



# Contact

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## IAPCHE BECOMES INCHE

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**Serving Christian  
Higher Educa-  
tion around the  
world since 1975.**

On November 27, 2018 the IAPCHE Board of Directors adopted a new name of our global network. Effective in January 2019, the International Association for the Promotion of Christian Higher Education (IAPCHE) will become the **International Network for Christian Higher Education** (INCHE, pronounced "inch").

The mission of the network — serving Jesus Christ as Lord by fostering the development of Christian higher education worldwide— continues as the shared purpose. But advancing the network's mission in a digital and globalized age requires current language to reflect the network's ongoing purpose.

The name change from IAPCHE to INCHE officially will occur on January 1, 2019, with the launch of the new website, INCHE.ONE, to follow shortly thereafter. Leadership, contact information, and the organization's purpose all will remain the same. Member access to the IAPCHE website automatically will be redirected to INCHE. Emails to the network office also will be redirected so that there is no loss in communication during this change. In the transition to INCHE, gifts and membership payments made to IAPCHE can continue to be received as either IAPCHE or INCHE.

Substantial research and thought by the Board of Directors and the Executive Director, Dr. Shirley J. Roels, preceded this change. All agree that the name of International Network for Christian Higher Education (INCHE) represents more fully the globalized effort as a *network* as well as one that stands firmly for Christian higher education worldwide. The acronym INCHE will reflect, with simplicity, clarity, and standard pronunciation, the network's position as a partner for Christian higher education that is based in Christ's reign over every inch of creation.

This network began in 1975. Since then, it has operated under four different names. The fourth network name, IAPCHE, was adopted in the early 1990s. The Board of Directors and the Executive Director expect that International Network for Christian Higher Education (INCHE), as the fifth name, will continue for many years.

For more information about this change, during December please email [office@iapche.org](mailto:office@iapche.org) or [director@iapche.org](mailto:director@iapche.org). In January 2019 such emails will be redirected automatically to [office@inche.one](mailto:office@inche.one) and [director@inche.one](mailto:director@inche.one).

The INCHE network includes more than 150 institutional, affiliate, and individual members worldwide who are leaders in Christian higher education. The network office is hosted by Calvin College in Grand Rapids, Michigan, USA. In partnership with other organizations, INCHE provides global Christian higher education news, conferences, seminars, and resources that deepen institutional and scholarly foundations for faith-based teaching and learning.

## Mining for the King



**Shirley Roels**, Executive Director

Recently, I have pondered the nature of mining. Shortly before the IAPCHE All-Africa conference this November, I realized that Johannesburg, South Africa grew up as a city because a gold mine was discovered in the late 1800s. The mining opportunity developed the city's culture quickly. For all the wealth that mining can create, there are many ways in which such efforts can go wrong. In Johannesburg, like the results on other continents, mining also led to environmental degradation, expansions in human inequality, injustice for workers, and unsafe working conditions. In practice, mining is not inherently bad. Yet the results depend on the goals and the processes. The outcomes depend on a sense of mission and practices that develop from faith, experience, reason and tradition. Whether mining outcomes are better or worse for the people and the planet depend on how the mission and practices are framed, taught, and delivered.

Yet we are not going to stop mining because of the hazards. Mining extracts materials that create resources of considerable value. For example, when iron, copper, silver, gold, diamonds, or oil, are discovered, we use their power to create useful tools, better processes, and items of beauty. We appreciate the power of steel in a plow, silicon-rich sand as basic to a computer chip, and craft in creating jewelry from rough-cut rocks. Instead, of halting such human activity, the question is how we form it within God's expectations for justice, beauty, sustainability, and restoration.

As I pondered the nature of mining, I also reflected on Christian higher education. We are not mining metals or minerals. Instead of extracting physical resources, we lift people and discoveries from dark caves and crevices. Valuable students, knowledge, and practices can be overlooked or remain undiscovered in a quick landscape scan. So we dig deep to deliver powerful, connected, useful, sustainable, and beautiful educational results. To be effective Christian educators, we must choose to go beneath the surface. There are hazards in the process if we do not pay attention to the context

and conditions. If we mine with poor educational processes we can damage students, churches, ecosystems, and communities. So together as Christians we must learn to become the educational miners that God wants us to be. How do we do this?

First, we must mine the Biblical story God gives us as the living and breathing word of God. Notice that in this newsletter's special book feature, scholar Craig Bartholomew describes theologian Abraham Kuyper's reflections about regular Scripture reading (p. 23). Kuyper's commentary in this regard has prompted me to reconsider how I engage the Bible as a current source of inspiration. Also, we have Jesus' example of extracting implications from the Old Testament Torah, prophets, and wisdom writers to transfer the experience of Israel into a new testament of faith. Jesus mined God's promise and journey with the people of Israel to build his disciples and spread news of the coming Kingdom. Now we have two Biblical testaments to explore as we look into their deep veins of value. How do we plumb the depths of Scripture and burnish them for our current age?

Second, we must excavate our institutional experience to learn from those who have preceded us. Through trial and error, they often found better strategies for Christian teaching and productive approaches to scholarship. In this newsletter we feature the story of two professors at the University of Northwestern who became a team to teach theology and science together. The story shares how they learned to team-teach for their students' sake. I encourage you to seek out similar stories and experiences that have shaped your college and university. There are local treasures available if we slow down to discover the faculty and staff with whom we work. You might find a wise senior colleague in biochemistry who has thought about integral faith and science for a very long time. You may discover a young faculty leader exploring new organizational models for Christian higher education. Might a staff leader at your home institution have wise counsel about student needs for mentoring, internships, food, or housing? We need to mine our institutional contexts to identify leaders who are at the core of effective teaching, program development, and student formation. Institutional mission statements matter; but only when we transform raw materials well into light and life for our students.

Third, we need to extract available Christian scholarly resources and apply them in our times. This newsletter's special feature also describes Abraham Kuyper as a thoughtful minister, journalist, politician in his day. His expression of Christian faith was personal, public, conceptual, and practical, all at the same time. He used research and reason as Christian tools. What can we learn from his scholarly legacy that aids us now when religious forces are intense, the place of the Christian church is changing, and Christians ponder our public engagement with those of varied beliefs? Kuyper's worry about the plight of the poor is still one with which Christian higher education must struggle. We can learn by mining the thinking of those who struggled previously.

Thankfully, now there are many Christian scholarly resources. In this issue we note the journal *Christian Higher Education* on page 7, calling attention to Cynthia Wells' article concerning Christian care for the common good. Also, in this issue we describe our network's emerging partnership with the Society of Christian Scholars (SCS) as it opens in March 2019. SCS will focus on discovering, polishing, and lifting rich veins of indigenous Christian research and scholarship so that all of us can benefit from their strength and beauty.

Fourth, we can unearth the traditions and resources in which IAPCHE has invested since its origin in 1975. In network files, recently I found a March 1998 letter from John Hulst, a former executive director. He wrote, "The purpose of the Association,...is to provide a network in which a world-wide community of Christian scholars and institutions can engage in academic activity that is committed 'to God the Creator, through Jesus Christ, in the power of the Spirit', and recognizes that science and scholarship cannot have a neutral, uncommitted character but should be pursued from a biblical perspective." Isn't that what we still are doing twenty years later?



Our network's web resources include excellent plenary papers, videos, and PowerPoint slides from many occasions. Lately, I have been reading presentations from the June 2016 IAPCHE conference in Korea that were provided by Samuel Afrane, Fernando Bullon, Joel Carpenter, Musa Gaiya, and Perry Glanzer. Consider watching the video of Ruth Padilla DeBorst, Latin American theologian, as she speaks during the June 2017 IAPCHE North America conference. No doubt you will remember to "take the sticks out of your ears." Read a sample of the e-book available online from the April 2018 Asia-Oceania conference at Bethlehem Tertiary Institute, New Zealand. Our network resources are deep treasures to be explored.

Still, with resources from Scripture, experience, reason, and tradition, we must mine with care for the longer term. Christian educators should not be strip miners who remove the top layer and leave the underlying soil untouched. When the rains come, educational strip-mining causes damaging erosion and horrible landslides in faith and its practices. Instead we need deep mining that respects the quality of the resources and brings them to light with the best processes we know.

Yet if we mine with care, we can create beautiful and treasured gifts for Christ the King whose birth we celebrate in this season. Every member in our network, every student, and every region has treasures to bring because each of us lives through God's plan, love, and care. Further, when we go down into the mines for our treasures, already we know that we will re-emerge into the light. We have a map of the mine and a lift to bring treasures to the surface. The Old Testament patriarchs had a promise but without a mining map. In Jesus' birth, the invisible God went deep down into our human cavern in the name of love and built us the lift that brought us to salvation. From the coarse beginnings of a manger and a rough-cut crossbeam, God polished salvation into the dazzling jewel that can be seen throughout the world. God has been a deep miner for us. Through Christian higher education, we lift students from darkness to know God's love and to bring forth their hidden treasures for Christ the King.

