

COMPASS POINTS



News from the
COLLEGES &
UNIVERSITIES OF
THE ANGLICAN
COMMUNION

SPRING 2017

VOLUME 27, NUMBER 4



CUAC'S 2017 TRIENNIAL IN SOUTH INDIA
In January eighty delegates from a dozen countries met at Madras Christian College in Chennai to discuss the future of faith-based higher education. Read on...

IN THIS ISSUE:

Mike Higton in Toronto

Service Learning in Manila

New UK Vice Chancellors

Threatened Minorities in India

The Chennai Triennial:

A Story in Pictures

Save the Date!

2020 CUAC

Triennial

Whitelands College

London

July 1-10, 2020



Under the traditional Shamiana – the multi-colored ceremonial tent dating back to Mughal times in India – delegates met for tea breaks, informal conversations, and small reflection groups. Seen in the center left is the Rt Revd Martin Wharton, former Bishop of Newcastle (UK), who served as chair of the Triennial Committee.

One lesson the delegates learned was that Indian Christianity did not wait for the European missionaries: Syrian Christian churches in India date back to the early Christian era. By local tradition, St Thomas himself brought the Gospel to South India. Delegates visited **St Thomas Mount** (right), where the Apostle is said to have been martyred.





The presence of **Student Ambassadors from six Indian institutions** was one of the most innovative aspects of the Triennial. They were integrated into all parts of the program, from helping to greet delegates at the Chennai Airport, to guiding them around the sprawling city and the 360-acre Madras Christian College (MCC) campus, to participating in the discussion groups and presenting a session on social media. At the top of the steps is the Revd Dr Jeremiah Yang of Sungkonghoe University in South Korea, a long-time CUAC Board member.

One of the site visits for delegates was to **a low-income neighborhood in the historic center of Chennai**. They were guests there at a Baptist Church whose pastor is the Revd Joshua Jayaseelan, the MCC faculty member who played a vital role as liaison with CUAC's staff in organizing the Triennial. The Church "said it with flowers" — petals and blossoms.





The Revd Nita Byrd, chaplain at St. Augustine's University in Raleigh, North Carolina, leads the way as delegates visit MCC's experimental farm. **Damage from Cyclone Varda** a month earlier can still be seen; the College lost hundreds of mature specimen trees. In the center are Dr Wendy Fletcher, President of Renison College in Waterloo, Ontario, and Cindy Derrenbacker.

CUAC General Secretary the Revd Canon Jamie Callaway (left) and CUAC Board Chair the Revd Dr Robert Derrenbacker, who is President of Thorneloe University in Sudbury, Ontario, admit **the Revd Maher Spurgeon**, chaplain at Madras Christian College, as a **CUAC Distinguished Fellow**, only the second time this honor has been awarded.





The long bus rides in Chennai's rush-hour traffic between conference venues at MCC and the Gateway Hotel provided **rich opportunities for international conversations**. Front row, left: the Rt Revd Dr James Tengatenga, the former Bishop of Southern Malawi and chair of the Anglican Consultative Council who is now a professor at Sewanee: The University of the South; right: the Revd Dr Mark Garner, Head of College, Whitelands College, London. Second row, left: the Revd Susannah Thorp, chaplain at St John's Durham, who helped lead the chaplains' post-conference, and the Revd Dr Jeremy Law, Dean of Chapel at Canterbury Christ Church University, who was largely responsible for the intellectual content of the Triennial. Second row, right: the Very Revd Dr Martyn Percy, Dean of Christ Church, Oxford, one of the keynote speakers. Third row, left: the Revd Dr Peter Green, chaplain of Bishop Grosseteste University, Lincoln, and *Compass Points* editor Charles Calhoun. Third row, right: the Revd Daniel Eshun, chaplain at Whitelands College, and Dr Linda Lankewicz, Provost Emerita at Sewanee and a CUAC Board member. Fourth row, far left: Dr Wilfred Tiu, President of Trinity University of Asia, in Quezon City, Philippines, and TUA's chaplain Edwin Ayabo. Fourth row, right: Brother Robert L'Esperance of the Society of St John the Evangelist in Cambridge, Massachusetts.



