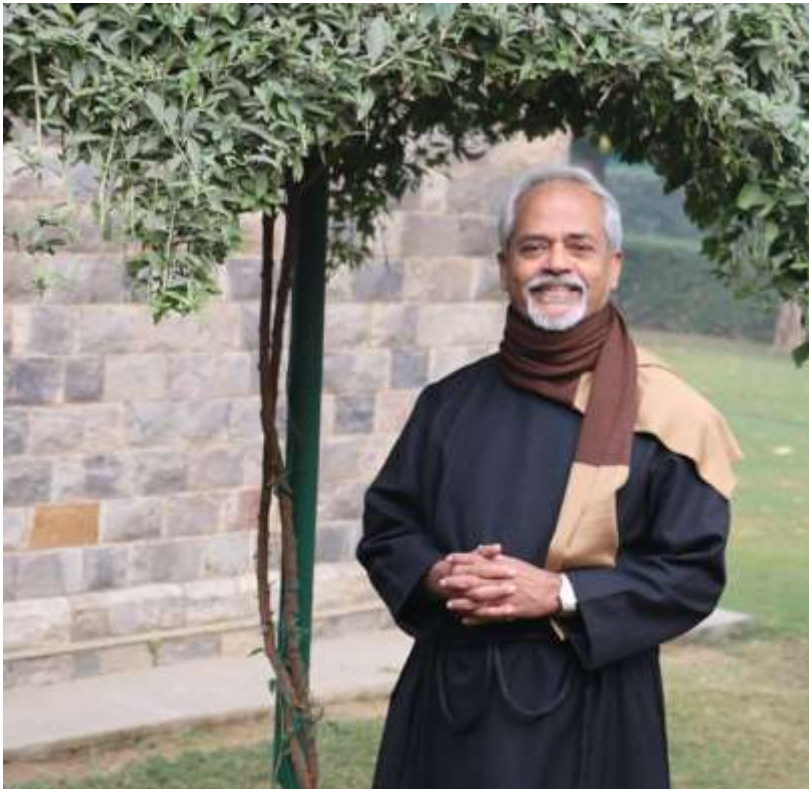




June 2019

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The Revd Dr Valson Thampu

What Modi's Victory Means For Christian Education in India

India's 60 Anglican colleges and universities have enjoyed a large degree of autonomy under India's Constitution, but in recent years they have come under increasing assault by Hindu nationalists. The Revd Dr Valson Thampu, former principal of prestigious Saint Stephen's College in Delhi, has been an outspoken critic of these threats to independence. From retirement in his native Kerala, he strikes a prophetic note in this essay he has written for Compass Points.

Please See Story, Page Two

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- Two New Hearst Scholars and a New Distinguished Fellow
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SAVE THE DATE

2020 CUAC Triennial

at

Whitelands College

London (UK)

June 29-July 4, 2020

The current BJP (Bharatiya Janata Party) led, RSS (Rashtriya Swayamsevak Sangh) driven, Central Government is hostile to the religious and educational freedom that religious minorities have enjoyed in India since 1951. As per the RSS ideology, which BJP is mandated to implement, religious communities that have their holy lands outside India are ineligible to be full-fledged citizens. They cannot, hence, enjoy the rights and protection enshrined in the Constitution of India.

The BJP has registered a meteoric rise, beginning with just 2 seats in 1984, out of a total of 545, in the lower house of the Indian Parliament. By 2014, it went up to 282, which is above the simple majority mark. Currently, in the wake of the recently concluded general elections it stands at 303. The mandate of the BJP is to establish Hindu Rashtra, or a Hindu theological state ruled by, and for, the Hindu upper castes. The RSS ideology does not accept the idea of India as a 'socialist, secular, democratic republic'. It is committed, hence, to amending the Indian Constitution to align it with the Hindutva ideology. In successive election manifestos, the BJP has reiterated its intention to abrogate minority educational rights as per Article 30(1) of the Indian Constitution, which empowers religious and linguistic minorities to 'establish and administer educational institutions of their choice'.

Most churches in India see educational institutions as milk cows. Bishops in particular assume that they have a right to extract mega illicit income from institutions.

