



**CUAC Triennial 2008  
Memories**

**Emerging CUAC Colleges...**

The Church's commitment to education continues to be the catalyst for the formation of new Anglican schools, colleges, and universities, and this is particularly evident in the global South. A good example of this would be the Barão do Rio Branco Anglican Institute and the Anglican College of Erechim, founded through the Igreja Episcopal Anglicana do Brasil. The initial school was founded in 1928 through the vision of The Rev. Alberto Blank, who was concerned about education in the time of territorial colonialization in Brazil. These elementary and middle schools evolved into some of the best Anglican schools in Brazil.



Anglican College of Erechim  
Photo: Anglican College of Erechim

In 2004 an initiative was made to add both high school and postgraduate education, which resulted in the Anglican College of Erechim. The College offers courses in Administration, Industrial Design, Information Systems Technology and Pedagogy. Its curriculum is designed so that students must put their theoretical knowledge into practice during their studies. Both learning institutions apply Christian principles to their educational philosophy. Most tuition payments are met by students and family, but discounted tuition is available for students of lesser financial income. The Anglican College of Erechim has financing arrangement with FIES (financing through banks) and Pró-Uni (a system of scholarships for the underprivileged). All courses are authorized and recognized by the Ministry of Education of Brazil.

Africa is another location of new institutions. Although envisaged by the Anglican Church of Tanzania in 1997, St John's University actually began in 2007, using the refurbished buildings of a former Secondary School. Through it, the Anglican Church of Tanzania aims to give increased access for young people to university education. The mission of the university is to provide "high quality education and training in the theological, social, scientific and technological disciplines". It is the aim of its founders to have strong Christian values, and to be linked to all other existing Anglican teaching institutions. The university has begun with faculties of Humanities and Education, Science and Applied Technology, Nursing, Pharmacy, and Theology and Religious Studies. It has the

approval of the government, and students have access to Higher Education Student Loans (HESL). As the Prospectus makes clear, the university "...is to prepare graduates to be lives of service. Its target is to send into professional and managerial ranks graduates accustomed to searching out areas of need, and addressing those needs with skills acquired or strengthened at St. John's." The goal of St. John's is to raise US\$1.5 million to get the university properly established.



St. John's University, Dodoma Tanzania  
Photo: St. John's University, Tanzania

In Ghana, the Anglican University College of Technology was launched in March, 2008. It is the first university to be established by the Anglican Church in Ghana and is located at Manso Nkran, using the main yard of a former mining company site given to the church. At the inauguration this June, Dr Addo Kufuor, the President of Ghana, noted that the establishment of the university was yet another manifestation of the long-standing positive relationship between the state and the Anglican Church, and it signaled a further role of the church as a true partner in development. The university is to be a technical university, geared towards producing both human and material resources for manufacturing industries. Students will be introduced to broader fields of study than their specific concentration. Implicit in all programs will be upholding the ideals of Christianity, including discipline, altruism, moral uprightness, truth, as well as the goal of each student to become a patriotic and innovative achiever. It is hoped that the university would have on its campus specialized laboratories in research and development which had would have a direct relationship on the practical programs of the university. The university will ultimately have several campuses. It will use both internet and classroom courses for learning. Of course the largest



Induction of Prof. Ewurama Addy as first president of Anglican University College of Technology  
Photo: Anglican University

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CUAC Triennial 2008 in Chung Chi Chapel, Photo: Kelvin Law, Chung Chi College

## Reflections from the General Secretary....

I am sure that I am not the only one to have good memories of our May Triennial Conference in Hong Kong. It was such a special event with everyone who came and all we experienced together. Our hosts, Chung Chi College and the Province of Hong Kong, excelled themselves—from the Opening Service right down to the banquet with the smashing open of the clay-baked "Beggar's Chicken" (see a picture in the collage on the last page). Our thanks to Archbishop Kwong and his co-workers, Professor Leung and all his staff, and especially to our wonderful and full-of-fun leader, The Rev. Andrew Ng! Especially those of us from the "West" had an unforgettable encounter with the new emergent China, as well as getting to know Asian culture better. I believe we all are more prepared now to form closer relationships with institutions in Asia and to join in collaboration with our Communion partners in that part of the world. I did hear of various specific relationships that emerged through the Conference, with initiatives that might occur with Chung Chi College, with Sung Kong Hoe University, with some of the colleges in Japan, and with Trinity University of Asia.

As of the time of writing, the Asian chapter of CUAC has met in Tokyo, and we look forward to hearing of the opportunities which they can share with us in CUAC world-wide. But I urge those of you who had such an exploratory conversations at the Triennial to go and follow them up! I have been doing just that. Last month, representatives from the three Episcopal historic black colleges met in North Carolina, and reviewed how they might move forward with a relationship to Archbishop Ndungane's "Historic Schools Restoration-Project". There will be a meeting of the US chapter later in November which will do CUAC follow up, and I understand there is to be a meeting shortly in the UK as well. Earlier this month I visited three Canadian colleges who have not been active in CUAC for some years, and who now show interest in becoming more involved.

But what is very clear is that each college or university needs to have a "Point Person" for CUAC, who will take the initiative to follow up on relationships, to read and distribute news from the other CUAC colleges, and to let me or other members of the Board know when a particular college would appreciate a CUAC initiative on its behalf. If I can be in regular touch with these "Point Persons", then I can do the same sort of networking that up until now has only occurred when we meet at Triennial. Initiatives should be taking place now.

You will see later in this publication that we are instituting a "Classified Page" for Compass Points and also for e-mail newsletters, in which we make the membership aware of the needs some colleges have, some of the relationships they would like to build, some of the programs they would like to share with other members, and even some of the faculty openings or searches which could be advertised throughout the CUAC community. We will coordinate this from the New York office, but it really means each member should both initiate something in the "Classified" from time to time, and also pay attention to what others are advertising there.

While everyone comes together at the Triennial, one of my most pleasant tasks is visiting each CUAC institution. I was able to visit Trinity University of the Philippines in Manila just after concluding the Triennial. Through the kind hosting of Dr. Josefina Sumaya, my wife and I met many of the staff and students of the university. The university is but one aspect of the ministry of the Episcopal Church in the Philippines; it also hosts the central St. Luke's Medical Center and also St. Andrew's Theological Seminary on Cathedral Heights, Quezon City. One of the outstanding strengths of Trinity is its longstanding commitment to service learning. All students must do such learning as part of their academic program. We were privileged to visit a nursing school project of the Center for Community Extension Services in rural Laguna, and were really im-

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"Chung Chi remembered..."  
Photo: Donald Thompson

pressed by what students had been able to do in terms of sustainable improvements for village life.

I'm pleased to report that I have had my first visit to the site of the CUAC Triennial of May 2011 at University of the

South in Sewanee, Tennessee. This is a unique Episcopal university that is actually owned by 28 dioceses of the Episcopal Church and is central to much of the church's life in the South. It is located on the top of a beautiful 13,000-acre plateau between Nashville and Chattanooga. Founded in 1857, it has a curricular program ranging from the arts, sciences and theology, to pre-professional studies in business, engineering, law, medicine, nursing, and veterinary medicine. The CUAC Conference will come just at the end of the regular academic year when the weather is excellent and the beauty of the mountain trails can be fully enjoyed. A theme for the conference has not yet been devised, but some thought is being given to explore the issues related to race in higher education. This would also be an opportunity to share some of the issues on race which have emerged in American society. One of the airports to which delegates will fly in is Atlanta—the site of a fine museum dedicated to Martin Luther King, Jr. More details of the planning of this event will be shared later.

At time of writing, everyone around the world is aware of the financial troubles which have come to light in the past few months. I'm sure every CUAC College is affected in some way. One example of this is this edition of *Compass Points*. We are combining the functions of *Compass Points* (news) with *Prologue* (papers and addresses). We hope the result is satisfactory. As we see the effects of this recession on us all, can we reach out to each other for creative help and support to get us through these lean years? If you have ideas or initiatives, please write me—or let me post your ideas on the CUAC classifieds. CUAC itself will be affected by the recession, and I will be bringing to the meeting of the Board of Trustees in January 2009 some ideas on how we can maximize what we can do with the diminishing resources we shall have. But there have been trying economic times before and they have been survived—so why not this time?

I close by mentioning that I was privileged to be in a staff role at the Lambeth Conference in the UK this past summer. It was intriguing to be around the bishops as they met with each other—using the new *Indaba* listening process—as they achieved a greater understanding of the interdependence and relationships of the Communion than perhaps has been achieved before. Thanks to Professor Michael Wright of Canterbury Christ Church University, a Reception was held for all bishops attending the Lambeth Conference who have a CUAC College in their midst. It was good to hear from some of these bishops how much they value the work of their colleges, and how they feel they must protect and support them. The very existence of these colleges is a gift from previous generations. As you will read in our cover story, there continue to be initiatives around the world where new colleges are being developed and built. The work of Christian education continues!

Don Thompson



Don Thompson and Susan Thompson visiting service learning site in Laguna  
Photo: Donald Thompson



University of the South, Sewanee, Aerial View  
Photo: University of the South, Sewanee

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walk with us.

Interestingly, some of my most powerful moments, when most was asked of my Christianity, if you will, have been with students from other faiths.

It's interesting how, in this day and age, when many of our local young people are almost taught to reject God and religion - as IF it is somehow 'uncool', these young ones from other lands cannot conceive of a life without faith - and they seek me out to discover with them, ways of holding on to that faith, in the face of mockery and ambivalence from media/peers and maybe even leaders.

Their opening sentences often commence with "you're a Christian, right?" - and they go on to talk about their struggles and confusion in seeking to be faithful to that which they genuinely believe, while many around them scoff.

It's a hard thing, trying to fit into another land, another culture - even if only for three or four years.

And the younger we are, the more we try to blend in - to be the same. Even when adolescents are imagining themselves to be most unique, there is a certain sameness about their actions.

So here these young people come - to our land Australia - where people from all over the world already live. Whilst acknowledging our indigenous brothers and sisters who came first, it still must be said that we are a country of immigrants - We've all come from somewhere else, and we are all trying to fit in.

What I have learned from the fine young people who learn with us is that there IS room to speak of God amongst us - and when it works best is when we:

Let love be genuine,  
We hate what is evil,  
We hold fast to what is good.

So when my young Muslim friend, Mohammed, comes to me and expresses despair that he feels like the only one who prays in the whole of the university - and I tell him "Yeah, I felt like that too," then together we wander around and look for signs of faithfulness throughout the campus, then, I have brought Christ to him - and I have been faithful to my calling.

Rejoice with those who rejoice,  
Weep with those who weep.

It's as simple and demanding as that.

The Lord be with you.



