



Compass Points News

Colleges and Universities
of the Anglican Communion
815 Second Avenue, New York,
10017
JULY/AUGUST 2013
VOLUME 14, NO. 5

REPORT ON THE INDIA CHAPTER MEETING

REV'D DR. V. M. SPURGEON



Principals of Christian Colleges in India, meeting in May 2013 in Bangalore

The meeting of the principals of Christian colleges in India was held at Bangalore from May 1 - 3, 2013. This includes all the principals, both Catholic and Anglican. Most of our member college principals have participated in that program. We met and discussed the future plan of the chapter meeting. The Dr Rowan Williams Annual CUAC Lecture at Lady Doak College on November 11, 2013 is a great privilege to our chapter; we are looking forward to that and we also plan to meet as chapter during that time. On September 22 - 26 we have a retreat for the principals of Indian Christian colleges at Port Blair (Andaman Islands), during which we will meet as the Indian Chapter and plan for the future and Triennial. ❖

2014 Triennial - Save the Date!

EDUCATION AS HOPE: Working towards Transformation in our Common Life

Hosted by Sungkonghoe University, Seoul, Korea

Saturday July 5 – Friday July 11, 2014

The Triennial will be followed by a Chaplains' Post-Conference at Sungkonghoe University

Friday July 11 – Sunday July 13, 2014

ANGLICAN CHAPLAINCY: Engaging Christian ministry in a dynamic and vibrant environment.

Full information will follow

TOWARD PEACE IN THE KOREAN PENINSULA

THE REV'D DR. LEE JAE-JOUNG

Back to the Principles of Peace

In February 1988, National Council of Churches in Korea (NCCCK) published a historic document titled “NCCCK Declaration for the Peace and Unification of Our Nation.” This document defined the division of the Korean peninsula as theological “original sin.” NCCCK confessed that the failure to resolve the state of division and the cold war system was the responsibility and sin of Korean churches. The document was a theological and missionary reflection on the state of division by Korean Churches, which had worked as the most important power for democratization and human right restoration of Korean society. After the statement was announced, there was a heated debate, as it overturned our conventional understanding that North Korea was [the] only one culprit in the matter of war and division. What the statement of Korean churches teaches us, I think, is that our effort for peace and reconciliation should be based on the recognition that all the related parties are victims as well as offenders under the continued state of division and the cold war system.



Rev'd Dr. Lee Jae-joung

Unless the state of division and the cold war system are resolved, peace will never come to the peninsula and between the North and the South. On July 27, 1953, General Mark W. Clark, Commander-in-Chief of the United Nations Command, Peng Teh-Huai, Commander of the Chinese People's Volunteers and Marshall Kim Il-Sung, Supreme Commander of Korean People's Army signed the armistice agreement, but this has never been a bastion of peace.

The war started in 1950 is never ended but still in progress. In order to achieve true peace, we should end the “unended war” first of all. Then we should create a peace regime that will establish and maintain peace. In the Declaration for the Development of North-South Relations and Peaceful Prosperity announced on October 4, 2007, the leaders of two Koreas have made an agreement [whose core includes four points:]

- First, the North and the South will end hostile relations and cooperate to secure peace in the land;
- Second, disputes will be resolved by dialogues and negotiations;
- Third, they will establish and implement measures to turn the West Sea into a peace fishery zone;
- Fourth, the two Koreas will end the truce system and start building a permanent peace regime.

What is important in this agreement is that the North and the South will take the initiative to work out the matters regarding peace and unification in the Korean peninsula.

I am sure that we have good principles to end the war and build a peace regime in [the] Korean peninsula. I expect that the efforts by religions, including Christianity, could reflect and develop more deeply those principles from the perspectives of spirituality and culture. Looking at the recent crisis seriously intensified, particularly in the time of Key Resolve and Foal Eagle, the joint military exercises by US and South Korea, I cannot but emphasize again the alternative peace approaches, based on already-agreed-on principles by both Koreas, against the present confrontational and antagonistic situation.

Why the End of War and Peace Regime Now?

For the past two decades, the key issue in the Korean peninsula has been the North Korean nuclear problem. [Bilateral U.S.-North Korea talks produced] the Agreed Framework...on October 14, 1994; [six-party talks resulted in the] September 19th Joint Declaration...in 2005. Both declarations offered a crucial solution to working out the North Korean nuclear issue and eliminating the cold war system persisting in the peninsula. Yet the agreements in the two documents were never implemented. North Korea did not gain anything for

The Rev'd Dr. Lee Jae-joung is an Endowed Professor at Sungkonghoe University in Seoul, Korea, and served as the 33rd Minister of Unification for the Republic of Korea from 2006-2008. This article is excerpted from a report he authored this year.

twenty years and the United States never resolved the North Korean nuclear issue. Efforts in this regard all failed and only enabled the North's nuclear power even further.

