

COMPASS POINTS



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CUAC WELCOMES A NEW MEMBER

The world's oldest Anglican-founded college – Christ Church, Oxford – formally joined CUAC this summer

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IN THIS ISSUE:

- A New CUAC Member
- Revd Clare Hayns and her “Brain Strain” teas at Christ Church, Oxford
- Revd Nick Griffin’s “Geek Squad” at Plymouth Marjon University, UK
- St. Barnabas in Okaya, Japan
- CUAC Member News

SAVE THE DATE

2020 CUAC Triennial

Whitelands College

London, UK

June 29—July 5, 2020

CUAC Welcomes A New Member

CUAC's newest member is the world's oldest Anglican-founded college— Christ Church, Oxford, — an institution established in the immediate wake of Henry VIII's break with Rome and the emergence in the 1540s of an independent Church of England. The Office of the Dean of Christ Church – the head of the College – formally joined CUAC this summer, making it the first Oxford or Cambridge college to be part of this global network.

The Dean, the Very Revd Professor Dr Martyn Percy, said of this historic step:

"I am delighted that the Office of the Dean of Christ Church Oxford has become an Associate Member of CUAC. The role of Dean at Christ Church combines both the oversight of the Cathedral Church of the Diocese of Oxford and presiding over one of the University of Oxford's most famous and iconic colleges. There is, perhaps, no better symbol – the church and academy intertwined – of the work and mission of CUAC. We stand for excellence in education, with a Cathedral set at the centre of the college, daily reminding us of our common pursuit of wisdom, virtue, faith – all for the purpose of making this world a better place for everyone."

CUAC General Secretary the Revd Canon James G. Callaway added: "It was a delightful surprise this January at the Chennai Triennial, where Dean Percy was a keynote speaker, that he proposed Christ Church's affiliation with CUAC, bridging a historic gulf between Oxbridge and the Church of England's colleges and universities. It is a promising union that brings together Anglicans engaging in spiritually forming today's undergraduates in their journey to wholeness."

As part of CUAC's 2020 London Triennial, Christ Church will serve as host for an "Oxford Day" telling the history of Anglicanism by means of a tour of the University city in addition to holding academic seminars for the delegates.

Christ Church – known familiarly as "the House" (from its official name, *Aedes Christi*, "the House of Christ") – is Oxford's largest and possibly best known college. Graduates include thirteen Prime Ministers and seven Viceroys of India as well as such writers and theologians as John Locke, Charles and John Wesley, John Ruskin, Charles Dodgson (aka "Lewis Carroll"), and W.H. Auden. It figures prominently in Evelyn Waugh's *Brideshead Revisited*.

Yet to the public at large, it's probably most immediately identifiable as "Hogwarts" – its Tudor dining hall and stairway having served for A.J. Rowling's "school of magic" in the popular Harry Potter films.

Originally founded in 1524 by Cardinal Wolsey as Cardinal College, the institution almost disappeared when he fell from power but was soon re-invented in 1546 by Henry VIII as Christ Church. Always hard up for money, the King economized by combining the Cathedral of his new Diocese of Ox-



Tom Tower at Christ Church, Oxford

ford with the rejuvenated College. An existing Norman abbey on the site was converted into what is now Britain's smallest Cathedral as well as the College's chapel. Its Deanship remains Oxford's only Royal Appointment among heads of college.

In the past a political plum at the gift of the Prime Minister, the Deanship – along with much about Christ Church – has been democratized in recent decades. Martyn Percy is the first Dean to have been democratically elected by the Dean and Canons of the Cathedral Chapter. He was previously Principal of Ripon College Cuddesdon, one of Britain's leading theological colleges. He is married to the Revd Canon Dr Emma Percy, who is Chaplain and Welfare Dean at Trinity College, Oxford. ✨

“Brain Strain” Teas Provide A Freshly Baked Welcome at Christ Church.

Clare Hayns's Chaplaincy Work at Christ Church, Oxford

“Can we come and bake?”

That question, posed recently by some undergraduates at Oxford's largest college, was quickly answered “yes.” The Revd Clare Hayns assured them they were not only welcome to bake but could “just hang out in the kitchen.” For all of Christ Church's architectural grandeur, it lacks, she feels, “cozy spaces” in which stressed out students can just be themselves and unwind. Now they have one.