## What's Happening...

### "Challenges in India"

by Don Thompson



Attacks on Churches in Orissa  
Photo: ACNS

Recently Christian schools and colleges in India have been facing challenges and disruptions by groups critical of their Christian faith base, often from Hindu majority leaders. In Orissa, a state on India's east coast, there have been several Hindu-Christian conflicts in recent years, the most recent being in Tikabali on August 23, 2008, when

Hindu zealots overwhelmed Christian homes in the village, torched them, and caused the inhabitants to flee their homes. Intolerance to "foreign faiths" has risen in the last two decades with a revival in Hindu nationalism. In some states, religious conversion has been made unlawful, and have made Christian instruction prone to legal challenge. On August 29, 2008, the Catholic bishops of India asked Catholic schools to close across the country "as a protest against the atrocities on the Christian community and other innocent people." Over 20,000 Catholic institutions were closed that day, and thousands of religious, clergy, lay Catholics, other Christians, and people of other religions took part in vigils "for the promotion of communal harmony and peace in India." Most non-Catholic schools and colleges remained open during the protest, but leaders admitted feeling the effects of the same prejudice. Madras Diocese of the Church of South India organized a rally on September 21, 2008 at St. George's School in Chennai in support of the schools in Orissa. There has been longstanding Christian mission work among Dalits and Tribal communities for many years which has focused on care, education and support. Christians comprise about 2.3% of the population of India. The majority population of India is Hindu, though there are substantial Muslim and Sikh minorities. There are about 25 million Christians.

#### Web Site Resources:

Church of North India [www.cnisynod.org/](http://www.cnisynod.org/)  
Church of South India [www.csichurch.com/](http://www.csichurch.com/)  
National Council of Churches in India [www.nccindia.in/](http://www.nccindia.in/)

## The Anglican Way in Higher Education

Archbishop Njongonkulu Ndungane

Executive Director of The Historic Schools Restoration Project  
and former Archbishop of the Anglican Church of Southern Africa

Ladies and Gentlemen, fellow Anglicans, brothers and sisters in Christ, it is a great joy to be with you at this Conference.

My topic is 'The Anglican Way in Higher Education', which is, of course, intimately related to the Conference theme of Excellence, Character and Service.

Let me begin with a quote from the actor, Michael J. Fox:

"I am careful not to confuse excellence with perfection. Excellence I can reach for, perfection is God's business."

Well, as Anglicans, and Anglican educators, we are certainly about God's business, or so we should be! And, whatever Michael J. Fox says, excellence is also God's business, and the business of God's people - and so are character and service.

#### Excellence, Character and Service

Let me quote three Scripture passages:

"Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable - if there is any **excellence** and if there is anything worthy of praise, think about these things" - or, as another translation puts it, "let your mind dwell on these things." (Phil 4:8)

"We boast in our suffering, knowing that suffering produces endurance, and endurance produces **character** and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us." (Rom 5:4,5)."

"It was he, Jesus Christ, who gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, to prepare God's people for works of **service**, so that the body of Christ might be built up, until we all reach unity in the faith and in the knowledge of God, and become mature, attaining to the whole measure of the stature of Christ." (Eph 4:11-13)

These passages make it fully clear that those who desire maturity within the Christian life will find themselves challenged by excellence, character and service.

These are not optional. If we are to be true disciples, living faithfully in accordance with the teachings of Jesus Christ, able to deal constructively and hopefully with all that life throws at us, and as people who help make the Church, the world, a better place - then the life of excellence, character and service are for us.

And this is the life into which we seek to induct our young people.

We are very much challenged by such a vision in South Africa

- which has led to the establishment of the Historic Schools Restoration Project, of which, since my retirement, I have been the Executive Director.

Let me tell you a little about it.

#### The Historic Schools Restoration Project

Historically, a high proportion of South Africa's schools and colleges for black young people were established first by missionaries and later by the churches.

By the 1950s, there were close to 5,000 of these schools and colleges, serving around 700,000 young people. They were in strategically important areas, wherever there were large black communities. They filled the vacuum left by governments who chose to ignore the educational needs of the whole population.

Most of today's generation of black leaders - from Presidents Mandela and Mbeki down, and myself included - were products of those schools.

However, in 1954, the introduction of Bantu education halted formal church involvement in these schools and colleges. They were taken over by the apartheid government, and deliberately run down. Many have buildings in terrible need of repair, and some have closed

altogether.

Others have struggled on, and still produce learners who achieve good results, and go on to become successful and productive members of society.

The aim of the Historic Schools Restoration Project is to strengthen such schools, and return an increasing number of others to the highest possible standards, so they may be centers of cultural and educational excellence, beacons of light and hope in their communities, and produce potential leaders of calibre and integrity.

In aiming for this, we underline that a leader, a leader of character, is anyone who gives a lead to others - at every level of society and community. This includes good teachers, good busi-

ness-people and entrepreneurs, good local councillors are leaders, and, by no means least, good parents of future generations.

Good leaders understand the meaning of true service. For example, the prime responsibility of politicians and civil servants is to work for the common good, and not for personal gain at the expense of others; similarly, politics and business alike need to be honest, transparent and open, within a society where people recognize that everyone must respect and uphold the rule of law - so everyone can live in safety and security.

Though in South Africa we have particular historic burdens to overcome, we are not alone in our need to build a harmonious society,

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Archbishop Njongonkulu Ndungane  
Photo: Kelvin Law, Chung Chi College

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where difference is seen as enriching, not threatening.

We want to balance individualism with a strong commitment to our life with one another. In Africa, we have a lovely word for this: *ubuntu*. Its main philosophy is captured in the phrase 'I am, because we belong together.' *Ubuntu* is sharing what it means to live and care for others; to act kindly to one another; to be kind, just, fair, compassionate, trustworthy, honest; to assist those in need; and to uphold good morals.

For me the *ubuntu* ethic is supremely gospel-shaped, body-of-Christ-shaped. It also reflects excellence, character and service in our human relationships.

In promoting *ubuntu*, our Project wants to celebrate and support schools and colleges that address the whole of life, and prepare our young people to address the whole of life.

The Historic Schools Restoration Project is not specifically Christian, but I hope you can see how Christian values and aspirations are mirrored within it.

And that is not surprising, because we know that whatever is true and good and commendable reflects something of our Lord and his Kingdom.

#### Anglicanism – Christian Resourcing for the Whole of Life

Let me turn now to more explicitly Christian, and Anglican ways of fostering excellence, character, and service. This too is about learning to address the whole of life.

I remain convinced that Anglicanism allows us to do this more richly, more comprehensively, more fruitfully, and with far greater integrity, than any other way of being Christian.

Being Anglican gives us tools for being the people Jesus Christ calls us to be, in every walk of life, in every dimension of what it is to be human, as an individual, and as a member of wider society.

And this is good and right – because there is no aspect of human life, individual or corporate, which is beyond God's concern, and beyond God's desire to bring redemption and transfiguration wherever it is required. And, of course, he shares with us the immense privilege of being his workers in this vineyard of his.

Much of what follows arises from consideration of the nature of Anglican Identity. Though we are driven to ask such questions by the tragic divisions among us, I hope that the treasures we have unearthed will prove more lasting than the pains we suffer now.

Strife within Anglicanism is of course nothing new. In 1832, Thomas Arnold, then head of Rugby School said, "The Church of England as it now stands, no human power can save."

Over a hundred and seventy-five years later, the Church of England, and the Anglican Communion, are still standing, knowing that, once more, no human power can save us. Yet it is not by human power that we stand or fall – it is by God's grace. This is God's church, and we are in his hands. Therefore I am optimistic about our future.

Anglicanism has had a tumultuous history. There have been

times when we have been deserving of refining by fire. But through it all, God has preserved us. And he has preserved us in ways that have maintained what is recognizably a distinct Anglican character.

#### Scripture, Tradition and Reason – Reformed, Catholic and Culturally Engaged

The essence of Anglican character is summed up in two 'Triads'.

First are Scripture, Tradition and Reason, enunciated by the Anglican divines of the seventeenth and eighteenth century.

Second are the threads that run through all of these – the fullness of Anglican life expressed in our being Catholic, and Reformed, and Culturally Engaged with the context and circumstances (often varying and diverse) of the world in which we live.

The Archbishop of Canterbury has described this second triad as entailing:

- "reformed commitment to the absolute priority of the Bible for deciding doctrine,
- a catholic loyalty to the sacraments and the threefold ministry of bishops, priests and deacons,
- and a habit of cultural sensitivity and intellectual flexibility that does not seek to close down unexpected questions too quickly."

We need to be Catholic, Reformed and Culturally Engaged, through Scripture, Reason and Tradition. Combining both these three-fold approaches allows us to describe an area, a matrix, within which there is space for us to live and grow and mature, and to handle all that life can throw at us.

These elements inform and shape our theology, our ecclesiology, our relationships within the Church, and our life within the world at large.

This is so because they address not only the content of our faith, but also the best of the Anglican style of living - characterized by God-given, God-graced virtues of trust, tolerance and charity across the vari-

ety we encompass.

#### Living the Anglican Life

Though Anglican theologians may delve deep into all these areas, in fact they are also what guides the life of every maturing Christian, though we may not immediately recognize this. This is why it is relevant for me to speak of such things at a conference on education.

Let me describe their interplay in my own life.

When confronted with such narrowly drawn choices as 'Are you liberal, or conservative?' – as is sadly too often the case these days – my response is that these are not the categories through which I live as a child of God, and a member of the body of Christ.

I can say that I recognize both conservative convictions and

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Historic Schools Restoration Project, South Africa  
Adams College

Photo: Historic Schools Restoration Project, South Africa

## A CUAC Triennial 2008 Presentation Synopsis and Mid-day Worship

### Excellence, Character, and Service: The Need to Re-define Concepts in Education The Rev. Dr. Varghese John Union Christian College, Aluva, India



The Rev. Dr. Varghese John  
Photo: Kelvin Law, Chung Chi College

Synopsis: When Christian institutions entered the field of education, it was generally looked upon as service, both by the Church and by others. This has been so in India, and with Union Christian College, Aluva, and the objectives of the college as stated by its founders in 1921. Such objectives, and the impact of a large number of Christian Colleges in India, were acknowledged, for instance, by the Lindsay Commission on Christian Higher Education in India as early as 1931.

But factors like the increase in the number of students, and of colleges and universities (the massification of higher education), the inability of governments to pay for higher education in spite of greater demand, and the growing internationalization of education, have made quality assurance a primary concern in higher education all over the world. The need for sustaining of quality necessitates periodical evaluation, assessment, and accreditation. When tools and terminology from the corporate world become accepted measures of quality, education itself turns out to be a process of producing standardized products that meet certain pre-defined expectations.

However, if we can see that the education we give educates the whole person, that its ultimate impact is that of one life on another, that it ensures sustained compassion and connected learning; and if we can assume that excellence is the best within human potential, and can still constantly critique and measure it against the standard of the "perfect" conceived as the realm of the divine; then, the education we give will have quality beyond ratings and accreditation.



### Homily The Rev. Kim Cruickshank Chaplain, Trinity College University of Melbourne, Australia



The Rev. Kim Cruickshank  
Photo: Trinity College  
Foundation Studies

Psalm 93  
Scripture: Romans 12  
Hymn: Holy Spirit Go Before Us

Over the past month or so, every time I have had occasion to preach, I have found myself reflecting on passages much like the one we have just heard.