In December of 2014, the year the BJP came to power, and I was the principal of St. Stephen's College, Delhi, a directive was issued by the Ministry of Human Resource Development that the college should work on the 25th of December - Christmas day- and celebrate the day as 'good governance day'. Details of how the celebration was to be conducted were also prescribed. I was directed to submit a 'compliance report' to the ministry. I overlooked the directive. A couple of weeks later I was asked to file the compliance report. I furnished a report to the effect that 'good governance' was observed by St. Stephen's College by respecting religious freedom under Article 25 of the Indian Constitution, which conferred on all citizens the right to 'practice, preach and propagate' their faith. The matter rested there.

Subsequently, attempts were made by Delhi University, to which St. Stephen's is affiliated, to override the minority rights of the college in several ways. Each time I resisted and prevailed. I was determined to live and serve by the Constitution of India, and not by the whims and fancies of those in power. My experience proves that it is possible to do so, provided one is ready to face such consequences as might arise therefrom.

It is misleading and dishonest, however, to paint a picture of the constrictive pressures on minority educational rights as stemming entirely from hostile political dispensations. In my experience as the principal of St. Stephen's, it was from the Church of North India, Delhi Diocese -whose bishop is ex-officio chairman of the Governing Body and Supreme Council of the college- that I faced extreme harassment. Most churches in India see educational institutions as milk cows. Bishops in particular assume that they have a right to extract mega illicit income from them. Barring rare exceptions, church hierarchies neither understand, nor care for, education. Their interests are limited strictly to extracting money peddling influence. The nine-year-old woe I endured in my struggle to keep St. Stephen's clean and spiritually robust is documented in my memoir titled *On A Stormy Course* (Hachette India, 2017) which is available on Amazon.

Institutional heads, to avoid privation, cave in and collude with the church hierarchy. It is assumed as axiomatic that no principal can survive, if the chairman of the governing body (ex-officio the bishop of the concerned diocese) turns hostile. In doing so, they mortgage their freedom to implement their spiritual vision in their domains of stewardship. This proves a formidable hindrance to the pursuit of excellence in education. Mediocrity, not excellence, is the fruit of corruption. Pursuit of excellence is possible only in a matrix of spirituality. This, incidentally, is basic to the 'Anglican' vision for education.

Whether the hindrance to being spiritually robust and administratively transparent in the sphere of education administration comes from hostile governments, or from corrupt religious enclaves, the result is the same: it is desperately difficult to be Christian in the sphere of Christian education in India. Institutions do preserve vestiges of their religious identity. But bringing their life and witness into sync with biblical principles and universal values is another matter altogether. It becomes more harrowing when your own 'fellow believers' turn tormentors and collude with anti-Christian elements to break your spirit or, as was said in my

80% of India's leaders and bureaucrats have been educated in Christian institutions. But a vast majority of them are hostile to the Christian cause today. Surely, this says something!

case, to smoke you out.

It is important to reckon this reality, though it is neither pleasant nor politically correct to do so. When I review the history of Christian education in India, I see a vast panorama of wasted opportunities. Barring the early missionaries -many of them being overseas servants of God- the Indian Christian community has been found wanting in the practice of Christian education at all levels. On a rough estimate, 80% of India's leaders and bureaucrats have been educated in Christian institutions. But a vast majority of them are hostile to the Christian cause today. Surely, this says something!

Going by biblical spirituality, what others do to us is nowhere near as important as what we do to ourselves by our sins of omission and commission. In a historical sense, the latter provokes the former. Of late, the hierarchies of several Christian denominations in India have been rocked by scandals ranging from rapes, sexual abuses of diverse kinds, collusion with land mafia, fraudulent deals, financial irregularities, and so on. The respect that Christian educational institutions used to command is all but lost. Even as we become like other institutions, the rationale for enjoying special rights under Article 30(1) begins to blur. It makes no sense that we need special rights to do what others are doing without them!

The most distressing thing about the Indian Christian community is its stubborn unwillingness to confront realities and to think spiritually through the significant events of our times. So, events come and go, leaving us just as we were. Even today, there is no sign that any meaningful effort is made to reckon where we have reached and how we may prepare ourselves for the difficult days ahead. It is those who are most reluctant to undertake this urgent exercise that are the loudest in bemoaning that evil days have descended on Christians.

'The truth,' Jesus said, "shall set you free". For that to happen, the truth must be sought, accepted, digested and acted upon! There is no indication that this is happening. Instead, voices crying in the wilderness are mistaken for pestilences and efforts are made to silence them.

