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 colonization in Brazil. These elementary and middle schools evolved into some of the best Anglican schools in Brazil.

In 2007 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 Pro-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 useful 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$5.5 million to get the university properly established.

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 Kufour, 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 (Continued on page 8)
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 college on the last page). Our thanks to Archbishop Kwong and his co-workers, Professor Leung and all his staff, and especially so to our wonderful and follow-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 worldwide. 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 black colleges met in North Carolina, and reviewed how they might move forward with a relationship to Archbishop Ndagume’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 which 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 “Classifieds” 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. Joselina 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 impressed by what students had been able to do in terms of sustainable improvements for village life.

I am 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 11,000-acre plateaux 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 in 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!

(Continued from page 2)

(Continued from page 2)}
What’s Happening...

"Challenges in India" by Don Thompson

Recently Christian schools and colleges in India have been facing challenges and compromises as 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, with the most recent being in Talakāli on August 23, 2008, when Hindu activists 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 organised a rally on September 1, 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.cninindia.org
Church of South India
www.csichurch.com/
National Council of Churches in India
www.nccindia.in/

**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—whatever is excellent and worthy of praise, think about 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).†

> “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 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 Executive Director.

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 these 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 been closed altogether.

Others have struggled on, and still produce leaders 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 centres 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 understand that a leader, a teacher of character, is anyone who gives a lead to others – at every level of society and community. This includes good teachers, good businesspeople 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, politicians and business alike need to be honest, transparent and open, within a society where everyone respects and upholds 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.

(Continued on page 4)
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.

Scriptures, Tradition and Reason – Reformed, Catholic and Culturally Engaged

The essence of Anglican character is summed up in two "tricks".

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 influence 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 trick 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 these threefold approaches allows us to describe an area, a matrix, within which there is space for us to live and grow, 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 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 clarity across the variety 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 living 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 it was so 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

(Continued from page 3)

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 schools, 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.

Anglican – Christian Resourcing for the Whole of Life

Let me turn now to more explicitly Christian, and Anglican ways of instilling 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 within the Christian.

Being Anglican gives us tools for being the people Jesus Christ calls us to be, in every mode 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 both 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 transformation 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 of Anglican Identity. Though we are driven to ask such questions by the urgency of the moment, and of course, he shares with us the immense privilege of being his workers in this vineyard of his.

Many of them come from non-Christian countries. Many of them are not Christian. SOME have been warned by the Lindsay Commission that this is the most important work that they do, because they are concerned 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. 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.

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 of these sets a challenge which calls forth us – expects from us – Christ-like behaviour 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 by the Lindsay Commission that this is the most important work that they do, because they are concerned 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. 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 by the Lindsay Commission that this is the most important work that they do, because they are concerned 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. 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 by the Lindsay Commission that this is the most important work that they do, because they are concerned 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. 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.
relationships.

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

Dr. Thompson reported that he would be his present at the Lambeth Con-
fERENCE this July. Christ Church Canterbury University is gratefully organi-
zating a reception for bishops from the Communion who have
CUAC institutions in their diocese.  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 to the Triennial (they have dropped “Pacific” from their name). They expect to meet every 1 ½ years (between Trien-
nials). They will have their inauguration in the United States) and The Hon. John Bannon
Rt. Rev. David Lai (Taiwan), The
were not present at this time: The
Rev. Dr. Andrew Wai Man Ng (Hong Kong)

4) Nomination Report and Election of Trustees and Officers

The following names were submitted by the Nominating Committee:

The Rev. Dr. Maker Spenck (India)
Prof. Michael Wright (United Kingdom)
The Rev. Martin Wharton (United Kingdom)
Dr. Hanrique Tohga (Liberia)
Dr. Marcus Dini Pierson (India)
Dr. Jod Cunningham (United States of America)
The Rev. Prof. Runma Nishikawa (Japan)
The Rev. Henry Natt Parley, Jr. (United States of America)
Prof. Mural Robinson (United Kingdom)
The Rev. Dr. Ivan Head (Australia)
The Rev. Dr. Andrew Wai Man Ng (Hong Kong)
Dr. Jean-Lin Chan (Taiwan)

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

5) Thanks

The Rev. Dr. Martin Wharton gave thanks and recognition to officers
who are going off the Board. Dr. Nirmal Sopy (10 years of service) and
Dr. Gail Cathbert Bunch (12 years of service) were awarded Angli-
can Commonwealth pins. He also thanked all officers who will
also be leaving the Board, but who were not present at this time: The
Rev. Dr. David Lu (Taiwan), The
Rev. Dr. Douglas Thayer (United States) and The Hon. John Bannon
(Australia). Members by applause
fanked 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. Maker Spenck Deputy Chair, and
Dr. Jod 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.

