



Contact

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INCHE Europe Conference: Registration is open

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Plans for the INCHE Europe conference on **April 22-24, 2020** in Budapest, Hungary continue to develop. Hosted by INCHE member, Károli Gáspár University, the theme is **Building Community in Fractured Societies: Challenges for Christians in Higher Education**. Concurrent session paper/presentation proposals are invited (regardless of INCHE membership status) with a **December 15, 2019 deadline**. Such proposals can focus on the general situation of European Christianity, the implications for universities/institutes, and effective practices in teaching and learning. Theological, pedagogical, historical, and sociological perspectives on the conference theme are invited.

Plenary speakers include:



Dr. Govert Buijs, professor of political philosophy and religion at the Vrije Universiteit Amsterdam, occupies the F.J. D. Goldschmeding Chair in Economy in Relation to Civil Society. This supports his research in the ways that large groups of people or whole societies engage ideas and ideologies that shape the political, economic and social order, particularly the intersection of religion with the public domain. In his earlier years Dr. Buijs studied political science and philosophy at the Vrije Universiteit and the Institute for Christian

Studies in Toronto as well as theology at the Theological University Apeldoorn. He has been affiliated with the Faculty of Philosophy of the Vrije Universiteit, now the department of Philosophy in Humanities, for two decades. Since 2011 he has been positioned as a special professor of political philosophy because of the legacy of Abraham Kuyper at the Vrije Universiteit.



Dr. József Pálfi is a theologian who is also the rector/president of Partium Christian University in Romania. Dr. Pálfi served as a parish pastor as well as a college pastor. He then completed a doctorate in theology, a teacher training certificate, and a diploma in adult education. As his graduate studies continued, he taught at Partium Christian University, became the head of the university's theology department, and then president of the University Senate. In 2016 he was appointed as university rector. Dr. Pálfi continues to teach in the Department of Human and Social Sciences.

After almost a half century hiatus, in 2008 this university became the first nationally recognized and autonomous Hungarian academic institution of the Transylvanian Hungarians.

(story continued on page 5)

Worldviews, Wisdom, Welcome, and Wonder in Christian Higher Education



Shirley Roels, Executive Director

On what should Christian education focus to be most fully Christian? That is a daily question in our efforts; also it matters for the mission, priorities, and future of our colleges and universities. During the past few months I have had varied opportunities to engage this question with our members.

In this newsletter (p. 27) I note David Naugle's scholarship; and I've been reading Donovan Graham's book *Teaching Redemptively*, a resource for our current African project. Both have written books that distinguish a Christian lens on reality from other glasses through which people see the world and their place within it. These Christian scholars ask essential questions concerning the theological assumptions about the world and the lives, loves, and desires that flow from them. They recognize how a Christian worldview affects assumptions behind Christian higher education.

Then I discovered the book that is profiled as our special



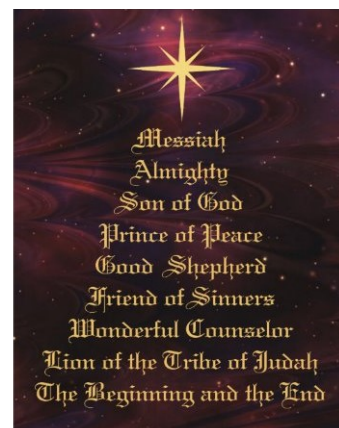
feature in this newsletter issue. While it is titled as a textbook for African students, it is a text for all of us. The materials in this anthology offer us

the history of the early Christian church as it spread from Jerusalem through the eastern Mediterranean and documents how it was highly influenced by Christians in North Africa. Many enduring doctrines about the nature of Christ and creation, the role of the Spirit, the Christian Trinity, and Christian engagement with pagan cultures were forged in this era; and the writers offer this book to provide us with insights into the Spirit-filled ways in which God provided shape for a young faith that has endured for more than two thousand years. Exploring this book with our colleagues and students can add to a sense of amazement about the longer chain of Christian history. This is content for Christian higher education that should fill us with wisdom.

At the same time I have been reviewing David Smith's book *On Christian Teaching*. He emphasizes that while higher education is differentiated by worldviews and specific content, as Christian educational institutions we must consider the ongoing processes of teaching and

learning. Yes, through many courses, including those in Biblical and theological studies, we teach students about Christian lenses for the world. Yet faith should also infuse the ways in which we understand our students, develop modes for their engagement, create learning modules, and use class time and space. Each of our learning engagements should be surrounded with a Christian imagination about what we seek to accomplish in life together with our students. A Christian process of teaching should welcome our students into hospitable learning.

So on what should we center Christian higher education? The differentiation of Christian worldview? The historical development of the Christian faith? The infusing of Christian practices in our teaching and learning? All of these emphases matter in higher education that is Christian in its mission and means. But all of them rely on the mysterious work of God in Christ's incarnation, the miraculous set of events at the base of our Christmas celebrations. Without the carnation nothing else could matter.



If we begin with the gospel stories about the lineage and birth of Jesus in our world and look back on the Old Testament covenant with rebellious Israel, we should be



amazed that God loved the whole world enough to send his Son into this wreckage. Israel ignored its prophets. Pagan Rome ruled an oppressed remnant of their Jewish

descendants. The census required forced migration of people to register through an imposed bureaucratic system. Mary was a single teenager engaged to a young carpenter, both of whom were trapped by this inheritance. In this hopeless context, where people could barely know whose worldview to honor and whose practices to follow, God's chose to love his creatures and his creation in ways we could not have imagined. Whom among us would have envisioned God's choice to enter our world through an infant, a newborn of immaculate conception? Could we have planned a host of angels to declare this glory to shepherds in a field? Would we have prompted wise men to seek the meaning of a star?

It is God who broke into this world and gave God's own testimony about the purposes of life within it. God could have kept a distance but instead interrupted the world in a loving, creative, and determined way. God was not going to be stopped by human darkness. The reality of this amazing incarnation should infuse wonder into our work.

Christ's incarnation leads to human redemption and is at the foundation of Christian higher education. What does that mean for our efforts? First, we are never alone in our work. We have the assur-



ance that God loves our world and all of us closely. Our God is not remote, unreachable, unknowable, or uncaring. We are held by a God who knows us and sustains our world directly. Our God is not an abstract deist who spun creation only to watch it from afar. God is with us in Christian higher education every day as the creator, redeemer, and sustainer who has broken in to be with us; and that is a reason for Christian worship, prayer and praise within our campuses.

Second, we teach the long story of the world to understand our place in it. Our Christian worldviews arise out of God's much bigger story from creation, through the fall to redemption in Christ, and into renewal of the world until God returns. If God's story is akin to a four-act drama, then the incarnation opens the third act; and our lives are lived in the last, most hopeful scene of a play that will end well.



We must teach our students about God's big story so that they knew where they live now more than two thousand years beyond the incarnation and Christ's redemption. We must choose creative ways to engage them in learning about their roles in renewing the world God loves. Accomplishing such learning will require every means we have available: an exploration of our history as well as contemporary worldviews; engagement of teaching and learning that sticks with our graduates; and our encouragement of daily Christian practices that respond to the God of the incarnation.

So, there another feature for which Christian higher education should make room? Let me suggest that beyond worldviews, wisdom, and welcome, we should create an educational space for wonder. We need time for awe and mystery, times to ponder the surprising work of God.



After the birth of Jesus and visits by shepherds and wise men, mother Mary ponders her experience. Perhaps that ponder-

ing is what sustains her as she watches Jesus grow, minister, and the die for us on a rugged cross. Like Mary, we need to reflect on the beauty and mystery of our God's choice to enter this world with his Son. In our Christian colleges and universities, may we create a culture that has space and time for the mystery of the incarnation, God breaking through from the divine to the human out of unmerited love; and let us ponder with our students how we respond with the whole of our lives to this God who loves us anyway and in every way.

Joy to the world, the Lord has come.

Let earth receive her king.

Let every heart prepare him room.

And heaven and nature sing.



INCHE NETWORK NEWS



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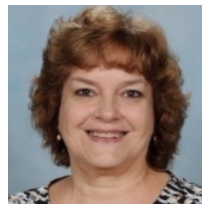


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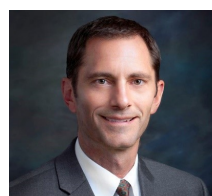


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Individual Membership Dues Renewal

The January 2020 Process

January is the month for individual members of INCHE to renew their annual membership. The individual dues structure for the 2020 calendar year will continue to be scaled in relationship to the self-reported person income level, as translated at the time of renewal into the equivalent value in U.S. dollar income. On that basis, the 2020 individual dues will be:

<u>Self-reported income</u>	<u>2020 Individual Dues</u>
Under \$20,000	USD \$10
\$20,000—\$60,000	USD \$30
\$60,000—\$100,000	USD \$50
Over \$100,000	USD \$140

The process of membership renewal will occur online, beginning with an automated prompt in early January. We will work with individual members who:

- Joined the network in October-December 2019. Your current membership should carry over through the 2020 year.
- Paid in advance for multiple years of network membership.

