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Dr. Ezhilarasu Gathers INCHE India Members

On September 8-10, Dr. Daniel Ezhilarasu, the INCHE coordinator for India, gathered member Christian colleges in a professional development workshop for their faculty leaders. It focused on the possibilities of strengthens-based counselling in addressing the challenges of student trauma. The workshop was lead by Prof. Dr. B.J. Prashantham, a highly regarding Christian authority in counseling psychology, who is the Director of the Christian Counselling Center in Vellore, India. It was inaugurated by Dr. Solomon Selvakumar, the Principal of the Christian Medical College, Vellore. More than 100 years ago, the Christian Medical College was founded by Dr. Scudder, the daughter of missionaries to India from the Dutch Reformed Church in the United States. Being committed to improving health in India, in 1899 she graduated in the first Cornell Medical College class that allowed female medical students.



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There were 21 registrants in the Christian Counselling Centre workshop from the growing network of INCHE India Christian colleges. INCHE India participants, along with those in the process of becoming INCHE institutional members, included: **The American College, Madurai; Bishop Heber College; CSI Appasamy College; Lady Doak College; Madras Christian College; Voorhees College; Women's Christian College, Nagercoil.** Dr. Ezhilarasu (pictured at the left) is redeveloping the INCHE network in India and arranged for this INCHE India workshop opportunity.

The workshop enriched understanding of pandemic effects on trauma. It equipped faculty with skills to face such challenges with Christ's love and a Biblically based spirit. The workshop was designed with experiential pedagogy such as role plays, case study, and small groups that would explore the bio-psycho-social-spiritual dimensions of counselling. Workshop learning strengthened participants in addressing suicide prevention, drug abuse, and other post-Covid challenges in their Christian colleges. Participants considered how they will develop peer counsellor training and human values education in their colleges. INCHE India anticipates additional opportunities for administrative, faculty, and staff development.



Adjusting INCHE Communication Strategies



Beginning with this September newsletter issue, INCHE will omit the INCHE director's editorial. Newsletter issues will focus on INCHE member news, resources, and a special academic feature in each issue.

Instead, beginning in October, in addition to emails and Zoom, the INCHE director will communicate to members in short videos posted on YouTube. Stay tuned for further announcements.

Save the Dates: Abraham Kuyper Conference in May 2023

Please save the dates—May 9-11, 2023—and consider a travel plan to Redeemer University (Ontario, Canada) for the next Abraham Kuyper Conference. More details will be coming soon, including an announcement of the theme and a full call for papers.

The legacy of Abraham Kuyper, an influential Christian pastor, theologian, journalist, and politician from the early twentieth century, will be explored. The conference will highlight the institutional diversity and variety of Kuyperian influence as well as neo-Calvinist thought and action.



Elizabeth Beech Leads Again in Australia

In February 2022, former INCHE Board member, Dr. Elizabeth Beech, returned from Georgia, USA, to Australia in a new professional role. From January 2014 through much of 2017, Dr. Beech had served as an academic dean for the National Institute of Christian Education (NICE), Australia. She managed course development and student support for teachers completing Christian graduate courses. During that time, Alphacrucis University College became the educational accreditor for NICE courses. Now Dr. Beech has become the Director of Graduate Studies for Alphacrucis University College, a national training university college of the Australian Christian Churches. That college has become a multidisciplinary university college with graduates making an impact in classrooms and many other organizations.

Rens Rottier, former INCHE Board Member, Prepares for a New Future

As 2022 ends, Dr. Rens Rottier will step down as chair of the Executive Board, Driestar Christian University for Teacher Education, an INCHE member in Gouda, the Netherlands. This completes almost 25 years of administrative responsibility for this institution.



Rens Rottier began as a member of the university's executive in 1998. He was appointed chairman of the board the following year.

In the 25 years of his leadership, Driestar Christian University for Teacher Education has grown into a leading educational organization that serves Christian education in the Netherlands and worldwide with higher vocational training and guidance for schools and pupils. In addition to training programs for teachers in primary and secondary education and pedagogy, Driestar Christian University for Teacher Education also offers a range of educational consultancy services.

Wim Bødgen, chairman of the supervisory board, praised Dr. Rottier's contributions to the development of Driestar Christian University. "Person and work are strongly interwoven with Rens. Three guiding principles characterize his entire educational life: a strong focus on the content and design of education, inspiring and coaching people in the field of education to develop themselves further and the ongoing research into how all of this could be improved. And beneath all this lies a deep foundation: that Christian education must be founded on the only source of all wisdom, Jesus Christ." Further, Bødgen recognized Rottier's focused commitment by noting, "Education, educational advice and research are the pillars of the organization. Rens persistently seeks to integrate those pillars together with his people. I see this as his legacy. The task for the future is to preserve and expand that legacy."

After his December 31, 2022 departure, Rottier will seek to place his knowledge and experience in the service of Christian education for a few more years with details that will take shape in the months ahead.

INCHE Welcomes New Member Institutions from India and Africa

In mid-2022 INCHE welcomed three new members to the network, two colleges in India and one in Kenya.

The American College, Madurai

The American College, located in Madurai, Tamil Nadu, India is one of the oldest colleges in the nation. After forty years as a missionary training school in the earlier 1800s, this institution became a college in 1881, moving to Madurai in 1903. The American College admitted its first female student in 1921. Development of the physical science departments followed. The Chemistry department is now more than 100 years old; and it was joined by the departments of Physics and Zoology shortly thereafter. The college chapel has stood for more than ninety years.



Today the college offers 18 undergraduate and 15 post-graduate programs as well as a study abroad program. In addition to programs in the humanities and the sciences, the college offers courses in Biochemistry, Biotechnology, Microbiology, Computer Science, Business Administration and Social Work. Interdisciplinary study is added by requiring science majors to take courses in the humanities and vice versa. College research centres offer M.Phil. and Ph.D. programs; and they also focus on applied sciences and Indian literature in translation.

American College, Madurai seeks to be a Christian higher education institution of global standards and reputation. This prompts their mission: to train students for global citizenship; impact knowledge in every discipline; develop student competencies for emerging global spaces; develop a campus sub-culture of pluralism, Christian inclusiveness, and self-expression; and inculcate students with ideals of service to the poor and marginalized.

Bishop Heber College

In early September Bishop Heber College in Tiruchirappalli, [Tamil Nadu, India] was approved for full institutional membership by the INCHE Board of Directors. This college was reopened during 1966 in a city well-known for its educational institutions. This city is near the middle of the Tamil Nadu state and serves as a crossroads for Indian cultures, crafts, manufacturing, and transportation.

