



Compass Points News



October 2011



Friendship & Education Flourish at CUAC Triennial By Mary Ann Patterson

The University of the South hosted the Triennial meeting of the Colleges and Universities of the Anglican Communion (CUAC) May 22-26, the first time the conference was held in the United States. Vice-Chancellor John McCardell welcomed the CUAC members Sunday evening at a dinner in their honor.

Over the course of four days, the participants became reacquainted with old friends and colleagues, made new friends, and attended presentations relating to this year's theme, *Sustainability: A New Context for Higher Education*. Dr. Kwok Pui-Lan, Episcopal Divinity School, delivered the first plenary with a comprehensive history of the environmental/sustainability movement and how it has moved into today's definition. The University contributed a plenary with a panel comprised of John Gatta (Professor of English), James Peters (Professor of Philosophy), Robin Gottfried (Prof. of Economics & Exec. Director of the Center for Religion and Environment), and Marvin Pate (Director of Sustainability), who covered some of the underlying motives and implications of sustainability and what forms of practical learning could be incorporated into undergraduate offerings. Other participant presentations ran the gamut from Mercy Pushpalatha's talk on *Educational Leadership: Stewardship and Sustainability* (Lady Doak College, India Chapter) to Robert Warner's presentation on *Re-imagining a Church Foundation in a Secular Age* (University of Chester, UK Chapter).

The Sewanee community joined the group on several occasions, most notably Evensong at All Saints' Chapel where the choir from St. George's Church in Nashville led the congregation in song and Don Thompson, outgoing CUAC Secretary General, delivered the sermon.

At the end of the conference, the CUAC Board of Directors officially recognized The Rev. Canon James Callaway as the next Secretary General, succeeding Don Thompson. The Board elected Linda Lankewicz, Provost of the University of the South, Sewanee, as the new chair, the position previously held by Michael Wright. Joel Cunningham's position of board treasurer was filled by Muriel Robinson, Principal of Bishop Grosseteste University College, Lincoln.

Our thanks for the University of the South for hosting the first CUAC Triennial in the United States!



(Left to right: T.S. KanaKapasrad, Marian Addy, Philip Dutton, Jeremy Law, Indian women & Maggy Keet, Joseph Cassidy, Henrique Tokpa, Angela Galbraith and Magdala Lebrun, Jetti Sthuthi Geetam, bluegrass band)

Business Report

by Maggy Keet

Don Thompson Recognized for Ten Years of Service



After 10 years of dedicated services to the Colleges and Universities of the Anglican Communion and the Association of Episcopal Colleges, Don Thompson was recognized at the Triennial's opening dinner by Michael Wright and institution representatives. Don is now enjoying retirement with his wife, Susan, and his children and grandchildren, both in Rowayton, Connecticut and on Twin Island in Ontario, Manitoba.

Changes to the CUAC Board

Linda Lankewicz was elected chair of the board, replacing Michael Wright.



Linda Lankewicz (*left*) is Provost and Professor of Mathematics and Computer Science at the University of the South in Sewanee, Tennessee. Linda will complete her ten years of service as the sixth Provost of the University on December 31, 2011. The Provost is the chief administrator and executive assistant to the Vice-Chancellor and is the Vice President of the University Corporation.

Linda has experience as a consultant developing computer applications for business organizations and developing an e-commerce curriculum for a business information system program of study. Thirty years ago she taught computer science in an inner-city magnet school and helped develop a state-wide curriculum guide. In 2000 Linda worked with Principal Mammen Varkey and Professor George Kurian of Bishop Moore College in Mavelikara, Kerala, India, to develop an online computer science course taken jointly by students in Mavelikara and at Sewanee.

Linda Lankewicz received her Ph.D. from Tulane University. Married for 46 years, Linda and her husband, Frank, are members of Otey Memorial Parish where Frank has served on the vestry. They have two children and four grandchildren.