## Network Office Staff: Hello and Goodbye

In mid-December 2018 we welcome Michaela Osborne as a staff member. Michaela will replace Kaitlyn Kline as a part-time employee for our network. Michaela is a 2016 Calvin College graduate in business marketing. Since then she has worked as a customer service representative, a social media specialist, and a team leader within a regional bank. She will aid our network with membership matters, financial records, and general office communications. Network members will begin to see Michaela's name on office email exchanges in January 2019.



**Michaela Osborne**

Kaitlyn Kline has served our network with excellence since February 2018. Following graduation this December, she will continue to aid the network in early January with the transition from IAPCHE to INCHE and assist with Michaela's orientation. Then Kaitlyn will spend time in Honduras following up on her prior semester of study there and the relationships that she has cultivated. Upon return to the United States, she hopes to secure employment that uses her background in international development studies, event management, and experience with our network office. Later, she hopes to consider the possibility of graduate school. Kaitlyn's last day in the network office will be January 8.



**Kaitlyn Kline**

## Individual Membership Dues Renewal:

### The January 2019 Process

January 2019 is the standard month for individual members of IAPCHE to renew their annual membership. Based on decisions by the IAPCHE Board of Directors individual membership structures are being adjusted. The previous individual membership fee of \$35 has not been changed for at least six years. During the same years, the global inflation index has increased by at least 20%. Also, the flat annual fee does not reflect differences in financial resources among worldwide network members. The executive director and the board sought to create a just and equitable structure.

As a result, the board of directors has decided that the individual dues structure for the calendar year will be scaled in relationship to *the self-reported personal (not household) income level, as translated at the time of renewal into their equivalent value in U.S. dollar income*. On that basis, the 2019 individual dues renewal structure will be the following:

<u>Self-reported personal for 2018 year</u>	<u>2019 Individual Membership Dues</u>
Under \$20,000	USD \$10
\$20,000-\$60,000	USD\$30
\$60,000-\$100,000	USD\$50
Over \$100,000	USD\$140

The process of membership renewal will occur online in a manner similar to the 2018 membership renewal process. Network staff will communicate the process to all individual members. Staff also will work directly with individual members who:

- Joined the network in October-December 2018. Your current membership will carry over through the 2019 calendar year.
- Arranged for recurring annual membership payment.
- Paid in advance for multiple years of network membership.

IAPCHE leaders trust that for INCHE, the 2019 individual membership structure will enhance worldwide member access while improving equity among members.

## IAPCHE Board of Directors: November 2018 Meeting Summary

On November 27, 2018 the IAPCHE Board of Directors met online for more than two hours. As always, they reviewed membership levels and finances. Additionally, in this meeting the Board made some significant decisions for IAPCHE's future. The Board:

- Affirmed new guidelines for *institutional* membership dues through 2020. They consider institutional enrollment along with two measures of regional economic capacity.
- Confirmed nominees for board elections that will occur in February 2019. Elections to the board by individual member voting will occur in the European, Latin American, and North American regions.
- Reappointed Joel Carpenter as the board chair and appointed Beth Beech as board vice-chair for 2019.
- Voted to rename the network from the International Association for the Promotion of Christian Higher Education (IAPCHE) to the International Network for Christian Higher Education (INCHE) effective on January 1, 2019. (See related newsletter story).
- Reviewed recent grants, conferences, and network benefits.
- Voted to support the emerging partnership with the new Society of Christian Scholars (See related newsletter story).
- Approved a new structure for individual membership dues (See related newsletter story).
- Considered plans for the upcoming January 2019 meeting of IAPCHE-Europe leaders, North America gatherings in April and October of 2019, and conference opportunities during 2020 in both Europe and Latin America.

Recognizing the importance of several of these decisions, the Board of Directors discussed matters in depth with related reports, analyses, and charts provided by the Executive Director as well as prayer. During 2019, the network will continue to communicate with its members about these developments.

### Three IAPCHE Members Finish Their Board Service

Three IAPCHE Board members have served IAPCHE exceptionally well for the past six years. They have guided the network through a transition among directors, a relocation of the network office, and the 2016 global IAPCHE conference at Baekseok University in Korea as well as multiple regional conferences that time.

Fernando Bullon, while serving as an IAPCHE Board member, coordinated IAPCHE's efforts in Latin America. He organized the July 2017 conference in Lima, Peru that resulted in the publication, *¿Hacia Dónde Va El Protestantismo En América Latina?*, focused on the future of Protestantism in Latin America. While completing his work as a board member, Fernando will continue to serve as IAPCHE's coordinator of Latin American efforts. He is beginning to plan for a Latin American gathering in the second half of 2020.

Karen Longman, professor and program director of higher education at Azusa Pacific University, has served IAPCHE as a source of encouragement and as a person of deep scholarly knowledge and extensive networks in Christian higher education. On more than one occasion, she has noted relevant research and suggested good resources for IAPCHE. Karen has worked to broaden the range of IAPCHE's institutional appeal to include a variety of universities and has improved IAPCHE's provision of member benefits. As a broad member she supported IAPCHE with her time, talents, and resources.

Rens Rottier, chairman of the board of Driestar Christian University in the Netherlands, supported his faculty and staff leaders in coordinating the IAPCHE-Europe April 2016 conference in Biezenmortal. With Hungarian board member Peter Balla, Rens invited other European leaders into network engagement, created a bridge of relationships with other Dutch university members of IAPCHE, and encouraged the network's relationships in Africa. In January 2019 at Driestar University in Gouda, Netherlands, he will host a planning meeting for the next steps of IAPCHE-Europe.

IAPCHE is grateful for the many years of active service that these three board members have given to the network. They had been faithful in leading and supporting IAPCHE's mission to serve Jesus Christ as Lord in the development of worldwide Christian higher education.

### February 2019 Board of Director Elections

In keeping with IAPCHE by-laws, during February 2019, individual members of IAPCHE in three regions will be asked to vote regarding nominees for three new board members. While both Africa and Asia-Oceania are regions with two continuing board members, *regional voting will occur in the European, Latin American, and North American* regions. In February, individual members will receive ballot access via an office communication with information about the proposed nominee(s) that have been approved by the Board of Directors. Voting by individual members in February will determine the revised composition of the Board of Directors that meets in May 2019.

## A New Partnership with the Society of Christian Scholars

Guest commentary by Dr. Stan W. Wallace, *Global Scholars President and CEO*. Contemporary Christian scholarship will not realize its potential unless it can establish a strong institutional base. Isolated individuals in university culture can make impressive efforts here and there, but unless their voices are united, they will be lost in the general cacophony of the contemporary academy. (George Marsden, *The Outrageous Idea of Christian Scholarship*, p. 101). I have visited universities in 42 countries and interact-

ed with professors from at least two-dozen other nations, including in Islamic countries in the Middle East, closed communist states in Eurasia or Asia, resource-rich nations in Africa and South America, or secular nations in Europe and North America. The good news is that in each country I find Christian professors God has raised up to serve in their universities "for such a time as this." (Esther 4:14). They are men and women who love God and seek to make him known among their students, colleagues, in their universities and academic disciplines, and throughout their nations. Some of these Christian scholars benefit from the type of strong institutional base to which Marsden refers. Some serve in faith-based institutions, and are members of organizations such as IAPCHE. A few are part of national consortia of Christian professors such as the Simeon Network in Australia. However, many Christian professors worldwide are not part of any type of Christian scholarly community. They have no one with whom to share ideas and resources, and be sharpened "as iron sharpens iron." Therefore they are not able to act in "common purpose" for the cause of Christ. Instead, many feel isolated, lonely, and even defeated as Christian scholars. For these men and women

worldwide the Society of Christian Scholars is being established. The benefits offered may also be valuable to members of IAPCHE. Therefore the Society of Christian Scholars is developing a partnership with IAPCHE. The Society of Christian Scholars will connect Christian professors worldwide in a global community, uniting all those called to have a redemptive influence in higher education. It will form some of the strong institutional base referred to by Marsden. Through it, in the words of James Hunter, these cultural influencers will be able to "come together with their varied resources and act in common purpose" and, if Hunter is right, their cultures will "change and change profoundly" (James Hunter, *To Change The World*, p. 43). The Society of Christian Scholars has been nine years in the making. Since 2009, 42 Christian professors from 25 nations have helped give it shape (representing Argentina, Australia, Benin, Brazil, Cambodia, Cameroon, Canada, China, Columbia, Czech Republic, Ethiopia, France, Hungary, Latvia, Lithuania, Mexico, Nigeria, Philippines, Poland, Senegal, Sierra Leone, The Gambia, Uganda, United States, and United Kingdom). Together they determined how the Society of Christian Scholars could best serve them and others like them the world over. Global Scholars (with whom I serve) is providing the support for the formation of the Society of Christian Scholars, and will continue providing logistical support once it is established. After much planning and prayer, all of us involved are looking forward to the establishment of the Society of Christian Scholars on March 1, 2019. The website is online and pre-registration is open at <https://societyofchristianscholars.org/>. This Society of Christian Scholars will offer fourteen specific benefits to its members: Networking, Mentors, Grants, Research Databases, Editorial Services, a Job Board,