The Rt Revd Prince Singh, Bishop of Rochester (NY) and a native of Chennai, plants a mango tree in honor of the Triennial at **Women's Christian College, Chennai, which hosted a student dance performance and a dinner for delegates. In back, in a pink and white sari, is WCC Principal Dr Margaret Ridling Waller.**

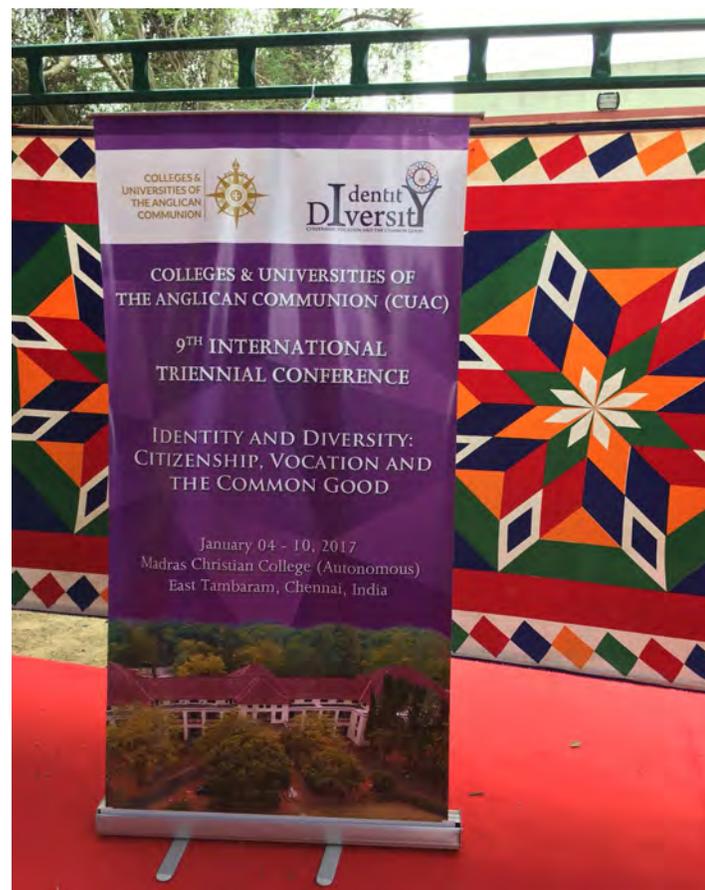
Informal chats over meals in MCC's Examination Hall were an important part of the Triennial experience. Center, leaning forward, the Revd Canon Emma Percy (Trinity College, Oxford). To her right, the Revd Annie Rowley (York St John University); left, Mrs. Jocelyn Tengatenga. A faculty and staff committee from MCC planned each menu to highlight South Indian cuisine.





Arriving for lunch at **Madras Christian College High School** in downtown Chennai, delegates hear Jamie Callaway explain their afternoon choice: a visit to historic St George's Cathedral (1815) or a guided tour of the Mylapore Hindu Temple. The array of students' bicycles to the rear is witness to a popular mode of Chennai transport for those who don't yet have motor-bikes. Lunch was served, Tamil-fashion, on large pieces of fresh banana leaves.

The other major excursion was to **the UNESCO World Heritage Site at Mamallapuram**, a beach-front town on the Bay of Bengal about 40 minutes south of Chennai. It is famous for its monolithic temples and free-standing sculptures dating from the Pallava dynasty in the 7th and 8th centuries CE.





Keynote presentations were followed by **small reflection groups** in which delegates had the opportunity to explore the Triennial themes of citizenship, vocation, and the Common Good. Seen (right) in the red tie is the Triennial host, Madras Christian College Principal **Dr Alexander Jesudasan**, a biologist.





