IAPCHE Secretariat Now at Calvin College

GRAND RAPIDS, MI, USA—It is now two months since IAPCHE’s Secretariat moved to Calvin College after being hosted by Dordt College in Sioux Center, Iowa, for a total of twenty three years. This transition has been received warmly at Calvin College and with the leadership of Dr. Mwenda Ntarangwi it is settling in quickly. Ntarangwi is no newcomer to Calvin College having taught for the Departments of Sociology and Social Work and International Development Studies, while directing the African and African Diaspora Studies Program. Besides supporting IAPCHE, Calvin College also appointed Dr. Ntarangwi as Associate Director of Off-Campus Programs and also provided an opportunity to teach one course per year for the Department of Sociology and Social Work.

As part of supporting IAPCHE, Calvin has provided it with an office, telephone, computer and use of its internet facilities, printing and copying facilities, access to mailing services, and contact with all faculty, staff, and administrators at Calvin College. As the academic year started in early September 2012 for Calvin College IAPCHE moved into its new offices in the Raybrook building as did a few other organizations at Calvin College. In this new space, for instance, IAPCHE is pleased to be next to the Nagel Institute for the Study of World Christianity headed by IAPCHE’s current board chair Dr. Joel Carpenter and NetVUE (Network for Vocation in Undergraduate Education) headed by IAPCHE member Dr. Shirley Roels. Across the hall in the same building are the Kuyers Institute for Christian Teaching and Learning headed by IAPCHE member Dr. David Smith, the Calvin Center for Christian Scholarship headed by IAPCHE member Dr. Susan Felch, and the Van Lunen Center headed by IAPCHE member Dr. Bruce Hekman as Interim Director. In the suite below IAPCHE there is the Center for Social Research headed by another IAPCHE member Dr. Neil Carlson. Clearly IAPCHE is in good company and looks forward to great years of partnership and synergy as it continues to promote Christian higher education worldwide. At the 2012 Calvin College faculty fall conference, held at the beginning of every academic year, IAPCHE was given a spot to share its work and vision with the campus community in one of many breakout sessions hosted by faculty and staff at Calvin. Dr. Joel Carpenter, Dr. Susan Felch, and Dr. Mwenda Ntarangwi represented IAPCHE while Mary Bennett represented Seminars at Calvin which co-sponsored the session with IAPCHE. Given this warm welcome to Calvin College Ntarangwi is planning a number of projects to keep the momentum going and use it to build support for the association. There is a planned networking dinner for IAPCHE members in West Michigan on November 27, 2012 at the Prince Conference Center on the campus of Calvin College. This is one of many similar activities planned to allow Ntarangwi a chance to get to know many of the IAPCHE members spread across North America and beyond.

In August he was in South India where he met with Asia/Oceania Regional Director Dr. J Dinakarali for two IAPCHE conferences and in July met with Jim Padilla DeBorst, regional director for Latin America, when he was in Grand Rapids for meetings. IAPCHE is also planning an international conference on Internationalizing Christian Higher Education (see sidebar on right) and looks forward to collaborating with a number of institutions to make the conference a success. Already IAPCHE is in conversations with Richard Slimbach at Azusa Pacific University, Cynthia Toms Smedley at Notre Dame, and Laura Montgomery at Wheaton College in Illinois with the goal of inviting them to share their experiences with other conference participants especially based on their contributions to the 2010 book titled Transformations on the Edge of the World edited by Ronald J Morgan and Cynthia Toms Smedley (Abilene Christian University Press) that showcases the conference theme.

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Journeys that have Shaped My Life

I want to use this very first editorial as IAPCHE’s Executive Director to reflect on journeys that I have taken in my spiritual and academic life, which I believe have prepared and shaped me for what I hope to do for IAPCHE in the next few years. I was born and raised in the eastern slopes of Mt. Kenya in Meru, a region dominated by the Methodist Church. The term ‘Meru’ has been used over the years to denote a place, a people (Ameru), and a language (KiMeru). My grand parents were among the very first people in Meru to convert to Christianity following the missions comity agreements that gave Meru to Methodist missionaries at the beginning of the 20th century.

I grew up in a Christian home attending a local Methodist church that also sponsored the public elementary school I attended. When it was time to go on to junior high school I attended a public school sponsored by the Presbyterian Church and spent my last two years of senior high school in a public school sponsored by the Catholic Church. In all these experiences I was well aware of my Christian roots and especially resonated with my maternal grandfather’s piety but at no time did I explore or accentuate any denominational differences despite attending all these schools sponsored by different traditions. I am not suggesting that I am a universalist; I am emphasizing how much the denomination I belonged with my mind and my heart. All the concerns I had noted when I moved to Illinois I found myself mostly attending services at a charismatic church, but when I spent most of my 1995 summer in Bourbonsais Illinois I attended a Nazarene Church. It is at this church that I redefined my life to Christ after finally deciding I needed to take ownership of my faith beyond what I received under my parent’s guidance.

Upon completion of my studies in the USA and returning to work in my native country, Kenya, my family and I attended a large Pentecostal Church in Nairobi for five years before returning to Illinois where I took up a teaching position at Augustana College as my wife, Margaret, pursued graduate education at the University of Iowa. While at Augustana we attended and were intimately involved in the life of a local Nazarene church. Four years later I applied for a teaching position at Calvin College in Michigan and started teaching in January of 2008. It is after joining Calvin that I finally felt I had found a place where I could love God with both my mind and my heart. All the concerns I had noted about the assumed tensions between my faith and my professional training in anthropology were diminished. I did not have to give up one to follow the other. Now I can say that I feel very comfortable blending my heritage in the Wesleyan roots (Methodist and Nazarene) with my new found home in the Reformed tradition at Calvin through an emphasis on the role of the spirit in my life in the former and an emphasis on intellectual rigor in the latter.

As an anthropologist I now find myself at ease exploring the complexities of the discipline’s discussions of human origins as I am in looking with awe at the mysteries of God’s creation as narrated in the Bible. I am comfortable accepting that there are many things in this world that we as human beings do not have a final answer to and that pursuing conclusive evidence of how this world came to be in order to defend my faith is something I am not yet qualified to undertake. Indeed, the more complex the world becomes the more I turn to the basics of my faith expressed in Matthew 22: 37-39 that asks me to love God with all my heart and soul and also to love my neighbor as myself. The multiple and rich experiences I have had in different denominations and academic disciplines have enriched my academic life but above all affirmed my commitment and joy of being a follower of Jesus Christ in all of my being and living. This commitment has also allowed me to see all of life as open to intellectual inquiry while acknowledging the Lordship of Christ over all of creation. This commitment is what excites me about working with IAPCHE to promote Christian higher education worldwide. While it is in these diverse experiences of faith and education that I have come to find my place in this world, I would like to note the centrality of my maternal grandmother in making my faith journey real and palatable.

For many years my grandmother was a central part of my faith. She represented a steadfastness and simplicity in her faith in Christ that I always admired and even envied. Before passing away in her late nineties in 2010, she had been a Christian for over sixty years and to me, provided the most enduring example of what Christianity can be when it is simplified and applied to everyday realities. When I drove her to church one Sunday on what would be the last time I would see her alive, she took advantage of an opportunity she was given to greet the congregation at the same Methodist church I attended as a boy. She gave advice to other women on how to be Christian especially to members of their own families. She gave an example of how the women of the church could transform their husbands who are not living a Christian life by loving them with the love of Christ, instead of the common practice of just tolerating or even shunning them. “Pick him up from the ditch in his drunken stupor, if need be,” she admonished, and then added, “but continually pray for him to honestly follow Jesus Christ.” She emphasized that instead of shunning the sin we see in the world, we should engage it to change it by being the transformative force fueled by Christ’s love. Over the many years that I interacted with her, this had been the philosophy that guided her life every day. So when I joined Calvin College and learned of Abraham Kuyper’s theological axiom of there being no square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: ‘Mine!’ I immediately thought of my grandmother and my own faith community in Meru.

Growing up in Meru I learned that every aspect of our life is the direct result of God’s intervention and that we ought to commit everything to God in prayer. What we lacked in this belief, however, was a theology that would help us respond and adjust to contemporary public life, to be responsive and relevant to current issues and practices that confronted our ever-changing world. As our world turned to technical and scientific knowledge in response to emerging challenges of life, our Church leaders and even Christian academics were (and are still) not able to provide us with a corresponding theology to match them. As a result we created a dualism in our lives similar to the one created by the early missionaries that came to Meru when they emphasized our need to prepare for heaven and forgot to teach us how to live our lives right here on earth. This dualism is not limited to Meru but is expressed and experienced in many other parts of the world today. I am hopeful that through IAPCHE’s programs around the world and my
commitment to a holistic approach to life, we will together challenge dualism and proclaim Christ as Lord over all of creation. I say this well aware of our shared identity as Christians but also aware that we are shaped by our diverse identities as members of different communities with different histories. This unity in diversity connects me to my other journey—my academic journey as an anthropologist.

I came into anthropology from language education and literature, where I had always found myself yearning for a deeper understanding of the contexts and motivations that produced the literary texts I was reading and analyzing. In anthropology I found my academic joy, learning how to listen and reflect on multiple voices and angles, appreciating its multicultural approach to research and writing, its valuing of the ideas, experiences, and practices of others, as well as its commitment to exploring contexts in order to understand the everyday. Through my training in anthropology I came to learn the basic virtues of cross-culturalism that helped me appreciate other people even and primarily those with diverse opinions and backgrounds and taught me tolerance as well as the ability to treat others with honor and respect. Today these skills are critical for me in the classroom, especially in preparing students for our increasingly multicultural world, as well as in my administrative work interacting with and serving diverse peoples all over the world. In today’s cultural situation there is a particular strategic importance to be well prepared to engage a multicultural world with humility and resolve towards making this world a better place in which to live.

From anthropology and my knowledge of the Christian faith as expressed in the Bible, I have crafted a certain kind of life practice, a practice that borrows heavily from Christ’s own teaching and which I have applied to my classroom and administrative work. Christ was a keen listener and often used parables and stories that he contextualized to the socio-cultural realities of the local in response to questions posed to him by his audience members. He also tended to ask questions instead of simply supplying answers and because of his divine nature he was able to read beyond context to get into individual motivations and assumptions. Since I do not have the same divine ability to read the minds of people, I am only able to estimate people’s motivations and assumptions by following the anthropological model of contextualization and holism. I have to ask more about where the person is coming from and where the person is at the moment in order to begin to fully understand the totality of the phenomenon into which I am inquiring. This also allows me to cultivate the habit of seeing phenomena and people in more holistic ways, a practice I believe is demanded of us as Christians. From following Christ’s own teaching with miracles and contexts, I have come to value the use of stories, case studies, and images that elicit stories. Anthropologists call these stories ethnographies and even though they are told by the anthropologist after extensive observations and participation in the culture, they also allow the reader to bring into the interpretation of the story different meanings and connections. As a teacher, for instance, I know that by teaching about other cultures and even our own through stories, we allow for an enriched understanding of the subject matter. It is through anthropology that I was able to study Muslim women’s views and mobilization of popular music as a tool for self-representation and critique of received social norms.

In my work for IAPCHE I will bring these anthropological attributes of holistic approach, contextualized analysis, and cross-cultural engagement, and my commitment to the Lordship of Christ over all of creation, to engage with diverse Christians as we promote Christian higher education worldwide. I will do this by working with people whose own journeys and stories are different from mine and yet convinced that as Christians we will be responding to similar challenges in our contemporary world. I believe that in today’s world we as Christians are facing three related challenges: First, the requirement that we continue to develop and support an education that is responsive and relevant to our social, economic, political, environmental, and spiritual contexts. Second, our ability to engage meaningfully with people of other faith persuasions without apologizing or misrepresenting our own faith, and third, our ability to have a healthy and fruitful conversation and response to questions of faith and science. These issues will be experienced and/or expressed variably in the different locations of the world where IAPCHE has its networks. A Christ-like as well as an anthropological approach shaped by the virtues of listening, humility, holism, interculturalism, and contextualization, will, in my view, play a major role in advancing positive and meaningful responses to these challenges. Thankfully IAPCHE is already poised for this task.

IAPCHE’s decentralized mode of governance that embraces perspectives and experiences of ten board members drawn from its five regions (Africa, Asia/Oceania, Europe, Latin America, and North America) ensures a decision-making process that is both collaborative and multi-vocalic. Furthermore, by focusing on higher education, IAPCHE understands that some of the most profound and enduring cultivation of professional values and character formation occurs in college or university and wants such formation to be influenced by Christian principles projected in those institutions. This is especially important if we are going to prepare men and women who are able to respond effectively to the three challenges mentioned above. IAPCHE has put together programs in leadership training and faculty development as well as professional conferences and seminars around the world that we believe will play a key part in the kind of learning relevant to our 21st century challenges. We believe that these programs are strategic.

