



# Compass Points News



Advent 2007

Colleges and Universities of the Anglican Communion

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**The Conference will explore three perceived “marks” of an Anglican-shaped university/college education:**

**Excellence**

**卓越**

**Character**

**德性**

**Service**

**服務**

*This Conference is intentionally set in the Asia-Pacific region to explore possible directions in higher education for institutions from all over the world who have been shaped by Anglican faith and practice, but now function to serve multi-cultural, globally-interactive societies and economies.*

*Presentations will be made by faculty and heads of member institutions. Special Guests include Prof. Philip LEUNG, Head of Chung Chi College; Archbishop Njongonkulu NDUNGANE, Archbishop of Cape Town and Primate of the Anglican Church of Southern Africa; Margaret (Peggy) PUSCH of the Intercultural Communication Institute, (Oregon, USA). Archbishop Paul KWONG, Primate of Hong Kong Sheng Kung Hui.*

*Of special interest will be an overnight visit to mainland China at Guangzhou, which will include a visit to Sun Yat-sen University (originally a Christian university), Guandong Union Theological Seminary, and other sites of both current and historical interest. Cost of this overnight visit is included in the Conference Fee.*

**Conference registration fee is US\$ 800.00 which does not include accommodation or air travel. Some financial support is available for members of CUAC.**

CUAC International Conference 2008

*Interested Anglicans/Episcopalians are invited to join the*

Colleges and Universities of the Anglican Communion

*at their 6<sup>th</sup> International Triennial Conference to be held from*

May 26 to 31, 2008

at Chung Chi College of the Chinese University of Hong Kong



*For details and registration please visit the website, [www.cuac.org](http://www.cuac.org) or write or call*

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## The CUAC Triennial 2008: Cross-Cultural Encounter

### Thoughts by the General Secretary

The 2008 CUAC Triennial in Hong Kong and Guangzhou (People's Republic of China) will be an opportunity for us all to accomplish many things. It is obviously an opportunity to dialogue between "East" and "West", and about all the categories and stereotypes that have developed worldwide as a result of that colonial divide. But beyond the stereotypes, there are also current realities.

In many parts of the world, Christianity developed on the back of colonialization. But very soon, as subsequent history describes, it became a process of a "indigenization" (incorporation into the indigenous culture). And there, it developed its own local authenticity.

Theologically, in the Incarnation, "the Word became flesh and dwelt amongst us" and thereby took on the qualities of our particular and peculiar human living. Is this what is currently understood as "indigenization"?

While some of us may look at this in "the East", it actually transposes the question back to "us" in "the West" (or whoever is thinking the thought) as to what has been the cultural Incarnation in our part of the world?

Many of the current tensions and controversies in the Anglican Communion have to do with tensions between what is the pristine "Incarnate Word" of Christ on the one hand, and the "Incultured" Word on the other.

*When is the "Incarnate Word" no longer "The Word"?*

*When is it "the Word"?*

*What happens, or should not happen, in the process of "Inculturation"?*

This conference will give us an opportunity to explore the tensions between these polarities, not only in distinctions between so-called "East" and "West", but also in terms of "North" and "South", liberal and conservative, ethnic and universal, etc. Modern communications have thrown our world into an immediate awareness of each other's culture without a framework to handle the discrepancies and differences that we will inevitably encounter. Here is a chance to try to sort these out.

The 2008 Triennial will hopefully be a framework for discussion and pursuance of these questions. It is not just a series of experiences and lectures, but open sessions for active participation where we all need to start a discussion on the essential questions - both internationally, and within the Communion.

The Asian Pacific Chapter initiated the theme--**Excellence, Character, Service**--as a way of indicating what Christian academic institutions in their part of the world set as their educational goals. They noted that in the West, the category of "Excellence" seems to dominate the academy. But for them the outcome of higher education is also the development of

moral character and service to one's culture and society, as well as the strictly academic goal to excel in knowledge. As they hold up this interpretation of educational purpose, they ask other institutions around the world what their goals are beyond the strict acquisition of knowledge and refinement of skill? And what if they are Christian and Anglican institutions?

And that poses the question of the human outcome of our educational endeavors, both in terms of the development of human community and also for the development of faith and values.

As "Christian" institutions of the Anglican tradition, are we responsible for the education of

our students in the fields of human community and faith and values? Even if we operate in societies where religion is distinct from social and cultural operations, or even when it is subsumed within it, what role do we play as colleges and universities whose pursuit is certainly knowledge in the broad sense, but increasingly the acquisition of data and skills in the narrow sense?

We need to have a discussion, internationally and intercultural, on these questions...

The 2008 Triennial is a framework for doing these things, not just in terms of what it offers in terms of experience, but also in the opportunities it offers in terms of discussion and dialogue.

Remember that CUAC is simply a network of institutions of higher learning around the world which have been initiated and still hold some relationship to the churches of the Anglican Communion. That defines the importance of our listening attentively to each other and our value of each other. We can show this and explore this through involvement in the 2008 Triennial. What do we do educationally?

**The Rev. Dr. Don Thompson**



*CUAC Asian-Pacific Chapter Planning Team  
Left to right: Professor Herbert Donovan, Rikkyo University, Japan; The Rev. Andrew Ng, Chung Chi College, Hong Kong; The Rt. Rev. David Lai, Diocese of Taiwan; The Rev. Dr. Don Thompson, CUAC General Secretary; Dr. Josefina Sumaya, Trinity University of Asia; Prof. Peter Yang, St. John's University, Taiwan; The Rev. Dr. Renta Nishihara, Rikkyo University, Japan; The Rev. Samson Fan, Province of Hong Kong*

## Triennial 2008

# Christianity in the People's Republic of China: An Elusive Reality

Prepared by The Rev. Dr. Chan Kim Kwong



As foreign missionaries were expelled from China in the early 1950s, Western Church leaders lamented over the loss of the Church in China to the Godless Communists. Under the new sociopolitical reality in the People's Republic of China from the 1950s to the 1960s, Christianity

(hereafter refers to Protestant branch of Christian faith, as Catholics in China took on a different journey beyond the scope of this article) in China was reduced into a tiny voice echoing the latest political view of the Chinese Communist Party. Dissenters were silenced by law and sent to jails and labor camps. During the Cultural Revolutions, from 1966 to 1976, virtually every visible form of Christianity ceased to exist.