Both the North-U.S. dialogue and the six-party talks represented a deal: parties involved were supposed to give and take, based on the principle of action to action. The big prerequisite here was that North Korea should discard its nuclear program first: the North would get what it wanted, once the nuclear power was gone. Yet North Korea did not have any intention to accept that. The North keeps saying that developing its nuclear program is its defense measure to cope with the U.S. nuclear preemptive attack or regime change policy.

Recently, North Korea declared “the end of denuclearization in the Korean peninsula, the death of six-party talks, and the annulment of the September 19th Joint Declaration and the Armistice Agreement.” There might be only a declaratory significance in this, as the statement was made while military threats were intensified during the process of Korea-U.S. military drills. Yet it can also be interpreted as the failure of North Korea-U.S. agreement for the past two decades...[since] repeated sanctions [by the U.S.] after the missile launching or the nuclear program experiment never had any huge influence on North Korea. For instance, North Korea-China trade has increased to US\$ 5.94 billion at the end of 2012, from US\$ 737 million in 2001.

It is now the time for the United States to pursue new resolutions. Increasing pressures and sanctions are virtually ineffective by now, as the assumption of these actions were the change of regimes or collapse of society in North Korea. The U.S. government failed to implement the Geneva Framework, a result of their bilateral talks, and started six-party talks in 2003 as an alternative. [But] there were obstacles everywhere



*North meets South:
The DMZ at Panmunjom*

that hindered the six-party talks [and they] will no longer be effective as a mechanism to resolve the Korean peninsula issue.

Meanwhile, inter-Korean summits in 2000 and 2007 have made a practical contribution to the advancement of the North-South relations. The three major economic cooperation projects achieved a certain level of success...but [the] May 24 Measures in 2010 put a halt on everything at once...Having realized that a new government can ignore an existing agreement and suspend whatever works in progress, the North is now demanding a new way for inter-Korean talks and implementation measures. [The danger is that] the rupture of dialogue between two Koreas can be extended...It is a serious matter, especially because our military communications lines, the last resort of communication

between the North and the South, are now all severed.

How can we end the war? Who will do it? It is not appropriate that we should connect the issue with the relevant parties sixty years ago, either for armistice agreement or for the war itself. For several decades, the whole problem has developed into such a direction that the two Koreas are now the only parties that can end the war through their relationship. [There are challenges that must be resolved multilaterally]...Yet the starting point must be an agreement by the two Koreas and any specific details must be developed based on inter-Korean negotiations: the North and the South must take the initiative in this matter. The two Koreas do not have a relationship as a separate nation-state; they have a “special relationship in the process towards unification.” In this legal sense, the end of war and the peace regime are the most fundamental task for the Korean government.

A Creative Thinking for a New History

Peace and unification are not something contrary: they should constitute one perspective. This perspective will enable us to go beyond the current, dominant context and create a world for the future. So many contexts

(cont. page 8)

HORIZONS



The Rev'd Canon James G. Callaway
General Secretary

One of the reasons that students and their families choose one of our universities or colleges is because of their Anglican affiliation. Not only is it a benchmark of excellence, but Anglican identity is an assurance of education based on recognized values that honor the development of the whole person.

But the challenge we face from displaying these commitments in a mission statement is finding legs to deliver them to students and faculty. At the recent Canadian Chapter meeting at Thorneloe University, President Robert Derrenbacher led services in their Fielding Chapel, the only freestanding chapel of the Laurentian University's affiliated schools. It is a place where

Chaplain Rachel Perry holds Anglican services; it's also a place where other faith groups at Laurentian are welcome. Such inclusivity is very much in keeping with the Anglican spirit. Chaplains at Anglican institutions start with a niche that their counterparts at secular schools can't count on, including a chapel, an official identity with access to services and staff, and an office—all of which facilitates doing effective ministry.

In our day of increasing numbers of students and faculty of other faiths, the Anglican chaplain can welcome them, facilitate their needs, and coordinate overall ministry. Dr. Rowan Williams, in the inaugural CUAC lecture bearing his name, focused on the clergy role in Anglican universities and the importance of the chapel: "They need to be part of the map, part of the furniture. They need to be visible there as representing the trust that the tradition out of which this institution comes is pastorally and humanly present today as a resource. Then symbols: the fact of a dedicated place of worship, visibly near the heart of an institution, once again says: we will assume that the space we are giving to one another and our diverse intellectual enterprises is properly represented by physical space, accessible to all, which stands for the wellspring from which this institution draws inspiration."