Indeed, global processes have made it easy for people, goods, ideas, and capital to flow aggressively across many boundaries and centers of political, economic, and cultural power are ever shifting. In this process many decisions will be made in any one of these multiple centers of power but their effects will be profoundly felt by people and places far removed from those specific centers. My prayer is that those making such decisions will have had part or all of their professional formation in the hands of a Christian teacher or leader. IAPCHE hopes to continue playing a role in preparing these teachers and leaders worldwide through its programs. In our globally interconnected world we all can play our part in making this goal possible by supporting and advancing integral Christian higher education. I feel honored to be part of this great organization and pray that these journeys that I have had in my life thus far have equipped me for the tasks that lie ahead for IAPCHE. Please join me in making IAPCHE an organization that provides first rate programs to equip Christians in higher education around the world for appropriate and effective service to their constituents. Will you join me on this journey? If so please read this box below.

**PARTNERING WITH IAPCHE**

I would like to ask you to consider prayerfully how you might partner with IAPCHE to advance the three major programs mentioned above in the editorial. We want to continue offering faculty development programs, leadership training, and professional conferences and seminars but we cannot do it without your prayers and financial support. One of the primary goals of my leadership at IAPCHE is to place it on a strong foundation financially so as to continue with these global programs. I am looking for partners like you who are convinced that supporting integral Christian higher education globally is the best investment we can make towards the future of our lives and those of our children and children’s children. Remember, “As it is, there are many parts, but one body.” (1 Cor. 12:20, NIV). If you would like to consult further on this partnership please feel free to contact me at mgn2[at]calvin[dot]edu or call +1.616.526.7877

**THANK YOU**
MUKONO, UGANDA—IAPCHE institutional member Uganda Christian University (UCU) located in Mukono, Uganda is set to celebrate a hundred years of existence in 2013. The institution displays a remarkable journey of success that started in 1913 when it was a small theological college named Bishop Tucker theological college. This initial college was established on land granted to the church by the local chief, Hamu Lujonza Kaddu Mukasa.

Chief Mukasa was born in 1871 and served during the reign of King Mutesa I whom he cared for since 1882 when he was brought to the King’s court as a page. While there he was introduced to both Islam and Christianity but took a great liking for reading and while serving in the King’s court attended reading classes at the Anglican Mission. He learned to speak and write English on his own and wrote a commentary on the Gospel of Matthew in his native language Luganda titled Ennyonnyola ye Matayo. Over the years he became more and more interested in formal education and always impressed on parents and community members to build and support schools so as to provide their children a brighter future. When he had a chance to assist in the building of Christian training programs he insisted on bringing in all Christians irrespective of their denominational affiliation. Bishop Tucker Theological College was started with instrumental support from Chief Mukasa and Bishop Alfred Tucker both of whom convinced the church to move a church training program they had established in Namirembe to Mukono with Mukasa promising to give the church land to house the program. This marked the beginning of Bishop Tucker Theological College, which later became Uganda Christian University. As a theological college supported by Church Missionary Society and local leaders in Uganda it focused on training clergy but by the late 1990s the Church of Uganda sought to have a broader impact on society through higher education to reach not only clergy but other professions.

Uganda Christian University became a fully-fledged institution in 1997 and was granted charter in 2004. UCU is the first private university in Uganda to receive this highest level of national accreditation, the charter. Focused on creating graduates who change their communities, UCU's strategic plan for 2006-2015 seeks to focus on quality academic programs and infrastructure. The UCU main campus in Mukono, is 25 kilometres from the capital city of Kampala. A constituent college of UCU, Bishop Barham University College, is located in Kabale (southwestern Uganda) and regional campuses are located in three other locations nationwide. Over 11,000 students study across five UCU campuses, with over 8,000 of them studying at the main campus. They study in 60 programs leading to diplomas, bachelors, masters, and doctorate degrees. UCU provides "a complete education for a complete person." What does this mean? Few universities in the region emphasize a holistic education. UCU offers an education that integrates physical, social, emotional, and spiritual growth with traditional academics. For example, all students take "foundation studies" courses in ethics, world views, mathematics, research and writing, health and wholeness, basic computing, and theology. This is because the University’s goal in teaching is to facilitate learning, not simply to help students pass exams. As such UCU limits the number of courses a student can take in a semester to promote deep learning.

Outside the classroom UCU boasts nationally-ranked sports teams, including men's and women's basketball, football (soccer), and volleyball. Students can participate in over 60 active clubs on campus, many of which perform community service outside the University. Campus life programs are part of the overall student experience with all first year students required to stay in supervised housing. UCU launched Uganda’s first Resident Assistant Program to mentor young students through which approved and trained mature students help mentor and guide younger peers. UCU is also host to CCCU’s Uganda Studies Program that welcomes undergraduate students from many campuses in the USA to Uganda for a semester of study. Students are able to take courses at the UCU campus in Mukono while interacting with communities around and beyond the university. IAPCHE is happy to have such a key leader in higher education in the region and looks forward to many years of partnership.
CLADE V: Vital Sign of a Movement in Transition

For five days in early July 2012 more than 800 Christians from most of the countries in Latin America gathered with friends and visitors from other continents to celebrate the fifth decadal Latin American Congress on Evangelization, CLADE V, in San Jose, Costa Rica. The theme of the congress was “Let’s follow Jesus in God’s Kingdom of Life. Guide us Holy Spirit.” Sponsored by the Latin American Theological Fraternity (FTL), a movement born out of the first CLADE (1969), the congress honored the founding fathers and celebrated the new generation of youth leaders who are taking their places.

There was an excitement in the festive atmosphere as the daily order of the program challenged us to look at new themes in new ways, to move from a more traditional discussion of theological and ecclesiastical issues to an interactive sharing through reflection on formative issues and our life experiences. The morning meditations examined the theme for the congress with emphasis on following Jesus, in God’s kingdom of life, strengthened by his Spirit, nurtured at the table of the triune community.

The five plenary sessions were led by different regions of the Fraternity. Brazil, the Andean region, and the southern cone countries each led a morning session. Various presenters shared the activities of the FTL and the challenges of each region through the use of song, art, videos, and critical reflections on an aspect of the theme of the congress. In two evening sessions the Mesoamerica-Caribbean region and the North American region shared their presentations. For three days in the afternoon eighteen different thematic consultations were held that allowed the participants an opportunity for in-depth discussion on one issue, each issue being sponsored by different agencies and missions. Every day began and closed with a celebration of music and art, dance and song, in a festival of praise to God. Two unique features of CLADE V were the book and author presentations during break times, sponsored by many of the publishers represented in the book fair, and the “green space” which allowed creative discussions on topics and issues not covered in other sessions. Overall CLADE V showed the strength the movement still has after 40 years and demonstrated a way for the future. (For a brief history of English of the FTL and the previous congresses see Dr. Sidney Rooy’s article at http://www.ftl-al.org/index.php?option=com_content&view=article&id=58&Itemid=60.)

My personal appreciation of the congress was shaped by the new friendships I made and older friendships I could renew. One new friend from Africa shared my table at the morning sessions. Pr. Diedone Panzo was from Angola, spoke Portuguese, English and Spanish, lived in the United States and was a missionary to Guayaquil, Ecuador. A friendship renewed was with Alejo Quijada, missionary pastor-educator from Peru, with whom I could recall and compare experiences from CLADE III and CLADE IV. During the congress several press releases highlighted events of interest to the Christian world. The presence of many women in all aspects of the congress was noted. Some of them prepared a brief document describing several obstacles yet to be overcome in churches and society. Notice was also taken of the many young people present at the congress. They were the face of the congress as they helped participants find their way to lodging or a meeting, as they ushered people in the main events and distributed papers, as they shared a smile and lifted spirits. They also had their own seminar, “Young People, Protagonists for Transformation,” which produced a pastoral letter in which the young people committed themselves in seven areas, including to exercise a prophetic role, to live a lifestyle coherent with kingdom values, and to promote an intergenerational dialogue.

The congress concluded with the release of a pastoral letter in which those present pledged to work for a just and inclusive community. Such a commitment will seek the fullness of the kingdom of God in the midst of diversity, community and solidarity. It will seek to be an agent for life in the contexts of death, to denounce with prophetic voice the many manifestations of darkness and to announce the hope of the utopia of the kingdom. What does the next decade hold for the FTL? Will it continue to be a vital force in the shaping of Latin American evangelical thought? There are many obstacles to overcome. The movement was born as a protest against the dominance of theological thinking that came from regions outside of Latin America. It rose to the challenge by stimulating critical reflection on issues facing the church and her mission by Latin Americans for Latin Americans. New publishing houses were established and new markets were developed. The flagship journal, *Iglesia y Misión*, began publishing in 1982 and continued for more than 20 years. It unified the FTL and was a forum for debate as well as the publication of major critical essays. Today its successor, the *Journal of Latin American Theology*, is published in English by the FTL and seeks a broader dialogue with Christians around the world on issues of concern for Latin American authors. (See http://www.ftl-al.org/index.php?option=com_content&view=article&id=45&Itemid=47.) Whether that dialogue will dilute or strengthen the movement remains to be seen. Efforts have been made to broaden the base through participation by Christians in many different professions for critical reflection on theological issues related to their disciplines. In many of these areas IAPCHE can develop a fruitful relationship with the FTL. For example, IAPCHE recently brought together Christian historians from North and South America for a seminar held in Latin America.

Of deeper concern is the image of the FTL as an elite group of Christians doing critical reflection on the margins of the church. Although there are many small cells (“núcleos”) of the FTL throughout the Americas, most are not representative of the broader church in their context. Parts of the dialogue are not perceived as inclusive. For example, the director of a Costa Rican mission agency told me that he desired to be part of the dialogue but felt that his voice and that of the Latin American mission sending movement in general was not being heard within the FTL. Efforts have been made to broaden the base through participation by Christians in many different professions for critical reflection on theological issues related to their disciplines. While there are many areas in which IAPCHE as an organization can relate to the FTL there are structural differences that condition the responses. An effort was made prior to CLADE IV to establish a Latin America chapter for IAPCHE. The movement lost traction and then regrouped in coordination with the international office for sponsorship of a few seminars and conferences. However, apart from occasional references by some members IAPCHE was not a presence at CLADE V. One of the more successful consultations at CLADE V was on “Historical Heritage and Today’s Mission,” and perhaps a fruitful area of cooperation in the future can be the IAPCHE sponsored seminars for Christian historians. With its broad membership IAPCHE has the resources to make a significant contribution to the development of Christian scholarship in multiple disciplines in Latin America. -Dr. Paul Bergsma, Grand Rapids, MI, USA.
diverse topics and multiple issues discussed. In his talk, Dr. Dhanaraj admonished teachers to avoid “covering” the syllabus in their courses and instead help students “discover” knowledge by “uncovering” it. Similar sentiments were offered by Dr. George who talked about shifting from considering the teacher as a “sage on stage” to a “guide on the side.” In the latter the teacher helps students take responsibility of their learning by avoiding giving them information to be reproduced for the examination but instead help them creatively discover the underlying tenets of disciplinary knowledge they are exploring for both general understanding and applicability to their worlds. In his keynote address at the conference, Dr. Ntarangwi talked about the need for institutions such as St. Christopher’s College to not only cultivate students who are reflective and self-critical learners taught by teachers who are themselves members of interconnected communities, but also have mutually beneficial connections with the communities and societies they serve. He noted that excellence in education means preparing learners for the unscripted, to deal with the unknown, to deal with the unusual, to deal with those outside of one’s context, to be relevant to serve society’s emerging challenges, and flexible enough to learn new things. The organizers of the conference had made arrangements for presenters to send in their papers in advance and as such every participant received a bound copy of the book of conference proceedings.
classroom to enhance student attention, discipline, and develop high order skills in the classroom. Dr. Varghese John provided an overview of the challenges facing Christian higher education in a pluralist context and referenced many external committees and documents that have shaped higher education worldwide including those developed by UNESCO (United Nations Educational, Scientific, and Cultural Organization) and the World Bank. In his talk, Dr. D’Souza challenged participants in ways that many of us were not expecting when he insisted that young people are confused because of getting perspectives from dogmatic and fundamentalist communities including Christians. Participants were quick to inform Dr. D’Souza that as Christians we were very comfortable giving deference for all truth to Jesus Christ who is Lord of our lives and work and that there is no such thing as neutral ground. A back and forth exchange on this matter ensued and at the end both sides agreed to disagree. During breakout sessions to discuss the way forward, many of the participants noted the opportunity and challenge offered by the Government of India when it allowed foreign institutions to set up campuses in India. The participants registered some concerns regarding the cultural values that these institutions might bring with them and asked that IAPCHE consider using its worldwide networks of individual members to assist in vetting the Christian character and practices of institutions that wanted to partner with Christian colleges in India. This will be an ongoing conversation and IAPCHE is pleased to be regarded highly in this very important matter.