January 04 - 10, 2017

Madras Christian College (Autonomous)

East Tambaram, Chennai, India

Religious Freedom Threatened in India

The U.S. Commission on International Religious Freedom, an independent federal agency, published in February a highly critical account of the Government of India's failure to protect the rights of religious minorities, despite the Indian Constitution's prohibition of religious-based discrimination. The report places much of the blame on the right-wing Hindu nationalist BJP, the party which won the 2014 general election.

"Minorities face discrimination and persecution due to a combination of overly broad or ill-defined laws, an inefficient criminal justice system, and a lack of jurisprudential consistency," the report concludes.

In particular, it criticizes "the Indian model of secularism" that blurs the line between religion and the state, discriminatory laws favoring Hinduism, "anti-conversion" laws used broadly to prosecute Christian religious groups, and restrictions on the activities of international charities under the Foreign Contribution Regulation Act.

To download a copy of the twelve-page report, visit the Reports & Briefs/Special Reports page at media@uscirg.gov.

HORIZONS: From the General Secretary's Desk

I begin with a story about relationships enduring across a changing world. It's about spirit *and* mind, faith *and* inquiry. This story matters to humanity.

It's a very human story about the Colleges and Universities of the Anglican Communion (CUAC), an organization which, since 1993, has been devoted to promoting and sustaining a global community of Anglican higher education institutions. CUAC's network has helped the leaders of these colleges and universities gain the support and advice they need to lead programs that have had immeasurable positive influence on the hearts, minds, and souls of students.



CUAC General Secretary Jamie Callaway with television reporters in Chennai

But the CUAC network has not been immune to worldly dynamics, especially those that have challenged the world of higher education. By 2015 growth had flattened, engagement of members had stabilized, and ensuring adequate funding had become more of a concern. If CUAC's good works were to continue, a new, visionary strategy had to be formed. At a board retreat in 2016 at Madras Christian College, working late into the night, the Board set out on a new path to achieve our mission.

From its beginning CUAC had focused on the "hows" of networking: *how* this diverse family could be a mutual learning community, *how* we build bridges to work together, *how* we can arrange and strengthen exchanges, *how* chapter gatherings can foster productive partnerships, such as service learning conferences in Asia or the student conference on *Ethics and Social Media* in the Association of Episcopal Colleges.

The shift that started that night was from "how" to "what": *what* defines the goals and values that we seek for our institutions to achieve. Over this year we have crafted the statement *Identity and Character: A Declaration of Ideals* that was launched at the Triennial in Chennai, and is now to be rolled out in Chapter gatherings this year and next. This is the heart of a three-year strategy to:

- Enhance communication
- Insure a more stable financial posture for mission
- Engage students
- Align our institutions with their National/Provincial church bodies.

But the real test will come in each of our members willing to try these ten values on for size and fit. Having now visited about fifty of our members, I don't expect that there is any college that will not affirm several, or that there are any that are ready for all ten. Underneath these ideals is the conviction that church-based higher education distinctively develops the whole person and that we do it in respectful community. Our goal today is no less than to start a process that will strengthen the world of Anglican colleges and universities in becoming fully what they are called to be.

FROM THE EDITOR'S DESK:

How I Almost Missed My Plane

CUAC is there when you need it!

I needed it badly on January 20. I had spent an extraordinarily rewarding week wandering around South India after the Triennial had ended, and I was headed to the Madurai airport for my late night Spice Jet flight back to Chennai and homeward to New York. But there were about one hundred college students sitting in the road between me, my luggage, and the gate. A horde of policemen hovered about. The sky grew darker, a little rain began to fall, and I wondered if I would be spending the night in a wet field.



Demonstrators blocking a Madurai street, January 20, 2017

By chance I had been caught up in the spontaneous protests that had brought Madurai to a halt – closed shops, blockaded intersections, halted trains, schools sent home early. The immediate (and deeply felt) grievance was a court decision banning the traditional “bull running” known as *Jallikattu* which has been part of Pongal, the winter rice harvest festival in the state of Tamil Nadu, since time immemorial. This ancient test of manhood involves jumping on an untamed bull’s humped back and trying to pull him to earth. More rodeo than bullfight, the annual sport annoys but does not harm the animal, though each year a few bystanders in the villages are gored and die on the way to the hospital.

