

COMPASS POINTS



News from the
COLLEGES &
UNIVERSITIES OF
THE ANGLICAN
COMMUNION

OCTOBER 2016

VOLUME 27, NUMBER 3



The Revd Dr Mark Garner, Head of Whitelands College, at Westminster Abbey

Whitelands at 175

The Revd Dr Mark Garner, Head of College, writes:

The Queen's 90th birthday has of course been prominent in the news for the past few weeks, with various kinds of celebrations all over the country, culminating in the grand service at St Paul's. In the same period, another venerable anniversary was observed (though on a much smaller scale) at Westminster Abbey on 24th May, when more than two thousand people celebrated the 175th anniversary of Whitelands College.

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*It's not too late to register for
the 2017 Triennial, which takes
place January 4-10 in Chennai,
South India.*

Just visit www.cuac.org.

*Chaplains are invited to stay for
a post-conference
January 10-12.*

Founded by the National Society in 1841 to ‘produce a superior class of parochial schoolmistresses’ for church schools, Whitelands was the first college in England to provide higher education for women. Throughout the intervening years, Whitelands has preserved its Anglican identity and provided unbroken service in Higher Education, in recent years as one of the four constituent colleges making up the University of Roehampton.



“May Monarch” King Qusai, a student from Jordan, leads the 175th Anniversary procession into the Abbey.

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Whitelands at 175 Cont'd

The Very Revd John Hall, Dean of the Abbey and Pro-Chancellor of the University, presided at the service. The Chancellor of the University, Dame Jacqueline Wilson, read a passage about Wisdom from Proverbs chapter 8. The Head of College, the Revd Dr Mark Garner, read from Philippians chapter 2, 'Let this mind be in you which was also in Christ Jesus ...', which was the text for the sermon by the Revd Lucy Winkett. She spoke of fostering a 'holistic awakening of intellect, emotion, spirit and body as a lifelong habit of learning' that was the impetus behind the founding of Whitelands by the National Society in 1841, and continues to be the College's motivation today. The Vice-Chancellor, Prof Paul O'Prey, read 'Caged Skylark', by the poet Gerard Manley Hopkins, who was a Jesuit novice and later a teacher at Manresa, the building now occupied by Whitelands.

There is a wonderful, unbroken tradition at Whitelands, initiated by John Ruskin in 1881, of electing from among the students a May Monarch, who raises money for charity and serves in the College's leadership team for one year. A highlight of the service was a procession of some thirty Monarchs, led by the Monarch for 2015-16, King Qusai, a student from Jordan.

It was a stirring reminder of the way in which traditions at Whitelands have maintained their vitality by adapting to the enormous changes the college has seen through its long history...

This article first appeared on the Southwark Diocesan blog.

SAVE THE DATE!

THE FOURTH ANNUAL DR ROWAN WILLIAMS ANNUAL CUAC LECTURE

Mike Higton

Professor of Theology and Religion, Durham University (UK)

Wednesday, March 8, 2017, 7:30 p.m.

Trinity College, Toronto, CANADA

From the General Secretary's Desk

When we think about what church colleges in general and Anglican colleges in particular stand for, one approach is to look at what they have accomplished over time. This issue of *Compass Points* highlights two anniversaries of Anglican colleges that blazed the way for opening higher education to women, Whitelands College in London and Women's Christian College in Chennai (formerly called Madras). While today it seems impossible that women would be denied a



path to higher education, not that long ago that path simply did not exist. And while these breakthroughs in England and India sprang from different motives, their effect in revolutionizing the role of women was equally powerful.

The National Society of the Church of England was established in 1811 to provide schools for poor children sixty years before the state took responsibility for education. In 1841 the Society founded Whitelands College to prepare young women to lead parish schools, becoming the first college in England for women. The writer John Ruskin, who took a keen interest in Whitelands and left an invaluable artistic legacy there, was an early advocate for equality: "Let a girl's education be as serious as a boy's... Give them the same advantages as their brothers."

Meanwhile, in India, higher education was restricted to men, and women couldn't vote. The missionaries were alarmed by the plight of very young girls marrying so young, they were deprived of development of selfhood. Seeing that extending female education to college level would further women's well-being, they founded Women's Christian College in 1915. Women received limited suffrage a few years later in Madras, twenty-five years before it became universal with Indian independence.

Today, these colleges have evolved into vibrant centers of the liberal arts and sciences, and, while Whitelands is coed, Women's Christian College has stayed the course of its name.