INCHE appreciates the engagement of our individual members and the prompt renewal of your membership online.

Tersur Aben Completes INCHE Board Service



For the past six years Tersur Aben has served INCHE as a board member representing the Africa region. He has guided the network through a transition among directors, the 2016 global conference at Baekseok University in Korea, and a restructuring of its programs and priorities. During these years Tersur has been a wise advocate for INCHE in Africa. He introduced the current INCHE director to African leaders in Christian higher education and provided important cultural observations about INCHE strategies on the continent. During his years on the board, Tersur has experienced professional

transitions himself. After several years as the chief academic officer of the Theological College of North Nigeria, he reclaimed his focus as a scholar and writer. During this September through December, he was a Nagel Institute fellow developing his book on Christ's atonement related to shame and honor. In December he returns to Nigeria to complete his sabbatical year through direct service to the church. INCHE is grateful for the constancy and wisdom that Tersur gave to our network over these past six years.

February 2020 Board of Director Elections

In keeping with INCHE by-laws, during February 2020, individual members of INCHE in various regions will be asked to vote regarding nominees for board positions. This will be regionally-based voting. In February, individual members will receive ballot access via an INCHE office communication with information about nominees that have been approved by the Board of Directors. Voting will determine the composition of the Board of Directors that continues in 2020.

INCHE Europe Conference (story continued from p. 1)



Dr. Claudia Beversluis professor of psychology at Calvin University was the provost there from 2006 - 2014. Dr. Beversluis began her tenure at Calvin in 1990, first as

a Psychology Department faculty member and later as dean for instruction. Dr. Beversluis received her Ph.D. in clinical psychology from Loyola University Chicago following research and internships in neuropsychology. Her teaching and research have been in brain and behavior, identity development, gender and sexuality, adolescents and worship, pastoral care, and community engagement. She is a co-editor of the book *Community and Connection: Service Learning and Christian Higher Education*. Her current work is in psychology and religion within faith and science scholarship, psychology and justice, and prison pedagogy.

INCHE Europe Conference registration is open online at: <https://inche.one/european-conference-2020-registration#!event-register/2020/4/1/inche-european-conference-2020> .

INCHE Africa Teams Form Christian Teachers

INCHE Africa is currently focused on a special grant-funded initiative to deepen the formation of Christian teachers among both undergraduate students and regional teacher communities. Our goals are three-fold. The first goal is to strengthen Christian teaching and learning within INCHE member institutions. A second goal is to strengthen teacher education programs. The third goal is to enhance education for children and youth that supports rising generations in Christian faith, values and influence while African national standards for education are rising.

During 2018-2019 five INCHE-member universities in East and West Africa had professional learning circles to read and discuss journal articles and books concerning African teacher education and ways to influence Christian practices related to teaching and learning. After many hours of reading and discussion over the past year, these university teams now are reaching out to their surrounding educational communities to work with church and school leaders.

In November 2019 INCHE executive director Shirley Roels traveled across Africa to meet with each of these five university teams. The goal was to create face-to-face opportunities to meet team members, listen to each team's learning, and observe their plans and practices for serving Christian teachers in their regions. From November 1-21 the director visited with each of the teams.

In Kenya, **Scott Christian University**, in an effort coordinated by Dr. Sam Linge, encouraged faculty members from both their education school and their school of professional studies to join the team.



This provided a robust faculty cross-section who read and discussed Christian teaching together. They noted the importance of aligning the work of teachers with the character of God, the nature of teachers as role models, the necessity of understanding children and youth as God's image bearers, and the importance of understanding student imagination in the process of their engagement. The team appreciated David Smith's *On Christian Teaching*. SCU leaders noted two areas of major concern. As Kenya shifts to a nation-wide competency-based curriculum, there are significant implications for the pace and assessment of learning on a more individual basis. Additionally, there is concern about the incorporation of children and youth with learning challenges. The team recognizes that they are working in a context that is undergoing substantial change. This affects the education that they provide to future teachers as well as their outreach to schools. During 2019-2020, SCU has made its own adjunct faculty in the field of education the focus of their second-year grant efforts. The majority of these faculty members work as master teachers or administrative leaders in regional schools. By focusing on the professional development of these key leaders, SCU students will benefit as will the schools that are led by these adjunct faculty members.

AFRICA REGION



Uganda Christian University embarked on an ambitious initiative to create a professional development circle on each of its four regional campuses under the leadership of Olga Nakato Mugerwa, Director of their Institute for Faith, Learning, and Service. Each of the circles read and discussed books and articles during 2018-2019. One of the Ugandan challenges in creating change is the very high ratio of students to teachers, sometimes more than 100: 1 in some surrounding local schools.



UCU has chosen to focus its second year of engagement on Anglican secondary church schools within the Mukono diocese associated with the university campus east of Kampala. To establish a baseline of how the Anglican church schools understand the

intersection of Christian faith with teaching and learning, from June through August, UCU leaders conducted about 140 interviews with secondary school students and their teachers in three designated schools. They assessed basic characteristics of students and teachers, initiatives related to Christian spiritual formation, the learning environment, the integration of Christian faith into the learning process, and the weaving of faith into school-based service. Both quantitative and qualitative assessment of the results has provided the UCU team with a current status for each school's situation. Now they are poised to consider how they will work with the provincial education secretary of their Anglican diocese. School chaplains, parents of school-age children, those who lead teacher preparation programs, and those who design school-based teacher internships are included in training that they hope to offer in close cooperation with supporting churches. Upon completion of the training they can evaluate educational change.

Moving across the continent to Nigeria, the director met with two project teams. Each project graciously travelled a considerable distance in Nigeria to meet with the INCHE executive director in the time available.



AFRICA REGION



With the leadership of Dr. Amos Alabi, **Bowen University** in southwest Nigeria, expanded their professional learning circle in the first year from eight to eleven members to accommodate additional university leaders who sought to participate.

The Bowen team reflected on Donovan Graham's book *Teaching Redemptively* regarding the need to correct distortions in how we work with students, teachers, and the learning process as co-creators with God. They also pondered how Christian faith affects pedagogy as noted in David Smith's book. In this second project year Bowen University focused its first seminar on the university itself and ways in which to encourage their own faculty regarding the weaving of Christian faith into teaching and learning. Looking ahead they expect to incorporate such themes into annual conferences for their faculty and into new faculty orientation. The second group with which they are working this year is the international secondary school that is hosted on the Bowen University campus. This is a school with many young new teachers for whom they can form partnerships. They intend to meet with teachers in this school every month through April 2020. Bowen leaders observed that while there are forty Catholic and Protestant universities in Nigeria, some are Christian in name only. Bowen's goal is to be thoroughly influenced by Christian faith and values in its teaching and learning.



The University of Mkar, located in southeast Nigeria, has an experienced team of Christian leaders who are focused on using the full knowledge of God as the center of all learning; and they have strong support from the church which was the catalyst for founding their university several decades ago. They are the only faith-based university in Benue State.

With the support of Vice-Chancellor Gernah and Dinah Akpera, team leader Samuel Abekhale helped the team to recognize the challenge of teaching to the national curriculum and felt strongly that their Christian influence must be through pedagogy. So their central strategy is to focus on pedagogical change related to the formation and professional development of teachers. The university is in a strategic location related to fifty secondary schools that have ties to their church denomination. Given this theological compatibility, they have approached the church to consider their organization of workshops for secondary school teachers this year.

Additionally, they intend to create a seminar for other University of Mkar faculty members so they too can reflect on their teaching as Christians. Finally, they are also talking with church leaders about the church school curriculum and related pedagogical practices.

AFRICA REGION

The final visit was with the **Christian Service University College** team in Ghana. CSUC is strategically positioned near the center of Kumasi and is accessible to a significant number of students and teachers as an urban college. Led by Dr. Samuel Adubofour, participants in their professional learning circle noted that they have new national educational leaders who are focused on developing a competency-based approach to curriculum.



As a result, all teachers need training in the new approach; and all teachers need professional development to address a diversity of learners. Teachers will need to confer with each other about the needs of specific students and solve learning problems specific to that student. One of the great challenges is in the acceptance of children with disabilities as part of an ongoing public community. The university is also concerned with teachers motivation. They worry about teachers who remain in their positions but have lost heart for their work. CSUC leaders sense the importance with Christian teachers of emphasizing Jesus' perspective on children. These leaders also want to work so that supervisors of teachers create a strong sense of a teaching community in their schools. During the afternoon we visited both Presbyterian and Methodist schools, primary and secondary, for whom CSUC leaders are providing teacher development this year. Since the schools are next door to each other, they arranged joint teacher training for the two schools.

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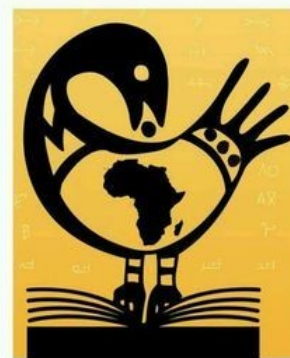
Teachers and administrators seemed most appreciative of the training being provided by the Christian Service University College team.