The Indian Christian community is desperately under-developed, all the more so in the North. Yet, there is no sense of purpose or urgency in developing and empowering them through the vast educational assets at our disposal. The irony is that the community, which provides quality secular education to the rest of the society, is now becoming educationally backward. An under-developed community will be seen as a parasitical liability. The valid, spiritual response to hostility is development. At any rate, excellence is basic to biblical spirituality. The children of God cannot be second rate. "Be perfect," Jesus said, "even as your Father in heaven is perfect".

The most distressing thing about the Indian Christian community is its stubborn unwillingness to confront realities and to think spiritually.

The religious minorities in India had attached their beleaguered hopes to the outcome of general elections 2019. As was feared, the stranglehold of Hindu majoritarianism in Indian polity has tightened in its wake. The BJP has a majority on its own. The opposition parties are in shambles.

It is not given to a tiny territorially scattered and denominationally fractured religious community like Indian Christians to decide who waxes and who wanes in governance on the sub-continent. The Indian Christian community is politically insignificant, except in Kerala and the North East. What is open to us is to be deeply and strongly what we are mandated to be: the salt of the earth and the light of the world. While numerical strength is the decisive thing in politics, in the ultimate count it is spiritual authenticity that counts and prevails. Empires have risen, fallen and disappeared under the rolling waters of time. In the eye of eternity -which is what we are required to cultivate, if we are citizens of the Kingdom of God within the kingdom of man- they are like the grass which today is, and is not seen tomorrow.

As one who has struggled nation-wide in respect of the Christian mission to impact India educationally and, in particular, for the defense of minority educational rights, my worry is not that the tide is turning and that the morning presages cloudbursts. It is that the spiritual umbrella is misplaced and the community is unprepared to face the squall gathering ground in the near horizon. In a real sense, the present political climate, which is shaped by the moral decay of the Indian society, is a pointer to where we have failed in education. We were too busy

CUAC's General Secretary Canon Callaway noted, "Valson was chaplain, besides being Vice Principal and Head, Dept. of English, at Saint Stephen's College in 1997 at CUAC's first Triennial, which he organized, attended and chaired. Despite daily pillorying in the press, I find him a powerfully focused leader of calm conviction. Now retired to his native Kerala, his prophetic voice remains clarion."

educating to ask if we are educating anyone, including our own, 'Christianly'. Nothing, including education, becomes 'Christian' just because Christians are plying it.

Going by past patterns, what could well happen is that the Christian community gets obsessed with what is happening to it and becomes blind to what it can do to redeem the situation. If we don't believe that the situation can be redeemed, we reveal ourselves to be a people, not of little faith but of no faith whatsoever. When Jesus said that mountains will move if there is faith as large (or small) as a mustard seed, he could very well have had situations of this kind in mind. Admittedly, there is a formidable mountain confronting religious minorities in India today. The all-important question is not how tall or tricky the mountain is. The question is if we are a people of faith. It is encoded in the logic of history that winds will blow and winnow the harvests of time. The grain and the chaff will be separated. In times of normalcy (which is, in history, pseudo-normalcy) the chaff may well seem grain. It is necessary, and desirable, that pretensions are sifted and truth established. And if suffering is the only medium for it, so be it. How can those who stay stubbornly indifferent to this truth ever stray into the sacred domain of the Christian mission to educate? ✨

Two New Hearst Scholars Selected

The Association of Episcopal Colleges (AEC) – the U.S. chapter of CUAC – has announced selection of two William Randolph Hearst Service Learning Scholarships for 2019-20.

The grant recognizes students of high academic achievement who have been active Episcopalians both at school and in their home parish. The award of \$10,000 is spread over four years, renewable as long as the student remains in good academic standing at an Episcopal institution.

This year's awards went to Dilcia Arleth Rodriguez, of New Orleans LA, and Elizabeth (Eliza) Wilson, of Richmond VA.



Dilcia was born in Tela, Honduras, where she grew up as an Episcopalian, attending Holy Spirit Episcopal School. A scholarship to finish high school brought her to St Martin's Episcopal School in Metairie LA, through its partnership program in Honduras. She quickly became active as an acolyte, a participant in the Diocese of Louisiana's Youth Program, and founder of a weekly Spanish-language Eucharist at St Augustine's in Metairie.