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One of the effects of the inclusive higher education common to Anglican colleges is the breaking of barriers. Why is this our mission? As Rowan Williams suggested in the inaugural CUAC Lecture bearing his name, a Christian college is distinctive for the way it engages the intellect of its students: “Their intellect reflects the divine image; it’s bound up with love and reconciliation; it’s therefore connected inescapably with the quest for human flourishing and human liberation.” While this education starts with an individual’s journey into critical thinking and reasoning, collectively it leads to changing the world into the inclusive community God intends it to be.

So these landmark achievements of bringing higher education to women as well as men speak volumes about what Anglican colleges are about.

The Revd Canon James G. Callaway, D.D.



The **Centenary Celebrations of Women’s Christian College** in Chennai came to a close on July 7 with a dedication of the Centenary Block, which houses an auditorium, conference halls and classrooms, by the Right Revd Dr Prince Singh, Bishop of the Episcopal Diocese of Rochester, USA and the Revd Isaac Johnson, Presbyter, St Andrews Church, The Kirk. The chief guest, Prince of Arcot Nawab Mohammed Abdul Ali, released the first copy of a coffee table book, which was a centenary initiative. Seen here, L to R: Abraham Zachariah, President, WCC Association; the Revd Thomas Mathew, Pastor, Immanuel Mar Thoma Church, Indore; the Rt Revd Prince Singh; the Revd Isaac Johnson; Dr Vanitha Williams, WCC Chaplain (second row), and, Dr Ridling Margaret Waller, WCC Principal (first row).

PASSAGES

Dr Mark D. Gearan – the longest serving president in the history of **Hobart and William Smith Colleges** – has announced that he will step down at the end of the 2016-17 academic year after 18 years in the job. A former Director of the Peace Corps and White House staffer, Dr Gearan has accepted an appointment at Harvard University as the “President in Residence,” working on important issues facing higher education during the fall 2017 semester at the Graduate School of Education.

The college presented its Hobart Medal of Excellence on November 17 in Geneva, N.Y., to the **Most Revd Michael B. Curry**, an alumnus of the Class of 1975 and the 27th Presiding Bishop of the Episcopal Church of the United States. Curry, the former Bishop of North Carolina, in 2015 became the first African-American to be elected to the Church’s top leadership post.

Voorhees College in Denmark, South Carolina, named **Dr W. Franklin Evans** as its ninth president in July. Previously he had been Interim President of South Carolina State University, where he also served as provost and chief academic officer. Dr Evans hails from a long line of educators; his grandfather was a school principal, and his mother, uncle, and several aunts were teachers. He chose a career in higher education because he wanted to effect change in the education of young black children by training those who would eventually educate them.

Presiding Bishop Curry affirmed the Episcopal Church’s commitment to its affiliated Historically Black Colleges and Universities at a public event at St. John’s Church, Lafayette Square (Washington, D.C.) on November 10. Guests of honor were Dr Evans and **Dr Everett B. Ward**, president of St Augustine’s University in Raleigh, North Carolina.

On August 1, the **Revd Dr Herman B. Browne** took office as president of **Cuttington University** in Liberia. He was Dean of Trinity Cathedral in Monrovia and, before that, vice president for academic affairs at African Methodist University. He is a former senior member of Archbishop George Carey’s staff at Lambeth Palace and is currently a member of the Anglican Consultative Council.

On the occasion of the 90th birthday of Queen Elizabeth II, former CUAC board member the **Revd Canon Dr David Peacock** was named by the Queen an officer of the Order of the British Empire for his services to rehabilitation and reducing re-offending as founder of the Cumbria Trust. He is a previous head of Whitelands College.

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“The award came as something of a surprise, as, I believe, these things are meant to be,” writes David, bemused at the thought of being an officer of “an empire that no longer exists.” But he says he was pleased by “recognition of the work of a charity I set up some ten years ago to provide a range of support services for criminal offenders living both in custody and in the community – not an area of work that readily receives public recognition.”

The **Revd Mary Grace Williams** has been named Chaplain of the College at **Bard College** in Annandale-on-Hudson, N.Y. She had served 14 years as rector of St. Matthew’s Episcopal Church in Wilton, Connecticut.

Professor John Varghese has become the 13th Principal of **St Stephen’s College** in New Delhi. A graduate of Loyola College and Madras Christian College, both in Chennai, he was previously head of the Department of Communication in the English and Foreign Languages University in Hyderabad. He is a specialist in Victorian literature, English language teaching, and the use of media in teaching languages.