**ICHE’s Annual Workshop in Bulgaria**

In June 6-9, 2012 representatives of member institutions of ICHE and other experts gathered somewhere in the beautiful countryside of Bulgaria. I had the honor to represent IAPCHE at this conference. ICHE and IAPCHE have much in common. IAPCHE even is a member of ICHE. ICHE’s membership is mostly among theological schools whereas IAPCHE is a network comprised of colleges and universities. The main theme of the conference in Bulgaria was Integrated Curriculum for Nation Building. The conference started with an introduction by president Ken Gnanakan, who is well known because of his idea of integrated learning. It seems to me that ICHE has found its distinctive contribution to Christian Higher Education through the promotion of this idea of integrated learning. Biblical and theological programs have to be integrated with input from disciplines like economics, environment, and business. In this way nations can be built through leadership trained in integrated curriculum. Leadership in theology is much too specific to respond to broader questions of the everyday. Christians ask questions that have to do with daily life and with culture and many leaders cannot answer these questions when they only have had a theological training, a training that often is too Western for Christians in Africa and Asia. Many excellent speakers stimulated the discussions that ensued: Peter Kuzmic, Thomas Schirrmacher, and Jerry Regier, to mention only a few. Jerry Regier, who served the US government for many years, called for Christian higher education to place greater emphasis on teaching a public policy curriculum to raise up leaders for nation building. Kevin Mannoia led the participants in coming up with ten conclusions. I mention only three of them: 1) Integration starts with creation, the unity of truth in Word and nature; 2) There is a correlation between Christian faith and the health of society; 3) Ultimately salvation is restoring creation. For me as a member of IAPCHE it was surprising to find out that ICHE is a wonderful combination of prayer and humor. I think this is its distinctive too. —Dr Peter Blokhuis, Ede Christian University, Netherlands.

**ETS Osijek, Croatia, Turns 40!**

This year the Evangelical Theological Seminary in Osijek, Croatia is celebrating its 40th anniversary. Founded in the former Yugoslavia in 1972, to educate and develop people to serve and impact the world according to the principles of God’s kingdom. At the time restrictions on religious freedom elsewhere in the region caused ETS to become the ministry school of choice in Eastern Europe. To celebrate the seminary is gathering alumni, students and professors for the opening of the Christian Book Week (October 24-25), discussion panels, overviews of our history (October 26), a graduation ceremony (October 27) and the Reformation Service (October 28). Among guests invited are: Ivo Josipovic, president of the Republic of Croatia; Philip Yancey, best-selling Christian author; Miroslav Volf, theologian and professor; Samuel Bombara, chairman of the ETS; Greg Mundis, director Assemblies of God World Missions, among others. For more information about these events please visit http://www.evto.hr/en/home/.

**IAPCHE Welcomes Lynne Spoelhof**

GRAND RAPIDS, MI, USA—Starting September 4, 2012 IAPCHE welcomed Lynne Spoelhof to serve as its administrative assistant on a part-time basis. She is currently the Administrative Assistant for NetVUE. In this role, she manages all databases, assists campus members, and supports NetVUE initiatives from the NetVUE office based in Grand Rapids, MI. Prior to her current responsibilities, Lynne served as an elementary school teacher for a number of years and developed her office management skills in both profit and not-for-profit organizations. Lynne’s undergraduate degree is in elementary education, communication arts & sciences, and English. Lynne brings this vast experience to IAPCHE to offer administrative support for daily tasks along with the duties she has for NetVUE. She will be the voice you hear on the other side of the phone when you call our offices. Feel free to send a note to Lynne welcoming her to the IAPCHE community at iapche[at]calvin[dot]edu.
2013 IAPCHE Conference (...continued from page 1)

chips in both teaching and scholarship? These and other related questions are the focus of this international conference and is seeking participants from around the world who will examine how their institutions have approached the multiple facets of internationalization, focusing not only on successes but also on challenges and failures. The conference theme is deliberately broad to allow participants to address the research, pedagogical, outreach, and administrative strategies undertaken in internationalizing Christian higher education.

PROPOSAL GUIDELINES
Panel Sessions
Participants are invited to propose panel sessions related to the theme of the conference. Sessions will be 90 minutes in length and should be planned in such a way as to provide an in depth review and discussion of specific programs or particular issues that would be of interest to participants from different institutions. Accounts of actual experiences and examples of programs or initiatives are especially encouraged. Panels should have up to three participants plus a moderator.

Paper Submissions
Proposals are invited for paper presentations that explore diverse theoretical and practical aspects of internationalizing Christian education. Paper presentations will be allocated a total of 20 minutes and will be grouped into sets of similar topics or approaches.

Concurrent Campus Presentations
Proposals are invited from institutions willing to share their specific strategies, practices, and experiences of internationalization taking place on their own campuses. This is an opportunity to showcase what your institution is doing and also have an exchange of ideas and strategies with colleagues from other institutions and geographic locations pursuing similar programs and initiatives. These sessions will be scheduled for 90 minutes and are open to all participants.

Pre-Conference Workshops
In conjunction with the main conference, we will offer two half-day participant-centered and highly interactive workshop on “helping students returning from intercultural experiences to reflect deeply about the theological, cultural, and academic outcomes of their experiences” and “engaging with people of other faith traditions” (Both held on Thursday May 23, 2013 from 1:30PM to 5:30PM).

For more information please visit http://www.calvin.edu/scs/2013/conferences/iapche/call.html or contact seminarsl@calvin.edu

Looking forward to seeing many of you here in Grand Rapids, MI.

AUSTRALASIA FACULTY ENRICHMENT PROGRAM: BIBLICAL WAYS OF KNOWING
TAURANGA, NEW ZEALAND—A Faculty Enrichment Program (FEP) will be held October 2-6, 2012, in Tauranga, New Zealand. Institutions around the world are encouraged to send a delegate to this excellent networking opportunity for Christians working to integrate their faith and teaching. Faculty members who have taught for fewer than 15 years or who are under the age of 45 are especially encouraged to attend. The theme will be “Biblical Ways of Knowing and Implications for Christian Higher Education.” Participants will be asking questions about the ways in which we as producers and consumers of knowledge come up with certain perspectives and conclusions about the way the world is and how role in it. How does the principles of our lives, our relationship to God and others shape and get shaped by professional training and practices?

FEPs are designed to train a new generation of Christian educators to be more effective teachers and to better relate their faith to their subject matter, equipping them for integral Christian teaching and thus strengthening their ministry. Individual members of IAPCHE and teachers from IAPCHE member institutions are eligible to participate. They help equip teachers to be able to project Christ in their work.

As participants explore Biblical ways of knowing, they will examine how everyday knowing, formalized knowing and the pursuit of wisdom based on knowing God are related; how research is shaped by one’s understanding of knowledge, faith and relationship to God; how academic activity relates to one’s view of God and of people; and what might be lost by buying in to western intellectualism and its dichotomistic view of knowledge.

The program will include worship, lectures, group discussions, delegate presentations, Bible study and excursions. International speakers will include Mark Roques, John Kok, and J. Dinakaral, among other noted speakers. For more information and registration, contact Dr. J. Dinakaral at asiaoceania[i]iapche[.]org or jdinakaral[i]gmail[.]com.

ECONOMICS, CHRISTIANITY & THE CRISIS: TOWARDS A NEW ARCHITECTONIC CRITIQUE
AMSTERDAM, NETHERLANDS—The first Kuyper Seminar Amsterdam will be held January 8-9, 2013 at the V-U University in Amsterdam with the aim of exploring what resources the Christian tradition has to offer for developing a sustainable and just economy of the future. The 2008 credit crisis was not only a crisis in economics, but also a crisis in the basic concepts and assumptions that underlie our thinking about economics and economics as a science. Critical analyses are called for on both economic practices and economic theory as we seek to understand this global phenomenon but also find new concepts and paradigms for it.

Conference organizers would like to invite papers, especially, from young scholars and from people who are engaged in the economic sector, on the following subthemes

-General analysis of the credit crisis in terms of Christian ethics and/or a Christian worldview
-General analysis of foundational issues in economic science from a Christian perspective: what is economics all about?
-Specific analysis of certain key developments in recent years, e.g. banking crisis, business ethics, the role of externalities in economic action and economic theory

Proposals (approximately 500 words) should be sent to Prof. Gevert J Buiks at g.j.buiks@vu.nl by October 15th 2012. Selected participants will be notified of acceptance of their proposals before November 1st, 2012. Please note that the language of the conference will be English and that the aim of the workshop is to have the best papers published in a peer-reviewed volume, to be published in the fall of 2013 by VU-University Press, both in print and via open access.
IAPCHE Receives Book Donation

In August 2012 IAPCHE received fifty copies of a recently published book titled *Practice and Profile: Christian Formation for Vocation* as a gift to share with its members worldwide. Here is an excerpt from the book’s website www.practiceandprofile.com: Too many students are disappointed. They want to make a difference in their chosen professions. They are inspired by successful visionaries, but they have little idea how to follow in their oversized footsteps. Their colleges and universities promise more professional development than they can possibly deliver. Especially in terms of moral development for the professions. Experts in higher education coming from a range of perspectives agree that moral formation for the professions must increasingly take place in higher education. Tragically, the recent evolution of teaching has stripped educators of much of the rationale for moral formation. The recent record of moral lapses by managers testifies to this crisis of moral education. The authors call for a revival of moral formation in higher education for the professions. They supply the needed resources to redesign classic as well as cutting-edge teaching and learning toward practical moral education in the professions. This book is carefully designed to apply traditional Christian principles appropriately to evolving professional practices.

The authors’ strategies address the problems surrounding calling, vocation, and the growing need for virtue training in the professions. In particular, the authors provide clear direction for how to meet the need for professional profiles that meet the standards of the marketplace. Practice and Profile provides the reader with a tested and proven model of faith formation appropriate to the professions. It also goes into specific, useful detail as to how the model mobilizes learning in classroom and professional settings. It aids institutions of higher learning in their struggle with demands for new learning environments and new moral competencies. Foremost, it gives students a grasp of how to become dedicated professionals who make a difference.

In its foreword Dr. David I. Smith notes: Despite the fact that the majority of Christian institutions of higher education have a central emphasis on teaching—and commonly claim to offer a form of education designed to form students spiritually and morally as well as intellectually—the attention paid to how formation actually takes place has been relatively slight compared to the central focus on the relationship between Christian beliefs and various ideas, concepts, and theories in the academic disciplines. We have spent more time debating the contents of the Christian mind than examining how the Christian self is formed during our educational programs. Perhaps for related reasons, it has been easier to find substantial accounts of the nature of Christian learning in disciplines such as philosophy, theology, history, and literary studies than in professional programs, despite the significant role that professional programs play at many Christian colleges and universities. The book balances careful, informed consideration of necessary theoretical questions with provision of concrete examples and practical models that both reveal the authors’ own experience in this area and suggest concrete ways forward for educators in professional programs. Critical questions surrounding moral formation in higher education are examined—how, for instance, is moral formation compatible with student self-determination and critical thinking?—and relevant ethical theories receive their due. IAPCHE is pleased to share this book with a number of its institutional members around the world and wishes to sincerely thank the authors for this generous gift which also included a monetary donation to cover shipping costs.

Interested in the Intersection of Christianity and Social/Public Justice?

Bruce C Wearne of the All of Life Redeemed (AoLR) has written an introductory essay “The AoLR Bibliography of James W Skillen” and also provided a listing of twenty possible research topics that are framed to assist Christian students and their teachers across the world but more so for those in the Asia-Pacific region. Whether at senior secondary or university level, Skillen’s long-term political analyses will help students better understand the spiritual roots and pervasive character of the American way of life upon their own lives whatever their social responsibilities. How should Christians be developing a genuinely biblically-directed way of life and how should that then have an impact upon the way they evaluate the ubiquitous impact of what are often identified as “western” or “American” influences? Skillen’s critical appraisal of the “America First” ideology in US public policy offers Christian students a comprehensive analysis that can help deepen their insight into our task to pursue justice. There is also an entry titled “Public Justice for All” which is a supplement to the annotated bibliographical listing of the works of James W Skillen from 1/2008-3/2012 with an introductory essay, suggested research topics, and appendices for students, teachers and lecturers to assist ongoing research. These resources can be found at http://www.allofliferedeemed.co.uk/skillen.htm.

