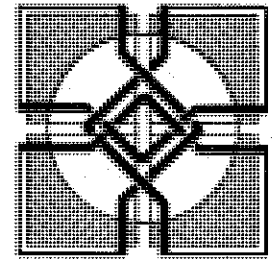


CONTACT

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FOR THE PROMOTION OF
CHRISTIAN HIGHER EDUCATION**



December 1995

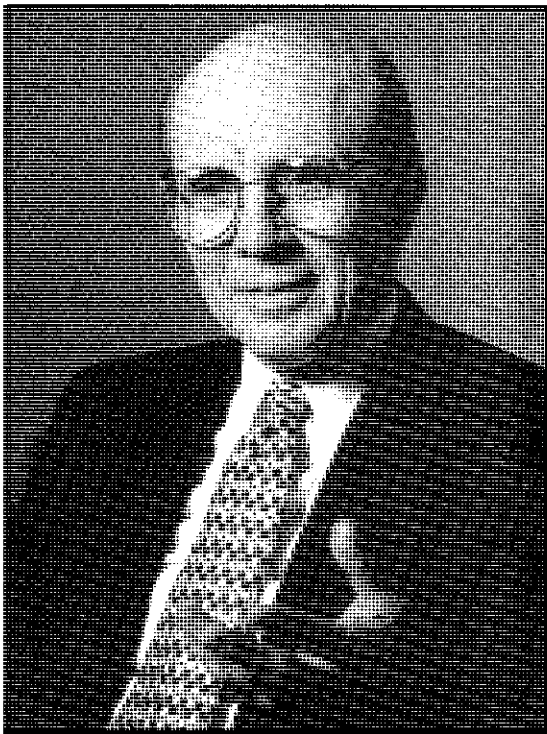
Vol.7, No.2

Dr John B Hulst Appointed Executive Secretary of IAPCHE

Dr John B Hulst, president of Dordt College, who will retire on June 30, 1996, has been appointed Executive Secretary of IAPCHE.

Dr Hulst received his Master of Theology degree in Practical Theology from Calvin Seminary and a Doctor of Theology degree in Religion and Higher Education from the Iliff School of Theology in Denver, Colorado.

In 1968 Dr Hulst was appointed College Pastor and Instructor in Biblical Theology at Dordt College. He served as Dean of Students from 1971 to 1979, and as Vice President for



Dr John B Hulst

Student Affairs and Director of the Studies Institute from 1979 until assuming the position as President of the College in 1982.

He is past chairman of the International Association for the Promotion of Christian Higher Education. He served for ten years as chairman of the board for the Association for Public Justice, and was chairman of the organizing committee for the Christian Farmers Association. He is also a member of the National Board of Citizens for Educational Freedom.

Dr Hulst is on the Executive Committee of the Reformed Ecumenical Council and is a member of its Commission on Youth and Christian Education. He is also chairing a task force studying the possibility of establishing a Reformed university in North America.

Dr Hulst will begin his duties for IAPCHE on September 1, 1996, when Dr Schrotenboer retires.

Reports from Associate Members:

The Theological University in Kampen, the Netherlands, opened its academic year in September with an emphasis on "Spirituality, a necessity for theologians". In an address to the convoked assembly Prof A van de Beek, Rector of the Reformed Theological Scientific Institute, stressed that the need in the life for which the theological college should strive must not first of all be moral but experiential. The church may expect of theologians that they express such spirituality that the students are spiritually equipped in their training. The aim of theological instruction is not only to equip with theo-

The IAPCHE logo represents the coming together and intermixing of scholars, educators, and administrators from around the world. Discussion of higher education takes place around the Word of God which is Christ represented by the cross.

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New Board Members:

Two new members were recently elected to the IAPCHE Governing Board for six-year terms. They represent Africa and Europe:

Rev. C G Bartholomew
c/o 38 Inanda Road
Hillcrest 3610
Natal
Rep. of South Africa

Rev Istvan Thuroczy
2329 Majoshaza
Kossuth u.22
Hungary

Recognition

Prof Egbert Schuurman, member of the First House of Parliament in the Netherlands and special instructor in reformational philosophy, recently received the Templeton Award from the University of Berkeley, California. The award was given in recognition for his study on the relation of religion and science, in particular regarding the Christian faith, technology and culture.

logical rationality but also with the spiritual formation of the human person. In this the theologians should lead the way. The curriculum should include time for reflection on spiritual issues.