CUAC adopts the family crest:

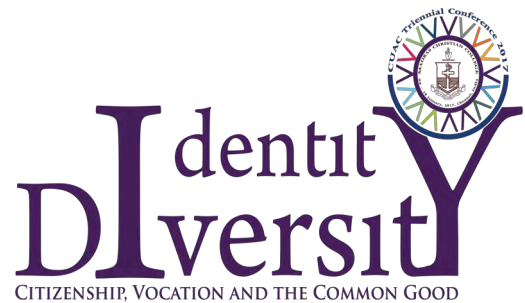
The Compass Rose of the Anglican Communion

Designed by Canon Edward West of the Cathedral of St John the Divine in New York City for the 1963 Toronto Anglican Congress, the crest features at its center the Cross of St George, a reminder of the origins of the Anglican Communion, and a link from the past to the Communion of today. Encircling the cross is a band bearing the inscription, *The truth shall make you free* (John 8:32), written in New Testament Greek. From the band radiate the points of the compass, symbolizing the worldwide spread of Anglicanism. Atop the shield is a mitre, the symbol of apostolic succession. The wordmark, designed by Michael Ade of the Communion Office for the webpage, links CUAC’s mission with Anglican work globally.



**A member of CUAC's Oceania Chapter
writes:**

I made the decision to attend the 2014 CUAC Triennial in Seoul partly out of curiosity and partly because "it seemed like the right thing to do." From start to finish the conference was genuinely engaging and interesting. It underlined for me as a layperson the strengths of international collegiality driven by the best elements of the Anglican tradition – diversity, tolerance, and gentle and thoughtful dialogue about what "Anglican" identity might mean in various contexts.



**It is not too late to register for
the 2017 Triennial in Chennai.
Visit www.cuac.org for program
details and the online registra-
tion form.**

Identity and Diversity: Citizenship, Vocation, and the Common Good
2017 Triennial: An International Conference in Chennai, India
January 4-10, 2017

On the wooded 365-acre campus of historic Madras Christian College

Keynote Speakers:

Gavin D'Costa (Bristol University)

Monodeep Daniel (Delhi Brotherhood Society)

Martyn Percy (Christ Church, Oxford)

Christel Devadawson (University of Delhi)

Jamie Coats (Society of St John the Evangelist, Cambridge MA)

Chaplains' Post-Conference

January 10-12, 2017

Facilitated by **Susie Thorp** (St John's College, Durham UK)

and **Suka Joshua** (Lady Doak College, Madurai, INDIA)

Why Chennai?

There are many reasons for CUAC to hold its ninth International Conference in Chennai. Here are nine of them:



- **BECAUSE** Chennai is the cultural, economic, and educational center of bustling Southeast India.
- **BECAUSE**, according to *Lonely Planet*, Chennai is “one of the top ten cities in the world.”
- **BECAUSE**, according to *India Today*, it’s “the best city in India” – or, as the BBC put it, the “hottest to live in”...and they weren’t referring to the temperature.
- **BECAUSE** January is actually the most pleasant time of the year there.
- **BECAUSE** Chennai is “the jewel” of the scenic Coromandel Coast of the Bay of Bengal.
- **BECAUSE** Chennai is also “the Detroit of India” (thanks to its automobile industry), the city with the country’s largest population of software professionals, the city with one of the highest literacy rates (80%) in India, and “the safest city in India” (*The Hindu*, 2015).
- **BECAUSE** Chennai is, at one end of the historical spectrum, the birthplace of Bharatanatyam (India’s most famous classical dance form) and, at the other, the home of the Tamil movie industry (“Kollywood,” a combination of Hollywood and Chennai’s Kodambakkam neighborhood).
- **BECAUSE** Chennai is also home to six important CUAC-affiliated educational institutions linked to the Church of South India (CSI).
- **BECAUSE** Chennai is the ideal place to taste authentic Tamil cooking, one of the great cuisines of the world. And it’s home of “Chicken 65” – chicken spiced with chilies, ginger, cumin, and garlic – street food that’s become a national dish.

Where To Stay?

Triennial delegates have a choice of the five-star **Gateway IT Expressway Hotel**, a world-class hotel in the Taj chain, or the comfortable and convenient **International Conference Centre** on the MCC campus.

CHENNAI FACTS

Population: 8.2 million, making it the fourth largest city in India

Weather: Coolest in January (66-77 degrees F), hottest in May-June (95-104 degrees). Fall is monsoon season.