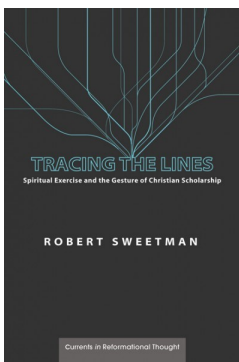
Small Groups, Seminars and Conferences, Webinars, Online Discussion Forums, a Resource Library, Secure Video Conferencing, Regional Consultants, and Curricula. Some of these benefits are of most value to those in the majority world. Others are already offered to IAPCHE members. Yet at least a few of these benefits augment what IAPCHE provides, and thus may be of benefit to you in your calling as a Christian scholar. Both of our networks are committed to partnership. More details concerning the partnership will be provided soon. In the meantime, please help spread the word of this new opportunity to be connected to the global community of missional Christian professors, as well as receive the benefits offered through the Society of Christian Scholars. For members joining both of our networks, each network membership will be discounted by 20 percent.

## Tracing the Lines: Spiritual Exercise and the Gesture of Christian Scholarship (Currents in Reformational Thought)

By **Robert Sweetman**

*Wipf and Stock, August, 2018*

*Tracing the Lines* takes on the project of what Christian scholarship is, and should be, today. It does so, however, with an eye



to locating similarities in the rich tradition to which the last nearly two thousand years of Christian scholarship have given birth. With humility and a sympathetic ear, Sweetman traces the way certain lines of thought have developed over time, showing their strengths, their weaknesses, and their motivation for shaping Christian scholarship in particular ways. Though he locates his own thought within a particular one of these streams, he shows how all of them have contributed in different ways to the formation of the work of Christian scholarship. Offering in the end an understanding of Chris-

tian scholarship as scholarship attuned to the shape of our Christian hearts, this book reaches across disciplines to connect Christians engaged in scholarship in all areas of the academy, whether at public or private institutions.

## For Such a Time and Place as This: Christian Higher Education for the Common Good By Cynthia A. Wells

*Christian Higher Education, January, 2018*

IAPCHE provides online access to the *Christian Higher Education*, a journal that holds a collection of fine peer-review articles as testimonials and reflections to the work of Christian Higher Education.



These articles analyze some of the complexities of merging Christians in education. This article highlighted here, Cynthia Wells analyzes the idea of a common good. Throughout these contributions, there is a particularly compelling thematic thread. A Christian vision of the common good is solidly grounded in the theological reality of living in the now on behalf of the not yet. A Christian perspective of the common good is motivated by advancing God's reign; this stance requires living in the what is with a perspective of what should be. We are required to identify current social realities but to view them from a "yet-to-come, wholly-holy kingdom" (Guthrie) vision. Attending to the common good requires a positive perspective even as we engage the reality that individuals and institutions are "not yet" where we aspire to be (Schreiner). There is genuine struggle as we seek to embody Kingdom values in this time and place while living in a world that falls short. It is my deep hope that this special issue can sustain us in our efforts to fulfill our shared calling to advance distinctively Christian vision of the common good in Christian higher education.

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

## AFRICA REGION

### All-Africa Conference Creates a Shared Community

On November 6-8, 2018 North-West University hosted the IAPCHE All-Africa conference in Potchefstroom, South Africa. This significant event drew participants from Kenya, Nigeria, South Africa, Uganda, and Zambia as well as those from Australia, Canada, India, and the United States. South Africa participants also arrived from several colleges and universities across the country, including the areas of Bloemfontein, Cape town, Pretoria and Johannesburg as well as Potchefstroom. For three full days IAPCHE members discussed the conference theme of "Integral Christian Scholarship: Worldview, Leadership, and Education."

The conference was inaugurated by Carools Reinicke's preconference presentation for the annual NWU-PUK Forum . As a former rec-

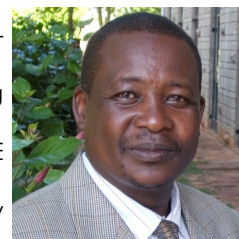


tor of what is now North-West University, he concentrated on the connections between Christian faith and his continuing scholarship in biochemistry. Reinicke noted that Christian scholarship is the scholarship of integration, when sources of knowledge come together with faith-based commitments and experiences.

Reinicke described how his scholarship about mitochondrial DNA was influenced by the mapping of the human genome. This mapping led to different understandings of personal identity, human ancestry, the nature of human groupings, and related matters of social justice. In each area, not only is the science itself reveal-

ing the glory of a creator God but raising issues in which the Christian faith is relevant to expanding scientific knowledge. He emphasized that how Christian scholarship can deepen an understanding about the whole of life while simultaneously creating a call to address the brokenness that remains.

Following this pre-conference address, Michael Heyns, the North-West University conference director brought opening comments; Isaac Mutua, IAPCHE coordinator in East Africa, formally



welcomed conference participants; Isaac Mutua and Tersur Aben, IAPCHE board member, opened the conference with prayer. The conference continued to explore the themes of worldview, leadership, and education through both plenary and concurrent sessions. In the plenary sessions, Bennie van der Walt, North-West University professor of philosophy emeritus, provided a robust analysis of the leadership crisis in Africa. His accounting focused on challenges in the three-way confluence of traditional African, secular Western, and dualist-mutated forms of Christianity. Then he suggested ways in which the crisis could be addressed by replacing a compartmentalized approach to Christian leadership with an integral, Biblically-based perspective on the origins, offices, and goals of leaders. Their formation is a central task for African Christian higher education.



Bennie van der Walt



## AFRICA REGION



Faith Nguru

Faith Nguru, leader in communications at Daystar University, discussed the agony and opportunity of connecting Christian worldview to everyday experiences and questions raised by African students as well as church and community members. By telling

the stories of her research subjects, she proposed that a significant feature of African Christian higher education must be the building of a bridge between worldview frameworks and its application to every field of study, service, and need. Bernard Boyo,

Daystar dean of humanities continued this exploration in his plenary address. He discussed theories of leadership, African gaps in leadership development, and the



Bernard Boyo

call for Christian higher education institutions to form their students for transformational Christian leadership.

David Smith, Director of the Calvin College Kuyers Institute for Teaching and Learning, focused the next plenary ses-



David Smith

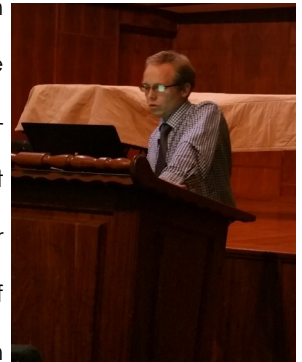
sion on how frameworks for teaching and learning are embedded over time with specific values. He used examples from foreign language textbooks over several hundred years to illustrate how substantial matters of

human purpose and commitment are woven into standard teaching materials. In the process Smith observed the differences in the written texts and visu-

als that were included or excluded from typical textbooks. He asked how such texts affected student learning. Smith concluded with a rousing call for Christians in higher education to choose resources and teaching methods wisely and to create materials that are based on Christian faith and virtues.

Morne Diedericks, a faculty member from AROS, a South African cohort of this conference, provided another angle on the discussion of Christian

higher education in Africa. He imaginatively explored differences between not-for-profit frameworks for Christian higher education and the possibility of a for-profit organization for such

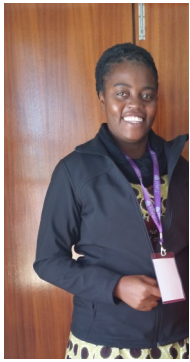


efforts. He noted that in a South African for-profit legal framework, profits could be a means but not necessarily the educational purpose. Instead, such a framework might allow for reenvisioned possibilities in university governance and could spur creative program innovation.

Concurrent sessions had a variety of themes. Some were focused on the benefits of African Christian worldviews and educational practices that should be shared with Christian scholars in the western world. Often these addressed the balance between individual and group identity in the formation of Christian students. While some western cultures may need to enhance group identity, some African cultures may need to enhance individual identity.