The real grievance was much deeper: a threat to Tamil Nadu’s sense of its own ethnic and cultural identity. The ban had arrived on top of several years of drought, a recent cyclone, the economic trauma of demonetization, the recent death of a popular and charismatic Tamil chief minister, and a general revulsion with corrupt and distant politicians governing from distant New Delhi. It is not too much of an exaggeration to say that the peoples of Dravidian descent across the southern half of the subcontinent think of themselves as the “real” India, in contrast to the oft-invaded north. Their grandparents were the ones who fought to make English the country’s other official language so their children would not be forced to learn Hindi.

It was Mr. Selvasadan who came to my rescue. He is the driver for my host, Dr. Mercy Pushpalatha, Principal of Lady Doak College and a former CUAC board member. I knew I was in good hands as I watched him thread our way through back streets, avoiding the blocked main roads. When we could not cross a bridge, we simply drove down the bank and across the dry riverbed, through a large flock of goats, and up the other side. When we could not get closer than a mile to the airport, he insisted on walking with me and hauling my luggage to the police check-point. It took 90 minutes of negotiations, and I have no idea what he said in Tamil,* but suddenly we were racing up the drive with a gaggle of other stranded travelers.

I am happy to report that the massive protest was peaceful – one police lieutenant even told me he would have been with the protesters had he not been on duty! Whether the message got through to the politicians, I don’t know, but a student at Madras Christian College told me that

Cont'd from the previous page

the great achievement of this statewide movement was that young people suddenly realized that they could act en masse – thanks to social media.

It was as if I had left the theoretical discussions of the Triennial for a real-life workshop in those concepts of identity, diversity, the public sphere, and the revolutionary impact of technology we had struggled to define.

To sum it up, I have seen the future, and much of it looks Indian. I had not been in India in 44 years but knew of its high-tech revolution, especially in places like Bengaluru and Chennai. I had not appreciated, however, how piecemeal this progress had been: sleek high-rise office towers and condos and five-star hotels rub elbows with feral dogs, perambulating cows, braying auto-rickshaws, and sewer-less shanty towns. India is still not an easy place to travel in. But go – to see a world-power in the making, a great democracy despite its flaws (and who are we to talk?), to experience in Tamil Nadu one of the great cuisines of the planet (how can food be so spicy yet so subtle?) and the company of many of the kindest and most hospitable people you will ever encounter.

Visit Madurai. It is one of the oldest continually inhabited cities in the world. Its splendid Meenakshi Amman Temple complex was already filled with pilgrims when the Gothic cathedrals were still on the drawing board. The pilgrims continue to come, bringing flowers and coconuts to offer the gods, but the city also attracts students – to its forty-seven colleges and technical schools. It's the cleanest city I saw in India; it even bans plastic bags, something New York City has talked about for years while doing nothing. It has one major industry – producing smart young people with degrees, a process in which its Protestant and Catholic schools and colleges have long played a significant role.

Yes, I caught my flight, but when I finally got back to New York, the first thing that struck me was that everyone was wearing black, or shades of dark gray. Where were the saris? Where were all the colors of the rainbow? And the Manhattan streets seemed unexpectedly quiet, orderly, a bit dull, after the Indian ones. How I miss the place!

Charles C. Calhoun

**Tamil is perhaps the most rapidly pronounced language in the world – which helps explain its musicality, its poetic traditions. And, as David Shulman writes in *Tamil: A Biography* (Harvard, 2017), it is one of the few ancient languages still in everyday use, among some 80 million speakers in Tamil Nadu and across South Asia and beyond.*

The 2017 Dr Rowan Williams Annual CUAC Lecture

Theologian Mike Higton Explains Why 'the Virtuous University' Does Not Yet Exist

“We don’t know yet how to pursue a Christian vision...without the very terms in which we do so tripping up the endeavor.”