Standing Down: Jean Chen, Andrew Ng, Michael Wright, Joel Cunningham, Marcus Diepen Bomminathan

New Members: Jeremiah Yang (SungKongHoe University), Martin Punith (Kittel Arts College), Robert Derrenbacher (Thornloe University), Robin Baker (Canterbury Christ Church), Linda Lankewicz (University of the South)

In an effort to stay more connected, the board also agreed that they would regularly meet via Skype (instead of via e-mail) and has successfully done so twice already.



HORIZONS

By The Rev. Canon James Callaway, General Secretary



There is no better way to become acquainted with a new clan than to be present when they gather. So as the new general secretary the Sewanee *Sustainability* triennial was an instant immersion in sensing the breadth and depth of CUAC's life. But that was less than half of the clan, and it is still another thing to experience the members on their own turf.

Taking advantage of some travel already planned in my previous work at Trinity Church, I have started visiting in the field to discover what our network is and what Anglican colleges and universities are about and their opportunities and needs.

In July my first stop was in the Democratic Republic of the Congo, where the new Université Anglicane du Congo took their first students just a year ago. At the inauguration Archbishop Rowan Williams laid of the foundation stone and I presented a certificate of recognition from CUAC. The campus is on the ample grounds of the theological seminary near the airport in Bunia on the eastern border with Uganda. The university was formed by adding four departments to the seminary: Mines and Geology, Economic Sciences and Management, with the option of Development, Psychology and, Education Sciences and Polytechnics with the option of Construction, competencies that will be critical to Congolese development.



(Left to Right) At the new Université Anglicane du Congo in Bunia, D.R. Congo, University head, Canon Tibafa Sabiti displays plans for the new university building; at Université Épiscopale d'Haiti, Canon Callaway with Dean Ogé Beauvoir meeting with students in one of the temporary plywood classrooms; and, also on the UNEPH campus, Provost Dr. Robert Joseph showing Canon Callaway the memorial to students who died in the earthquake).

After the election in 2006 Congo has made extraordinary strides in moving to peace. When I met with students it was clear that so many of them had been victims of the war, whether through attacks or in the case of some young men, being drawn into one of the militias. Now in a university with peers they are building community with each other and their professors as they prepare for vocations that will help build a constructive future. It was a visit I will never forget.

My second visit came in August to [Université Episcopale d'Haïti](#) in Port-au-Prince. Here a thriving university was brought to its knees in the earthquake on January 12, 2010 that leveled most of the buildings and took the lives of twenty-four students. I discovered how slowly recovery is coming when I met with a class in a temporary, open-air plywood structure that is now the norm on campus. The students are undeterred and are committed to going on to higher degrees, particularly in agriculture and health, to build a new Haiti. They have asked CUAC for help in matching a grant for an e-Learning center from a generous grant from the Association of Universities Francophone of which they are the only Anglican member. In a time when it is not practical for new students to move to Port-au-Prince, e-Learning will allow for outreach across Haiti by using available classrooms in Episcopal Schools in the evenings. While fundraising is new to CUAC now, this is an urgent reason to take it on.



(After the Mary-Margaret Kellogg memorial service, Jane Cashell of Irvine, CA, her niece with whom she spent her last years with Bard President, Leon Botstein who spoke at the service and Canon Callaway)

At the end of August I drove to Bard College in Annandale-on-Hudson, where I attended a memorial service for a most faithful Association of Episcopal Colleges supporter Mary-Margaret Kellogg. Bard has received a most significant grant from financier George Soros for demonstrating the connection between liberal arts and social betterment in society such as the Bard Prison Initiative started in 1999 by then student Max Kenner to tutor in area prisons, which today enrolls over 250 prisoners in over fifty courses each semester under his leadership.