(Continued from page 4)

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 truly to mature in understanding of the truth. Both
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 breadth of a living relationship with my God and
Savior, which comes cloaked in mystery beyond my comprehension, and
is felt 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 the 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
provide me and offer a framework for active faith. The chal-
lenge 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 intellec-
tual wrestling.

You see, whether I am writing a sermon or considering how
labor on debt cancellation, all of these elements are woven insepara-
bly together?

It is very important here to note that I am talking about legiti-
mate difference which can indeed
“prove 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 challeng-
ing even when we are fully confident we are all fully within the heart of Angli-
canism. 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 help each of us understand that we are
called to be archbishops or archdeacons, priests or priests, deacons or
doctors – and whether it is in Europe, Africa, Asia, or Asia – and
whether it is in poverty or prosperity.

Anglicanism is not “one size fits all”. It provides God’s
wisdom 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 legitimacy, 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 legit-
mate diversity. Because the faith I am describing is certainly not
“anything goes.”

We are all permanently under the three-fold testing and puri-
fying scrutiny of the refining fire of God’s holiness (Zach 1:9). Of the
two-edged sword of Scripture (Heb 4:12), of minds transformed by

(Continued on page 6)
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.

It was integral 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 outlawed slavery.

This illustrates what a difficult job it is to understand what is appropriate encouragement of the gospel, and what is inappropriate syncretism. But we cannot shrink this task—nor can we leave our people, young and old, untaught, and let 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 truly remembering—remembering in 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 have a relationship with our living Lord and Savior, rather than with a dead and distant history. 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 know and understand and unfold 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 engagement with the world. The question always is, does this conform to what Jesus is asking of us, as we best understand it? And are we being true to the Jesus of Scripture, of the Creeds, of contemporary Anglicanism, 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, is not

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

Before Descartes misadventure I’d say I therefore am (Cogito ergo sum), philosophy had understood that being (“esse”) precluded thinking (“cognoscere”). It is because we exist that we can think— and of course we exist because of the prior act 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,” so appropriating for our own times the intellectual rigor 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 unrestricted modernism where all truths are relative.

We need to give our people confidence that this is so. Some find the term “reason” to have a “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 that we do not know the total, absolute, 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 know and understand, 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 engagement with the world. The question always is, does this conform to what Jesus is asking of us, as we best understand it? And are we being true to the Jesus of Scripture, of the Creeds, of contemporary Anglicanism, 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, is not

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

Before Descartes misadventure I’d say I therefore am (Cogito ergo sum), philosophy had understood that being (“esse”) precluded thinking (“cognoscere”). It is because we exist that we can think— and of course we exist because of the prior act 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,” so appropriating for our own times the intellectual rigor 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 unrestricted modernism where all truths are relative.

We need to give our people confidence that this is so. Some find the term “reason” to have a “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 that we do not know the total, absolute, 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 know and understand, 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 engagement with the world. The question always is, does this conform to what Jesus is asking of us, as we best understand it? And are we being true to the Jesus of Scripture, of the Creeds, of contemporary Anglicanism, 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.
Our task is to create a community – a community of learning where everyone matters who supports each other, where every member has a real opportunity, development and growth.

We have to have a balanced view of the fundamental question for us now is this: Do we recognize one another, for all our differences, as those who bear the marks of God’s people for God’s mission and ministry, a life of service, charity and excellence.

... if I have not love, I am nothing." 

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 dioceses, a university is nothing if it’s not universal.

And when it comes to the theme of education – it is through fully rounded Christian Anglican education that the whole people of God’s world will be equipped for such participation in the body of Christ, and our mission to God’s world.