“If we are to be ‘the House of Christ,’ as our charter states, what better way of expressing it than sitting around a kitchen table?” she believes. Cooperative baking is her way of offering Christian hospitality toward young people feeling homesick – “and giving them, in a place that's quite demanding of them, a space where nothing is expected of them.”

Except keeping an eye on the oven.

“It's fascinating to watch the scientists, who measure everything out very meticulously, and the more artistic types who are, shall we say, a bit more laissez-faire about it!”

Each week, Clare invites the three or four students to sign up to come bake in her family's lodgings in college. “It's the ones who need it who come.”

This notion of a collegiate chaplain as a foodie (“actually,” Hayns admits, “I'm not very good at baking, but my twelve-year-old son helps out”) is only one example of the creative ways in which chaplains in CUAC are re-defining their relationship with their institutions and their students. These chaplains are on the front line in CUAC's efforts to ensure that faith has an enduring role to play in Anglican higher education.

Hayns is both Christ Church's chaplain and its welfare coordinator (“welfare” having a different connotation in Britain than in the U.S.). Her constituency includes not only the college's 450 undergraduates but several hundred graduate students and several hundred faculty and staff. Her “chapel” is Oxford's cathedral. She says she sees no separation between her more traditional duties there and her “open door” policy toward students – by far the majority – who adhere to no particular religious tradition.

“My role as chaplain in the religious sense is quite integral with my role as someone



Students at a chaplaincy hosted tea.



Revd Clare Hayns and student during tea.

young people can simply talk to over a cup of coffee when they have a problem. It's part of what God has called me to do. But I won't bring religion up unless the student does so first. If they want to talk about spiritual issues, I will. It's a balance."

The numbers vary from year to year, but she estimates there's "a small core of the absolutely faithful" who regularly attend College Communion – perhaps twenty students – and maybe thirty who show up at Evensong. Yet she recently led a pilgrimage to nearby Binsey, to visit the medieval well sacred to Oxford's patron, Saint Frideswide, an Anglo-Saxon princess. "Thirty students took part, and most of them were not 'observant' Christians. They were young people who are quite ambivalent about religion most of the time, or perhaps see themselves on the edges of belief. But many of them ad-

mitted they were moved by the occasion."

And a cross-section of about thirty students from the college shows up for her "Brain Strain" teas each Thursday from 4 to 5 p.m. in her office. "There's no agenda. They just come for tea and cakes. We have wonderful conversations. For me it's an opportunity to meet people. For the students it's a place where they can connect with each other."

She is also part of the College's effort to make first-generation university students feel welcome in a place that not so long ago was seen as a bastion of social privilege. Christ Church's efforts to attract more students from the North of England and from minority communities are paying off, she says. "We are becoming more culturally diverse. We've had interfaith dinners in Hall with Jewish and Muslim students, and last week we celebrated Diwali, the Hindu Festival of Lights, there."

Clare's earlier career in London included working with homeless young people, many of them with severe addiction problems. Tom Quad at Christ Church might seem another world. ✨

Marjon, Plymouth Chaplaincy Open To All: Around-The-Clock.

Nick Griffin's Chaplaincy at Marjon University, Plymouth

The Revd Nick Griffin is very fond of a story about one of his University's founders in Victorian London. One day she visited a Dickensian work house, filled with orphan children working to earn their bread and shelter. In one dim corner she noticed a twelve-year-old boy who had taught himself to read and do figures and had started a little "school room" for his fellows. She immediately recognized a natural teacher. She took him out of the work house and transformed his life by giving him an education.

"That's the spirit of Marjon," says Nick. "Giving people a chance."



Students gathering and exchanging in the chaplaincy center.

Griffin continued

Today, on the outskirts of economically depressed Plymouth, Marjon has its work cut out for it. The historic seaport that is still home to Admiral Lord Nelson's flagship *HMS Victory* lost some 20,000 jobs when the Royal Navy and Marines were downsized in the late 20th century. "It's now a British equivalent of the American Rust Belt," Nick explains.

But, as its Chaplain, he very much shares in Marjon's optimism that universities can make a difference, not least for students who are the first in their families to seek higher education. Marjon's 2,000 students are being trained as primary and secondary school teachers, as coaches and therapists in sports-related fields, as speech and language therapists in the health-related professions, as well as in the traditional humanities. "Sending young people back into their community to improve it is at the heart of what we do."

