

## INSIDE

## IAPCHE Asia Oceania and the Student Christian Movement of India Host Student Leadership Program

2

*Editorial*

BANGALURU, INDIA--It was indeed a wonderful opportunity for the 49 students who gathered in SCM House, Bangaluru, India who attended the 4 day Student Leadership Program on the theme

3

*IAPCHE Office News*

"Bind us Together: Students in Solidarity for Social Action" from 4 to 7 September, 2016. This program was jointly organized by Student Christian

6

*Asia-Oceania Region*

Movement of India and International Association for the Promotion of Christian Higher Education, Asia-Oceania Region. Mr. Inbaraj Jayakumar, General Secretary of SCMI served as the Coordinator of the program (pictured bottom right)

8

*Africa Region*

The program started with a grand reception given to the participants with a group from Born Free Art School playing flute and different types of drums leading the budding student leaders to the conference hall. The Keynote of Dr. Mohan instilled in the participants the need to be together for any meaningful social action. There were a few input sessions on themes such as Christian leadership,

11

*Latin America Region*

Developing Personality for Effective Leadership, Leadership Quality for Church and Society, Students for Social Action, Developing Interpersonal skills, and Social Issues that need Christian Student solidarity. In group discussion sessions student participants shared their views and suggestions. The documentary film *Angels of Hell* depicting inhuman social practices was screened, and this was followed by discussion.

12

*Europe Region*

A group of eight people from Born Free Art School, a Bangaluru based action group under the leadership of Mr. John Devaraj, joined the participants on the first two days. The Barefeet Black Beret Band of this school taught songs on social issues to the participants and created awareness. It was an opportunity for participants to mingle with a unique group of young people who have dedicated themselves to the street and bonded laborers. Besides creating awareness on various burning social issues, this group showed how through teaching of fine arts to children they are empowered

13

*Feature Article*

16

*Special Book Feature*

18

*Books*



*Educating for Shalom: Still a Compelling Vision*



Harry Fernhout, *Interim Executive Director*

While I served as president of The King's University in Edmonton, Canada, *Educating for Shalom* was my mantra. In fact, at a certain point I realized that some students were timing me, to see how long it would take before "shalom" crossed my tongue whenever I spoke in chapel or at another gathering!

*Educating for Shalom* (Eerdmans, 2004) is the title of a collection of essays on Christian higher education by philosopher Nicholas Wolterstorff written over the course of his academic career. In his excellent introduction to this volume Clarence Joldersma explains that for Wolterstorff shalom means, in the first instance, a vision of human flourishing.

***"Shalom means people living in right relationships with God, themselves, each other, and nature – and taking delight in such relationships" (p. xiii).***

Shalom is what Isaiah 65 describes: a time and place when a city is a delight and its people a joy, a time when nobody dies before their time, when people build good homes and live in contentment, when there is no poverty, homelessness, no cancer, and when the wolf and the lamb feed together. Shalom exists where God's goodness finds its answer in our gratitude.

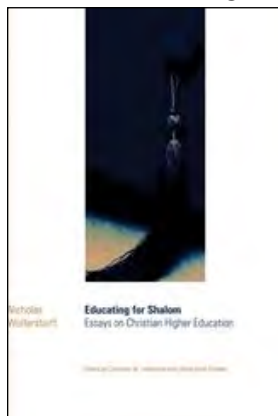
But for Wolterstorff shalom is more than a vision; it is also an ethical and religious command in a world filled with pain, suffering and woundedness. It is a call to justice, responding to the pangs of the hungry, the despair of the jobless and the refugee, the squalor of the ghettos, the pollution of the skies, the pain of the sick and the hopelessness of the imprisoned. Shalom is a command to do what we can to contribute to the healing of our communities, our society, our world, because "we see the tears of God behind the wounds of the world." (2004:xiii)

The biblical story of redemption weaves these two strands together in a marvelous way. The central

thread of the story is God's passion for shalom, God's desire to set everything into right relationship to himself and to each other.

***"God was pleased....through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood shed on the cross" (Col. 1:19-20).***

The good news is rightly called the "gospel of peace," or shalom. Our Christian story looks forward to the fulfillment of all things in justice and delight in a restored creation (Rev. 21). Until then we join in the mission of God's people in all walks of life, seeking to foster flourishing and living toward this vision of God's reign over all creation.



Our calling in Christian higher education is to play a part in the unfolding, world changing story of God's shalom-making

through teaching, research and community service. Our special calling is to winsomely draw a new generation into that story, challenging them to bend their lives in the direction of the healing and shalom which the gospel promises.

My dream and my prayer for Christian higher education around the globe is that God may give us all a passion for embodying something of this vision in our scholarship and teaching, our administering and cleaning, our fundraising and socializing, our worship and prayer. My dream is of academic communities characterized by healthy relationships of all kinds, by a joyful spirit, by care and concern for every member of the learning community, but also and especially care and concern about the absence of shalom wherever it exists in our personal lives, in our cities or in our nations.

*Educating for Shalom* – as we launch another academic year, this is still a compelling, animating vision of what Christian higher education is all about.



## IAPCHE Seeks New Executive Director

The IAPCHE Board has decided to re-open the search for the organization's next Executive Director. The following is the posting for this important position. Readers of Contact are encouraged to recommend possible candidates to:

[director@iapche.org](mailto:director@iapche.org).

IAPCHE is seeking to fill the position of Executive Director. A global association of individual scholars and institutions, IAPCHE fosters the development of integral Christian higher education through networking and related academic activity. Its featured activities are faculty and leadership development workshops, conferences and publications.

IAPCHE's office is located at Calvin College, Grand Rapids, MI.

The Executive Director, working with a global Board of Directors, Regional Directors, and a Program Manager, provides leadership in all organizational programs and in administration, fund-raising, member recruitment, website development, electronic and print communications, and research projects. The role requires vision, intellect, energy, and a strong commitment to transformative engagement in Christian higher education. Skill in cross-cultural relationships is essential. An earned doctorate and prior experience in Christian academic or intellectual work are required. This is currently a half-time position, which may be profitably combined with other academic or administrative work. Geographical proximity to the Grand Rapids office is a valuable asset.

Applicants should send a letter of application and CV to: [office@iapche.org](mailto:office@iapche.org)

Application deadline: **October 31, 2016**

### 3rd Biennial Conference on Internationalizing Christian Higher Education

*Learning to Listen, Listening to  
Learn*

June 4-6, 2017

Prince Conference Center  
Calvin College  
Grand Rapids, Michigan

## Conference Announcement

IAPCHE (North America Region) and the Council for Christian Colleges and Universities (CCCU) are pleased to announce an opportunity for scholars, faculty, staff leaders, campus administrators and others in Christian higher education to gather and consider how to improve the internationalizing of Christian higher education. At this conference, scheduled for **June 4-6, 2017**, the theme is **Learning to Listen, Listening to Learn**. In an age of fractious rhetoric and disruptive differences, how do we in higher education open up spaces and places for deep understanding, hospitable communities, and Christian engagement? How do we engage in careful listening and learning across national and cultural boundaries? How do we foster the goal of shaping graduates who expect to be culturally adept Christian witnesses, who know about pathways for such witness, and who are prepared to serve God's peace and justice in the larger world?