In September Dr N A Schuman was inaugurated as special professor in liturgics. The inaugural address dealt with the relation of the Psalms to the liturgy.

On October 27 **Dr W F Smelink** was granted the degree of Doctor in Theology on the basis of his thesis The Targum of Judges.

On November 10 **Dr H C van der Sar** was granted the degree of Doctor in Theology on the basis of a thesis on Verborgen in Eenvoud (hidden in simplicity), the hermeneutical function of the doctrine of God in the theology of K H Miskotte.

Contact: Ms Anne-Mieke Kok, Kampen Theological University, Koornmarkt 1 Kampen 8260, The Netherlands

Westminster Theological Seminary, Philadelphia, will hold a fifth annual conference on contemporary issues on March 19-21 1996. The Conference theme will be "Christ and America, Belief and the Public Arena". Speakers will include **Richard John Newhouse, George M Marsden, Harold O J Brown and William S Barker**. Seminars will focus on reaching the secular campus, civil libertarianism, evangelical political thought and public policy, Christian values, Models for urban mission and spirituality for the church today.

Contact: Dr Sam Logan, Westminster Theological Seminary, Philadelphia PA 19118, USA.

The Institute for Christian Studies in Toronto in its October Newsletter featured the meeting held at Calvin College under the joint sponsorship of the Free University of Amsterdam, Calvin College, the Institute for Christian Studies, and Dordt College from August 16-19. This was the fourth in a series of international conferences.

Participants from four continents met to promote a conversation on how Christians ought to conduct themselves as artists and scholars. **Dr Lambert Zuidervaaart**, organizer of the con-

ference and department head in Philosophy at Calvin College, presented an address on Postmodern Arts and the Birth of a Democratic Culture. **Dr Calvin Seerveld's** presentation on The Necessity of Christian Public Artistry underlined his fervent desire that art be available to and a necessary ingredient in the daily life of all God's creatures.

A third main speaker was **Dr Nicholas Wolterstorff** who spoke on The Artist in an Unjust Society. The titles of the plenary addresses themselves suggested different approaches. But as **Willem Hart** who reported the conference observed, the differences were more in semantics than in basic approaches.

The highlight of the conference was a banquet in honor of Calvin Seerveld on the occasion of his retirement from teaching at the Institute in Toronto. At the banquet he was presented with a Festschrift entitled Pledges of Jubilee with contributions from 18 people. In the Introduction to the book Lambert Zuidervaaart wrote "With this book... the editors and authors join hundreds of well-wishers around the world to say thank you to a tireless leader and faithful friend. May he enjoy the fruits of his labors, even as he continues to help us imagine the day when all culture and society, yes, all creation, will be made new, when, as in the apostle John's great vision, God's dwelling is with humanity and God tenderly wipes each tear from each eye. To that end we offer our own pledges of Jubilee".

Contact: Dr Lambert Zuidervaaart, Calvin College, 3201 Burton St S E Grand Rapids MI 49546, USA. E-mail: zuid@calvin.edu



Calvin Seerveld

Reformed and Russian Orthodox Confer

Twenty theologians and philosophers from Russia, Hungary, the Netherlands, and the U.S.A. met in St. Petersburg, October 16-20, to explore similarities and differences between their respective religious traditions. They were joined by some thirty Russian students and more than fifty Dutch Reformed tourists on an excursion planned to coincide with the conference.

