



Contact



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INCHE Asia-Oceania Conference: June 20-22, 2023

Early Registration Discount through March 31, 2023!

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In partnership with Handong Global University, INCHE invites your registration for the INCHE Asia-Oceania Conference on June 20-22, 2023. This English language conference will be hosted in Pohang, Korea on the theme: **Christian Scholars: Forming Identity, Building Community**. This is the first INCHE conference possible in this region since the April 2018 gathering in New Zealand.

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The conference promises to be a valuable occasion to consider how we form identity and build community as Christian scholars. How does our common faith in Jesus Christ and shared commitment to scholarship shape our respective fields of knowledge? Scripture declares 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 scriptural truth about the foundation of knowledge and the centrality of Christ in all things to our teaching and research? Such questions are basic in our identity formation as Christian scholars. Our answers affect the ways we approach our work, understand our role in the world, and grow in scholarly maturity.



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Keynote speaker, Dr. Richard Middleton, will deepen conference learning on this theme. He is Professor of Biblical Worldview and Exegesis, Northeastern Seminary at Roberts Wesleyan College in the state of New York. Following his studies in both New York and Canada, Dr. Middleton completed his Ph.D. in theology through the Institute of Christian Studies (Toronto, Canada) in partnership with the Vrije Universiteit in Amsterdam, the Netherlands. He is the author of several periodicals and books, including *The Transforming Vision: Shaping a Christian Worldview* (coauthored with B. Walsh), *The Liberating Imagination: The Imago Dei in Genesis 1*, and *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. All three of these books have been translated into Korean; and the first of them is also translated into Bahasa.

More than thirty concurrent presentations approved by the academic review team will expand and complement Dr. Middleton's presentations. Presenters from several nations in Asia and Oceania as well as other world regions will explore themes such as: the concept of worldview; the intersection of culture and exegesis; the nature of Biblical diversity; professional development for Christian teaching and curricular design; faithful Christian identity formation in pluralistic Asian societies; and the institutional task of Christian professional development for educators.

Further information about the conference schedule, lodging, transportation, optional excursion, registration, visas, and costs is available on the conference website at [INCHE | International Network for Christian Higher Education — INCHE Asia-Oceania Conference 2023](#). Conference participants who need to secure airline flights and visas should do so soon. It may take four or more weeks to secure a Korean visa. The early registration discount that runs through March 31, 2023!

INCHE NETWORK NEWS

INCHE Welcomes Nine New Members

During the past few months, the INCHE Board of Directors has approved the membership of nine new colleges and universities. Six of them are in India; one is in Nigeria; and two are in Kenya. This represents significant growth of the INCHE network. Welcome to each of the institutions that has joined our network in seeking ways to serve Jesus as Lord by fostering the development of Christian higher education worldwide.

C.S.I. Bishop Solomon Doraisawmy College

This college opened in February 2022 and is named for a well-loved and respected past bishop in the Church of South India. In its first year of operation, there were 59 students. The college offers degrees in communications, business, and computer science. Bishop Solomon Doraisawmy College is affiliated with the national University Grants Commission and has accreditation through their ongoing affiliation with Bharathidasan University in Tamil Nadu. That university notes accreditation of this college with an "A" grade, the highest level of accreditation available to private colleges in India.

C.S.I. Ewart Women's Christian College

This college opened in 1997 in the Tamil Nadu region of India. Its founding purpose was the provision of advanced education for rural young women "along Biblical lines". While there are foundations in the liberal arts, the primary programs are in English, Commerce, Computer Science, Math, Microbiology, and Home Science. This college has just under 400 students. It is approved through the University Grants Commission of India, the statutory organization of the federal government for the determination and maintenance of standards for teaching, examination, and research in university education. It also is affiliated with the University of Madras, Chennai, a major public university.



C.S.I. Bishop Newbigin College of Education

Bishop Newbigin College opened in 2009 as a teacher education college under the



Church of South India. The C.S.I. Madras Diocese had a vision to train prospective teachers who are competent, committed, and resourceful in serving the nation with missionary zeal. In connection with Bishop Lesslie Newbigin's birth centenary in the year 2009, the Institution was named for him. He had spent much of his career serving as a missionary in India and as a prolific author who wrote on a wide range of theological topics including ecumenism and matters of engagement between the gospel and culture. The college has departments in the disciplines of Tamil, English, Mathematics, Physical Science, Biological Science, History, Economics, Commerce and Computer Science.

C.S.I. J.A. Jeyaraj Annapackiam College of Nursing and Allied Sciences



This college offers a four-year bachelor's degree in nursing and a two-year graduate degree in nursing that has concentrations in child health, material health, community health, and psychiatric nursing. It is located in Madurai, the hub for many INCHE members in India that have recently joined our network. The college was begun in 1913 by American missionaries; and over the years, it was gradually upgraded in the educational system. In 1993 it became a College of Nursing; and in 2006 post graduate programs were added. Finally in 2008, this college was designated as a research institution in the field of nursing. They operated with Christian principles of love and care for the sick and the poor, applying their knowledge in Christian hospitals and community health centers.

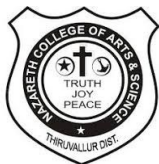
Lady Doak College

This, the first women's college in Madurai, was founded in 1948 by Katie Wilcox, an American missionary. With 73 years of service as an ecumenical Christian college, its continuing purpose is to impart liberal education of Christian character to students of all creeds and train them to be responsible and useful citizens. The college offers 24 undergraduate, 15 postgraduate and 9 Master of Philosophy programs. Additionally, it offers postgraduate diplomas and certificate courses. The college has an enrollment of about 4850 women students served by a committed and skilled team of about 253 teaching and 144 non-teaching staff. The curriculum blends academic, co-curricular, and student support programs as well as an international student exchange option.