In the late 1970s, leaders in China adopted a Reform and Open Policy which radically transformed China. During this past quarter of a century, China went through a revolution no less than what had been gone through in China during the past two and a half centuries! Christianity, too, went from almost obscurity to rapid phase of development, from a handful of remnant persons to tens of millions in just a couple of decades—growth achieved without any modern media technology favored by evangelistic organization. Rather it grew under tremendously unfavorable political conditions as religions are highly regulated by civil authority in China. Today, Christianity in China is attracting its largest number of followers ever since it was introduced to China two hundreds years ago.

However it seems that the Christianity in China is still hiding behind the bamboo curtain as conflicting, even contradicting, reports are published from time to time. China is currently the largest Bible producing country in the world and celebrated the publishing the 50<sup>th</sup> million copy of the Bible in December 2007. Occasionally Christians are still arrested for publishing, smuggling and distributing Bible in this country. Are there enough Bibles in China?

The official figures of Protestant Christians numbers less than 20 millions (wonder who purchases the remaining 30 million copies of the Holy Writ). Another source gives an estimate as high as 100 million! It is one of the fastest growing churches in contemporary Christendom (from merely less than a million in 1949) and experienced one of the harshest religious suppressions in contemporary time. Mushrooming into tens of millions during the past two decades, this phenomenon puzzles many missiologists--living in a country where religious control is throughout by a state apparatus regulating every aspect of religious life.

How many Christians are there in China? Why is there such a diverse opinion? It opens new churches virtually on a weekly basis in many provinces, and news on arrest and harassment on Christians is heard also virtually every week. It is under a Government-sponsored national structure with names like Chinese Protestant Three-Self Patriotic Association and China Christian Council, with counterparts in every major administrative level (Province, Municipality, Prefecture, county...). On the other hand it is shaped into hundreds of thousands of house-churches, an ecclesial movement that defies ecclesiologists. Who is representing the Christians in China? How much freedom in religion is there that the Chinese can enjoy? It also includes a large number of non-registered, hence illegal, underground churches. It embraces virtually every Christian denominational tradition from Anglicanism to Seventh Day Adventists belief with every major tradition in between; yet it defines itself as post-denominationalism. What is the reality of the Church in China?

Perhaps a personal visit may provide some hints to answer this contemporary ecclesial mystery or may even raise more questions and puzzles!



*Meeting with SARA (State Administration for Religious Affairs, People's Republic of China). From left to right, Peter Ng, partnership officer for Asia and the Pacific in the Episcopal Church's Office of Anglican and Global Relations (AGR); Canon Margaret Larom, AGR's director; Bishop David Lai of Taiwan; Guo Wek, director of SARA's foreign affairs department; Ren Jichun, deputy director of SARA's official affairs department. (ENS photo by Matthew Davies)*

# CUAC Triennial 2008: Review

## *Christian Responses to Asian Challenges*

prepared by The Rev. Canon Dr. Donald F. Thompson



*Christian Responses to Asian Challenges; a Glocalization View of Christian Higher Education in East Asia* (ed. Philip Yuen Sang Leung and Peter Tze Ming Ng); The Chinese University Press, Hong Kong, 2007. ISBN 978-988-99153-0-8

Especially from the point of view of our upcoming CUAC Triennial in Hong Kong 2008, this is a most valuable piece of background reading! It is the published result of a symposium entitled "The International Conference on Christian Higher Education in China" held at Chung Chi College in 2006. The volume also marks Chung

Chi's 55<sup>th</sup> Anniversary of its foundation. In 22 excellent essays, we get both broad perspective and detail of higher education in China, Japan, Korea and East Asia generally.

Many universities and colleges in Asia have their origin as 19<sup>th</sup> century C.E. Christian colonial exports. While the agenda of these institutions may have included the positive motivation of supporting the ongoing development of each particular East Asian society, also involved was the export of Western culture. What this volume helps us to understand is the historical context of those East Asian societies who were on the receiving end of this colonialism as well as their response to this new cultural influx.

For instance, focusing on China as a specific example, most Christian schools and colleges were begun there with a "missionizing" intent by their sponsoring churches. These were everything from the Church Missionary Society (CMS) to the Presbyterian Church, and even Baptist conventions. They all saw China as an opportune field for mission and evangelism. But what actually occurred was different. Christian instruction, even when compulsory, was not welcomed. Rather there was a transposition of expectations. Christian attentiveness to value of the person and community (which *was* well received) evolved into a broad study and appreciation of Chinese culture. A new development of Chinese studies evolved out of this beginning, possibly thought of as a Christian inculturation into Chinese society initially, but then becoming a field in its own right.

Christian missions also brought "modernity," and this meant that, in the eyes of some, "being Christian" and "being modern" were much the same thing. In the early 20<sup>th</sup> century many Christian universities and colleges were sites for such explorations into modernity, only to be abruptly ended with the events of Korea in the 1950s and the leadership of Mao in the 1960s. All of this multiple influence of science, Western philosophy, and Christian thought was challenged and scrutinized. But the momentum of these forces was held in abeyance.

Following the change in leadership in China in the late 20<sup>th</sup> century, Western cultural influences surfaced again. However, the Chinese reception and response this time was quite different. While incorporating much of the technology of Western science and engineering, the culture did not immediately become entrepreneurial. Such is illustrated by many of the colleges and universities which were founded in the early 20<sup>th</sup> century that are now functioning in the 21<sup>st</sup> century. They certainly intend to equip their students with necessary mathematics, science, and



*Entrance Gate to the Chinese University of Hong Kong, 1965*  
Sublime is love for all that finds no bound.