James W. Skillen (pictured above) is the former president of the Center for Public Justice (www.cpjustice.org) and is author of numerous books on politics. He received his B.A. from Wheaton College in philosophy and a B.D. from Westminster Theological Seminary. After graduate study in philosophy at the Free University of Amsterdam, he completed his M.A. and Ph.D. from Duke University, both in Political Science. He is married to Doreen, the Center of Public Justice’s administrator. They have two children.

New Members

Dr. Richard Shelley, Community Baptist Church, Florida, US

Dr. John Daniel, President Melchisedec Graduate Bible Academy, Lagos, Nigeria

Dr. Gary Bekker, Director Christian Reformed World Missions, Grand Rapids, Michigan

Rev. Sunil Francis, Director Goa Institute of Theology, Vasco-da-gama, Goa, India

Dr. Manuel Diaz Pineda, Rector Facultad Teologica Cristina Reformada, Burgos, Spain

Dr. Donald DeGraaf, Off-Campus Programs, Calvin College

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In June 2012 Michael K Le Roy, PhD was appointed as the 10th president of Calvin College after the retirement of Dr. Gaylen Byker who served the institution for sixteen years. Dr. Le Roy—the former provost and executive vice president at Whitworth University in Spokane, Washington—was born in La Mesa, California and raised on Bainbridge Island, Washington. He is a 1989 graduate of Whitworth University with majors in international studies and peace studies. He earned his Ph.D. in political science at Vanderbilt University in 1994 and taught at Wheaton College before returning to his alma mater in 2002. Le Roy is credited with building Whitworth’s academic excellence and with helping to build its first international education center in Costa Rica. When the IAPCHE board agreed to having its offices on the campus of Calvin College Dr. Le Roy was enthusiastically supportive. He will be officially inaugurated on Saturday October 20, 2012.

In the past six years, there has been an impressive list of milestones at Nyack which recently inaugurated its center for scholarship and global engagement. The first doctoral degree, (the Doctor of Ministry); new bachelor’s degrees in nursing, biology, and criminal justice; and full online undergraduate and graduate degrees in business and leadership have been added. Enhancing Nyack’s strong academic offerings, the school has received renewals of accreditation from the Middle States Commission on Higher Education with two special commendations (one for the president’s vision and leadership), from the National Council for the Accreditation of Teacher Education, from the National Association of Schools of Music, from the Council for Social Work Education, and from the Association of Theological Schools. The Chronicle of Higher Education recognized Nyack as a “Great College to Work For.” This fall, in partnership with the local public school district, Nyack College will offer courses in Arabic and Mandarin Chinese at Nyack High School. Dr. Scales earned a doctorate in education from the University of Georgia, an MA from Western Kentucky University and a BS from Toccoa Falls College. IAPCHE is proud to partner with these great institutions and wishes to sincerely congratulate all of these leaders as they take up their roles of leading their institutions to continually strive for excellence while maintaining their core values and identity as Christian institutions.

NYACK, NY—Dr. Ronald E. Eastman, chairman of the Board of Trustees at Nyack College and Alliance Theological Seminary recently announced that Dr. Michael G. Scales was re-elected to a third three-year term as the institution’s president. Dr. Scales earned a doctorate in education from the University of Georgia, an MA from Western Kentucky University and a BS from Toccoa Falls College. Speaking about the two Bob Sweetman said, “Tom Woltuis brings to ICS a grounding in the Kuyperian theological and worldview tradition, an entrepreneurial can-do ethic to be seen in a past life as a church planter, an easy manner with people that allows him to communicate effectively across a broad religious and intellectual spectrum, and last but not least, a wide open embrace of the adventure laid before him. Dawn brings an energetic, forthright and systematic mind and imagination, a history of business and marketing experience (and enthusiasm) now focused upon using her academic training in mathematics and computer science in service of academic institution building. Together, they combine a range of abilities one could not reasonably expect to find in a single applicant.”

Contact • September 2012
Recent Projects and Resources on Christian Teaching and Learning

In October 2011 the Institute published the book Teaching and Christian Practices: Reshaping Faith and Learning (Eerdmans), edited by David I. Smith and James K. A. Smith. This book resulted from a three-year interdisciplinary research project funded by a grant from the Valparaiso Project on the Education and Formation of People of Faith. The basic question behind the book is this: what if, as well as asking how Christian beliefs and ideas relate to the ideas conveyed through education, we also asked what bearing Christian practices might have on our educational practices. The project drew from a growing body of work in philosophy, theology, and education theory looking at the nature of social practices (roughly: shared, communally rooted actions carried out together over time in the pursuit of particular goods) and their role in the formation of the self. After a review of this literature, a group of scholars from various disciplines set out to redesign various higher education courses in the light of the contours of one or more historic Christian practices. How would a psychology course shift if planned with a focus on hospitality, testimony and fellowship? What legitimate parallels might be drawn between the ways in which econometric data are interpreted in class and Christian discussions of faithful interpretation of Scripture? How would a literature class look different if rebuilt around a focus on charitable reading practices? What impact might communal meals have on students’ anxieties in a pre-nursing nutrition course? These and other similar questions are pursued in the book’s various chapters.

In December 2011 Kuyers published a DVD edition of a film by Brian Fuller titled A Shared Space: Learning from the Mustard Seed School. The film, which won Telly Awards in the categories of cinematography/videoography and best not-for-profit films and was an official selection of the 2011 Hoboken International Film Festival, profiles a small urban Christian school located in Hoboken, New Jersey. The film explores the school’s strong emphasis on integrating the arts with the whole curriculum and shows how communal worship structures inform learning in the school. Study materials for use by teachers and teacher educators were also developed and made freely available at http://www.calvin.edu/kuyers/mustardseed.htm

In May 2012 we publicly launched a major online resource, the result of a three-year collaboration between the Kuyers Institute, the Transforming Lives Project in the United Kingdom, and the Anglican Education Commission in Sydney, Australia. The resource consists of an extensive website for elementary and secondary teachers with regionalized versions at www.whatiflearning.com and www.whatiflearning.co.uk. Using the simple overarching categories of faith, hope, and love, the site presents over 100 narrative examples of teachers connecting their faith to their teaching across the curriculum and the age range. Each example is structured to progressively introduce users to a three-part framework for thinking afresh about their teaching choices. “Seeing Anew” involves a focus on choosing frames, metaphors, connections, and emphases that allow connections with faith-informed questions to become visible.

“Choosing Engagement” addresses the processes by which students are actively engaged with the central questions and chosen emphasis. “Reshaping Practice” explores how the various concrete elements of classroom practice – choice of physical classroom layout, images, questions, learner configurations, key words, task design, and so on – can be marshaled in support of the desired student engagement with the central emphasis. Together these three headings offer an easily remembered yet generative framework for focusing teachers’ attention on key aspects of the pedagogical design process and bringing it into connection with faith questions. The examples are accompanied by and extensively cross-linked with a bank of teaching and learning strategies, a training resource offering all of the materials and activities needed to conduct a training event with the site content, and a collection of accessible essays on the thinking behind the site. The site is freely accessible to all.

Other recent projects have included the development and publication online of a collection of resources for teaching introductory psychology courses in Christian colleges and universities, the development of a new logic text that avoids treating religion mainly as a source of examples of incorrect thinking, publication of a book on Christian school governance, and a series of workshops and conferences on topics related to Christian pedagogy. The Institute also publishes the Journal of Education and Christian Belief. Issued twice a year, the journal publishes peer-reviewed scholarly articles on a wide range of topics connected with the relationship between education and Christian belief. More information and projects can be found at http://www.pedagogy.net.

- Story contributed by David I. Smith, Director, Kuyers Institute for Christian Teaching and Learning, Calvin College.

GOT NEWS?

Do you have any News, Book announcements, Conference announcements, Essays, Papers, or Changes in leadership at your institution that you would like IAPCHE members worldwide to know about? Do you have stories about strategic changes happening in your field of expertise as shaped by Christian faith that others need to know about? Or have you attended a conference or seminar that made a great difference to your own thinking or work? Please consider sending IAPCHE essays or announcements about these events or experiences to be included in CONTACT, IAPCHE’s newsletter published quarterly.

Please submit Reports on individual research projects that demonstrate the benefits of IAPCHE networking; Descriptions of academic service to other areas of Christian calling; Discussions of pedagogy, which are informed by a distinctly Christian perspective; and/or News from institutional and affiliate members.

Send your entries to iapche@calvin.edu
In this September issue of CONTACT we are starting a new entry in which we pick one IAPCHE institution and spotlight its international work and programs. Dordt College has not only hosted IAPCHE for 23 years but has also offered its programs and mission. IAPCHE is grateful for the support and commitment that Dordt College has and continues to provide.

Dordt College: A Globally-Engaged Campus

Due to its geographic location and historical context, Sioux Center, Iowa is not normally thought of as one of the most culturally diverse communities in the United States. However, with 10% of its student body coming from 20 different countries, Dordt College ranks 3rd on US News’ list of “most international” campuses in the Midwestern United States. This is due, in part, to a focused institutional strategy to develop Dordt College as a globally-engaged campus. Dordt College has always enrolled a large number of international students, especially considering the thousands of Canadian students who have attended over the past 50+ years. In recent years, however, the trend has begun to include not only students from Canada, but also students from over thirty other countries. Last year (2011-12), in addition to nearly 100 students from Canada, Dordt College attracted more than 70 students from 18 other countries, including 25 from South Korea. This year (2012-13) Dordt will add 25 new students from over ten different countries. Globalizing the campus involves more than merely bringing students from other countries to study in Iowa. Dordt College students, faculty and staff have also been traveling to other countries in record numbers. This past year Dordt programs sent more than 100 students, faculty and administrators around the globe for study, research and service.

Dordt College administers two semester-long study programs in other countries. For three decades, the Studies Program in Contemporary Europe (SPICE) has allowed students to study the history, culture, theology, and art/architecture of the Netherlands within the context of modern-day Europe. Students live with host families and pedal their bicycles regularly to the Gereformeerde Hogeschool in Zwolle—Dordt’s partner in this program for the past dozen years—and are able to specialize their study program to include options in international business, nursing, or education. Dordt’s other international study program, the Studies Program in Nicaragua (SPIN), is a partnership with the Nehemiah Center in Managua, Nicaragua. This program gives students the opportunity to immerse themselves in Nicaraguan life and culture, with an eye to better understanding cultural diversity, life in a developing country, and the shaping power of differing worldviews. Students live with Spanish-speaking host families and study Spanish themselves at their own level of proficiency.

Dordt College is currently in the process of applying for permission from the US Department of State to host visiting scholars, researchers and teachers through the Exchange Visitor Program (J-visas). If approved, this will allow Dordt to initiate even more opportunities for student exchanges, as well as faculty research and teaching collaborations with international institutions, including summer and sabbatical leave exchanges with other IAPCHE-member institutions. Dr. Taylor is gratified with the significant increase in the number of international students studying at Dordt College, as well as the number of students and faculty who have been studying and traveling abroad as a result of the institutional strategy to become a more globally-engaged campus. The students and faculty of Dordt College are being enriched by these opportunities to experience the breadth and fullness of God’s creation and His children. And Sioux Center Iowa is becoming more diverse!

—Story and pictures contributed by Dr. Curtis Taylor, Director of International Student & Off-Campus Programs, Dordt College, Sioux Center Iowa, USA.

Quick Facts About Dordt College

Founded in 1955
80 full-time faculty members
15:1 Student-faculty ratio
1,402 undergrads in 2011-12
53% male;
47% female
86% live on campus
63% from out of state
18 countries represented on campus
98 percent of students receive financial aid
6 two-year associates degrees
32 four-year degree programs
4 pre-professional programs
1 masters program

Contact • September 2012
BACAS is Now Truly 'International': A Success Story with India Studies Program

COIMBATORE, INDIA—Academics have been the top focus of Bishop Appassamy College of Arts and Science (BACAS) with an aspiration to provide to its students the right tools for navigating our global world. Now, this focus is only gearing up in an unlimited way after students from the United States landed in the college campus for the India Studies Program (ISP). Long looked at as a challenging pursuit, the ISP is beginning to gain more attention as it seeks to serve the purpose of understanding what it means to be Indian today, while it is being used to improve quality, trust, team-work and group responsibility to the native BACAS students. More than 25 American students went through the ISP, an arrangement by BACAS in association with the CCCU during the 2011-2012 academic year. It took the efforts of an entire team of BACAS management and coordinators from IAPCHE, to adapt a structured system of imparting knowledge on various fields on Indian life - Business, Food, Arts, Literature, Social Work, Fashion and what it makes to be truly an Indian. The BACAS community looks with great pride at having created an international learning campus at its home town in Coimbatore, a first-of-its-kind education in India. BACAS students have welcomed the ISPians with open hearts and have also been impressed with this unique cross-cultural opportunities available in India to which they haven’t been exposed before.