God’s world. We desire to be a Church in which abundant, God given life can flourish, and this will 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 unhelpful 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 Lay, in which participants can freely speak their own minds. With a very flexible and open agenda, concentrating on real and 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, our partnership. And it is through listening to one another and on our faith journeys, that we can begin to recognize the marks of Christ in one another.

Perhaps we had 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 together explore the questions of how we understand ourselves as Anglicans, and how God wants us 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 – it is through fully rounded Christian Anglican education that the whole people of God will be equipped for such participation in 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 post-Woolworth 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

(Continued on page 6)
Amen.

possible for my grandfather’s dream to become a reality.

Let us strive for the sort of education that lets every young

coaches, Vince Lombardi, said this:

Field. To live through character in a life of service.

Bishops of the nine dioceses.

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 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

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...

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

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

I want to break with convention by allowing a libera by offering not one — but a number of texts — for this sermon from a variety of sources. From the first of the Book of Proverbs — "Get wisdom, and whatever you get, get insight."

Then and a Proverb of a different kind "Education is a treasure which no thief can touch."

And 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 excellence 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 grandmother a bike 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.

Oh 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?

Oh will it be insights gained from visiting our colleagues as well as from each other? Oh 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 legal and hoped for becoming real.

In CUAC, for the hopeful to be 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 it 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 “God's 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 are in the grip 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 was 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 sincerity.

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

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 sincerity.

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

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 sincerity.

Service is the hallmark of his character. It must be the benchmark, the litmus test, of all our efforts to follow him.
for two decades “McDonald’s has become a dominant symbol of the globalization of the economy and the threat to the values 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 nurture the diversity that exists among peoples and that resist the temptation to fall back into isolationism and ethnocentrism at the superficial level of a disconnected consumerism. Strategically, “globalization not only pulls upards, 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, existing duration, because it is a strong force for holding groups together and bringing in 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 communities and respect and care for the cultures of others.

For more information on this and other important topics, please visit the website of the Anglican Communion: www.cuac.org

History, Memory and Vision: Christian Higher Education in China

Philip Yuen-sang Leung, Professor of History and Head, Chung Chi College

The Chinese University of Hong Kong

INTRODUCTION

In this paper I will talk about Christian higher education in China. I have deliberately omitted the word “history” from the indicating tense here: “was”, “is” or “will be”. What was the state 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 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 in 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, 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 enterprises and were strongly motivated by the aim of evangelization. However, many of these mission schools later gradually became mission-oriented and more concerned with disseminating knowledge, learning, and proselytism. 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 Edmonds, there were over 6,000 Christian schools in China of which twentyeight 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 faculty members and six thousand students. The Protestant colleges and universities were: Yenching University in Beijing, Chekouo University at Jinan in Shandong Province, Ginling University and Ginling Women’s College in Nanjing, St. John’s University, Shanghai Baptist University (Haijing) in Shanghai, Hangzhou University (Zijing) in Hangzhou, Soochow University (Xingsi) in Suzhou in the province of Jiangsu, Huaxia 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, Tunmin University in Fushan, and Trinity University in Shanghai.

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 and attract 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 Chennan). At Ginling University in the 1950s, 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 sciences were Wan Yang-shing, appointed Dean of the College of Science, and Wei Jigang, received their PhDs in Physics from the University of Chicago, the breeding ground for Nobel Laureates, including Yang Ching-ning. Several of these universities and colleges were famous in medical education such as Peking Union, Charkouo, St. John’s and West China; and in the field of social sciences, Yenching and Charkouo were well received in China for having the best programs in Sociology, Anthropology and Journalism. Yenching and Chekouo, 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 Yanying, and Xu Dishan, all connected with Yenching for a substantial period of time. Famous alumni and distinguished...
guide them and their families and the kind of life they have, and what aspirations they have. This is an example of providing a framework in which research will still be a 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 collaborating with others to deal with complex issues. One thing that happened in Jamaica taught “Jiel” was how much it was impacted by the failures of globalization, and policies and decisions that were made in policies and meeting rooms far from this island. Thomas Friedman in The Lexus and the Olive Tree warns us to explore the 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 the understanding of complexly diverse people. 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 must engage in 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 of 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 1 to 1 at the end of the nineteenth century to at least 10 to 1 today.”
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 it is also relevant in many parts of the world, the events in many parts of the world, the world views, and more important, expose students to those who are victims of physical events in many parts of the world, the

Most people respond to suffering outside their own immediate community with monetary, helpful disbursements, or damn, or dismissed (“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 when started at the event occurred. And the world stands 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 rare and valuable as the beings for which compassion is felt... is sensitivities depend on picking out one pattern from the mass and recognizing a kind to it. To conserve and focus compassion, we often depend on single images...”