In the advancement of knowledge here the east meets the west.  
Fundamental is the nurture of talent.  
In the advocacy of fraternity on this site  
Where the sea and mountain meet.

technology. Nevertheless, they also attempt to imprint a basic character of social and personal responsibility which is an echo of the Christian values proposed over a hundred years before in the mission schools. This phenomenon took place in more or less similar fashion in the other East Asian nations of Japan and Korea

This collection of essays strongly suggests that East Asian universities are attempting in the 21<sup>st</sup> century to integrate character-building within an academic curriculum. They are looking for ways of influencing the character of the next generation of sophisticated entrepreneurs and designers so that they will see their role in building up the *society* of the next generation. This is a holistic vision but one which is uniquely Eastern.

The sub-title of this volume is "A Glocalization View of Christian Higher Education in East Asia"--that (mis)spelling is intentional--emphasizing the interaction between "global" and "local". The point is that Western Christian education did interact with local and cultural concerns when it came to Asia and, through the ensuing interaction, developed new characteristics which reflected local Asian characteristics and concerns. The value of this volume is that it gives the detail and background of that incursion of Western higher education into societies and cultures of the East. For instance, many of the essay contributions usefully show how these origins became transposed into affirmations of Chinese culture and society, which helps one to understand how in current Chinese political thought, Christianity and Modernism are not deprecated but welcomed. Nevertheless, these initiatives can be transposed into initiatives for East Asian people and continental Asian society. If that is the "incarnational" meaning of Christianity, then it is welcome.

For the typical "westerner" about to enter an experience of higher education in "The East," this book could not be more helpful. It will be available at the CUAC Conference in Hong Kong.

*(The Rev. Canon Dr.) Don Thompson, General Secretary, Colleges and Universities of the Anglican Communion*

**Promeleto – To meditate beforehand...**

Prepared by Tracy R. Andrés

CUAC Triennial 2008 is coming. Before we know it, over a hundred of us will be in Hong Kong in May 2008 learning more about the history, present context and future hopes and dreams of Anglicans in higher education in East Asia and elsewhere. *Excellence, character and service*—values and expectations that are embraced not only in the Anglican world but also in the Christian oikoumene and human society—are excellent common starting points to inspire thoughtful and non-complacent conversation. However, if you are like me, you might have already been actively—or passively—keeping track of written and electronic resources that help keep the intellectual and theological inquiry juices flowing. Here are some recent examples with web site URL addresses that are some good resources:

1. Anglican Online's church history resources on the Anglican presence in Asia contains a wealth of web site links for exploration: <http://anglicansonline.org/resources/history.html#asia>
2. October 19, 2007 - An article on recent initiatives from the Amity Foundation, a Chinese Christian volunteer organization whose president of the board is Anglican Bishop K.H. Ting, focusing on the shape and importance of charity and charitable acts in Chinese Christian identity and practice: [http://www.episcopalchurch.org/81808\\_91106\\_ENG\\_HTML.htm](http://www.episcopalchurch.org/81808_91106_ENG_HTML.htm)
3. July 2, 2007 - An article from Ecumenical News International featuring comments from a leader of the Orthodox Church in South East Asia, Metropolitan Nikitas Lulias which include "Christians in many Asian countries are facing serious persecution": <http://www.eni.ch/>
4. October 29, 2007 - Asian theologians and scholars from Asia and the United States wrestle with reconciliation issues at Historic Exchange Forum at Church Divinity School of the Pacific in an article from Episcopal Life Online: [http://www.episcopalchurch.org/79901\\_91399\\_ENG\\_HTML.htm](http://www.episcopalchurch.org/79901_91399_ENG_HTML.htm)

Embarking on a journey through the particularities of the Anglican/Episcopal presence in East Asia inspires me to pay attention to places like Korea, Hong Kong, Japan, Taiwan, Philippines and People's Republic of China. Some other mental wonderings have arisen that I would like to share. Hopefully, these wonderings will inspire contact with the CUAC office at [office@cuac.org](mailto:office@cuac.org) with suggestions of other hard copy and electronic resources that would further inform our upcoming conversations. Here are some questions which got me meditating.

***"How conscious am I that, from the beginning, Christianity was an Asian religion that was exported from and shaped in its earliest years by and in a "Global South" context?"*** This October 11, 2007 article from the National Catholic Reporter I came across is a report on an international conference offered at Franciscan School of Theology in Berkeley, CA on October 6-7, 2007. The keynote speaker for the conference, Roman Catholic Vietnamese theologian Fr. Peter Phan of Georgetown University, addressed the issue of the need for the Church to re-think its current attempts—or lack of attempts—to embrace today's Christian "non-European" communities, as well as a revisiting the true trajectory of the foundation and spreading of Christian witness in the early years of Christianity from and within an Asian context: <http://ncrcafe.org/node/1369/print>

***"Have I, in this age of globalization, conquered the tendency to see and treat those from parts of the world as exotic?"*** In this very substantial article printed in the Chronicle of Higher Education, a female Iranian scholar shares her assertion that a "new Orientalism"—a tendency to explain the countries and cultures in the Middle East, and especially Iran--has developed where countries are described as "victims and villains" and not as "vibrant and multifaceted" cultures. I can say as an American that we in the United States have not necessarily learned about in school or embraced in popular culture a wealth of Anglican persons and viewpoints that aren't articulated in controversial news stories of influential magazines and journals, especially persons and viewpoints that come from Africa, Asia and the Pacific Rim. [http://chronicle.texterity.com/chronicle/20070713b/?sub\\_id=B3jrqlOj6syu7](http://chronicle.texterity.com/chronicle/20070713b/?sub_id=B3jrqlOj6syu7)

***"In the world of Internet institutional and self-education where the old national and continental borders often become ambiguous or disappear all together, are colleges and universities necessary to share and interpret the Gospel at all?"*** A New York Times article makes me wonder about the phenomenon of creating and using Christian-based social networking web sites or learning how to report, film and write on religion in the U.S. by engaging in a "virtual world" site created in Second Life Cable Network. Is a college and university (much less a lone individual like myself) still a relevant "medium" for sharing the Gospel message? [http://www.nytimes.com/2007/06/30/us/3oreligion.html?\\_r=1&th=&adxnnl=1&oref=slogin&emc=th&adxnnlx=1195232740o8NZ6L43zfyGeVaoB4xLdg](http://www.nytimes.com/2007/06/30/us/3oreligion.html?_r=1&th=&adxnnl=1&oref=slogin&emc=th&adxnnlx=1195232740o8NZ6L43zfyGeVaoB4xLdg)

With these questions, I hope to bring an open and listening ear and heart to obtain answers—and if not answers, then-- I am sure--a wealth of questions and experiences that will inform my own learning and growing in human society with God in Christ through the Spirit.