As with his colleagues throughout the CUAC world, Griffin is part of the evolution in the concept of what chaplains in a "post-Christian" age can accomplish. "It's a change in the culture," he says. "People who no longer naturally go to a priest will go to a counselor with their problems."

Nighttime, he says, is when this help is especially needed. "It's when lonely young people sit in their rooms and ask, 'Why do I exist? What is the point of it all?'" These are the "gravy questions, the bread and butter issues" that the new breed of chaplains is called upon to help answer.

Each college has its own way of trying to meet these needs. One step that Nick took was simply leaving the chaplaincy center open 24 hours a day. "We've had the odd bit of graffiti, but overall it works pretty well. It offers a chance to get out of the student halls. It's a place where you can become part of a community. You can come in and rest awhile in a space where you aren't being assessed by anybody, where you aren't being checked up on."

It is, he says, a subtle way of reaching the most vulnerable students, especially Marjon's large number of students with disabilities. "Over time you build credibility and relationships, and this helps you reach even more students."

He wears a collar and offers prayers when asked and conducts both traditional and contemporary services and feels that chaplaincy is a "prophetic" calling. Yet he is realistic about how small a role organized religion plays in the lives of most students. Hence the importance of forming partnerships – with the Student Union, for example, in joint social services programs in Plymouth – and with the University administration, where Marjon's new Vice Chancellor, Dr Rob Warner, has been an enthusiastic supporter of the chaplaincy.

And, he says, the importance of keeping your eyes open for the ripe opportunity. When Marjon's Muslim students were having trouble finding a worship space that would accommodate ablutions before praying, Griffin knocked a wall out between two rooms and solved the problem. When he noticed how many students did not fit in with the University's athleticism, he formed a "Geek Squad" for those proud to be outside the mainstream of contemporary student life. It was one more way, he says, of "learning to love our neighbors."

Sports teach admirable lessons, he says – in teamwork, leadership, self-sacrifice – but they can be quite intimidating to those who don't or can't participate. Here's where a chaplain can come to the rescue. In a large university, students can find their own way into existing communities of supportive people. "It doesn't happen naturally in a small university with fewer resources. You have to work really hard at it." ✨



Revd Nick Griffin and students prepare for social trip trampolining!

A Story Of Okaya: St. Barnabas Church

Reflection: Revd Dr Renta Nishihara – Vice President, Rikkyo University, Tokyo

I live in Tokyo and work at Rikkyo University, at the same time, I am in charge of a little local parish church in Nagano prefecture. It is far from Tokyo, around 200 km. My parish church is located in Okaya, which is a very small town near-Lake Suwa. It is called the Okaya St. Barnabas Church, which belongs to the Chubu (Central) Diocese.

The whole of the Chubu diocese was first set up by the Anglican Church of Canada, which also set up a mission to Okaya. The Okaya St. Barnabas Church was established by the Rev. Hollis Hamilton Corey, a priest from the Anglican Church of Canada, in 1928.

When Fr. Corey conducted his missionary work in the Lake Suwa region and decided to build a church, he had trouble deciding where he should build. According to the instructions of the headquarter of the Anglican Church of Canada, the choice was between Shimosuwa or Kamisuwa, both were bustling towns. Fr. Corey, however, wanted to establish a church for the people who faced the most hardship in the Suwa region. He wanted to build a place for the people who had the most difficult lives. At the time, in 1928, Okaya was a famous silk manufacturing town of 60,000. To this day, the population of Okaya has remained almost unchanged. However, population ratios are completely different. Back then seventy or eighty percent of the 60,000 population of the town were female factory workers aged from around fourteen to seventeen or eighteen years of age. Okaya was full of female factory workers. When I did some research at the public library in Okaya, I found documentation of a survey conducted by the Communist Party at the time entitled *The History of the Oppression of Female Factory Workers in Okaya*. It contains details of wretched conditions and unspeakable images that I cannot talk about. The survey presents the difficult experiences of the factory girls.



The author Revd Dr Renta Nishihara, back row left of cross, with the parishioners of St. Barnabas Church in Okaya, Japan and their Bishop.