Passages wherein the list of directives or - if you like, helpful suggestions - seems almost endless. And on each occasion I have done so, I have shared my belief that, if we were to take just one of these instructions - any one - and undertake to do just that, that

this alone could be our life's work. For each one of these sets a challenge which calls forth from us - expects from us - Christ like behavior of the highest order.

Let love be genuine,  
Hate what is evil,  
Hold fast to what is good,  
Love one another with mutual affection.

...and THEY'RE the easy ones!

We read on:

"Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice; weep with those who weep."

If there was ever a passage that, for me, summed up the call of the Chaplain, then this is it.

Working as I do, exclusively among international students, whose second language is English, I find that it is often my actions - my conduct - which is the first aspect of my ministry to be noticed or received by newcomers.

Many of them come from non-Christian countries. Many of them are not Christian. SOME have been warned that Australia, for example, 'hates Muslims'. and they are circumspect in their exploration of friendships and contacts, and often quite nervous in groups.

So, how to proceed?

Let love be genuine. Hate what is evil. Hold fast to what is good.

Chaplaincy in this context - as indeed, I guess in all ministry contexts, must be seen to live what it speaks - to embody what it preaches. And we are called to accompany whomever God sends to

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relationships.

He shared his concern that CUAC members more effectively use the Internet, its technologies and its resources to develop cross-cultural initiatives.

Dr. Thompson reported that he would be his present at the Lambeth Conference this July. Christ Church Canterbury University is graciously organizing a reception for bishops from the Communion who have CUAC institutions in their diocese.

### 3) Chapter Reports

The British Chapter (newly reconstituted) hopes to institute an Annual Conference, the first of which will focus on Sustainability and Justice. They voiced their concern about the “service learning” as a CUAC priority, rather than other expressions of community service from different educational cultures.

The India Chapter has 30 institutions at the Triennial this time, which is 30% of its overall membership. The India Chapter meets every six months. Major programming is on service learning, and how to get grants in order to promote college projects. Web site concerns are important to the chapter.

The East Asia Chapter has 13 delegates in this Triennial (they have dropped “Pacific” from their name). They expect to meet every 1 ½ years (between Triennials). They will have their inauguration October 26-27, 2008 at Rikkyo University, Japan. They would appreciate the Triennial Conference to deal more with the issue of chaplaincy, and to address issues for personnel who handle primarily non-Christian or secular student populations. Christianity is a “minority” religion in the East Asia context. Student input and participation should be encouraged more at CUAC Triennials.

The US Chapter looks forward to meeting November 16-17, 2008 at Kenyon College, OH, following a plan to use Chapter meetings as campus visits. The chapter will consider expanding the gathering to include other continental American colleges, including Canada, the Caribbean, and Central and South America. The “Historically Black” Episcopal Colleges are expecting a visit with Archbishop Ndungane September 18/19<sup>th</sup> 2008 regarding a similar collegiate project in South Africa with the Restoration of Historic Schools.

The Australia Chapter needs to spread the word about institutional participation of Australian colleges, especially at future Triennials. The Chapter was glad that CUAC is open to the participation of Heads of Governing Boards, as well as Principals and Presidents.

### 4) Nomination Report and Election of Trustees and Officers

The following names were submitted by the Nominating Committee:

The Rev. Dr. Maher Spurgeon (India)  
 Prof. Michael Wright (United Kingdom)  
 The Rt. Rev. Martin Wharton (United Kingdom)  
 Dr. Henrique Tokpa (Liberia)  
 Dr. Marcus Diepen Boominathan (India)  
 Dr. Joel Cunningham (United States of America)  
 The Rev. Prof. Renta Nishihara (Japan)  
 The Rt. Rev. Henry Nutt Parsley, Jr. (United States of America)  
 Prof. Muriel Robinson (United Kingdom)  
 The Rev. Dr. Ivan Head (Australia)  
 The Rev. Dr. Andrew Wai-Man Ng (Hong Kong)  
 Dr. Jean-Lien Chen (Taiwan)

**Motion:** That Nominees to the Board of Trustees be elected to serve for 2008-11 Triennium. **Carried**

### 5) Thanks

The Rt. Rev. Martin Wharton gave thanks and recognition to officers who are going off the Board. Dr. Nirmala Jeyaraj (10 years of service) and Dr. Gail Cuthbert Brandt (12 years of service) were awarded Anglican Communion pins. He also thanked other members who will also be leaving the Board, but who were not present at this time: The Rt. Rev. David Lai (Taiwan), The Rt. Rev. Douglas Theuner (United States) and The Hon. John Bannon (Australia). Members by applause thanked all these Trustees.

### 6) Proposal for Location of Next Triennial

Dr. Joel Cunningham (University of the South, USA) graciously offered the use and hospitality of

the University of the South in Sewanee, Tennessee to be the location of the 7th CUAC Triennial Conference in 2011. The proposed dates are May 21-26, 2011. Members enthusiastically received his proposal and look forward to its development.

### 7) Meeting of New Trustees

All current and newly elected Trustees met briefly to elect Officers and to try to establish a date for the Board to meet in the near future. Prof. Michael Wright was elected Chair, Dr. Maher Spurgeon Deputy Chair, and Dr. Joel Cunningham Treasurer. The first meeting of the new board was proposed for the end of the first week in January 2009 in New York City.



CUAC 2008 Board of Trustees  
 (members missing from picture:  
 The Rev. Ivan Head and Dr. Jean-Lien Chen)  
 Photo: Kelvin Law, Chung Chi College

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liberal instincts within myself, as I do also catholic commitment, not least to the Divine Office and the Eucharist. But I know that I must engage with the Lord more broadly, in every dimension of my humanity – with all my heart, mind, soul and strength – and in every way that he reaches out to meet me, if I am really to mature in faith.

I need the full breadth of all three strands – catholic, reformed and culturally engaged; and all three dimensions of scripture, tradition and reason; if I am to make sense of my faith and my life.

I need the vibrancy of a living relationship with my God and Savior, which comes cloaked in mystery beyond my comprehension, and is fed through the sacraments and the ordered life and worship of the Church, as well as through private prayer and contemplation – in this respect, I am an Anglo-Catholic.

I need the inspired written word of Scripture – with its unique authority, to ‘teach, reprove, correct and train in righteousness’, all of which I require, if I am to become in any way “proficient, equipped for every good work” (2 Tim 3:16) – in this respect, I am Reformed.

And I need to be engaged with the circumstances and culture in which I find myself – to discern what reflects God’s kingdom, to discern where the gospel good news is required to bring sight to the blind and freedom to the oppressed, and so to be fully part of God’s mission to his world. None of these are independent of the other two. Let me illustrate how:

Scripture helps me understand and enunciate my relationship with God. His Spirit mysteriously at work in me turns Bible study from dry intellectualism to living encounter. The sacrament of his Body and Blood nourishes me, and gives me strength for life’s journey and the challenges of life in the world. The institutional life and structures of the Church anchor me and provide a framework for active faith. The challenges of the world drive me to my knees, and more deeply into the pages of Scripture, which then together fuel and give shape to my intellectual wrestling.

You see, whether I am writing a sermon or considering how to lobby on debt cancellation, all of these elements are woven inseparably together!

The ability to bring together the best of everything should not be some secret knowledge for trained church leaders alone. It should be for everyone – because, in many ways, it is nothing more than Holy Common Sense.

Of course, in different times and places, the emphasis may lie more with one thread than with another – there is a creative and dynamic diversity even at the heart of my own faith – just as there is the creative and dynamic diversity within the unity of the Godhead who is also distinctly Father, Son and Holy Spirit.

Here I should like wholeheartedly to endorse Archbishop Rowan’s understanding of the interrelationship of unity and truth. Jesus is the Truth, and our unity is in him. Both start and end with him – they are both gifts, and both “prior” to us and our choices. To a very great degree, unity is, as the Archbishop of Canterbury says, “generally a way of coming closer to revealed truth.” If the body is not whole, the whole body suffers, including our understanding of the truth. Both unity and truth must be pursued, together, to the best of our God-graced ability – neither is optional within our Christian vocation. And both lead to Jesus.

I find this endless returning to Christ, to the center, to the middle ground, a continuing dominant reality not just in my personal faith. I also find it in my own experience and understanding of the Anglican Church, in all its diversity, at every level, from Communion, and Primates meetings and Lambeth Conferences, through to Provinces,

Dioceses, and parishes. We grow best when we have that level of complimentary difference which can indeed “provoke one another to love and to good deeds” (Heb 10:24).

### Exploring Legitimate Diversity

It is not easy to live with a spectrum of perspectives – it is challenging even when we are fully confident we are all firmly within the heart of Anglicanism. But this wrestling together offers us the possibility of treasures that cannot be found in more monochrome approaches to faith.

We need people, parishes and Provinces, who are deeply immersed in each of these streams – catholic, re-

formed and intellectual/cultural – so we can together forge a fuller and more comprehensive understanding of how to live faithfully in our current times. Such breadth will then help each one of us, whether we are called to be archbishops or architects, priests or postmen, deacons or doctors – and whether it is in Europe, America, Africa, or Asia – and whether it is in poverty or prosperity.

Anglicanism is not “one size fits all”. It provides God’s tailor-made coat of many colors for every one of us!

One of the strengths of the Anglican way of being Christian is precisely this enrichment that comes from legitimate diversity, and of the resources it gives us to deal with diversity – whether we face it within Anglicanism, within the ecumenical life of the different Christian churches, or within the widely varying cultures of our world, into which we, and our young people, are called to be salt and light.

It is very important here to note that I am talking about legitimate diversity. Because the faith I am describing is certainly not “anything goes”.

We are all permanently under the three-fold testing and purifying scrutiny of the refining fire of God’s holiness (Zech 13:9), of the two-edged sword of Scripture (Heb 4:12), of minds transformed by the

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Historic Schools Restoration Project, South Africa  
 Healdtown Comprehensive High School  
 Photo: Historic Schools Restoration Project, South Africa

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renewing Spirit (Rom 12:2) – constantly challenged by truth and invited by love to “hate what is evil and cling to what is good” (Rom 12:9) and so to move towards greater Christ-likeness.

This applies in our use of Scripture, Tradition and Reason.

First, Scripture. There is good scriptural exegesis, and there is bad exegesis. We must draw, critically, on the best of contemporary scholarship.

I was intrigued to read in the English Church Times newspaper how, two hundred years ago, those within the Church who opposed slavery were criticised for being cultural liberals, going against the plain meaning of scripture, which clearly endorsed slavery!

This illustrates what a difficult job it is to understand what is appropriate enculturation of the gospel, and what is inappropriate syncretism.

But we cannot shirk this task – nor can we leave our people, young and old, ordained and lay, bereft of the tools they need to know how best to read Scripture and apply it in the circumstances they face.

So we must read Scripture – read it deeply – but read it in the light of Tradition and Reason, and read it through the lenses of our Catholic, Reformed, and Culturally Engaged perspectives.

Taken together they help us avoid becoming imbalanced in any one area of faith, and continually draw us back towards the heart of what we believe – to the one in whom we believe, Jesus our Lord and Savior.