Bishop Heber College is rooted in a history of religious schools within their region that goes back into the mid-nineteenth century and was influenced by the first German missionary to India. By the late 1800s, it had developed into a college; but it merged into another Indian Christian college in the 1930s. Subsequently, supporters of Bishop Heber College with its own identity worked to reopen the college in the 1960s.

The college is a religious minority educational institution associated with the Tiruchirappalli-Thanjavur Diocese of the Church of South India. Its main objective is to serve higher educational needs of the members of the Church of South India as well as other Christians by provide an educational atmosphere in keeping with the Christian ideals of the church. The college, however, admits students of all faiths and religions and seeks to provide the best possible higher education. It offers undergraduate and post-graduate programs, including a master's degree in philosophy and doctoral programs. Within India, Bishop Heber College has been designated as a "college of excellence."



Already Bishop Heber College is active in international educational partnerships in France, Jamaica, Thailand, the U.K., and the U.S.A., among other nations. Liverpool Hope University, another INCHE member, is one of their noted partners.

Eldoret Online School of Biblical Studies

Arising in northwest Kenya, the Eldoret Online School of Biblical Studies has joined INCHE as an affiliate member. This new venture began in January 2020 with Pastor Nellie Kipsang as their first senior leader. As an online school, they have no physical campus location. Yet the school maintains a strong articulation of Christian faith as the foundation for its mission. Among other bases for their education, they note their belief in the Bible as the infallible Word of God, the Trinitarian nature of God, the deity of Christ, the free gift of salvation by grace, the present ministry of the Holy Spirit, and the spiritual unity of believers in Jesus Christ. Currently, they are focused on programs that provide instruction in Biblical studies online. In time, they hope the school will be approved by the Kenyan government to offer some in-person education.



AFRICA REGION

A Focus on the Evangelical Theological College of Addis Ababa

In mid-September, Dr. Frew Tamrat, Principal of the Evangelical Theological College of Addis Ababa, Ethiopia, toured extensively in the U.S.A. His visit was prompted by the invitation of an organization called Ancient God's Library. This initiative was formed by a U.S.-based family foundation in Minneapolis to secure and gift ancient Torah scrolls to seminaries, museums, and other designated groups for teaching, research, and public engagement. In September, this network awarded one of their special Torah scrolls to the Evangelical Theological College to both recognize and encourage its work in Biblical studies. The event was combined with a day-long workshop by a specialist about the care of ancient manuscripts.

During this same trip, Dr. Frew visited the INCHE network office in Grand Rapids, Michigan. He met with several leaders at Calvin University and Calvin Theological Seminary. In his conversation with Nellie Kooistra (pictured with him here), coordinator for the Nagel Institute for the Study of World Christianity (Calvin University) they discovered several mutual colleagues who are Christian scholars from East Africa. The Nagel Institute has been engaged with African scholars from this region for several years as they connect Christian theology and African contexts.



In a subsequent meeting at Calvin Theological Seminary, Dr. Frew described the origins of his college and its academic development. During the 1980s communist era, instructors were teaching Biblical, theological, and ministerial courses to serve underground Protestant congregations. When the Soviet Union dissolved in 1991 and its influence diminished in Ethiopia, the college was supported by eleven Christian Ethiopian denominations to begin its first bachelor of theology degree.

Today, as Dr. Frew explained in his visit with Calvin seminary leaders, ETC has students from about fifty different

Christian church strands within Ethiopia. The college offers two undergraduate degrees and several masters' degrees in areas such as Biblical studies, Christian-



Aaron Einfeld, Frew Tamrat, Jul Medenblik

Muslim relations, educational leadership, holistic child development, and youth ministry. Enrollment has increased to about 650 students at two campus locations. ETC is in the process of completing a campus high-rise building to expand its space for classrooms and offices.

ETC places a strong emphasis on contextualized Christian work, either within congregations or in other Christian callings. For practitioners to complete courses, they combine intensive residential weeks with individual learning within roles and locations where they continue to serve.

Dr. Frew Tamrat remains committed to ETC. He completed an undergraduate degree in chemistry and then taught sciences in a secondary school. At the same time, he became very invested in serving the church. Reflecting on this, he sought a second bachelor's degree at ETC. Upon completing his program, the college hired him to provide administrative support for their programs. Subsequently, he completed an M.A. in New Testament at Gordon Conwell Seminary in the U.S. and, later, a PhD in Christian higher education administration through Columbia International University. Gradually he became the head of graduate studies there; and in 2019, Dr. Frew became the college's principal. He envisions ways in which ETC will continue to be a source of Christian higher education for students from many Christian traditions in and beyond Ethiopia.



Dr. Tamrat with Ethiopian students from Kuyper College and Cornerstone University, both of which are affiliated with INCHE.

ASIA-OCEANIA REGION

INCHE Asia-Oceania Conference: June 2023 Call for Papers and Presentations

INCHE in partnership with Handong Global University is pleased to announce the *call for papers and presentations* for the INCHE Asia-Oceania Conference on June 20-22, 2023. This English language conference will be hosted by Handong Global University in Pohang, Republic of Korea (South Korea) on the theme: **Christian Scholars: Forming Identity, Building Community.**

As Christian scholars, we have common faith in Jesus Christ and shared commitment to scholarship in our respective fields of



knowledge. Scriptures declare that the fear of the Lord is the beginning of knowledge (Prov. 1:7), all things were created through and for Christ, and in him all things hold together (Col. 1:16-17). How then are we to relate the scriptural truth about the foundation of knowledge and the centrality of Christ in all things to our teaching and research? This question lies at the heart of our identity formation as Christian scholars. Our answers will affect the way we approach our work, understand our role in the world, and grow in scholarly maturity. Moreover, to be faithful to God's call, this identity-forming inquiry challenges us to seek answers communally. We are mutually to help, encourage, and edify one another by joining our efforts and sharing experiences with our contemporaries as well as with our predecessors in faith and learning. By seeking our identity together, we build and strengthen the community of Christian scholars in our generation and over many generations. Institutions of Christian higher education find this togetherness particularly challenging as they search for a renewed mission in our fractured era. The conference promises to be a valuable occasion to consider how we form identity and build community as Christian scholars.