Watch for a Call for Proposals and more information on this exciting event on IAPCHE's website and by email in October.





## Who/What is a Member of IAPCHE?



The IAPCHE Board is currently reviewing various issues regarding institutional and individual membership in our organization. The matters under discussion include:

### 1 What kind of institutional members does IAPCHE want to recruit and serve?

Globally, various types of institutions provide Christian higher education: Bible colleges, seminaries, colleges and universities. Historically IAPCHE has served primarily the college/university sector. This focus is reflected in IAPCHE's partnership in the research project that led to the publication of *Christian Higher Education: A Global Reconnaissance* (2014). This book focuses on Christian universities, using the following definitions: "University" means a degree-granting institution that has (or is developing) fairly comprehensive programs, including at least two distinct areas of study beyond those related to church vocations. "Christian" means a university that currently acknowledges and embraces a Christian identity and purpose in its mission statements, and shapes aspects of its governance, curriculum, staffing, student body, and campus life in the light of its Christian identity.

Recognizing that the term "university" as a the formal designation is restricted in some jurisdictions (and consequently should not be used to limit IAPCHE membership), do these definitions provide a good working description of the kind of institutional members IAPCHE seeks to serve? Does this sufficiently and accurately distinguish IAPCHE's focus from, say, associations of institutions (Bible colleges and seminaries) with somewhat different mission?

- 2 Historically institutional members wishing to join IAPCHE have been asked to submit their mission statement and a letter of recommendation from another institutional member or the Regional Director. Applications for institutional membership have been formally approved by the Board. Applicants for Individual membership, meanwhile, are simply asked to indicate their support for our mission and are accepted without Board involvement. However, individual members, rather than institutional members, constitute the voting body of the organization. **Should institutional members, who are subject to greater Board scrutiny (and who account for a larger portion of membership revenue) have a more significant role in organizational decision making?**

- 3 **Should IAPCHE review its policies and practices with regard to annual membership dues?** It is widely noted that patterns of membership in organizations are changing rapidly; people do not tend to be 'joiners' as in the past; new technologies make it much easier to 'observe' from the edges of an organization. What can IAPCHE do to maintain and develop a robust program of member benefits (such as the recently announced access to the journal *Christian Higher Education*) that will encourage member engagement? Should IAPCHE change its membership dues structure to encourage multi-year rather than one-year participation?

These matters will be considered by the Board in a meeting in December. Feedback on these and other membership issues is most welcome! Please send your comments to [director@iapche.org](mailto:director@iapche.org) before October 31.

# BOARD MEMBERS & REGIONAL DIRECTORS



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Africa - Nigeria



**Peter Bálla**  
Board Member  
Europe - Hungary



**Geoff Beech**  
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**Karen Longman**  
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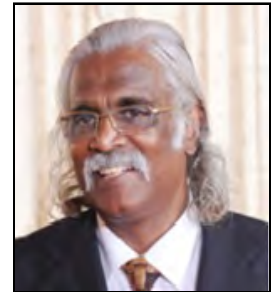
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Latin America - Costa Rica



**J. Dinakaralal**  
Regional Director  
Asia-Oceania - India



**Isaac Mutua**  
Regional Director  
Africa - Kenya

## cover story cont'd

for self and social healing. A group of Japanese students who attended the program as guests shared their experience and held discussions with the participants.



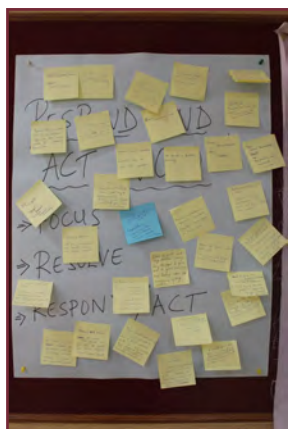
With the aim of giving firsthand knowledge to the participants on some of the social issues the participants were taken to APSA's (Association for Promoting Social Action) Home for Street Children and YMCA's Children's Home. The participants got an opportunity to mingle with the children of the Homes and understand the plight of the abandoned, exploited and destitute children. This exposure touched the



hearts of the student participants and they came back to SCM House with decisions and determination to work for the marginalized and the abandoned people, taking it as a Biblical mandate.

On the last day there was a discussion on student involvement in vital social issues that threaten the stability of the society, world peace and the well-being of humanity and this naturally was centered around terrorism especially the attacks perpetrated by IS.

In the final evaluation session, the participants were encouraged to take a pledge to fight one social evil and later write it down on a piece of paper. These pledges were pasted on a board that revealed how the conference impacted the participants. It showed the determination of the young leaders to



fight forces that jeopardize social stability and international peace. The participants sang songs that impress on Christians the need to be soldiers of Christ working for peace and happiness.



Mr. Immanuel, the Program Secretary of SCMI (pictured above) assisted the Coordinator and took care of food, stay, local transportation and arrangements and exposure sessions.

The organizers later evaluated the arrangements, participation and impact of the program. They found the SLP to be a highly successful one. SCMI wishes to make SLP an annual feature and conduct the next one in another country in the Asia-Oceania Region. SLP 2017 should be one that will attract participants from the other Regions of IAPCHE as well.



**Expressions of Interest Invited for Position of Dean of Bethlehem Tertiary Institute**

TAURANGA, NEW ZEALAND--The current Dean/CEO of Bethlehem Tertiary Institute (BTI) in Tauranga, New Zealand will be relinquishing his role at the end of 2017. A succession process that maintains and develops the ethos and strategic direction of the Institute is important to the Board of Directors, and consequently, the directors are inviting expressions of interest in the role both from within and beyond New Zealand. The purpose of this is to provide opportunity to anyone who would like to know more about BTI, who believes that they would be an excellent "fit", and who would be interested in developing a relationship with the Institute. Depending on the outcome of this initial process, the directors may advertise or invite formal application for the position of Dean in 2017.



More information on the role of the Dean, background information on BTI, and instructions on how to express your interest, visit: <http://www.bti.ac.nz/eoi.html>.

**Handong Global University Holds Training for Alternative School Teachers**

POHANG, SOUTH KOREA--In August, Handong Global University and CTS Christian TV provided a training program to strengthen the capacity building of teachers in alternative schools. The training program was held at Best Western Hotel in Pohang. Attending were 82 teachers from 47 alternative schools nationwide. President Soon-heung Chang of Handong Global University, Vice President Min-woo Lee of CTS Christian TV, Sangjin Park of Christian School Education Research Institute also joined in the event.

In his special lecture, President of Handong Global University and President of 4/14 Window Movement of Korea, Dr. Soon-heung Chang (*pictured top right*) said, "The most important thing is the goal for education, in particular, human character education is essential. Through character education based on the

Bible, we help students realize human beings are valuable and important based on the image of God. In addition, we need to educate that we have God's power to work through us."