Then tradition. Tradition is not a dispassionate history of institutional life, the dry and dusty account of some external observer. Tradition is holy remembering – remembering as Scripture teaches us to remember. “Do this in remembrance of me” are Jesus’ words to us.

Holy remembering is both to recall and to participate. It is to be caught up into the unfolding narrative of God’s involvement with his people in every time and place. It is to recognize God at work in our church throughout the centuries, and to know ourselves in living continuity with his faithful people in every age. To remember is to take our place within God’s story of redemption.

Understanding tradition as the invitation to live in continuity with God’s actions in and through his church challenges us to see the fingerprints of God upon unfolding history, even if today we live in different cultures from historic Anglicanism.

By seeing God at work in historical continuity through changing circumstances, we can be helped to make better sense of what God is doing, and calling us to do, here and now – whether inside the church or outside its walls.

This is true for all the people of God in their different callings, and something we should help our laity to do better.

Furthermore, when we critique Tradition with Scripture and Reason, and look at it through our three-fold perspective, we are also able to live out our understanding that we are a church *semper reformanda*; in every age asking ourselves “Are we (and how are we) in need of reform?”

As Cyprian of Carthage said, “Custom without truth is but the longevity of error.” This is how we preserve the best of Anglican polity.

Alongside this, we also need the critical best of Reason.

The Enlightenment fallacy, that we can occupy some neutral position, independent of our context, and deliver timeless abstract truths, has collapsed.

Before Descartes misleadingly said ‘I think therefore I am,’ (“*Cogito ergo sum*”), philosophy had understood that being (“*esse*”) preceded thinking (“*cognoscere*”). It is because we exist that we can think – and of course, we exist because of the prior action of the Creator, who pre-exists all that is, and who holds all that is in being.

The reason which we must employ today stands comfortably within the ancient traditions of ‘faith seeking understanding,’ re-appropriating for our own times the intellectual rigour of Thomas Aquinas and other great Christian thinkers of the past. We do not need to worry that in place of the Enlightenment the only option is unrestrained post-modernism where all truths are relative.

We need to give our people confidence that this is so. Some find the apparent “lack of certainty” of the collapse of much of Enlightenment reasoning very unsettling. But today’s philosophers are increasingly concluding that true human reasoning is best found within communities of tradition – communities such as the Church – and through the sort of dynamic weighing of all possible evidence, all possible interpretations, of which I have been speaking.

Such an approach also assures us that it is not a failure of faith or reason to say that we do not know the total, abso-

lute, objective truth of all that can be said about God and how he calls us to live. Rather, we have a relationship with our living Lord and Savior, who is the Way, the Truth and the Life. And through this relationship we will come to an ever greater and unfolding understanding of that Truth, as we walk in his Life-giving Way.

#### Jesus, our Touchstone

This is why, when it comes to finding the essence of Anglican identity and the heart of Christian faith and life, Jesus is always the ultimate touchstone.

He is the solid center to which the balanced, dynamic, interplay of the elements of our faith continually return us. He is the standard against which we measure the quality of our exegesis; of our understanding of God’s redemptive action in the world throughout history; and of our own engagement with the world. The question always is, does this conform to what Jesus is asking of us, as we best understand it? Are we being true to the Jesus of Scripture, of the Creeds, of centuries of Tradition, as demonstrated in lives of the heroes and heroines of the faith?

Jesus is the yardstick against which we judge the content of our faith, the interweaving of all the strands of belief, and the best of Anglican practice.

#### Anglican ‘Style’

Authentic Anglican style, which I mentioned earlier, lies not

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Primates Meeting 2005  
Photo: ACNS

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forgiveness, our love – our very lives.

That’s why the sharing of bread and wine remains the most potent symbol at the heart of all our gatherings.

And only as we learn to share and live together and to make communion with each other will we be drawn into the life of God the Holy Trinity. And only as we learn such a way of life will we begin to reflect God’s life and love for everyone.

The Christian tradition tells us that all human beings are made in the image of God. Maybe we have, for far too long, thought this means that each and every single individual is made in God’s image. But what if this isn’t the case? What if it should be that it is WE (we, us, collectively and together) who are made in God’s image? What if it should be the case that it is only communities that can reflect God’s nature – since Father, Son and Holy Spirit are community perfected?

It would remind us that we cannot exist as persons outside our belonging together as community and that we can’t exist as individual institutions without belonging together, together to be formed into his very image, the image of the Three in one, three persons, intermingling, interflowing, constantly exchanging, giving and receiving, held together in a kind of dance or harmony by the ever-flowing energy of love.

Intermingling, inter-flowing, constantly exchanging, giving and receiving, held together in the harmony of God’s ever flowing love. Now there’s a vision not only for CUAC, but for our life together within the Anglican Communion.

And now is the time  
And this is the place  
And we are his people to make it so

Amen



Sharing the table in Guangzhou  
Photo: Kelvin Lau, Chung Chi College

## Excerpts from the CUAC Triennial Business Meeting Chung Chi College, Chinese University of Hong Kong May 31, 2008 Chair: Dr. Nirmala Jeyaraj

### 1) Opening Prayer and Introductory Remarks

Opening Prayer was offered by The Rt. Rev. Martin Wharton.

Dr. Jeyaraj welcomed all members. CUAC is not only a global network, but also a family. She offered thanks to the Archbishop and Province of Hong Kong, and the administration and staff of Chung Chi College for their leadership in making this conference happen.

She noted an important development that CUAC Chapters have grown in number and quality of participation.

CUAC’s work affirms the key role that the Church plays in the life and mission of member institutions including 1) the ongoing need for dialogue between church and college/university; 2) the need for member institutions to be “relevant” to current faculty and student populations; 3) the development of sister relationships among CUAC members; 4) the crucial role of chaplaincy today; 5) the ongoing importance of leadership development.

These are necessary to keep CUAC as a global and active network, promoting community service-learning, and faculty/student exchanges.

### 2) Report of the General Secretary

Dr. Thompson referred to Numbers 11, which tells of “shared burden and responsibility” in leadership. This is crucial to the work of CUAC. It is a network of relationships between institutions of higher education who share the joys and burdens of promoting higher education with an Anglican Christian identity.

The reason why Anglican higher education institutions are becoming fewer is because of being outsized through the tendency “go it alone”, or merging with other institutions by which identity is lost. An unexplored strength is of Anglican colleges relating together.

Dr. Thompson referred to achieving some financial health for CUAC. He said the US\$800.00 Conference Fee has helped to provide travel scholarships and handle Conference expenses, hopefully coming close to a near balanced budget.

CUAC faces the challenges of maintaining good communications between members, and with the New York office and members. Few members report their initiatives, and share good ideas that work. Each institution needs to appoint a “corresponding secretary” - someone who is the contact person between CUAC and his/her institution, and actively committed to maintaining and developing working CUAC

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our affairs efficiently – and we all have to – we know that a University, a College can never be just a business. Its bottom line cannot ever be its balance sheet.

Our task is to create a community – a community of learning where everyone matters where we support each other, where every member has a real prospect of opportunity, development and growth.

As we give time to each other and as we put our facilities at the disposal of all our members, so we are working out the meaning of service in our own day. How are we as colleges and universities helping our students to engage with the world around us, and so become servants of others?

How do our lecturers and researchers contribute to the well being of our societies and our world?

Now, it's not very fashionable to talk in this kind of way at the start of the 21st century. Certainly in the UK the mood is that we are supposed to live just as we please or whatever way we choose. But this individualized and relativized monochrome, and sometimes hedonistic, way of living breeds monsters, destroys community, leads to the ruin of many a social project and dashes every dream about a social and world order built on mercy, pity, peace and love.

The noble ideal of service, seeking each other's betterment, putting the interests of others before our own, working for the common good – needs to run through the whole of our CUAC operation like lettering through a stick of rock candy.

I vividly remember a conversation I had at my first CUAC conference in Delhi in 1996. We visited one of the Anglican Colleges in India and I remember talking to the Principal. I asked him what his college most needed – thinking he would say more money, or more books for the library, which had many empty shelves, or more computers to replace the two old models that were there.

Not a bit of it. He replied "we don't need more resources, all we need is more able and dedicated teachers to inspire our students to see that their privileged education is not simply for their own personal and financial advancement but for what they can offer back to our society, for the benefit of those less fortunate than themselves. That lies at the heart of the matter.

And then from John's gospel we heard how Jesus disclosed the deepest secret of his being, the scope of his vision for humanity, the purpose of his coming amongst us.

Notice that this moment of self disclosure had long been hinted at but eventually took place only when Jesus and Greeks were gathered together in Jerusalem. The arithmetic of Greeks plus Jews

equals everyone. Just as 2 + 2 = 4. Greeks and Jews = everyone. Put them together and you have nothing less than the whole human race".

True Anglican vision like that of its founder is inclusive, indeed universal. And that too has to mark our endeavors. The Anglican way is the way of conviction and openness. Conviction to the truth, but always open to the new insights the Holy Spirit is teaching us – all held with tolerance, inclusivity and charity. Centuries ago St. Augustine said, in essentials unity, in non-essentials liberty, in all things love.

Though it might sound like a tautology, a university is nothing if it's not universal.

People meet across disciplines, teachers and students learn together, character is formed, an unforgettable time in our lives is stamped with the imprint of excellence. It doesn't need anyone else to tell us this. We know it. It's our core business. Service, Character and Excellence.

And we have to remain faithful to this ideal despite the pressures on all our budgets and the threats and challenges from our governments. And we have to remain faithful to this ideal together and not least for the sake of the Anglican Communion.

The CUAC colleges and universities have been learning a lot about working together over the last 15 years. They/we have been learning that forging a unity together is greater than the sum of our separate parts.

Get wisdom get insight, above all get insight – Get understanding, perception, discernment, vision and that elusive quality of being able to see beneath and beyond the surface of things. To be able to get to the heart of the matter despite all the complexities, paradoxes, questions and contradictions of our age.

With one eye firmly fixed on the opportunities and challenges which face us in the here and now, but with the other eye equally focused on the rich tradition of our Anglican Foundation so as to "Get wisdom, get insight... but above all get insight."

Our age urgently needs institutions of higher education such as ours, which live and breathe unity, wholeness and coherence. Institutions which are prepared to challenge – if need be – the political fads and fashions of the day. Institutions which will take the time and the risk to encourage the longer term view. True to themselves but above all true to the selfless, generous and self

giving love of the one who inspires all our endeavors, Our Lord and Savior Jesus Christ.

One final comment.

By coming together as a community under God we express the deep down truth that we can only become what we are meant to be as we learn to share – share each others company, our goods, our needs, our

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Shenzhen Christian Church  
Photo: Kelvin Law, Chung Chi College



Recipients of Service Learning, India  
Photo: CUAC

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just in what we say, but also in the way we say it, and the way we live with one another within the Anglican family. We can see this Anglican character in the God-gifted, God-graced virtues of trust, tolerance and charity across the variety we encompass. A distinct gracious magnanimity of spirit towards one another has been an explicit part of our self understanding, certainly since the Elizabethan Settlement.