We welcome paper and presentation proposals that demonstrate how Christian scholarship is actualized or executed in a field of research or education and deals with how the identity of Christian scholars is formed and nurtured in a field of study or an educational institution, considering ideas about how we strengthen Christian

scholarship with communities within and beyond our scholarly areas. Paper and presentation proposals should address these matters. **Proposals of 1-2 pages, including 100-word abstracts, should be sent via e-mail to office@inche.one no later than December 31, 2022**

Dr. Partridge Appointed at NICE, Australia

The Christian Education National Board announced the appointment of Dr. Fiona Partridge as the new National Institute Principal. She has a passion to see teachers engaged in rigorous learning and a strong desire to build the research capacity of the Institute. For thirty-plus years, she taught at Torrens Valley Christian School. She has previously served as the South Australian State Executive Officer for Christian Education National (CEN), Senior Lecturer with the National Institute, Coordinator of the CEN Professional Learning, and on the Christian Teachers Journal (CTJ) editorial committee. Currently, Dr. Partridge is interested in exploring how the biblical story can shape teacher formation and professional learning as well as her own family story related to Aboriginal culture.



The National Institute for Christian Education (N.I.C.E.) serves schools throughout Australia via fully accredited postgraduate courses in education and research about Christian education. Since Christian educators in Australia are trained in undergraduate teacher training institutions that hold alternate worldviews, the National Institute plays a crucial role in postgraduate study of Christian education. Distinctives.

Educators can work towards a Master of Education or Graduate Certificate of Education, with the degree award through Alphacrucis College Ltd. Courses are offered online throughout Australia and as globe forums with qualified lecturers. The National Institute also produces resources; publishes books and a journal; develops and delivers courses for professional learning; contributes to educational debate; encourages educational research; and engages in tertiary collegial interchange. The National Institute is committed to helping people to think, act, and teach in ways that probe the truth of the Christian gospel and its implications for all of life.

EUROPE REGION

Liverpool Hope University Considers the Future

Dr. Gerald Pillay, vice-chancellor and rector of INCHE member Liverpool Hope University (LHU) in the United Kingdom will conclude his university leadership there in December 2022. He will become the President of Initiatives of Change International (IofC), a worldwide community of people in diverse cultures who are committed to social transformation through changes in human motives and behavior, starting with their own. IofC is a Swiss-based voluntary, nonprofit association of national legal bodies and international programs that is a central hub for a global network of those who lead community-based initiatives. It began more than one hundred years ago with leaders originally named "Oxford Group" who believed that moral clarity and behavior are prerequisites for building a just society.



Dr. Pillay has been a substantial influence in the development of LHU as a special Christian university founded from the merger of three colleges: one Anglican and two Catholic ones. In the 1950s, Dr. Pillay, whose ancestors immigrated from India to the then British colony of Natal, was born in South Africa. He grew up in Durban, South Africa under apartheid. Yet he completed a Bachelor of Arts degree from the University of Durban-Westville, a Bachelor of Divinity degree in 1978, and a Doctor of Theology in 1985. He also studied philosophical theology at Rhodes University, graduating with a Doctor of Philosophy degree in 1984.

After lecturing at the University of Durban-Westville, in 1988 he became Professor of Ecclesiastical History at the University of South Africa, a post he held for eight years as the first professor of Indian descent to be appointed in this role. In 1997, Dr. Pillay became Foundation Professor at the University of Otago, New Zealand; and in 1998, he became Executive Head of the School of Liberal Arts within that University. Then, in 2003 he was appointed Rector & Chief Executive of Liverpool Hope University; and in 2008 he became the university Vice-Chancellor. In honor of his global contributions, in 2018 two well-known scholars from South Africa and New Zealand published an edited collection of essays titled

Internationalizing Higher Education— From South Africa to England via New Zealand (Mediakor, 2018). Then in 2021, Pillay was appointed Officer of the Order of the British Empire for his substantial contributions to higher education.

Dr. Pillay has contributed to INCHE regularly. In early 2019, he hosted the INCHE director at Liverpool Hope University. He was a principal presenter for the INCHE Europe webinar of March 2021. Liverpool Hope University has hosted students from several INCHE-member institutions.

For the future of Liverpool Hope University, Dr. Pillay is supporting the emergence of the **Hope Ecumenical Network**, a partnership of international, national, and local leaders who will cooperate to share understandings about the integration of faith with good professional practice. As university guests, on 9 and 10 November 2022, invited participants will explore the potential for cooperation across stakeholder groups concerning the relationship between lived faith experiences and current contexts. INCHE anticipates the network's future development at Liverpool Hope University and further connections with Dr. Pillay.

INCHE Support for Ukraine



Artwork by Ukraine artist: Alicja Wiczorek
Posted by Global Scholars Canada

INCHE Prayer for Ukraine

Heavenly Father, we come to you with heavy hearts as the war in Ukraine continues. We pray that truth will be known, and evil-doers will be thwarted. Comfort those who are displaced from loved ones, homes, and futures. Help us extend mercy to all affected by this war while we also seek justice. We pray for the promised day when wars are replaced by your peaceful kingdom. Help us to live now as your agents of mercy, justice, and peace.

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LATIN-AMERICA REGION

Q'ONAKUY II General Assembly Announced



The Platform of Protestant and Evangelical Universities of Latin America- **Q'onakuy**, will hold its second General Assembly in the city of Barranquilla, Colombia, from October 25 to 27, 2022, at the Campus of the Reformed University Corporation (UNIREFORMADA).

This assembly takes place five years after Q'onakuy was established as a platform with the motto: "Contributing to sustainable development from Protestant higher education" with emphasis on the topics of internationalization and sustainability as challenges to higher education in times of crisis. According to its announcement, the purpose of this second gathering is "to reflect and draw strategies to strengthen the contribution of Protestant university education that will help us to overcome the crises revealed by the pandemic from the perspective of hope and abundant life that the gospel announces."

As part of the event, there will be an International Fair 'Contributing to Sustainable Development from Protestant Higher Education' and a 'Conference on Internationalization and Sustainability of Higher Education'

Cooperation Agreement Between The FAO and Universidad Evangelica De Bolivia (UEB)

The Food and Agriculture Organization of the United Nations (FAO) and the Universidad Evangélica Boliviana, through their careers in Nutrition, Dietetics and Agriculture, signed a cooperation agreement that seeks to improve the nutritional status of the school population and the production of contamination-free vegetables in educational units in the city.

It was signed in the facilities of the UEB campus between the National Coordinator of the FAO Project, Ing. Miguel Murillo Illanes and the Academic Dean of the UEB, Dr. Marcela Valenzuela C. PhD., on the 30th of August 2022.