Transportation: The sprawling city is linked by an extensive bus and tram network. Its airport is one of South India's four international gateways.

Languages: Tamil is the primary language (the word also refers to an ethnicity); English is spoken by white-collar workers.

Religions: Hindu 81.3%, Muslim 9.4%, Christian 7.6%, smaller numbers of Sikhs, Buddhists, Jains, and others.

Government: Capital of the state of Tamil Nadu, the south-easterly region of India

Most popular sport: Cricket

Name change: In 1996 Madras became Chennai, although the earlier name is still used in some institutional contexts.

Tourist attractions: Fort St George (1644), Government Museum (with one the greatest collections of ancient Chola bronzes in the world), Mylapore and its Kapaleeshwarar Temple, the Anglican Cathedral, twelve miles of beaches, Guindry National Park, the DakshinaChitra Heritage Museum

Shopping: Silks, books, village-made clothes and crafts, jewellery, block-printed clothes, handicrafts



MAMALLAPURAM

Triennial delegates will visit this UNESCO World Heritage Site – an ancient seaport built by the South Indian dynasty of the Pallavas on the Coromandal Coast in the seventh to ninth centuries CE. It includes a famous group of Hindu temples, many of them carved directly from outcroppings of granite. They are among the oldest examples of Dravidian (South Indian) architecture.



Of particular note are the Shore Temple (c. 700 CE), the Five Rathas (stone chariots), Thirukadalmallai Temple (dedicated to Vishnu), the giant bas-relief known as Arjuna's Penance (or, as some prefer, the Descent of the Ganges), and Krishna's Butterball, a giant natural rock perched on a steep hillside.



MADRAS CHRISTIAN COLLEGE (MCC)

CUAC's host for its 2017 Triennial is this historic college, one of the oldest institutions of higher education in Asia. Founded in 1837 by a Scottish missionary in the center of what became Chennai, MCC today sits amid 365 acres of heavily forested parkland in suburban Tambaram. Rare tropical trees and a herd of wild spotted deer are two distinctive features of this academically challenging, thoroughly up-to-date college of 6,500 students. It is affiliated with the University of Madras but functions as an autonomous entity, which allows it to be innovative in curriculum.

MCC has played an important role in the history of modern India, many of its alumni having been deeply involved in the Independence Movement. Among its most famous graduates was the philosopher, Sir Sarvepalli Radhakrishnan, president of India (1962-67). MCC continues to produce scientists, diplomats, government officers, educators, and business leaders of note. One lesser known feature of MCC's history is described in detail in Paul Jeyasingh's recent *Glimpses of the Past*: in the 1960s and '70s, the College was one of the epicenters of South Indian rock music!

Today, keen to preserve the biodiversity of this "academic sacred grove," MCC is perhaps better known for its pioneering environmentalism. The campus, 60% of which is under a "green canopy," is home to 458 species of plants and 350 species of animals, including 160 bird species – a true Garden of Eden in the middle of a densely populated mega-city.

ST THOMAS IN INDIA

St Thomas (or Syrian) Christians form one of the oldest Christian communities in the world. They were well established along the South India coast long before Christianity arrived in Western Europe, thanks to trade routes between the Roman Empire in the East and India. Indeed, they trace their origin to the missionary efforts of the Apostle Thomas, who is said to have arrived in 52 CE and to have been martyred near what is now Chennai around 69 CE. In the words of the leading historian of Indian



Christianity, Robert Eric Frykenberg: “When confronted by skeptics, they often point out...that there is as much evidence to support the coming of Thomas to India as there is for the coming of Peter to Rome, and they claim that equal status should be accorded to both apostolic traditions.”

An estimated 4.6 million Thomas, or Toma, Christians live in India today, chiefly in the southeastern coastal state of Kerala – “Indian in culture, Christian in faith, and Syrian in liturgy.” They are divided into eight families of churches within the St Thomas Christian tradition.

Triennial delegates will visit **St Thomas Mount**, a small hill near the Chennai Airport believed to be the site of the Apostle’s martyrdom (or, in some accounts, accidental death from a hunter’s arrow). It has been revered as a holy place by Hindus and Muslims as well as Christians since the 16th century. The body of Thomas – often regarded as the patron saint of India – ended up in Italy, but the site of his original tomb can be visited in San Thome Basilica, the principal church of the Roman Catholic Archdiocese of Madras and Mylapore.