It is true that there have often been tensions between various streams of Anglican expression. But at our best, we have been people of generous and open hearts. As Paul says to the Corinthians, when addressing their internal rivalries "Let me show you a more excellent way ... if I have not love, I am nothing."

The fundamental question for us now is this: Do we recognize one another, for all our differences, as those who bear the marks of Christ? Do we understand one another as members together of the Body of Christ, brothers and sisters in the family of Christ? Do we accept that those with whom we disagree are nonetheless also acting in good faith, dedicated to pursuing the truth as best they can?

#### The Future of Anglicanism

Let me say a little about the future of Anglicanism. Of course, I do so as a retired Archbishop, free of Primates meetings and Lambeth Conferences, and able to step back and speculate!

If we are serious that the essence of Anglicanism is worth preserving, we must work within Anglicanism to find Anglican solutions.

This does not mean that there can be no change in the way we structure Provinces and Communion. Indeed, our whole history is of the gradual evolution of our polity to allow us better to meet God's calling.

But it does mean that we cannot throw the baby out with the bath-water, by ignoring, sidelining and generally disregarding our current polity and structures and style of being; and then expect to call ourselves authentic, orthodox, Anglicans at the end of it all.

If I had to choose one single aspect of Anglicanism to highlight, it would be this: how seriously do we take our self-understanding as a church that is both episcopally led and synodically governed?

God is at work, through his Spirit, in all the baptized. As Paul reminded the Corinthians, every member of the body of Christ is given the manifestation of the Spirit for the common good (1 Cor 12:7). We best pursue that common good, when we pursue it all together.

We commit ourselves to this when we pursue the comprehensive education of all our young people, to play their part, whether lay or ordained, within the future of our Church and our world.

In contrast, the whole debate since the election of Bishop Gene Robinson, has been far too much driven by Bishops, and, what is worse, particularly by Archbishops!

The task of the Church is not self-preservation. If that were the case, well then, let the hierarchy get on with debating their narrow concerns, and good luck to them! The task of the Church is to build up God's people for God's mission and ministry, a life of service, within

God's world. We desire to be a Church in which abundant, God-given, Christ-shaped life can flourish, and this life can be shared with the world for the building of God's kingdom, and for his glory.

The pursuit of such a way of being Church is a task of the whole Church together.

So, if the Communion must pursue a Covenant – and I remain to be convinced – let it be one in which the Anglican Consultative Council, as the most representative Instrument of Unity, with its lay and clerical members alongside bishops, be at the heart of it.

The Lambeth Conference remains in my prayers. I hope they will be able to concentrate on the twin themes of Anglican Identity and equipping Bishops as leaders in mission. I fear that they will once again be hijacked by unedifying obsession with a single issue which is not the touchstone of salvation.

And most of all I regret that there is no parallel Anglican Gathering, far larger than the Anglican Consultative Council, with a good balance between Bishops, Clergy and Laity, in which participants can freely speak their own minds. With a very flexible and open agenda, concentrating on informal encounter and the sharing of faith, there might

have been the necessary space to get to know one another, our contexts, our cultures, our challenges. For it is through listening to one another and our faith journeys, that we can best recognize the marks of Christ in one another.

Perhaps had we received such opportunities to reach a better understanding of the lives of Christians in other Provinces, we would not have come to the situation we now face. Perhaps then, as brothers and sisters of Christ in all our diversity, we would be able to explore together the questions of how we understand ourselves as Anglicans, and how God wants to lead us forward in our common life.

There is no doubt that we must find such ways to together listen to what the Spirit is saying to the Church.

And this returns me to the theme of education – for it is through fully rounded Christian Anglican education that the whole people of God will best be equipped for such participation within the body of Christ, and our mission to God's world.

#### Conclusions

We live at a time of great change. This is certainly true in South Africa as we consolidate democracy. But more generally, change is here to stay in a world of continuing technological advance.

The shape of the future is very much in our own hands – and especially in the hands of the young.

This reminds me of words the poet Wordsworth wrote:

"Bliss it was in that dawn to be alive, but to be young was very heaven!"

The challenge to us is to help the next generation of Christians, of Anglicans, to rise to this challenge – the challenge of excellence

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Eucharist—Lambeth 2008  
Photo: ACNS

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lived through character in a life of service.

Let me offer you another quote. The American football coach, Vince Lombardi, said this:

“Perfection is not attainable. But if we chase perfection, we can catch excellence.”

So let us offer our young people the opportunity to chase perfection, and take hold of excellence.

It was my grandfather who gave me my name, Njongonkulu. “Njongo” means “aim” and “nkulu” means big. My grandfather wanted me to be inspired – inspired to “aim high”, inspired to “think big”.

Today I am an Archbishop, so I guess that my grandfather’s hopes came true! It was Christian, Anglican, education that made it possible for my grandfather’s dream to become a reality.

Let us strive for the sort of education that lets every young Christian to be a confident *Njongonkulu* in God’s world.

Amen.



Lambeth 2008—Poverty March  
London  
Photo: ACNS



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**Emerging CUAC Colleges (cont’d)**

issue will be the raising of sufficient funding both in Ghana and abroad to enable the vision to be realized. The university is actually owned by the Anglican Church in Ghana, represented by the Bishops of the nine dioceses.

**CUAC Classifieds...**

**Relationship Wanted:**

Medical College and Hospital in India is looking for educational and healthcare partners to provide mutual residency opportunities in India and abroad.

*Write CUAC Office for Contacts...*

**Exchanges Wanted:**

University in Korea is interested in exchange programs with overseas institutions. The university’s area of expertise is social change, non-governmental organizations and civil society.

*Write CUAC Office for Contacts...*

**Sabbatical Opportunities:**

University in Liberia would welcome faculty in fields of arts, science and professional schools to teach in the university and be involved in the professional development of faculty in their disciplinary field. Periods of a month, a semester or two semesters are possible. Accommodation and some expenses would be provided.

*Write CUAC Office for Contacts...*

**Faculty Wanted:**

New university of technology in Ghana seeks full time or sessional lecturers in basic fields of the material sciences and engineering, and also nursing. The university will have a close relationship with industry.

*Write CUAC Office for Contacts...*

**Education Abroad:**

University college in Canada is open to receive international students to diversify and enrich its student body. Prospective students should have basic funding resources.

*Write CUAC Office for Contacts...*

**Overseas Scholarship:**

Japanese university has opportunities for Masters degree level students and professionals to conduct supervised research in their academic field for 18 months in Japan. Fields such as nursing and agriculture are preferred. Recommendations from college or university and an Anglican Bishop are required.

*Write CUAC Office for Contacts...*

**To Contact CUAC office,  
email us at [office@cuac.org](mailto:office@cuac.org)**

**Closing Eucharist Sermon, St. John's Cathedral, Hong Kong  
The Rt. Rev. Martin Wharton, Diocese of Newcastle**

Philippians 2: 1-11  
John 12: 20-32

"Get wisdom and whatever you get, get insight".  
Proverbs 4:7

I want to break with convention this evening and take a liberty by offering not one – but a number of texts – for this sermon from a variety of sources. First from the Book of Proverbs – "Get wisdom, and whatever you get, get insight."

And then a Proverb of a different kind "Education is a treasure which no thief can touch".

And then from some of our conference members: "The outcome of Education is the transformation of society – but it has to be education with a human face."

Again: "I am because we belong together." And: "If we pursue perfection – as Anglican Colleges and Universities we can gain excellence. And excellence and perfection is God's business."

These are some of the key words and phrases – texts we have given to each other over the last few days and shared with each other. From the scriptures - "Get wisdom and whatever you get, get insight."

As we gather together at our closing Eucharist I want to ask what are the moments, what are the memories that will long linger with you? What will you take home with you? What are the things that have most struck you from CUAC's 6th conference. Among mine are the blowout of that rear tire on the motorway at 60 mph.

Then -  
The colleges and churches we visited in China. 6,000 people in the church which looked like an ark, or an elderly professor talking with such affection about his grandfather a Bi-shop. I thought for a moment he was describing a shop selling bicycles.

The staggering changes and developments that we saw in China. The vast resources being poured into University Education there.

OR will your memory be of the generous and gracious hospitality of our hosts at Chung Chi College and the endless patience and care of Andrew and his team and Professor Leung who have attended to our every need?

OR will it be insights gained from our visiting speakers as well as from each other?

OR will it be the new friendships made, the relationships established the way we have strengthened each other in our Anglican and Christian identities?

For me one of the lasting memories came in a totally chance encounter at the White Swan Hotel – talking to a young woman who,

after a process lasting over 3 years, had been given permission to adopt a baby. Rebecca – for that was the baby's name, had been with her adoptive mother and family for 2 days – and the joy and the delight and the tenderness of this newly forming family was a wonder to behold. Over 3 years to get to that point of the longed and hoped for becoming real.



The Rt. Rev. Martin Wharton  
Photo: Kelvin Law, Chung Chi College

In CUAC, for the hoped for to become real has taken us a bit longer. So what will be the lasting memories for you? And how will you begin to share the vision of all that this Conference has meant and given you with your colleagues and students in the months that lie ahead? And how can we ensure that one of the outcomes will be that our Anglican Colleges and Universities are drawn more closely together, not only in our common identity but in the way

we develop our relationships and partnerships over the Communion.

I hope its been the case that new partnerships have been explored and that new opportunities will be pursued with each other between Hong Kong 2008 and the next time we meet again – at Sewanee – the first time we've met in the USA – in 2011.

So "Get wisdom and whatever you get, get insight." Over these last 15 years the Colleges and Universities of the Anglican Communion have accomplished a number of trend setting achievements. We've developed exchanges for students and faculty.

Service learning opportunities have been taken up. We've developed courses and programs and shared resources.

We are learning to generate trust and a common commitment to each other – so that CUAC is becoming ours rather than theirs – whoever they may be. Remember "I am because we belong together". After all we share the common task of providing first rate learning environments for our students, opening our doors to generations of students from all faiths and none. And all held within and under-girded by our Anglican and Christian traditions, beliefs and witness.

Rightly, so much of what we are about flows from the qualities we see in the giver of our faith, and our 2 readings from scripture illustrate these. In the passage from Philippians we read that Jesus did not snatch at equality with God, but rather he emptied himself and took the form of a slave, a servant. And it is that capacity to put the interests and well being of others ahead of his own that gives Jesus authority and stamps him with integrity.

Service is the hallmark of his character. It must be the benchmark, the litmus test, of all our efforts to follow him.

However much we are preoccupying ourselves with running  
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Newly adopted children with new mom at the White Swan Hotel, Guangzhou  
Photo: [mychinadoes.com](http://mychinadoes.com)



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for two decades states "McDonald's restaurants have become a dominant symbol of the globalization of the economy and target of the wrath of globalization's many opponents. But local values still wield great influence on culture, so don't look for McWorld to emerge anytime soon."

The world needs citizens that continue to value and to nurture the diversity that exists among peoples and who resist the temptation to fall back into isolationism and tribalism or live at the superficial level of a disconnected consumerism.