INCHE NETWORK NEWS

Nazareth College of Arts and Science



In the year 2000 Nazareth College opened in the outskirts Chennai, India. It places an emphasis on prayer and Christian nurture within a focus on human values education intended for lifelong formation and practical applications. The college is affiliated with the University of Madras, Chennai. This multi-disciplinary college seeks to prepare student for global competency and technological engagement while also engaging the U.N. Sustainable Development Goals. Currently this college has enrolled about 1800 students, many of whom are welcomed from diverse and sometimes underprivileged backgrounds. Strong emphasis is placed on both creativity and leadership development to engage the community and contribute healthy citizen to nation building. Applied opportunities include the Nazareth Business Learning Centre and the Nazareth Software and Research Lab.

Mountain Top University, Nigeria



This Nigerian Christian university was founded in 2015 by Dr. D.K. Olukoya, the General Overseer of MFM Ministries worldwide. Today, membership of this Pentecostal church has grown to millions worldwide with missionary activities in over 40 nations across Africa, Europe, America and Asia. Mountain Top University is envisioned as a dynamic centre of academic excellence in the liberal arts tradition to develop top-rate, morally sound graduates of distinctions who will be globally competitive for outstanding impact on Nigerian society and global development. The training of men and women occurs in various academic, professional and vocational disciplines in an atmosphere that enhances the simultaneous development of their spiritual, mental and physical faculties as well as specialised skills and value systems. The goal is to form graduates who will be independent, invariably self-employable, and impact positively the development of their communities, Nigerian society and the global community at large. Currently MTU has more than 1500 students on a campus west of Lagos.

Daystar University, Kenya



Daystar University, Kenya is rooted in a 1973 decision to provide a Christ-centred university of choice that would work to reshape the world through excellent, values-based education. The goal was to form graduates who could be transformative in their professions while giving servant leadership for their homes, churches, and society. Daystar's original campus close to Nairobi city centre began as the home of Daystar Communications, a Christian publishing group. The first academic program was a two year-communications diploma. In 1984, the undergraduate program was launched in collaboration with Wheaton College and Messiah College (both USA). In 1992, a second campus was built at Athi River, 40 km to the south-east of the city; and in 1994 the college received its charter as a university that could grant its own degrees. Now Daystar University, an interdenominational institution, has seven schools includes those focused on communication; arts and humanities; science, engineering and health; human and social sciences; business and economics; law; and nursing.

PAC University, Kenya



This university began in 1978 as Lumumba Bible College. From these roots as a Bible college, the institution grew to be chartered in 2008 as Pan Africa Christian University. The university's mission is to develop transformative Godly leaders through training, research, and innovation for service to God in the church and community. PAC University embraces students from diverse backgrounds, including 25 different nationalities, to prepare church leaders as well as those who will serve related ministries and other sectors of society. The university has schools in theology; leadership, business and technology; humanities and social sciences. Programs are offered at both the undergraduate and graduate levels, including the doctoral level. Collaborative relationships with other worldwide universities and with Christian ministries that span the African continent are high priorities for PAC University.

INCHE welcomes each of these new members. We are eager to aid them by informing, connecting, and equipping their leaders for our efforts in Christian higher education.

INCHE NETWORK NEWS

INCHE Announces Three New Board Members

INCHE members have confirmed the election of three new INCHE board members, two to represent the Asia-Oceania region, and one to represent Latin America. The INCHE Board consists of two representatives from each of our five global regions, for a total of ten members.

These changes occur for several reasons. This past December, Dr. Andrew Butcher, the rector of Bethlehem Tertiary Institute in New Zealand, moved from academic to church leadership. Dr. Younsik Han of Handong Global University in Korea will complete a term of board service this coming May. While he remains active in supporting the upcoming Asia-Oceania conference, he will turn his attention to aiding Korean mission-sponsored colleges around the world. Dr. Alexandre Fonseca, Brazil, concluded his board service for the INCHE Latin America region in August 2023 as his senior leadership responsibilities at the Federal University of Rio de Janeiro expanded. INCHE thanks each of these departing board members for their service to our network.

Now this March INCHE announces the election of three incoming board members.



Dr. Elizabeth Beech returns to the INCHE Board after a two-year gap in her board leadership. From 2018-2021 she served as Asia-Oceania board representative.

While moved to the United States in 2021 for an academic leadership post, she remained active in INCHE but resided in another region. After establishing graduate programs at Toccoa Falls College, USA, by June 2022 she had returned to Australia as the Director of Graduate Studies for the School of Education, Alphacrucis University College.

Before these posts, Beth was the Academic Dean of the National Institute for Christian Education (NICE) in New South Wales, the postgraduate arm of Christian Education National where she was passionate about instilling a transformative Biblical perspective in education and leadership related to teaching, curriculum, administration, and school governance throughout and beyond Australia. Also, Dr. Beech is fluent in Spanish after her many prior years of mission and educational work in Bolivia, particularly at Universidad Evangelical Boliviana.



Dr. Dosoung Choi, the President of Handong Global University, will join the INCHE Board after engaging the INCHE network during prior years. He participated in a 2013 network conference hosted at Calvin University, USA. During that conference, Dr. Choi created a video testimonial about Christian higher education in Korea that remains available as an INCHE resource that you can access with your login and password. In his forty-plus years of academic service, Dr. Choi taught in U.S. public universities as well as Seoul National University. He served as Vice President for International Affairs at Handong Global University and at Gachon University. In the latter part of his career, he worked to educate the young people of developing countries based on his belief that economic development is not feasible without the effective development of human capital.

Dr. Choi was a member of the Bank of Korea's Monetary Policy Board from 2008 to 2012 and served as the President of the Korea Securities Research Institute, a think tank in capital markets research. He also has been the president of academic societies such as the Korea Finance Association and Korea Securities Association. Since 1999, Dr. Choi has been a ruling elder in Onnuri Community Church, served as the President of the Christian CEO Forum, a professional organization for Christian leaders of businesses in Korea. Lately, he has been a Director of Impact Finance Korea, a company that invests in impact businesses. Since 2018, this has allowed him to promote impact finance and use his extensive education in and knowledge of business.