Universidad Metodista De Sao Paulo (UMESP) Teaches Sustainable Development Goals with an Interactive Truck



On September 24th, the Methodist University of São Paulo employed an interactive truck displaying and promoting the 17 UN Sustainable Development Goals (SDGs), including the use of 13 marquees and other dynamics open to the public. The activities seek to broaden the debate on the SDGs of the United Nations 2030 agenda, in addition to promoting services for the community. This project has been sponsored by the Ministry of Citizenship and the Whirlpool Corporation.

Professor Alessandra Zambone, director of University Extension and Community Actions shares that the UMESP will participate with extension projects that are being developed in the courses, as well as expositions given about UN Sustainable Development Goals in the marquees. Professor Márcia Sartori, coordinator of the Civil Engineering and Environmental and Sanitary Engineering courses, adds that the Sustainability Center, is aimed at companies, institutions, and public bodies: "These are local partners and institutions that have the possibility to discuss and present their initiatives and the application of the SDGs in their spheres of action, whether with work in schools, social programs or even within communities"

The SDG Truck will stop at four stations themed around the 17 UN goals and focusing on Poverty Eradication, Gender Equality, Peace and Justice, and Effective Institutions. There will be dynamic activities, conducted by educational agents, using various media techniques to engage participants, including photo exhibitions, films, and virtual reality to illustrate each SDG. In the marquees, there will be various workshops, including composting, robotics, sustainable cooking, actions to implement the SDGs at home, a local sanitation company, carbon footprint calculation and an interactive game about the importance of the aquatic ecosystem. This project reflects the Methodist emphasis on education for reshaping society by encouraging responsibility for the well-being of the world that God created.

NORTH-AMERICA REGION

Calvin Theological Seminary: New Faculty and a Revised Program

Calvin Theological Seminary continues to expand its global reach. New faculty members have roots in Indonesia and Brazil; and this September, the revised Master of Divinity degree launched for both in-person and hybrid online learning options.

New Faculty Members: Dr. Yudha Thianto joined the seminary as professor of history of Christianity and Reformed theology. Thianto was born in Indonesia of Chinese descent. "Being a Chinese and a Christian in Indonesia, I have always been a double minority everywhere I go." In 2003, Thianto earned his Ph.D. from Calvin seminary, with a research focus on baptism. Then he was a professor of theology at Trinity Christian College (Chicago) for over 20 years before returning to Calvin Seminary.



Dr. Wilson de Angelo Cunha was appointed as professor of Old Testament. Born in Brazil, Cunha began his studies in the Old Testament at Jose Manoel da Conceição Presbyterian Theological Seminary. Then he studied at Calvin Seminary before completing his doctoral work at Leiden University (Netherlands). For the past several years, he has been teaching at LeTourneau University in Texas. Cunha said the Old Testament message is, "Wait for the Lord." God will come, has come in Jesus Christ. The Old Testament presents a God who is "all-powerful but also involved in our lives."



Revamped M. Div. Degree: In September 2022, the seminary launched its updated M. Div. program for in-person and hybrid learning. The revamped program can be completed in as few as 3 years in person or 4 years for distance learning students; the total credits required have been reduced from 101 to 87. Distance learning students will complete a one-week residency on campus each semester. CTS will continue to form MDiv graduates who deeply consider the questions of: ministry context, how the gospel engages such contexts, God's calling to us in such contexts, and the role of a servant leader in context. These four updated program questions serve as the guiding goals for the revamped curriculum.

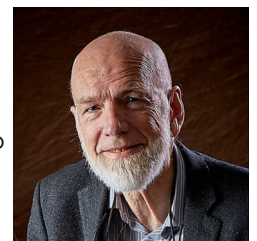
Redeemer University Celebrates 40 Years

This year marks Redeemer University's 40th year in operation. From its humble beginnings in 1982 with 97 full-time students, Redeemer, now a fully recognized university, grants five degrees across 37 programs. It has nearly 1,100 current students, and reaches 6,700 alumni who are making a difference in their worldwide communities. When Redeemer was first chartered by the Association of Universities and Colleges of Canada, all "faith-based" universities in the Ontario province were given an asterisk. It singled out those that required faculties to sign a faith statement. In 1994 Justin Cooper, then president of the college worked to eliminate this provincial two-tiered system. He noted at all institutions, whether described as religious or secular, have faith commitments. During this era, Canadian researchers also documented the efficacy of private universities. Gradually the provincial government came to the same conclusion and opened up to higher education where government might regulate but did not determine the educational mission.

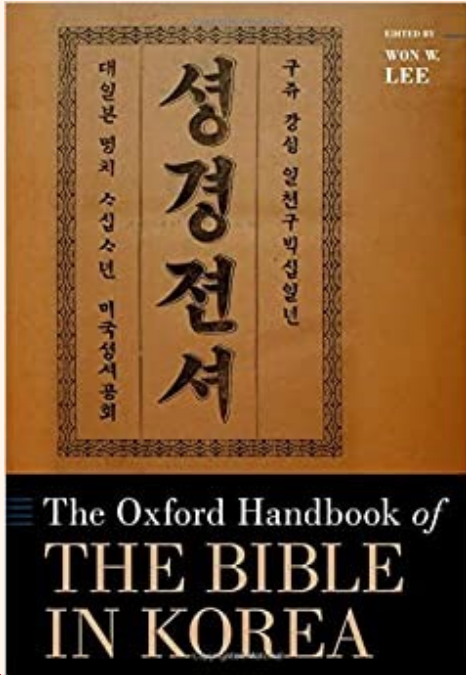


To celebrate God's faithfulness over this 40 years, Redeemer has launched a [special 40th anniversary website](#) and several events. "We're excited to be able to share in a time of celebration where we can reflect on milestones, important moments and amazing stories of God's provision at Redeemer over the past 40 years," says president Dr. David Zietsma.

Events include launch of the Albert M. Wolters Centre for Christian Scholarship. Wolters, a much-loved Professor of Religion and Theology from 1984 to 2008, taught biblical studies, hermeneutics, and Greek. Before that, he had taught history of philosophy for ten years at Toronto's Institute for Christian Studies. He is the author of **Creation Regained** (Eerdmans, 1985), a book printed for 37 years and translated into twelve languages. The Wolters Centre supports: a.) faculty fellows in their research for public impact on the common good; b.) lectures on Christian cultural engagement; and c.) annual partnership in the Emerging Public Intellectual Award that supports a young Christian scholar. More information about the Centre is available [here](#).



