyanathan, Kirstin R. W. Matthews, Steven W. Lewis, Robert A. Thomson Jr., and Di Di.

Question #1: In your book's introduction you note that "scientists have long been viewed as strong carriers of the process of secularization" and that "scholars have assumed a linear relationship between science and secularization" regardless of national culture and science infrastructure. Was this perspective the principle catalyst for this research?

Secularity and Science is motivated by a number of factors, including this notion of scientists as carriers of secularization, which calls our attention to how scientists are most poised to propagate big ideas about how we understand the role of science in society. Some sociologists speculated that the rise of cognitive rationality in society, driven largely by science and modernization, would lead to a decline of religious belief. While this prediction has not entirely panned out as scholars expected it would, scientists nevertheless play an important role in the public understanding of science and religion. And we wanted to understand all the nuances of what scientists think by going to the source – scientists themselves. To that end we did surveys with over 22,000 scientists and in depth interviews (often face-to-face conversations) with over 600 of them.



In past research, our understanding of what scientists think about religion has overwhelmingly focused on scientists at elite universities in the United States. This understanding is important but narrow: religious

characteristics and science infrastructures vary from country to country, most scientists are not at elite universities, and past work has not focused on graduate students and postdoctoral scientists not yet in academic positions. These we might think of as empirical blind spots in our understanding of the science-faith interface. *Secularity and Science* seeks to fill these gaps, using the most rigorous tools social science offers.

Question #2: Your research team decided to focus on the relationship of science and faith for biologists and physicists across eight nations. Why did you pick professionals in those two disciplines? And why were these eight nations selected for this cross-comparative study?

Physics and biology are ideal disciplines for studying the relationship between science and religion. In a number of countries, there have been public debates over the theory of biological evolution, which shows that humans and other living things have evolved over time through natural processes. Based on the specific form of their belief in God as creator and the specialness of humans in creation, some religious individuals and groups reject the scientific explanation for the origin and development of human life in favor of alternative explanations drawn in part from their faith traditions. In physics, the big bang theory, the prevailing scientific explanation for the origin of the universe, conflicts with certain religious views. Some religious believers (most notably, conservative Protestants) see this model as being at odds with their belief that there is a creator of the universe. Methodologically, physics and biology are ideal because, as core scientific disciplines, most universities around the world have departments comprised of scientists in these fields.

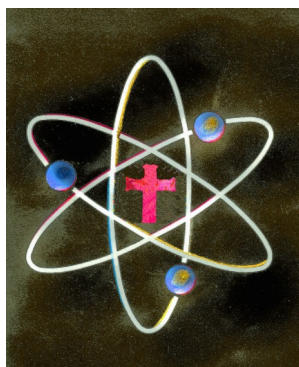
Secularity and Science's focus on France, Hong Kong, India, Italy, Taiwan, Turkey, the United Kingdom, and the United States is motivated primarily by theoretical concerns related to religiosity, religious traditions, and science infrastructure. With respect to religiosity, how scientists think about religion is influenced by whether they are situated in a highly secular country like France versus a highly religious country like Turkey. Religious traditions vary in terms of perceived ethical or moral tensions with science, with some Western nations such as the United States exhibiting persistent debates in the public sphere relative to countries with non-Western religious traditions such as the presence of Hinduism in India and Buddhism in Taiwan. And the development of science infrastructure also matters.

The US and UK, for example, are at the core of the global science infrastructure, meaning aspirant and practicing scientists around the world work and train in these countries—often bringing their religious traditions with them. In other countries, such as Italy or Turkey, there is less circulation of scientists, making the presence of religion much more homogenous. We sought a design that allowed us to capture these broader characteristics and study how they shaped scientists' views.

Question #3: One of the challenges in a study about the relationship of science and religion is in the definition of religion. To conduct this study, your group needed to settle on a working definition of religion. Also, because this study included not only Christians but adherents to other traditions of belief, it was more difficult to determine a working definition. On what did you settle to describe religious faith?