The concept is a success. It has allowed ISP students to learn about India in its own natural sense, a manifested diversity among a heterogeneous population with an infinite taste in terms of language, religion, faith, and culture. Every ISP student had a good mix of classroom learning and experiential learning through visits to Mudhumalai, Nilgiris Tea Estates, Agra, Delhi and other places of cultural and historic importance across India. A ride on the elephant back is an unforgettable memory into a world of informal learning.

What makes the program sound unique is the concept of showing India and the Indian way of life - Indian Vertiae and interlinking the students of BACAS with the foreign students, where everyone meets at the same campus for mutual learning and interaction. Local students have observed a strong difference in the way that a West-educated student perceives classroom learning from Indian students. Unlike Indian students, US students looked for an analytical understanding of the subject rather than studying the definitions. This seemed to have sparked some enlightenment on those BACAS students who befriended the American students to the ISP. This academic exchange is a very good thing for BACAS.

American students were highly excited about being with their Indian counterparts who were a little conservative culturally and religiously many of whom frown at many western cultural practices. Silk sarees, Chudidhars and Dupattas, Jasmine flowers, Glass Bangles, Bharatanatyam, South-Indian Carnatic Music, Tamil devotional songs, Rangoli, Otha kal Mookuti, Kamal Hassan, Shahrukh Khan, Why This Kolaveri di… Women’s Self-help Groups, RK Narayan, Auto-rickshaws, idly-Vada-sambhar, Coconut Chili Chutney, Pongal, Nair’s metered Tea, Bhelpuri and a list of dozen other things, were some of their ‘do-every day’ things till they left India. These highly enthusiastic ISPians admit to having had a great time learning through various systems, and always cared to share some of their best experiences in the ISP blogs and other social networking sites. With expectations beginning to soar, these achievements for BACAS is now history.

-Submitted by the principal’s office Bishop Appasamy College of Arts and Sciences
A lthough he was famous for his multi-coloured paintings, he organically life, like a sustainable way of living in harmony with the environment.

A ustrian painter Friedrich Hundertwasser (1928-2000) that started with a rather modest home for the poor, that ended up becoming worldwide known for his unique architectural projects and buildings. His concept of "Kairos" captures architectural designs inspiring more than ever the zeal of building houses in a human and sustainable way. A good building should be able to unite two things: its harmony with nature and with individual human creation. We are mere guests of nature," he continued, "and we should behave consequently. Nature should grow freely where the rain and the snow fall; what is white in Winter should be green in Summer. All that extends horizontally under the sky belongs to nature." These reproductions were donated to Jesus Martinez, responsible for SET Gallery, where they are still displayed.

C IC PRISON CHAPLAINCY PROGRAM GRADUATES 22
The most recent result of the Evangelical Prison Chaplaincy Program of Cuba is the graduation on Tuesday, June 26th of twenty-two new chaplains. This program is the result of the work of the Training and Studies Division of the Council of Churches of Cuba (CIC), sponsored by SET. The ceremony took place in the Episcopal Cathedral of the Sacred Trinity, in Cuban capital San Juan, and witnessed by a number of ecumenical personalities such as the coordinator of the Program, Reverend Francisco Rodes and the new president of the CIC, Reverend Joel Ortega Dopico. Rev. Dopico expressed his gratitude and congratulated the graduating students for the noble and difficult task that they are undertaking for service to God in their various destinations. In this basic course, carried out in periodic sessions throughout a school year, the chaplains were instructed in subjects such as Spiritual Formation, Psychological Counselling, Criminology and other fundamental elements that are necessary to carry out specialized work in the prisons. Among the participants were students of several denominations, which created an ecumenical atmosphere and a participatory spirit of dialogue, as noted by many participants.

The program of Chaplaincy is the most recent one in the Training and Studies Division, which creates space for the formation of pastors and lay leaders for Cuban churches, whether they are members of the CIC (Council of Churches of Cuba) or not.

12TH BIBLICAL-PASTORAL INSTITUTE
The 12th Biblical-pastoral Institute took place at SET from July 1-7 under the coordination of Professor Daniel Montoya. Thirty participants from six denominations (the Presbyterian Church, the Fraternity of Baptist Churches, the Church of God, the Episcopal Church, the Catholic Church, and the Methodist Church) attended this event. Every year this Institute draws lay leaders from different churches interested in participating and this year the topic was, “Ethical Formation for Responsible Citizenship.” The meeting involved conferences, devotionals, dances, video-discussions, community theatre and recreational activities, and attracted a number of local church leaders.

Every day started with morning prayers led by Jesus Martinez Leon and Elizabeth Gonzalez Rodriguez, members of SET Liturgical Renewal. This was followed by Bible studies conducted by Professor Orestes Roca Santana. The Institute lectures were delivered by Professor Nelson Davila Rodriguez, on the theme of “Christian Formation for Responsible Citizenship.” Professor Daniel Montoya Rosales had a very ingenious presentation on the interesting theme of “The Ethics of Responsibility and Care,” while the ever-worrying aspect of “The Family as the Nucleus of Formation” was masterfully presented by the invited Professor from the University of Havana, Dr. Patricia Arès. Issue youth were also addressed through a presentation by another invited Professor Beatriz Ferreiro who titled her presentation, “Learning How to Live Together: The Ethical Formation of the Youth.” Professor Marianela de la Paz Cot delivered the closing presentation on the timely topic of “Towards a Community Ethics.”

DISCUSSION GROUP ABOUT FRIEDRICH HUNDERTWASSER
In the evening of June 11th there was a Discussion Group about the Austrian painter Friedrich Hundertwasser (1928-2000) that started with a warm welcome from Rosa Bahamonde Fernandez. The main presentation was delivered by Dutch Professor Wil Arts and was done in commemoration of the “Day of the Environment.” Professor Arts explained this painter’s ecological work, and showed reproductions of his paintings. In this respect, she stated: "Hundertwasser was able to link art and life, like a sustainable way of living in harmony with the environment. Although he was famous for his multi-coloured paintings, he organically captured architectural designs inspiring more than ever the zeal of building houses in a human and sustainable way. A good building should be able to unite two things: its harmony with nature and with individual human creation. We are mere guests of nature," she continued, “and we should behave consequently. Nature should grow freely where the rain and the snow fall; what is white in Winter should be green in Summer. All that extends horizontally under the sky belongs to nature.” These reproductions were donated to Jesus Martinez, responsible for SET Gallery, where they are still displayed.

SET SUPPORTS SOCIAL PROJECTS
The Seminary supports some social projects with the objective of connecting the surrounding communities and contributing to their social development. Currently, SET is building an outdoor area for sports located in the surrounding area together with the Presbyterian-Reformed Church of Varadero. This area was conceived not only for the students of this institution, but also for all the community members interested in it, especially for children and youngsters. It will be good for basketball, indoor soccer, handball and volleyball. Ricardo Torres Farfan, the Seminary administrator is in charge of the work.

JESUS CHRIST IS LIVING WATER FOR OUR BODIES AND SOULS?: A GROUP OF LIVING WATERS FOR THE WORLD AT SET.
A group from the organization “Living Water for the World,” visited SET on July 11th and 12th. The group included members of the First Presbyterian Church “The Trinity” of Laurel and the First Presbyterian Church of Greenville, both in Mississippi, USA. Several days before this visit the group had made another trip to Santi Espiritu to install another water system in that territory. This organization has installed 460 water systems in 24 countries in the world. In Cuba they have installed 8 systems, of which this is the fourth installed by the First Church of Mississippi. Until March Cuba had processed 300 thousand gallons of water; now this figure has increased considerably. This shows the importance of these facilities that also give service to the nearby communities. This organization not only installs clean water facilities, but also educates the people involved by conducting workshops that also include the topic of spirituality.

WCC SEMINARY “EMPOWERMENT FOR MISSION WORK IN CENTRAL AMERICA AND THE HISPANIC CARIBBEAN”
From July 14th to 20th SET welcomed in its facilities more than forty leaders of diverse institutions from different countries and Cuba, to celebrate the Seminary of Empowerment for Diaconia in Central America and the Hispanic Caribbean. The meeting coordinator was the Cuban theologian Carlos Emilio Ham, the program executive for Diakonia and for Latin America and the Caribbean of the World Council of Churches from Geneva, Switzerland. Talking about teh meeting, Dr. Ham noted that “This meeting is part of the efforts carried out by the World Council of Churches to develop the church capabilities for diaconal ministry. This activity has had three fundamental objectives: to facilitate biblical-theological reflection on diaconal empowerment, to provide experience-based content with a view to elaborate a program of empowerment for the diaconal ministry of the churches and to contribute to develop an ecumenical diaconal curriculum that can be used by theological institutions at a global level. It has been a very participatory meeting of lectures, panels, group work, and great spirituality in the daily devotions. The interaction with the Cuban context has been fundamental, experienced in the church visits and diaconal projects. In this sense, we are aware of the Cuban kairós. The churches are getting more and more qualified to continue serving the Cuban people, especially the neediest.” The central emphasis of the World Council of Churches,” he added, “is focused on three areas: first, it organizes conferences like this one in different parts of the world; It is also designing a diaconal curriculum to be implemented and adapted by a diversity of institutions of theological formation in the world and it has established a grant funding, both for individuals sent by their churches, and for group training.”

The book of Daniel with its apocalyptic chapters (7-12) is the most controversial book in the Old Testament and the most difficult for preachers. As a result one does not hear many sermons on Daniel. Yet Daniel was one of Jesus’ favorite books as one can see by Jesus’ many citations of and allusions to this book. Daniel puts front and center the sovereignty of God, his control over human kingdoms, God’s providence, and his coming kingdom. Preaching Christ from Daniel will enable preachers and Bible teachers to uncover rather quickly the important building-blocks for producing expository sermons and lessons on Daniel. Each chapter concludes with an exposition of each verse in the textual unit, moves to Christ in the New Testament, and suggests ways for applying this message to our contemporary situation.


On Moral Medicine remains the definitive anthology for Christian theological reflection on medical ethics. Collecting a wide range of contemporary and classical theological essays dealing with medical ethics, this volume is the finest resource available for engaging the pressing problems posed by medical advances. Written by leaders in the fields of theology, ethics, and medicine, these readings move from general issues (such as the relation of religion and medicine) through analysis of concepts important to both religion and medicine (such as life and its sanctity, nature and its mastery, and respect for persons and their agency) to concrete moral issues in medical care (such as abortion, genetic control, euthanasia, and the allocation of resources). The second edition updated and expanded the original volume to reflect new frontiers in medicine and their corresponding ethical debates. Among the 67 selections in that edition were discussions of new developments in healthcare, the importance of nurses to health care, and the care of patients with AIDS. This third edition introduces new and urgent topics concerning social responsibility, embodiment, and vulnerability and engages human subjects not previously considered: children, people with mental illness, the aging and elderly, and people with disabilities.


Over the past twenty years there has been a ferment of reflection on the integration of faith and learning -- yet relatively little notice has been paid to the integration of faith and teaching in the Christian university. In Teaching and Christian Practices twelve university professors describe and reflect on their efforts to allow historic Christian practices to reshape and redirect their pedagogical strategies. Whether using spiritually formative reading to enhance a literature course, table fellowship to reinforce concepts in a pre-nursing nutrition course, or Christian hermeneutics to interpret data in an economics course, the authors present a practice of teaching and learning rooted in the rich tradition of Christian practices -- one that reconceives classrooms and laboratories as vital arenas for faith and spiritual growth.


Don Thorsen and Keith Reeves combine their biblical and theological knowledge to provide students with an informed and wide-ranging understanding of varied Christian views about the Bible's nature. This concise introduction not only explores the interpretation of the Bible but also examines the history and theological understanding behind biblical interpretation, equipping students to think critically about their own tradition's approach to Scripture. It will serve as a useful supplemental text in both introductory biblical studies and theology courses, helping to "fill in the blanks" regarding questions that arise but are not always treated in a particular discipline. The books contains essays on diverse topics such as We Are All Students of the Bible; A Brief History of the Bible; Historical Context of the Bible; Literary Context of the Bible; The Bible's Religious Authority; Inspiration of the Bible; The Bible, Truth, and Error; and, Views of the Bible’s Trustworthiness, among others.