So, Fr. Corey decided to establish the church in Okaya. He wanted to build a place for the female factory workers. That is why he decided he had to build the church in Okaya. The headquarters of the Anglican Church of Canada was against his decision and the location. The factory girls were seasonal workers who went home in the off-season. Of course, they were very poor. They would not be able to support the church economically. They would not be regular members of the congregation either. The headquarter knew that there was no way that it was possible to maintain a church by such people.

However, Fr. Corey responded by saying that we should believe that God would provide everything. Mrs. Koyoshi Fukazawa, a former female factory worker who is still a member of the congregation at the age of ninety-eight says the following:

'When I ran to church clasping my non-existent pocket money in my hand as my offering, the tall blue-eyed priest was waiting for me at the bottom of the steps and hugged me and said "Thank you for coming." I didn't really understand the meaning of the sermons but my eyes spilled over with tears at the warmth of the hug I received from the priest. That church really was heaven.'

The floor of the Okaya St. Barnabas Church is laid with Japanese traditional mats, *tatami*. This was a request from the female factory workers. Normally, they worked a sixteen hour day with a total of only forty minute break. The factory girls had to sit on hard wooden chairs without cushions at the factory. These girls wanted to feel like they were coming home when they came to church which is why they made this request. In response to this request, Fr. Corey laid the floor of the Okaya Church with *tatami*. In this way, the church was their home. The origin of the word church is the Greek *Oikos Ecclesia* whose original meaning is *home*.

This church soothed, empowered and encouraged them, becoming a place for them to regain their own dignity. The history of the Okaya St. Barnabas Church appears as only a few lines in the official text of the history of the diocese. However, this is an important case of the history of the Anglican Church in Japan, Nippon Sei Ko Kai (NSKK).

I always share this story with my students of Rikkyo University for their understanding the meaning of the Christian education. 

A Timely Reminder:

Our Members' Subscriptions are what make CUAC possible. Subscriptions are currently due so please be sure to remit. Thanks to the thirty-six universities and colleges who have already paid.

HORIZONS: From the General Secretary's Desk

Like synapses of the brain, networks such as CUAC light up when connections are made.

Despite the rigors of modern flying, there is nothing more satisfying in my work than visiting our member campuses. The exigencies and expense of travel mean that I now make longer periodic visits to chapters, taking advantage of local hospitality to visit as large a group of members as time allows. As a result, I hope I am able to understand their context and challenges in greater depth, even on three-day visits.



CUAC General Secretary Jamie Callaway

Visiting the Europe/UK Chapter in July, I found two disparate realities: a tightening market for students, framed by government regulation, and the challenge of challenging students to drink deeply from a broad curriculum in a way that offers them fuller lives. In the perspective of the CUAC values of **Identity and Character**, the former is a threat, landing largely on the desks of vice chancellors, while the latter comes as a spiritual challenge to the community, significantly resting on the knees of chaplains.

In the UK, 2017 may be the year that the funding revolution that shifted the burden from government support to student debt is finally making young people question if Higher Education is a good investment. The net effect, of course, is a diminishing student enrollment, threatening already strained budgets. Parallel to this are government requirements to measure Higher Education in the short-term metrics of one-year-out employment percentages and average starting salaries, clearly not measures of our Anglican value of “learning for life.” Finally, these assessments have taken new prominence with the government’s introduction of the Teaching Excellence Framework (TEF) with Olympics-like awards of gold, silver and bronze. So attracting students is being largely framed on acquiring skills for success in entry level jobs, buttressed by newly devised student surveys.

One of my stops was to visit Professor Jane Longmore, the new Vice Chancellor of the University of Chichester. Immediately struck by how profoundly a smaller community can unlock students’ aspirations, she recalled a recent book, *Colleges that Changed Lives*, that profiles 100 small colleges across the U.S. and how they marshaled resources to enable students to flower in ways that she was finding at Chichester. Here we are in the “softer” areas of the arts, literature, sports, and service learning that transform students as whole persons. There attributes are not just acquired in solo performance, but from taking part in a residential community. Employers, of course, don’t just look at transcripts and scores, but engage in interviews to assess the person, what she or he could bring to their endeavors.

What I brought home was the image of M & M’s, the chocolate candy that is hard on the outside but soft on the inside. The challenge for Anglican universities to prosper against these competing challenges is to be hard enough on the outside to compete and compelling enough on the inside to engage students and transform their lives.