# Recent Developments in International Service-Learning Toward the Triennial and Beyond

prepared by Mr. Nevin Brown and Tracy R. Andres



The 2008 CUAC Triennial will feature a day of sessions on international service-learning, including a keynote presentation by Peggy Pusch, board chair for the International Partnership for Service-Learning and Leadership (IPSL) and a look at service-learning projects both at Chung Chi College and other CUAC member institutions. It is no

coincidence, perhaps, that CUAC's Triennial takes place in Asia, since service-learning is growing apace across the region, with universities in Hong Kong such as the Chinese University of Hong Kong and Lingnan University taking a leading role.

Among the most interesting recent developments in service-learning in Asia:

- The United Board for Christian Higher Education in Asia, under the leadership of its new vice president for programs, Dr. Betty Cernol-McCann, has renewed its commitment to support service-learning within its member institutions, with a particular focus on faculty training. The United Board held an initial faculty training workshop in Hong Kong this past May and will hold a second workshop in May 2008 which will be coordinated with the CUAC Triennial. The United Board, CUAC and IPSL are also exploring options for a conference in 2009 that will take a retrospective look at the development of service-learning in Asia since 2001 and a prospective look at where service-learning needs to go in the continent's universities during the next decade. For further information about the United Board's service-learning work, contact Dr. Cernol-McCann at [bcernol@unitedboard.org](mailto:bcernol@unitedboard.org).

- Lingnan University in Hong Kong has established a formal Office of Service-Learning, with support from the university's board of trustees and the government of Hong Kong. The office is providing international service-learning opportunities for Lingnan students both within Hong Kong and the People's Republic of China; it is also engaging in a service-learning research program that included a first-ever Asia-Pacific service-learning conference held in Hong Kong this past May. For further information about the Lingnan initiative, visit the Office of Service-Learning Web site at <http://www.ln.edu.hk/osl/>.

- The International Christian University (ICU) in Tokyo, through its Service Learning Center, is also developing the Service Learning in Asia Network (SLAN), a partnership of service-learning programs across Asia that includes a significant exchange program for students between universities in Japan, India (including Lady Doak College), Hong Kong (including Chung Chi College), Thailand, Indonesia, the Philippines (including Trinity University of Asia) and several other nations. The ICU initiative is also extending to student service-learning exchanges with African institutions (most recently in Malawi). For further details about the ICU initiative, visit the Service Learning Center's web site at <http://subsite.icu.ac.jp/slc/e/index.html>.

- The Amity Foundation, based in Nanjing, China, has begun a few service-learning efforts both in faculty training and materials development as a way to introduce the concept to universities on the Chinese mainland. The Foundation has recently translated into Chinese one IPSL publication, "Service-Learning in Higher Education Around the World" (by Howard Berry and Linda Chisholm). For further information on the work of the Amity Foundation, visit its web site at [www.amityfoundation.org](http://www.amityfoundation.org)

- In addition, IPSL continues to offer semester-long international service-learning programs in three Asian locations: Quezon City/Manila, Philippines (with Trinity University of Asia); Chiang Mai, Thailand (with Payap University); and Kolkata, India (with Loreto College). For further information about IPSL programs, visit the organization's web site at [www.ipsl.org](http://www.ipsl.org).

**Mr. Nevin Brown is president of International Partnership for Service Learning**



## CSSP – Charitable Service Scholarship Program 2006

Established in the 1980's by The Episcopal Church (USA) through its Venture in Mission initiative, CSSP supports students at TEC Episcopal colleges who are engaged in volunteer service in their campus communities. CUAC's U.S. chapter members continue to receive yearly grants. Below are examples of what has been done since last year.

Kenyon University, Gambier, Ohio – The reward was given to a math and anthropology major (with a minor in philosophy). He is a co-president of Kenyon's Habitat for Humanity club, a participant with the Circle K organization (a volunteer-based organization that provides information about volunteer opportunities and does fundraising for charities) and serves on Kenyon's Judicial Board. The student has also participated in a model UN team and in a volunteer-based college "pre-orientation program" where students serve in the Knox county community as a way of acclimating to college life. <http://www.kenyon.edu/index.xml>

University of the South, Sewanee, Tennessee – Sewanee's application of monies supported their 2006-2007 All Saints Chapel Outreach Trips by way of scholarship support for two classes that went to Les Cayes and Cange, Haiti. Courses included were Advanced Documentary Projects in Photography (Art 363) and Human Health and the Environment (Biology 232). <http://www.sewanee.edu> and <http://www.sewanee.edu/sspn>.

# Teaching in the Anglican Community

## Teaching Trip of The Rt. Rev. Frank Griswold

prepared by Ms. Barbara Braver



*From left to right: The Rev. Dr. Jeremiah Yang, Bishop Griswold, Freda Kim, the Rt. Rev. Simon Kim  
(photo by B. Braver)*

Bishop Frank T. Griswold spent a month with the Anglican Church of Korea this autumn, preaching and lecturing and coming to know something of the life and ministry of that Province of the Anglican Communion.