As one of her referees wrote, "She has done all of this in a culture that is completely new to her, in a language that is not her native tongue, in a place she's never been before, and all the while living with a family she had never met before...What I most admire about Dilcia, however, is that through all this work and transition, she has remained joyful and exuberant."

She plans to attend either the University of the South (Sewanee) or St Augustine's University in Raleigh NC.

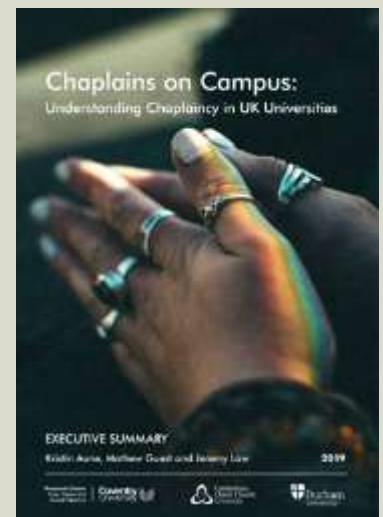


Eliza Wilson is a 2019 graduate of St Catherine's School in Richmond. Her service learning and community service activities have recently included an outdoor leadership experience trip in New Hampshire and Maine, organizing the "Hustlin' for Haiti" dance at her school to raise money for its partner school (St Jacques in Haiti), volunteering at local public schools through the Building a Better Richmond Initiative, and delivering soup for a homeless shelter.

She has served for four years as an acolyte at St Stephen's Episcopal Church in Richmond, following her four years as an usher while in middle school. She rows with River City Crew, a co-ed team from Richmond area schools which practices on the James River. Last year, she was given the "St Catherine's Day Award," an annual recognition of the senior who is voted by classmates and teachers as best representing the ideals of Catherine of Alexandria – scholarship, determination, courage, hope, and faith. She plans to attend the University of the South (Sewanee).

What Do Chaplains Do?

Working with Prof Kristin Aune of Coventry University and Prof Mathew Guest of Durham University, Revd Dr Jeremy Law has just published a three year study of British university chaplaincy funded by the Church of England. The final report, *Chaplains on Campus: Understanding Chaplaincy in UK Universities*, is the product of over 400 interviews with chaplains and faith advisors from across the religious spectrum, university managers and representatives of organizations that support chaplaincy at a local and national level, as well as a survey of students who use chaplaincy services.



The full report and an executive summary can be accessed at:

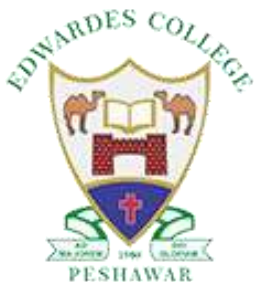
www.churchofengland.org/chaplainsoncampus

Jeremy Law said, “Our research shows that chaplains are prized for their pastoral care, their facilitation of religious services and religious understanding, and for their ability to transcend all the usual boundaries of a university.” The report concludes with a new theological exploration of chaplaincy in the light of Jesus’ proclamation and inauguration of the Kingdom of God.

The study will be reviewed in much more detail in the next issue of *Compass Points*.



Revd Dr Jeremy Law



EDWARDES COLLEGE WINS BIG LEGAL BATTLE

A Pakistan court has ruled in favor of the Church of Pakistan’s effort to keep an Anglican college in Peshawar independent, in the face of yet another attempted government take-over. The High Court’s ruling brings at least a temporary halt to moves by the Government of Peshawar to interfere in the governance and finances of historic Edwardes College, the only remaining Anglican institution in the country.

“We have been fighting to secure the Anglican identity of the College,” said the Rt Revd Humphrey Peters, the Bishop of Peshawar. “We are trying to retain and maintain the identity of the Church in Pakistan in these difficult situations.”

The Church of Pakistan is a united church comprising a number of Protestant denominations. In addition to being a full member of the Anglican Communion, it is also a member of the World Communion of Reformed Churches and the World Methodist Council.