Dr. David Mesquiati comes to the INCHE Board of Directors from the southeastern coast of Brazil. He has a substantial background in theology and in academic scholarship. Among his degrees, he has a bachelor's degree in Economics from the Federal University of Espírito Santo, a post-graduate EAD in Education from Claretian College, and a doctorate in theology from Pontifical Catholic University of Rio de Janeiro. He also has engaged in postdoctoral studies in theology at Princeton Theological Seminary (USA). Now Dr. Mesquiati is a Professor of the Professional Master's Degree in Religious Sciences and Theology at the United College of Vitória, Brazil.

(continued on p. 5)

ASIA-OCEANIA REGION

New Board Members (continued from p. 4)

Dr. Mesquiati is also a member of scientific councils for several academic journals and the author of several articles and books. Currently, he is the president of the Latin American Theological Fraternity Brazil (FTL) with which INCHE has a partnership. He also engages regularly with the Latin American Network of Pentecostal Studies named *Relep Brasil*. Dr. Mesquiati has been a regular contributor to INCHE Latin America. From conferences, he knows many of its members and published "The Priesthood, Bishopric, and Papacy of all Believers" in the 2017 volume produced by INCHE scholars entitled *¿Hacia dónde va el protestantismo en América Latina?*



Wrapping Up Individual Membership Renewal by Mid-April

Are you an individual member of INCHE who has not yet renewed your annual membership? Then this message is for you. In mid-January, INCHE began the renewal period for individuals. Many of you have taken action by paying your annual dues. If you still must attend to this, you will continue to receive email communications from the INCHE office through mid-April. With a credit card, the renewal should take about ten minutes. Please contact office@INCHE.one for other payment options. *Without renewal after mid-April, INCHE will deactivate your membership. So please attend to this soon!*

UPH Cross-Regional Nursing Education

On March 10, 2023 Universitas Pelita Harapan (UPH) and OTTO Health Care signed a Letter of Intent to establish an international placement program for UPH's Faculty of Nursing graduates in the Netherlands.



The partnership will provide UPH nursing graduates with international exposure, allowing them to work and upskill themselves overseas and then return to Indonesia to make changes in the healthcare industry. Through this program, UPH graduates will work in the Dutch Healthcare System, which is currently facing a shortage of nurses.

In her remarks during the signing ceremony, Stephanie Riady, Yayasan Pendidikan Pelita Harapan Executive Director, expressed her gratitude to OTTO Health Care for exploring this partnership with UPH. She also mentioned that UPH has the vision to grow beyond Indonesia and cater to the needs of other countries.

"We are pleased to have our first partnership with Europe on Nurse training and placements within the Dutch Healthcare System. This circular migration is a win-win situation that will bring tremendous benefit to the healthcare systems in the Netherlands as well as in Indonesia," said Stephanie.

Frank van Gool, CEO of OTTO Health Care, expressed his admiration for UPH's facilities, programs, and education provided to the nurses.

In response to the partnership, UPH Chief Academic Officer (Provost) and Executive Dean of the Faculty of Nursing Christine L. Sommers expressed her enthusiasm for the international placement program, stating, "We are excited about this program, which offers our graduates the chance to work and upskill themselves overseas, and then return to Indonesia to apply their knowledge and make a difference in healthcare. We believe that this initiative will equip our nursing graduates with the necessary skills and create meaningful changes in the healthcare sector in Indonesia."

AFRICA REGION

Ten Africa Teams Engage New INCHE Opportunity

In December 2022, INCHE was awarded a grant from an anonymous donor to support Christian professional development of teacher/scholars in INCHE Africa colleges and universities. Ten INCHE member institutions responded to this opportunity to focus on **Preparing Redemptive Change Agents**. The approved academies, colleges, and universities include:

- Akademie Reformatoriese Opleiding en Studies, South Africa
- Bowen University, Nigeria
- Christian Service University College, Ghana
- Daystar University, Kenya
- Melchisedec Graduate Bible Academy, Nigeria
- Mountain Top University, Nigeria
- Pan African Christian University, Kenya
- Uganda Christian University, Uganda
- University of Mkar, Nigeria
- Vision Bible College, Uganda

This year-long faculty development initiative will address the educational need to strengthen the bridges between church-based discipleship training, skillful Christian leadership training, and practices. Faculty from various fields of study are working in three-person teams to develop Biblical, theological, and practical understandings of redemptive change agency. The project will help faculty leaders deepen their ability to train students in understanding themselves as redemptive change agents and to teach the knowledge, wisdom, and habits required to become such agents in multiple contexts.

The teams are guided by coaches. Five west African teams are working with Dr. Abraham Waigi Ng'ang'a as their project coach. Dr Waigi grew up in Kenya. After completing his doctorate in theology, he served for thirteen years as a professor of theology and literature at the Akrofi-Christaller Institute, Ghana. He continues to teach there each year; but he now reside in Liverpool, U.K., where he is a research fellow with the Andrew Walls Centre for the Study of African and Asian Christianity at Liverpool Hope University.



Steven Nduto, is the project coach for the three-person teams from east and south Africa. Steven Nduto grew up in Kenya. After completing advanced degrees in religion and philosophy, he served for thirteen years as the chaplain of Daystar Christian University. Then he continued doctoral work in religion studies. Now he is a lecturer in the Daystar University Department of Religious Studies (Nairobi campus.)



These two African coaches will be complemented by Dr. Susan Felch, Calvin University Professor of English emeritus, and INCHE director Shirley Roels as sources of conversation and support.