Dominating the daily news cycle today are the grim realities of grinding poverty, sex trafficking, gender discrimination, child soldiering, HIV/AIDS, failed states, corruption, and environmental breakdown. In the midst of such pain and brokenness, the followers of Christ cannot stand idly by, for God calls them into the mission of reconciling all things, first by easing suffering and then by building flourishing communities through the process of transformational human development. In this practical handbook, Roland Hoksbergen explains what development is, what development workers actually do, and how young people can prepare for mission careers in this field, both in North America and abroad. In addition to setting the big picture for how Christians approach the big questions of international development, the book draws on stories, advice, and wisdom culled from personal interviews with about fifty development professionals. Each chapter ends with action steps and reflection/discussion questions for group use. This unique vocational resource for students interested in mission and development work will serve as a text for global studies, development, intercultural studies, and missions programs. Geared towards a college audience this book includes the following topics: What to Do and Why: Four Contemporary Views on Development; For God So Loved the World: Insights on International Development from Four Christian Traditions; Common Ground: Basic Principles for Working in Development; How Many Niches Are There? An Overview of the International Development Field . . . and Where North Americans Fit In; Becoming an Effective Foreigner: What Kinds of People Are Needed in Development Work?: Finding Your Way: The College Years; The Early Years after College: Getting from Here to There; Into the Future; and, Resources for the Road.


The entire material world can be divided between the Natural Environment and the Built Environment. Over the past forty years, the Natural Environment has received the greater share of attention of the two, but that is beginning to change. With a renewed interest in "place" within various academic disciplines and the practical issues of rising fuel costs and scarcity of land, the Built Environment has emerged as a coherent and engaging subject for academic and popular consideration. While there is a growing body of work on the Built Environment, very little of it approaches the Built Environment from a distinctly Christian perspective. This major new work by Eric Jacobsen, author of the well-received Sidewalks in the Kingdom, represents a comprehensive and grounded approach. Jacobsen develops a framework for understanding the Built Environment and addresses timely and controversial topics such as gentrification, urban sprawl, and energy consumption. Employing tools from the field of theology and culture, he demonstrates how looking at the Built Environment through a theological lens provides a unique perspective on questions of beauty, justice, and human flourishing.

The Space Between is embellished with plentiful photographs, illustrations, charts, and exercises and will be of interest to students in cultural hermeneutics, theology and culture, urban ministry, or New Urbanism/Built Environment courses at the college and seminary level. Pastors, missionaries, church planters, and Christian professionals will also find it of interest.

And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.-Colossians 3:17 (NIV)

As African Christianity takes a commanding position in global Christianity due to its exponential growth in the last few decades, questions abound of the relationship such growth has with continued decline in most development indicators in the continent. Jesus and Ubuntu assesses the social role played by Christianity in contemporary Africa amid the growing awareness of Africa’s social, economic, and political challenges. In vibrant detail informed by on-the-ground experiences in East, South, and West Africa contributors to this volume lay out multiple perspectives, experiences, and challenges facing African Christians as they contend with everyday challenges of living out faith while aggressively navigating their national and local realities.

From the clear correlation between initial goals of the Pan African movement and those of a good community espoused in Christianity to the challenges of short-term missions and the joys of compassionate literacy teaching in a post-war context, this volume provides a much needed on-the-ground account of African Christianity today. Contributors also assess the impact of notions of modernity on African interactions with faith and development and how the everyday struggles of survival impede on citizens’ ability to participate in church-sponsored civic education program. They examine the rise of charismatic theology in mainline churches and the public role of Pentecostals in participatory politics that in turn shapes national discourses on morality. With input from contributors of diverse scholarly, ethnic, and national backgrounds who also provide a critique and analysis of the different terrains inhabited by African Christianity, Jesus and Ubuntu gives shape and momentum to a crucial dialogue aimed at transforming the study of Christianity in general and African Christianity in particular.


Evangelicals today probably have more political influence in the United States than at any time in the last century—but they might not be certain what to do with it. It has been difficult to develop a unified voice on pressing issues such as social justice and moral renewal. Bestselling author and theologian Ron Sider offers a biblically grounded, factually rooted, Christian approach to politics that cuts across ideological divides. Shaped by a careful study of society, this book will guide readers into more thoughtful and effective political activity. Practical, balanced, and nonpartisan, this book will be a welcome resource during the 2012 presidential race. It is a revised version of what was previously published as The Scandal of Evangelical Politics and includes a new introduction and revisions throughout.

Topics covered in this volume include, the Scandal of Evangelical Political Engagement; Developing a Faithful Methodology; Politics and the Biblical Story; Building a Solid Framework: From Biblical Paradigms and Societal Analysis to an Evangelical Political Philosophy; Human Rights, Democracy, and Capitalism; and, Loving One’s Neighbor through Faithful Political Engagement, among others.


When it comes to the history of the universe, many believe that science and faith are mutually exclusive. But in this revised version of Origins, physics professors Loren and Deborah Haarsma explore what God’s Word and God’s work teach us about creation, evolution, and intelligent design. Many Christians consider the topic of origins “dangerous waters”–if you sail in the wrong direction, you could run your intellect aground or, worse yet, shipwreck your faith. Clearly explaining the science, the authors focus on areas where Christians agree. They also present the strength and weaknesses of areas where Christians differ. The authors also help the reader navigate those “dangerous waters”, steering you through broad channels where Christians of many traditions generally have consensus while also venturing into rocky areas where Christians disagree with each other, sometimes sharply. Rather than try to steer the reader to any one direction, they provide the many paths Christians take but point out some of the hazards on the way. In this way the book helps you develop a deeper understanding of the origins of the universe and sort out your own views on faith and science. Small group discussion questions follow each chapter. Unlike the first edition of the book that was commissioned for a target audience of Christians familiar with Reformed theology and tradition, this revised edition is intended for a broader audience. The publisher has provided some online resources for this book. To see some of them please visit http://www.faithaliveonline.org/origins/.

Conference Reminders (in date order)

Australasia FEP: Biblical Ways of Knowing
Tauranga, New Zealand—Oct. 2-6, 2012. Email asiaoceania@iapche.org.

Technology and Human Flourishing

Christian Evasion of Popular Culture
Sioux Center, IA., USA—Nov. 1-3, 2012. See www.dordt.edu/events/conference2012

NACFLA: Constructing Identity: Faith and World Languages
Lookout Mountain, GA, USA—March 21-23, 2013
See http://www.nacfla.net/pConferences.aspx

Internationalizing Christian Higher Education
Grand Rapids, MI, USA—May 23-25, 2013
See http://www.calvin.edu/scs/2013/conferences/iapche/call.html

Faith Justice and Civic Learning
Chicago, IL, USA—June 20-21, 2013
See http://nfjcl.depaul.edu/

2014 CCCU International Forum
Los Angeles, USA—February 2014.
See www.cccu.org.
Over the years, many students have come into my office to discuss career choices. Should they set their sights on becoming a professor or should they go into some other line of work? And if they do set their sights on becoming a professor, should they go into philosophy or into some other discipline?

Rather late in my career I took to putting three questions to students contemplating some particular career choice: Do you love it? Are you good at it? And is it worthwhile? I always made a point of adding that they might not find a position that satisfied all three criteria; but they should look for one that does.

I did not suggest that they ask themselves whether they felt obligated to go into the career they were considering, for over the years I learned that almost always, when a student felt obligated to go into some career, it was because his or her parents had made them feel obligated. And never once in my entire career did I suggest that they ask whether the career they were contemplating was likely to yield fame or fortune. I suggested that they ask whether they loved it—and if they did love it, whether it also fitted their talents and was worthwhile.

Let me begin with some comments about the love of learning. I know that there are people in the academy who do not love learning—or do not love that particular branch of learning in which they find themselves. But that’s not how it should be. What should be is that we who are engaged in learning -- scholarship and teaching -- are in it for the love of it. From the first half hour of my first college philosophy course I found myself in love with philosophy. I remember saying to myself, after those first thirty minutes, that I had no idea whether I would be any good at this stuff, but if I did prove to be good at it, this was it. That first love of philosophy has never grown cold.

What sort of love was that, the love of philosophy that I experienced in that first half hour? Love comes in many forms. What form of love is love of learning? And what is it about learning that leads some of us to love it? I suggest that love of learning comes in two main forms. Start by noticing how often those of us engaged in scholarship use the language of doing and making. We speak of gathering evidence, of constructing theories, of developing arguments, of conducting research, of writing books—all highly activistic language. Love of learning, when it takes this form, is the love of producing something of worth—a well-crafted essay, a new theory. This form of love of learning resembles the woodworker’s love of crafting a fine cabinet and the poet’s love of composing a fine poem. It's a species of craftsmanship. When talking to students about writing philosophy papers, I often told them to think of it as blending craftsmanship with intellectual imagination.

Love of learning, understood as the love of crafting a fine specimen of scholarship, images the love manifested in God’s work of creation. But this was not the love of learning that I experienced in that first half hour of philosophy, for the obvious reason that producing philosophical essays was still well in the future for me. Nor was it this form of the love of learning that I discerned in my father, in my grandfather, and in some of my aunts and uncles.

My grandfather was a farmer on the prairies of southwest Minnesota. But he did not love farming; he disliked it, maybe even hated it. What he loved was reading theology. As much as possible he neglected farming and gratified his love of theological learning. But his love of theological learning did not eventuate in any works of theology—though he certainly talked a lot of theology. So love of learning takes a form in addition to the love of producing worthy pieces of scholarship. More than sixty years after that first half hour of that first philosophy course, this other love of philosophy remains alive in me. What is this other love of learning?

It's the love of understanding. Previously one was baffled, bewildered, perplexed, or just ignorant; now one understands. Some of us love gaining understanding. I'm inclined to think that we all do, all human beings, though some don't like putting much effort into it. This second form of love of learning, the love of understanding, is not merely in addition to the love of producing worthy pieces of scholarship. Understanding is the point of the enterprise. Scholarship is for the sake of understanding. We produce works of scholarship in order to articulate, record, and communicate what we have understood.

When I listen to deconstructionists and postmodernists, I sometimes get the impression that they never think in terms of gaining understanding; for them, the academic enterprise consists entirely of producing essays that others will find interesting and provocative. Some take the radical next step of insisting that there is nothing there to be understood; production is all there ever is—though it's worth noting that even those who say this tend to get upset when they think that they themselves have been mis-understood! They don't want their own works treated as the occasion for a play of imagination. It's the love of understanding that keeps scholarship alive. If that love were extinguished, scholarship would die out. What would be the point? More money can be made elsewhere.

For the benefit of those just entering a career as a scholar I should add that this love of understanding carries along with it a dark side – namely, frustration. You are baffled...
by something. You want to find something out. You want to understand. But you are unsuccessful; reality won’t yield its secret, the mystery won’t part. So you are frustrated. A good deal of what goes into being a scholar is being able and willing to live with the frustration of wanting to understand that which, for the time being, resists being understood. A blend of exhilaration and frustration – that’s the experience of those gripped by the love of understanding.

Why do we human beings long for understanding when we don’t have it? Why do we relish it when we do have it? Sometimes we prize understanding because what we have learned enables us to causally bring about certain things – enables us to change the world and ourselves in certain ways. But this reason, prominent though it is in the modern world, is not the only reason for prizing understanding. It was not the reason my grandfather prized theological understanding. It is not the reason some of us prize philosophical understanding; as the old saw has it, "philosophy bakes no bread." There are forms of understanding that are to be prized wholly apart from what they enable us to bring about causally.

Why is that? Why prize learning that is not of use for changing things? The only way of answering this question that is available to the secularist is to identify or postulate some factor within the psychological makeup of human beings; Aristotle thought that it’s characteristic of human beings just to wonder about certain things, to wonder why projectiles fall to earth, for example. For an answer of a very different sort, not incompatible but different, an answer that points away from the self, I invite you to turn with me to the wisdom literature of the Old Testament.

“How great are your works, O Lord,” exclaims Israel’s song writer, “Your thoughts are very deep” (Ps. 92).

How manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures. (Ps. 104)

Over and over the theme is sounded. The cosmos in which we find ourselves is not just here somehow, nor are we just here; both we and the cosmos were made. We are works, works of God, made with wisdom.

The Lord by wisdom founded the earth, by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew. (Prov. 3:19-20)

The response of the Psalmist to this vision of the cosmos and ourselves as works, works of God made with wisdom, is to meditate reverentially on these awesome manifestations of divine wisdom and to praise the One by whose wisdom they were made.