Sessions were held at The Society for "Open Christianity", a religious and philosophical organization established by Dr Konstantin Ivanov to promote ecumenical engagement and to foster dialogue, particularly with his atheistic countrymen, on the relation of church and society, religion and culture. Member of the Russian Orthodox Church and former professor of philosophy at the University of St. Petersburg, Ivanov lost his academic appointment in the 1980s because of his overtly Christian convictions. Today the Society sponsors conferences, offers lectures to Russian university students, operates a Christian grammar and secondary school, and engages in diaconal ministry. The organization receives support from abroad, particularly The Rainbow Coalition in Hilversum, the Netherlands, which has spent in excess of \$1,000,000 to refurbish and modernize a spacious, stately building provided by the municipal government following political transition in Russia.



The centre of activities of The Society for Open Christianity, Chernoretsky, St. Petersburg.

Papers and presentations were given on such subjects as "The Idea of a Civil Society", "Aesthetic Aspects of Protestantism", "Political Philosophy in East and West", "Orthodox Liturgy and Spirituality", "The Piety of John Calvin", "The Reformational Tradition and the School

System", "Calvinistic Traditions in Russia's Spirituality", "Calvinistic Traditions in Russian Spirituality in the 16th-17th Centuries", "Relations between Russian Orthodox and Protestant Churches", "The Russian Orthodox Image of Protestantism and Calvinism", "Faith and Theology", and "An Update on Hungarian Reformed Church Life". These presentations formed the basis for lively engagement and genuine Christian fellowship. Among the speakers were **Dr James A DeJong** (who reported this material) of Calvin Seminary, and **Dr John Vanderstelt**, Chairman of IAPCHE.

Attention was distracted by efforts of municipal authorities to repossess the Society's building and resell it to commercial interests. Conferees spent time with the local media and appealed to their respective consulates in St. Petersburg for help in preventing this injustice.

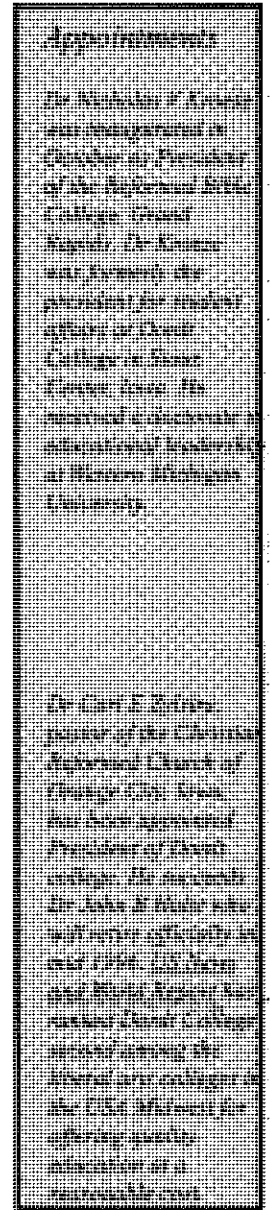
Reformed-Orthodox exchanges are not new in St. Petersburg. In the 1970s and 1980s theologians from the Reformed seminary in Debrecen, Hungary, and their counterparts from the Orthodox seminary in St. Petersburg held a series of conferences.

Interest in religious values is pervasive in Russia as it engages in rebuilding the social order. That interest bodes well for future exchanges, better understanding, and deeper respect between the Russian and the Protestant religious traditions.

Contact: Dr Konstantin Ivanov, The Society for "Open Christianity", Chernoretsky per 4-6, St. Petersburg, Russia, Tel: xx 7-812-277-4436, or xx 7-812-277-4829; FAX: xx 7-812-277-4436, or xx 7-812-308-8090

Australian Initiatives in Christian Higher Christian Education

On a number of fronts Christians in Australia have recently become more active in promoting Christian education at the post secondary level. One such endeavor is to establish a combined campus of the Reformed Theological College in Geelong with the National union of Christian Schools for training of teachers and



“Human life in its entirety is religion, coram Deo. Consequently, science and scholarship, along with every other facet of human activity, unfolds as the service of either the one true God or an idol. The scriptures, the Word of God written, in instructing us of God, ourselves, and the order of creation, are the divinely inspired and authoritative means whereby the Holy Spirit draws and attaches us to, and instructs and illumines us in the Truth, which is Jesus Christ the Messiah”.

pastors. In a separate effort the Association for Christian Higher Education in Australia has incorporated to engage in Christian scholarship. In a third undertaking the Association of Christian Parent Controlled Schools (CPCS) has established a National Institute for Christian Education. In a fourth endeavor a conference on Christian Education has been planned for July 1996. Then there is the Association for Christian Studies which does not seem to be as active as before.