International education and service learning can provide these images and, more important, expose students to those who are victims of 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 drit from the International Partnership for Service Learning, initiated the classroom teacher for half of each day. The other half of his day is spent at the 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 was in service-learning program at the Children International Center in this neighborhood sustained interest in that place long after he had departed.

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 Mariscal reports 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, the present that squeezes us.” 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 constraining ways of living, can begin to deal with their own prejudices, 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.

The twin forces of Reason and Passion have created an influential leadership position to promote research in the still emerging field of Studies 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 Shanghai and his research publications covered both Christian movements in that province and the history of the Shanghai University. Other young scholars who are actively engaged in the study of Christian colleges and universities included Xu Yihua of Normal's Ma Min, Zhou Hongyu, Wang Lixin of National Normal University.

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

(Continued from page 43)

(Continued from page 20)

Normal University, Xu Yihua of Fudan University and Dao Feiya of Yifang (Wu was president of the College), and other volumes. These were mainly writings by alumni and former staff members of these Christian colleges and universities. Many of them were in the range of seventy 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 memories and recollections were filled with nostalgia and emotions. The most representative of this kind of writings were the Nomo World 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 Alumni Literature Series. 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 REVISIONING 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
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 and the establishment 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 alumni are concerned that their hard work has been working hard to restore or re-establish 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 (Beijing) 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 up the former office of John Leighton Stuart near the Westing 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 Yamen Wenzi Ziliao (Sources on Yenching University). Bing Xian 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 Xi’an, with Professor Herz Ren as the director. Peking University is renowned a 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 Wenbin, 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 Beijing. 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 China and scholars (Westerners and Overseas Chinese) of a variety of disciplines to teach at YGI.

There are 42 members on the Standing Committee of the Board of Trustees, and 75 Trustees altogether. Hou Renzhi serves as President of the Graduate Institute. He is assisted by six Vice Presidents: Xia Ziqing, Ku Li, Liu Wenbin, He Jin, Jin Zonglian and Zhang Masao. The re-established Yenching Woman’s College is another case in point. The Yenching Woman’s College, organised in 1922 by the Alumni Association of Yenching Woman’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 point. The Ginling Women’s College, organized in 1992 by the Alumni Jiren, Jin Zonglian and Zhang Miaodi.

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.

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 growing 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 “remembering 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 Confucians, Western-educated liberals, and Chinese Marxists will sit side by side in the classroom, and walk hand in hand in the chapel service of this Christian university.

I have a dream.

It is indeed a pleasure to be with all of you electronically although I confess that with being with you physically would be 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 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 almost anything we wish with the click of a mouse. The World Wide Web allows access, as well as viruses, to spread, for good or for ill. We are in constant contact with friends, families, colleagues, and business associates, no matter what time zone they are in. I have associates who are always available by small 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. "Air-phone." The rapid transfer of information is another feature of globalization; we can find out almost anything we wish with the click of a mouse. The World Wide Web allows access, as well as viruses, to spread, for good or for ill. We are in constant contact with friends, families, colleagues, and business associates, no matter what time zone they are in. I have associates who are always available by small but almost never by phone.

It is indeed a pleasure to be with all of you electronically although I confess that with being with you physically would be 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 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 almost anything we wish with the click of a mouse. The World Wide Web allows access, as well as viruses, to spread, for good or for ill. We are in constant contact with friends, families, colleagues, and business associates, no matter what time zone they are in. I have associates who are always available by small 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. Air-phone. The rapid transfer of information is another feature of globalization; we can find out almost anything we wish with the click of a mouse. The World Wide Web allows access, as well as viruses, to spread, for good or for ill. We are in constant contact with friends, families, colleagues, and business associates, no matter what time zone they are in. I have associates who are always available by small but almost never by phone.