Definitions of religion vary from a system of beliefs about God or higher powers, to more functional definitions that emphasize religion's social or psychological role in people's lives. In writing *Secularity and Science*, we were not trying to determine the best way to define religion. Rather, we asked scientists to define religion in their own terms and used their definitions when analyzing and considering our findings.

Question #4: You observe that the United States has an unusual cultural context for the relationship of science and religion that does not necessarily reflect more global experiences. In what ways is the science and religion relationship quite particular to the US?



The US is somewhat unique, largely because it exhibits the most consistent debates about religion and science in the public sphere. These include, for example, questions about whether and how evolution should be taught in schools or the moral dimensions of genetic engineering.

State and federal policymakers openly express skepticism of science and scientists, most notably in relation to climate change. The US has public policy think tanks, such as the Discovery Institute, which advocate for intelligent design perspectives that are widely rejected by the scientific community. The US also has more than 100 of the preeminent research universities in the world. These unique features often generate misleading assumptions about both religious individuals and scientists, such that what religious and nonreligious individuals in and out of science *actually think* about the science-faith interface is overshadowed mainly by the loudest rather than the most numerous voices.

Question #5: In Europe across the three countries studied (France, Italy, and the U.K.), perceptions about the relationship of science and religion are quite different among them. What factors seem to account for such major differences among them? With the outflow of Turkish scientists, many of whom are Islamic, into the European context, what type of effect might this have in time?

Immigration patterns and national sentiment about immigration all influence perceptions about the relationship of science and religion within a country. A country's scientific infrastructure is closely tied to immigration. The more elite a country's scientific infrastructure, the more attractive it is to scientists from other countries. Immigrant scientists often bring their religion with them, which in turn has an effect on how religion comes up and is perceived in the scientific workplace. In Italy and Turkey, which have strong but less expansive science infrastructure than the UK and US, for example, we expect there is less religious diversity within the scientific community.

Question #6: In Asia your research notes lower levels of tension between science and religion as well as freer expression of religion in the scientific workplace. While religious practices are extensive, the cultures and scientific communities in India, Hong Kong and Taiwan are not populated with Christian majorities.

Do Asian epistemologies, cultural traditions, histories, or lived experiences make the relationship of science and religion less conflictual?

The science-religion conflict narrative seems to be somewhat of a Western and thus Christian-centric phenomenon. There is often freer expression of religion in the scientific workplace in these nations where the conflict narrative is less abundant. We did find that in Hong Kong in particular there is a residual history of Christianity in the best primary and secondary schools (in Hong Kong it is more mainstream), where budding scientists first receive their training. There scientists sometimes mentioned attending educational institutions founded by Christians, where they had to read the Bible and sing hymns in the morning. Although these institutions have become more secular, several scientists said Christians still control the school boards. We also found the perception exists among scientists that a Christian elite controls science education and research funding. One scientist, for example, told us she believes there was a Christian conspiracy to deny research funding and advancement to atheists as well as Chinese from the mainland. A significant minority of Hong Kong scientists also mentioned they were likely to meet science faculty and administrators at their Christian churches, and that churches are good places for networking that helps their scientific careers, a very different intersection between religion and science when compared to some of the other regions we studied.

Question #7: Your researchers have documented four big claims about the relationship of science and religion. What are the four big findings from your research across the eight nations?

First, we find that there are more religious scientists than we might think. Second, only a minority of scientists perceive the relationship between science and religion as one of conflict. Most scientists around the world, including in highly secular contexts such as France and the UK, view the relationship between these two spheres as one of independence or collaboration.

Across all of the regions that we examined the conflict view never exceeds one-third of overall scientists; nor do atheist scientists overwhelmingly embrace this view. Third, there are scientists who see spirituality in their work. Fourth, even as many scientists view science and religion as independent of one another and others compartmentalize their faith at work, religion still comes up in this highly secular workplace. University students may vocalize faith-based perspectives in class discussions. Scientists may need to accommodate the religious practices of their graduate students, such as working around holidays or the timing of prayers. Religion can come up as a matter of small talk. It can also shape the moral decisions that scientists make about what it means to be a good scientist.