Vice President Min-woo Lee of CTS Christian TV had a special lecture on 'Leadership: Conviction and Management.' Director Sangjin Park, Christian School Education Research Institute (*pictured below*) gave a lecture with two sub-themes, 'Identity and Vision as Teachers of Alternative Schools' and 'Current Status of Christian Alternative School.' After another special lecture, 'Unification, the Calling of Christians' prepared by Professor Inho Song of the School of Law, at HGU, there was a lecture by Sungho So, 'Understanding of University Entrance and the Reality of University Entrance.'



Handong Global University opened a special admission track for the students of alternative schools. From 2002 to 2015, 330 students were recruited. In 2016, 33 students were recruited. It is expected that in 2018, 45 students will be selected. In addition, HGU is planning to actively support development of alternative schools by collaborating with various institutions including CTS Christian TV, and the Christian School Education Research Institute.

--Article sourced from <https://www.handong.edu/eng/news/news/?mode=view&id=27252&group=0>

## United African University of Tanzania Hosts 9th Pan Asian and Africa University Association (PAUA) Conference

DAR ES SALAAM, TANZANIA--From August 1-4, 2016, the United African University of Tanzania hosted the 9th



PAUA Conference. It was the first PAUA conference to be held in Africa, and the first attended by Africans. The theme of the conference was "Love Africa: Mission through Education, Social Development Cooperation, and Health Care in Africa."



Many institutions were represented at the conference, including several IAPCHE members. Musa Gaiya of the

University of Jos, Nigeria, was Plenary Speaker; Isaac Mutua, Beth W. Njaramba, and Moses Kisorio of the Centre for Promotion of Christian Higher Education in Africa (CPCHEA) and Christ is the Way Ministries (CIT-WAM) participated in a panel session.

Participants from Baekseok University shared their perspectives in responses to Musa Gaiya and Isaac



Mutua's papers. A representative from the Ministry of Education, Science, Technology, and Vocational Training as well as a Minister for Finance and Planning

from the Republic of Tanzania and the Korean High Commissioner addressed the plenary sessions.

PAUA was pleased by the participation of IAPCHE members and hopes to partner with IAPCHE on African Christian higher education development.



--Story provided by Isaac Mutua, director of the Centre for the Promotion of Christian Higher Education (CPCHE), IAPCHE's regional expression in Africa

## Uganda Christian University Students Win Regional Moot Court Competition

MUKONO, UGANDA--Law students of Uganda Christian University (UCU) won first place at the second Biennial Strathmore Moot Court Competition organized by the Centre for Intellectual Property and Information Technology Law (CIPIT) held in Nairobi, Kenya, from July 8 – 9, 2016.



The competition involved 13 universities from across East Africa. UCU presented two teams of 3 students each. Both

teams were successful in the preliminary rounds, and only one remained in quarter finals. In the end, UCU won three awards in total. These were: the winning team for the moot competition; best orator – for the most persuasive and authoritative speaker (Joseph Okia); and best memorial award – for the team with the best written legal briefs.

"We are humbled to have emerged victors in such a competitive moot. We trusted in God and we have everything to show for it," Joseph Okia said.

Article sourced from <http://ucu.ac.ug/abt-ucu/events/news>



## Trinity Christian College Names New Provost

PALOS HEIGHTS, ILLINOIS, USA--Trinity Christian College has named a new provost, Dr. Aaron Kuecker (pictured right), who assumed the role on July 1, 2016. From 2008-2013, Kuecker previously served as associate professor of theology and director of education at the College. Most recently, he was dean of the School of Theology & Vocation, professor of theology, and director of the Honors College at LeTourneau University in Longview, Texas.



"As provost, I look forward to continuing to cultivate Trinity Christian College's strong faculty in ways that help them flourish," said Kuecker. "During my time at the College I really grew to love the Trinity community and its potential, and I am excited to return."



"We are delighted to welcome Aaron back to Trinity," said Kurt D. Dykstra, J.D., president of Trinity Christian College (pictured left). "He is an exceptional academic leader who is well respected by faculty and beloved by students. I have full confidence that Aaron will elevate and expand an already robust academic program."

Kuecker's academic work has largely focused on identity formation in the early Christian church, with an emphasis on New Testament studies and Biblical theology. He received his Ph.D. in New Testament studies from the University of St. Andrews in Scotland; his M.Div., from Western Theological Seminary; and his B.A. in political science from Central College. Before

earning his Ph.D., Kuecker served as associate pastor and youth pastor at Community Reformed Church in Zeeland, Mi.

--Article sourced from <http://www.trnty.edu/latestnews/2671-kueckerprovost.html>

## Faith and Settlement Partnerships: Setting Immigrants and Canada Up for Success

TORONTO, ONTARIO, CANADA--The Centre for Philosophy, Religion and Social Ethics (CPRSE) at the Institute for Christian Studies will partner once again with the Centre for Community-Based Research on a



two-year, Social Sciences and Humanities Research Council (SSHRC)-funded research project. The project is entitled "Faith and Settlement Partnerships: Setting Immigrants and Canada Up for Success" and will investigate partnerships among faith-based and government-funded settlement organizations. The goal of the project is to determine how these partnerships can better lead to positive outcomes for newcomers, benefiting Canadian society as a whole. CPRSE will partner with the Christian Reformed Church of North America (CRCNA)'s World Renew and faith-based settlement organizations in the Greater Toronto Area to



explore best practices in immigration and refugee settlement, including the role that religious organizations can and do play in this process.

--Article sourced from <http://news.icscanada.edu/2016/08/faith-and-settlement-partnerships.html>

## Geneva College to Inaugurate Its 20th President

BEAVER FALLS, PENNSYLVANIA, USA-- Dr. Calvin L. Troup (pictured right) will be inaugurated as President of Geneva College on September 23. The focus of the event will be the Christ-centered education offered to Geneva students since long before Troup entered as a freshman in 1979.



Dr. Troup explains, "Our mission statement sums up why Geneva College needs to exist in our world today—*Pro Christo et Patria*, which begins with Christ.



We are dedicated to follow Christ through meaningful cultural engagement, to help our students develop the mind of Christ, and to equip them for faithful and fruitful lives of service to God and neighbor. I am

excited to take this position as President of Geneva at a time of real opportunity as well as real challenges, because what we do here is important."

## U.S. Today Names Calvin College #1 in the Midwest United States Regional Colleges

GRAND RAPIDS, MICHIGAN, USA--Calvin College was ranked #1 among Midwest regional colleges in the 2017 *U.S. News & World Report's Best Colleges Guidebook*. Calvin is the only higher education institution in Michigan to garner a #1 ranking in its category.



The report evaluates colleges and universities based on 15 widely accepted indicators of excellence such as first-year retention rates, graduation rates, and strengths of faculty. The report also takes into account qualitative assessments by administrators at peer institutions.

In addition to the top overall ranking among its peers, Calvin is ranked #1 in two subcategory lists: "A Strong Commitment to Undergraduate Teaching" and "Best Colleges for Veterans."