Passing lightly over the temptation to deliver the usual jeremiad about the modern university, or to express nostalgia for an imagined golden age of higher learning, theologian Mike Higton used his lecture at Trinity College, Toronto, on March 8, to present an alternative vision: “a Christian theological account of what we’re in danger of losing.” A homily, in other words, instead of a jeremiad.

Delivering the fourth Dr Rowan Williams Annual CUAC Lecture – under the title *Discovering Virtue: How To Be Good in Higher Education* – Dr Higton followed up on his homily with an appeal: “There’s still a strong sense in which the good university, the virtuous university, *does not yet exist*.

“And we are charged with inventing it.”

How would we know such a university if we saw it? In Higton’s view it would have at least two features: a radical Christian openness and inclusivity, and a relationship to the world in which the objects of learning “don’t reduce to consumption and exploitation – but can include wonder and perhaps even wisdom.” It would honor St Paul’s vision in Ephesians 4:18 of “a contrast between darkened understanding and the

Cont'd from the previous page

renewal of the mind.”

A darkened mind is also a corrupted mind, Higton said, yoked to gratification and “a blunt calculus of cost and benefit” – a corruption in which “I mentally colonize the world, in preparation for stripping its assets.”

He admitted that this idealized Christian vision has never been realized. Indeed, the modern university might be seen as its antithesis. “You don’t have to look far to find bowdlerized curricula, appallingly treated faculty, pernicious financial arrangements, dispiriting student behavior, eviscerated libraries, impositions, obscene economic disparities, overwork, underpay, stress, lies, gloom, despair, and death.”

This is a distorted picture, he said, for much about higher education “has got better, and is getting better.” For one thing, universities are no longer “a finishing school for a vanishingly small white elite,” even if the task of inclusion is far from complete.

He defended universities against charges in the press and elsewhere of excessive “political correctness.” They had misunderstood “the sometimes awkward, sometimes heated attempt to identify the forms of exclusion prevalent in our society...and track down the roots of those forms of exclusion.” This difficult but essential negotiation “is not a distraction from the proper business of universities, but an inevitable and proper accompaniment to real learning.”

But he wondered if achieving that kind of inclusion might require giving up an “explicitly Christian identity.” This would not mean a “hard secularist” university, or a blandly neutral one in which historic ties are abandoned. Rather, the model should be Rowan Williams’s “interactive pluralism.”

Higton had two practical suggestions: 1) What moral philosophers and educational theorists call “virtue” is very like the Christian vision of learning with humility, gentleness, patience, forbearance, honesty – and we should make this link more often. 2) We should practice Scriptural Reasoning -- “an inter-faith conversational practice gathered around the reading of texts.” This is an exercise in interactive pluralism, though no one should underestimate the difficulty of making it work.

Higton ended on a modest note: “We don’t yet know how to be as inclusive as we should be; we don’t yet know how to be Christian in this space without being exclusive; we don’t yet know how to pursue a Christian vision...without the very terms in which we do so tripping up the endeavor.”

In replying to the lecture, the Rt Revd Dr Stephen Andrews, Principal of Wycliffe College in Toronto and former Bishop of Algoma, praised Higton for making the case that governments ought not to privilege STEM over humanities programs. “It is the humanities tradition that offers the greatest variety and texture to this conversation.”

Dr Andrews added: “Can’t our Christian universities model a kind of generous persistence in listening that draws us into a deeper understanding of the good? That elicits virtuous action? That produces a responsible citizenry?”

Mike Higton is a Professor of Theology and Religion at Durham University (UK). His best known book is *A Theology of Higher Education* (Oxford, 2012). The full text of his lecture can be found at www.cuac.org.

PASSAGES: News from the CUAC Network

Three members of CUAC's UK/Europe Chapter welcomed new vice chancellors in recent months:

Professor Jane Longmore, an urban historian, on May 2 became Vice Chancellor of the **University of Chichester**. Most recently, she was Deputy Vice Chancellor at Southampton Solent University and a member of the Expert Group advising on the development of the Teaching Excellence Framework.