Proposed United Effort in Theology and Teachers Training

The Reformed Theological College in Geelong has been functioning for several decades. It provides training for students aspiring to enter the gospel ministry. In the past it has added courses in philosophy and more recently in education, but these were discontinued largely through a shortage in funding.

Recently discussions have been held by representatives of the Christian School Association and the RTC to combine their efforts. These discussions have proceeded to the board level where action is expected.

The Association for Christian Higher Education in Australia (ACHEA)

Under the guidance of **Dr Keith Sewell and Dr Bruce Wearne** a number of student conferences have been held to introduce students studying at secular universities with the need for Christian scholarship. Out of these conferences have come a number of studies that hold high the need and challenge of Christian scholarship.

In its Constitution the Association declares that “Human life in its entirety is religion, **coram Deo**. Consequently, science and scholarship, along with every other facet of human activity, unfolds as the service of either the one true God or an idol. The scriptures, the Word of God written, in instructing us of God, ourselves, and the order of creation, are the divinely inspired and authoritative means whereby the Holy Spirit draws and attaches us to, and instructs

and illumines us in the Truth, which is Jesus Christ the Messiah”. The purpose of the Association is “to promote, establish, control and maintain a Free Christian university in Australia”. It will be located in the Melbourne area.

Recently the Association has incorporated in law with a twelve member board of management for the purpose of engaging in Christian liberal arts. It is seeking to achieve this goal as an initial effort by establishing a Christian Studies Centre in Melbourne.

Unfortunately attempts to combine the efforts of the Association and the RTC to join theology and teachers training seem to have failed. As a result the initiatives run side by side.

Contact: Dr Keith Sewell, ACHEA, 358 Mountain highway, Wantirna Victoria 3152, Australia

National Institute for Christian Education

The National Institute for Christian Education was established in 1991 by Christian Parent Controlled Schools (CPCS) to provide pre-service and in-service teacher education to foster the distinctive goals of Christian schools. In 1992, it agreed with the Institute for Christian Education (which had been established in Victoria in 1978) to take over its courses and staff (Dr. Doug Blomberg, and Dr. Stuart Fowler); in 1994, Dr. Ian Lambert was appointed as a lecturer. He worked for a period as Executive Officer. He is presently Chair of Council.

There are 72 CPCS schools in Australia, enrolling over 20,000 students and employing more than 1800 teachers. In order to serve the needs of these communities and other Christian teachers, spread across the continent, distance education courses have been designed at Bachelors and Masters levels.

These initial courses are for teachers already working in Christian schools; approximately 130 have enrolled for one or more components. Credit transfer agreements have been made with several public universities. The relevant government authority accredited a Graduate Diploma in Educational Studies in October. Accreditation is an ongoing prayerful concern.

In 1996, in partnership with the Wesley Institute for Ministry and the Arts, the National Institute plans to offer a course for people who have undertaken specialized studies in music and are seeking further training to enable them to be employed as teachers. This full-time course at Wesley's campus in Sydney is a precursor to comprehensive teacher training for those who have graduated in other disciplines, projected for 1997. In 1998, it is intended to upgrade this one-year program to a two-year Bachelor of Teaching, with a significant component of internship in Christian schools; this course may be developed and delivered in partnership with Deakin University, one of the country's largest providers of distance education.

To this point little capital investment has been required; the administrative infrastructure is provided from a Sydney office shared with CPCS, while two of the academic staff continue to be based 900 kilometers away in Melbourne. Eventually, when a range of courses will be delivered on campus, a significant upgrading and consolidation of resources will be required.

The National Institute is interested in hearing from overseas scholars who could make a contribution to course development, perhaps by spending a few weeks or months of their sabbatical leave in Australia and working in a part-time consultancy role with the faculty. The institute recently benefited from a couple of days of conversation with John van Dyk of Dordt College, reviewing our plans for pre-service teacher education.