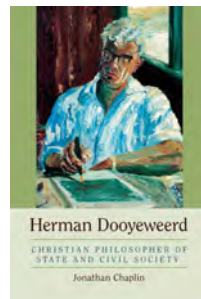
"Calvin's mission, rather than rankings, anchors us in our educational vision, but independent validation from U.S. News encourages us to believe that faithful work will be recognized by others," said Michael K. Le Roy, Calvin College president (pictured above right).



--Story sourced from <http://calvin.edu/news/archive/u-s-news-ranks-calvin-college-1-in-the-midwest>

## Jonathan Chaplin of the Institute for Christian Studies Awarded Herman Dooyeweerd Prize

TORONTO, ONTARIO, CANADA--Adjunct faculty member and former senior member in Political Theory at ICS (1999 to 2006) Jonathan Chaplin (pictured right) has been awarded the Herman Dooyeweerd Prize for his book *Herman Dooyeweerd: Christian Philosopher of State and Civil Society* (Notre Dame Press,



2011) by the Association for Reformational Philosophy at their conference in Leuven, Belgium, the week of August 15. The prize is awarded for work in the fields of philosophy or the history of philosophy that most furthers the cause of the "Philosophy of the

Cosmonomic Idea" and has been conferred four times previously, since 1993.

--Story sourced from <http://news.icscanada.edu/2016/08/jonathan-chaplin-awarded-dooyeweerd.html>

## Universidad del Centro Educativo Latinoamericano Holds Special Keynote in International Affairs

SANTA FE, ARGENTINA--In late June, 2016, the



Universidad del Centro Educativo Latinoamericano (UCEL) had the privilege of receiving Prof. Dr. Gabriele Orcalli (pictured left) of l'Università degli Studi di Padova in Italy, who presented a lecture on "European Union-Mercosur: Impact and challenges".

During this lecture, the result of the referendum in the UK on Brexit, which had occurred the previous week, was also discussed.

The visit was organized by the Ministry of International Relations and the Committee on Institutional, International Relations and Economics (COM.IT.ES).



The Conference had a full house in the auditorium of UCEL and was appreciated by all present. Among the attendees were academic authorities, representatives of other universities and civil organizations, and members of the diplomatic corps.

The UCEL was founded in 1992 and is located in



Rosario, Santa Fe, Argentina. It is an Evangelical Methodist institution, whose beginnings date back nearly 150 years when two American missionary educators arrived in the country to collaborate with the educational enterprise of the Argentine statesman, Domingo Faustino Sarmiento.

The UCEL is motivated by the spirit of faith and ethics and social responsibility of the educational tradition of

the Evangelical Methodist Church and is open to ecumenical action, dialogue and common action, to respond to the challenges of the modern world community. It was created for scientific and technological training of professionals who can contribute to economic, social and cultural development, taking regional needs into account. Currently, the University offers undergraduate, graduate and postgraduate levels in academics.

## The Universidad Cristiana de Bolivia (UCEBOL) Signs Cooperation Agreement

SANTA CRUZ DE LA SIERRA, BOLIVIA--The agreement establishes cooperation between UCEBOL and medical authorities in the Municipality of Cotoca, in different fields of research as well as exchange of information and publications. Medical students will benefit in their ability to participate in a rotating internship and in professional practices in hospitals of the municipality. The UCEBOL can work with medical teams in different populations of the



municipality reaching low-income sectors and providing services in certain specialties such as pediatrics, cardiology, dentistry, and others. Also, UCEBOL will provide scholarships for young people from low-income families so they can become professionals in several of the different degrees offered at the university.

The UCEBOL is located in Santa Cruz de la Sierra, and was founded in 1990 by missionaries of the Presbyterian Church of South Korea. Among the careers offered are: Medicine and Surgery, Dentistry, Physiotherapy and Kinesiology, Biochemistry and Pharmacy, Nursing, Agronomic Engineering, Engineering in Transport and Viability, Informatics Engineering, Education Sciences, Business Administration, Accountancy, Tourism and Theology.

---Articles edited by H. Fernando Bullon, Regional Director of IAPCHE in Latin America

**LCC International University Celebrates Its 25th Anniversary With Community Day**

KLAIPEDA, LITHUANIA--On Friday, September 9th, LCC International University celebrated its 25th Community



Day. LCC students and staff participated in various events, including annual marathon, in which LCC president Marlene Wall

also took part. The highlights of the celebration were a gigantic 25th anniversary cake, an aerial photo-shoot, and fireworks.

LCC International University is a nationally and internationally recognized liberal arts institution in Klaipėda, Lithuania. Established in 1991 by a joint venture of Lithuanian, Canadian and American foundations, LCC has distinguished itself in the region by offering a unique, future-oriented style of education and an interactive academic environment.

--Article sourced from <https://www.lcc.lt/happy-birthday-lcc-community/>

**First International Graduate of Protestant Theological University Receives Masters Degree**

GRONINGEN, NETHERLANDS--In July 2016, the Protestant Theological University (PTHU) in Groningen graduated its first international student.

Mr. Mastard Sakala MA. graduated in the field of practical theology with a thesis entitled, "A Search for



the Relevant Theologies of Holy Communion in order to Care for the Victims of Domestic Violence in the Reformed Church in Zambia." Mastard followed the international master's degree program at the PTHU in

Groningen. To finance his studies, he received a scholarship from the PTHU donation Fund. After his study he will return to his home country Zambia.

--Article sourced from [https://www.pthu.nl/en/News\\_and\\_Events/News/First%20international%20graduate/](https://www.pthu.nl/en/News_and_Events/News/First%20international%20graduate/)

**Liverpool Hope University signs memorandum of agreement with Biblioteca Diocesana Ferrini & Muratori**

LIVERPOOL, UNITED KINGDOM--Liverpool Hope University Library has signed a memorandum of agreement with Biblioteca Diocesana Ferrini & Muratori (Higher Institute of Religious Sciences Library) in Italy which will increase access to collections and open up opportunities for research.



The two institutions already have shared access to each other's catalogues, but the formal signing of the memorandum could lead to further document exchange, inter-library loans and more reciprocal site visits from researchers.

The group from Ferrini included Archbishop Don Erio Castellucci, Vice-Director Don Luca Balugani, Director Don Sergio Casini, Vice-Director Professor Tiberio Guerrieri, and Library Manager Miss Sara Accorsi.



Professor Gerald Pillay, Vice Chancellor at Liverpool Hope University (pictured left), said: "This partnership signifies our commitment to become a home for each other's aspirations. We hope that it will

open up doors for cultural interchange and understanding, and allow our researchers and students to understand Europe from within rather than from a distance."

Archbishop Don Erio Castellucci said: "We are delighted to build this bridge and collaborate with a great university that is a living example of ecumenism."