Revd Della Wager Wells and Kojak at the top of the Mount of Olives, looking out over the Old City



ST. GEORGE'S COLLEGE, JERUSALEM

From Chaucer's Canterbury pilgrims in the 14th century to the secular tourists on the Camino de Santiago today, the urge to follow the hallowed pilgrimage trails continues to be compelling. New routes are even appearing: the Episcopal Church USA is developing a pilgrimage site incorporating the Appalachian Trail. Yet since the days of the Emperor Constantine's mother Helena, there is one pilgrimage that defines all the others: a visit to the Holy Land, especially the City of Jerusalem.

CUAC is privileged to have one of its members, St George's College, near the heart of this sacred space, about ten minutes' walk from the Old City. Yet few CUAC colleges have taken advantage of this opportunity. Thousands of pilgrims pass through St. George's each year, but they tend to be older Christians, with the leisure and income to travel, augmented by clergy on sabbaticals or seminarians.

But why not college students from CUAC? One person who thinks this is an excellent idea is the

Revd Della Wager Wells, of the Diocese of Rhode Island, who recently spent a year at St George's as the Porter Fellow from Berkeley Divinity School at Yale.

"I think it would be an amazing opportunity," she said. "A visit to the Holy Land could be an entry point to faith. Understanding the historical background to what they are reading in Scripture could be the foundation for a lot of growth."

Her duties as Porter Fellow included working with pilgrimage groups and other travelers, spending time with teenagers in the Jerusalem Peacebuilders organization, and assisting wherever possible in the life of St George's Cathedral. "It was an integrated engagement, but sometimes I would spend 14 days in a row with my 'rolling church' as acting chaplain, for groups ranging in size from six to 42. "

She coordinated site visits, gave reflections, took responsibility for logistics – in her phrase, "removing obstacles for people's transformational experience on their pilgrimage." For many visitors, renewing their Baptismal vows in the Jordan River was one of the greatest experiences of their lives.

Personally, Revd Wells said, she was continually reminded that St George's – a complex of Cathedral, College, and hostel – was "the crossroads of the global Anglican Communion."

"Every service was like Pentecost," she explained, not only with the liturgy alternating between Arabic and English but with the Cathedral filled with voices in Swahili, French, German, Spanish – all the languages of Christendom.

She was also deeply moved by the multiplicity of religions co-existing in Jerusalem, a city sacred to the three monotheistic faiths. "It was not only seeing your own tradition in the light of a different sun, it was seeing it reflected in Islam and Judaism and in the other historic Christian churches – Coptic, Syrian, Eastern Orthodox."

Did she ever feel at risk? – a factor that has discouraged some potential pilgrims. "I never felt at risk. I say that advisedly, but Jerusalem is not an armed camp, despite the fact that off-duty Israeli soldiers carry their weapons everywhere they go." The pilgrimage sites visited are for the most part in peaceful villages; the St George's complex itself has excellent security.

While Arab Christians make up only 2% of the Palestinian population, their impact is far greater than that might indicate. "It's because the interfaith interplay in Jerusalem is absolutely amazing. I would hear the Cathedral bells chiming at the same time as the muezzin was calling his people to prayer and a shofar was sounding for Shabbat. It was a confluence – everyone turning to prayer at once."

For more information on St George's course offerings and pilgrimages for parish groups, clergy, families, students, and solo travelers, visit saintgeorgescollegejerusalem.com or look for the College on Facebook. In 2020, the College will celebrate its centennial anniversary. ✨

HORIZONS: From the General Secretary's Desk

The greatest challenge of a global organization such as CUAC is maintaining connections so that members are known and supported. While these connections primarily come from our Triennial conferences where delegates gather from around the globe, more is needed to build a thriving community. As General Secretary, I contribute by taking on a major visit almost each year to one of our chapters. This spring, I visited the Asia Chapter on a 23-day journey to Taiwan, Philippines, Hong Kong, Japan and South Korea. I also attended the Anglican Consultative Council 17 in Hong Kong, of which as a Communion Network, CUAC is a constituent member, and an Asia Chapter Meeting at Rikkyo University in Tokyo, held in conjunction with the Dr Rowan Williams Annual CUAC Lecture.