## AFRICA REGION

Other sessions focused on the rise of Christian higher education in varied forms within Africa. Nelly Mwale, a researcher from the University of Zambia noted the case



of two emerging Zambian Christian universities. One was closely aligned with church support while the other one placed a strong emphasis on entrepreneurial Christians whose related businesses could provide jobs and internships for students. The second model was a cooperative framework for Christian higher education, like historic work colleges in the United States. African scholars also contributed papers and presentations on the ways in which worldview affects the development of science educators; the need for overarching frameworks to address African civic conflict and political engagement; questions of indigenous education as the phase of colonialism has closed; and the nature of opportunities for Christian teaching and learning under the post-apartheid constitution. One participant had worked with Danie Strauss, an IAPCHE founder and North-West University philosopher, to research connections between accounting structures and the philosophical framework of Herman Dooyeweerd. Presenters from other countries explored ways to support Christian academic freedom amid conflictual matters that involve Christian community and church partners, strategies for addressing women's education in the African context, student virtue formations; and pedagogical strategies from non-western cultures.

During one conference lunch hour, two research focus groups were conducted about African Christian higher education leadership in the formation of Christian teachers. Focus group participants included representatives from **Daystar University, Mukanyo Theological Seminary, North-West University, Uganda Christian University, UNISA, and the University of Mkar**. IAPCHE board member Beth Beech as well as East African coordinators, Isaac Mutua and Beth Njaramba, also offered their hands (and shoulders) to rearrange space for these



(Left) Isaac Mutua, Beth Beech, Dinah Akpera of Mkar, Beth Njaramba, Samson Abekhale of Mkar, Dr. Shirley J. Roels, Iorwuese Dickson Gernah of Mkar

small group discussions. With their aid, the conversations were recorded so that these reflections can enrich an African and worldwide conversation about college and university formation of Christian teachers.

Between formal sessions, multiple tea times and the conference dinner provided important occasions for participants to become



initially acquainted, renew prior relationships, and expand on their exchanges.

## AFRICA REGION



Many connections across countries and continents were discovered and valued. Participants found colleagues in similar fields of experience; and one participant discovered another from the same hometown, thousands of miles from the conference site. Worship times with Scripture, Biblical reflections by North-West University leaders, the singing of worldwide hymns, and a special musical duet of Indian Tamil songs each enhanced a sense of Christian fellowship among academic leaders. Pierre Muller, with a set of North-West University students, coordinated many logistics as well as local travel and lodging.



At the end of the conference, Michael Heyns, the North-West University's overall conference director, gathered participants in a standing circle for some parting words of wisdom about pursuing integral Christian scholarship for the glory of God.

The IAPCHE All-Africa conference created the first opportunity for a conference of African Christian colleges and universities when all 51 African countries are now self-governing. It was an opportunity of substance in

which to create and discover Christian scholarship, apply it for multiple fields of service, and inspire educators who gathered in Potchefstroom to live with daily joy before the face of God. The conference created a shared educational community of Christian faith and practice.



Michael Heyns —  
Conference Director

In the late November 2018 meeting, the network's board of directors expressed *"its sincere Christian gratitude to Michael Heyns, Pierre Muller, and other members of the North-West University team for their leadership and coordination of the November 2018 IAPCHE All-Africa conference. With extensive preparation and gracious Christian hospitality, you have strengthened the depth and breadth of Christian higher education for the African continent. Your efforts created an important IAPCHE occasion, the first in more than a decade, in which to learn from and with our African Christian brothers and sisters. This gathering enriched relationships and resources for African Christians in higher education; and the entire IAPCHE network beyond Africa also will be stronger because of enhanced African Christian educational leadership."*

## University of Northwestern Doctors Winslow and Schultz Team Up to Teach Science and Theology

Dr. Walter Schultz, professor of philosophy and scholar-in-residence, and Dr. Lianne Winslow, professor of biology, have spent the last four years formulating a rhythm for team-teaching courses at the University of Northwestern.

Since the spring of 2013, Schultz and Winslow have team-taught four classes at Northwestern, including Metaphysics, Science and Theology, The Problem of Evil and Jonathan Edwards.

### Deliberate Integration

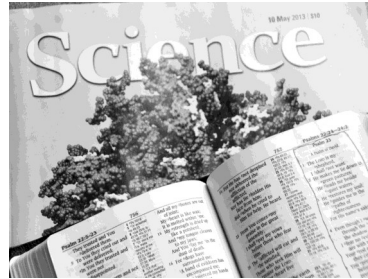
Schultz and Winslow have used three main methods to organize their dually-taught classes. Winslow said, "The Problem of Evil and Jonathan Edwards. This fall marks the duo's third teaching of the Jonathan Edwards



course. into six sections, where we take turns and each teach three. For our current Jonathan Edwards course, we have divided it at the quad."

Even though both teachers may not be teaching each day, they are still actively involved in what is going on in the class. When it is possible, both professors are sitting in the classroom, able to gauge what the students are thinking and how they are responding to the course material. Winslow noted, "We are often able to remind each other of things that happened in class, that whoever was teaching may have missed, and that we need to expand or address. Once, we even recreated a syllabus halfway through a semester because we felt that the natural conversations of the class were headed so strongly in one direction, we would be foolish not to pay attention to that."

"Our classes are very choreographed," continued Winslow. "We are very intentional with each class period, and it takes a lot of prep work to plan a day in class. Our goal is to offer professional-level material to our students and to offer grace to each other in every decision that is made for the class." Schultz said, "What makes these courses successful, from our end, is our dedication to debriefing every single class period." These debriefs give both professors time to assess where students are at,



gauge the trajectory of the course and truly focus on individual student needs. Both professors mentioned that by team-teaching, they are each able to enjoy breaks from teaching throughout the semester. "We are free to

critically think of the course while being immersed in the course," said Schultz.

### Complementary Expertise

When a student thinks of a cross-curriculum course, Jonathan Edwards may not be the first topic to come to mind. Schultz has taught a course on the theologian every semester since he began teaching. "My main research is on Jonathan Edwards and understanding how science and math create mechanisms for us to understand how God acts for (God's) glory. It is very rooted in God's acting, and a deep scientific and theological understanding. I noticed that a lot of the themes that (Dr. Winslow) was studying aligned with my own work, and we began a research project together. I found a strong understanding, background and experience in her and knew immediately that she could offer fresh insight to a course I had been teaching for years."

### Comprehensive Perspectives

Northwestern students are searching out cross-curriculum, team-taught classes. Every year one of these classes have been offered, students have continually given exclusively four's and five's on the course evaluation. Schultz said, "Every semester, our learning objectives are higher than projected. It is nice to hear from students of what works for them in their education."

## NORTH AMERICA REGION

Emily Schrag, a senior violin and vocal performance major, is one of those students in the class last fall. "(The class) definitely has a different environment than other classes. In most classes, it can feel as though you're filling your mind with one viewpoint – the teacher's – and regurgitating it for a test."

Schrag continued, "There are some aspects that (the professors) don't agree with each other on. You see them, as professors, challenge each other's ideas. We get to hear both professors present and defend ideas, and students are able to think for themselves through discussion. It's a wonderful glimpse of what real, respectful conversation can be."

Winslow included, "It is a goal of mine to see more cross-curriculum classes offered at Northwestern. As students



seek to fulfill their general education credits, I would like to see an increased understanding of what a classical liberal arts education can include."

"We see scholarship as worship," concluded Winslow. "Our learning and research aren't divided into neat little squares, and neither is God. Scholarship is diverse. It spans curriculum, culture and academia. And if we are able to introduce students to that diversity through these courses, then we have a job well done."

### North American INCHE Conference: October 2019 Plans Unfold

For the first time, the International Network for Christian Higher Education (INCHE), formerly called IAPCHE, will cohost a North American conference in partnership with the Kuyers Institute for Christian Teaching and Learning. The conference will be held **October 3-5, 2019** at the Prince Conference Center of Calvin College in Grand Rapids, Michigan with the theme, "Shaping Christian

Learning." Network leaders from across and beyond North America are invited.

Conversations about faith and learning have often centered on questions of how and what we know—our perspectives on the ideas that circulate in educational settings. This conference will focus on what happens when we think about Christian learning as something shaped by our designs for learning. Paper submissions from any discipline are welcomed to address ways in which Christian faith can shape the learning process. **Paper proposals of 1-2 pages, including 100-word abstracts, should be sent via e-mail to [kuyers@Calvin.edu](mailto:kuyers@Calvin.edu) no later than May 10, 2019.** Notification about acceptance will occur shortly thereafter.

Plenary sessions are being designed in alignment with



the interests of INCHE network members. Additionally, in the call for papers two areas of inquiry may be of specific interest to INCHE members:

- How does the changing context in which we work affect the design of Christian learning?
- In what ways should we consider varied global intersections of faith and culture in our designs?

Conference planning is ongoing. Information to date about the conference is currently available [here](#). By February 2019, additional details will be forthcoming on both the Kuyers Institute and INCHE websites.

## LCC International University

### Open Lecture: Art and Play Therapy



In early October, LCC Center for Faith and Human Flourishing welcomed Dr. C.