Question #8: Your book notes that “religious scientists who are highly respected in their profession have the potential to act as boundary pioneers.” What are the tasks of such pioneers? Should we encourage scientists to become such pioneers?

We found in some of the nations we studied, but particularly in the US and UK, where there are tensions between some in the scientific community and some in religious communities, that religious scientists who are highly respected in their profession have the potential to act as *boundary pioneers*. We find that working closely with a religious scientist who has developed a successful career seems to illustrate to a nonreligious scientist that science and religion do not necessarily conflict with one another. Among scientists, one of the most prevalent justifications we heard for why there is not innate conflict between being religious and being a scientist was that they had worked with a successful religious scientist. The tasks then of the “boundary pioneer” is to help those in different communities to understand one another by being a living representative of what it can mean to inhabit both worlds. The work of a boundary pioneer can be taxing but also extraordinarily worthwhile as a way of bridging communities in conflict.



Opening The Red Door

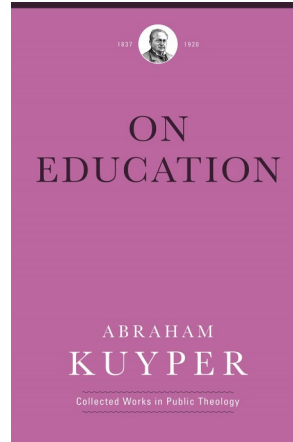
By John Bernbaum

InterVarsity Press, 2019

After the Berlin Wall fell, a group of Christian colleges in the U.S. seized the opportunity to begin strategic faculty and student exchanges with universities inside the Soviet Union. They could not have fore-

seen the doors that would open next. During a 1990 visit to Russia, John Bernbaum and his colleagues received a surprising invitation from a Russian government official: come help build a faith-based university in Moscow. Thus, after seventy years of fierce religious persecution under communism, the Russian-American Christian University (RACU) was born. In *Opening the Red Door*, Bernbaum presents an insider's account of the rise and fall of a Russian-American partnership. As a founder and later president of RACU, Bernbaum offers a ground-level perspective on Russia's post-communist transition and the construction of a cultural-educational bridge between the two superpowers. He describes how American RACU staff worked to understand Russian history and culture—including the nation's rich spiritual heritage—so they could support their new Russian friends in rebuilding an educational system and a society. He documents the story of the first private Christian liberal arts university to be accredited in Russia's history, from its first steps, through its major successes, to its facing increasing opposition during the Putin era. *Opening the Red Door* offers unique insight not only into Russian culture and post-Cold War history but also traces the dynamics within international educational institutions and partnerships. When he first traveled to Russia, Bernbaum writes, he thought of it as a nation of mystery. But after more than twenty-five years of work there, he believes Russia can be understood. His journey of understanding will prove instructive to educators, administrators, students, missionaries, and anyone interested in international relations.

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



Kuyper on the Divine Purpose for Education

By Abraham Kuyper

Wendy Naylor and Harry Van Dyke, editors

Lexham Press, 2019

Among Abraham Kuyper's many accomplishments was his founding of the Free University of Amsterdam, where he also served as president and professor of theology. This collection of essays and speeches presents Kuyper's theology and philosophy of education, and his understanding of the divine purpose of scholarship for human culture. Included are convocation addresses given at the Free University, parliamentary speeches, newspaper articles, and other talks and essays on the topic of education. Much of the material deals with issues still being debated today including the roles of the family and state in education, moral instruction, Christian education, and vouchers.

This book was created in partnership with the Abraham Kuyper Translation Society and the Acton Institute for the Study of Religion & Liberty. It is part of Abraham Kuyper Collected Works in Public Theology, a planned series of twelve volumes. These volumes translate into English many of Abraham Kuyper's theological, social, political, and cultural insights, most for the first time. Nine volumes are now published in the series; and three additional volumes are anticipated in 2020. For further information about the series, see <https://www.lexhampress.com/product/55067/abraham-kuyper-collected-works-in-public-theology>.