Contact: Dr Doug Blomberg, Principal, National Institute for Christian Education, 131-145 York Road, Mount Evelyn VIC 3796, Australia. FAX 61-3-9736-4374.
E-mail: d.blomberg@pgrad.unimelb.edu.au

International Conference for Christian Educators, July 22-25, 1996

An international conference for Christian Educators is scheduled for July 22-25, 1996, in Sydney, Australia. Dr. Andrew White, the organizer has stated that the conference will be in two sections, one for administrators, the other for teachers and prospective teachers. Among

the conference strands will be Christian foundations, educational leadership, and school governance. Speakers will include **Nicholas Wolterstorff, Bob Goudzwaard, Godfrey Nguru, and John B Hulst.**

Contact: Dr Andrew White, CPCS Ltd., 58 Douglas Rd, Blacktown NSW 2148, Australia

Russian Christian University Opens First English Language Institute

The official opening of the Russian-American Christian University began with the holding of the first English language institute at the Russian Peoples Friendship University on July 10. Nearly 100 participants (long-time Christians, new-Christians and non-Christians in eight classrooms) spent four weeks in a Christian atmosphere to study the English language.

In the final assembly Anna, one of the Institute's oldest students noted that Christians had been denied higher education during the Soviet period. "This summer we have had the most wonderful experience of being given this opportunity under the teaching of excellent, dedicated Christian professors. It is the answer to many prayers over many years".

In commenting on the Institute **Dr John Bernbaum** said that it was an important event in the life of the university in that it enhanced RACU's credibility and helped develop recruitment channels for future students. It also helped to strengthen the Russian church by training many church and mission organizations staff members.

Contact: Margery S Bernbaum, P.O. Box 2007, Wheaton MD 20915, USA

Institute for Calvinist Studies in Korea

The Institute for Calvinist Studies in Korea (ICSK) was established in 1985 in Seoul by **Dr Sung-Kuh Chung** professor of the Seminary of the Presbyterian General Assembly. The In-

Anna, one of the Institute's oldest students noted that Christians had been denied higher education during the Soviet period. "This summer we have had the most wonderful experience of being given this opportunity under the teaching of excellent, dedicated Christian professors. It is the answer to many prayers over many years".

stitute has assembled some 6000 materials over the last decades on Calvin and Calvinism. These materials date from the 16th century to the present and are in various languages. The institute has branches in Japan, Philippines, Canada, India, Indonesia and Singapore.

Each year the Institute invites noted Calvinist scholars for annual seminars. Its facilities include a new building in Seoul with a spacious library, lecture and seminar rooms, and guest rooms.

The tradition from which the ICSK Korea draws is that of John Calvin, Abraham Kuyper, Bavinck, Dooyeweerd and Vollenhoven. Recently the institute was visited by Dr John Vanderstelt, Chairman of IAPCHE.

In preparation is a two-year correspondence course on Calvinism on the Masters level for students and theologians in the third world. It is scheduled to commence operation in March 1966. The Institute, according to the President Dr. Chung, aims at influencing not only Korea, where it is active on college campuses, but the whole of Asia.

Contact: Dr S K Chung, 181-339 Sadangdong, Dongzak Ku, Seoul, Korea

Reflections on Involvement in Social Justice

(Excerpts from an interview by Kyungsand Ahn with Dr. Bong Ho Son, former member of the IAPCHE Governing Board and professor at Seoul National University)

Q. You are a scholar with a PhD from the Free University (Amsterdam). What motivated you to become involved in social issues?

A. It is only natural for a scholar to observe society and to contribute toward the solution of its social problems. In my country of Korea the difficulty is not so much the lack of good theories on how to correct society but the lack of praxis to implement the theories. I became active in social issues not because I enjoy it espe-

cially but because I felt an obligation. Hence I became involved in social issues before I went to the Netherlands to study.

