



ACC17/22/En

Colleges & Universities of The Anglican Communion: Report to ACC17

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CUAC 9th International Conference: January 04 – 10, 2017

Identity and Diversity: *Citizenship, Vocation and the Common Good*
Madras Christian College (Autonomous) East Tambaram, Chennai, India

Thirty Provinces of the Communion boast having Anglican colleges and universities, some as few as one and one as many as fifty. When you add Provinces that host Anglican primary and secondary schools, the prevalence comes close to being communion wide. It can be said that education of the next generation is part of the DNA being Anglican.

Education based on Anglican identity is focused on developing the whole person in discovering her or his God-given potential parallel to understanding that their gifts are not for them alone, but to be used in ministering to a world of need.

Today there are 165 Anglican colleges and universities on five continents, dating from 1546 when Cardinal Wolsey founded Christ Church, Oxford to the Anglican University College of Technology in Ghana founded in 2008. While distinctive in their contexts and broad in focus and offerings, when we look at their Mission Statements, sampling those of the twelve universities represented on the board, there is a coalescence among themes such as *responsibility, integrity, service, holistic education and respect*. Understanding this convergence takes us back to the evolution of consciousness we describe as the Anglican Communion, which itself is a twentieth century understanding.

While the seeds were planted by missionaries, going back to St. Augustine, today's Anglican Communion reflects the maturing of those churches into the now thirty-nine Provinces that it comprises. While initially united by English missionaries and the 1662 Book of Common Prayer, as these valances have diminished, we are now connected by the FIVE MARKS OF MISSION that express the Communion's common commitment to God's holistic calling. Beginning with "proclaiming the Good News and baptizing and nurturing new believers", the Marks of Mission extend to "safeguarding the integrity of creation." Regarding the role of Anglican colleges and universities, I want to point to two in the middle, where believers are challenged to look outwards from the church to the world: "to respond to human need with loving service" and "to transform unjust structures of society."

The God-given gift at creation of intelligence does not emerge on its own, but is developed and shaped by a discipline of engagement that is the work of what we call higher education. What sets Anglican education apart is less in that process than in its purpose and end. The gift of our human faculties is not just for us but imparts a capacity for us to serve and contribute to a just and equitable society and world, or as described in the Marks of Mission, "to serve and to transform." So as we look

at the monuments from the past, remember that the Lord called the church to serve the world, not the other way around.

CUAC Program Report

Organizing anything Anglican into a network takes energy, patience and prayer. While we have identified 165 Anglican Higher Education institutions globally, there seems to be a parochial bias, even in higher education, and currently only some sixty-six pay dues, as an index of participation. CUAC's operational treasure is the twelve trustees from six continents who meet eight times a year in a telecommunication virtual meeting. Just finding the timeframe of 13:00 GMT was complex as it spans from 7:00 am in Sewanee, Tennessee in the USA to 23:00 in Melbourne, Australia.

Market forces touch everything, and in Higher Education there is a rush to commodification and economic pressure for skills leading to higher paying first jobs, while the Anglican goal is to form a whole person capable of critical thinking, which includes not only expressing herself, but engaging in conversation that can lead to consensus on one hand and to the social commitments held-up in the Marks of Mission.

Finally, as much as we encourage the institutions themselves to embrace their heritage, it is critical that dioceses, bishops, priests and laity recognize their responsibility to work, give and pray for their well-being as well.

We propose the following **Resolution:**

The Anglican Consultative Council

- Affirms the whole person formation and community engagement experiences upheld in the Five Marks of Mission and engaged by the Anglican colleges, universities and schools worldwide
- Recognizes that the Anglican Identity of its colleges and universities requires mutual support from both the church and the academy
- Affirms CUAC's *Identity and Character Declaration of Ideals for Anglican higher education* ([link](#))
- Calls on Provinces and dioceses to identify, cultivate and support their Anglican colleges and universities
- Affirms the emerging network of leaders responsible for Anglican School across the Communion
- Calls on Provinces, dioceses and parishes to identify, cultivate and support their Anglican schools

The Revd Canon James G Callaway, DD
GENERAL SECRETARY

The Identity and Character of CUAC Institutions: A *Declaration of Ideals*

1. **Extending the opportunities afforded by higher education:** This is an instinct arising from the Anglican desire to serve and to include, with particular regard to first generation students.
2. **The priority of conversation:** Anglicans recognize that teaching, learning, research and good leadership all involve conversation. As educators, our colleges and universities should affirm the same.
3. **Respect for the inherent dignity of the whole person:** A fundamental Christian insight, upheld by Anglican tradition, is that all human beings are made in the image of God. Therefore, everyone will be treated with dignity as we seek the formation of whole persons.

4. **Personal character and public citizenship:** CUAC institutions are concerned with the common good and the contribution of the individual to it. They care for the communities around them, and encourage dialogue concerning vocation, service and love of neighbour.
5. **Learning for life:** We prepare students to become life-long learners with an educational mission of developing the knowledge, skills and wisdom necessary for meaningful lives.
6. **Shaping society:** CUAC institutions are concerned with the way the world is, with envisaging how it might be, with working for a better world and with preparing people to serve in it.
7. **Respect for faith and reason in the search for truth:** In a CUAC institution, reason and faith, philosophical and theological approaches, flourish alongside each other for the better exploration of truth. Academic freedom is part of that search and part of humankind's liberty to explore the world God has made.
8. **Fostering critical self-examination:** We wish to foster critical self-examination, seeking to ensure that every aspect of our operation meets our ethical standards.
9. **Opportunities for worship and celebration:** Creating opportunities for prayer, worship and ministry, alongside individual and communal exploration of faith and spirituality, are an essential part of a CUAC institution.
10. **A living connection to the local, national and international Church:** A founding and continuing relationship with the Church is the mark of every CUAC institution. The College or University will thereby act as an intellectual resource and critical reflector for the Church.

Drafted by CUAC's Distinguished Fellow The Revd Jeremy Law, D.Phil., Canterbury Christ Church University: Adopted by CUAC Board July 2016