CHRISTIANITY IN INDIA

Marco Polo visited the Malabar Coast of India in the late 13th century and wrote down the stories of St Thomas he heard from its Syrian Christians. But it was his tales of the lucrative spice trade in those waters that inspired the Spanish and Portuguese to search for “the Indies,” among them an adventurer named Columbus. The arrival of large numbers of European merchants in the 16th and 17th centuries, however, meant the introduction into India of European forms of Christian belief.

The story of Christianity in India falls into three broad periods:

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The Catholic Ascendancy: From 1498 on, friars and priests arrived in the wake of the spice traders and energetically began to Romanize the indigenous Christians they found there. Several centuries of tension with the “Syrians” followed. Catholicism never gained much of a foothold in Mughal northern India, but the Roman Catholic Church remains a major presence in southern India.

The Protestant Missions: Neither the East India Company nor the British administrators who followed had much use for the missionaries who began to arrive in greater numbers in the 18th century, after the British had pushed the other European powers (French, Dutch, German, Danish) out of the subcontinent. Official policy was to keep the peace by interfering as little as possible with local customs. And, as viewers of Paul Scott’s *The Jewel in the Crown* will remember, the rulers of the Raj far preferred the company of the Indian princes to that of the missionaries, who were usually evangelicals of modest origins and all too eager to serve the poor, even the Untouchables. But a wave of evangelical feeling in Victorian Britain supported the missions and helped finance an ambitious program of building schools, colleges, and hospitals -- and teaching English. It is an irony of Indian history that its colonizers provided the education that made the Independence Movement possible.

Post-Independence Christianity: In the tragic years following Partition in 1947, the battle was between Hindus and Moslems. Keeping a low profile, India’s mainstream Protestant churches pooled their resources to form two large configurations, the Church of North India (CNI) in 1947 and the Church of South India (CSI) in 1970, with Anglicans in the majority. By the 1980s foreign missionaries had largely left the scene. In the early 21st century, radical Hindu nationalists began an increasingly aggressive campaign against all minority religions, the results of which have included sporadic acts of violence. It is difficult to imagine they will succeed.

Meanwhile, many of India’s Christians – Catholics as well as Protestants – continue to build upon one of the things the generations of missionaries had done best: teach. CUAC has identified 65 colleges and universities across India and Pakistan that have some historic tie to the Church of England. Some are small and struggling; some are large and thriving; and they include some of the most academically prestigious colleges in the country. All teach in English, a great contribution to India’s evolution into an economic superpower.

Charles Calhoun

Students amid the “green canopy” of historic Madras Christian College in Chennai



IS THERE AN ELEPHANT IN THE ROOM?

Yes, most likely. What might be done about it was the focus of the CUAC Conference on June 17-18 at Bishop Grosseteste University in Lincoln, England. *The Elephant in the Room: Anglicanism's Response to Secularism* brought together a group of scholars and pastors to examine how secularism is reshaping what, to some observers, is already a post-Christian culture. What are the implications of this cultural shift for Anglican higher education?

The Most Revd Dr Richard Clarke, for example, compared and contrasted the very different character of secularism in the Republic of Ireland and in Northern Ireland. Dr Clarke, who is Archbishop of Armagh and head of the Church of Ireland, said that the Anglican Church, in a small way, had benefited from the disenchantment with the Roman Catholic Church in the Republic. On the other hand, secularization was already comprehensive in the densely populated cities of the North.

A second keynoter, the Very Revd Dr Frances Ward, analyzed how secularization had seized the ground abandoned by Christian theologians who had failed to articulate a spirituality of creation. Dr Ward is the author of *Why Rousseau Was Wrong: Christianity and the Secular Soul* (2013), a critique of contemporary Britain in which she champions an alternative model of citizenship in contrast to what she sees as the destructive individualism of secular society. An inter-faith specialist, she co-edited with Sarah Coakley *Fear and Friendship: Anglicans Engaging with Islam* (2012).

The third keynoter, Canon Professor Paul Avis, emphasized the ecumenical implications of this cultural and theological shift. Author of twenty books, Dr Avis is founder and editor of the journal *Ecclesiology*, founder of the University of Exeter's Centre for the Study of the Christian Church, and a Royal Chaplain. He was until 2011 General Secretary of the Church of England's Council for Christian Unity.

The conference was co-sponsored by the Europe Chapter of CUAC and the Church Universities Fund. According to the organizer, the Revd Dr Peter Green, chaplain at Bishop Grosseteste, the talks will be published in a forthcoming issue of *Occasional Papers on Faith in Higher Education*, a joint effort of White-lands College and CUAC.

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published by

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