SPECIAL BOOK FEATURE



The Oxford Handbook of The Bible in Korea

By: Won W. Lee

Oxford University Press, February, 2022

The phenomenon of South Korean Christianity is, in a word, remarkable. In less than 250 years, 29% of South Korea's population adheres to Christianity, a staggering 71% of Korean Americans identify as Christian, and the powerful zeal of Korean Christians to spread the Gospel's influence in South Korea already overshadows other established religious groups (i.e. Buddhism, Confucianism).

This phenomenon is inextricably tied to how Koreans appropriated the Bible in their religious and socio-political milieu from the 18th century onward. This includes the tapestry of Korean biblical interpretation that emerged from being missionized, colonized, divided, and globalized. These influences reflect a distinctive Korean-ness of biblical interpretation that relates closely to Korean perceptions of divine liberating intervention, and the Korean diaspora that seeks to move beyond oppression.

This Handbook offers a comprehensive overview on how the Bible has been used by faith communities in Korea and the Korean diaspora over two centuries. In this volume, noted theologically diverse scholars present representative thinking on creative inculturations of the Bible in Korea. Some align with received western orthodoxy. Others sense complementarity that informs distinctive accents of Korean Christianity, the long-standing religious traditions of Korea, the diversity of Korea's global diaspora, and learning by non-Koreans about the impact of the Bible in Korea.

About the Author

Dr. Won Lee is Professor of Old Testament in the Religion Department of Calvin University. He is a graduate of Yonsei University in Seoul, Korea. After receiving an M. Div. degree from Princeton Theological Seminary in New Jersey, he earned a PhD in Hebrew Bible from the Claremont Graduate School in California. He began his teaching career at Calvin University in the fall of 1996, and now he serves as the chair of the Religion Department and the director of the Asian Studies Program.

In addition to this latest book, he is author of two books, *Punishment and Forgiveness in Israel's Migratory Campaign* and *Exploring the Mysteries of the Bible*, as well as several scholarly articles in the Old Testament, particularly the Pentateuch and prophetic literature. Previously, he authored the article on "Korean Biblical Interpretation" in *The Oxford Encyclopedia of Biblical Interpretation* (Oxford University Press, 2013).

Dr. Lee has been involved actively in the Society of Biblical Literature and Korean Biblical Colloquium. He also gave public lectures at several Universities in China, including Peking, Tsinghua, and Renmin University. He retains strong ties in Korea with family members who continue to reside in South Korea as well as Korean Biblical scholars.



SPECIAL FEATURE

Shirley Roels: An estimated 29% of the South Korean population and roughly 71% of Korean Americans identify as Christian. Korean Christian missionaries are also a powerful force in spreading the Gospel worldwide. Much of this growth and strength occurred as Koreans came to understand the Bible in their religio-cultural and socio-political context. How did Catholics and Protestants each sow Christian seeds through their Bible translations but in different ways?

Won Lee: In Korea, biblical translation emerged distinctively among Catholics and Protestants. From the beginning of Christianity in Korea



in the 1780s, the early Korean Catholics read the Gospel, catechisms, and devotional materials in classical Chinese and Idu (Korean phonology to Chinese characters). Since these languages enjoyed prestige over vernacular Hangul (Korean writing system), the materials attracted to the elite literati who shunned Hangul in favor of the Chinese more than the commoners. It seems that the superiority of the Chinese language in the 18th century and the Catholic missionaries' strategy in focusing on doctrinal matters could have hampered their effort in translating the Bible. It took more than 200 years for the Korean Catholic Church to publish its own Bible translation in 2005. It is simply called "The Bible" and replaces the existing joint Catholic-Protestant Korean translation (Korean Common Translation in 1977). On the other hand, Protestant missionaries from the beginning of their missions in the 1870s made a conscious decision to communicate Christianity in Hangul so that their writings, including the Bible, could easily reach the masses of ordinary Koreans. Translating the Bible into Hangul did more than just propagate Christianity. It was a vehicle for indigenous cultural development, and even revolutionary steps, such as increasing literacy especially among Korean women, promoting the usefulness of Hangul in building national pride, solidarity, and identity during Japan's occupation and presumed cultural supremacy in Korea, and unifying Protestant missionaries regardless of theological training and denominational affiliations. Since the whole New Testament in Hangul was completed in 1887, several Korean translations of the Bible have been published in 1911, 1938, 1961, 1977,

and 1998. Recently, the Korean Bible Society has launched a new translation in order to address the current generational and linguistic changes.

One interesting fact is that the revised version of the joint Catholic-Protestant translation, the Korean Common Translation, became the main inspiration for the Chosun Christian Federation in North Korea to publish their own Korean Bible in 1990. However, the reasons for this preference are not yet known.

SR: In your introduction, you write that African theologian Lamin Sanneh stressed Christianity as embracing all languages and cultures equally in expressing God's word. Yet he also emphasized that Biblical translation creates new spaces for understanding the Gospel and its practice. The process of translation requires that we rethink prior scriptural interpretations and theological frameworks. Can you provide a couple of examples from decisions about Korean Biblical translations through which a new space of Christian understanding was opened?

WL: The act of translation is not a simple, inflexible transposition of words from one language to another. Rather, language is an intimate expression of culture. Thus, the translation of scripture into the vernacular opens multiple ways of receiving sacred meaning, ideas, and values. The Korean Bible speaks to Koreans with form and content that resonate with their context, culture, and tradition. Both Korean Catholics and Protestants share similar difficulties in the art of translation. For instance, since Koreans use honorifics in conversation (the younger and socially inferior person must use the strictly regulated honorific forms), it causes difficulty in how to translate the second person personal pronouns in dialogues or prayers. To put it simply, in Korean "you" must be avoided on these occasions: when David blessed YHWH, it reads "Blessed are you, O Lord, the God of our ancestor Israel, forever and ever" (1 Chronicles 29:10). In Korean, addressing God by "you" is borderline blasphemy that it must be replaced with "lord" or simply omitted: "Blessed the lord forever and ever;" or "Blessed the God of our ancestor Israel, forever and ever."