Professor Rob Warner, a theologian and publisher, on March 1 became Vice Chancellor of the **University of St Mark & St John** in Plymouth, the oldest teacher training institution in Britain. He succeeds Professor Cara Aitchison, who last fall became Vice Chancellor at Cardiff Metropolitan University. Previously a dean and professor at the University of Chester, Dr Warner specializes in the sociology of Christianity. He co-authored *Christianity and the University Experience* (2013), an important study of how universities shape the moral and religious values of students.

And at the **University of Cumbria** in Lancashire, Professor Julie Mennell – a former police officer turned physicist – became Vice Chancellor last August. An expert in applying science and technology at crime scenes, Dr Mennell became well known as director of a forensics center in Teeside before becoming Deputy Vice Chancellor at the University of Sunderland. The University of Cumbria has campuses in Carlisle, Lancaster, Ambleside, and London.

At **Hobart and William Smith Colleges** in upstate New York, Dr Mark Gearan has left the presidency after 18 years and been succeeded by Dr Gregory J. Vincent (right), a law professor who is the first African American and first Hobart alumnus to lead the joint colleges. Dr Vincent has been vice president for diversity and community engagement at the University of Texas at Austin, where he played a major role in the university's successful 2016 U.S. Supreme Court case defending its use of race and ethnicity in admissions decisions. He is a graduate of the Bronx High School of Science and received his law degree from Ohio State University and Ph.D. from the University of Pennsylvania.



Three CUAC institutions were in the top dozen Indian colleges in the 2017 performance ranking of the National Institutional Ranking Framework of the Ministry of Human Resource Development. They were **Bishop Heber College** (Tiruchirappalli, Tamil Nadu) at #4, **Women's Christian College** (Chennai) at #10, and **Madras Christian College** (Chennai) at #12.

Two Roman Catholic institutions also scored very well in this national ranking – Loyola College (Chennai) at #2 and St Xavier's College (Kolkata) at #6 – confirming the important contribution Christian colleges make to higher education in India. More than 500 Indian colleges volunteered to be included in this initial ranking.

We note with sorrow the recent death of Gloria Rodriguez, wife of Dr Rafael Rodriguez, a former president of **Trinity University of Asia**. She was a former editor at New Day Publishers in Manila.

At **Bard College**, the Association of Episcopal Colleges' Charitable Service Scholarship for 2016-17 has been awarded to Tayler Butler, a senior from New Orleans who has tutored in the Bard Prison Initiative, which enables incarcerated men and women to earn a Bard degree while serving their sentences.

At **Voorhees College** in Denmark, South Carolina, Dr W. Franklin Evans was inaugurated on April 7 as its ninth president. This was 120 years to the day that Elizabeth Evelyn Wright opened a school for children of former slaves that grew into the college, which found an early champion in the Voorhees family of New Jersey. (They also founded Voorhees College in Vellore, Tamil Nadu, India.) CUAC General Secretary Jamie Callaway represented the Association of Episcopal Colleges at the event.

The new president of another AEC member institution – the Revd Dr Herman Browne of **Cuttington University** in Liberia – visited the U.S. in May, meeting alumni, preaching at St Bartholomew's in New York City, and speaking at a reception sponsored by the Friends of Cuttington and Trinity Wall Street.

In the business meeting at the Chennai Triennial, CUAC elected **four new Voting Trustees**: Dr Linda Bright Lankewicz, the former Provost of Sewanee: The University of the South, in Tennessee; the Revd Prof Emmanuel Mbennah, Vice Chancellor of St John's University of Tanzania, in Dodoma; Dr Wilfred U. Tiu, President of Trinity University of Asia in Quezon City, Philippines., and Dr Paul Dhaybaran, Principal of Bishop Heber College, Tirchirappalli, India.



A Japanese student with Filipino schoolchildren at CUAC's 2017 Service Learning Program, held at Trinity University of Asia

***Compass Points is
published by***

**COLLEGES &
UNIVERSITIES OF
THE ANGLICAN
COMMUNION**



815 Second Avenue

New York, NY 10017, USA

Tel: 01 212-716-6149

Web: <http://www.cuac.org>

E-mail: office@cuac.org