Strangely, "globalization not only pulls upwards, but also pushes downwards, creating new pressures for local autonomy...and has been the reason for the revival of local cultural identities in different parts of the world." And many of the answers to the world's problems lie within these reservoirs of cultural knowledge. But culture fights back, resisting extinction, because it is a strong force for holding groups together and bringing a sense of identity to its members,

So, while we encourage our students to be connected globally, we must also train them to care for their own cultures and respect and care for the cultures of others.



Panel of Service Learning, Nong Kong  
Photo: Kelvin Law, Chung Chi College

One of the places that students in the IPSL program service is on a reservation in the Lakota Nation at the SuAnne Big Crow Boys and Girls Club. Some of you were there several years ago when we had a conference in South Dakota. One of the major goals of this agency is to keep the culture alive, to teach children to learn its dances and other expressions of the culture, and its spirituality, as a way of keeping them connected to their heritage, their history and the strength of what the culture brings to their lives and to the community.

Research shows that students can become more open-minded, accepting of diversity, and, at the same time, learn a great deal about themselves. Study abroad programs tend to have an impact on students' personal development. This provides a foundation on which to build the skills, knowledge and attitudes that could make a difference in today's world. There are models for "teaching valuable academic, social, and personal lessons simultaneously." International education, and especially service learning, provides a unique forum in which to encourage learning that builds the skills and knowledge that students will need and the world needs to thrive as we deal with the problems and opportunities that exist in the global community. So can we provide what the world needs through educational intervention? Certainly! This has always been the case at one level or another but it is now critical that we consider the needs of the future, needs we do not really understand, as we plan our

academic programs. Service-learning, carefully designed and well run, with the experiential and reflective process that it must include, is uniquely capable of helping students acquire those attributes that prepares them for an interconnected and interdependent world. As educators, we have an obligation to provide that preparation, to engage students in the world community, and to ensure that there is a critical mass of future global citizens.

### a CUAC Census...

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Have you looked at your listing on the CUAC website [www.cuac.org](http://www.cuac.org)?

To update your profile, go to the CUAC web site....

....look under "Colleges and Universities of the Anglican Communion"

....look under "Update a Profile", and follow the instructions

or go directly to....

[http://www.cuac.org/53810\\_62911\\_ENG\\_HTM.htm?menupage=61263](http://www.cuac.org/53810_62911_ENG_HTM.htm?menupage=61263)

And one further thing...

Who is the "Point Person" for your institution?

Can you indicate that person's mail and E mail address on the form?

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## History, Memory and Vision: Christian Higher Education in China

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The Chinese University of Hong Kong

### INTRODUCTION

In this paper I'll talk about Christian higher education in China. I have deliberately omitted the grammar indicating tense here: "was", "is" or "will be". What was the state of Christian higher education in China? What is the situation of Christian higher education in China at present? Or what will be the future for Christian higher education in China in the years to come? In the space that follows I intend to cover briefly all three aspects.

First, I have to point out that there is no privately run Christian college or Christian university in the People's Republic of China at the moment. As a matter of fact, Christian higher education had been discontinued by the Communist government in China since 1952, a few years after the Revolution. So, when we talk about Christian higher education in China, we should be expected to use only the past tense. However, in my presentation, I'll include the present and the future. The present tense here in this paper refers to a state of mind, that is, how Christian higher education is perceived by several groups of people—scholars, educators, alumni, Chinese Christians and church groups. And the future of Christian higher education is presented here as an agenda paper and not as history. But let us first begin with the Past as History.

### THE PAST:

#### HISTORY OF CHRISTIAN HIGHER EDUCATION IN CHINA

Although there was not a single Christian university in the PRC after the Communist takeover of the Chinese mainland and not too many Chinese, especially the young, are familiar with the history of Christianity in China, Christian higher education had, in fact, an important role in the history of modern China. For more than one hundred years from the middle of the nineteenth century on, Christian education had occupied a significant place in Chinese society. It is true that almost all Christian schools in China, elementary, secondary and tertiary, were in their beginnings an integral part of the mission enterprise and were strongly motivated by the aim of evangelization. However, many of these mission schools later gradually became less mission-oriented and more concerned with disseminating knowledge, learning and other purposes of education. Around the turn of the present century, many Christian educators, Chinese and Westerners alike, were also convinced that the Christian colleges and universities could be a reforming force in Chinese society and an agent of modernization. As a result, the early decades of the twentieth century witnessed a remarkable development in Christian higher education in China with the emergence of more than a dozen of Christian colleges and universities and a rapid increase in student enrollment at these Christian educational institutions. In 1918, according to Charles Edmunds, there were over 6,000 Christian schools in China of which

twenty eight were tertiary institutions and fifty six were teachers' training colleges. Later in the 1920s and 1930s these Christian tertiary schools were consolidated into thirteen Protestant and three Catholic colleges and universities in China with over a thousand



Prof. Philip Yuen-Sang Leung  
Photo: Kelvin Law, Chung Chi College

faculty members and six thousand students. The Protestant colleges and universities were: Yenching University in Beijing, Cheeloo University at Jinan in Shandong Province, Ginling University and Ginling Women's College in Nanjing, St. John's University, Shanghai Baptist University (Hujiang) in Shanghai, Hangchow University (Zijiang) in Hangzhou, Soochow University (Dongwu) at Suzhou in the province of Jiangsu, Huachung University at Wuhan, West China Union University at Chengdu in Sichuan Province, Fukien Christian Union University and South China Women's University in Fuzhou, and Lingnan University in Guangzhou. The three Catholic universities were: Fu Jen Catholic University in Beijing, Tientsin University of Industry and Commerce in Tianjin, and Aurora University in Shanghai.<sup>1</sup>

Some of them such as Yenching University and Ginling University developed a national reputation inducing some of the best minds in science, social sciences and the humanities to join their faculty roll and attracting to their campuses many bright and promising students from all over China. Some of them were particularly well-known for English language training (St. John's and Yenching) and science education (such as Ginling and West China). At Ginling University in the 1930s, for example, the professors of the Science faculty were well trained at top-notch research institutes and universities such as Chicago and Columbia. Two of its leading professors in the faculty of science, Wei Xueren who was appointed Dean of the College of Science, and Wu Jingchao, received their Ph.Ds in Physics from the University of Chicago, the breeding ground for Nobel laureates, including Yang Chen-ning. Several of these universities and colleges were famous in medical education such as Peking Union, Cheeloo, St. John's and West China; and in the field of social sciences, Yenching and Cheeloo were well recognized in China for having the best programs in Sociology, Anthropology and Journalism. Ginling and Cheeloo, also had very good departments in agriculture and forestry.

Even in the humanities, these institutions were not far behind in research and teaching compared with the top universities in China such as Peking University and Qinghua University. A glimpse at the teaching staff of the Christian universities in the area of Chinese studies in the early 1930s, for example, would show the following: Chen Yuan, Qian Mu, William Hung; Ma Jian, Gu Jiegang, Xie Wanying (Bing Xin), and Xu Dishan, all connected with Yenching for a substantial period of time. Famous alumni and distinguished

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graduates from these Christian universities included nationally renowned writers like Lao She, Bing Xin, Xiao Qian, and Xu Dishan, translator Liang Zongdai and Yan Qun, philosophers Thome Fang, Xie Fuya, Ru Xin and Zhao Yabo, historians Shi Nianhai, Wu Yujin, Zhang Kaiyuan, Zhou Yiliang; Tan Qixiang, Weng Dujian, Bai Shouyi, Wu Bingzhen, sociologists Fei Xiaotong, Wu Wenzao, Li Anzai, Yang Qingkun and Zhang Hongjun, and politicians and diplomats Huang Hua, Gong Pusheng, Gong Peng, Lei Jieqiong, Lu Ping and Zhou Nan, the last two playing a crucial role in the transition of Hong Kong from British to Chinese sovereignty in 1997. The list can be extended much further and longer, showing ample evidence of an important role played by the Christian colleges in modern Chinese society.

#### THE PRESENT:

##### MEMORIES, REMEMBRANCES AND RESTORATIONS

As I have pointed out in the beginning, there were thirteen Protestant and three Catholic universities and colleges in China in 1949 before the founding of the People's Republic. Despite the rising tide of Chinese nationalism and the imminent threat of Communist takeover, Christian higher education showed no signs of retreat or decline in the late forties. However, the heyday of Christian higher education abruptly gave way to rapid decline and disintegration after 1949. Only two years after the Communist victory, a major reform in the educational system was imposed upon the schools by the Chinese communist government involving structural and curricular reorganization of most colleges and universities. Most of these Christian educational institutions were to be dismantled or incorporated and merged with other public universities. As a result of this major change, the history of Christian higher education in China came to an abrupt end. The younger generation who were born in the new society grew up with little knowledge of these Christian schools. In fact, a lot of students who attended universities on these former Christian college campus grounds were unaware of their institutions' Christian past. The present Peking University (Beida) is standing on the ground of Yenching occupying the most part of the former leading Christian university, and Shandong University is now at former Cheeloo's campus, Nanjing at Ginling's, Nanjing Normal at the former Ginling Women's College campus, Zhongshan at former Lingnan's, and Hangzhou University is occupying the old Zhijiang campus. Historical monuments and old buildings might reveal to the living generation some facets of the forbidden past and arouse in the young minds a sense of curiosity. But the history of Christian education was a sensitive subject if not a taboo in China for decades from the early 1950s to about 1980, a distant memory in the minds of some old alumni and professors and a complete blank in the knowledge of the young because of deliberate omission and political suppression.

Christianity had been labeled by the Marxist-Leninists in the PRC as superstitious, unscientific, subjectivistic, and contrary to the

progressive, materialistic and scientific doctrines of Marxism and Communism, and all endeavors of the Christian missionaries, including educational institutions, were seen as "cultural imperialism". No wonder that the government would proceed immediately after 1949 to close down the Christian colleges and universities in an attempt to discontinue the cultural influence of Christian missionaries and Western countries. This was done through the reform in higher education carried out in 1952 during which all the Christian colleges and universities were either forced to be abandoned or to be merged with other public universities and tertiary institutions. With this major reform all the private colleges in China became nationalized and not a single Christian or Catholic university could maintain its old curriculum or even its original name. Thus, we could



Ginling University, Nanjing  
Photo provided by Philip Leung

pronounce, in 1952, the "death" of Christian higher education in China. Since that time onward, these Christian colleges and universities lived on only in the memory of their alumni and former staff. But even these people who were connected with the old institutions were reluctant to talk about their past. And in scholarship and in research these colleges and universities failed to draw any attention. During the period from 1953 to the end of the 1970s, there was not a single piece of research article or monographic study on these colleges, individually or as a collective entity. For decades before the Reform Era, Christian higher education had no history in China.

The Reform Era initiated by Deng Xiaoping after the death of Mao Zedong and the interim years of Hua Guofeng created more freedom in China not only in the field of economic development but also in the areas of thought, art, and culture.