The visit at Christian Service University College also provided an opportunity to reconnect in person with Dr. Sam Afrane, the President, who is a member of the INCHE Board of Directors.

All five universities in the INCHE initiative for the African Formation of Christian Teachers are working diligently

to use what they have gained to enhance university



teaching and learning that is infused with Christian values and practices. All five teams are also engaged in the professional development of current and future Christian teachers who serve children and youth in their regions.

These Christian universities are enhancing the vision and knowledge of their educational leaders so that, in turn, they develop communities of teaching practice that reflect Christian faith in action.

Handong Global University Shows Dedication to Boosting Entrepreneurship

Handong Global University (HGU) has signed a Memorandum of Understanding with the Mission of the ROK to ASEAN and Sookmyung Women's University in order to boost entrepreneurship and start-ups as well as establish a network of ASEAN universities and ministries to further sustain development.

The three institutions will :

- Activate cooperative researchers
- Operate business start-up centers and education programs
- Host ASEAN entrepreneurship and start-up events



Celebrating the Contribution of Research within Christian Higher Education

Written by Dr Bev Norsworthy, Chair of Research
Bethlehem Tertiary Institute



Toward the end of each academic year, Bethlehem Tertiary Institute dedicates an afternoon for staff to share with each other the research they have completed or presented during that year. This year the invitation to present was expanded to include research undertaken by Master of Professional Practice students.

For those involved in Christian Higher Education, research is an expression of the God-given human desire to make meaning – to understand, appreciate, value, and critique.

Research is always carried out by an individual with a worldview, a personality, a social context, and various personal and practical challenges and conflicts. These affect the research they choose to undertake; from the choice of a research question or topic, through the method used, analysis and reporting.

This year, attendees enjoyed lunch together and then had a stimulating 'feast' of presentations with which to engage. These included research on: Child Mental Health (Dr Nikki Kiyimba), Social Work Field-based Experiences (Dr Dominic Chilvers), Christian Higher Education and the Life of the Christian Scholar (Dr Andrew Butcher), Distributed Leadership and the Role of Peer Coaching (Jocelyn Flett), Sustainability Education (Rachelle Hulbert), and Will Potter's Teaching Career (Dr Jacqui Byrne).

Master of Professional Practice graduate. Semisi Pohiva shared his research into Therapeutic Jurisprudence and how his faith influences his work as a criminal defense lawyer. Kate Elder's research, shaped by the work of J. K. A. Smith, captured senior secondary students in a Christian school in terms of what constituted effective teaching practice. Finally, Daniela Brown's Photo-yarn research curated senior secondary art student voice in terms of their perception of the relationship between teachers' pedagogy (teaching practice) and the degree to which it empowered or disempowered them as learners. The connection between the presenters and their God-given passion was very clear. The presentations initiated some vibrant conversations, discussion and above all, helped foster a sense of community and belonging as each scholar listened and learned from another.

Peter Ng lectures at Handong Global University

Written by Nick Lantinga, Handong Global University

On November 4 former Board member Peter Ng provided a lecture for the department of International Studies of Handong Global University: "Politics and Beyond: The Case of Christian Higher Education in China." Approximately 70 students and faculty appreciated Peter's careful comparison and contrast of the effects of nationalism on Christian higher education in Japan, China and Korea. After the lecture students asked several follow-up questions about the prospects for Christian higher education in China.

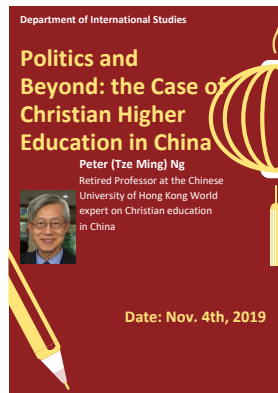
Former network Director Nick Lantinga learned that Peter would be in Korea with his wife Beedie and coordinated the event. Peter also was able to join members John Choi and Wesley Wentworth for a feast that the Handong Parents Association provided for international students and professors at HGU. Kudos to the INCHE network that provided the connections for this event.

CCCU revamps Australian Studies Semester

The Council of Christian Colleges and Universities, an affiliate member of INCHE, has revamped its Australia Studies program with a new focus on international business and non-profit management beginning in January 2020. Additionally, the program will move from Brisbane to Sydney and will include travel opportunities for students throughout Australia, Indonesia and Taiwan.



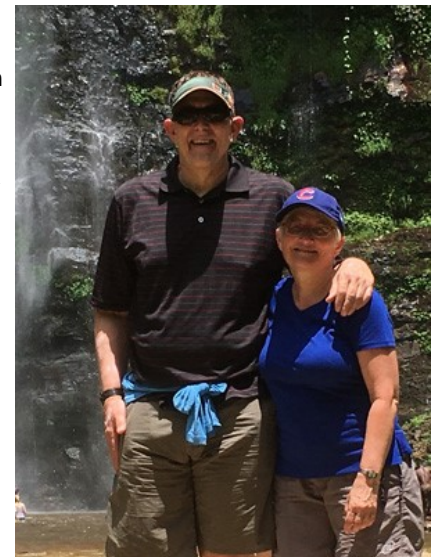
ed a lecture for the department of International Studies of Handong Global University: "Politics and Beyond: The Case of Christian Higher Education in China." Approximately 70 students and faculty appreciated Peter's careful comparison and contrast of the effects of nationalism on Christian higher education in Japan, China



The CCCU used the transition among study semester directors to recruit Dr. Don DeGraaf, a seasoned veteran of off-campus program initiatives, to lead this revised semester program.

The program's focus is on students who seek international experience as part of their undergraduate education. Now at the Australia Studies Centre in Sydney, they will experience a bustling international business hub in which they can examine key factors that shape business climate and economic performance. Their travels through Oceania will allow them to observe the life-cycle of international business, manufacturing, and production as well as international trade first-hand. The program will also emphasize the exploration of connections between students' personal narratives and the big story of God's work in the world.

New director, Dr. Donald G. DeGraaf, has been a professor of Kinesiology and Director of Off-Campus Programs at Calvin College (now University) for the past twenty-one years. Prior to teaching, he served as a former U.S. Peace Corps Volunteer in the Philippines and also worked in Korea, Hong Kong, and the Netherlands. These experiences contributed to his passion for international education and global engagement. Throughout his teaching career he has led experiential learning programs for college students in Korea, Japan, Hong Kong, Costa Rica, and several U.S. locations. His teaching has focused on experiential education, non-profit management, youth development and leisure education. He has co-authored thirteen textbooks and close to 100 articles related to these scholarly interests. Through Calvin Press in 2015 he published *There and Back: Living & Learning Abroad*. The CCCU looks forward to the inauguration of this revamped semester in January 2020.



NORTH—AMERICA REGION

INCHE-KUYERS NORTH AMERICA CONFERENCE

This October, INCHE and The Kuyers Institute held their biannual conference on **Shaping Christian Learning**. Our plenary speakers were Luke Bretherton, Faith Nguru, Tersur Aben, Ken Badley and Marilyn Naidoo. Below is the session on **African Christian Designs for Learning** in which INCHE collaborators Aben from Nigeria, Nguru from Kenya and Naidoo from South Africa were our panelists.



Below are pictures from different plenaries and sessions :



CORNERSTONE SCHOLARSHIP FOR SINGLE MOTHERS

With a continued commitment to serving students where they're at, Cornerstone University's Professional & Graduate Studies (PGS) division announced a new scholarship program. Funded by a generous grant from Monticello College Foundation, the scholarships will provide financial resources for up to five single mother students based on financial need for the upcoming 2019-20 year. The PGS scholarship is designed to empower single moms desiring to grow in their careers and create better opportunities for their families and themselves by advancing their education.

"Often, single mothers must simultaneously navigate employment, child-rearing and financial challenges," said Bob Sack, vice president of advancement at Cornerstone. *"Consequently, it may be extremely difficult for single moms to identify available time and funds for the pursuit of a college degree."*

With such a growing trend and need for support, CU seeks opportunities to meet the needs of single parents passionate about being an example for their children and pursuing their goals.

"Our team of development professionals is constantly assessing our university's initiatives and attempting to match our need to fund those initiatives with the objectives of potential donors," Sack said. *"Our partnership with the Monticello College Foundation continues the support of students by providing greater access to a life-changing educational journey through a need-based scholarship."*

"The Monticello College Foundation continues its mission of promoting female education through this grant to Cornerstone," said Laura Shansey, executive director of the Monticello College Foundation. *"We are proud to support single mothers working to improve their lives through continuing education. Giving women these opportunities improves our society as a whole and shows what is possible for everyone to achieve."*

"The scholarship can remove the financial impediment of accessing higher education that many single moms face," Sack said. *"Subsequently, attaining a college degree can catalyze a graduate to both extrinsic vocational benefits and intrinsic fulfillment."*

This financial resource opportunity is a testament to Cornerstone's passion for empowering students as influencers for Christ in the world. *"It is our desire to equip students to be successful in their careers and callings,"* Sack said. *"This scholarship helps students access such preparations when they might not otherwise be able to do so. When a graduate is successful in her vocation, it often improves the likelihood she can have greater influence for Christ in her workplace."*

Kuyper Conferences in 2020: Dates and Locations

Two conferences will be hosted in 2020 to recognize the 100th anniversary of the death of Abraham Kuyper, Christian pastor, educator, politician, and scholar from the Netherlands who influenced global paths of Christian education and civic engagement. These conferences on "Secularism and Spirituality" will occur on April 27-29, 2020 in New York City and on November 19-20, 2020 at the Vrije Universiteit in Amsterdam. The April conference begins at 6:00 pm on the 27th and concludes at 5:00 pm on April 29. The due date for presentation proposals is February 1, 2020. Further information about themes and plans is available at: <https://www.neocalvinism.org/the-kuyper-centennial-congress/>.