Each team will read a book entitled *Developing Redemptive Change Agents* and articles by African scholars. They will engage two online, asynchronous professional development modules offered by the de Vries Institute for Global Faculty Development, Calvin University. The first module will focus on *Educating for Shalom* while the second module will focus on *Sin*. Each team will create a summary understanding of their learning and ideas about its educational use. The project year will culminate with in-person meetings to exchange ideas with other teams.

Kobus Mentz: AROS New Rector

Prof. Rikus Fick, retiring rector, has done pioneering work in the past four years to strengthen Akademie Reformatoriese Opleiding en Studies (AROS). the Board of AROS announced that Kobus Mentz has been appointed as rector, effective June 1, 2023. Kobus Mentz is the director of the School of Professional Studies in Education, North-West University, South Africa. Following a career as a high school Mathematics teacher, he joined the North-West University as lecturer. In 2003 he became a professor in Education Leadership. His research interests are in the school as an organization and the preparation of school principals. He has authored and co-authored more than 30 book articles and book chapters on educational leadership.



(sections above as adapted from the AROS press release.)

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EUROPE REGION

Leadership Changes at INCHE Europe Member Universities

Jan Kloosterman appointed as New Director at Driestar Christian University

Jan Kloosterman has been appointed as director of Driestar Educatief. A vacancy arose in the Executive Board due to the planned resignation of Rens Rottier. Beginning 1 February 2023, Jan Kloosterman and Robert Zoutendijk will jointly form the Executive Board.



Dr. Jan Kloosterman, MBA, is 44 years old, married, lives in Apeldoorn and is a member of the Restored Reformed Church. He has a long track record in secondary education and in political-social organizations. He is currently a director of the Reformed Social Union (RMU).

Claire Ozanne: New Vice-Chancellor Liverpool Hope University

Professor Claire Ozanne will join Liverpool Hope in March 2023, following the retirement of Professor Gerald Pillay at the end of December 2022.



Professor Ozanne is a Professor of Ecology, gaining her DPhil from Oxford University. Claire's work focuses on habitats influenced by human activities; and she has led multi-disciplinary projects in the UK, Australia, Nigeria, Ethiopia and Guyana.

Professor Ozanne currently serves as the Deputy Director and Provost at SOAS University of London where she provides strategic leadership across the academic departments and is responsible for the delivery of an excellent education and student experience.

(Credits: Sections taken from respective university newsletters)

Rens Rottier's Reflects on Christian Education

For his current transition, Rens Rottier wrote the following to colleagues:

"...Some time ago I took the decision to step down from my role as board member of Driestar Christian University for Teacher Education...I will continue working for our institute as a consultant on leadership and coaching..."



For almost 25 years I was privileged to lead Driestar Christian University for Teacher Education, the last 14 years together with Robert Zoutendijk. A lot has happened in those 25 years...At the centre of all this, is that we have always strived to train teachers based on a biblical vision of man, society, parenting and education. And also provided educational advice. It has been a joy for me to do this work. Not least because it is extremely important how children are brought up, and formed and in what way they are educated. Looking back, I am thankful to God for what He has given us, and I pray for the fruits of our work in the lives of young people and children.

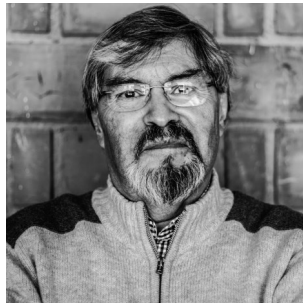
One part of my work was international affairs... The connection and cooperation with partners abroad was an aspect that I enjoyed very much. We participated in different educational networks, received numerous colleagues as guests in Gouda, organised various international activities and programmes. Many people crossed our path that way and long-lasting relationships were formed. During all these years a strong connection was developed with Radiance school in Ukraine (Zhytomyr). In these times especially it has become clear how important that bond is and what it means for them now {that} they are living in such difficult circumstances. They are often in my thoughts and my prayers. I have a lot of respect for the teachers who have stayed and are trying to do their work in such harsh conditions... Internationalisation was close to my heart because it touched me time and again to see the fire of Christian hope burn in the hearts of people in Christian education worldwide. And to see that we always recognize and acknowledge each other despite the cultural differences and various languages."

INCHE is grateful for Ren Rottier's leadership as an INCHE board member from 2012 through 2018 and his worldwide vision for Christian education.

LATIN-AMERICA REGION

Remembering our Former Latin America Board Member

Dr. José Ramón Alcántara Mejía (1945-2023), also known as “Pepe”, died in January 2023 in a surprising and rapid departure. In our network he was an influential Latin American Christian academic. Jose developed his thinking during militant times in the evangelical university movement, first with the International Fellowship of Evangelical Students (IFES) and later with the Latin American Theological Fellowship (FTL) and Comunidad de Estudios Teológicos Interdisciplinarios (CETI), two stalwart INCHE partners. He was central to the Steering Committee that first represented Latin American Christian scholars in our network (then IAPCHE) beginning in 1999. For six years, he was a network board member and served as the board chair from 2006-2011. Jose supported three consultations of our Latin American division (RIESC) held, 2014, 2017 and 2020 by contributing presentations and coordinating forums. After studying in both Canada and the USA, Dr. Alcantara achieved a doctorate in literature and psychology. He was a research professor emeritus at the Iberoamericana University and a member of the National System of Researchers Level 2 in Mexico. While producing multiple publications on Spanish literature, psychology, and theology, he also taught at several Mexican seminaries affiliated with Presbyterian, Baptist, Apostolic, Methodist, and Lutheran traditions. His research focused on the politics of violence, violence of politics, and emerging theatricalities. INCHE is grateful for the many treasures that “Pepe” contributed.



UNEV School of Law– Dominican Republic

In February 2023, the School of Law of the National Evangelical University (UNEV), began a Diploma Course in Criminal Procedure Law and Oral Litigation Techniques. The opening of its first module was provided by Judge Bienvenido Ventura, who spoke about the rights of the victim and the accused in the criminal process. He also highlighted the approval of the specific article that creates the Criminal Procedure Code.