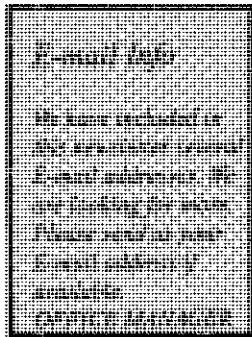
Q. How has your experience led you to study philosophy?

A. My first preference was to study ethics but did not think that at the Free University at the time there was a first rate professor in that area. But my interest in the reformation of society led me to study such works as those of Herbert Marcuse who was so popular in the 60s and the 70s. I once debated the social issues in a student assembly at the Free University. But to the surprise of the Dutch students who expected something radical from a third world student, I emphasized the change of heart over change in social structures.

When I returned to Korea my country was suffering under a dictatorship and it was not easy to decide what I should do but I, together with a hundred other professors, signed a petition for the revision of the constitution which was part of a movement to restore democracy. It was then that we started the Korean Christian Ethical Practice Movement, a Christian campaign to reduce social injustice without violating existing laws. For those who wanted radical change this was not strong enough, but I thought that before we go out and speak in society, Christians need to demonstrate justice in society. Only then can we speak with authority for the renewal of society.

Q. But how did this lead to a study of philosophy?

A. I became convinced that the way to change society is not through changing social structures. In this I learned something from Reinhold Niebuhr but also from the strong Calvinist tradition in the Netherlands. I became critical of liberation theology in the Netherlands and found that I faced the same movement here in Korea when I returned. I was turned off from engaging further in the anti-dictatorship campaign against President Chun because of the socialist theory in it. But I also experienced another reaction, namely that if I spoke too strongly against liberation theology I was seen to be supporting the dictatorship, which I did not want to do.



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Q. Is it not radical to say what is right before thinking about the political situation?

A. Yes, That is why on two occasions I turned down an invitation of President Chun to work in the government. Sometimes I regret that I have not been more deeply involved in the anti-dictatorship campaign. I did not purposely try to avoid persecution but some of my colleagues suffered more than I did.

Future IAPCHE Conferences on Planning Board

A regional conference for Asia, to be held at the Kinasih Cemerlang Conference Center in Bogor, Indonesia, is tentatively set for September 7-11, 1997. The local Committee on Arrangements, of which Dr Ing. Sirait of the Christian University of Indonesia (UKI) in Jakarta is chairman, and Dr Theodorus Setiawan, member of the IAPCHE Executive Committee is the liaison, has proposed an extensive program that includes topics, speakers, and panelists. The theme of the conference will be "Christian Higher Education in a Pluralistic World: Problems and Prospects".

During 1996 further consultations will take place in Indonesia and in Grand Rapids to settle details. Dr John B Hulst is contemplating a visit to Indonesia in 1996 to consult with the Committee on Arrangements.

A regional conference for Latin America is also being planned. Although not in as detailed a form as the one to be held in Indonesia, the preparatory work is underway. Dr Sidney Rooy, member of the IAPCHE Executive Committee and lecturer in San Jose, Costa Rica, is coordinating the planning. IAPCHE materials have been translated into Spanish and are being distributed to leading evangelical educators throughout Latin America. These include Dr Hector Pina of Lima, Peru, (member of the IAPCHE Board) and Dr Elsa de Powel of Tucuman, Argentina, and Dr Samuel Escobar of Lima, Peru, (both former members of the IAPCHE Board) who are actively functioning as consultants.

Book Notes

The Soul of the American university, George M Marsden, Oxford University Press, New York, 462 pp 1994 \$35.00 hardcover

The Secularization of the Academy, George M Marsden and Bradley J Longfield, Editors, Oxford University Press, 1992.

The author of The Soul of the American University George M Marsden, is Francis A McAnancy professor of history at Notre Dame university, and a leading evangelical historian. He has earlier distinguished himself in writing about Christian higher education in the USA but this tome is the most extensive and the best that he has produced. To our knowledge there is no other publication that is as comprehensive. In it he traces the course of higher education from the beginnings in Harvard and Princeton up to the present.