Another striking example is how to translate the name of God among Korean Catholics and Protestants. The former prefers *haneu-nim*, whereas the latter *hana-nim*. Etymologically, both mean "heavenly lord," as hana (or haneul in the modern Korean grammar) meaning "sky or

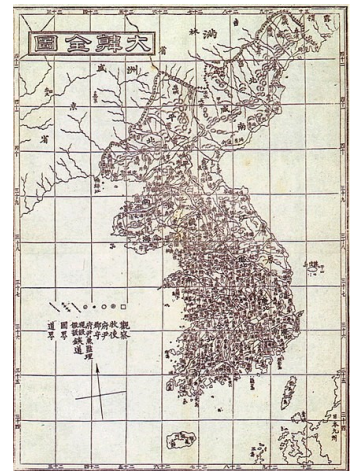
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heaven" and nim "dear one" or "lord." It is the name of an indigenous deity, presumably, who was worshiped as early as the Goryeo dynasty (918–1392 CE). For many commoners comfortable with shamanistic beliefs that consist of many gods and spirits, hananim was regarded as supreme. However, hana in hana-nim is also a word-play with hana, numerically the number "one"; thus hana-nim can sound like a proud proclamation of "One Lord." At the same time, haneu-nim could refer to a pantheistic deity, worshipping a "heavenly being," since it simply refers to a "heavenly lord." In the end, many Korean Protestants prefer hana-nim, ignoring its etymology of "heaven" and long shamanistic tradition of "supreme deity" but clinging to "One Lord," a manifestation of monotheistic zeal, while Korean Catholics insist on grammatical purity in translation and Korean traditions, even for the name of God. Against Korea's polytheistic background, the witty wordplay on hana became the decisive factor for a monotheistic explosion of influence in Korean religiosity.

SR: Before the arrival of Christianity, Korea already had religious traditions of Shamanism, Confucianism, Buddhism, and Daoism, each with their own sacred texts. So Korean Christian converts both benefited from some prior sense of the divine in their cultures but may also have been impaired in seeing how the Bible's message was distinct and true. According to your chapter authors, what are a couple of ways in which other religious texts impaired a clear understanding of the Gospel? What are a couple of ways in which other religious traditions with their texts prepared the way for the positive reception of Christianity?

WL: Before the arrival of western missionaries, the concept of "religion" as a separate and distinctive sphere of life grounded in the observance of one particular belief system was an alien concept for Koreans. Throughout Korean history, no one religious tradition, either Shamanism, Buddhism, Confucianism, or other indigenous traditions, supplanted the other, although they have dominated Korean religiosity sequentially. Instead, they have thoroughly integrated into every aspect of life, creating a multi-layered Korean ethos. Traditional practices such as praying to the spirits of natural objects, hiring shamans to appease benevolent and malevolent spirits, visiting Buddhist temples to pray for physical and material well-being, and honoring familial ancestors were not thought of as "religious."

On the one hand, in lieu of this background, early Catholicism's insistence on monotheism (there is only one God who demands exclusive loyalty) inevitably clashed with the multiple approaches to the spirits. The "rites controversy," (should Christians observe Confucian memorial ceremonies to the spirits of ancestors?) caused century-long persecution and frequent martyrdom. The Protestant doctrine of Sola Scriptura repressed other sacred texts and impressed the Bible as an idol upon Korean churches. On the other hand, Korean Christians could accept the authority of the Bible a priori because they were already familiar with the redemptive powers of Buddhist scriptures experienced through facing constant threats from outside forces and the ethical powers of Confucian texts in establishing the nation's underlying bureaucracy, educational system, and interpersonal relations. They also follow the practice of reading aloud the sacred texts of these religious traditions. Reading the Bible repeatedly, memorizing it with heart, and reciting it publicly reveal not only the authentic teaching but guide how individuals, communities, and society relate to each other and the world. Scriptural study leads to revelation, not excavation, and obedience, not an obligation. Similarly, Korean churches' well-known practices, such as dawn prayer meetings, concurrent audible prayer, and collective intensive Bible study, are modifications of Confucian schooling, Buddhist rituals, and Shamanistic performances.



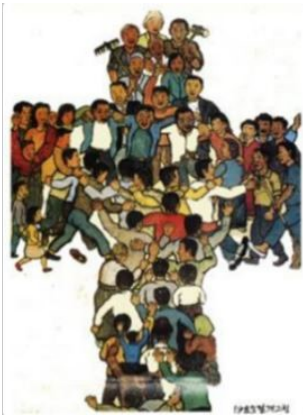
SR: Korean Christian leaders developed what has been called a "minjung theology." It arose out of the concrete social realities at moments in Korean history. When and how did it develop? Is minjung theology still foundational for Christians in 21st-century Korea? In what ways can this special perspective contribute to worldwide Christian understanding and practices?

WL: Minjung translates literally as "populace" or "the mass of people." However, the term is construed in minjung theology as "the common ordinary people who are socially isolated, economically exploited, politically oppressed, and culturally alienated in Korean history."

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As such, the theology takes the socio-political and socio-cultural contexts of Korea to be the reference point for interpreting the Gospel. It recognizes the voices of minjung in modern Korean history from the Dong-hak Movement (peasant uprising against landlords, the movement, and foreign powers in 1894), to the March 1st Independence Movement (1919, during the Japanese occupation), and to the April 19th Student Revolution (toppled the autocratic regime of Rhee Syng-Man in 1960). In particular, during the exponential economic growth after the Korean war (1950-53), theologians paid attention to the deplorable minjung working conditions, pervasive political corruption, rapid urbanization, and ruptured traditional values that led to recurrent civil unrest. These Korean realities are the subject of minjung hermeneutics, reading the Bible from the perspective of and with oppressed people.

Although minjung theology was crystalized in the 1970s, minjung interpretations have proliferated over the last four decades. Confronting the Korean Church's comfort with materialism, political stability, spiritual complacency, and globalization, they include an enduring concept in the Korean ethos, han (the deep-seated anger and sadness that



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risers from prolonged oppression and exploitation), the needs of vulnerable gender/sexual minorities, the ill-treatments of foreign migrant workers, and the situation of divided Korea (the people of the North and the South as victims of power play of outside superpowers). This multi-dimensional use of minjung solidifies the minjung interpretations as representing a model of Korean self-theologizing.

Of course, minjung hermeneutics indeed share similar methodological traits with other liberation theologies, such as the "reader-in-context" perspective, taking the suffering of ordinary people as the subject of interpretation (e.g., Dalit theology in India), prioritizing oral over written sources, more descriptive and biographical in narrating the oppressed people. The minjung concept could become another way of expressing any suffering or internalized pain. However, it is not just another liberation theology, because it addresses the particular experiences of oppressed people in Korea. The distinctiveness of minjung

hermeneutics does not depend on methodological experience. Essential to minjung (or Dalit) is its localized and originality but rather on its relevance to a particular Korean nationalistic reality. Particularity should be honored, not sacrificed, in the name of universality.

SR: A couple of the writers discuss how Christian hymns composed by Koreans contributed to the introduction of the Gospel, Biblical knowledge, and the development of a Korean articulation of the Christian faith. Why were Korean Christian hymns so influential over the past 150 years for Christian faith formation? What aspects of the Christian faith were emphasized in the hymn traditions of different Christian circles?