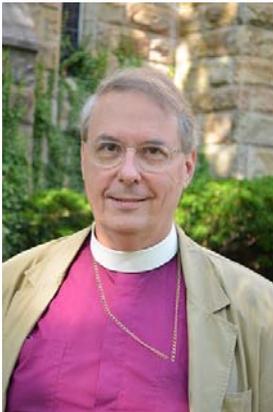
The next three universities were in the UK. After preaching at a 9/11 observance at Canterbury Cathedral, I visited Canterbury Christ Church University, Bishop Grosseteste University College in Lincoln and York St. John University in York. The UK CUAC universities come from a core of teacher training colleges founded by the National Society of the Church of England two hundred years ago. They were the first new colleges founded in England since Oxford and Cambridge. Today they offer a full array of liberal arts and sciences as all three have broadened, to university college status in the case of Bishop Grosseteste and university status for Canterbury and York St. John. But now the sweeping changes in education funding enacted by Parliament are a virtual earthquake, beginning with next fall's cohort of students. Government subsidies to students and to universities particularly for infrastructure capital will disappear. Some young people still in secondary school that I spoke with are simply taken aback by the prospect of lifetime debt. It will be a tremendous reordering of higher education in all aspects. I was particularly fascinated to learn how the CUAC universities took their mission into account in setting their new pricing at levels appropriate to the needs of their students.

Networks such as CUAC are about learning from one another. For an emerging college, collaboration can help chart the course and negotiate the obstacles. For universities in crisis it can provide companionship and support. For mature universities and colleges, it can be collective insight and shared action.

My voyage has only begun, as I am learning from the vice chancellors and presidents, faculty and students. In November I will be joined by our chair, Dr. Linda Lankewicz, in visiting the India chapter, both north and south, which comprise fifty of the CUAC colleges and universities. I am eager to continue discovering what we can accomplish together.

Environmental Disaster and the Stewardship of Creation

Summary of a Presentation by the Rt. Rev. Henry Nutt Parsley Jr., Bishop of Alabama and Board Member, at the 2011 Triennial



In April of this year the worst tornado outbreak since the Great Depression hit the South. My diocese was in the eye of the storms, with some 37 tornadoes touching down over 600 miles in a day, killing over 240 persons and leaving many homeless. As always it is the poorest among us who have suffered the most.

Many of us have experienced such natural disasters lately: the terrible earthquakes in Japan and Haiti, the latter of which killed hundreds of thousands and destroyed the Episcopal University of the Diocese of Haiti and most of the diocesan institutions, drought and flooding in Australia, the Asian tsunami, Hurricane Katrina, and the worst Texas wildfires in history. The list is long.

Nature, we believe, is God's good creation, giving life, sustenance, and joy to all creatures. In Matthew Fox's words it is God's "original blessing." Yet we know that nature can be very cruel at times. Stormy weather, the shifting of the earth's crust, floods, and wild fires are destructive forces and throughout history have caused the loss of human life and the destruction of our human handiwork and institutions. The earth is the product of huge tectonic and natural forces that shaped and continue to create life as we know it. It is interesting that some of the Bible's most beautiful creation poetry is found in the Book of Job, a book about human suffering.

Stormy weather has always happened; but it is becoming apparent in our time that natural disasters can be caused in part – or at least made much worse – by human activity. The reality of global warming and resulting climate change that we are now experiencing are almost undisputedly a result of our human addiction to burning fossil fuels, of our destruction of old forests for economic development, and our exponential human population growth and pollution. In the Old Testament one of the results of human sin, the prophets tell us, is that the earth mourns. We are experiencing this in our day.

UN Inter-governmental Panel on Climate Change 2007 Report affirms that hotter temperatures, warmer waters, rising sea levels, changing wind patterns result in "extreme weather including droughts, heavy precipitation, heat waves, and the intensity

of tropic cyclones.” The report, which has the reputation of being conservative, projects a possible global temperature rise of up to 6% by 2100 – a very serious change, with serious consequences which can occur very suddenly.

It is very likely that we will experience more erratic and dangerous stormy weather across the globe in the years to come. Not only do we need to be ready and prepared to respond to these crises, we need urgently to teach about the environmental crisis and emphasize our human responsibility for the wise stewardship of the earth.