--Article sourced from <http://www.hope.ac.uk/news/newsitems/librarysignsmemorandumofagreementwithbibliotecadiocesanaferrinimuratori.html>

## Living in the Gap

By Dr. Margie Patrick  
The King's University, Edmonton, Canada



Many colleges and universities follow the tradition of holding a special Convocation at the start of a new academic year. These events are designed to remind both students and faculty of their shared mission, and to set the tone for the hard work about to commence. This article, "Living in the Gap," is the text of speech given by Dr. Margie Patrick at the Fall Convocation of The King's University (Edmonton, Canada) in September, 2015. It is shared here to encourage and inspire readers of *Contact* to approach their academic vocation with "broken open hearts."

Many of us take time over the summer to read books. The most fascinating book I read this summer was: *Blueprint for Revolution: How to use rice pudding, lego men, and other nonviolent techniques to galvanize communities, overthrow dictators, or simply change the world*. Srdja Popovic, the main author, was a leader in the student movement that helped topple Serbian president Slobodan Milosevic in 2000. Milosevic would later be indicted for war crimes by an International Criminal Tribunal. Popovic is interested in the small things that can make "people power" such a strong force (viii). One of the most surprising tactics he promotes is humour, which he believes can break fear, build confidence, and incite clumsy reactions from one's opponents (110). For example, he recounts the story of Syrian dissidents hiding USB speakers loaded with songs of resistance in the grossest places: garbage cans, manure piles, and other places that reeked (114). Ordered to find and destroy the illegal songs, the police had no choice but to put their hands in the most disgusting places, all in front of the public. It was apparently great political theater, and it was free.

Or consider those in Siberia, Russia, who wanted to protest election fraud in 2012. After being denied permission to stage a demonstration they decided their children's toys didn't require a permit to gather together. So they assembled figurines collected from Kinder Surprise eggs, lego men and toy soldiers and attached a tiny sign to each of them protesting the fraud. They took pictures and sent them to various newspapers. As the movement took off across the country, Russian authorities began to worry and the central government took control of the situation by, wait for it, putting an advertisement in the local paper stating that meetings of inanimate objects was now illegal. Just to be sure that people understood the gravity of the situation, one official told the media: "As you understand, toys, especially imported toys, are not only not citizens of Russia but they are not even people. It is possible that the people who have applied are inspired by their toys ... and consider them their friends, but the law unfortunately has a different point of view. Neither toys nor, for example, flags, plates, or

domestic appliances can take part in a meeting" (120-121).

It is amazing what lengths a regime has to go to when it attempts to gain and then keep absolute power.

I read Popovic's book because I am interested in the courage demonstrated by some people in the face of violence. A variety of well-known examples come to mind: Corrie Ten Boom, Nelson Mandela, Martin Luther King, and Mahatma Gandhi. There are others who aren't as well known but who stood up to aggressive power or injustice despite the personal cost. Those of us who haven't suffered in the same way or have had to make the same difficult decisions have a hard time understanding their courage. Today we will reflect on living with courage by exploring what it means to "live in the gap." Our entry point is the lives of those who have been transformed by their suffering.

Many of us have such people in our lives. We may know someone who has demonstrated strength in the face of despair, injustice, and even death. Perhaps they come to mind when we hear the words from Psalm 27:13-14 to "wait upon the Lord, be strong, and let your heart take courage." My models for such waiting on the Lord are the Salvadorans and Guatemalans I have been privileged to know. Like Popovic, they endured brutal civil wars and did so with amazing courage.

I think of Guatemalan lawyer Marta Torres, who felt compelled to use her education to serve the oppressed in her country. Taking on this responsibility during a time of civil war will inevitably lead to heart break. Marta sought to protect workers' rights, including the right to establish labour unions. This was and continues to be dangerous work in Guatemala. Marta and her husband received numerous death threats and survived an attack on their lives, but when their names appeared on a list published by a death squad, they fled the country, eventually finding their way to Canada as political refugees in 1983 (Torres, 1999). Marta returned to Guatemala numerous times to document abuses against workers but she had to do so under secrecy and at great personal risk until the civil war ended in 1996.

For a while I knew Marta quite well, and I observed her dedication to social justice and human rights. As I got to know her and other Central Americans living in Vancouver, I was impressed with their courage to remain human despite the dehumanizing events that brought them to Canada. By that I mean they maintained the ability to be hospitable, to welcome the stranger, and to remain human despite the dehumanizing events that brought them to Canada. By that I mean they maintained the ability to be hospitable, to welcome the stranger, and to trust others.

While I found the book by Popovic captivating, a writer who has even more to say about living with courage is educator Parker Palmer. Many of the Salvadorans and Guatemalans I met lived in what Palmer describes as "the gap," the place where suffering becomes life-giving, the place where a broken heart can be, in the words of Palmer, "'broken open' into largeness of life, into greater capacity to hold one's own and the world's pain and joy" (Palmer, 2009, p. 6). This is what Jesus did on the cross, when God's heart was broken open for humankind. It is on the cross that we can see the combination of pain and joy that Palmer brings together in his description of a broken-open heart.

But Palmer doesn't stop with Jesus and the famous few. No, he insists that everyone, every person in this room, is called to live in the gap with a broken-open heart. The gap is the tension between the world as we know it and the world as it could and should be (Palmer, 2009, p. 9). We are immersed in the world and thus it shapes us in a myriad of ways. On the one hand we experience the beauty of creation and the wonder of life. On the other hand, we witness the dangers of climate change, the injustices committed against indigenous peoples and the ravages of cancer. In the face of such suffering we are to live out the courage of our convictions. Courage means to live with strength in the face of pain or grief, and Palmer is telling us that living with courage means living with hearts that are broken-open.

Ultimately it's about how we choose to view the gap. For instance, one could ignore the gap between what is and what could and should be, but that seems to me to not really be living the Christian life because it completely ignores our neighbour and the call to seek justice. This option is about having a shut-down heart.

Or, one could recognize the existence of the gap but be content with it because it works in our favour, providing us with a comfortable and relatively secure life. But that's hardly courageous, nor does it develop broken-open hearts to truly see ourselves and our neighbour. Instead, it reveals an indifferent heart.

Or one could become angry about the gap. I was in the country of El Salvador with a church group in 1991, just before the end of the civil war, and we were in an area of the country controlled by guerilla forces. It happened to be New Year's Eve so all the local guerilla units had gathered together in this one town. That night I met a young American man who so despised his government's policies of supporting the brutal Salvadoran military that he decided to pick up a weapon and join the guerillas. Now, to insert himself into a violent civil war took guts, but not the type of courage we are talking about today. This young man's heart was torn-apart, described by Palmer as shattered into shards that were sharp and dangerous.

Alternatively, one could reimagine the gap. I love that word, reimagine, and I think it is a big part of what it means to live with a broken-open heart. To reimagine the gap is to love all that is good and proclaim that those elements which cause suffering and pain are not the way it's supposed to be. It is to work for restoration, fullness, and hope. We are able to reimagine the world because of the work of Jesus on the cross and the good news that, in the words of Walter Brueggemann (2010), "God's power for life is at work in the world." This option requires deepening our understanding of the gap, its causes, and its suffering.