The Rt. Rev. Simon Kim, former Primate of Korea and the President of SungKongHoe University in Seoul, had invited the former Presiding Bishop to give a series of lectures on spirituality and the Anglican tradition to the students in the Theology Department. SungKongHoe, or Anglican University, has 11 Departments and 2,500 students. The aim of SungKongHoe is the “Anglican Spirit of sharing, openness and service.”

Bishop Griswold said that he was “deeply impressed” by the students and the quality of their questions and observations in response to his lectures. SungKongHoe’s Vice President, the Rev. Dr. Jeremiah Yang, who is also a member of the theological faculty, in expressing gratitude to Bishop Griswold said that the University is very interested in exploring exchanges of professors and students between SungKongHoe’s Theology Department and seminaries of the Episcopal Church.



*The Rev. Dr. Jeremiah Yang translating a lecture for Bishop Frank Griswold (photo by B. Braver)*

While in Korea, Bishop Griswold also preached in several churches and addressed the gathering of the International Anglican Family Network, the clergy of the dioceses of Busan and Seoul, lay leaders of the Seoul Diocese, and the Sisters of the Society of the Holy Cross. He also met with inter-faith and ecumenical leaders. He and Phoebe Griswold made a pilgrimage to the Demilitarized Zone and had an opportunity to meet with peace groups.

In thanking the Primate of Korea and Bishop of Seoul, the Rt. Rev. Francis Park, for the hospitality he received Bishop Griswold noted that he was particularly grateful for the opportunity to experience the life of the Province in a way that was not possible during a four-day visit he made to Korea in 2005 while serving as the 25<sup>th</sup> Presiding Bishop and Primate of the Episcopal Church.



*Bishop Griswold with some of his students on the final evening of his six classes.  
Front row: Sister Catherine of the Society of the Holy Cross, Jeremiah Yang, Bishop Griswold and Barbara Braver, who assisted Bishop and Mrs. Griswold during their stay in Korea  
(photo by B. Braver)*

*For more information about the recent efforts by the Anglican Communion to address reunification and reconciliation issues in South and North Korea, go to the Anglican Communion News Service at <http://www.anglicancommunion.org/acns/news.cfm/> Korea or to Episcopal Life Online at [http://www.episcopalchurch.org/80263\\_80276\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/80263_80276_ENG_HTM.htm).*

# Theological Education for the Anglican Communion (TEAC)

## The Anglican Way: Signposts on a Common Journey

prepared by the TEAC Anglican Way Consultation, Singapore, May 2007  
Photos by Ms. Susan Parks

*TEAC (Theological Education in the Anglican Communion) is a Commission of the Anglican Communion entrusted to determine the basic teaching of Anglican Life, identity, and practice of Anglicans. The Commission has proposed its basic document in terms of "The Anglican Way," as informative as to how Anglicans--lay, clergy and bishops--are to live their lives in the faith. This document below is an attempt to pull together in the "bonds of affection" that exist amongst Anglicans everywhere. They met in Singapore in May, 2007 (photo below).*



The Anglican Way is a particular expression of the Christian Way of being the One, Holy, Catholic and Apostolic Church of Jesus Christ. It is formed by and rooted in Scripture, shaped by its worship of the living God, ordered for communion, and directed in faithfulness to God's mission in the world. In diverse global situations Anglican life and ministry witnesses to the incarnate, crucified and risen Lord, and is empowered by the Holy Spirit. Together with all Christians, Anglicans hope, pray and work for the coming of the reign of God.

### Formed by Scripture

1. As Anglicans we discern the voice of the living God in the Holy Scriptures, mediated by tradition and reason. We read the Bible together, corporately and individually, with a grateful and critical sense of the past, a vigorous engagement with the present, and with patient hope for God's future.
2. We cherish the whole of Scripture for every aspect of our lives, and we value the many ways in which it teaches us to follow Christ faithfully in a variety of contexts. We pray and sing the Scriptures through liturgy and hymnody. Lectionaries connect us with the breadth of the Bible, and through preaching we interpret and apply the fullness of Scripture to our shared life in the world.
3. Accepting their authority, we listen to the Scriptures with open hearts and attentive minds. They have shaped our rich inheritance: for example, the ecumenical creeds of the early Church, the Book of Common Prayer, and Anglican formularies such as the Articles of Religion, catechisms and the Lambeth Quadrilateral.
4. In our proclamation and witness to the Word Incarnate we value the tradition of scholarly engagement with the Scriptures from earliest centuries to the present day. We desire to be a true learning community as we live out our faith, looking to one another for wisdom, strength and hope on our journey. We constantly discover that new situations call for fresh expressions of a scripturally informed faith and spiritual life.

### Shaped through Worship

5. Our relationship with God is nurtured through our encounter with the Father, Son and Holy Spirit in word and sacrament. This experience enriches and shapes our understanding of God and our communion with one another.
6. As Anglicans we offer praise to the Triune Holy God, expressed through corporate worship, combining order with freedom. In penitence and thanksgiving we offer ourselves in service to God in the world.
7. Through our liturgies and forms of worship we seek to integrate the rich traditions of the past with the varied cultures of our diverse communities.
8. As broken and sinful persons and communities, aware of our need of God's mercy, we live by grace through faith and continually strive to offer holy lives to God. Forgiven through Christ and strengthened by word and sacrament, we are sent out into the world in the power of the Spirit.

### Ordered for Communion

9. In our episcopally led and synodically governed dioceses and provinces, we rejoice in the diverse callings of all the baptized. As outlined in the ordinals, the threefold servant ministries of bishops, priests and deacons assist in the affirmation, coordination and development of these callings as discerned and exercised by the whole people of God.
10. As worldwide Anglicans we value our relationships with one another. We look to the Archbishop of Canterbury as a focus of unity and gather in communion with the See of Canterbury. In addition, we are sustained through three formal instruments of communion: The Lambeth Conference, The Anglican Consultative Council and The Primates' Meeting. The Archbishop of Canterbury and these three instruments offer cohesion to global Anglicanism, yet limit the centralisation of authority. They rely on bonds of affection for effective functioning.
11. We recognise the contribution of the mission agencies and other international bodies such as the Mothers' Union. Our common life in the Body of Christ is also strengthened by commissions, task groups, networks of fellowship, regional activities, theological institutions and companion links.