While St. John's Winnipeg has had to discontinue daily services owing to changes in student demographics, President Chris Trott reported that he had found the funds for hiring a dedicated chaplain for the first time. Gary Thome, chaplain of the University of King's College, Halifax, wins a prize for chapel services drawing over a hundred students for a lively service of preaching and music. Renison College's chaplain Megan Collins Moore offers midweek and Sunday services in their St. Bede's Chapel and is a spiritual and pastoral friend at the college and wider university. Trinity College, Toronto, in addition to weekday and Sunday services, has a renowned Choral Evensong in their Giles Gilbert Scott chapel led by a student choir supported with choral scholarships.



Thorneloe University in Sudbury, Canada hosted a number of Anglican presidents, principals, and deans for two days of productive discussions about the future of Anglican education in Canada, June 9-11, 2013. Included at the meeting were representatives of several CUAC member institutions.

Chaplaincies are the places where Anglican identity is defined and becomes real. In recognition of their key role, the 2014 CUAC Triennial in Seoul (July 4-11, 2014) will include a Chaplains' post-conference (July 11-13, 2014). It will be a peer-learning workshop where they can engage in dialogue, hear about innovative strategies, and network for ongoing exchanges and collaborations. Registration information will be available in August 2013. ❖

EDWARDES COLLEGE IN PAKISTAN RECEIVES US\$ 3.1 MILLION GRANT FROM PROVINCIAL GOVERNMENT



Christian Students at Worship in Edwardes Chapel

Pakistan's troubled northwestern border region might seem an unlikely place to look for an Anglican ethos; indeed, Edwardes College in Peshawar, the provincial capital of Khyber Pakhtunkhwa, is the only Anglican college in Pakistan. But for 113 years, Edwardes College has gone about doing what Anglicans naturally do: building bridges of understanding between communities. This conciliating attitude was no doubt a factor in a recent, significant, and some would say surprising, affirmation of the college's mission: a development grant in the amount of R\$ 300 million (US\$ 3.1 million) from the provincial government.

CUAC's General Secretary, The Rev'd Canon James G. Callaway noted, "This significant grant to Edwardes, a CUAC member institution, recognizes the vital role our colleges are playing in non-Christian societies: modeling an embrace of diversity for the common good, which is part of the DNA of their Anglican identity."

Founded in 1900 by the Church Missionary Society, Edwardes College is the oldest institution of higher education in Khyber Pakhtunkhwa, offering both undergraduate and graduate degrees. Despite its Anglican affiliation, it is hardly a Christian enclave: of its 2,950 students, 92% are Muslim, 7% are Christian, and 1% are Hindu or Sikh; the faculty makeup is roughly similar. Significantly, women and socially disadvantaged groups like religious minorities make up 8% of the students and 17% of the faculty, proportions the College is trying to increase. Many students come from the Federally Administered Tribal Areas along the Afghan border, districts disrupted by insurgency and military operations. Against such a background, the rich diversity of the academic community at Edwardes offers a compelling model of cooperation and co-existence.

The school's Principal, the Rev'd Canon Dr. Titus Presler, noted, "Amid the extremist violence of the region, it is heartening that this province in the Islamic Republic of Pakistan has expressed such confidence in the higher education offered by a church institution. Lots of bad news comes from this area, but there is ground for hope."

In remarks expressing gratitude to Chief Minister Amir Haider Khan Hoti, the Higher Education Secretariat, and the Higher Education Regulatory Authority of Khyber Pakhtunkhwa, Presler recognized that the provincial officials had consulted with the College's Management Team for about nine months in preparing the grant, which was announced on November 16, 2012 and received in January 2013. This funding will support faculty higher studies, enhance library resources, improve scientific laboratories, and fund premises for expanded academic programs. *(cont. page 6)*

Presler underscored the potential impact of the award: “This grant of 300 million Pakistani rupees will assist Edwardes with the academic programs and physical facilities vital to the degree-awarding status that will enhance our educational contribution to the province and the nation.”

“Students and the province as a whole will benefit from this grant as it leads to quality enhancement,” said Vice Principal Prof. Kalim Ullah, who has served Edwardes for thirty-six years. “Edwardes is a cradle of academic learning and a community of interfaith understanding. We try to develop the whole person and reach out to the wider community in these difficult times in Khyber Pakhtunkhwa.”