Canon Jamie Callaway

Interestingly, Asia is our most far flung chapter geographically yet in many ways is the most cohesive. One secret to this has been the Asia Chapter CUAC Service Learning Conference, sponsored for the last five years at Trinity University of Asia in Manila, building on 35 years of CUAC service learning programs there, which are the fruits of our two most recent Distinguished Fellows, Dr Linda Chisholm, who launched it in 1992, and Prof. Herbert A. Donovan, who led its revival in 2014. Service is at the heart of Anglican higher education as a primary means by which students discover that their lives are not for themselves alone, but expanded by “loving service” to others that gives them purpose and fulfilment.

On this visit I met with over 20 of our service learning veterans who shared their experiences. Manila is a poignant locale for service, as its urban poverty is so close at hand. The two-week immersion benefits from drawing students from three countries and ten schools striving to communicate by improving their English, which isn't a first language for any. Almost all the students were shocked by a level of poverty they found in the lives of the folks they are working with. But, lo and behold, they often make an amazing discovery. As one student reported to a table of nodding heads, “While I couldn't believe the depravation the community faced, I was astounded that they were not depressed, but actually lived with a joy and satisfaction than challenged me and my own culture. While we have so much more than they had, they were more contented.” This left the student having to rethink her own priorities.

Perhaps service is like so much else in life, in that giving brings immense rewards back to the giver that could not have been imagined. Integral to Anglican higher education is learning these blessings.

From The Editor's Desk

In the small, historic, picture-perfect coastal New England town to which I recently moved, there is an abundance of churches – Episcopal, Congregational, Baptist, Pentecostal, and Roman Catholic (three of them in fact – Irish, Italian, and Portuguese, reflecting the immigration waves of an earlier century). The air is filled with the sounds of church bells, amid the shrill cries of seagulls and the basso profundo of the ferry horn. A movie set, if you like, for a story about American religious tolerance and religious diversity.

There's also a small synagogue – so small it meets only once a month, drawing a regional congregation of a few dozen members. As I walked past its modest quarters on the eve of a recent *Shabbat* service, I was astonished to see standing guard two very imposing, well-armed policemen and a patrol car.

So it has come to this. In a state founded by Roger Williams as a refuge from religious persecution, from any attempt to impose religious uniformity, Jewish worshipers in 2019 cannot come together to pray without an armed guard.

Perhaps, you might say, this is just an over-reaction, an excess of caution. But given the sheer volume of fire power easily available to any disturbed, hate-filled American – and the tragic events of recent history from Pittsburgh to Charleston -- it seems only responsible and prudent, even in the quietest of surroundings.

What does this have to do with Anglican colleges and universities – many of which take comfort in idyllic settings, intentionally removed from the "real" world? It is that they need to remind their students that the violence toward religion (and violence incited by religion) you can read about in this issue of *Compass Points* in India or the Middle East is not a far-off phenomenon. It might be minutes away, a sick drama coming to your hometown theater. Surely some part of a legitimately faith-based education must concern itself with why does this happen, what can we do to prevent it, will it never go away?



Charles Calhoun
Bristol, Rhode Island

PASSAGES: News From CUAC'S Global Network

The **Revd Canon Dr John Gibaut**, formerly Director of Unity, Faith and Order at the Anglican Communion Office in London, became Vice-Chancellor of Canada's **Thorneloe University**. Thorneloe University is a founding member of the Laurentian University Federation on the campus in Sudbury, Ontario, Canada. Dr Gibaut, who earned his doctor of theology from Trinity College, Toronto, was an administrator and professor in the Faculty of Theology at Saint Paul University, a bilingual institution. Dr Gibaut has lectured in the Faculty of Divinity at Trinity College as well as academic institutions in Australia and the United States.



Dr Joyce P. Jacobsen became the 29th **President of Hobart College** and the 18th of **William Smith College**. Previously serving as Provost and Senior Vice President for Academic Affairs at Wesleyan University, Jacobsen is a renowned scholar of economics, an award-winning teacher and an experienced administrator. With degrees from Harvard, the London School of Economics and Stanford University, she is the first woman to serve as president of Hobart and William Smith Colleges.

The **Revd Nita Byrd** began her tenure as **Hobart and William Smith Colleges'** new Chaplain and Dean for Spiritual Engagement, having served as chaplain at Saint Augustine's University in Raleigh, NC from 2012. Byrd, who served as curate at Saint Ambrose Episcopal Church in Raleigh from 2012 to 2015, earned her B.S. and M.S. degrees from NC State University and her M.Div. and Certificate of Anglican Episcopal Studies from Duke Divinity School. While at Duke Divinity, she participated in the Canterbury Scholars Program at Canterbury Cathedral, England.