New Saint Andrews College : The Right Kind of Reckless

Doug Wilson, one of New Saint Andrews College's founding members, exhorted the board of the college this past summer with a vision of leadership, ambition, and ethics for the college's students and faculty. His remarks convey conviction about Christian integrity. INCHE quotes Wilson's text from the August 15, 2019 posting of his commentary to the board:

"Jesus teaches His 'up is down' ethic in multiple places. It can in fact be considered a central *theme* of His teaching. But it is a particular kind of up-is-down approach. He is giving us a way of pursuing our ambitions; He is not telling us to annihilate our ambitions. He does not tell us to rip out the places of honor at banquets (in the interests of egalitarianism), but rather shows us how to get into those places of honor. The way up is to go down. The way of resurrection and life is to die first. And this is what makes the risk worth it. Ambition is frequently fueled by lust, but the grave is the detox center for all our lusts...

The world (and every institution in the world) tends to believe that survival and growth is the great value. And this is how so many colleges and universities have gone astray—there was a pivotal moment when the people making the decisions decided to themselves that it would be better to *survive* in a compromised state than to be faithful and go out of business. And so..., this means that we must preserve the mission of NSA by being the right kind of reckless with it. There is sinful risk and there is sinful conservatism. God spare us from both. The way to survive properly is to not have survival as our highest good. The way of life is the willingness to die. Followers of Christ are summoned to take up their cross daily and to follow Christ."

Retief Müller becomes Director of the Nagel Institute For the Study of World Christianity

Retief Müller, the new director of the Nagel Institute, succeeds Joel Carpenter in this role at Calvin University. He



comes with a rich fund of experience and expertise for the study of world Christianity. Retief has taught church history at Stellenbosch University for five years, after serving for two years as a post-doctoral research fellow at Stellenbosch

and UNISA. Prior to those assignments, he taught English and Christian Studies for six years in South Korea, serving two years each at three different universities. During that time he offered courses on Christian history, hermeneutics, ethics, missions, ecumenics, and the arts.

Retief also has experience in the U.S.A., since he earned a master's degree from Columbia Theological Seminary in Decatur, GA, and a doctorate in church history from Princeton Theological Seminary.

Over several years Retief has been a prolific researcher and writer, with publications on African-instituted churches—notably the massive Zion Christian Church—and on the missions movement and its impact among the Africaner people. He has been an energetic participant in the Yale-Edinburgh Group on the development of world Christianity, the African Association for the Study of Religions, the Church Historical Society of Southern Africa, and the American Society of Church History.

Retief has served as a pastor as well in Dutch Reformed churches in South Africa and in Korean Presbyterian churches. He is married and has two children, ages 4 and 10. His c.v. is available at: <https://sun.academia.edu/RMuller/CurriculumVitae>.

INCHE is pleased to continue its network partnership with the Nagel Institute and its new director. The Nagel Institute is a deep source of knowledge about trends in world Christianity and their implications for Christian higher education. He is available as the Nagel Institute director at : rm38@calvin.edu.

CHE STARTS Research on Classroom Diversity

The Christelijke Hogeschool Ede is starting a new research group for primary education to investigate how schools can give diversity space in the classroom in a constructive way. The Executive Board has appointed Dr. Gert-Jan Veerman to create insights from sociology, educational sciences, pedagogy and teaching practice useful to equipping (future) teachers in primary education.



Primary schools are seen as a training place for children to learn how to deal with social differences. The process of globalization, individualization and increasing philosophical diversity puts the social cohesion (quality of solidarity) of society under pressure. This requires (prospective) teachers to take responsive pedagogical and didactic actions. A teacher asks: 'How do I ensure open conversations? How do I ensure that the children understand how the other person is doing?'

Teachers and schools differ in their beliefs about matters of diversity, Yet, consciously or unconsciously, they take their beliefs with them and also want to connect them with their educational practice. Where some teachers see differences as an enrichment, other teachers emphasize this as a problem. Beliefs guide teachers' actions in the classroom and influence the chances of the students. The lectorate aims to support schools, teachers and students in helping children develop their own voice while respecting the voices of others, especially when these perspectives clash.

Lector Gert-Jan Veerman has been a lecturer and researcher since 2012 in the primary school teacher training at the CHE. In the near future, Veerman will create the research group with fellow researchers and partners from educational practice during 2020. The research group's focus relates to citizenship, among other things, asking: "how can we live together in a good way with different beliefs and backgrounds? What can schools, churches and social organizations mean in this?"

SRPH FOSTERS AUSTRALIAN ICONOGRAPHY

An INCHE member has fostered a substantial connection with the Sisters of Mercy in Australia through mutual interests in iconographic painting. The Mercy Mission, Spirituality and Action Hub in North Carlton, Victoria, was the perfect setting on Saturday, 8 May, for an exhibition attended by a large number of sisters and guests, of the work of four Australian iconographers. Origins of the exhibition can be traced to a study tour the four women took to St. Petersburg, Russia's imperial capital and cultural centre in 2005 to study icon painting under the guidance of Philip Davydov – professional iconographer and instructor. That study tour was a result of prayer and twelve months of detailed work with Dr. Natalia Pecherskaya, then Rector of the School of Religion and Philosophy and now President of the (renamed) Center for Science, Religion and Philosophy Programs (SRPh). Margaret Broadbent rsm explained: 'Alice Vaughan and I had planned to study Icon Painting at the British School of Art in Florence, Italy. With everything organized, we set our hearts on going to Italy until after prayer one morning Russia came into being. Not to be deterred, I placed my trust in the God who placed Russia into my head and typed in the



specifics of an Icon Course in St Petersburg, Russia. Up came 'The School of Religion and Philosophy' - Dr Natalia Pecherskaya as the Rector.'

During the exhibit opening Margaret Broadbent rsm, organizer of the exhibition, described the theme behind "A Celebration of The Living Light". 'We live in the Light of the Resurrection. The use of gold in architecture, sacred worship, halos in icons is key to today's celebration.



In Dr. Pecherskaya's public address on this occasion, she said, "We, Christians nowadays can see our mission and our goal to help the others to reconnect with the true content of religious symbols, revealing their equivalents in our own mental experience."

For highlights of the celebration of light, see <https://vimeo.com/337432427/ed9fcd5de8>

Taking European INCHE from Ideas to Action



Phil Bamber, Associate Professor, Head of School of Education, Liverpool Hope University, England, UK ; Gerald Pillay, Vice-Chancellor and Rector, Liverpool Hope University, England, UK ; Eniko Maior, Associate Professor, Dean of the Faculty of Letters and Arts, Partium Christian University, Oradea, Romania ; Harmen van Wijnen, President, Christelijke Hogeschool Ede, Christian University of Applied Sciences, Netherlands

On Thursday 19th September to Friday 20th September a meeting took place at Liverpool Hope University, England, UK to discuss a project to take forward the European INCHE agenda. Since many INCHE members have a foundation and expertise in education of the professions (particularly though not exclusively teacher education) it was decided that the formation of professional identity, the role of values and the education of professionals in the secular age would be a focus for this project. The team establishing the project discussed specific project outcomes including;

- Mapping the teacher training programs offered by the EU INCHE members
- Checking whether the vision and the way of training in the different universities is described and available so that comparison of the training concepts becomes possible.
- Checking which researchers are active at our universities with this theme, what research is being done, and the results of their research.

The visit occasioned meetings with colleagues at Liverpool Hope University including Professor Gerald Pillay, Vice-Chancellor and Rector, Associate Professor Guy Cuthbertson, Head of the School of Humanities and Dr Ros-Start Buttle, Head of the Centre for Christian Education.

The final project proposal will include presentation of initial findings to European leaders of INCHE at the INCHE Europe Conference 2020, 'Building Community in Fractured Societies: Challenges for Christians in Higher Education' hosted by the Károli Gáspár University in Budapest, Hungary.



Harmen van Wijnen and Eniko Maior with Professor Stephen Davismoon, Head of the School of Creative and Performing Arts, Liverpool Hope University at the Creative Campus, Liverpool

Piet Murre Addresses Driestar University as New Professor of Education



In April 2019 Dr. P.M. (Piet) Murre delivered his inaugural address as professor of education at Driestar Christian University in Gouda, The Netherlands. His area is school subjects and pedagogy. The research of him and his team focusses on a Christian perspective on both, primarily in terms of the choices within and set-up of lessons. In order to promote this they work with groups of teachers in professional learning communities. They also investigate the learning process of teachers as these teachers endeavour to become more proficient.