On the glorious splendor of your majesty, and on your wondrous works, I will meditate. (Ps. 145)
I will sing to the Lord as long as I live, I will sing praise to my God while I have being. (Ps. 82)

Not only are we and the cosmos works of divine wisdom; so also is Torah, God’s guide for Israel’s life. It too is a work of divine wisdom.

The Torah of the Lord is perfect, reviving the soul, the decrees of the Lord are sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. (Ps. 19)

The response of the devout Jew to this vision of divine wisdom embodied in Torah was to meditate with delight on Torah so as, in this case too, to get some glimpse of the wisdom embodied therein. “Happy are those [whose] delight is in the Torah of the Lord; on his Torah they meditate day and night” (Ps. 1).

Oh, how I love your Torah!
it is my meditation all day long.
Your commandment makes me wiser than my enemies, for it is always with me.
I have more understanding than all my teachers, for your decrees are my meditation. (Ps. 119:97-99)

The orientation that I have all too briefly been describing, of meditating with awed and reverential delight on God’s works of creation and redemption so as to get some glimpse of the wisdom embodied therein, has, so far as I can tell, virtually disappeared from the modern world—rejected by secularists, of course, but also neglected by Christians who, if they pay any attention at all to the divine wisdom embedded in creation, turn it into a doctrine that they hold along with other doctrines.

So I invite you to do some imagining. Imagine that those of us who are Christian scholars recovered this vision; imagine that for us it became an orientation toward reality rather than one doctrine among others. Then we would see it as the point of the natural sciences not only to produce theoretical constructs worthy of admiration but to enhance our understanding of the cosmos. And we would regard the cosmos not as something that is somehow just there but as a work of God, infused with divine wisdom. Love of learning, so understood, would lead us to revel in awe at these works of divine wisdom and to praise their maker, some of whose wisdom we had now glimpsed. There is something deeply defective about the student or scholar who has never felt that awe.
Cell biology of the past fifty years is an extraordinary scientific construct—admirable both for its intrinsic worth and for its technological utility. But more than that, it has revealed to us some of the astounding intricacy of this part of creation. In coming to understand that intricacy we get a glimpse of divine wisdom. We both praise the great achievements of the cell biologists and we stand in awe of the divine wisdom that cell biology has revealed.

Some of you will have been asking yourselves whether the orientation that I have been describing and commending is at all relevant to the humanities, those disciplines in which we study not what God has made but what our fellow human beings have made—works of literature, of visual art, of music, of philosophy, and so forth. I have asked myself the same question. Let me offer a suggestion.

There were powerful currents of thought in the twentieth century that urged us to treat texts and works of art autonomously -- urged us, for example, not to ask what Augustine said in the Confessions but to ask what the text says, not to ask what Milton said in Paradise Love but to ask what the poem says -- powerful movements, in short, toward removing authors and artists from the scene of the humanities. Instead of regarding oneself as engaged with Augustine when reading the Confessions, one is to regard oneself as engaged with the text called the Confessions; instead of regarding oneself as engaged with Milton when reading Paradise Lost, one is to regard oneself as engaged with that impersonal artifact which is the text called Paradise Lost; and so forth. Such a removal of persons from the scene, such a depersonalizing of the humanities, has gone hand in hand with the emergence in psychology and sociology of ever-new reductionist accounts of being human. Bach’s Sonatas and Partitas for Solo Violin are, of course, abstract sound patterns. But they are more than that. They are musical intelligence and imagination of an extraordinary level embodied in sound -- wisdom embodied in sound. To listen to them is to engage J. S. Bach. To insist on removing Bach from the scene is to dishonor him.

Here, then, is my suggestion. If one sees the cosmos not as something that’s just there but as a work of God made in wisdom, then one will naturally also see poems, symphonies, bridges, churches, and the like, not as found objects but as works made by persons with one and another degree of wisdom, made because the maker thought, loved and imagined, and in so doing imaged God the Creator. Before such embodied wisdom we stand in awe, as we do before scientific theories – awe at the incredible gifts that God has bestowed on humankind.

I introduced these reflections on wisdom by noting that learning is to be prized both for the sake of what it enables us to bring about causally, and wholly apart from that. Since it is the latter reason that gets neglected in the modern world, given our infatuation with technology, I began with that. But let me now make just a very brief comment about the utility of learning.

Here too the Jewish and Christian believer will have a distinct “take” on things, that distinct “take” being rooted in the conviction that, as creatures of God, made in his image, we human beings are not just here to act as we please but have a calling, the calling to be agents of shalom and good stewards of the earth and its creatures. That conviction will guide both the direction of our own learning and our employment of what humankind has learned. We will pursue and employ learning for the sake of authentic development -- development of the potentials of creation that promotes shalom. And we will pursue and employ learning for the sake of bringing about justice. We will, in the words of Isaiah, pursue and employ learning

to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke. (58:6-7)

Obviously a great deal more could be said -- indeed, cries out to be said -- about the pursuit and employment of learning for the sake of shalom. But I must move on.

I’ve been talking about the two forms of love that do or should animate the Christian engaged in scholarship: the love of understanding which motivates scholarship and is its yield, and the love of the craft of good scholarship. I want now to move on to some remarks on how, as I see it, the Christian engages in scholarship.

Let me proceed by first offering a compact formula and then unpacking its content. Here is the formula: the Christian scholar should think and act with a Christian mind, and speak with an appropriate Christian voice, as she engages in her particular discipline and participates in the academy generally. Let me begin unpacking this formula with some remarks about how I understand the academic disciplines.

Recently I listened to a talk in which the speaker argued that teaching intelligent design is incompatible with the nature of natural science; if intelligent design is to be taught anywhere in the curriculum, he said, it must be in philosophy courses. In thus arguing, the speaker assumed that natural science and philosophy both have a nature, or essence, and was claiming that discussion of intelligent design is incompatible with the nature of natural science but compatible with the nature of philosophy. The speaker's assumption about essence is a common assumption, though less common nowadays, I would say, than it was forty years ago. The idea is that natural science came to birth in the early modern period, at the hand of people like Robert Boyle, Isaac Newton, and the
like, when the so-called “scientific method” became established; what preceded it was not science but the pre-history of science. So too for economics, for psychology, for sociology, for “the scientific study of history,” and so forth; they all have a Platonic essence that was manifested in history at a certain point after millennia of preparation. Without arguing the point on this occasion, let me say that I think of the various academic disciplines very differently. I think of them as social practices, some, like philosophy, with a long ancestry, some, like molecular biology, of recent origin. These practices are constantly changing as the result of developments both within and outside the discipline. What happened in the early modern period was not that the essence of natural science, after millennia of preparation, finally put in its appearance in history; what happened was that the long-enduring social practice of forming theories to explain the workings of physical nature underwent a truly dramatic alteration.

A social practice is a tradition. It’s a way of doing something that gets handed on to newcomers who are thereby inducted into it. The newcomers learn the goals of the discipline and its framework of concepts; they acquire the skills necessary for engaging in the discipline; and along the way they pick up ways of assessing products of the discipline as better and worse, these evaluations often, but not always, connected to various specific goals of the practice. Social practices are norm-infused.

Often it turns out that newcomers envisage new goals for the practice and new modes of evaluation. When that happens, it will seldom be the case that everybody instantly rallies round those new goals and modes of evaluation; instead, the practice becomes the site of controversy. In the penultimate chapter of his Essay concerning Human Understanding John Locke makes the point with telling whimsy.

Would it not be an insufferable things for a learned professor, and that which his scarlet would blush at, to have his authority of forty years standing wrought out of hard rock Greek and Latin, with no small expense of time and candle, and confirmed by general tradition, and a reverend beard, in an instant overturned by a upstart novelist? Can any one expect that he should be made to confess, that what he taught his scholars thirty years ago, was all error and mistake; and that he sold them hard words and ignorance at a very dear rate? (IV.xx.11)

The social practice that is some particular academic discipline is a shared human practice – not a practice reserved for Christians, not a practice reserved for naturalists, but a practice for all of us together. The social practice of philosophy, my own discipline, belongs neither to Christians nor to naturalists but to all philosophers together. And so for all the other academic disciplines; they belong to all of us together, just as the state belongs to all of us together.

The Christian scholar participates in those shared human practices which are the disciplines. He should do so, I said, thinking and acting with a Christian mind and speaking with an appropriate Christian voice.

What do I mean by “speaking with an appropriate Christian voice”? For one thing, the Christian voice, whether within the academy or elsewhere, will always be a voice that pays due honor to the other person. "Honor all human beings," says the writer of the New Testament epistle First Peter (2:17). The Christian voice will be firm and forthright, if that is what the situation calls for; but it will never be abusive. There is a great deal of abusive and demeaning talk that takes place in the academy. The Christian will refuse to engage in such talk. The Christian voice will never demean, abuse, or ridicule fellow scholars -- or, indeed, any other human being.

There is another, and more subtle, point to be made here. The voice with which the Christian scholar speaks must be a voice that can genuinely be heard by one’s fellow scholars in the discipline – a voice such that it contributes to the dialogue of the discipline. Every now and then, when teaching at Yale, I would have a student who did not know how to speak in the voice appropriate to the Yale philosophy classroom. Invariably this was an evangelical student, and always a male. He would ask a question or make a statement in a voice appropriate to a Bible camp rather than to a philosophy classroom, the philosophy classroom, in this case, including non-Christians as well as Christians.

Evangelicals often interpret a hostile response to something they have said as indicating hostility to Christianity, or more specifically, hostility to evangelical Christianity. Sometimes it does indicate that. But sometimes the hostile response is due instead to the fact that the speaker has not learned to make his point in a voice appropriate to that shared human enterprise which is the discipline in question. He has not learned how to speak in this context.

Those were comments about speaking with an appropriate Christian voice. What do I mean by "thinking and acting with a Christian mind" in the practice of one's discipline? Let me introduce my explanation by mentioning some things that do not count as examples of what I have in mind.

Thinking and acting with a Christian mind does not consist of developing some Christian addition to one's discipline. In particular, it does not consist of developing a theology of one's discipline -- a theology of music, a theology of sociology, a theology of history, or whatever. These are not bad things; but they're not what I have in mind.
mind. Thinking and acting with a Christian mind in the practice of one's discipline is not additive in character.

Nor does it consist of integrating one's Christian faith with the results of one's discipline. The image evoked by the term "integration" is that of there being two things, one's faith and the results of one's discipline, these two things then being tied together in some way -- integrated.

To think and act with a Christian mind in the practice of one's discipline is not to tie together in some way one's faith and the results of the discipline. It is to be guided by one's faith in one's practice of the discipline.

Nor does thinking and acting with a Christian mind consist of doing the sort of thing Dorothy Sayers does in her book, Mind of the Maker. Sayers takes R. G. Collingwood's theory of art in one hand, the traditional doctrine of the Trinity in the other hand, and points out similarities. But that's not thinking and acting with a Christian mind within the discipline of philosophy of art. With a bit of imagination one can always point out similarities between some Christian doctrine and certain results of some discipline.

Last, thinking and acting with a Christian mind in the practice of one's discipline is not to be identified with coming up with different views from those of one's non-Christians colleagues; it is not defined by difference. The fact that some of my non-Christian colleagues agree with me on some point does not establish that I was not thinking and acting with a Christian mind in arriving at my conclusions. I should hope for agreement, and be gratified when it emerges.

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We human beings do not just react to what we experience; we interpret it, as we do the experience itself and reality more generally. And to some of our experience we ascribe value of one sort and another, as we do to some of what we experience and to some parts of reality more generally; we valorize these. Some of our interpretations and valorizations are innate to us; they are part of our nature. But most are not like that; we learn them, acquire them. And many of these are acquired from our fellow human beings; they are handed on to us.

Consider, for example, our engagement with music. We don't just react to music. We interpret music; and we valorize both the music we hear and our modes of engagement with it, both the interpreting and the valorizing being, for the most part, the consequence of learning. We learn what to listen for, what to attend to. We acquire concepts that apply to what we hear, these concepts not only enabling us to describe what we hear but also shaping our auditory perception, so that we don't just hear some passage of music but hear it as so-and-so -- hear it as a fugue, for example. We learn to evaluate one passage of music as better in certain respects than another passage. We acquire capacities for delight; we learn to love certain works of music. Whereas previously Stravinsky's Rite of Spring was an inscrutable cacophony, now we love it.