Dr Gaddis Faulcon is the Interim President of **Saint Augustine's University** in Raleigh, North Carolina, one of the Episcopal Church's Historically Black Colleges and Universities. Formerly Vice President of Enrollment Management at Saint Augustine's, he also led cross-town rival Shaw University as its interim president from 2014 to 2015. His B.S. degree in health and physical education is from Saint Augustine's and an Ed.D. in higher education and public administration is from North Carolina State University.

CUAC Names Its Fourth Distinguished Fellow: *Rikkyo's Herbert Donovan III*



Shown from left: Jamie Callaway, Herbert Donovan III, Robert Derrenbacher, Renta Nishihara

Herbert Alcorn Donovan III received the Fourth CUAC Distinguished Fellowship Award at the Asia Chapter Meeting at Rikkyo University on May 11th. He is a Lecturer and Assistant to the President at Rikkyo University, General Secretary Jamie Callaway presented the certificate, signed by Archbishop Justin Welby that recognized Donovan's leadership "as Convener of the CUAC's Asia Chapter for over a decade, where like a shepherd he has drawn our most scattered members into the cohesive community we see today," as well as "indomitable facilitator of the Asia chapter's Service Learning program," which he helped launch five years ago. Callaway noted, this was most fitting, as CUAC's previous Fellow, Linda Chisholm, had launched the Partnership in Service Learning, which Herb followed-up almost a generation later to revive." Herb, who as Chapter Convener was chairing the meeting, was pretty surprised by the off-the-agenda award! He joins Jeremy Law, Maher Spurgeon and Linda Chisholm in holding this honor.

His citation recognized:

"His ministry as Lecturer and Assistant to the President of Rikkyo University, where he has imaginatively promoted global fellowships through their Bishop Williams Memorial Fund, drawing a rich international community to Tokyo to study; as Convener of CUAC's Asia Chapter for over a decade, where like a shepherd he has drawn our most scattered members into the cohesive community we see today; as indomitable facilitator of the Asia Chapter's Service Learning Program at Trinity University of Asia, engaging new generations of students to share their Anglican values through experience of service, field-learning and international exchange; and for his support on the U.S. board of the Kiyosato Education Experiment Project."

Asia Chapter Meeting



Shown from left: **Revd Makoto Miyajima** (Momoyama Gakuin Univ.), **Revd Dr Amos Kisuk Kim** (Sungkonghoe Univ.), **Revd Dr Robert Derrenbacker** (CUAC), **Dr Takao Gunji** (Kobe Shoin Univ.), **Dr Wilfred Tiu** (Trinity Univ. of Asia), **Revd Dr James Callaway** (CUAC), **Dr Tetsuya Fujikura** (Kobe Kokusai Intl. Univ.), **Dr Yuki Shimomura** (Kobe Kokusai Intl. Univ.), **Mr Herbert Donovan** (Rikkyo Univ.), **Dr Ernesto Moral** (Brent Hospital and Colleges), **Dr Renta Nishihara** (Rikkyo Univ.), **Dr Braille Van B. Reyes** (Easter College), **Dr Kaoru Nakajima** (St. Luke's Intl. Univ.), **Mr So Fujieda** (Rikkyo Univ.)

The CUAC Asia chapter convened on Saturday, May 11 at Rikkyo University in Tokyo, hosted by Dean Renta Nishihara and chaired by chapter convener, Herbert Donovan, with delegates from the Philippines, South Korea and Japan. CUAC trustees, in addition to Renta, included Robert Derrenbacker, board chair, from Trinity College Melbourne, and Wilfred Tiu from Trinity University of Asia in Manila. The meeting began with check-ins from each of the universities, six from Japan, three from the Philippines and one from South Korea. General Secretary Jamie Callaway reported on his visits in Asia as well as attending the Anglican Consultative Council-17 in Hong Kong. The Chapter discussed in depth the recent 5th Service Learning Conference in Manila, planning for its continuation. The group is shown in Rikkyo Universities courtyard.