Biology class at Edwardes

The Anglican Bishop of the Diocese of Peshawar, the Rt. Rev’d Humphrey Sarfaraz Peters, was gratified by the development. “Edwardes College is one of our major institutions, and we are delighted that the province is offering this boost at a turning-point in the College’s history,” he declared. The Diocese of Peshawar is the College’s sponsoring body. Since 1956 Edwardes has operated under the auspices of the local church, which in 1970 joined with Lutherans, Methodists, and Presbyterians to form the Church of Pakistan, a full member of the Anglican Communion.



The Rev’d Canon Dr. Titus Presler

“Edwardes reflects the wider society, every aspect of our work is inter-religious, and we have a particular vocation to develop interfaith community in a polarized environment,” Presler said. The College recently hosted a gathering of Faith Friends, a Peshawar group that brings together Sunnis, Shias, various Christian denominations, Sikhs, and Hindus.

A missiologist and priest of the Episcopal Church USA, Presler served as a missionary in Zimbabwe, a parish pastor, academic dean at The General Theological Seminary in New York City, and president of The Seminary of the Southwest in Austin, Texas, before going to Edwardes.

The Integrity Project, a College initiative launched this year, has attracted provincial attention by its efforts to build personal character and social responsibility in students. Weekly discussion groups that involve every student and most faculty members are held throughout the year. The topics, chosen to address particular challenges in contemporary Pakistan, include: Purposes of Education, Discernment of Talents, Ethical Understanding, Moral Behavior, Gender Relations, Diversity Tolerance, Social Responsibility, and Servant Leadership. The case-study-based program has provided an open and safe environment in which probing and stimulating conversations have flourished.

Another new initiative is the English Immersion Programme, which exposed every entering student to twelve days of intensive spoken English before the term opened in September, resulting in marked improvement in

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Edwardes students in school uniform

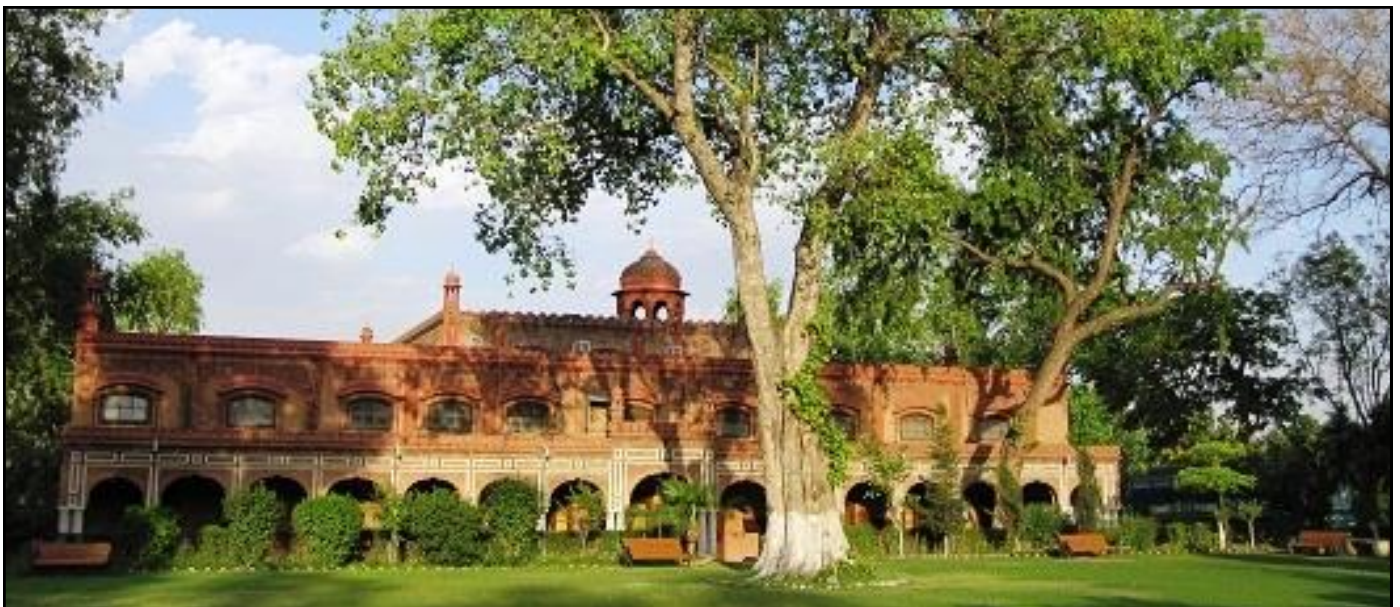
the academic performance of attendees. Edwardes offers ten undergraduate and graduate programs, and faculty development initiatives include collaborative leadership, active committees, skill seminars, and syllabus guidance.