First, a word about preparation. As we do in my diocese, each of our institutions needs to be specifically prepared for things that happen suddenly and unexpectedly. We have a diocesan disaster plan that each parish is supposed to have in place. We have a disaster response team to help us access resources and agencies for assistance. The team knows best practices, has vital connections in place, and can be beside an affected area in a short time to offer help. Our institutions can be an invaluable resource to affected communities in times of natural disaster.

Secondly, climate change and more violent weather, I believe, are “wake up calls,” nature’s alarm system. They are telling us how critical it is that we recover our vocation to be stewards of the earth as a primal Christian vision and responsibility. Jurgen Moltmann, one of the great theological voices of our time, has written,

I see the greatest task of the church today as being the ecological reformation of the religion of modernity...an ecological shift in modern industrial society is a spiritual and cultural shift, which has its roots in a new religious experience of God and nature...a new respect for nature and a new reverence for the life of other creatures.

Moltmann in another place went so far as to say, “What we do to the earth we do to Christ.” A radical thought.

The Scriptures are clear that God created human beings to be his stewards in caring for the garden and the living creatures. It is our first vocation. We are to “till and keep” the earth, says Genesis 2:15. The word “till” in Hebrew means to work, to be a servant to. “Keep” means to guard, protect, and watch over. In Genesis 1: 28 to “have dominion over” does not mean to dominate or use only for one’s own purposes. It means to steward.

As one of our Native American leaders, Chief Seattle, said, “This we know: the earth does not belong to man, man belongs to the earth. All things are connected.” I would argue that this is also essentially the Christian moral vision.

Modern Christianity has been beguiled into a kind of anthropocentrism, which has caused us to believe that God is only concerned about human beings and the life of the soul. Our consumerism easily forgets that we are part of a whole system of life, where all living creatures matter. As the Archbishop of Canterbury has said, the economy is a wholly-owned subsidiary of the environment. We are not meant just to be consumers, but *conservators* of the earth. All life is sacred.

Sustainability must become an intellectual and spiritual discipline. It must impact how we teach. If we are to be truly “sustainable” institutions of higher learning, we must hold up this moral vision of earth stewardship. The future depends upon this vision and the formation of young lives that will live it.

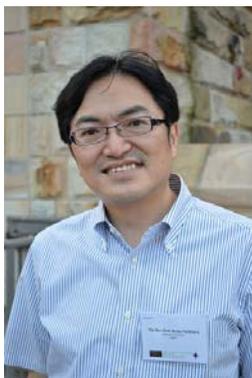
And we must strive to live what we teach, becoming intentional in being environmentally responsible as institutions. This means reducing the “carbon footprint” of our colleges and universities. It means reducing waste and pollution. It means enabling our students to experiment with energy saving techniques and green living. It means touching the earth and befriending its creatures. This will require to a new pedagogy, one that makes the environment a central concern.

In 2009 the Ecumenical Patriarch Bartholemew asked, “What does preserving the planet have to do with saving the soul?” He found an answer in the words of Fr. Zossima in *The Brothers Karamazov*, This will not prevent natural disasters from happening, but it will contribute to the health of God’s “original blessing,” the earth and to the health of our very souls.

Love all God’s creation, the whole of it and every grain of sand in it. Love every leaf, every ray of God’s light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to understand it better every day. And you will come at last to love the whole world with an all-embracing love.

The Catastrophic Disaster and the Responsibilities of the Anglican University in Japan

The Rev. Prof. Renta Nishihara (Rikkyo University; Tokyo)



Firstly, we would like to sincerely thank everyone around the world, especially the CUAC members, for your warm encouragement and prayers after the great Tohoku earthquake. The situation, including the radioactive contamination from the Fukushima Daiichi nuclear power plant, is still not resolved. The earthquake and tsunami claimed approximately 15,000 victims and at present there are still around 10,000 people missing. There are more than 130,000 people who have either lost their homes and sought refuge or have been forced to evacuate due to the nuclear accident.