WL: The two questions are somewhat interrelated since Korean Christian hymns mirror the process of how Christianity has been encultured in and through different phases of the history of modern Korea. At the dawn of Christianity in the Korean soul, Catholics use the Korean style of music of gasa to make theological themes more understandable to Korean Christians. At this time, Christianity was introduced as a scholarly alternative to the dominant (yet dysfunctional) system of governance. Hymns were exhortations encouraging the faith of new believers, but also educational and apologetic. The two noticeable hymnals in 1779 deal with topics like the existence of God, heaven, and hell, defenses against false accusations against Catholic belief, the immortality of the soul, and criticisms against idolatry. For example, during "the rites controversy" causing bitter persecutions for over a century, hymns are sung about honoring one's parents as a tangible way to honor the heavenly Father. Or, the current suffering is allegorically interpreted as the hardship of taking the state examination: anyone who wants to enter the heavenly kingdom must endure suffering, as one who goes through the hardest test that leads to a successful life in the Confucian-influenced hierarchical society.

When the Joseon dynasty was about to collapse in the early 20th century because of imperial interference from Japan and the arrival of modernity, the Protestant gasa was most patriotic. They encouraged Christians to live good/ethical lives by which God could save the country, to join the fight or accept martyrdom, and to plead to God for liberation from Japanese rule. Many hymns exhibited a gloomy or nihilistic color; yet, they yearned for eschatological hope. Conceiving the Christian life as one of the processes in the journey to the

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heavenly kingdom, they borrowed motifs and languages from The Pilgrim's Progress. At the same time, Korean lyricists were encouraged to write their own hymns using the traditional pentatonic scale (five notes, instead of seven notes in western music, in one octave)

This move appealed to the older generation of Koreans who had trouble learning Western tunes, but the dominant conservative ethos of the Korean Church disparaged such an attempt to avoid syncretism. However, during the 1960s, the voice of recovering the "Korean" spirit rang loudly. As minjung theology stressed the socio-political context of ordinary people, it stressed a considerable effort to adopt Korean tunes in making hymns as well. There are numerous Korean hymns and other forms of Christian music, especially using a traditional style, Kuk-Ak, and Pansori. Instead of focusing on particular themes or subjects, they seem to focus more on the accessibility of Christian gospels in Korean styles. For instance, Park, Dong-Jin, a Pansori maestro, composed a series of Bible Pansori pieces through editing (elaborating/compressing/harmonizes) biblical stories for dramatization. He characterized God as a Korean grandpa full of Jung (a traditional Korean word for expressing an emotion/attachment that is a mixture of love, compassion, and hatred, and yet still of lingering affection). However, they are neither readily accepted nor easily circulated among the majority of Korean churches because of the church's conservative stance. As seen in how minjung theology evolves to include multiple aspects of oppressed people, Korean Christian music can also find an effective path to sing the gospel in more "Korean" ways: singing the old song with different tunes.

SR: Korean Christians use the contrasting Biblical descriptions of the Old Testament kingdoms of Judah and Israel to parallel their experience of living in a united yet divided nation. They emphasize that the relationship among kin is complicated. There is the vision of unity and the reality of clashing governments and diverging systems. Is the attempt to construct close parallels between the Old Testament kingdoms and contemporary political challenges appropriate or useful? Are there dangers that such parallel expressions can lead to simplistic understandings of both the Bible and culture?

WL: The reality of divided Korea is vividly reflected in a well-known Korean children's song, "Our wish is unification." When it was first released in 1947, during the US-Soviet military regime, its lyrics began with "Our wish is independence/ Even in our dreams our wish is independence." How-

ever, as soon as the Korean government was established in 1948 and the division of North and South became a reality, they were changed to "Our wish is (re) unification." A half-century later, at the inter-Korean summit in 2000, the leaders of North and South Korea held their hands and sang this song together. As indicated in the song's last line, "Come unification, Come quickly," the desire to achieve unification becomes more than a wish but a calling, "let's work together for unification."

Korean Christians answer the call by assuming Korea as the modern version of ancient biblical Israel. Notice that the two nations share similar geo-political histories that they were surrounded, invaded, and colonized by neighboring imperial superpowers and they also experienced a painful division, as a causality of Assyrian expansion

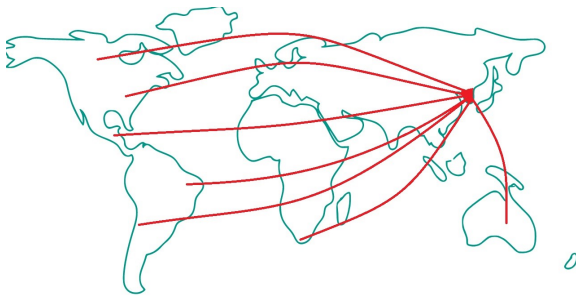


or Cold War ideology. **"Justice and peace will kiss each other"** People of North and South Korea continue to face off against each other. This analogous situation warrants that Korean Christians to use various biblical concepts, such as oneness, remnant, and jubilee to argue for a peaceful reunification of the two Koreas. But for some, such attempts turn out to be too simplistic (without considering the complexities of biblical narratives), naïve (without dealing with hostile political stand-offs of the two Koreas), and one-sided (relying only on South Korea's position). South Koreans neither consider the issue of Korean identity critically nor take the persistent stalemate between the two Koreas seriously. The people of both Koreas are merely one in an idealistic and simplistic sense of ethnicity. In reality, they are separated, not differentiated, into two political/ideological entities with mutual distrust and hostility. Like the complex historical enmity between Northern Israel and Southern Judah, so too Koreans are "brothers and enemies" at the same time. Shouldn't Korean scholars pay attention to the biblical presentation of "one Israel" to be a Judean invention to argue for Judah's supremacy? The ambivalent nature of Judah's relations with Israel (a brother and an enemy at the same time) should prompt South Koreans' self-critical reflection about their own bias,

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which in turn, paves a way for a constructive self-theologizing of unification.

SR: The United States of America as well as several nations in the Southern Hemisphere are locations for growing Korean diaspora communities. A great majority of these Koreans are Christians. How have such geographic shifts affected their Biblical emphases? To what should Christian higher education, worldwide, be sensitive in educating the rising generation of Korean diaspora youth? What Biblical emphases might appropriately resonate with these youth as they discover their callings and sense of home in new settings?