Alexis Decosimo, *DrPH, ATR, LPCA*. Dr. Decosimo is Founder, Executive Director, and Clinical Team Leader of Playing to Live! ([playingtolive.org](http://playingtolive.org)), a non-profit organization that works to meet the psychosocial and mental health needs in low-resource, high-trauma communities globally. She presented a talk based on her experiences working with children and health professionals under extremely adverse circumstances, including refugee camps worldwide.

The organization uses several techniques to attempt to



transition these children from their emotionally traumatic state. One of these techniques is art therapy.

Art Therapy is a mental health profession in which clients, facilitated by the art therapist, use art media, the creative process,

and the resulting artwork to explore their feelings, reconcile emotional conflicts, foster self-awareness, manage behavior and addictions, develop social skills, improve reality orientation, reduce anxiety, and increase self-esteem. (American Art Therapy Association)

Playing to Live uses art therapy based theory to teach

local facilitators to implement supportive art programming that helps trauma-affected children to build self esteem, healthy relationships, through expression in various forms. The organization has worked in Liberia, South Africa and Nigeria over the past 5 years.

### Károli Gáspár University of the Reformed Church of Hungary hosts Syrian Reformed Church leaders

Upon the invitation of the Reformed Church in Hungary, Mr. Haroutune Selimian, President of the Armenian



Evangelical Community of Syria and Mr Joseph Kassab, General Secretary of the National Evangelical Synod of Syria and Lebanon (NESSL)

visited Hungary on October 8 - 12, 2018.

The high-ranking church leaders met at Károli with Professor Miklós Kocsev, Dean of the Faculty of Theology and Mr Gyula Sümeghy, Director of International Relations and held discussions on potential fields of cooperation, with special emphasis on Hungarian scholarship opportunities available for Syrian citizens.

Later in the day, the Syrian guests held a public lecture at the university over the situation of the Protestant churches in the Middle East. They gave a personal account of the life and struggle of their communities in war-torn Syria. The event was organized in cooperation with and support by the State Secretariat for the Aid of Persecuted Christians.

## The Essence of Christian Teaching



*Driestar University and the Association of Christian Schools International—Europe have jointly published *The Essence of Christian Teaching*.*

*The new book consists of essential building blocks of Christian education, that challenge the readers to rethink and deepen their practice of teaching in their own situation.*

The English version of *The Essence of Christian Teaching* has been available for several years now. Yet a new edition was published in September 2018. DCU and ACSI Europe have noticed a growing interest in the book from several, international educational contexts. Through this book, both organisations aim to inspire and equip people working in the field of education.

### There are five chapters

- Chapter 1: Orientation (purpose of Christian education)
- Chapter 2: Teacher and student
- Chapter 3: Curriculum, pedagogy, and didactics
- Chapter 4: The school as community
- Chapter 5: Not all education is alike

Educational leaders from England, South-Africa, Hungary and the USA have provided feedback for the international version. The authors of the book, ACSI Europe and the DCU international department, requested the commentary.

### The Essential Christian Teacher: Training

Together with Phill Moon, head of Bradford Christian School (U.K) and co-founder of Hope in Education, DCU will continue

the development of training that accompanies *The Essence of Christian Teaching*.

### Book Presentations:

The book was presented at the European Conference for Christian Education in the Netherlands (ECCEN) in September 2018.

The next book presentations will be at:

- [ACSI Leadership Conference](#) in Budapest, Hungary ( February 27 – March 2 2019).

- [Christian Schools' Trust Conference](#) in Swanwick, Alfreton, England (February 15—17 2019).

### Webshop

Are you interested in the book? The book is available in the web shops of both DEU and website ACSI Europe.

### European INCHE Network Leaders Gather in Gouda

On January 17-18, 2019, Driestar University, will host a meeting of INCHE network leaders in Gouda, the Netherlands. At that meeting, participants will consider joint initiatives for the future of INCHE in Europe and take additional steps to plan for the April 2020 conference that will occur in Budapest. INCHE board member, Rens Rottier, the head of Driestar University, will host the meeting with the assistance of Lydia Bor. Peter Balla, rector of Karoli Gaspar University, and also an INCHE board member, will join Rottier in hosting this meeting. Invitations have been sent to European leaders within the network. Further inquiries about the meeting can be sent in December to [Director@IAPCHE.org](mailto:Director@IAPCHE.org). They will be redirected to [Director@INCHE.ONE](mailto:Director@INCHE.ONE) beginning in January 2019.

## 'God's Promise, Unification' North Korea Intermediate Week at Handong Global University

Handong University, led by President Chang Soon Heung, held a Hang Dong North Korean Intermediate Week event on campus.

The Han Dynasty North Korean Intercessory Week was designed to inform the university community about and highlight the reality of North Korean compatriots and churches. Starting with the North Korean Intercessory Day in 2011, both North Korea and unification-related organizations on the university campus work together every year.

The event was organized under the theme of "Promise", and was represented by the Unification Korea Center, the Unification and Peace Research Institute, the Unification Academy, the North Korean Intercessory Societies, the Northeast Asian Law Society, Sage, Nana Dai, and the North Korean Society of Love.



During the week of the North Korean Intercession a '72-hour fasting prayer meeting' began the event. The fasting prayer meeting was held in the tent of the Han Dong Prayer as a time to pray for voluntary participation in the Han Dong Community by joining in a meal or a day fast for the brothers and sisters suffering religious persecution in North Korea.

During the seven-day North Korean Intercession Week, a lecture on "God's Way of Ministry" was held, with a lec-

ture on the mission of Han Chang-chu. On the other days, the seminar was held at the All Nations Hall on the theme of "Unification Lecture" with the Unification and Sharing Foundation, and "4th Industrial Revolution and North Korea".



The North Korean and unification related groups on the campus managed individual booths in front of the student hall, so that they could feel the actual life of North Korea through food and exhibitions.

"The unification of the Korean peninsula, which had been divided for 70 years, is not much left," said Cha Seung Hyuk, a student at the Department of Counseling Psychology and Social Welfare, who planned the North Korean Interim Week. "Of course, because the restoration of our nation is in the promise of God, I hope to remember and pray again."

Meanwhile, the Center for Unification and Peace and the Gyeongbuk Hana Center will hold an academic forum for the settlement of North Korean defectors in 2018 at the All Nations Hall. This forum will present and discuss the settlement adaptation process and future tasks of the defectors in three areas: law; psychology and mental health; spirituality and religion.



## Women Leaders of India Contribute to African Christian Higher Education



(Left ) Dr. Shirley J. Roels, Vasantha Kalyani David, Sylvia Subapriya, Susheila Williams

**Three** Christian educators from South India provided concurrent sessions at the November 2018 All-Africa IAPCHE conference. What motivated their interest in such participation? Susheila Williams has been a leader of Christian education in India for many decades with her work at Bishop Appasamy Christian College. She joined IAPCHE in the early 1980s because of a connection through John Hulst, then IAPCHE executive director. Since that time, she has presented research and scholarship at multiple IAPCHE conferences on many continents.

For this particular trip, Susheila encouraged two younger Christian colleagues to join her in presentations for IAPCHE. Sylvia Subapriya, a professor of nutritional sciences, and Vasantha Kalyani David, a professor of computer science, both of Avinashilingam University, came with Susheila. Each of them provided a concurrent session of substance that compared their experiences as women educational leaders in India with those of IAPCHE participants from Africa. They aided conference participants in learning about nutrition education programs, use of mobile phones for learning, and deliverance of women from sex trafficking through a combination of Christian conversion and literacy development. Each of them had a sense that the higher education of women is an important priority in the maturation process of a nation.

In addition to participation in the IAPCHE conference, these women leaders were aware that Mahatma Gandhi lived in

South Africa for a decade and developed his strategies for non-violent resistance during that time.

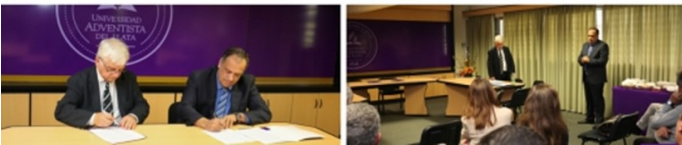
Now retired from Bishop Appasamy College, Susheila Williams continues her work as an able, experienced Christian scholar. During her conference session, she also described the history of education in India and the beginnings of Christian higher education. Many participants in the IAPCHE Africa conference knew Susheila and appreciated the voice of faith and wisdom that she brought to this occasion. She continues to enable IAPCHE connections in India amid the many Christian colleges and universities in that nation.