From this disaster, we have recognized how important it is to encourage students to be more sympathetic to the pain of others and to be able to have concrete solidarity. At Rikkyo, the “Rikkyo University Tohoku Earthquake Relief headquarters” was established and I have been appointed as a chief. As a university we will be involved in long term relief activities in all areas - education, research

and philanthropic activities. In particular, by sending students to local disaster areas as volunteers we hope that they will achieve significant personal growth from the various activities they experience. For the coming year, we are also considering Service-Learning program in local disaster areas for as a part of our regular curriculum.

We would like to introduce the testimony of Ms. Keiko Mukai who actually volunteered in these areas. She participated in work utilizing “Ashiyu” which is the traditional Japanese custom of soaking the foot in hot water.

“I have come to Shichigahama, Miyagi Prefecture as a volunteer. About 500 homes in this area were washed away by the tsunami and 1,200 people are still living in shelters. My job involves caring for stress by giving a foot bath to these tsunami affected residents who cannot take an ordinary bath and lending a listening ear. Listening to the stories of the residents is very important in this job. I don’t ask questions or talk about myself. I cuddle close together in silence with the residents who don’t want to talk, and remain quiet while holding the hands and caressing the skin of residents who can’t stop crying. I spend ten or fifteen minutes with each tsunami victim.

The figure of bathing the exhausted residents and listening to their stories resembles that of Jesus bathing the feet of his disciples in the Gospel of John and furthermore, as we are now in a period of Lent, the act of bathing feet seemed like the best job for me.

While working I have listened to a lot of stories. I have bathed the feet and caressed the skin of many people. One resident told me of how they were completely soaked as the tsunami advanced upon them and water rushed into their vehicle as well as the fear and loneliness as they spent the cold nights in a damaged house in a devastated area with no people in sight. They told me that the colleague accompanying them hasn’t been found. One resident seemed to be relieved as soon as they received a foot bath and sobbed “I just keep crying. I can’t hold back my tears.” Another resident unable to even take a foot bath murmured “now I’m completely alone” and fell into silence. A child said “I’m kind of irritated suddenly”. This girl wanted to work in an astronomical observatory in Sendai when she got older.

I gaze at the arms and legs of these people who have not been able to take a bath for three weeks and I am touched by their stories. Each person’s skin and the palms of their hands and feet vary in shape; they are dirty, but certainly warm. Feelings of deep love and compassion begin to overflow and I am deeply moved and tears gush from my eyes. As the many victims finish their foot baths, they are ashamed when they rest their foot on my knee and have it wiped. Despite the victim’s feelings of shame because they are dirty from not taking a bath, I feel very valuable. This is because I feel as though I’ve made a deep connection by providing the chance for the victims to share their weakness, embarrassment and painful stories with me – a person who until just ten minutes ago was another stranger. “Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love” (John 13:1). I feel like I have come to slightly understand the deep love of Jesus, who bathed the feet of his disciples

in the expression of “the full extent of his love”. On the other hand, although I have experienced such deep emotion, even if I feel the love in the stories and bodies of the disaster victims, I also wonder if I am able to love others in my own daily life. My usual “self” who is unsympathetic, forgets to be kind to people the closer they are to me and is far from compassionate continues to be constantly under question.”

In the midst of this tragedy, we believe that our mission as an Anglican University is to bring up students who have such sensitivity and empathy that they are able to bathe the feet of the neighborhood. We educate students who can seek the truth with their own eyes without playing up to the state or authority and we are sure that these students will become a shining ray of hope within the despair.

Thorneloe University: Celebrating 50 Years

By the Rev. Dr. Robert Derrenbacher, President, Provost & CUAC Board Member



Known for its wilderness, natural resources, and yes, its remote, northerly location, the region of Ontario that extends from the northern Great Lakes all the way up to the Arctic Ocean had no post-secondary university for the first century of Canada’s history. But in the late 1950s, a number of business and church leaders had a vision for establishing the first university in northern Ontario. Thorneloe University, along with its partner institutions that comprised the Laurentian University Federation in the city of Sudbury, were founded in the early 1960s to meet the educational needs of northern Ontario.