Among the facilitators was the Attorney General of the Court of Appeals of the National District, Dr. Pedro José Duarte Canaán, who is a trial lawyer, international speaker and specialist in Criminal Law and Criminal Procedure.

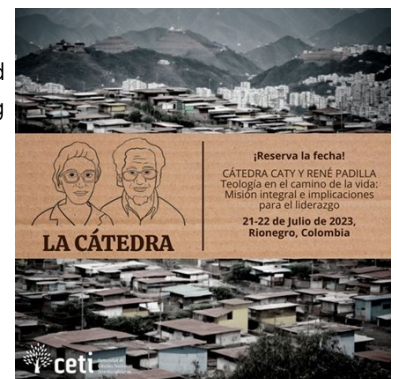


CETI Promotes A Chair in Honor of Rene and Cathy Padilla

The Community of Interdisciplinary Theological Studies [CETI], is preparing to launch a conference [‘cátedra’ in the Spanish world] in honor of René and Cathy Padilla, which will become a regular periodic event. Among their many life achievements, the role that René and Cathy played among the founders of CETI stands out; but primarily they are known for promoting the understanding and articulation of ‘wholistic mission’, something they did through theological formulations, formation processes, and community life commitments. Today a movement dedicated to the wholistic mission through its accompaniment and discipleship for young generations builds on their legacy.

This ‘Cátedra’ will explore the contemporary implications of the pioneering work by René and Cathy Padilla in the Latin American and international evangelical sphere, both in reflection and in practice. It seeks to provide a space to continue cultivating and developing theological knowledge from and for Latin America, fostering a community of support and exchange, and promoting the practice of wholistic mission in faith communities throughout the continent.

The first Cátedra will be held in Rionegro, Colombia, on July 21 and 22, 2023, dealing with the general theme: “Theology in the path of life: Wholistic Mission and implications for leadership”. More detailed information will be provided in due course, since RIESC as our Latin American arm will be participating in and supporting, this event.



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NORTH-AMERICA REGION

Wheaton College Appoints Award-Winning Department Chair of Music

Wheaton College is pleased to announce the appointment of Dr. Shawn Okpebholo to the Blanchard Chair of Music (Composition, Music Theory).



In addition to his teaching at Wheaton College, Dr. Okpebholo is a critically acclaimed and award-winning composer whose music has been featured in nearly every state and across the world: from recital series presented by the Los Angeles Opera to the Lyric Opera in Chicago, from Alaska's Uncommon Music Festival to Bowdoin International Music Festival in Maine, from the Chicago Symphony Orchestra Music Now Series to the Houston Symphony, from chamber works in Goa, India to Bogotá, Colombia. His compositional and research interests have been a gateway for ethnomusicological fieldwork in both East and West Africa: studying the music of the Esan people in southern Nigeria, the Akambe people in the Machakos region of Kenya, and South Sudanese refugees in northern Uganda. His field research has resulted in two chamber works, two symphonic works, transcriptions, and academic lectures. Currently, Dr. Okpebholo is in residence at the Chicago Opera Theater as their Vanguard Opera Composer and recently completed his tenure at the Fifth House Ensemble as their Composer-in-Residence.

ICS Hires Dr. Neal DeRoo as New Senior Member in Philosophy

ICS is pleased to announce that Dr. Neal DeRoo, an internationally recognized philosopher and Christian thinker, will join the ICS faculty as Senior Member (Professor) in Philosophy, in July, 2023. Dr. DeRoo specializes in contemporary continental (European) philosophy, in particular phenomenology, as well as the philosophy of religion, with further expertise in feminism, critical phenomenology, and reformational philosophy... His work has been cited by scholars in more than 20 countries, and his publication record includes two acclaimed books: *The Political Logic of Experience: Expression in Phenomenology* (Fordham University Press, 2022); and *Futurity in Phenomenology: Promise and Method in Husserl, Levinas, and Derrida* (Fordham University Press, 2013).

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The King's University Partnership with North American Institute for Indigenous Theological Studies

Students at King's have new opportunities for Indigenous studies under Indigenous professors, thanks to a partnership with the North American Institute for Indigenous Theological Studies (NAIITS).

'Introduction to Indigenous Studies' and 'Colonization and De-Colonization,' were two new virtual additions to King's course offerings this fall, with further opportunities on the horizon.

"By partnering with NAIITS, we have an amazing opportunity to have Indigenous instructors teaching Indigenous classes," says Dr. Kristopher Ooms, Vice President of Academics and Research. "Classes like these are in high demand. It's a great way to collaborate and bring Indigenous perspectives into our curriculum."

Courses explore Indigenous cultures, peoples, and issues ranging from first origins in North America to present time. Topics include impacts of colonization, contemporary theories about colonization and decolonization, and how these realities intersect with Christian theology.

"As someone who grew up around many Métis people, I thought I had quite a bit of knowledge, but I found myself learning

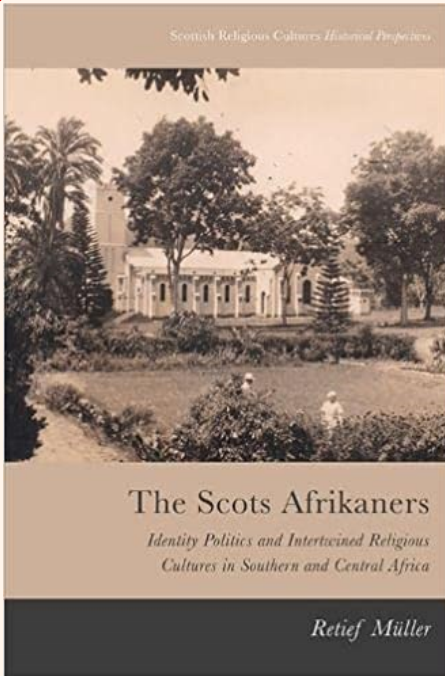


in a whole new fashion," says Kate Burmeister, one of the first students enrolled in the new courses. "Some conversations were painful and uncomfortable, but I think that was the most important part of the class as it affected how I think of all Indigenous peoples, both in and outside of Canada."