### All India Assn. for Christian Higher Education

The All India Association for Christian Higher Education (AIACHE) joined with its Eastern northeast members on September 1, 2018 at Assam Don Bosco University in Guwahati. Dr. George Thadathil, President of AIACHE served as a central resource person for the session on the prospects and problems of higher education in India and the Northeast Region. This conference occurred just after his participation in a 2018 Mellon Foundation seminar devoted to "Religion in National and International Affairs in China and India". The seminar focused on contrasts between China and India regarding religion and modern society among four religions: Hinduism, Buddhism, Islam and Christianity. Each religion was considered among the ethnic and social structures of the southern tier of the Himalaya peaks. The seminar was designed to facilitate the study of religion and public life in China and India. This September's gathering provided an opportunity to share learning among AIACHE members in Northeast India. AIACHE sees Christian service through education as a process of formation for transformation, one inspired by a vision for humankind and creation that draws from the life and teachings of Jesus Christ.

## LATIN AMERICA REGION

**The Universidad del Centro Educativo Latinoamericano (UCEL) renews and expands agreement with the Universidad Adventista del Plata (UAP) - Argentina**



On October 27, the Methodist Universidad del Centro Educativo Latinoamericano (UCEL), in Rosario, visited the facilities of the Universidad Adventista de La Plata (UAP) in the city of Libertador San Martín, Entre Ríos, with the objective of signing a new agreement of cooperation. This new agreement reaffirms the inter-institutional link dating from a previous agreement signed in 2002. Likewise, it is based on the fact that since November 2017, UCEL and UAP integrate the Interuniversity Cooperation Academic Network (RACI) together with the Universidad de Concepción del Uruguay (UCU) and the Universidad de La Cuenca del Plata (UCP). UCEL and UAP also form part of the Council of Rectors of Private Universities (CRUP) and have participated in various work meetings with actors from the Central Region.

About the new agreement, Dr. Daniel Coria, rector of UCEL, said: "It is impossible to conceive today the university in our country and in the world without joint work in a network of universities, supplying the deficiencies of one with the contribution of the others. That is why integration, especially in Research and Development, and Extension, is essential." He also said: "Beyond the particular institutional cosmovision, Argentine universities of private management have as a common challenge, both in the current, short and medium term, to respond to the demands of accreditation of careers and of the new

generations who join them in a difficult economic context and uncertainty about the future. That is why sharing material resources, teachers and projects is an imperative for the future. UCEL believes that opening up to other institutions is the best way forward permitting us to meet all the requirements of society of which we are part".

**Universidad Metodista de Sao Paulo, Brazil: 9th Brazilian Congress of Environmental Management and Colloquium in partnership with Universidade de Coimbra, Portugal**

The challenges of sustainability in large cities and solutions found in industry and agriculture, among others, were shown in more than a hundred experiences across Brazil gathered at the 9th Brazilian Congress of Environmental Management from November 26 to 30 at the Universidad Metodista de São Paulo (UMSP). The main theme of the meeting was "Environmental Management and the Urban Context". Participants discussed sewage as a source of resources, use of vertical forests, managing extreme climatic events, improving compromised air quality, how citizens manage environmental issues, recycling of plastic, the challenge of clean production, and prevention of river degradation. These were some of the themes that made up lectures, round tables, oral participations and artistic expressions presented in sessions open to the community during all these days. The opening of Congress was given in the Salon Nobre of the UMSP by a representative of the Environment Secretariat of the State



of São Paulo, alongside the Rector of the UMSP, Paulo Borges Campos



Júnior. Also on November 30th, with an innovative format, the Graduate Programs of the UMSP promoted the Colloquium on "European Citizenship and Science with Consciousness", held in partnership with the University of Coimbra, Portugal.

This was led by Professor Isabel Maria Freitas Valente of the Portuguese institution, aiming to consider the horizons of the combination of inheritances and emergencies that formed the European continent, marked by a culture that is both multiple and unified. The discussion addressed the nuances that reveal converging and clashes between science and consciousness, with a focus on promoting active citizenship, whether in Europe or in other continents. Dr. Isabel Maria Freitas Valente holds a PhD in Contemporary History and Comparative International Studies from the Faculty of Arts of the University of Coimbra. She is a Researcher of the Center for Interdisciplinary Studies of the 20th Century of the University of Coimbra (CEIS20) and is Scientific Coordinator of the Research Group on Europeanism, Atlantic city and Globalization of CEIS20-UC.

**Universidad Evangelica de El Salvador (UEES) signs agreements with Universidad de San Carlos de Guatemala and Universidad de Guadalajara, México**

The Universidad Evangélica de El Salvador (UEES) in its 37th year, joined efforts with international institutions of higher education that also work for academic excellence. In this sense, UEES carried out the signing of two cooperation agreements:

(1) Framework Agreement for Academic, Scientific and Cultural Cooperation with the Universidad de San Carlos, Guatemala, which aims to join forces to exchange experiences in the academic, teaching, research and cultural fields.

(2) Collaboration Framework Agreement with the University of Guadalajara, Mexico, with the objective of establishing the bases of academic cooperation, which encourage interaction, collaboration, advice and institutional exchange, for teaching, research and other activities from the different academic areas of both universities. This includes a specific agreement on the exchange of students and academic staff with the University of Guadalajara, Mexico,



**Costa Rica: Universidad Evangélica de las Américas (UNELA) and John Brown University**

Dr. Enrique Guang, principal of UNELA since its foundation (1997), will be finishing his administration during 2018. Dr. Guang, living in Costa Rica for decades, is Ecuadorian by birth. As a psychologist as well as a theologian, he pioneered the establishment of evangelical universities in Costa Rica. One of his last initiatives was to promote a Doctoral Program in Theology for UNELA, which will have its first two graduates in the December 2018 graduation ceremony. The investigations carried out by the graduating students are of particular relevance for the Costa Rican context; one of them related to the confrontation of the problem of modern slavery in the country.

At the same time Dr. Steve Beers, Vice-President of John Brown University, (Siloam Springs, Arkansas, USA) had a meeting in mid-November with a support nucleus and other interested parties. John Brown University is exploring the possibility of starting activities in the country, mainly in the area of Science and Technology. Dr. Beers shared perspectives on Christian Higher Education.

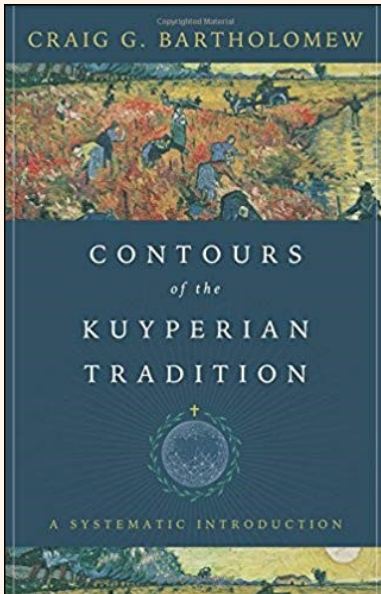


**Dr. Enrique Guang**

Also, during the meeting, progress was shared about this initiative, including market studies about the type of careers required by Costa Ricans, institutional connections and possible strategic alliances that can be established between institutions interested in joint implementation of a project.



**Steve Beers**



### Contours of the Kuyperian Tradition

By Craig B Bartholomew

InterVarsity Press, March, 2017

Abraham Kuyper was, by any standard, one of the most extraordinary figures in modern Christian history. He was a Dutch Reformed minister, a gifted theologian, a prolific journalist, the leader of a political party, the cofounder of the Free University of Amsterdam (where he was professor of theology), a member of the Dutch Parliament, and eventually prime minister of the Netherlands. Kuyper's remarkable legacy lives on today in the tradition of Dutch Calvinism that he developed. As his writings become more widely available, this tradition continues to find new adherents attracted by his comprehensive vision of Christian faith. But what defines the Kuyperian tradition? Renowned South African theologian and philosopher Craig Bartholomew has written the first systematic introduction to this tradition. Drawing on Kuyper's entire corpus, Bartholomew has identified the key themes and ideas that define this tradition, including worldview, sphere sovereignty, creation and redemption, the public square, and mission. He also goes beyond Kuyper to show how later thinkers developed these ideas. They include, among others, Herman Bavinck, J. H. Bavinck, Gerrit C. Berkouwer, and Herman Dooyeweerd. Widely known but little read, Kuyper is now receiving the global recognition that his fertile and influential thought deserves. *Contours of the Kuyperian Tradition* is an indispensable guide to one of the most significant schools of thought in the modern age.

### About the Author

Rev. Dr. Craig G. Bartholomew is the Director of the Kirby Laing Institute for Christian Ethics and a Senior Research Fellow at Tyndale House, Cambridge, UK. He is also Adjunct Faculty at Trinity College, Bristol. He is proudly South African by birth. He served as an Anglican minister for several years, did his PhD through the University of Bristol and was Senior Research Fellow at the University of Gloucestershire. For over a decade he held the H. Evan Runner Chair in Philosophy and was Professor of Religion and Theology at Redeemer University College in Ancaster, Canada. Dr. Bartholomew has written and edited numerous books, including *Introducing Biblical Hermeneutics*, *The Drama of Scripture* (with Michael Goheen), *Old Testament Wisdom Literature* (with Ryan O'Dowd), and a commentary on Ecclesiastes. He initiated and directed the Scripture and Hermeneutics Seminar, which now continues as part of the Tyndale House Scripture Collective.