Internationalizing Higher Education— From South Africa to England via New Zealand

By **Hoffie (J W) Hofmeyr and John Stenhouse—Editors**

Mediakor, October, 2018

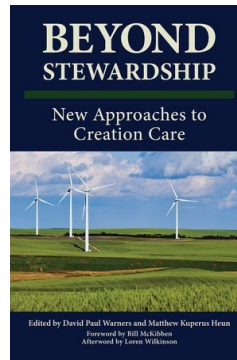
This *Festschrift* for Gerard Pillay was born between two friends, Hoffie Hofmeyr from South Africa and Daniel Jeyaraj, Director of the An-

drew F. Walls Center for the Study of African and Asian Christianity at Liverpool Hope University. These two scholars had worked with Gerald Pillay across an academic career that spans three continents: Africa, Australasia and Europe. Pillay was the first Indian professor to be appointed in 1987 as a professor of theology at the University of South Africa in Pretoria, became the Foundation Chair of a department of theology in New Zealand, and then moved to the United Kingdom to become the only ethnic minority Vice Chancellor of a UK University in 2008. He continues to provide wise senior leadership for Liverpool Hope University, an INCHE member institution.

The book has three sub-divisions focusing on Gerald Pillay as a person, as a theologian, and as an educator. Within it are discussions about his prophetic and servant sensibilities as a leader, his views on church history and topics such as world mission strategy, along with his emphases on teaching and learning that is intentionally Christian, global in its frame, and well-connected to civic service. Contributors to this volume include well-regarded Christian scholars from Africa, Asia, Europe, and North America who consider Gerald Pillay's ideas and elaborate on their meaning for Christian higher education.

This is an excellent book for professional development groups within Christian higher education and can contribute to discussions about living theology, leadership in Christian higher education, and Christian hope in the consummation of history. Further information about purchase is available from the South African publisher, Mediakor, at info@mediakor.co.za.

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



Beyond Stewardship

Edited by **David Paul Warners & Matthew Kuperus Heun**

Foreword by **Bill McKibben**

Afterword by **Loren Wilkinson**

Calvin College Press, 2019

Beyond Stewardship is a new set of resources intended to equip Christians

to flourish by thinking more intentionally about the relationship of people with the nonhuman creation in which humanity is thoroughly embedded. Released in August 2019, these resources respond to questions such as : "What if God didn't place humans on earth to be stewards of creation but something else?" and "If not stewards, then what?"

The resources include a primary book, an illustrated companion to the basic book as a free online resource, podcasts, art, and videos.

The chapters in the book *Beyond Stewardship* were written by scholars from diverse disciplines with a deep passion for a flourishing creation. The collection was edited by David Paul Warners and Matthew Kuperus Heun. Each chapter begins with a compelling story that draws the reader into new ways of thinking. Each author then looks beyond stewardship from the context of his or her own discipline and experiences. Some re-imagine creation care by expanding on the traditional notion of stewardship. Others set aside the stewardship model and offer alternative ways to understand human presence within the broader creation. The chapters mark out ways to better live in the places that humans inhabit as individuals, communities, and institutions. Collectively, the essays in *Beyond Stewardship* offer an expanded and enlivened understanding of the place of humans in the context of God's creation.

The Illustrated companion to *Beyond Stewardship: New Approaches to Creation Care* is a free online resource that is available through the website.

Beyond Stewardship podcasts are a series of interviews with the chapter authors of *Beyond Stewardship*. Some podcasts are already available. Additional podcasts will gradually be released over the next several months.

These resources are available at: <https://calvin.edu/directory/publications/beyond-stewardship> as is a path to book ordering through Calvin College Press.

CONTACT

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

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ABOUT INCHE

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

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



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

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