These realities of governments wanting to curtail the cost of Higher Education and of students wanting to purchase marketable goods is not limited to the UK or actually even to our own times. Engaging students in education that changes their lives has always been more art than science, requiring the rigor of hard work, discipline, inspiration, and mentoring within a secure and sustaining community. While vexingly hard to do, it happens to be what Anglican education is about. ✨

From The Editor's Desk

Upon recently relocating from New York City to Austin, Texas, I wanted to find some way of being useful at my new church, St David's Episcopal, in the ever-growing downtown of this remarkable city. So I started a Dante reading group (an old interest of mine going back to research for my 2007 biography of Longfellow, Dante's first major American translator).

But would anyone show up? And if they did, would I have enough to say about the *Inferno* to fill 90 minutes each week? Well, eight smart, eloquent, enthusiastic readers turned out, and we soon discovered we would need 120 minutes, and still I would run out of time before they ran out of comments on this challenging 14th-century Christian epic – a triumph of the efficacy of reading aloud in a group. Today, we finished Canto XXIX – five more to the finish line! And then on to the *Purgatorio* in the new year...

There is much to talk about in the encyclopedic *Divine Comedy*, but I have space here to mention only one concern – that none of us knows Italian, that we ache with the knowledge that *en face* in our edition of the Mandelbaum translation is a poem of (literally) unearthly beauty in a language we can only guess at. So we have fretted a good deal about what is lost in even the most inspired English versions of Dante's words.

As an example of this problem of translation, I offered the common expression in British English "Let's have a nice cup of tea" (a phrase I know well from hours of binge watching British murder mysteries on TV). Can that be translated into, say, German or French or even American? Well, yes, word by word. But, no, if you want to capture the essence of what's being said. "*Eine gemütliche Tasse Tee?*" Not really, *gemütlich* being redolent of hot chocolate *mit Schlag Sahne*. "*Une belle tasse de thé?*" *Non, merci*, tea does not play much of a role in the French psyche, nor does the concept of "nice." American response: "I don't know, do you have some organic caffeine-free dried hibiscus blossom effusion?"

No, the invitation in British English has little to do with a sweet milky liquid, however restorative that might sound. It can express, it seems to me, one of three things:

- 1) The speaker is playing for time. By the time the tea arrives, either the problem has solved itself or at least been defused and both parties removed from the danger zone.
- 2) The speaker is offering, modest as it sounds, a dose of the Balm of Gilead, sure to salve any wound, or at the very least boost one's blood sugar.
- 3) The speaker has no idea what to say in the circumstances and is just reading from a time-proven script.

A "nice cup of tea," in other words, is not a beverage so much as a cultural trope – a phrase evoking (at least for an older generation) trips to grandmother's cottage (even if grandmother lived in a council flat), cricket on the village green, kindly Miss Marple poking her sharp nose through the rose-sprinkled hedge. It can't be translated, only explicated, at length.

What does this have to do with CUAC?

As with many global organizations, English is our default language – the lingua franca that allows a CUAC Tamil, say, to communicate with a CUAC Tanzanian. This has less to do with the glories of English as such as to the historical fact of British colonialism in the 18th and 19th centuries and American cultural and economic hegemony in the 20th. It greases the wheels, for better or worse – I think, overall for the better – but it should give us a sense of humility. What is being missed? What other forms of cultural sensitivity need to be pursued to breach the gap? How can we truly speak to one another?

Across 700 years, can Dante speak to us in his earthy Tuscan? Yes, and here's one thing he's saying to us: that faith without intelligence is worse than intelligence without faith. But that's a story for another day.

"One sugar, or two?"

Charles Calhoun

PASSAGES: News From CUAC'S Global Network

Two of CUAC's UK/Europe Chapter members – **Bishop Grosseteste University** in Lincoln and **Liverpool Hope University** – have been rated “Gold” in the country's first Teaching Excellence Framework (TEF), a competition designed to inform prospective students of where they can experience the highest quality of classroom instruction. The two comparatively small institutions beat out some of the best known universities in the country in this new and still controversial ranking, which gave “Gold” to about one UK institution in five.

The judges recognized the CUAC colleges's strengths over three years in the three elements of the TEF: teaching quality, the learning environment, and student outcomes, including graduate employability. The awards are intended to provide prospective students with the information they need to determine if a three-year investment in higher education is worth the price.