## SPECIAL BOOK FEATURE

This November Shirley Roels interviewed Dr. Bartholomew to provide glimpses into his book.

**Shirley Roels : In the introduction to your book about the themes and ideas of Abraham Kuyper, you write that “We live amid desecularization globally and not increasing secularization.” You ask, “Can religion, and Christianity in particular, be part of the solution rather than, alas is often the case, part of the problem?” In what way is the thinking of Abraham Kuyper, a Dutch minister, theologian, journalist, political leader, and cofounder of the Free University of Amsterdam, more than a century ago, relevant to your observations and questions about 21<sup>st</sup> century desecularization?**



Craig Bartholomew: Kuyper had a front row seat as the secularizing post-enlightenment tradition took hold in Europe. In the process he thought long and hard and very creatively about the role of religion, and of Christianity in particular, in such a context. Kuyper died in 1920 and I doubt that he himself had any idea of what lay in store for us in the 20<sup>th</sup> century: The Great Depression, the communist era, World War II, the nuclear threat and the cold war, the environmental crisis, postmodernism, etc. Many thinkers in modernity assumed the ongoing secularization of society so that thought like that of Kuyper would be increasingly irrelevant. However, we are now living amidst a remarkable resurgence of religion – especially of Islam and Christianity – or desecularization for which the West is ill prepared. Kuyper’s thought provides us with a major resource for thinking creatively and in depth about these new challenges, of articulating and practicing the Christian faith in such a way that it can serve the flourishing of all in our communities. In many ways Kuyper’s time has arrived.

**SR: In the first portion of your book you discuss Kuyper’s understanding of palingenesis.**

**What does this word mean as a foundation of his ideas and why is it important to the way in which he frames his writings?**

CB: What I love about Kuyper is his resistance to the dichotomies that bedevil so much Christian thought. “Palingenesis” means rebirth, and Kuyper leverages the fact that it is used in the New Testament for both individual rebirth and the renewal of the whole of the creation. In this way he is fruitfully able to hold together individual conversion (you must be born again!) and the fact that redemption is concerned with nothing less than the recovery of God’s purposes for the whole of his creation.

**SR: Kuyper believes that from Scripture’s teaching, Christ is the recreator not only of things that are invisible but of things that are visible and natural. He describes a Christ who penetrates nature. To what conclusions does Kuyper come about the relationship of nature and grace; and what difference does that make for Christian higher education?**

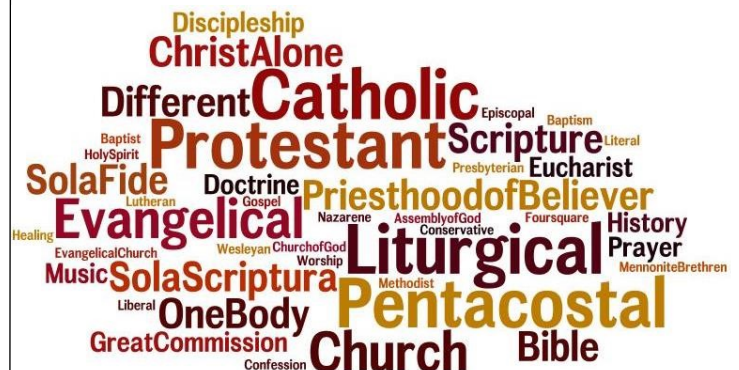
CB: As I explain in the book, a way of getting at the engine or motor that drives a Christian worldview is to ask how it conceives of the relationship between nature and grace. Kuyper’s approach is distinctive in that he argues that *grace restores nature* (broadly defined as creation). Where sin has distorted and misdirected all aspects of creation, grace provides the opportunity for the restoration and normative redirection of all aspects of creation, including education. This is absolutely crucial for how we conceive of higher education. It drives a bus through the pervasive myth of the neutrality of higher education and, in doing so, provides the rationale for *Christian* higher education, since here too the gospel seeks to heal and restore. Christian higher education thus becomes an essential calling for creating the spaces in which the gospel can come to fruition in the wonderful fields of academia.

**SR: At various points your book discusses how those who have adopted the Kuyperian tradition should learn from other theological traditions, including some in Anglican, Anabaptist, Catholic, and Lutheran traditions. Also, occasionally you note that diverse Christian traditions are now coming into a closer convergence on some matters that Kuyper addresses. In what ways are some of these voices converging in ways that are helpful for our work as Christian educators?**

CB: The Kuyperian tradition is extraordinarily rich and fertile, but it is not infallible, not least in the ways it has been transplanted in Canada and the USA. Thus, we always need to be open to learning from other Christian traditions about ways in which we might enrich the Kuyperian tradition, reform its blind spots, and thereby become more faithful to Scripture. Amidst our consumer culture, for example, I often feel that the Amish have a great deal to teach us about what it means to live prophetically in our day. Similarly, when it comes to spiritual formation, many of us have found resources in the Catholic tradition that enable us to live deeply into Christ. Intriguingly, many Catholics are finding there is much to learn from Kuyper's public theology.

The Enlightenment tradition has yielded gains that none of us would or should want to be without. At the same time, as the 20<sup>th</sup> century unfolded, the internal contradictions of the worldviews constituting modernity have become alarmingly evident. A Christian worldview driven by "grace restores nature" is primed to be a channel

of grace for the healing of modernity. Such a worldview alerts us to the fact that grace is needed in all areas of life, resulting in a massive, comprehensive view of mission in which as much of the church as possible needs to be engaged. In my view, a danger of some Kuyperian institutions in North America is that they have become enclaves rather than mission stations, and that they then start to lose their Kuyperian distinctives. I fully support the need to "withdraw" in order to practice distinctively Christian higher education, but only – as Kuyper agrees – in order more fully to reengage with the culture. A start in this direction would be to become aware of the growing convergence around grace restoring nature and to open up dialogues with a wide range of such scholars, as well, of course, with other Christian and non-Christian scholars. The challenges of our day are simply too great and the riches of the Kuyperian tradition too valuable for us to seal off the salt of this tradition with the danger of losing its saltiness.

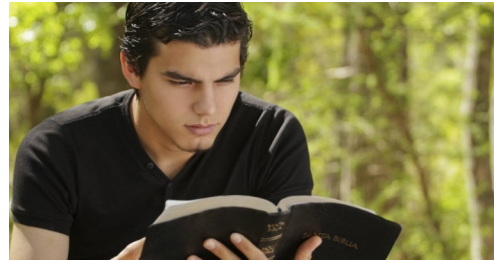


**SR: In Kuyper's time he struggled with approaches to academic study of the Bible that are sometimes called "higher criticism". While he valued analysis, he found those approaches mis-ordered. Instead he advocated strongly for a different approach to Biblical inspiration and regular Bible reading. In an age when Biblical illiteracy is growing in some regions, why would Kuyper urged Christian educators to read and use the Bible regularly with their students?**

CB: Kuyper had – literally – a front row seat as biblical criticism took hold, somewhat belatedly in Europe, at Leiden University. Kuyper never simply writes off the results of biblical criticism, but he did insist on pushing down into the religious motives driving such analysis and recognizing the conflict at this deep level with Christian presuppositions. Driven by alien presuppositions, the danger of biblical criticism was that it would take the Bible away from the church with devastating consequences. This was all the more so because Kuyper recognized that the Bible is God's authoritative Word for all of life. While taking developments in biblical studies seriously, Kuyper insisted on reading the Bible to hear God's address for his day in relation to all areas of life.

Kuyper's interpretation of Scripture is rightly critiqued for too often manifesting eisegesis rather than exegesis. Eisegesis occurs when a reader imposes his or her interpretation onto the text instead of exegetically drawing the meaning from a text in accord with its content and author. However, Kuyper himself recognized the need

for major work to be done in biblical studies, work which many of his successors did in fact do and much of which remains to be translated into English. What must never be forgotten is that Kuyper consistently attempted to read Scripture for all of life, a task that needs to be revived and renewed amidst the many good resources in biblical stud-



ies available to us today. Scripture is a light on our path and in Christian higher

education we need to have that light shining as brightly as possible so that we draw on all our God-given resources. In my view there remains major work to be done in this area.