Clearly I've simplified the options but my point is to highlight the importance of choosing well. We must also recognize the obstacles to choosing well. Apathy gnaws at our desire to see the gap and know more about it; we are too often told that we only have to look out for ourselves; and our location in the world enables many of us to provide for our daily needs and security, thereby lulling us into a false sense of complacency. The challenge of education is to overcome these barriers and turn us toward God and our neighbour, and therefore towards the gap.

And that's what we do here at King's. We live in the tensions that comprise the gap in a way that develops broken-open hearts. For example, students, you are encouraged, and indeed will be unable to escape, learning more about who you are, about what motivates the desires of your heart, but this discovery is best done in community with your peers, profs, coaches, staff and fellow church members. You will discern, or perhaps confirm, your passions and vocations, but these will always be interpreted as a way of being in the world. In other words, your education will never be interpreted solely as a matter of personal gain but will always be placed within the context of social responsibility, of responding to the gap encountered in daily life.

That's why your profs will consistently ask such questions as "What does it mean to be human?" "Who is your neighbour?" "What are your strengths and gifts and how do they

## ACADEMIC INSERT: "LIVING IN THE GAP"

help you learn more about God, the world in which you live, and yourself?" We won't, and indeed cannot, tell you the answers to these questions. Instead, we will provide you with the tools to better see the gap. We will examine how Christians from all walks of life as well as people from other faiths and no faith respond to the gap, and then ask how you might live your life in the gap with courage, with a broken-open heart. Is this a job only for students? Not at all, for all of us in this community continue to examine our hearts and lives to discern how we live with, and model, broken-open hearts.

To promote such reflection, we cancelled classes last year so the King's community could attend the Truth and Reconciliation Commission on aboriginal residential schools. It is why we have students conducting community research projects for local agencies. It is why King's Center for Visualization of Science assists students of all ages to comprehend phenomena that are impossible or difficult to see and thereby increase their understanding of the world. To support reflection on the gap we equip future teachers to know who they are, so they can become agents of reconciliation in their classrooms. It's why we focus on creation care, provide opportunities for students to participate in the Honduran Water Project, and will be offering an Environmentally and Socially Sustainable Business course.

Living in the gap with courage means we are people of hope. As we read the Psalms we encounter that hope, even in the midst of despair. In Psalm 27 David alternates between a description of his suffering and his hope in God. "Wait for the Lord; be strong, and let your heart take courage." Waiting for David meant living in the gap between the promise given and the promise incarnated. Believing in a promise requires hope.

Here at King's we seek not only to study hope but to grow into the practices of hope. We do this by living together in community. Our student life team is intentional about building community and our profs create learning communities in their classrooms. Our many acts of service emerge from this community as we seek to share God's message of healing and reconciliation with others. For example, there are many King's students, staff, and faculty who regularly visit prisoners, some of whom have lost hope and others who reveal courage and broken-open hearts even in difficult situations. Much of the research conducted by faculty involves hope as we examine how to protect endangered species, study how to welcome the stranger and practice hospitality, look at how dystopia in literature can be regenerative, link math and social justice, and suggest ways of providing services for dads who live on the streets, just to mention a few. This research finds its way into classrooms and is shared with you.

Contact • September 2016

All of these entrance points to hope enable us to live in the gap because they allow us to reimagine what is. They allow us to understand the complexity of our times yet have the courage to suggest that something better is possible.

So courage is about reimagining the gap in the midst of hope. As Popovic points out, humour is a good friend while living in the gap. Our task is not to save the world. It is to figure out how to live with broken-open hearts in the lives we live and with the people with whom we are in community. Heartbreak is a part of the human condition. It's what we do with that heartbreak that will define us. As Palmer tells us, when our hearts are broken-open they can become sources of healing, turning our suffering into compassion (Palmer, 2005, p. 232).

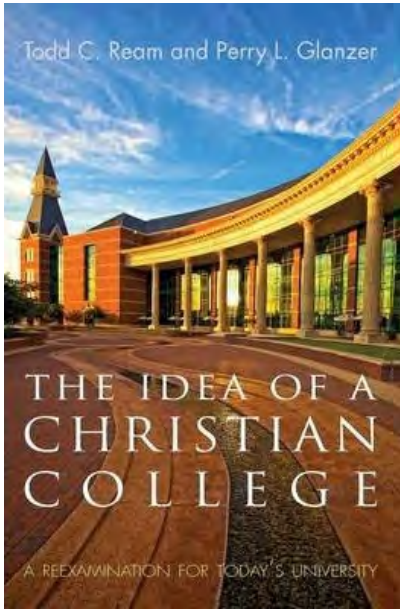
Welcome to a new year of living in the gap with courage and compassion.

Dr. Margie Patrick, Education  
The King's University  
Edmonton, Alberta

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**The Idea of a Christian College : A Reexamination for Today's University**

by Todd C. Ream and Perry L. Glanzer

Cascade Books, October 2013

In 1975, Arthur F. Holmes published *The Idea of a Christian College*. At the time he could not have imagined his book would gather such a large following. This work's thoughtful yet accessible style made it a long-standing choice for reading lists on Christian college and university campuses across the country and around the world. Countless numbers of first-year students have read and discussed his book as part of their introduction to the Christian college experience. However, enough has changed since 1975 in both the Church and Academy to now merit a full-scale reexamination. In this book, Todd C. Ream and Perry L. Glanzer account for changes in how people view the Church and themselves as human agents, and propose a vision for the Christian college in light of the fact that so many Christian colleges now look and act more like research universities. Including topics such as the co-curricular, common worship, and diversity, Ream and Glanzer craft a vision that strives to see into the future by drawing on the riches of the past. First-year students as well as new faculty members and administrators will benefit from the insights in this book in ways previous generations benefitted from Arthur Holmes's efforts.



**An Interview with Todd Ream and Perry Glanzer  
by John Wilson, Editor of Books and Culture**

Todd Ream, professor of higher education at Taylor University and a research fellow with Baylor University's Institute for Studies of Religion, and Perry Glanzer, professor of educational foundations at Baylor University and also a research fellow at Baylor's ISR, have a new book out, *The Idea of a Christian College: A Reexamination for Today's University* (Cascade). It should be read by anyone with an interest in the state of Christian higher ed. I interviewed Todd and Perry about their book via email.



**Why did you write this book now—and what's the conversation you're entering?**

In many ways this book seeks to honor Art Holmes's legacy and the way he challenged our generation to think about the Christian college. His book *The Idea of a Christian College* (1975) was standard reading on many campuses and helped introduce students, staff, and faculty to the conversation about faith and learning and the implications of that conversation for the Christian college. However, a lot has changed since Art wrote this book.

To begin, many of those schools (as echoed in our subtitle) are now more aptly described as universities. As a result, they are growing in size, producing more research, and educating more graduate students. Such changes bring new challenges as well as new opportunities needing to be addressed.