Established as a university affiliated with the Anglican Church of Canada in 1961, Thorneloe’s beginnings were quite humble. In fact, it wasn’t until 1963 when classes were first able to be taught on campus. At that time, courses were offered only in two areas – Religious Studies and Philosophy. And with a staff of two, just 29 students took classes at Thorneloe that first year of operation.

But over the past half-century of its history, Thorneloe University has always strived to provide accessible, high-quality, student-focused education, both on-campus and at a distance. As a result of this commitment, Thorneloe has established itself as an important center for the arts and humanities in northern Ontario. Currently, Thorneloe, as part of the Laurentian University Federation, offers undergraduate courses and programming in Ancient Studies, Classics, Fine Arts, Religious Studies, Theatre Arts, Theology and Women’s Studies. Last year, a complement of nine full-time and 25 part-time faculty taught over 2,700 hundred students who took courses in these academic areas. So Thorneloe has grown over these 50 years. But it remains committed to providing an excellent educational experience in the arts and humanities.

Several events have marked this fiftieth anniversary of Thorneloe University. First, Greater Sudbury's City Hall was the setting for Thorneloe's birthday party on March 29, 2011. A proclamation from Sudbury's Mayor was read, along with greetings from local politicians, the Rt. Rev. Dr. Stephen Andrews (Bishop of Algoma), and Canada's Prime Minister Stephen Harper.



Bp. Stephen Andrews at Thorneloe's City Hall 50th Anniversary Celebration - March 29, 2011, Interior of the Fielding Memorial Chapel of St. Mark

Then this summer, ground was broken for renovations to Thorneloe's St. Mark's Chapel. Built in 1968 and winner of a prestigious architectural award, St. Mark's Chapel has been known for its unique design and its inviting and contemplative interior. The renovations of this summer have made it more accessible with a wheel chair ramp and new entryway. A kitchenette and accessible washroom have been added as well, along with a new electrical system, new flooring and windows, and state-of-the-art classroom technology. On October 6, 2011, the Chapel was rededicated as "The Fielding Memorial Chapel of St. Mark" by Bishop Andrews. Regular Anglican worship has now recommenced in the newly renovated Chapel.

And Thorneloe's fiftieth celebrations culminated at its annual Convocation on October 12, 2011. There, the Rt. Hon. Adrienne Clarkson, former Governor-General of Canada and life-long Anglican, was awarded an Honorary Doctorate of Canon Law and addressed Convocation. Special guests included the Rev. Dr. Donald Thompson, former President and Provost of Thorneloe, as well as former General Secretary of CUAC.

So much has happened at Thorneloe University over these past fifty years. But Thorneloe has remained steadfast in its commitment to quality education and to its affiliation with the Anglican Church of Canada. As such, it looks forward to what lies ahead in its next fifty years!

Further Resources for CUAC Members....

Our thanks to Mary Ann Patterson, Director of Communications at the School of Theology for ensuring that the plenary sessions were filmed. Because of this, we have the videos of the conference speakers to share with you on *Vimeo*! You can access the videos by [CLICKING HERE](#).



Fifth Plenary: Discussion
3 months ago



Bishop Henry Parsley & Rev. Prof. Renta Nishihara
3 months ago



Third Plenary: Panel
3 months ago



[Dr. Pui Lan Kwok](#)



[Dr. John Gatta](#)

Watch videos from the Plenary Sessions at the Triennial by [CLICKING HERE](#)!

Have anything to share? A story idea for the next issue of *Compass Points*? E-mail mkeet@cuac.org!

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General Secretary, The Rev. Canon James Callaway, D.D*

The Colleges and Universities of the Anglican Communion
<http://www.cuac.anglicancommunion.org>