### Directed by God's Mission

12. As Anglicans we are called to participate in God's mission in the world, by embracing respectful evangelism, loving service and prophetic witness. As we do so in all our varied contexts, we bear witness to and follow Jesus Christ, the crucified and risen Saviour. We celebrate God's reconciling and life-giving mission through the creative, costly and faithful witness and ministry of men, women and children, past and present, across our Communion.
13. Nevertheless, as Anglicans we are keenly aware that our common life and engagement in God's mission are tainted with shortcomings and failure, such as negative aspects of colonial heritage, self-serving abuse of power and privilege, undervaluing of the contributions of laity and women, inequitable distribution of resources, and blindness to the experience of the poor and oppressed. As a result, we seek to follow the Lord with renewed humility so that we may freely and joyfully spread the good news of salvation in word and deed.
14. Confident in Christ, we join with all people of good will as we work for God's peace, justice and reconciling love. We recognise the immense challenges posed by secularisation, poverty, unbridled greed, violence, religious persecution, environmental degradation, and HIV/AIDS. In response, we engage in prophetic critique of destructive political and religious ideologies, and we build on a heritage of care for human welfare expressed through education, health care and reconciliation.
15. In our relationships and dialogue with other faith communities we combine witness to the Lordship of Jesus Christ with a desire for peace, and mutual respect and understanding.
16. As Anglicans, baptized into Christ, we share in the mission of God with all Christians and are deeply committed to building ecumenical relationships. Our reformed catholic tradition has proved to be a gift we are able to bring to ecumenical endeavour. We invest in dialogue with other churches based on trust and a desire that the whole company of God's people may grow into the fullness of unity to which God calls us that the world may believe the gospel.



*The Most Rev. Rowan Williams with TEAC Regional Associates from Africa, Mexico and Korea*

## Regional Chapter Meetings 2008 United Kingdom and India

### **British Chapter Meeting Church House, Westminster 29<sup>th</sup> June 2007**

A group in the UK has been meeting to reconstitute the British Chapter. The elections of officers will likely take place in the autumn of 2008, but the first meeting to re-launch the Chapter will be at the Hong Kong Triennial. The current plan is that there will be an annual day Conference in Britain each year, except Triennial years, possibly timed to coincide with or complement meetings of the Council of Church Universities and Colleges. wider than the current Council of Anglican Colleges. It is hoped that membership will be wider than the current Council of Anglican Principals' group. There are relationships being re-established with some other university-sector members in the old Anglican-founded collegiate universities in particular. What the UK Chapter seems to be interested in is:

- To create the possibility through the conferences to form bilateral associations with specific CUAC members;
- To increase opportunities for service learning for British staff and students;
- To encourage collaboration with other chapters and CUAC institutions between Triennials; and
- To facilitate discussion between other CUAC institutions in Britain between Triennials.

The British Chapter meeting in Hong Kong will be used to discuss these items with prospective members and to firm up a constitution and terms of reference, as well as to discuss possible themes for a first British day conference.

The Chapter hopes to host a launch reception during the Hong Kong Triennial.

### **7<sup>th</sup> CUAC India Chapter Meeting Isabella Thoburn College, Lucknow November 9-10, 2007**

The Principals' meeting of the CUAC-India Chapter was held for the first time in North India. Thanks to the Principal of Isabella Thoburn College, Lucknow who graciously accepted to host the conference on her campus on 9<sup>th</sup> and 10<sup>th</sup> November 2007. The selected theme was "Leadership in Higher

Education." About 16 member colleges were represented. The two-day programme was inaugurated with a challenging session by The Revs. John and Sarah Sparks on Christian Leadership.

It was followed by an inspiring talk on 'The Qualities of a Dynamic Leader' by Ms. Abha Singh, Director of Pastoral Services. She has won the Lucknow final round of the Lead India contest.

The 3<sup>rd</sup> talk on leadership was by the Principal and Secretary of Higher Education of UP Govt., Mr. R. K. Mittal. He elaborated on the present context of Higher Education and the role of teachers and administrators as leaders.

The 4<sup>th</sup> talk was on 'Servant Leadership and Organisational Culture' by Dr. Nirmala Jeyaraj. The uniqueness of Christian campuses and the Biblical style of leadership was highlighted.

Apart from the four talks, the members were exposed to the history, tradition practice and achievement of IT College, through presentations made by the faculty and students. It was a good learning experience.

The wonderful hospitality, delicious meals (Lucknow specialty kebab), the historic monuments (Bara Imambara) and the chikan work (hand embroidered fabrics) were unforgettable experiences of the participants. The CUAC chapter records its appreciation to Dr. Sunitha Charles and her team of faculty and students for their excellent hospitality and successful conduct of the programme.



*CUAC India Chapter Meeting 2008*

## Mirabilia – CUAC News from around the world...

March 17, 2007 - St. George's College, Jerusalem: The Rev. Stephen Need, principal, participated in the liturgy of the enthronement of The Rt. Rev. Suheil Dawani, the new bishop coadjutor of the Diocese of Jerusalem: <http://www.anglicancommunion.org/acns/news.cfm/2007/4/17/ACNS4277>

April 18, 2007 – The Episcopal Church (USA): The repose of the soul of Peter Chen Chung Yu, alumnus of St. John's University, Shanghai, former rector of the Residential Center Church and chaplain of the University of Nanking and Ginling College for Girls, Nanjing: [http://www.episcopalchurch.org/81831\\_85098\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/81831_85098_ENG_HTM.htm)

May 14-19, 2007 – Rikkyo University, Japan: The Rev. Prof. Renta Nishihara, as a member of the Anglican Lutheran International Commission and of the Anglican Lutheran Theological Education Working Group submitted with others a report of the ALTEWG which includes a section on CUAC: [http://www.lutheranworld.org/What\\_We\\_Do/OEA/Bilateral\\_Relations/OEA-Anglican-Lutheran.html](http://www.lutheranworld.org/What_We_Do/OEA/Bilateral_Relations/OEA-Anglican-Lutheran.html).