Looking ahead, Ooms hopes to leverage partnerships like NAIITS, along with existing Indigenous-focused courses already offered at King's, to support the development of a new minor in Indigenous Studies.

(sections taken from The King's University's news site)

SPECIAL BOOK FEATURE



The Scots Afrikaners: Identity Politics and Intertwined Religious Cultures in Southern and Central Africa

By: Retief Muller

Edinburgh University Press; 1st edition, October, 2021

Publisher Review:

(EUP will publish the paperback version later this year. <https://edinburghuniversitypress.com/book-the-scots-afrikaners.html>)

Drawing primarily on Dutch and Afrikaans archival sources including the Dutch Reformed Church Archive and private collections, this book presents a trans-generational narrative of the influence and role played by diasporic Scots and their descendants in the religious and political lives of Dutch/Afrikaner people in British colonial southern Africa. It demonstrates how this Scottish religious culture helped to develop a complicated counter-narrative to what would become the mainstream discourse of Afrikaner Christian nationalism in the early 20th century. The reader will encounter new perspectives on the ways in which the historical changeover from British Imperial rule to apartheid South Africa was both contradicted, but also in often paradoxical ways facilitated, by the influence and legacies of Scottish religious emissaries.

About the Author

As a theologian and church historian, I focus on Southern African religious history. I have published locally and internationally including two academic monographs: 'African Pilgrimage: Ritual Travel in South Africa's Christianity of Zion' (Ashgate, 2011) and 'The Scots Afrikaners: Identity Politics and Intertwined Religious Cultures' (Edinburgh University Press, 2021). At VID Specialized University in Stavanger, Norway where I now teach, I also lead the RethinC research group on the intercultural history of Christianity. Formerly, I served as director of the Nagel Institute for the Study of World Christianity at Calvin University in Grand Rapids, Michigan. Before that I taught church history at Stellenbosch University in South Africa.



SPECIAL BOOK FEATURE

Shirley Roels: During the early years of South African history, particularly the 1800s, many readers and observers believe that the primary theological actors, namely ministers and missionaries, were from the Netherlands, of Dutch origin. What does your research reveal about the influence of Scottish leaders on the development of the Christian church, particularly the Dutch Reformed Church, in South Africa during the 1800s? Why and how did Scots become influential?

Relief Muller: This is indeed a very interesting point you raise. It is certainly true that the church membership was largely, nearly exclusively, Dutch speaking. Up until the early 1820s the church leadership was also entirely Dutch. However, important changes started to occur after the British takeover of the Cape colony in 1806. Close ties between church and state meant that the British colonial governor had the right to appoint ministers for the Dutch Reformed Church, and a desire to anglicize the Dutch portion of the colonial society as much as possible made the appointment of, somewhat ironically, Scots pastors in Dutch congregations a useful option. The Scots were acceptable to the DRC because they were understood to be of Reformed/Presbyterian background. They were also perceived to be theologically orthodox which became an important factor at a time when ministerial candidates emerging from the Netherlands seemed increasingly under the sway of rationalism/ liberalism. The Scots became influential in my view due to a number of factors, the most important of which were that they were comparatively highly educated, culturally and linguistically versatile, and infused with missionary ideals. These characteristics helped to elevate them to prominent positions, along with their ties to the colonial government of course.

SR: One family, over several generations, the Murrays, had a significant influence on congregational life, evangelism, and missionary outreach in southern Africa. What were the origins and foundations of this family's calling to serve God in South Africa? Over the generations, what were some of the significant roles they held in developing both the Dutch Reformed Church and missionary outreach to black Africans?



RM: Originating from Aberdeenshire in Scotland, the Murrays belonged to a family with deep connections to pietistic evangelicalism in the early 19th century. Extended family members were included among the prominent clergy in Scottish Presbyterianism. Andrew Murray (Sr.) who became the patriarch of this family in South Africa came from somewhat more humble beginnings, growing up in the mill town of Clatt. At an early age he became convinced of a call to missionary service. After considering different destinations he eventually settled on South Africa when Dr. George Thom, another Scot and a former London Missionary Society missionary toured Scotland on a recruitment drive for the Dutch Reformed Church on behalf of the British colonial government in South Africa. In South Africa, Murray became the lifelong minister of the colonial frontier congregation of Graaff Reinet with his young Dutch wife, Maria Susanna Magdalena Stegmann. Two of their sons, John and Andrew Jr. would over time serve in some of the most prominent roles within the DRC. John served in the capacity of first professor at the newly founded Stellenbosch Theological Seminary; and Andrew would become both a local and an international church and missionary leader, author of multiple books, tracts and articles, and founder of numerous educational and missionary institutions. Several of the other children and grandchildren in this family became leaders in religious, educational, and missionary settings.

SR: The Murrays encountered challenges in relationships between earlier Caucasian immigrants and the black African populations who were coming to Christian faith. How did they work with questions that arose in the church because of differences in race and culture? Did some of their choices in the 1800s lead to unintended consequences?

RM: This is a complex question. In some ways the heart of the book is concerned with the answer to it. The Murrays were infused with missionary enthusiasm. The seed of this interest came with them from

Scotland to South Africa, and once transplanted to African soil, it sprouted and flourished. One complication they encountered was a high degree of racial strife in the aftermath of a British colonial decree, instituted with



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the strong advocacy of LMS leader, John Philip. That ended slavery for all practical purposes in the Cape colony during the 1830s. The DRC came to South Africa already as official religious organ of the Dutch East India Company in the 17th century. Ever since, it had served the Dutch population and those assimilated to the Dutch language and culture. But it was not a particularly thriving religious culture. Missionary engagement was the interest of only a small amount of people in this church, and this group received a major infusion with the arrival of the Murrays and other Scots.