INCHE LATIN AMERICA'S SEPTEMBER 2020 CONFERENCE

On September 11-13, INCHE Latin America leaders will cohost a conference with the Latin American Theological Fellowship and other groups on the theme, "Christian Identity, Higher Education, and Public Impact in Latin America". Reserve these dates on your calendar with further details available in 2020.

UNIVERSIDAD INTERAMERICANA PUERTO RICO AND UNIVERSITY NETWORK FOR HUMAN RIGHTS, SIGN AGREEMENT



The University Network for Human Rights and the Universidad Interamericana de Puerto Rico signed a historic agreement to provide practical training in human rights to undergraduate students

as of December 2019. The practical training in human rights which is a one week intensive workshop, includes students from various academic programs, that affect the protection of human rights. The President of the Inter-American University of Puerto Rico, Manuel J. Fernós, and the President of the University Network, Professor James Cavallaro, signed the agreement between both institutions.

The Principal of the Interamerican University while speaking about the agreement, said, "*working with the University Network will provide excellent opportunities for our students and teachers. In addition, it is a great opportunity to integrate students from various academic programs into a practical experience of situations where human rights are affected. Part of our institution's mission is to educate our students in an unwavering commitment to respect human rights. We look forward to continuing, developing and improving our partnership in the coming years.*"

The experience of research practice in human rights, an intensive one-week experiment to train students to participate in research and documentation, will occur for the first time outside the United States.

UNIVERSIDAD POLITÉCNICA DE NICARAGUA (UPOLI): ANOTHER STEP IN ITS QUALITY AND ACCREDITATION PROCESS

On October 8, UPOLI delivered the Final Report on Compliance with the Institutional Improvement Plan of the university 2016-2018 to the National Evaluation and Accreditation Council (CNEA). Dr. Norberto Herrera Zúñiga, President of UPOLI, explained that the CNEA is in a certification process of the 57 universities in the country, an institution that established an improvement plan after a self-assessment. "We are delivering the improvement report, in which we express that we try to fulfill as much as possible a series of elements that includes all the work of the university, such as teaching, extension, research and quality management" He said.

Zúñiga stressed that quality management is a requirement for all universities: "In this report we have presented today to the CNEA, we highlight the creation of the Quality Assurance Commission, composed of academics and administrative staff, in compliance with the requirements that the CNEA and the Consejo Nacional de Universidades (CNU) recommend, just as the international university community meets these requirements."

The members of the National Accreditation and Self-Assessment Council, CNEA, congratulated UPOLI, for the timely delivery of the Report, and urged them to be prepared for its validation. UPOLI began its Evaluation and Accreditation process in 2015, as established in Law #704, by which the National System for the Quality Assurance of Education was created, requiring all public and private educational institutions and entities legally established to participate, in order to have a quality assurance system that allows them to manage processes aimed at improving quality.



EVANGELICAL UNIVERSITY OF PARAGUAY (UEP) AND FUNIBER CONVENE A COOPERATION AGREEMENT

Members of FUNIBER Paraguay met last Thursday, November 2 with representatives of the Universidad Evangélica del Paraguay (UEP) to convene on a collaboration agreement between both institutions and thus promote the continuous academic training of executives, officials and the general public with training offered by the UEP.

The meeting, which was held at the facilities of the headquarters of FUNIBER Paraguay, was attended by Rodrigo Acevedo Bazán, Administrative Director of the UEP, and Raquel González Vargas, Coordinator of the FUNIBER headquarters in Paraguay

At the meeting, González presented the activities FUNIBER carries out in Paraguay, the conferences that have been organized in the country, as well as the agreements of the foundation with other Paraguayan institutions. There was also talk about the training offer of Masters, Specializations and Doctorates sponsored by FUNIBER, and the Training Scholarship Program that it offers.

The agreement of FUNIBER Paraguay with the UEP is part of the foundation's policy of adding strategic alliances with educational institutions to offer better opportunities for access to higher education.



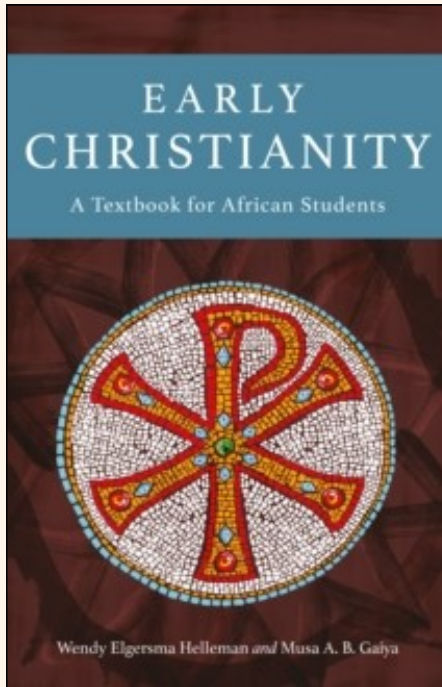
UNIVERSIDAD EVANGÉLICA DE EL SALVADOR (UEES): AT CUTTING EDGE OF RESEARCH IN EL SALVADOR

The School of Dentistry of the Evangelical University of El Salvador (UEES), obtained the first place in the HEALTH category, of the Prize for Scientific and/or Technological Research, in Higher Education and Research Centers, which is awarded annually by the National Council of Science and Technology (CONACYT) of the Ministry of Education of El Salvador, in the modality of Scientific Poster.

The investigations were carried out during the research workshop that the faculty of Dentistry had during 2018, to apply for the title of Doctor of Dental Surgery. The work that obtained the first place was carried out by the Doctors: Karen Argentina Chavarría Turcios, José Mauricio Hernández Torres and Marlene Beatriz Ramírez Velasco, advised by Dr. Edgar Romero (content) and Dr. Yesenia Arévalo de Roque (methodology).

In the same category, the research conducted by the Doctors: Mario Miguel Barrera López, Nubia Stephanie Rivas Rivas and Dinora Janeth López Morejón advised by Dr. Jossette de Cáceres (content and methodology) obtained an Honorable Mention. At the same time, Dr. Elmer Jehovani Portillo, a professor of the faculty of Dentistry, received honorable mention in research conducted to qualify for the EUES Master's degree in Public Health with the research entitled "Prevalence of periodontopathies in evangelical university clinics of El Salvador 2017".





Early Christianity—A Textbook for African Students

By Musa A.B. Gaiya and Wendy Elgersma Helleman

Langham Global Library, 2019

Designed as an undergraduate textbook, and shaped by needs of both Muslim and Christian students across Africa, this resource provides a thorough introduction to the history, theology and teaching of early Christianity.

Professors Helleman and Gaiya follow Christianity from its inception in Jerusalem through to the decline of the Roman Empire in the Mediterranean and the development of Orthodox churches in the East and in Africa before the arrival of Islam. The book provides an overview of critical historical events, controversies, teaching, and important individuals and movements providing foundational understanding of early developments in Christianity and the general history of antiquity. Students and lecturers will also appreciate the attention given to the role of North African leaders in early Christianity and the impact of major issues on the North African church, such as Gnosticism, Donatism and Arianism.

Additional Features: Introduction to online tools & resources, Introduction to key historians and Evaluation of recent literature & early Christianity

About the Authors

Musa A.B. Gaiya is a professor of church history at the University of Jos, Nigeria. He is also an ordained minister with the Evangelical Church Winning All (ECWA) denomination. He has published several books and articles, most notably, *Christianity in Africa* (University of Jos Press, 2002), and is co-editor of *Churches in Fellowship: A Story of TEKAN* (Africa Christian Textbooks, 2005). He was a plenary speaker at the June 2016 conference of IAPCHE (now INCHE) in Korea. Currently he is involved in a research program on global Pentecostalism.



Wendy Elgersma Helleman has a long and distinguished international teaching career spanning five decades. She taught at various institutions around the world including the University of The Gambia, the University of Jos, Nigeria, Moscow State University, Russia, the University of Toronto, Canada, and a number of seminaries in the Philippines. Her PhD is in Ancient Philosophy from the Free University of Amsterdam, Netherlands, and she has authored a number of major publications over her career.

EARLY CHRISTIANITY: A TEXTBOOK FOR AFRICAN STUDENTS

Langham Global Library published this book within the past two months. Designed as an undergraduate textbook, it was shaped by needs of both Christian and Muslim students across Africa. The goal is to provide a resource that is a thorough introduction to the history, theology and teaching of early Christianity. Professors Helleman and Gaiya follow Christianity from its inception in Jerusalem through the decline of the Roman Empire in the Mediterranean and the development of Orthodox churches in the East and in Africa before the arrival of Islam. Specific attention is given to the role of North African leaders in early Christianity and the impact of major theological issues on the North African church. The book provides an overview of critical historical events, controversies, teaching, and important individuals and movements that are foundations for Christian history throughout the world.