All of this, and more, goes into our learning to interpret and valorize music. We acquire what I shall call a musical mind, or if you prefer, a musical formation, that is, a formation for interpreting and valorizing music and one's experience of music -- call it, for short, one's musical IV-formation. One's musical IV-formation includes thoughts about music; but as we have just noted, it includes a great deal more as well: habits of attention, modes of perception, habits of evaluation, capacities for delight and love. What we learn, in talking to others, is that one's own musical IV-formation is similar to, but also different from, that of others, sometimes radically different.

Just as we each acquire a particular way of interpreting and valorizing music and our experience of music, so too those of us who are Christians have acquired a Christian mind, that is, a Christian way of interpreting and valorizing what we experience, our experience itself, and reality more generally. We have acquired what I shall call a Christian IV-formation. Such a formation includes doctrines, principles, and views. But it is not to be identified with those; in particular, it is not to be identified with what is nowadays often called "a Christian worldview." It's more than that, much more; it includes habits of attention, modes of perception, habits of evaluation, capacities for delight and love. Recall my earlier discussion about the delighted awe experienced in getting a glimpse of the divine wisdom embedded in creation. A Christian mind is like a musical mind.

Just as one person's musical formation is similar to, but also different from that of others, sometimes radically different, so too, the Christian formation of one person is similar to, but also different from, that of others. They differ, of course, in the particular interpretations and valorizations that they incorporate. But they also differ in scope.

Some are narrow and constricted in scope, including little more than the embrace of a few Christian doctrines, or little more than valuing the Bible as "the good book," or little more than enjoying listening to praise songs in Sunday worship services. Of the various modes of IV-formation which shape such a person's life as a whole, his Christian IV-formation plays a minor role, nowhere near
as influential as, say, his formation as a lawyer or his formation as a devoted follower of the Chicago Cubs.

Other Christian IV-formations are wide in scope, being more influential than any other formation in shaping the person’s life as a whole. Of course, never will a person’s Christian IV-formation shape her entire life; the life of each of us is also shaped by the formation one acquires as member of a particular national culture.

Those social practices which are the academic disciplines are likewise ways of interpreting and valorizing experience. To be inducted into one of these practices is to acquire a mind, an IV-formation, which is structurally similar to a musical mind; one acquires the mind of a physicist, the mind of a literary critic, the mind of a philosopher, etc. The mind of a physicist includes thoughts, of course: theories, ideas for experiments, memories of experiments, and the like. But it too includes habits of attention, modes of perception, habits of evaluation, capacities for delight.

My thesis, once again, is that the Christian scholar should think and act with a Christian mind – a Christian IV-formation -- when engaging in his or her particular discipline. In propounding that thesis I am making two controversial assumptions that I must now articulate and defend, as best I can, in the brief time remaining to me. First, I am assuming that the Christian mind of a scholar is in fact relevant to engaging in his discipline; I am assuming that it speaks to the ways of interpreting and valorizing that take place in that discipline. If it is in fact irrelevant to those ways of thinking, those ways of attending, those ways of perceiving, those ways of valuing and loving, then my thesis assumes that the scholar who is a Christian should try to acquire a Christian mind that would be relevant to engaging in the discipline.

Why do I assume that a scholar's Christian mind either is or should be relevant to engaging in his discipline? I do so because I believe that the person who is a Christian should seek to conform his mind, his IV-formation -- his ways of attending, of perceiving, of thinking, of valuing and loving -- to Scripture and to the core tradition of the church; and I believe that a mind so conformed will in fact be relevant to matters that arise within one's discipline. Scripture does not just speak about the transcendent, leaving us free to form our interpretations and valorizations of experience as we will. It speaks to our experience and to the reality that we experience.

Defending this thesis requires citing plausible examples; the proof is in the pudding. So let me offer a few. My opening remarks about wisdom provide us with an example. Someone whose Christian mind has been shaped by Scripture will regard the intricacy and immensity of the world that the natural sciences open up to us as God's wisdom embodied in creation; with praise and in awe he will dwell on these glimpses of divine wisdom.

Here's another example of a different sort. Over and over in history, biography, and social theory, one comes across writers who operate on the assumption that religion plays no role in explaining why people act as they do -- or on the assumption that, if it does play a role, that role is so insignificant as not to be worth paying attention to. An example: Cohen and Arato, in discussing the anti-Communist revolution in East Germany in their book, Civil Society and Political Theory, pay no attention whatsoever to the role of religion and of religious leaders in that uprising.

The impression one gets is that leaders who just happened to be Christian pastors held meetings in buildings that just happened to be churches and used language that just happened to be religious in order to motivate the people to rise up and get the boot off their necks. Another example of the same point: in his otherwise fine biography of John Adams, David McCullough pays no attention whatsoever to Adams' religion; unless readers know otherwise from other sources, they will come away from the book with the impression that religion played no role in Adams' life. I could give a good many other examples of the same point. A person whose Christian mind conforms to Scripture and the main Christian tradition will not neglect the role of religion in human life and history.

Here's another example of yet another sort. For more than two centuries now, thinking and writing about the fine arts has been conducted within what I have called, in some of my writings, the grand modern narrative of the arts. A prominent component in that narrative is the claim that the act of creating works of art is socially other than instrumental rationality; and the works they create possess organic unity. The social transcendence commonly attributed to art has led a great many writers in the modern period to take the next step of ascribing religious import, of one sort and another, to art.

A typical passage is the following from Wilhelm Wackenroder, writing in the late 1700's:

Art galleries...ought to be temples where, in still and silent humility and in heart-lifting solitude, we may admire great artists as the highest among mortals...with long, steadfast contemplation of their works...I compare the enjoyment of nobler works of art to prayer....Works of art, in their way, no more fit into the common flow of life than does the thought of God...That day is for me a sacred holiday
A person whose Christian mind conforms to Scripture and the main Christian tradition will think highly of art, to be sure, but will not make of it an idol as Wackenroder does.

One ground of contestation is that religion is irrational and should, for that reason, be kept out of the academy; as one of my Yale colleagues once put it, religious people suffer from "a rationality deficit." I cannot, on this occasion, engage this charge. Let me simply say that over the past thirty years or so there has been extensive discussions by philosophers concerning the rationality of religious belief: I think I can safely say that anyone who has worked through that literature will conclude that the charge of irrationality cannot be sustained. Late in his life Richard Rorty, after recalling that he along with many others had charged religion with irrationality, remarked that he had changed his mind and that he was then of the view that the charge was pure bunk.

Another ground of contestation is that religion proves always to be a source of intolerance, and that for the peace of the academy, and of society in general, it must be confined to the private lives of people. On this occasion I can also not engage this charge. Let me simply remark that if it were true in general that religious people are less tolerant than non-religious people, we would have to consider whether that would be a good reason for trying to confine religion to the realm of the private. But I know of no careful studies of the matter. For what it's worth: when I look back on my own experience in the academy, and when I recall what others have told me about their experience, it's far from evident to me that religious people are less tolerant of non-religious people than are non-religious people of religious people.

There is a third ground of contestation that I do want to spend some time discussing. Deep in the mentality of modernity has been the assumption that engaging in the academic disciplines is, or should be, an exercise of our generically human rationality. Here, rather than allowing our various religious or comprehensive philosophical IV-formations to shape what we do, we go to the things themselves by employing our shared perceptual capacities, our shared introspective capacities, our shared capacities for apprehending necessary truths, our shared capacities for making inferences, etc. As John Locke put it, instead of appealing to tradition we appeal to reason. Parenthetically, a good many writers have noted that Locke's sharp tradition/reason contrast has to be qualified; it's impossible to engage in any academic discipline without being formed by the tradition of one's discipline and without appealing to that tradition.

One is initially inclined to say that, on this view of how the disciplines are to be practiced, we are to work from consensus and toward consensus. But that can't be right. If some colleague stubbornly hangs on to some favorite theory in the face of mounting evidence against it (recall Locke’s learned professor), that cannot be allowed to function as a brake on the endeavors of the rest of us. I think the idea is rather something like the following: in the academic disciplines, we are to aim at basing our views solely on arguments and evidence that all competent practitioners of the discipline would accept if those arguments and that evidence were presented to them, if they understood them, if they possessed the relevant background information, and if they freely reflected on them at sufficient length. It's that sort of counterfactual consensus, rather than actual consensus, that we are to work from and toward.

Be it noted that thinking and acting with a Christian mind as one engages in one's discipline is not incompatible with conforming to this counterfactual consensus requirement. Suppose that a sociologist is led by his Christian IV-formation to conclude that the understandings of the human person that dominate sociology are all deficient in some important way. He might then try to defend this conclusion with arguments that satisfy the counterfactual consensus requirement. There is no reason, in principle, why he could not succeed in this endeavor. I understand the traditional neo-Thomist position to be that this is what he ought to try to do, namely, satisfy the counterfactual consensus requirement. And I agree that this is what he ought to try to do.

The question I want to press, however, is what does he do if he does not succeed? Given the counterfactual character of the requirement, it will often not be easy for him to determine whether or not he has succeeded. Sometimes it will be difficult to determine actual agreement or disagreement. Everybody that I know agrees with me; but how do I know what some philosopher in New Zealand thinks. Note, however, that even if I do discover disagreement, that does not establish that I have not met the requirement. I have to take the next step of figuring out why they disagree. Might it be that it’s because they have not fully understood my arguments and that they would agree if they did understand? Might it be that it’s because they lack some crucial piece of background information? Might it be that it’s because they have not thought long enough about my line of argument?
We should not overlook the arrogance implicit in judging that one’s colleagues are deficient in one or another of these respects. “If you understood my argument you would agree.” “If you were better informed about the relevant background you would agree.” “If you just thought longer and harder about it, you would agree.” “That’s arrogant.

Difficult though it will sometimes be to determine whether one has met the counterfactual consensus requirement, let us suppose that our sociologist concludes that he has not. Try as he did, he did not succeed in finding arguments and evidence that meet the counterfactual consensus requirement. His fellow sociologists have not all rallied around his position; some have, but not all. Yet at least some of those who disagree appear to understand his arguments and evidence, appear not to be ignorant of any relevant piece of background information, and appear to have taken seriously what he said and thought about it at length. Yet they disagree.

So what does he do now? Does he abandon sociology? Alternatively, does he put his own views about the human person in cold storage when doing sociology and go along with one or another of the dominant alternative views? To adopt the latter strategy would make no sense. He understands those alternative views, has thought long and hard about them, and possesses all the relevant background information. But he disagrees. His disagreement is proof that those who espouse those views also have not met the counterfactual consensus requirement. In fact, nobody in the discipline has met the requirement. So what does he do? What do any of them do?

Before I answer that question, let me highlight the fact that our example shows that there have to be sources of disagreement among scholars in addition to those that the counterfactual consensus requirement highlights. Scholars who understand each other's arguments, who have thought long and hard about them, and who share all the relevant background information, still disagree. Let me put the point more crisply: rational, intelligent, well-informed and reflective scholars often disagree. Recall a comment I made when I was talking about social practices: it is typical of social practices that there are disagreements among competent, well-informed and reflective participants in the discipline. Such disagreements need not mark a breakdown in the practice, a failure to live up to certain requirements. To the contrary: such disagreements are essential to the vitality of the practice. The counterfactual consensus requirement is not just mistaken; it is deeply misguided.

Given the disagreements within every academic discipline, scholars often disagree because they have different academic IV-formations; they disagree because different schools of thought within the discipline have formed them. But I submit that we who are scholars also disagree because of the different IV-formations that we bring to our practice of the disciplines from our lives in the everyday. We bring with us what we've been formed to be: Americans, participants in a capitalist economy, political conservatives, anti-religious, hard-core naturalists, humanists, Christians, whatever.

So what to do? What else can one do but engage in one's discipline as the person one has been formed to be. With whatever be one’s IV-formation, one participates in the dialogue intrinsic to each discipline, listening carefully and openly to serious objections posed to one’s interpretations and valorizations, changing one’s mind when that seems the right thing to do, posing as compellingly as possible one's objections to alternative interpretations and valorizations, probing the sources of disagreement, sometimes bracketing one's disagreement with another scholar so as to explore together the implications of points of agreement, working out one's own position to see where it goes, doing this, if possible, in cooperation with others. This is how one ought to engage in one's discipline. I call it, dialogic pluralism.

Let me state my basic theses one last time. It is the calling of the Christian scholar to think and act with a Christian mind, and to speak with an appropriate Christian voice, as she engages in her discipline. Fides quaerens intellectum. She does this out of love, both love of the craft of scholarship and love of understanding. And she loves understanding, both for the wisdom of God and of God’s human creatures that it reveals, and for its utility in the pursuit of shalom.

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