While Edwardes College is self-supporting in its operations, it is like any institution of higher education in needing extra-budgetary support for special initiatives, as Presler explained while highlighting financial aid for poor students as a perennial need. “Think of Rimsha Masih, the Christian girl in Islamabad falsely accused of blasphemy, and now freed,” he said.

“Think of Malala Yousafzai, the Muslim girl campaigning for girls’ education who was shot by the Taliban in Swat.” Scholarships for the College’s 200 Christian students and 230 women students assist two communities that have been historically disadvantaged in Pakistan.

And so, while the mix—and often clash—of religions, cultures, and ethnicities surrounding Peshawar may seem like a hostile place for the Anglican spirit, it is just such an environment where that spirit can thrive. Edwardes College honors its Anglican heritage by responding to the needs of the diverse society in which it is planted. The highest standard of education is offered, not by demanding conformity, but by valuing the integrity of each individual and encouraging spiritual faithfulness to the religious tradition that each finds life-giving. Edwardes thus builds upon its Christian missionary foundation to promote inter-faith harmony, creating an environment which bolsters personal character, as responsibility and creativity become the expected norms. The cumulative effect of this is to cultivate a community of diverse talents with a facility for productive interaction. It is, indeed, the Anglican ethos that empowers Edwardes College to excel in its mission “to educate and develop professionals who will be servant leaders in meeting the challenges and opportunities of Pakistan today.” ❖

For more information on Edwardes College, visit their website at www.edwardes.edu.pk



Old Hall at Edwardes, built in 1910, houses the Theatre, the Library, and Arts classrooms

entangled and restrain us now: the dark shadow of colonial rule; anti-communism and division; militaristic culture; and controlling culture. We now need to create a new context to overcome the dominant contexts and resolve the issues we have.

The core of the NCKK Declaration in 1988 was that we designate 1995 as the year of Jubilee: since the division practically started from Korea's liberation from Japan in 1945, 1995 was appointed as a Jubilee to start making a fundamental change in our history. It was an expression of resolution that we wanted to move away from the past and restore one nation, making a new history of new liberation, freedom, equity and peace: the world of peace and unification that we desired was not an extension of the present, but a whole new world.

[In the same way,] the Kaesong Industrial Complex would never have happened if it was seen from a military perspective at the time; it was not supposed to be pursued from an economic perspective, either. There were two North Korean divisions and one artillery regiment near the cease-fire line of Kaesong, which could attack Seoul at any point. It was a huge decision that those armed forces moved to the north of Mt. Songak to create an industrial park of some sixty-six million square meters. It must be properly appraised: this was a military base turned into a huge industrial, or peace, base.

The Concept of People is Important

The center of North-South talks was always the prosperity, co-existence and peace of our people. Reunion of separated families and humanitarian support were signs of respect for the value of people. In 2000 and 2007, two inter-Korean summits were held with topics such as reconciliation, co-existence, and prosperity of people ...Some people still insist that the North is our "archenemy." Yet the inter-Korean dialogue always emphasized the importance of overcoming division and securing a future for our people with reconciliation and peace.

We now need a peace drill to create a future, rather than a military drill to prepare for a nuclear war or for "sudden turn of events." Germany has made unification happen, as different governments maintained the single unification policy all along. If we should be biased and discard North-South agreements made by our past governments from a political perspective, we will never be able to expect peace in the Korean peninsula.

We must realize that the cost of security is much bigger than the cost of unification, and that the cost of security cannot establish peace. As we have done in the 2007 summit, the two Koreas should lead the agreement to build the peace regime; then they should form a framework of talks with relevant parties, either in 2+2 or 2+1 structure. It is not like the rigid structure of four-party or six-party talks; this system will allow the North and the South to host peace talks in a flexible manner, according to our agenda or our needs.

We are now at the 60th anniversary of the Armistice Agreement. We need to start creating a new world and find the path together. We cannot blame or hold somebody else responsible. It is my responsibility and my challenge as an individual. To live our lives in a more confident and righteous manner, to enjoy democracy better, to live in cooperation with the rest of the world, it is essential that we should put an end to this issue of division and cold war, building a history of peace and unification at the same time. ❖

The 2013 Dr Rowan Williams Annual CUAC Lecture

Hosted by Lady Doak College, Madurai, India - 11 November 2013 at 10:30 am

The Rev'd Sathinathan Clarke, Ph.D.

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