**SR: Your book includes an extensive chapter about the idea of "worldview" including its origins in the 1700s, the development of its use during the Enlightenment, the ways in which Kuyper distinguishes a Christian worldview. How does Kuyper's commentary about worldview help educators now with the orientation of student hearts, commitments, and grand narratives for living?**

CB: Speaking personally, I grew up and was converted amidst the apartheid of South Africa into vibrant but dualistic evangelicalism, which had little to say to the utterly pervasive racism of our context. As I wrestled with this it was the discovery that the gospel embodies a perspective on the whole of life – including politics, and that this can be named as a worldview, that was utterly transformative and has shaped my life and academic work ever

since. "Worldview" is a word taken over from German philosophy and has its dangers if, for example, we reduce it to something cerebral and intellectual.

However, provided we understand a Christian



worldview as rooted in faith and emerging out of and always returning to the grand narrative of Scripture, it remains a valuable concept, not least in allowing Scripture to be the norm for our academic work.

**SR: You observe that everyone has an implicit or explicit philosophy of society. Kuyper developed his philosophy of society through the frame of sphere sovereignty, noting that distinct spheres such as family, church, education, business, and government are all different "cogwheels" on their own axles but within one great machine that is under the sovereignty of God. Do we need to sustain or alter this philosophy of society in current times that some describe as fluid, permeable, multi-nodal, and ever changing? In what ways might we still utilize Kuyper's idea of sphere sovereignty effectively?**

CB: In our western societies we are in real danger of reducing society to the state and the individual. As we are witnessing, the results are catastrophic. Individuals want to be fully autonomous and then when problems inevi-

tably occur, state money and intervention is seen as the only solution. Through the lens of the sovereignty of God, Kuyper's genius was to see that we should never absolutize the state, nor, for that matter, the individual. Kuyper's social philosophy of different spheres is undeveloped but seminal in its attempt to map out a rich, nuanced, thick view of society, thereby enabling us to focus on the many structures mediating between the individual and the state, as well as enabling us to analyze the particular and limited role of the state. Fortunately a number of scholars (Dooyeweerd, Griffioen and Mouw, Skillen, Chaplin, Koyzis) have done excellent work in developing Kuyper's philosophy of society.

Kuyper himself saw the need to adapt to the unfolding of history but he rightly root-



ed his philosophy of society in the dynamism of creation order. Simply to embrace change is to fall fowl to historicism, in which one ends up affirming one trend – either on the right or the left - in society against another. A great need of our overly fluid and consumerist culture is to rediscover that there are God-given norms for society which we ignore to our peril, and Kuyper's social philosophy remains a rich vein of thought in this respect.



**SR: For Kuyper the church functions as both an organism and institution. How does this distinction help Christian educators as we form our students for future Christian leadership?**

CB: Some argue that this is Kuyper's most poignant insight. First, it enables us to affirm the unique and indispensable role of the institutional church. Professors and students need to be actively involved in local churches. It is here that we gather around Christ to hear his life-giving Word, to feed on his body and blood in the Eucharist and to be kept attentive to God in our daily lives. In my view the university or college chaplaincy continues this task on the campus. Christian higher education finds its *raison d'être* in an enormous view of Christ opened up to us through the Spirit's work in and through Scripture.

We cannot get too much of this renewing work and this is one reason why I would encourage Christian colleges and universities to consider holding annual mission weeks, calling us to renewed commitment to Christ.

Second, it alerts us to the fact that when we leave church on Sunday another week of worship begins because we are all in the full-time service of the LORD Christ. Higher education is such service *and* preparation for such service. We need a plethora of rituals (opening convocation, end of year ceremonies, etc.) in our institutions of higher education that alert us again and again to what is at stake in the work with which we and our students are engaged.

**SR: Some might be surprised by the emphasis that Kuyper places on working with and for the poor. He is adamant about the inclusion of the poor in every area of life whether through education, work, and the privileges of citizenship.**

**What drives Kuyper's commitment to this topic? What impli-**



**cations might his insights have for our work as Christian educators?**

CB: As an African, I find this aspect of Kuyper's thought a sheer delight. Kuyper got this from his Christian faith, from Scripture, from his mentors, and from observing the effects of modernity around him. And so should we. Some describe our age as one of economic apartheid between the wealthy North and the poor South. Such a divide is starting to appear amidst northern countries as well. Who, I often wonder, will be the voice for the poor? Could the Kuyperian tradition, I would ask my students, ever produce a Mother Theresa, one of my heroes. When John Wesley was being criticized by establishment Anglicans his response was: Keep your rich, give me the poor! Oh that this would be true of Kuyperians too.

Imagine if, even as we serve our predominantly middle-class communities, we attended to planting institutions



of Christian higher education amongst the poorest of the poor in our world. Exchange programs would develop between institutions

tempted by the Western disease of entitlement and institutions located in very different parts of our countries and world. This would affect our curricula and form our students and faculty in surprisingly wonderful ways.

**SR: You end your book with some concerns about the contours of the Kuyperian tradition and worry about tendencies to wander into abstraction or sell out to the spirits of the age. At the end of your book, you encourage a reconnection of the journey *into* spiritual formation with the journey *out to* culture. Would Abraham Kuyper be surprised by your encouragement in this regard?**

CB: I don't think Kuyper would be surprised by this emphasis. Indeed, it is gratifying that his extensive corpus of devotionals is starting to get the attention it deserves.

In my experience the power of the intellectual dimension of the Kuyperian tradition poses as its shadow side a real danger of intellectualism and messianism. It is so easy to get taken up by the intellectual insights that we start to think that with these we will usher in the kingdom

by our efforts in the near future.

Kuyper evokes for us a huge view of Christ, but we easily forget that with this comes a bigger view of the brokenness of reality, of ourselves, of spiritual warfare, and of taking up our cross. As a friend reminded me, mission is always accompanied by suffering. What will equip us adequately for the long, cruciform journey of accompanying the Spirit in the *Missio Dei*? Only deep, ongoing formation as we live ever more deeply into the life of the trinitarian God itself. In my view, this is the greatest need of the Kuyperian tradition today so that even as we witness to a huge Christ, we also embody that Christ in our humanity.

# TESTIMONIALS

## Student Testimonials: Christian Higher Education Outcomes

Our network mission is to serve Jesus as Lord by fostering the development of Christian higher education worldwide. How do we know when we are effective? We should assess the outcomes with our students: their current academic accomplishments, graduation rates, and paths of service beyond commencement day. Yet we should also listen to student testimonials about Christian higher education as they experience it. Below, network student intern, Danielle Frempong, has gathered student testimonials from two international students currently attending Calvin College, one of our network members.



I'm Daniel Mawuena Ackuaku a third-year engineering student at Calvin College. I'm from Accra, Ghana, West Africa. Until recently I would have myself being a child of God and growing up in a Christian home but my Dad called me last night and said he preached at a Sunday evening service, I guess that

makes me the son of a onetime preacher in addition.

I became born again in the fifth grade, but I always felt as though my faith was channeled through a proxy - my parents. Calvin has been the driving force in seeking to grow as a Christian. Coming here has made me intentional about everything I do with respect to my faith. Be it the mundane things I used to take for granted, like going to church each Sunday, or fellowshiping with other believers.

Honestly, I believe it has added a layer of complexity to my ideas about what the rest of my life is meant to look like. Growing up my goal had been to be successful, provide for my family in whatever capacity, as a bread winner, or house-husband wherever I was needed. Attending a Christian College has highlighted to me that God's plan for my life can be expressed in my engineering career and that God is very interested in every aspect of my life.

I have enjoyed my Christian College experience, however, the incessant desire to integrate some aspect of Christianity into various class concepts was a bit jarring at first and, sometimes, still is, but I am growing to appreciate it.

Finally, the thing I admire most about attending a Christian College is the plethora of Christians hailing from different parts of the world I have had the pleasure of worshipping with. It has been a blessing to be able to comb through different worship styles, languages, voices, experiencing what I believe is a true glimpse of heaven.



My name is Andrea Arroyo and I'm a third-year Social Work Major from Guatemala. I was raised catholic and attended catholic schools my whole life. The transition to a Christian Reformed College was quite difficult because it is very different from what I knew before.

The differences have served as encouragement to ask questions and try to understand other perspectives as well as my own. Having different views can be rough when it comes to in-class discussions, but it has challenged me to fight to fit in without losing my identity or changing who I am. Attending Calvin College has taught me a lot about what it means to serve even though I knew my purpose to serve before I came here. I think my passion to serve was born before I knew what Christianity meant, and I've grown to appreciate people of all faiths who are willing to serve and love on others. I believe service is an inherent human quality and calling. The education at Calvin has been wholesome and I truly appreciate it.

# CONTACT

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

3201 Burton Street SE,  
Raybrook Bldg. Suite 204,  
Grand Rapids, MI 49546, USA  
Email: [office@iapche.org](mailto:office@iapche.org)  
Website: [www.iapche.org](http://www.iapche.org)  
Tel: +1-616-526-7906



## ABOUT IAPCHE

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

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



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

Members may email articles to [office@iapche.org](mailto:office@iapche.org). We suggest articles contain 400 words or less.