Although the government leaders maintained that Marxism-Leninism and Mao Zedong Thought would remain the official doctrine, privately many intellectuals, professors and students at colleges and universities in particular, were enthusiastically discussing and promoting different schools of thoughts: Western liberalism, Neo-Marxism, Post-modernism, among other ideas and theories. The yearning for new ideas and philosophies as a substitute of orthodox Marxism reached a high point in the middle of the 1980s, and this was referred to as the "Culture Fever" (*wenhu re*) in China. During this period of intellectual ferment when Marxism-Leninism was rapidly losing its grip on the Chinese mind, not a few Chinese were turning to Christianity for intellectual enlightenment and psychological solace. Some felt that Christianity could fill the void of a post-Marxist vacuum in faith, while others thought Christianity was the foundation of Western culture including the ideas of liberty, freedom, capitalistic spirit and the democratic tradition. At any rate, there was a substantive growth in interest in Christianity, attracting more people to the churches and getting more young intellectuals into the new and emergent area of Christian studies which included the history of Christian missions and Christian education in China. Young scholars who began their investigation of Christian higher education in the mid-1980s have become leading experts in the field such as Shi Jinghuan of Beijing

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them and their families and the kind of life they were living, and what aspirations they have. This is an example of providing a framework in which research skill, academic study, reflection and experience can come together. And it leads me into my next point.

### 3. Comprehending complexity

We must help students understand the enormous complexity of this world, ways of thinking about it, and ways of collaborating with others to deal with complex issues. One thing that classroom in Jamaica taught "Joel" was how much it was impacted by the failures of globalization, and policies and decisions that were made in palaces and meeting rooms far from this island.

Thomas Friedman in *The Lexus and the Olive Tree* reported a conversation with Murray Gell-Mann, the Nobel laureate and physicist, who said, "Here on earth, once it was formed, systems of increasing complexity have arisen as a consequence of the physical evolution of the planet, biological evolution and human cultural evolutions. The process has gone so far that we human beings are now confronted with immensely complex ecological, political, economic and social problems...you have to break it up into pieces and study each aspect, and then study the very strong interaction between them all."

We need people who can "study each aspect" and the "strong interaction between them," who can simultaneously hold conflicting views, and understand the cultures of vastly different peoples. None of us alone can find the answers to the issues that are emerging from all the problems that beset the world. Coming together, we may have a chance.

Students in unfamiliar cultures learn they cannot predict what will happen and must search for what lies beneath the surface. They can learn to identify connections between seemingly unrelated events, and to explore complex situations and how to anticipate the unexpected consequences of decisions and actions. Throughout this, they discover that they have to rely upon others and perhaps we can even structure their learning so that they are required to use a skill long employed in Asia, working in groups.

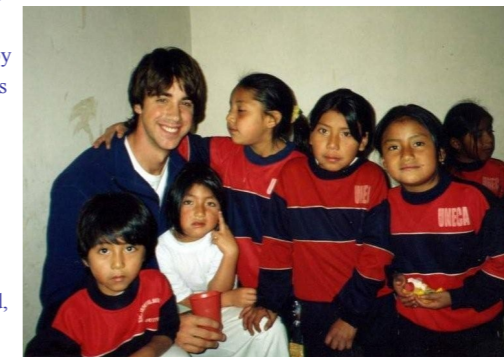
### 4. Reciprocal Responsibility

We must impress students with the necessity for being responsible in their own society and to the world's societies. Why is this so important? Globalization is not enjoyed by everyone. In fact, the gap between the rich and the poor is growing. "The ratio of the average income of the richest country in the world to that of the poorest has risen from about 9 to 1 at the end of the nineteenth century to at least 60 to 1 today."

In addition the world has gone through five major alterations and we are embarking on the sixth. The complexity of nature is unfathomable but we continue to tamper with it.

There are, as well, serious problems in places of relative affluence. Within the last few years, there has been an effort to build shelters for the homeless in Osaka that would remove them from tents in the park. Homelessness and hunger are a serious problem in throughout the world and poverty exists next to great prosperity in many parts of the world.

Just south of the border between Mexico and the United States, conditions for those who work for international corporations is deplorable. At one point, the Chief Executive of Alcoa was confronted with this reality when a Mexican employee, brought to the annual shareholders meeting by Benedictine nuns, rose to speak of conditions at the Alcoa Fujikura Ltd. plants in Acuña, Mexico. The CEO was forced to listen and acted on what he heard. I would not claim that all problems have been resolved, far from it, but wages have been raised to be among the highest in the area, environmental and safety practices have improved, the cafeteria has been modernized, and toilet paper



Service Learning in Quito, Ecuador  
Photo: IPSL

is no longer rationed. Local living conditions, however, are still squalid and public services, including schools and health care, are seriously deficient

The world needs leaders who understand that there is only short-term financial gain in business without attention to the community in which it exists; corporate responsibility does not end at the front gate of industrial parks.

Many of the products we use are assembled from parts produced in diverse locations. Consumers reap the benefit of this global efficiency and must also bear the costs—the costs of environmental degradation, of the lack of sustainability, of child labor, of such costs as the vast collection of plastic in the Pacific ocean between Hawaii and Japan that grows and threatens Pacific wild life.

We must help students realize that the potential benefits of globalization cannot be fully realized until they are shared equitably. Globalization needs to be synonymous with responsibility if we are to serve the public good and maintain the viability of our planet and our species.

### 5. Culture care

Finally, we must teach students to value, respect and enjoy the cultural differences that exist among peoples and see them as a valuable resource.

One of the greatest fears about globalization is that we will all become a bland, uniform, global McDonald's culture. Ronald Inglehart and Wayne Baker who have researched the values of 65 societies

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sity told me recently, “we are trying to connect the local to the global and to focus on how to help students engage in sustainable practices wherever they end up professionally.”

One more thing about this new world...it’s highly competitive and very busy. Recently I read that “time is becoming the world’s most precious commodity” This sounds like an issue for corporations but I find this in all walks of life, including the academy.

Which brings me to my list of what the world needs and how we might respond. I have a list of five areas that are challenging:

- Sustained compassion, right along with sustainability
- Connected learning
- Comprehension of complexity
- Reciprocal responsibility
- Culture care

**1. Sustained compassion**

We must help students who will be part of the future world to realize their capacity for sustained compassion. Most people respond to suffering outside their immediate community with momentary regret, helpless dismay, or dismissal (“I just can’t think about it”).

As much as people suffer in catastrophic events in many parts of the world, the lengthy period of rebuilding and recovery may be even harder than being rescued when the event occurs. And the world stops watching because the media loses interest, and frankly so do we, after the initial impact and excitement of the event.

Mary Catherine Bateson writes, being compassionate “is as rare and valuable as the beings for which compassion is felt. Its sensitivities depend on picking out one pattern from the mass and recognizing a kinship to it. To conserve and focus compassion, we often depend on single images....” One idea, one image, often one story is what sticks with us.

International education and service learning can provide those images and, more important, expose students to those who are victims of inequality, loss, and tragic circumstances and help students recognize that these, too, are our “kin.”

I remember meeting Danny, a young blind man, who received \$500 gift, a huge amount for someone eking out a living in a small store in one of the poorest barrios in Guayaquil, Ecuador. A student had been awarded the \$500 for writing about his study abroad experience and sent it to the President of Children International in Ecuador, Victor Mariduena, to use where it would do the most good. Victor decided that it could build a small home for this young man and his mother. The student was in a service-learning program at the Children International Center in this neighborhood sustained interest in that place long after he had departed.

Something remarkable happened just after the presentation of the gift took place. Several young, privileged Ecuadorian students who were there offered to build the house, getting help from their families and classmates. They got engaged because of this one young man who re-

membered and did something about it.

Sustained compassion doesn’t mean responding to every crisis and every tragedy. It means feeling a kinship with the conditions of others in the world, understanding how systems are often unable to sustain people like Danny, and doing what you can where you are.

Interestingly, recent research shows “helping others brings the same pleasure we get from the gratification of personal desires.” This is not, however, just a matter of our subjective sense of well-being but, according to one body of research, the instinct to care contributes to physical health. Being engaged, and the process of learning brings rewards that live on in many ways. This is a different kind of reciprocity.

**2. Connected Learning**

The world needs people who have learned to connect experience with theory and how to apply that learning throughout their lives. This requires a way of “knowing” and a style of learning that moves beyond the highly compartmentalized and fragmented schooling that persists in much of higher education.

Victor Mariduena suggests that “To construct the world anew requires a lot of preparation and the removal of some of the debris existing at this moment. We have to remove barriers of prejudice, distrust, resentment, and selfishness.” They are all barriers to connected learning.

Students who are exposed to the differences within cultures, in terms of privilege, ethnic origin, sexual orientation and contrasting ways of living, can begin to deal with their own prejudice, resentment and ethnocentrism. They can see that stereotypes are often wrong or seriously inaccurate. They can see that cultures have great variations within them.

They can discover how institutions can perpetuate poverty, prejudice, and helplessness.

However, this cannot be accomplished by sending them into new communities for a visit. It requires sustained and meaningful contact.

And it also means reciprocal learning: students who engage in service learning want to make a difference. We don’t want them to just take from their hosts or use their service location to achieve their own goals. It is important that they establish relationships and give something back. They must provide a service that is needed, as identified in their service location, no matter how much they may think it is not exactly what they would want to do. Forming relationships is very important because it is a way of truly appreciating, building respect, and developing empathy for the people they are serving and from whom they are learning.

I visited a classroom in Jamaica that had few books or other learning tools and is stuffed with youngsters who attend in shifts. A student with the International Partnership for Service Learning, assisted the classroom teacher for half of each day. The other half of his day is spent at the university where his studies are consciously integrated with his experience. His field assignment includes exploring how the educational system is structured and financed in Jamaica, the cultural attitudes toward education and how politics impacts the manner in which education is provided. He also learns about how these children live, he got to know

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Service Learning in Guadalajara, Mexico  
Photo: IPSL

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Normal University, Xu Yihua of Fudan University and Dao Feiya of Shandong University. Shi showed interest in missionary education when she was pursuing her postgraduate study at Beijing Normal, and eventually produced a doctoral dissertation on Calvin Mateer’s Shandong Wenhui Guan, the predecessor of Cheeloo University, and John Leighton Stuart’s educational endeavor, the Yenching University. Xu published one of the earlier articles on the history of Christian higher education in 1985, and then continued his research on St John’s University, getting his PhD from Princeton University in 1993. Tao was interested in Christian higher education in Shandong and his research publications covered both Christian movements in that province and the history of the Shandong University. Other young scholars who are actively engaged in the study of Christian colleges and universities include Huazhong Normal’s Ma Min, Zhou Hongyu, Wang Lixin of Nankai University who has recently moved to the Chinese Academy of Social Sciences in Beijing, Wang Qisheng of Wuhan University, He Jianming of Zhongshan University, many of them being doctoral students of Professor Zhang Kaiyuan.