Successful missionary activities meant converts from diverse sectors of society, including freed slaves. Racial diversification within the churches led to interracial tension especially. Many of the Dutch colonists tended to see the DRC as a cultural bastion and a protector of their 'European' identity which they tended to conceive of as essentially a 'white' identity. The church leadership, among which several Murray family members counted, wanted to foster missionary engagement as much as possible. But in order to make it acceptable to the church members who insisted on racially separate worship, especially communion services, the leadership adopted a compromise policy in the 1850s. According to this compromise decision, it was wrong and unscriptural to have racially segregated worship in the church of Christ. But if this was the only way to continue as church without fragmenting or impeding missionary work, then such types of worship services might be allowed. The unintended consequence of this was that such church-sanctioned segregation could later be used as a justifying rationale for apartheid as policy in the wider public of South Africa.



SR: South Africa was not isolated in the 1800s from international engagement in part because of the Murray family's connections. You note the important recruitment of Mt. Holyoke Seminary graduates because the Murray family appreciate this college's leader, Mary Lyon. How did this nondenominational women's college in Massachusetts supported by New England Congregationalists influence South Africa?

RM: Yes, there were quite productive cooperation and correspondence between Andrew Murray Jr. and Mary Lyon regarding education for young women. Locally, Andrew Murray's wife Emma became a driving force behind this social issue, and she also served as leader of the Women's Mission Society. As a result of the correspondence between the Murrays and Mary Lyon, a couple of teachers were sent from Massachusetts to help start up a school based on the Mt. Holyoke Model in Wellington, South Africa. Andrew Murray was the local pastor there in the late 1800s. The American teachers, Abbie Ferguson and Anna Bliss, respectively served as principal and vice principal of the new school. Subsequently, a few other similarly modeled schools were founded in various towns in South Africa; but the one in Wellington founded in 1874 as the Huguenot Seminary was the most famous and influential.



The seminary primarily produced schoolteachers, for which there was a great need in South Africa; but several of the young women found themselves called to the newly opened mission fields in southern and central Africa in which the DRC had become involved. Often this was a direct result of Andrew Murray's ecumenical contacts and advocacy.

SR: The South African War (1899-1902) was a clash between Dutch descendants and British colonialists, particularly over the northern territories. The evangelical influence of the Christian Endeavor Movement from Maine, USA, in the island prison camps filled with Dutch Boers sparked Christian conversions. As these prisoners were released and returned home, the experience of war as well as their conversions led to unexpected intersections of identity, language, culture, and Christian faith. What was beginning to happen to the identity of these Dutch descendants in South Africa?

RM: On a personal level, this is one of the more interesting aspects of the story for me. Some of my ancestors counted among both the prisoners and the ones ministering to them. What occurred in the POW camps on the islands of St. Helena and Ceylon in particular could be described as evangelical awakenings or revivals. Andrew Murray was again central in this story for his role

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in establishing a local branch of the Endeavor Society in South Africa. One of his younger brothers, George, introduced the society and publications related to it to the Boer prisoners in Ceylon, and one of their nephews, A.F. Louw, played an important role as chaplain to the Boer prisoners on St. Helena where the Endeavor Society's publications were similarly distributed. As a result of these ministrations, numerous POWs experienced deeper conversions and calls to serve on the mission field upon their release. After the war, Rev. A.F. Louw became principal of Het Boeren Zending Instituut in the town of Worcester where many of these former POWs ended up training for diverse vocations in the DRCs budding mission field. When looked at through a wider perspective, an interesting thing had occurred here. Boers who had fought and lost for an ideal of 'national' independence of a fairly ethnocentric variety, became religiously converted within the context of a transnational parachurch movement; and then they offered themselves up for lifetime services in tropical African mission fields where they ministered to black Africans.

To be sure, on one hand their attitudes and missionary approaches were often characterized by racism and especially notions of European superiority; but on the other hand, their lives had been evidently transformed from an inward preoccupation with their own group identity to more of an outward focus, however myopically that might have been conceived.



SR: By 1948, when apartheid becomes national South African policy, much has changed in the country. A new national identity has been shaped by a small group of people who then create national policy. Yet the population supports this shift. Before that, the Scottish influence was attacked as a dreadful combination of "Methodism" and "theological liberalism", despite the lack of grounding in facts. Yet the verbal attack encouraged cultural isolation in which a group chose to close boundaries on their Christian identity to include fewer people and less ecumenical influence. Looking back, how might this have turned out differently? If multi-cultural higher education had existed, could it have made a positive difference for people from multiple races, languages, and cultures as well as national policy?

RM: Engaging in alternative history is always a risky endeavor; but I suspect your question is spot on in positing education as key to both what went wrong and what might have been different. Education, especially higher education, remained a rather elite achievement in South Africa for much of its history and certainly during most of the 20th century. Prior to the advent of apartheid, missionary organizations had achieved remarkable success in instituting a network of schools that offered quite high standards of education, in some cases, to black Africans. However, the apartheid government instituted a policy of co-opting these mission schools within an inferior system of education known as Bantu education which was designed to keep Africans out of competition for better paid, higher status positions, especially in white-collar professions. Would it have made a difference if multi-cultural higher education options had existed earlier on? I think so, but then I also tend to think that such options result out of the choices and efforts of individuals and politically or religiously motivated organizations. In the South African case, Afrikaner nationalist politics simply triumphed over more inclusive options at a critical moment in the country's history.



SR: You observe that the primary impulse of the Scots Afrikaners was a missionary impulse toward both the Dutch Afrikaners and the black Africans with whom they were engaged. In both cases, the missionary impulse may be to accommodate cultural shortcomings that may not match the ideals of the Christian gospel. Then they hope that young Christians will mature into fuller discipleship. But you also wonder whether some of that accommodation gave places to remain comfortable in one's "weaknesses". What would you suggest to us now in the 21st century as our institutions of higher education prepare graduates who seek to evangelize? Should they be flexible in accommodating cultural practices that don't align neatly with the gospel?