Question 1: Why did the two of you decide to write this book together?

Musa and Wendy: For a number of years we team taught a course in early Christianity at the University of Jos, Nigeria. When Wendy arrived in 2002, Musa had already taught that course some years; it was a required course for all students in the Religious Studies department. Musa has a strong background in the history of Christianity in Africa and knows the concerns of Muslim students. Aside from providing his own historical analysis for the given period, he was able to apply his understanding of Islamic teaching in clarifying key Christian concepts and practices for the students. Wendy's background was in the history and culture of classical antiquity, and the patristic literature rooted in the ancient world. To address the need for a textbook, then, it made perfect sense to write the book jointly, incorporating our respective approaches to the study of early Christianity.

Question 2: In what notable ways did the flow of knowledge and education in the Mediterranean world during the early centuries after Christ enabled the spread of this new faith?

Musa: There were three important influences in the early growth of Christianity: Greek culture and learning; the popularization of monastic life; and finally, *pax romana* and the use of Latin as a language of intellectual expression promoted by the church fathers in North Africa, and later, as the language of learning of Western Europe.

Wendy: The unity of the Roman Empire was very significant for the early spread of the gospel. To consolidate their

power the Romans were known for building good roads; these avenues for the movement of soldiers allowed early apostles a ready means of travelling to enclaves of Jews, spread far and wide throughout the empire at the time, in Asia Minor, Cyrene, or Spain. We also know that the Christian message traveled along trade routes. This is particularly evident from stories of the beginning of Christianity in Ethiopia. Roman citizenship, as well as an outstanding education (in Greek, as well as Hebrew/Aramaic) certainly facilitated the travels of the apostle Paul.

As part of the empire, North Africa participated in Roman law and political structures; it also benefited from common use of the Latin language. But alongside official use of Latin, Greek had remained the common language since the time when the death of Alexander the Great meant the establishment of Hellenistic (i.e. Greek-speaking) kingdoms in the east. Because Jews and converts from Judaism were among the earliest to accept the Christian faith, it was important that the Old Testament had already been translated into Greek, as the Septuagint; and we know that many Jews, assembled in Jerusalem for the festival, took the news of Pentecost happenings back to their diverse communities (Acts 2).

Question 3: Why has the history of early Christianity in Africa suffered neglect to date?

Musa: With the rise of Islam and elimination of Christianity in North Africa, Christian scholarship has not been encouraged in these regions. And Christian scholarship in a western context inevitably read early Christianity through a western lens. Early Christian history was understood as the story of what happened in the West; North African church fathers like Augustine of Hippo, Athanasius of Alexandria,



Tertullian, or Cyprian were considered as primarily Roman, since that part of Africa was a province of the Roman Empire. Augustine was studied for his influence on medieval Christian Europe. These factors certainly contributed to the notion that Christianity was a western religion.

Wendy: It is true that, even when taught in the African context, the history of early Christianity has generally been regarded as part of the more general history of Christianity. Too often historical accounts have been oriented to developments of Christianity around the Mediterranean with a focus on Europe, as background for the Christian Middle Ages, and as 'Western' Christianity. While not altogether inaccurate, this approach cannot do justice to the significant role of North African Christianity in the early years. For Egypt and Ethiopia, the earliest years of the church have remained a focus of study because Christianity never disappeared there.

For the more western provinces of the Roman Empire the situation is quite different, since Christianity there was all but absent after conquest by 7th century Muslim invaders.



At that time the local African church had already been significantly weakened by Arian

Vandal invasions, as well as earlier division over Donatist concerns. But for these regions there is no local Christian community to stimulate research of that early Christian period. However, recent studies like the archeological research by outstanding scholars like W. H. C. Frend, especially in Algeria, indicate that Christianity did not disappear as quickly as has been thought. Such work may well have encouraged the *Haute Conseil Islamique Algérie* in 2001 to organize a local conference focused on the significant historical contribution of Augustine of Hippo as an 'Algerian African.'

Question 4: As Christianity expanded into North Africa, you describe some outstanding contributions by early African Christians to the vibrancy of this new faith. What would you like to note as some of their key contributions to both Christian theology and practices?

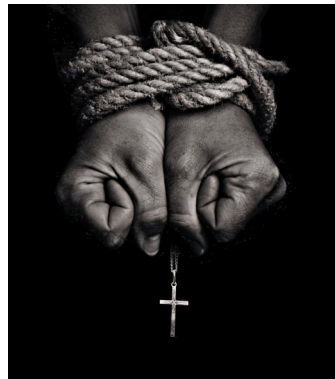
Musa: Some of the key contributors are not well known. Among them are: a.) Didymus the Blind, the Origenist head of the Alexandrian school who had a deep knowledge of scriptures, and whose apolitical stance meant that he is often overlooked; b.) Perpetua and her servant Felicitas, early martyrs whose courage was an encouragement to many women; c.) Tertullian as the first Latin father and the first to coin the term *trinitas* (the trinity) to describe the triune God. Then there was Bishop Theodore of Nubia, an aggressive missionary; the *Tsad-kan* or

nine saints who helped in the domestication of Christianity in Ethiopia; St Ayared, one of their disciples, who was the best musician of the Ethiopian church – his hymns still dominate Ethiopian church liturgy.

Wendy: I will list some more highlights: a.) Anthony and Pachomius in the early development of monasticism; b.) Clement of Alexandria and Origen in the response to Gnosticism; c.) Tertullian in developing an apologetic strategy for the persecution of Christians (as well as articulating a trinitarian formula in terms of one substance and three persons); d.) Cyprian on the unity of the church; e.) Athanasius of Alexandria in the struggle against Arianism; and f.) not least, Augustine of Hippo for consolidating so many earlier ecclesiastical positions with significant writings, including the *Confessions*, *The City of God*, and *The Trinity*, writings which have continued to inspire Christians throughout history.

Question 5: Early church members learned how to survive during times of persecution and martyrdom by accepting persecution, recanting their faith, or finding ways to articulate a public defense of Christianity. From experience in those early centuries, what should we teach our students now about responses to continuing persecution of Christians?

Wendy: Persecution remains a fact of life for Christians in many parts of the world. Early Christian history shows the importance of community support for those who suffer persecution. The help Christians gave one another was noticed by others; but more importantly, it encouraged those who suffered to persevere, knowing that they were not alone. It is also significant that the church recognized that specific persecutors, the local magistrates, governors, or emperors as such, were not the real enemy; Christians recognized the demonic power of evil, personified in Satan, as inspiration for such



evil acts. Early Christians had little recourse to legal courts, but second century Christians like Justin Martyr did give an eloquent defense of the faith.

Eventually these apologetical writings did influence public opinion. But even aside from that appeal, the actions and behavior of Christians spoke louder than words. When they died with dignity, rather than as accused criminals, onlookers recognized that Christians died for their faith. They valued their faith commitment above their own lives.

Musa: Students who are Christian should see persecution as part of the Christian life. But Christians in Africa can learn from the early Christian apologists that they must not create reasons for persecution; and they should be ready to speak in defense of their faith and practices.

They must also be prepared to give up their lives for affirming their convictions, be loyal to the civil government, and always speak the truth.

Question 6: Your book has three appendices focused on historians in early centuries of the church and the nature of historiography in early Christianity. What wisdom and cautions should we note about the ways in which church history has been written?

Musa: As we noted, many of the church history books now available in schools in Africa are written from a western perspective. There is a real need for African scholars to use local historical sources (oral and written) to provide an African interpretation of the story of Christianity in Africa. The place to begin this reconstruction is with the Ethiopian Church, the oldest church in the world, according to Ethiopian tradition.

Wendy: The first three appendices, as well as the bibliographical aids, are meant particularly for students who seek to take the study of early Christianity to the next level. Contemporary academic study of early Christianity has its roots in what has traditionally been designated 'Patristics,' or the teaching of the Christian 'Fathers,' as source of correct interpretation of New Testament teachings. But that early approach was oriented particularly to what we might consider as 'dogmatics,' a subject that has been portrayed negatively since the nineteenth century work of Harnack. The negative effects were mitigated in countries like Great Britain, where Christianity remained dominant as state church; in traditional British universities like Oxford and Cambridge, the teaching of Patristics/early Christianity continued to benefit from close association with the study of classical antiquity and ancient languages, Greek and Latin. Even so, study of early Christianity is often still dominated by church perspectives, whether Catholic, Orthodox, or Protestant. History is indeed as much a matter of interpretation as of facts. But archeological research of the past century has contributed to a break from denomination-specific concerns.

It is also important for African students of early Christianity to know that a significant proportion of contemporary scholarship on early Christianity comes from authors who will not even identify themselves as Christian. So the appendices were written to alert students to significantly different approaches to early Christianity that characterize studies given in a seminary context, as part of the study of church history, or in the university context, as part of a religious studies program. For better or worse, contemporary themes that now dominate the study of early Christianity, like a focus on the role of women, or rehabilitation of 'heretics,' can be attributed to the modern university context.