We now also recognize some key aspects of Christian thinking and living needed to be added to how we view the Christian university. For example, if the Church is called to be the community that forms all sectors of our lives, this role has important implications for the Christian university. In addition, thanks to individuals writing in an area often referred to as philosophical and theological anthropology, we can engage in more sophisticated ways regarding what it means to be created in God's image and what that means for the mission of the Christian university.

We thus thought the time had come to reexamine the role that the Christian university now has as an agent of the Church, seeking to help all members of their community—whether they be students, staff, or faculty—fulfill their calling to bear God's image. We thus hope what we did was to simply extend what Art started and pass his challenge along to the next generation. In time, the students we serve will need to return to the key elements of Art's challenge and think anew about how it applies to the generation they are seeking to educate.

**It's no secret that colleges and universities across the board face pressing challenges, many of which are shared by Christian institutions that also have distinctive concerns to deal with. In your judgment, what are a couple of significant challenges for Christian colleges and universities that are NOT widely recognized as such?**

We would assume possible forms of federal intrusion are amongst the most widely recognized concerns. Most, if not all, schools are at least talking about ways to remove themselves from the possibility of declining religious freedom via the Affordable Care Act and/or the possibility of a report card



as generated by the Department of Higher Education. Hopefully, Christian institutions realize the nationalization and centralization of American higher education policy has steadily increased and poses a substantial danger to the freedom of Christian higher education.

Among the unrecognized challenges, first and foremost we would note the problems growth poses to the unity and identity of many Christian universities. Given the rapid growth many schools have seen, the need to wrestle with the perils of the multiversity (or a campus that is fragmented in terms of how it operates) are real and present. As universities grow, the unifying function once served by chapel becomes replaced by large athletic events. Faculty members spend less time talking with colleagues in academic areas beyond their own and become absorbed in teaching students to be good professionals instead of good human beings and disciples of Christ. Student development administrators and faculty members share in fewer common endeavors such as conversations that reinforce the virtues of liberal education.

A related challenge is the rate at which almost all Christian institutions of higher learning have invested in distance/degree completion forms of education. While expanding access to underserved students is a moral imperative, that is not the overriding rationale many schools employ. Some simply desire wider circles of revenue. When you diversify your core function and have no greater reason for doing so than finances, your identity is on the line. One quick way to see this challenge is to compare the variety of ways a number of schools market themselves depending upon the student population they are trying to recruit. Some of those strategies, especially to distance/degree completion students, fail to even mention anything about the Christian identity of the institution.

Third, we would note Christian colleges and universities are often susceptible to the peril by which sentimentality allows mediocrity to substitute for Christian faithfulness. Too often, our compulsion for niceness and cheap grace tears at our ability to honestly appraise our efforts. We want everyone to feel good so we shy away from demanding expectations and hard conversations. As a result, we squander our talents as administrators and faculty members—and the talents of our students. Striving for excellence without idolatry should be an impulse that collectively drives us to think anew each day about whether we are faithfully exercising our mission. Niceness fosters mediocrity. In contrast, God's grace and charity foster excellence. Too often we default to the former for no other reason than personal comfort.

**That's a tough set of challenges. But you also see some distinctive strengths at evangelical colleges and universities.**

The Christian university possesses a mission compelling it to be just that—a university. In 1963, Clark Kerr, the architect behind the University of California system, aptly described the modern university as a "multiversity." In essence, a multiversity lacks a unifying identity allowing people to talk across disciplinary lines ranging from anthropology to zoology, and broader organizational lines such as the curricular [academic affairs] and the co-curricular [student development]. In a multiversity, all knowledge becomes fragmented and thus students find it incoherent and disheartening. Amidst this culture, Kerr acknowledged the multiversity, by its very nature, is "partially at war with itself." When referencing the students it served, Kerr noted the strong survive but the number of casualties is considerable.

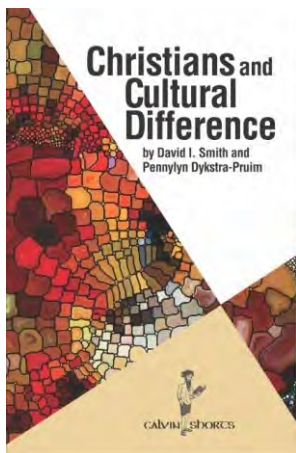
In contrast, the best Christian universities are shaped by the grand unifying narrative of creation, fall, redemption, and restoration. We would even go so far as to argue the university by its very nature is inherently Christian. (This is the subject of our current book project, *The Lost Idea of a University*.) The Christian narrative inspired our medieval predecessors to be so audacious as to establish institutions predicated on the belief that all forms of knowledge were simply iconic windows into God's very character. In this vision, regardless of what function a particular employee performs, he or she can find inspiration. For instance, we participate in practices such as anthropology, zoology, and everything in between, because they provide different yet equally compelling windows into God's wondrous created order.

Moreover, we realize every part of the university body plays an important role in living this story. In this vision, cross-disciplinary communication becomes vital for the university's flourishing. Fortunately, Christian scholars also share a common language in theology that frames these conversations. Within such a context, students learn how the various pieces of their lives form a coherent whole.

Evidence exists that Christian universities prove quite successful in this area. For example, Donna Freitas of Boston University has written about how evangelical college students were the only ones she found who integrated their views of sex with their spiritual lives. The same proves true in relation to ethics and moral reasoning. In this regard, the Christian university creates a unique and healthy counter-culture to the corrosive characteristics of the multiversity.

This counter-culture perhaps stems from the fact that the Christian university, again by its very nature, is inherently hopeful. Popular titles concerning the modern university are replete with apocalyptic overtures such as crisis, demise, collapse, and ruin. For the Christian university, we can continue our creative and redemptive practices in even the most distressing of circumstances because our hope does not rest solely on our own efforts. Thus, we can live with conviction in the meantime and serve as agents of grace and restoration.

*Article/Interview previously published <http://www.booksandculture.com/articles/webexclusives/2013/december/idea-of-christian-college-reexamined.html>*



**Christians and Cultural Difference**

By David I. Smith and Pennylyn Dykstra-Pruim

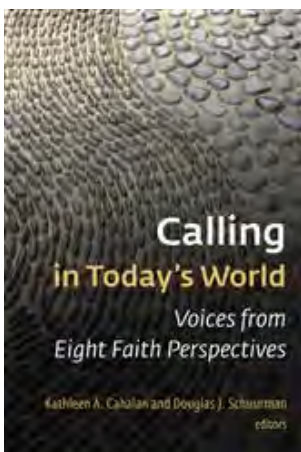
Calvin College Press, June 2016

Encountering cultural differences in the classroom, in the workplace, in the church, and in the public square is an everyday part of contemporary life. The chances that we will live our lives interacting

only with those who share our cultural identity and ways of thinking are shrinking. Understanding culture and how cultural difference affects how we understand one another and live well together is no longer just for travelers. It has become a basic life skill.

Past Christian ways of thinking about cultural difference as most important for missions to far away places do not harmonize with today's realities. This book offers a brief, critical overview of how Christians have been rethinking their relationship to cultural difference. Creation and fall, the image of God, the body/temple that is the church, neighbor ethics, the trinity, the incarnation and cross of Christ, and the call to welcome strangers – each of these offers distinct challenges to think in Christian ways about how we deal with differences.