It is a story "from protestant establishment to established non-belief". In the Introduction Marsden explains the course of events in a few trenchant words: "The American university system was built on a foundation of evangelical Protestant colleges. Most of the major universities evolved directly from such 19th century colleges. As late as 1870 the vast majority of these were remarkably evangelical. Most of them had clergyman-presidents who taught courses defending biblicist Christianity and who encouraged periodic campus revivals. Yet within half a century the universities that emerged from these evangelical colleges, while arguably carrying forward the spirit of their evangelical forebears, has become conspicuously inhospitable to the letter of such evangelicalism. By the 1920s the evangelical Protestantism of the old-time colleges had been effectively excluded from leading university classrooms" (4)

The ideal of the early American colonists was "to lay Christ in the bottom" of all learning. Today secularism is in control. How this came about is the story of this book.

The ideal of the early American colonists was "to lay Christ in the bottom" of all learning. Today secularism is in control. How this came about is the story of this book.

The early colleges began as denominational schools. The primary purpose was the training of pastors for the churches. But when it was sensed that science could not be limited to any one church or "sect" there was a shift to make the schools generally Christian, that is, protestant and non-sectarian. This however soon appeared to be a decisive step away from the specifically Christian root-age of the founders for the non-sectarian schooling and over time led to a liberal (theologically inclusive) protestantism, one which did not espouse one or other tradition, (Congregational, Baptist, Anglican, Presbyterian) but equated the Christian faith with the high ideals of equality and progress.

The control of the early colleges was initially firmly in the hand of the clerics. High on the list of prescribed courses was generally a course in moral philosophy often taught by the clergyman president. Such control, with the alleged not-too-scholarly cleric influence, aroused discontent among the college teaching staff and supporters. Soon there was a clamor for lay control, fostered by promises of financial support by business magnates. This tended to solidify the change from a sectarian to an alleged non-sectarian approach.

The trend did not stop with the shift from denominational commitment to a general form of Christianity, for the form of Christianity that replaced the earlier evangelicalism became a stepping stone to a fully secular form of learning in all departments except in theology which in many places became liberal. Moreover the influence of theology sharply declined in the academic community.

The shift occurred not only in the denominational colleges but also in the state universities in the Middle West and on the West Coast. Here we may mention the Universities of Michigan and Wisconsin and The University of California, Berkeley.

Currently "most American scholars hardly know that such traditional faith-related academic enterprise still exists [as in Calvin, Dordt, and Wheaton] or, if they do, they write it off as obscurantist" (7)

The value of this book is both in the breadth of its scope, historically, denominationally and politically, and in its detail. Marsden writes with broad strokes. He also focusses carefully on various schools and scholars that have played a prominent role in American academic life.

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In The Secularization of the Academy Marsden, Longfield, and others trace much the same course of events. The difference between the two books is that in the second book the development in the USA is much less detailed and that it includes developments in the USA Catholic universities as well as the Canadian and British universities.

Each area of the English speaking world is different. In the United Kingdom the struggle centered around the control of the established church. In Canada the incorporation of theological schools was far more prominent than in the USA. But for all the differences similar trends are found in all of them: from church control to lay influence; from the lessening of the power of the church to the growth of the impact of industry and government; from a generally Christian education to a secular, non-religious university education.

After reading the story of Christian education in North America and Great Britain one is puzzled why no similar attention has been given to the prior secularization of the university on the European continent. For it was the "germanization" influence in science and philosophy upon scholars both in the United Kingdom and in North America that perhaps more than any one other factor led to the secularization there.

To find answer to my puzzlement I asked Dr Marsden, Why this glaring omission? His answer was that in his research he had found no publications other than the ones to which he referred in his writing. He added the comment that this may well indicate how far the secularization has proceeded in continental Europe, especially Germany.

A helpful book for understanding the secularization of Europe including its universities is The Secularization of the European Mind, by Owen Chadwick, Cambridge University Press, 1975.

Lest one think that this historical process from protestant Christianity to secularism is of real concern only to academics in the West, one should note that the influence of academic secularism has proceeded with force from the English speaking world to other parts of the globe.

Paul G Schrottenboer, Editor