Question 7: You designed this book as one to be used with both Christian and Muslim students in Africa. Are there any distinct differences in how undergraduates from these two religious traditions have engaged this content?

Musa: Muslim students come to the class in early Christianity to find out about the nature of Christianity before the rise of Islam. They come from a background that assumes that Westerners have made many changes to Christianity, thereby creating a type of Christianity that differs from the one planted by Jesus (Isa).

Wendy: Yes, our Muslim students bring a significant number of suspicions about the ongoing corruption of the teach-



ings of Jesus by the church. So it is good for them to discover what were the key teachings of the early years of Christianity. Even so, some of these teachings are 'anathema' for Muslim stu-

dents. In fact, they are inclined to close their ears when they hear that early Christians professed the full deity of Christ and the triune character of God. But these were indeed positions held by its early leaders, and established by early church councils. A central goal in teaching early Christianity in such a context is to demonstrate that these positions arise after careful and lengthy discussion throughout those early years.

There are also some significant differences in the learning methods with which our students approach the material. Both Christian and Muslim students in Africa are more comfortable with material presented in a digest format that allows for memorization. This reflects a weakness of the preparation that they bring to the university; but it is a bigger problem for Muslim students, because memorization of the Qur'an has formed such a large part of their elementary and secondary education.

And finally, the exact content presented to students can be a challenge in a religiously mixed setting. One risks boring Christian students on the introduction of basic terminology and teachings that are already familiar for them, while these are totally new for non-Christian students and need to be explained carefully for them.

Question 8: Based in these experiences, what suggestions might you have for INCHE-connected faculty members who teach students from mixed religious backgrounds in regions of the world beyond Africa?

Musa and Wendy: Christianity has a presence in almost all countries of our world. Where it is spreading rapidly, charismatic churches are typically at the forefront. Not all of them are equally ready to embrace the academic study of Christianity and its rich history. Sometimes that history is considered too 'western,' calling for a balance by placing an emphasis on indigenizing the faith. Of course, faculty members must acknowledge the non-Christian traditions which their students bring to the class, and be familiar with the religious perceptions of the students. But overemphasis on indigenization may risk neglect of proper attention to early roots of Christianity, and especially early widespread agreement on central Christian beliefs as they were affirmed at ecumenical councils like Nicaea (325) and Chalcedon (451). For African students, a focus on the African roots of Christianity is helpful in countering that risk by showing that Christianity cannot be considered as simply a late 'western' phenomenon.

Particularly in countries where Christianity is a minority faith, study of this rich early history can break down the kind of stereotypes which appear quickly when the central grace and love of God in Jesus Christ is unknown or ignored. In such a context the teaching of early Christianity within a scholarly setting allows for a clear presentation, without 'preaching.' It also allows for clear presentation of the basis of Christian faith, the Bible as God's Word, and of early decisions on the deity of Christ and the trinitarian nature of God. There is an opportunity to

show that the church survived not because the members were so clever, virtuous or politically astute. When all winds blew against it, Christianity survived and thrived because Christians trusted in God for that survival, and they were upheld by God's Spirit through the church.



ALONG THE INCHE JOURNEY

Along the INCHE Journey

During INCHE Africa travels, there were several good surprises related to Christian higher education in each of the four visited countries. In Kenya, former INCHE network director Mwenda Ntarangwi is now the Commissioner for Kenyan Higher Education who is responsible for accreditation. Yet to encourage the Christian universities in Kenya he worked with the current INCHE director to invite their leaders in the Nairobi area to an INCHE-hosted lunch at which we could meet each other and ponder pathways for cooperation. Sixteen of us met for an extended lunch discussion during which they were introduced to our network and our current initiative on the African formation of Christian teachers. This lunch meeting resulted in invitations to visit several university campuses over the next few days to learn more about Christian higher education in Kenya.



The surprising connections in Uganda began with **Wheaton College** in the United States. Laura Montgomery, a Wheaton College dean, noted that an emeritus Wheaton College faculty member named Paul Robinson was being hosted as a Fulbright Fellow by Uganda Christian University. She also communicated that his daughter, Rachel Robinson, was directing the Uganda Studies Program for the Council of Christian Colleges and Universities. During my days at UCU, their team coordinator Olga Nakato insured that I was able to meet both of the Robinsons. Rachel Robinson is a young energetic educational leader who has spent considerable time in East Africa. After a few years of post-college work in the United States she felt called to return to Africa. Directing the CCCU semester program for students who seek to learn in Uganda seems like an excellent fit.



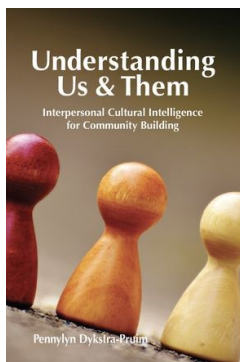
Paul Robinson, her father, grew up in Africa as the son of missionary parents. After completing his doctoral work, he directed a semester study program in Kenya for St. Lawrence University. Why does he know Mwenda Ntarangwi, our former network director? Because when Paul left that program's leadership, Mwenda succeeded

him at St. Lawrence University. Paul joined Wheaton College to direct their educational programs in the area of hunger. For the next thirteen years he devoted himself to that effort. In parallel he aided David Kisali in founding the Bi-Lingual University of the Democratic Republic of the Congo, a Christian undertaking in the eastern region. Paul retired from Wheaton so that he could explore the Fulbright opportunity to support Christian higher education in Africa. He has interests in faculty development related to teaching, scholarship, and the integration of Christian faith into their work.

In Nigeria, the delightful surprises occurred through meetings with representatives from the Theological College of Northern Nigeria and the church network called ECWA (Evangelical Church Winning All). Joint discussions of substance focused on the importance of children's ministries and their educational components. These emphases connected back to earlier conversations with Mary Mumo, the wife of the president of Scott Christian University in Kenya. She is an expert in children's ministries; and INCHE is connecting these leaders to each other.

In Ghana, the owners of the Hephzibah Christian Retreat Centre where I lodged, noted that their daughter was a student at Calvin University. In a quick inquiry to the INCHE office, student intern Danielle Frempong who is also from Ghana, confirmed that the owners' daughter was one of her friends!

What a joy to find Christians connected to each other throughout the world, aiding each other in the cause of Christian higher education and the global networks that foster the Lordship of Jesus Christ through our partnership.



Understanding Us & Them

By Pennyln Dykstra-Pruim

The Calvin Press, 2019

Understanding Us & Them is designed to help readers build stronger communities with those who are different from themselves. It intro-

duces the concept of cultural intelligence combined with interpersonal skills. Through stories, examples, and creative learning tasks, readers develop key abilities for engaging in good ways across lines of difference. Each reader-friendly chapter is paired with a variety of activities for personal or group learning.

Reviews

Understanding Us & Them is a unique approach to understanding oneself and others in order to build relationships with people of all cultures and backgrounds. By using cultural terms, authentic examples, and exercises, readers learn how to increase their Interpersonal Cultural Intelligence (ICQ) and thus create meaningful relationships with the diverse people around them. This is a fresh perspective and a great addition to the resources for building relationships cross-culturally. -*Patty Lane, Director Intercultural Ministries, Baptist General Convention of Texas, author of A Beginner's Guide to Crossing Cultures (IVP)*

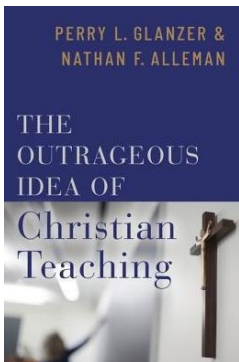
This book is funny, and candid, and oh-so-practical; a much-needed resource for groups who want to develop real relationships across lines of difference. Dr. Dykstra-Pruim knows what she's talking about—as a teacher, an academic, a Christian, a mom, a person who longs for connection in an increasingly fractured world. These practical lessons offer hard-won wisdom, deep insights, and actual ideas for gaining the skills of interpersonal cultural intelligence. This book is for anyone who wants to connect meaningfully with others,

which is a critical, faith-filled calling for each of us. These pages will be bookmarked, underlined, and dog-eared in no time! -*Rev. Kate Kooyman, Office of Social Justice, Christian Reformed Church in North America*

Weaving theory and practical application seamlessly together, *Understanding Us & Them* offers an engaging resource on Interpersonal Cultural Intelligence for all of us. Dr. Pennylyn Dykstra-Pruim speaks with the knowledge and clarity her expertise and lived experience bring, as she guides readers through the ICQ framework with an accessible, encouraging voice. She pairs learning about ICQ with doing ICQ through a variety of exercises designed to foster community and build relationships. Engaging with others in this small group work takes our understanding of Cultural Intelligence to the next level. By turning ideas into action, Dr. Dykstra-Pruim has given all of us this gift: the tools and opportunity to better understand ourselves and our neighbors. -*Marla J. Ehlers, Assistant Director, Grand Rapids Public Library and Cultural Intelligence Workshop Facilitator*

I have been waiting for a book like *Understanding Us & Them* for a long time. Dr. Pennylyn Dykstra-Pruim has written a book introducing "Interpersonal Cultural intelligence," a framework born out of years of work as a faculty member and years of lived experience. More than "one more book on cultural intelligence," this book is a "how-to" tool-kit that belongs on the booklist of every person desiring to develop or add content and activities focused on cultural intelligence. Reading this book is like having Dr. Dykstra-Pruim as a personal train-the-trainer coach. This will be my go-to book for years to come. -*Dr. Michelle Loyd-Paige, Executive Associate to the President for Diversity and Inclusion, Calvin University*

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



The Outrageous Idea of Christian Teaching

By Perry L. Glanzer & Nathan F. Alleman

Oxford University Press, August, 2018

Hundreds of thousands of professors claim Christianity as their primary identity, and teaching as

their primary vocational responsibility. Yet, in the contemporary university the intersection of these two identities often is a source of fear, misunderstanding, and moral confusion. How does being a Christian change one's teaching? Indeed, should it?