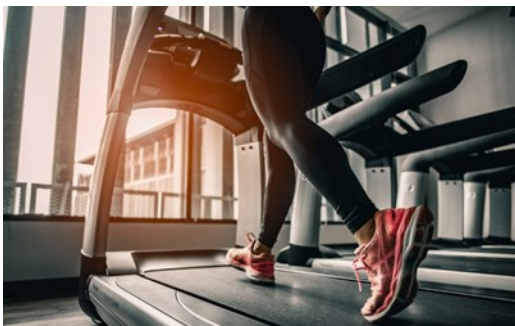
RM: Yes, one of the most controversial topics of discussion in missiological circles has always been the issue of accommodation/ indigenization/ contextualization/ inculturation which are all variations of the same basic problem. Ever since the two natures doctrine of Christ as both fully divine and fully human became accepted

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within the early church, theologians have had to wrestle with the implications of what happens when God's perfect love meets fallen humanity, our habits, our cultural configurations, and so on. The result is often a messy story; and in the one about the Scots Afrikaners, I described how missionary-minded good intentions ended up facilitating apartheid structures gaining a foothold in church and society. The hope of the Murrays and their missionary-minded colleagues had been that they could convert their church membership to similar concerns. In attempting to bring this hope to fruition, they accommodated racist opposition to integrated worship services and communion. The result was that the DRC did indeed become more missionary oriented but at the cost of instituting segregated worship which eventually developed into racially segregated churches and denominations. Several scholars have pointed to this as the inspiration and even blueprint of the 20th century political policy of apartheid. This story could and perhaps should serve as a tale in caution about how contextualization can go wrong. Does this mean this familiar missiological theme should be entirely abandoned? I don't think this is necessary or even possible. The Christian faith has a tendency by its very nature to become culturally entangled. What should instead be cultivated is a self-critical perspective in the way we communicate the gospel in culturally problematic situations.

SR: Given what you learned from this historical study, what advice would you have for Christian professors who are teaching students now about the intersections of Christian faith with identity, language, race, and gender?

RM: Such themes are unavoidable, but it is important to tread carefully. Be humble and be vigilant about the very real potential of generating unintended yet harmful consequences.



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In the June issue of this newsletter, INCHE will announce an additional digital resources available to colleges, universities, and seminaries. It is the culmination of the Theological Book Network's vision to open additional sets of foundational Christian books to online access for professor and their students!

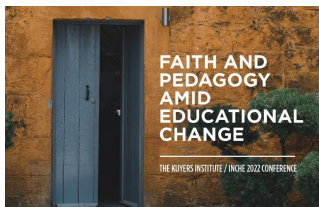
RESOURCES & BOOKS

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Ethix is an online publication of the Center for Faithful Business (an INCHE member) within the School of Business, Government, and Economics of Seattle Pacific University. *Ethix* provides illustrations of business ethics challenges through positive examples of best practices and exemplary leadership. One issue of focus is technology as a disruptive force for business. On the one hand, it creates new opportunities to reach new customers with new products and services in ways not imagined a few decades ago. But how does the business transition from where it is to these new opportunities? On the other hand, technology leads to unintended consequences in business where we have few laws, little experience, and not much wisdom. How should business leaders navigate this new territory? In 1998, when *Ethix* was started, founders Al Erisman and David Gill sought insight for these questions. They identified business leaders who seemed to be a step ahead of others in thinking about purpose, ethical practices, and creative ways to create flourishing, not just for themselves but for their organizations, customers, and community. The archives here include lengthy conversations with more than 100 such leaders including those leading Fortune 500 publicly traded companies, privately held firms, government leaders, and scholars. Industries range from automotive and aerospace to technology to healthcare to retail. In addition, you can find reviews of books, essays, and insights for the continuing journey that explores faith in relationship to business goals and practices.

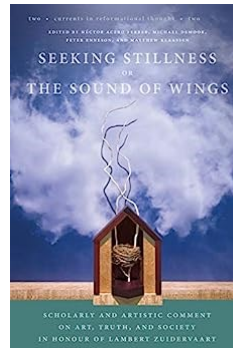


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Seeking Stillness or The Sound of Wings: Scholarly and Artistic Comment on Art, Truth, and Society in Honour of Lambert Zuidervaart

By: Héctor Acero Ferrer

Wipf & Stock Publishing April, 2021

Seeking Stillness or The Sound of Wings pays tribute to Lambert Zuidervaart, one of the most productive Reformational philosophers of the present generation, by picking up the central concerns of his philosophical work--art, truth, and society--and working with the legacy of his published concern to see what more can be understood about our world in light of that legacy.

Zuidervaart is an internationally recognized expert in critical theory, especially the work of Theodor Adorno, and a leading systematic philosopher in the reformational tradition. His research and teaching range across continental philosophy, epistemology, social philosophy, and philosophy of art, with an emphasis on Kant, Hegel, Marx, Heidegger, Gadamer, and Habermas. He is currently developing a new conception of truth for an allegedly post-truth society.

At the Institute for Christian Studies (2002-2016), Zuidervaart held the Herman Dooyeweerd Chair in Social and Political Philosophy and served as founding Director of the Centre for Philosophy, Religion, and Social Ethics. He was also an Associate Member of the Graduate Faculty and Full Professor, status only, in the Department of Philosophy at the University of Toronto, and a member of the Advanced Degree Faculty at the Toronto School of Theology. Zuidervaart is currently a Visiting Scholar in the Department of Philosophy at Calvin University in Grand Rapids, Michigan.

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

Contact

Contact is the official newsletter of the International Network of 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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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).

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