St. John’s University, Shanghai, Photo provided by Philip Leung

Professor Zhang Kaiyuan, former president of Huazhong Normal University and now director of the Research Center for the History of Chinese Christian Colleges and Universities at the same institution, has been considered the pioneer and most influential leader in the emerging field of Studies on the History of Chinese Christian Higher Education in the PRC. He began his research in this area in 1985. All the young scholars mentioned earlier who showed interest in the subject and began research about this time were in one way or another influenced by or connected with Zhang. Zhang, a reputed modern China historian, acknowledged that before 1985 his knowledge as well as intellectual interest in Christian higher education was not adequate. But a conversation with Professor James T.C. Liu from Princeton University in early 1985 had started the ball rolling. He recalled in that occasion James Liu had said to him, “This is the time to re-examine the history of China’s Christian colleges and universities.” Zhang agreed with Liu’s proposal as both of them were graduates of Christian universities, Zhang from Ginling and Liu from Yenching. At this point, Liu suddenly raised a challenge. He said that Zhang should take up the job of beginning and promoting research in this area. He gave three reasons: (1) Zhang was a graduate of one of the Christian universities, (2) he was a leading historian in the field of Modern Chinese History, and the Christian universities should be a significant and meaningful part of modern Chinese history, and (3) Zhang was then president of Huazhong Normal University and was in an influential leadership position to promote research in the still

sensitive subject area of Christian higher education.

Essentially there are only two explanations. One appeals to reason: that the area is significant in modern Chinese history, particularly in the history of modernization of China’s education. Secondly it appeals to emotion: alumni connections and the feelings of those who worked and lived in or were connected to the former Christian educational institutions. Many remembered those “good old days” with fond memories. But for a long time during the late fifties and the entire period of Cultural Revolution these memories were suppressed. Not only suppressed but locked tightly in the forgotten chambers of the heart. For it was “black material” or evidence of “rightist” or “imperialist” connections or influence.

The suppression of memory had continued for a long time until the political climate turned more relaxing and tolerant in the late seventies. This was the time when the old folks were encouraged to write their memoirs for the Wenshi Ziliao (sources on literature and history) series. Some of the early essays in the Wenshi Ziliao volumes in fact were still very negative toward the Christian colleges and universities, condemning missionary control and foreign influence over administration and curriculum, for example. However, as time passed,

more and more writings appeared to be positive and nostalgic, with a lot of good things to say about the life and work at these schools. They were mainly writings by alumni and former staff members of these Christian colleges and universities. Many of them were in the ripe age of seventies or eighties when they re-initiated their memories. They were encouraged by the relaxing political atmosphere as well as by alumni gatherings, and often times their recollections and reminiscences were filled with nostalgia and emotions. The most representative of this kind of writing were the *Yanda Wenshi Ziliao* (Sources on Yenching University) in nine volumes published by the Alumni Association of the Yenching University in the eighties and early nineties. Another example were the publications by the Alumni Association of the Ginling Women’s College such as *Ginling Nuer* (Daughters of Ginling), Wu Yifang (Wu was president of the College), and other volumes. These essays and books are rather fragmentary and sentimental, but they nevertheless constitute an important body of literature for the study of the history of Christian higher education in the past.

**THE FUTURE:  
RECONNECTING AND RE VISIONING THE PAST**

The twin forces of Reason and Passion have created an unprecedented opportunity for the study of the history of Christian higher education in China or simply Christian education in general. The

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force of Reason: the scholars and historians are motivated by intellectual curiosity and academic interest. They are convinced that the Christian colleges and universities indeed had a significant role in China's modern transformation particularly in the area of educational modernization. The force of Passion refers to the efforts and sentiments of the alumni associations, friends and former staff connected with these Christian institutions. They realize that their time is running out and are anxious to tell their stories. Many of them have also been working hard to restore or reestablish the old programs or institutes, but so far no one has presented demands for re-instituting the system of Christian education.

The Yenching Alumni Association has been very active in demanding recognition and "partial restoration" of Yenching programs. The old Yenching campus however, has been taken over by Peking University, the leading national university in China since 1952. But since so many former Yenching graduates are now working with Peking University (Beida) and with the government, the voice of the alumni could not be simply ignored.

Upon the repeated demands of the Alumni Association, the Peking University has set aside the former office of John Leighton Stuart near the Weiming Lake for the base of the Association where the alumni meet regularly. The Association, staffed with mostly senior volunteers, has since produced nine volumes of the *Yanda Wenshi Ziliao* (Sources on Yenching University). Bing Xin and Xiao Qian were the honorary chairpersons of the Editorial Committee. In 1993, the Association's demand was partially met with the establishment of the Yenching Graduate Institute (YGI). The YGI was located at the Branch Campus of the Peking University in the city of Beijing, with Professor Hou Renzi of Peking University, a renowned scholar and historical geographer who was also a Yenching graduate, as its honorary director. The YGI's regular teaching and research programs are administered by Liu Wenlan, also a Yenching graduate of the year 1953. The YGI is an integral part of the Branch Campus of Peking University, and its programs in English, business, food science, computer science, Western civilization and religious studies are recognized by Beida. The YGI has a long-term cooperative relationship with the Professional and Educational Services International Inc. (PESI), a Christian organization based in North America who has helped in bringing into China professors and scholars (Westerners and Overseas Chinese) of a variety of disciplines to teach at YGI.<sup>2</sup>

There are 42 members on the Standing Committee of the Board of Trustees, and 78 Trustees altogether.

Hou Renzhi serves as President of the Graduate Institute. He is assisted by six Vice Presidents: Xia Ziqiang, Ke Li, Liu Wenlan, Jiu Jiren, Jin Zonglian and Zhang Miaodi.

The re-established Ginling Women's College is another case in point. The Ginling Women's College, organized in 1992 by the Alumni Association of Ginling Women's College, is now located on the campus of Nanjing Normal University. In 1987, a parcel of land was given to the Association for development into the Yi Fang Yuan or Wu Yifang Garden in remembrance of the former president of the college. Later

several leaders of the Association also helped to start courses in English, accounting, food science and domestic science under the revived name of Ginling Women's College. A research center on women studies was added to the college as an extended program of the Nanjing Normal University and the director of the center is holding a concurrent position as Nanjing Normal professor of sociology.

There are other examples such as the South China Women's College and the Lingnan Institute at Zhongshan University in Guangzhou, showing that the concerted efforts of alumni associations and former colleagues and students from these Christian universities of the past have contributed to the "partial restoration" of some of the institutions. These efforts were also significant in curricular change and in shaping government policies toward higher education in China especially in the area of private education.



West China Union University, Sichuan  
Photo provided by Philip Leung

**CONCLUSION**

In conclusion let me sum up my paper in several points:

- That Christian higher education has a long history in China, playing a significant role in China's modern transformation.
- That the history of Christian higher education came to an end after the Communist takeover, and specifically it was a result of "nationalization" of education.
- That in recent years there are signs indicating that there has been an increasing interest in "restoring" or "re-establishing" Christian education in China. This was indicated by a surging interest in the study of the history of Christian colleges and universities and by the repeated demands of alumni association to restore certain old programs.
- That "reconstruction of Christian education" in China has much to do with "remembrance of the past"—the past serving as a moving force as well as a model for the educational endeavor at the present.

Finally I would like to rephrase the words of Dr Martin Luther King, Jr. to be included as an end-note for this paper:

I have a dream that one day a new Christian university will stand on the Chinese mainland.

I have a dream that Chinese Christians, Hong Kong Christians, Western Christians, Asian Christians and other Christian communities in the world will join hands together in building this Christian university.

I have a dream that one day the sons and daughters of the Nationalists and the Communists, the children of Confucianists, Western-educated liberals, and Chinese Marxists will sit side by side in the

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classrooms, and walk hand in hand to the chapel service of this Christian university.

I have a dream.



*Providing What the World Needs:  
Through Intercultural International Service-Learning  
Dr. Margaret (Peggy) Pusch  
Associate Director, Intercultural Communications Institute*

It is indeed a pleasure to be with all of you electronically although I confess that being with you physically would be much more satisfying. I truly regret that I am unable to travel right now. Over the years it has been a privilege to work with and come to know many people connected with CUAC and the United Board. I have been intrigued by, impressed with, and respected the work that you do at colleges and universities around the world as well as the values that you represent within higher education.

The theme of this speech came to me in the middle of yet one more conference related to "Globalization" and I was reminded, once again, that the world many of us are accustomed to living in no longer exists. The world our students will live in is hard for us to imagine and it is my profound belief that our job is to educate students to live in that world.

Let me begin by defining "globalization," which is often a quick way of saying the world is a single market. However, it is not just about markets but about the public good and the need to emphasize that over private greed. Indeed, world trade is greater and involves more products and services than ever before in human history. The most significant difference between the global marketplace of the present and the past, however, is the ability to instantly transfer capital from one side of the planet to another. This can cause the loss of stability in some countries or provide needed assistance in others but the shift in capital resources is immediate and not always benign.

The rapid transfer of information is another feature of globalization; we can find out about almost anything we wish with the click of a mouse. The World Wide Web allows ideas, as well as viruses, to spread, for good or for ill. We are in constant contact with friends, family, colleagues, and business associates, no matter what time zone they are in. I have associates who are always available by email but almost never by phone.

Which brings me to another condition of globalization, the constant flow of people engaged in some form of global activity. Airports are almost a metaphor for the world in which we live, a place where

1. For a general history of these Christian colleges and universities, see Peter Ng, Philip Leung and K.K. Lee, *Zhongguo jiaohui daxue wenxian mulu*, vol.1 (Hong Kong: Chung Chi College, CUHK, 1998)
2. The YGI has its own Board of Trustees and its principal members are as follows: Chairperson: Lei Jieqiong, Vice Chairman: Hou Renzhi; Vice Chairman: Wu Jieping; Vice Chairwoman: Gong Pusheng; Vice Chairman: Wei Mingyi; Vice Chairman: Shang Ding; Vice Chairman: Li Chun



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Photo provided by Margaret Pusch

you are "in-between" one location and another, where there is a mix of shopping mall and border crossing, where you are "suspect" until you clear security, where the multicultural flow of travelers can offer instant companionship or melt into a faceless crowd, where personal dramas are often on display. Frequent flyers rarely talk with each other, unless there is an emergency or delay. They are busy with laptops, or trying to catch up with their sleep. Some spend almost as much time in the departure lounges and hotels as they do in their homes. Included in this flow are many of our students.

There is, as well, a growing concern on the part of universities for community engagement. A recent report said the following:

"...community engagement is widely accepted as one of the core functions of ... universities along with teaching and research. It nevertheless remains regarded by most higher education institutions as a moral rather than a strategic imperative, with few institutional returns, and so receives limited intellectual, managerial and financial resources ... The term encompasses a range of activities such as community service, community development and service learning. ... the tide is turning in favor of community engagement. Demands for greater accountability, the central role of universities in the 'knowledge

economy' and trends in knowledge production, among other things, are obliging universities to rethink their public role and to develop more systematic approaches to community engagement."

These programs are occurring in widely disparate places such as countries in Northern Europe, across Africa, in North and South America, and certainly right where you are all sitting in this conference—in Asia.

In addition, the goal of being a global university, or having an international orientation, is stated in the mission of many institutions and there are ongoing, sometimes successful, sometimes not, efforts to increase students' competencies to be part of the global community. So, as an Associate Provost for International Programs at an American univer-

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