June 1, 2007 – The Church of Melanesia: The province is in the preliminary stages of designing, planning and opening a university of its own: [http://www.anglicancommunion.org/provincialnews/melanesia/client/news/client\\_news\\_detail.cfm?naid=1128](http://www.anglicancommunion.org/provincialnews/melanesia/client/news/client_news_detail.cfm?naid=1128)

June 21, 2007 – Thornloe University, Canada: The Rev. Dr. Stephen Andrews of Thornloe University was elected prolocutor of the Anglican Church of Canada's General Synod: [http://www.anglican.ca/news/news.php?newsItem=2007-06-21\\_p.news](http://www.anglican.ca/news/news.php?newsItem=2007-06-21_p.news)

July 3, 2007 – University of the South, Sewanee: 2007 is the 150<sup>th</sup> Anniversary of the university's founding. Celebrations are underway: [http://www.episcopalchurch.org/79901\\_87768\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/79901_87768_ENG_HTM.htm)

July 2007 – St. Philip's Theological College, Tanzania: St. Philip's is alive and well but very eager to establish institutional and personnel exchange partnership. Please contact The Rev. John Madinda, principal, at [stphilipstz@yahoo.com](mailto:stphilipstz@yahoo.com)

October 17, 2007 – Anglican Communion: TOPIK (Towards Peace in Korea) worldwide Anglican conference furthering efforts for assisting in the reconciliation and reunification of North and South Korea. TOPIK web site is at <http://www.topik2007.org/>. Article on the matter is at [http://www.episcopalchurch.org/79901\\_91061\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/79901_91061_ENG_HTM.htm)

October 23, 2007 – Roehampton University, United Kingdom: Roehampton has received its first cohort of first-semester freshman from the University of New Haven: <http://www.insidehighered.com/news/2007/10/23/freshmen>

October 29, 2007 – Church Divinity School of the Pacific, USA: Asia theologians wrestle with reconciliation issues at an historic Exchange Forum: [http://www.episcopalchurch.org/79901\\_91399\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/79901_91399_ENG_HTM.htm)

November 12, 2007 – The Episcopal Church, USA: Episcopal Asiamerica Ministry Council will have its next annual consultation June 6-10, 2008 in Kaoshiung, Taiwan focusing on Mission and Evangelism in an Age of Globalization: For further information, contact [acabanban@episcopalchurch.org](mailto:acabanban@episcopalchurch.org).

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**Charles Sturt University, Australia** - Half a century after its official opening by the Primate of Australia, Archbishop Howard Mowll, St Mark's National Theological Centre in Canberra, continues to uphold its founder's vision of Christian engagement with civil society. The anniversary celebrations included the commissioning of a new Director, Associate Professor Tom Frame (formerly Bishop to the Australian Defense Force) and the annual commencement lecture.

Assoc. Prof. Frame chose as his topic: "*Is Theology a Source of Conflict or Consensus in Contemporary Australia?*" St Mark's was established by the Bishop of Canberra & Goulburn, the Rt. Rev. Ernest Burgmann, as a National Memorial Library and as a venue for lively exchanges between theology and other academic disciplines. Since the signing of an agreement with Charles Sturt University to create a School of Theology in 1995, St Mark's has grown considerably with over 400 students presently enrolled in a range of courses ranging from diplomas to doctorates. Assoc. Prof. Frame stressed that although it has a growing national focus, 'St Mark's will never lose sight of the requirement to provide the highest quality vocational preparation for ordinands in the Diocese of Canberra & Goulburn. Despite our broad and even remote clientele, clergy training remains our core business.'

*Submitted by Bishop Tom Frame, Director, St. Mark's National Theological Centre: <http://www.stmarksntc.org.au>*

## Check List for CUAC Triennial 2008



*Ferry Boat - Hong Kong*

1. Conference Registration can be completed on the CUAC web-site at [www.cuac.org](http://www.cuac.org), but registrants can contact the CUAC Office (Tel: 212-716-6148; Fax: 212-986-5039; Email: [office@cuac.org](mailto:office@cuac.org)) to have a copy of the form sent to them by mail or fax for completion. If there is more than one delegate per institution, CUAC needs to be

informed of which one is the official delegate.

2. For this trip, two visas are involved; one for the Hong Kong Special Administrative Region (Hong Kong itself) and one for the People's Republic of China (mainland China). For citizens of some countries (AU, CA, JP, UK, US), the Hong Kong Visa can be obtained upon arrival in Hong Kong for stays up to 14 days. For others, it must be obtained from a Consulate of the People's Republic of China. But **all** will require a visa to enter mainland China (The People's Republic of China) which is obtained from a Consulate of the People's Republic of China. A list of Consulates worldwide can be found at: <http://www.fmprc.gov.cn/eng/wjb/zwjg/default.htm>. It is good to check with that Consulate as to whether you need both visas or only one. You can get the application for a China visa at <http://www.fmprc.gov.cn/eng/ljzg/3647/3648/default.htm>. You will need supporting letters from the Chinese University of Hong Kong and also Sun Yat-sen University, which will be sent to you as soon as your register.

3. Accommodation is **not** included in the Registration Fee (except for one night in a hotel, during the trip to mainland China). Inexpensive accommodation is available at a student dorm of Chung Chi College. At more of a hotel rate, there are some guest rooms available on campus, and also an excellent hotel 5 minutes from the campus by train. The CUAC office will make the arrangements for the accommodation you choose.

4. Some students from Chung Chi College will operate a reception desk at Hong Kong International Airport on Sunday, May 25th and Monday, May 27th to help travelers with their arrival. Taxis are available to the campus or hotel at Shatin. There is also a regular bus service to the hotel and the train station, # A16 or B16, for HK\$20.00.