Inspired by George Marsden's 1997 book *The Outrageous Idea of Christian Scholarship*, this book draws on a survey of more than 2,300 Christian professors from 48 different institutions in North America, to reveal a wide range of thinking about faith-informed teaching. Placing these empirical findings alongside the wider scholarly conversation about the role of identity-informed teaching, Perry L. Glanzer and Nathan F. Alleman argue that their Christian identity can and should inform professors' teaching in the contemporary pluralistic university. The authors provide a nuanced alternative to those who advocate for restraining the influence of one's extra-professional identity and those who, in the name of authenticity, promote the full integration of one's primary identity into the classroom. The book charts new ground regarding how professors think about Christian teaching specifically, as well as how they should approach identity-informed teaching more generally.

The Subversive Evangelical : The Ironic Charisma of an Irreligious Megachurch

By Peter J. Schuurman

McGill-Queen's University Press, 2019

Evangelicals have been scandalized by their association with Donald Trump, their megachurches summarily dismissed as "religious Walmarts in The Subversive Evangelical

Peter Schuurman shows how a growing group of

reflexive evangelicals use irony to critique their own tradition and distinguish themselves from the stereotype of right-wing evangelicalism. Entering the Meeting House, an Ontario-based Anabaptist megachurch, as a participant observer, Schuurman discovers that the marketing is clever and the venue (a rented movie theatre) is attractive to the more than five thousand weekly attendees. But the heart of the church is its charismatic leader, Bruxy Cavey, whose anti-religious teaching and ironic tattoos offer a fresh image for evangelicals. This charisma, Schuurman argues, is not just the power of one individual; it is a dramatic production in which Cavey, his staff, and attendees cooperate, cultivating an identity as an irreligious megachurch and providing followers with a more culturally acceptable way to practice their faith in a secular age. Going behind the scenes to small group meetings, church dance parties, and the homes of attendees to investigate what motivates these reflexive evangelicals, Schuurman reveals a playful and provocative counterculture that distances itself from prevailing stereotypes while still embracing a conservative Christian faith. Such churches may be partners in the future of Christian higher education.

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Conference Videos Available from INCHE All-Africa and North-America Conferences

Conference resources and videos for the All-Africa Conference and the INCHE-Kuyers North America Conference are available. Click the following links to access them on our website.

All-Africa Conference 2018 Resources: <https://inche.one/all-african-conference>

North America Conference 2019 Resources: <https://inche.one/north-america-conference-2019>

TESTIMONIAL

This year INCHE has been committed to hearing student responses to the work that we do. After the just ended North-American INCHE-Kuyers Conference, we were able to hear from one student who attended the conference.

Jacob Lando Idodo, an international student from Indonesia, was one of the moderators of a plenary session. Before attending Calvin College he worked as a high school teacher in Indonesia. He is currently pursuing a masters in Education and his focus is in Curriculum and Instruction. Here are some of his thoughts about the conference.



1) What was one thing you learned at the conference that really surprised/intrigued you? Why?

I learned a lot from the last plenary session presented by Dr. Ken Badley. He stressed on the importance of educators presenting material in ways that make students curious and interested. Using an anecdote of a complex architectural design, he said that students should look at the course material, find it interesting and then proceed to enquire more about it. He also said that educators need to ensure that their lessons are not intimidating. Especially, when it comes to more difficult lessons. Educators need to analyze the material to determine areas that can act as "setbacks" and may prevent students from feeling confident about what they are doing—and try to figure out ways to present it in a less intimidating way. I appreciated this a lot because I can see how important it is for me to view the material as not-too-difficult to master. This often eases me and my classmates to get into and explore the lessons.

2) What additional thing/aspect of Christian higher education would you like to hear about?

I know that there are several Christian universities and researchers doing good work— thinking deeply about some of Christianity's hardest questions, as well as some more secular questions about the world around us. However, in main stream media, there is little attention drawn to what Christian universities are doing. I will really like to know how and learn about the strategies Christians can use to ensure that Christian scholarship is very relevant to the secular world.

An Invitation for Student and Faculty Testimonials

The testimonials of embodied people help us see and hear our mission and its results in vibrant ways. They can inspire and challenge us as Christian educators. So we invite INCHE members to submit such short testimonials from your students, graduates, faculty, or professional staff that explores their sense of calling, learning, and commitment. Send the text and a picture to office@Inche.one at any time. INCHE will provide editorial and formatting services. We invite you to let us visualize and listen into your communities conversations about how we foster the Lordship of Jesus Christ through higher education. All of us will benefit from the inspiration that such testimonials provide.

TESTIMONIAL

David Naugle: Testimony of an Ordered Love



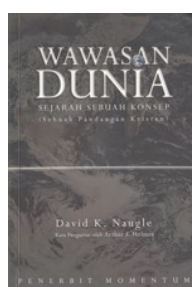
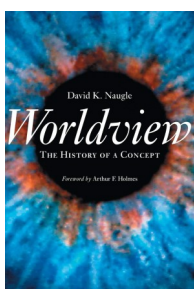
In this issue of Contact we highlight the contributions of Dr. David Naugle, Professor of Philosophy at Dallas Baptist University. He has been involved in the INCHE network as a scholar and supporting partner for more than a decade. Despite the many choices he could have made about the allocation of his professional time, he chose to make room in his life for our network. David Naugle exemplifies an integrated life as a teacher, advisor, scholar, colleague, and international leader in Christian higher education. His contributions are a model, as Eugene Peterson deemed it, of “a long obedience in the same direction”, indeed of well-ordered Christian love.

Having known of David Naugle’s scholarship on St. Augustine, Christian worldview, and the proper nature of reordered Christian love, I (Shirley Roels) was eager to meet him. In October 2019 we visited personally at his home; and he recalled his international contributions and engagement with our network. Subsequently, I discovered more about the pathway on which God called him.

Following completion of an undergraduate degree in Ancient and European history, he completed a master’s degree in theology at Dallas Theological Seminary. The journey then included contributions as an associate pastor and as a college minister along with work as an adjunct professor of religion on a University of Texas campus. David pursued two doctoral degrees, one in systematic and Biblical theology from Dallas Theological Seminary in the 1980s and another in humanities from the University of Texas in the late 1990s. His U-T dissertation topic was the history and theory of *Weltanschauung*, the word we translate as worldview.

During the early 1990s David established curriculum for the adult education program of Dallas Baptist University. He wrote a foundations course textbook, trained adult education faculty, and directed academic aspects of a program for 1400 students. Then he established Dallas Baptist University’s first philosophy program and directed this effort as the department chair into 2016. In 2003 his book, *Worldview: The History of a Concept* was chosen by Christianity Today Magazine as the 2003 “Book of the Year” in the theology and ethics category.

David’s engagement as a teacher-scholar includes many global contributions. He participated in a 1996 conference of Christian philosophers who gathered in Beijing. Peking University Press translated his book on worldview into Chinese and published it in 2006. He began to connect with the Latin American world through the 2010 IAPCHE conference in Granada, Nicaragua. His third book in 2012, *Philosophy: A Student’s Guide*, also was published in Spanish as *Filosofia: Um Guia Para Estudantes*. It is a student’s guide to the basic issues, thinkers, and sub-disciplines of philosophy and serves as an invitation to probe the vocation of Christian philosophers. During this period, his book on worldview also was translated into Bahasa as *Wawasan Dunia* with the goal of serving Christians and inquirers in Indonesia. Most recently, David collaborated with Tawa Anderson and Michael Clark to produce *An Introduction of Christian Worldview: Pursuing God’s Perspective in a Pluralistic World*, released in 2017. INCHE members on multiple continents can read David Naugle’s contributions. A fuller picture would add David Naugle’s contributions through speeches, articles, conference presentations, and church engagements as well as his teaching and student mentoring. While David is no longer traveling internationally, his influence continues to be felt and known in many INCHE circles. I am grateful for him as an INCHE participant who remains engaged in our network as a source of ideas and support.



CONTACT

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

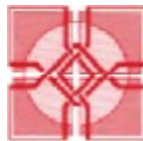
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ABOUT INCHE

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

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



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

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