WL: As a first-generation Korean American, I have faced many critical issues, from which the issue of identity stands out. Am I a Korean who lives in the US or an American who has Korean heritage or a hybrid of the two living in an unspecified "third" space? This confusion of identity is manifested in the struggle of naming my name in English. Because names constitute one's identity and individuality within the framework of family and community, the English spelling of my name cannot hold its embedded meaning. Should I then add a familiar English first name to avoid the tedium of repeating, spelling, or explaining my Korean name? At the same time, I have been called so many names – permanent alien, hyphenated foreigner, model minority, outsider, and Asian American. These are all names that I did not have at birth. They were assigned to me in this new land. The sense of belonging neither to my motherland nor the newly adopted home sums up my diasporic identity. Similarly, beyond the usual circumstantial situations (language, social network, homesickness, etc.), geographical shifts affect the very identity of the diaspora profoundly. From this angle, diaspora theologians use the concepts of marginality, liminality, temporality/spatiality, cultural memory, interstitial integrity, etc... for interpreting the Bible. Any number of biblical themes (justice, hospitality, forgiveness, etc.) are filtered through these concepts to

bring new meanings to the diaspora situation.

For educating the rising generation of Korean diaspora youth, I would stress the translatability of the Christian Gospel. As church historian Lamin Sanneh argued, Christianity is not tied to a single language, people, or culture; it is translatable across borders from its original Hebrew-Aramaic texts and Judaic-Hellenistic roots to the destigmatized identity of Gentiles, and eventually to the life a new religion. It means that this translatable Christianity is contextual and pluralistic; thus, it is not just a "western" religion, but deeply relevant and personally meaningful to any diaspora community. At the same time, the translatability of the Bible demands their honest struggle to make new meanings of the Bible in their own context. Their meaning-making matters because the Bible itself exhibits such an effort. Note that the Bible not only contains a plurality of texts, traditions, concepts, worldviews, and theologies but also re-signifies received traditions and alters old traditions into new messages applicable to changing contexts.

While stressing the contextual and pluralistic nature of Christianity, diaspora Christians should engage in interpretive reciprocity between the Bible and the reader. Reciprocity takes seriously the authority of the scripture and the reality of the diasporic context (hybrid identity, immigrant history, inter-religious culture, and multiple social boundaries). Even if my Korean-ness serves as a point of reference, any biblical interpretation is still grounded in, verified by, and adjudicated by the biblical texts that it seeks to elucidate. You can't simply make things up as you go along. This reciprocity captures the essence of hybridity – a state of being perpetually marginalized and simultaneously part of the two worlds. This is living translatability. For this enterprise, I would highlight the virtue of curiosity, humility, and hospitality in educating the rising diaspora youth.

How, then, shall educators of non-dominant cultures render the interpretive insight that is vital to Christianity, an essentially contextual and pluralistic religion? Will their works be regarded as a mere addendum to the already well-established/privileged traditions? Or can the established groups be provoked into reinvigorating and reorienting themselves because of their intentional engagements with diaspora communities? I hope the latter is the case for the mutual growth in the Christian Gospel.

RESOURCES & BOOKS

WEBSITES AND ARTICLES:

- **Langham Scholars' Global Voices Program:**

- Articles, blogs and videos featuring Christian leaders from around the world are on the Langham Voices website: voices.langham.org

- Podcasts with Majority World Christian leaders, hosted by Dr. Chris Wright, are available at: us.langham.org/podcast

- The daily email containing excerpts from books primarily by Langham Scholars can be requested at: us.langham.org/globalvoicesdaily

- **Recent Article in Christian Higher Education:**

What are Christian administrators doing to help faculty fulfill the Christian mission of their university? Christian colleagues undertook a national study to learn. You'll find the answers in the recently released study, "Faculty Development for Christian Mission: The State of the Field."

View article here: https://www.tandfonline.com/eprint/NCY5DHNP7B4UPWIWRDJT/full?target=10.1080%2F15363759.2022.2029622&utm_campaign=Monthly%20Newsletter%20of%20Christian%20Scholars%20Review&utm_medium=email&utm_source=Revue%20newsletter

- **de Vries Institute's new "Reflecting Faith" Website:**

The site offers information about the various Reflecting Faith courses and explains the pedagogy and theology that have shaped the development of this resource. Institute leaders will continue to add to the site over the course of time. The hope is to demonstrate the transformative potential of these courses in helping scholars around the world to integrate Christian faith and their work as scholars in powerful ways. <https://reflecting.faith/>

- **John Templeton Foundation research and articles:** about "God and Human Wellbeing"

<https://mailchi.mp/templeton.org/our-most-popular-pieces-20220706?e=05ee8bcedb>

BOOKS:

Calvin University's new Digital Library Archive:

[\(https://digitalcommons.calvin.edu/\)](https://digitalcommons.calvin.edu/) Housing nearly 1,500 digital resources, at present, content from the repository has been downloaded from every corner of the world with uses from Wellington, Santiago, Cape Town, Kyoto, Zhengzhou, and Tehran, among others. The usage has been far-reaching and totals over two thousand uses in three-plus months.

VIDEOS:

INCHE Europe Conference 2022

- [Threats and challenges for Christian higher education in Europe](#)
Presentation by: Prof. Dr. Govert Buijs, Vrije Universiteit- The Netherlands about diversity, plurality, and fractured societies.
- [Diversity and plurality a theological framework for institutional policy](#)
Presentation by: Prof. Dr. Jozsef Palfi, Partium Christian University- Romania about Christian educational mission in the context of religious and cultural pluralism.
- [Diversity and plurality in corridors and classroom](#)
Presentation by: Prof. Dr. Claudia Beversluis, Calvin University- USA about our mission in healing students and our campus communities through Christian higher education.

2022 Abraham Kuyper Conference

- [How Ideas Travel and Change: The Case of Neocalvinism](#)
Dr. Lucas Freire, Associate Professor of Politics, International Relations, Ethics, and Religion, MacKenzie University, Brazil
- [How Abraham Kuyper Became the Apostle Paul to Me](#)
Dr. Mateusz Wichary, Polish pastor and Baptist theologian; former chair of the Evangelical Alliance in Poland.
- [A Voice in the Wilderness: The Role of Chinese House Churches in Doing Public Theology](#)
Dr. Agnes Chiu, Hong Kong native, American lawyer, professor of public theology and ethics, and scholar of Abraham Kuyper
- [From Top or Bottom? Reorienting Public Narrative:](#)
Dr. Ruth Padilla DeBorst, Richard C. Oudersluys Associate Professor of World Christianity, Western Theological Seminary

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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.



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