5. Travelers should exchange currencies at the airport for HK\$.

6. For clothing, note that by May it is hot and humid with occasional showers and thunderstorms. Afternoon temperatures often exceed 31C whereas at night, temperatures generally remain around 26C but with high humidity.

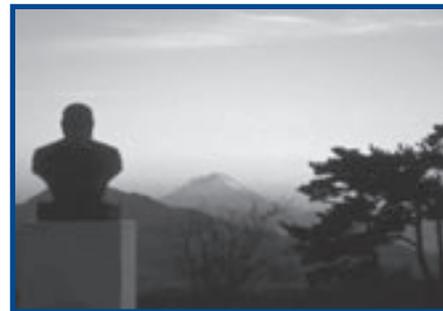
7. There will be a place where luggage can be kept both at the hotel and the college during the overnight trip to the mainland.

8. Remember that there are three post-conference trips available to other institutions in the east Asian region. Information is available on the CUAC website. These are:

**Taiwan** - St. John's University in Taiwan. This Anglican university focuses on technology and works closely with the business sector in technological development. It originated as St. John's University in Shanghai in 1879.

**Philippines** - Trinity University of Asia. This university has placed service learning at the heart of all its programs, and has also an intercultural/interfaith program in service learning.

**Japan** - The Kiyosato Educational Experiment Project (KEEP). This is an economic and community development project rooted in Christian faith founded in 1938 by Paul Rusch. It focuses on Food, Health, Faith, and Youth, as well as environmental education and advocacy work.



*"Cultural Dialogue"  
Profile towards Mount Fuji of Paul Rusch,  
founder of the Kiyosato Educational  
Experiment Project (KEEP) Japan.  
Paul Rusch founded KEEP in 1938 with the  
vision for a place for communal learning,  
enrichment and development.*

## Trustees Meeting - September 3-4, 2008

The Trustees of the Colleges and Universities of the Anglican Communion met for their Annual Meeting September 3 and 4, 2007 at the House of the Redeemer Retreat Center in New York. The Board is chaired by Dr. Nirmala Jeyaraj of the India Chapter. Attending were Bishop Martin Wharton (Britain), Dr. Andrew Ng (Hong Kong), Dr. Henrique Topka (Liberia), Dr. Don Thompson (CUAC), Dr. Gail Cuthbert Brandt (Canada), Dr. Joel Cunningham (USA), Dr. Renta Nishihara (Japan), Dr. Maher Spurgeon (India), Mr. Nevin Brown (IPSL), and Prof. Michael Wright (Britain). Regrets were received from The Hon. John Bannon (Australia), Bishop Doug Theuner (USA) and Bishop David Lai (Taiwan).

The Meeting always begins with some sharing from each Trustee, both from the institution and also from the national chapter. Of significance in the sharing was the report on the progress in the UK towards the re-formation of the British chapter. It was noted that many of the former colleges have become universities, and the Principals have become Vice Chancellors, emphasizing more of an academic rather than church affiliation. From Japan it was reported that a new area of "service and research" has been developed at Rikkyo University. This represents a strong initiation of service learning in the curriculum. In Canada, there are two strong universities in CUAC, but they are somewhat overshadowed by the theological colleges.

Hong Kong is pleased to be hosting the Triennial. Chung Chi College is a combination of a public university and church college, with the latter being an "added value". The Association of Episcopal Colleges (the US chapter) met in January 2007. The Association has been looking to implement the MDG's as a way of the colleges and the Church working more closely together. India reports that there continues to be challenges to being a Christian college, and therefore the India Chapter of CUAC is particularly helpful for its members. They meet twice a year. The news from Cuttington in Liberia was positive, with a considerable growth in student numbers. However the University could benefit from faculty and staff development support, perhaps contributed by other CUAC institutions overseas.

The whole plan of the Triennial Conference was thoroughly reviewed at this meeting, and a decision was made to shorten it by one day. A key to this Triennial will be the "participant presentations", where members present papers, reports and issues for the benefit of other members. A standard fee for the conference was set at \$800 US, which does include a portion to be contributed towards a scholarship fund for participants from developing countries.

The finances of CUAC were reviewed, and there was a \$20,000 shortfall in the preceding year. While it was resolved to try to increase the number of subscriptions, it was nonetheless agreed that Dues should be increased by 5% for the 2007-2008 fiscal year. This will be the first change in subscriptions since 2001. A Conflict of Interest Policy was recommended to the Trustees for approval. This was accepted on a trial basis.

The General Secretary, in his report, raised the importance of building various instruments of networking, such as the Internet webpage, the Compass Points newsletter, the Triennial itself, but also faculty and student exchanges. The number of exchanges has been decreasing, and it was hoped that the networking of the Triennial would change that.

There have been significant developments in closer working relationships with the International Partnership of Service Learning and the United Board of Christian Higher Education in Asia. The Triennial will involve one day in common with these other organizations on the field of service-learning and intercultural learning. This is an important relationship, particularly in the East, and needs to be furthered.

If was noted there will be the Lambeth Conference coming up in late August of 2008. CUAC is a "network" of the Communion and therefore invited to be at the Conference. It was thought that all bishops who have CUAC colleges in their dioceses should be invited to a special CUAC reception during the Conference, and this was offered to be arranged by Christ Church Canterbury University.

The meeting concluded with a clarification of the priorities for CUAC for the coming year:

- a. Triennial Conference
- b. Revision of the 2007-8 Budget with dues increase
- c. IPSL-CUAC Joint Programming
- d. Strengthening of Regional Chapters
- e. Prepare for Lambeth 2008
- f. Compass Points
- g. Financial Development

### REMEMBER:

#### THE MILLENNIUM DEVELOPMENT GOALS

**Eradicate Extreme Hunger  
and Poverty**

**Achieve Universal Primary  
Education**

**Promote Gender Equality and  
Empower Women**

**Reduce Child Mortality**

**Improve Maternal Health**

**Combat HIV/AIDS, Malaria  
and other diseases**

**Ensure Environmental  
Sustainability**

**Develop a Global Partnership  
for Development**