Dr Jae-joung Lee Delivers

FIFTH DR ROWAN WILLIAMS ANNUAL LECTURE



The Fifth Dr Rowan Williams Annual Lecture was given on May 11, 2019 by the Revd Dr Jae-joung Lee, former president of Sungkonghoe University in Seoul and former Unification Minister of South Korea, at Rikkyo University. Dr Lee is currently in his second term as Education Minister in Gyeonggido, one of the largest school districts in Seoul. Dr Lee's presentation, titled "Diversity and Commitment in Education" addressed the decline in students in Asia and the resulting pressures especially on higher education. He explored Korean history as a case study using the principles of Minjung Theology as a critique: "The divided situation within the Korea peninsula not only distorts ideology and freedom of thought, but also creates anxiety within the political and economic fields." He held out the hope, however, through integrating diversity, "The universities from CUAC throughout the world can share a variety of background, experience, tradition and history to create imagination. Education must become a process of implementing diversity." In the response, Dr Wilfred Tiu, President of Trinity University of Asia in Manila, noted, "Dr Lee challenged us to move beyond tolerating differences, but to transform relations with those different from us." Dr Lee's text is available at www.cuac.org.

Service Learning in Asia



Students at the Asia Chapter 5th Service Learning Program visiting a Barangay Pre-School in February in Manila. Forty-five students from eight universities in the Philippines, Korea and Japan came together for the two-week conference, forming a vibrant community focused on their neighbors' needs. Convener Herbert Donovan noted, "students can experience their spirit and soul in a way not possible in the comfort of their home situation, coming to understand a different way to understand the needs of others and discover something more of What is happiness?" One of the students recalled, "we were willing to set everything aside to learn each other's cultures."

CUAC's 2018-19 Appeal Fulfilled:

Bringing Wildly Different People Together

Last fall to be better able to support Anglican higher education, CUAC launched its first Annual Appeal in a generation with a \$30,000 goal. As of this June, which ends our fiscal year, responses from the following people and churches have taken us over the top. The first step was to break out from what our former Director Linda Chisholm described as “Anglican Colleges being practically invisible.” While CUAC isn’t quite a household name yet, greater support of Anglican higher education has made a substantial start. Our deep thanks go to the following who made it happen:

The Revd Robert Alves, St. John’s, Fayetteville, North Carolina; **The Revd Luke Back**, Church of the Holy Spirit, Lake Forest, Illinois; **Jamie & Mary Chilton Callaway**, New York, New York; **Marion Dawson Carr**, Greenwich, Connecticut; **Clergy of Christ Church Cathedral**, Cincinnati, Ohio; **James Coats**, Rockport, Massachusetts; **Dr Linda Chisholm**, Nyack, New York; **Presiding Bishop Michael B. Curry**, New York, New York; **The Revd Robert Derrenbacker**, Trinity College, Melbourne, Australia; **Bishop Herbert H. & Mary Sudman Donovan**, Denver, Colorado; **Dr Philip Dutton**, Wollongong, Australia; **The Revd Steve Foster**, St. Peter’s Church, Rosedale, New York; **Dr Mark Garner**, Whitelands College, London, United Kingdom; **The Revd Matthew F. Heyd**, Church of the Heavenly Rest, New York, New York; **The Revd Margaret Hodgkins**, Trinity Church, Southport, Connecticut; **Dr Linda Lankewicz**, Sewanee, Tennessee; **Elizabeth Lowell**, New London, New Hampshire; **The Revd Canon Anne Mallonee**, New York, New York; **George and Martha McGonigle**, Austin, Texas; **Prof Peter Neil**, Bishop Grosseteste University, Lincoln, United Kingdom; **Minot & Alycyn Nettleton**, Woodbridge, Connecticut; **Nancy R. Parks**, New York, New York; **Bishop Henry N. Parsley**, Wilmington, North Carolina; **Karen Free Royce**, Greenwich, Connecticut; **Bishop Prince Singh**, Rochester, New York; **Bishop John McKee Sloan**, Birmingham, Alabama; **The Revd Michael Sullivan**, Kanuga Conferences, Hendersonville, North Carolina; **Dr Wilfred Tiu**, Trinity University of Asia, Philippines; **Trinity Church Wall Street**, New York, New York; **The Revd Andrew Van Culin**, Christ Church, Grosse Pointe, Michigan; and, **Bishop Martin Wharton**, London, United Kingdom.

If for any reason your name is omitted—please let us know.

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