Exploring the strengths and weaknesses of various approaches, this book provides a concise guide to current Christian discussions of otherness. It points to rich ways in which Christians can responsibly and graciously embrace cultural difference.



**Calling in Today's World: Voices from Eight Faith Perspectives**

Edited by Douglas J. Schuurman and Kathleen A. Cahalan

Eerdmans, September 2016

The concept of "vocation" or "calling" is a distinctively Christian concern, grounded in the long-held belief that we find our meaning, purpose, and fulfillment in God. But

what about religions other than Christianity? What does it mean for someone from another faith tradition to understand calling or vocation?

In this book contributors with expertise in Catholic and

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



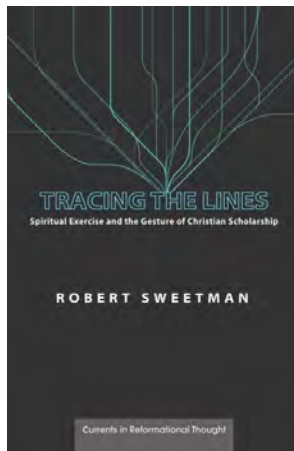
**What Really Matters? Ten Critical Issues in Contemporary Education**

By Bernard Bull

Wipf and Stock, September 2016

What really matters in education? Amid headlines about standardized test scores, global rankings of students from different countries, technology-enhanced learning, the unreasonable costs of

higher education, and preparing the workforce of tomorrow, what really matters? If we want to pursue education reform and improvements that truly benefit the lives of current and future students, where should we focus our efforts? In *What Really Matters?*, Dr. Bernard Bull draws from over twenty years of research and experience to offer ten issues that truly matter if we are going to create rich, meaningful, rewarding, engaging, and impactful learning organizations that are rooted in the best ideas of the past while preparing people for the challenges and opportunities of the present and future. This is a text for educators, school leaders, community members, parents, students, policymakers, and others who aspire to move from educational buzzwords to some of the most important educational challenges and opportunities of our age.



**Tracing the Lines: Spiritual Exercise and the Gesture of Christian Scholarship**

By Robert Sweetman

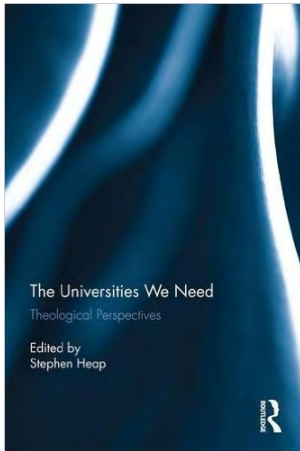
Wipf and Stock Publishers, August 2016

*Tracing the Lines* takes on the project of what Christian scholarship is, and should be, today. It does so, however, with an eye to locating similarities in the rich tradition the last nearly two thousand

years of Christian scholarship has given birth to. With

*Contact • September 2016*

humility and a sympathetic ear, Sweetman traces the way certain lines of thought have developed over time, showing their strengths, their weaknesses, and their motivation for shaping Christian scholarship in particular ways. Though he locates his own thought within a particular one of these streams, he shows how all of them have contributed in different ways to the formation of the work of Christian scholarship. Offering in the end an understanding of Christian scholarship as scholarship attuned to the shape of our Christian hearts, this book reaches across disciplines to connect Christians engaged in scholarship in all areas of the academy, whether at public or private institutions.



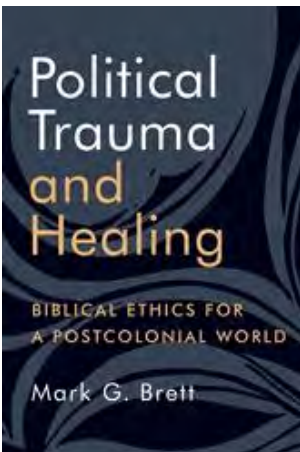
**The Universities We Need: Theological Perspectives**

By Stephen Heap

Routledge, October 2016

Increasing numbers of young adults go to university. This book explores contemporary understandings of what universities are for, what impact they might be having on their students, and what visions of life and society are driving them. It criticises a narrow

view of higher education which focuses on serving the economy. It argues that, for the sake of the common and individual good, universities need to be about forming citizens and societies as well as being an economic resource. It does so in the light of theological perspectives mainly from the Christian but also from the Muslim faith, and has a global as well as a British perspective. It brings together key thinkers in theology and higher education policy - including Rowan Williams, David Ford, Mike Higton, and Peter Scott - to present a unique perspective on institutions which help shape the lives of millions.



**Political Trauma and Healing: Biblical Ethics for a Postcolonial World**

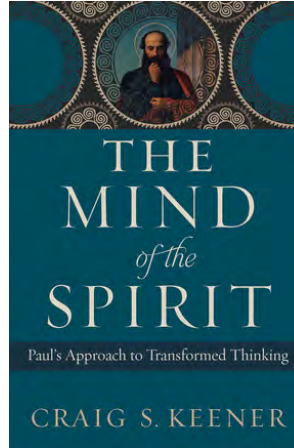
By Mark G. Brett

Eerdmans, July 2016

How can Scripture address the crucial justice issues of our time? In this book Mark Brett offers a careful reading of biblical texts that speak to such pressing public issues as the legacies of colonialism, the demands of asylum seekers, the challenges of climate change, and the shap-

ing of redemptive economies.

Brett argues that the Hebrew Bible can be read as a series of reflections on political trauma and healing — the long saga of successive ancient empires violently asserting their sovereignty over Israel and of the Israelites forced to live out new pathways toward restoration. Brett retrieves the prophetic voice of Scripture and applies it to our contemporary world, addressing current justice issues in a relevant, constructive, compelling manner.



**The Mind of the Spirit: Paul's Approach to Transformed Thinking**

By Craig S. Keener

Baker Publishing Group, June 2016

In this major work, leading New Testament scholar Craig Keener explores an important but generally neglected area of Pauline theology, Paul's teaching about the mind.

Paul speaks of the corrupted mind and the mind of the flesh, but he also speaks of the mind of Christ, the mind of the Spirit, and the renewal of the mind. In articulating these points, Paul adapts language from popular intellectual thought in his day, but he does so in a way distinctively focused on Christ and Christ's role in the believer's transformation. Keener enables readers to understand this thought world so they can interpret Paul's language for contemporary Christian life.

*The Mind of the Spirit* helps overcome a false separation between following the Spirit and using human judgment and also provides a new foundation for relating biblical studies and Christian counseling. It will appeal to professors, students, and scholars of the New Testament as well as pastors and church leaders.

\*Please note that the information shared here on books is taken from publishers' promotional materials and should not be considered a review of the books 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.

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

Members may email articles to [office@iapche.org](mailto:office@iapche.org).

We suggest articles contain 400 words or less.

Thank you for your membership!