The Vice-Chancellor of Bishop Grosseteste University, the **Revd Canon Prof Peter Neil**, said: “I have always been confident that we offer a gold standard experience to our students. However, to receive this external judgment at national level by the panel of experts is very pleasing indeed.”

The Vice-Chancellor of Liverpool Hope University, **Professor Gerald Pillay**, said, “There is a prevailing view that older, bigger or so-called ‘elite’ institutions are the best universities. This view has distorted student perception about what constitutes a good university and an excellent education.... Universities worth their salt must be committed to both research and teaching. They have a responsibility to induct their students from the very beginning into a culture of enquiry and creativity. A good degree is for life. It should give a graduate the skills for lifelong learning and achievement.”



In her ninth year as principal of **Lady Doak College, Madurai**, **Mercy Pushpalatha** passed on the mantle to **Dr. Christianna Singh**, the vice principal and professor of economics. Dr. **Singh's** specialty is Gender Economics, with teaching experience spans three decades in the Research Centre & Department of Economics of Lady Doak College, Madurai. She comes with a strong background in technology for teaching learning and faculty development. She was the United Board Scholar at the Asian Institute of Liturgy and Music, Manila, and she did a course in Intercultural Women's Studies at St. Scholastica's, Philippines, with the grant from World Council of Churches. As a Christian Leader she underwent an Advanced Leadership Training at Haggai Institute, USA (Hawaii). She has studied and lived abroad as a child in Zambia and has visited countries like Sri Lanka, UK, Holland, Malaysia, Singapore and Nepal.



Dr. Christianna Singh



Ms Rose Alwyn, Master of **St. Mark's College, Adelaide**, as president of **University Colleges Australia**, reports:

"We are sorry to hear that **St Mark's College (James Cook University)** closed at the end of the first semester with hopes to expand the College with postgraduates frustrated. St Mark's has been home to hundreds of students over its 55 years and been served by dedicated staff and we extend our best wishes to Paula Anderson for the future;"



Mr. Bruce Pollard will retire after five years as head of **Robert Menzies College, Macquarie University**. Prior to this, he was Principal of Dunmore Lang College, Head of Bruce Hall, and Head of Bruce, Burton & Garran Halls.

Other recent retirees in the Oceania Chapter include the **Revd Jenny Willsher, St Martin's College (Charles Sturt University)**, and the **Revd Dr Ivan Head**, who has served 23 years as the Warden of **St Paul's College**. He is a former Trustee of CUAC.



In June of this year, **Dr. Ridling Margaret Waller** ended her eleven year tenure as principal of **Women's Christian College (Chennai)**, and welcomed **Dr. Lilian Jasper**, professor of English, to assume leadership of the college. Dr. Jasper has taught at WCC since 1993 and will continue to teach in addition to her new role. Dr Jasper will continue the tradition of a resident principal by moving into Doveton House on the campus. The college has a 100 year history and this year, WCC ranked tenth in government's NIRF survey of colleges and attracts students from the world over, including Korea and Nepal.



Dr. Lilian Jasper



Two CUAC member colleges in the U.S. welcomed **William Randolph Hearst Service Learning Scholarship** winners into their entering class this fall.

William Guy Thomas, of Lincoln, Nebraska, enrolled at **Hobart & William Smith Colleges** in Geneva, N.Y., to pursue a possible major in environmental science. He is a graduate of the Episcopal High School in Alexandria, Virginia, where he was elected chair of the Honor Committee. An avid sailor and outdoorsman, he looks forward to sailing competitively for Hobart this year.

"I have been committed to helping kids find God in their lives," he writes, "through teaching Sunday School, Vacation Bible School, and the building of the Spirit Scape – an outdoor play area and classroom. I did a lot of work in building this as I believe spaces like this are very important in teaching children."

Mackenzie Wills, of Melbourne, Florida, entered **Sewanee: The University of the South** with the intention of studying for a career in veterinary medicine. She is a graduate of Holy Trinity Episcopal Academy in Melbourne. Her community service has included working at Trinity Towers, an apartment for low-income elderly, and many hours of volunteering at a local horse barn and the community zoo.

The Hearst Scholarships are for \$10,000 over four years and are awarded by the Association of Episcopal Colleges (AEC) to students who attend Episcopal schools and matriculate at Episcopal colleges. Successful applicants must have been active in their church at home and at school, need to have achieved academic excellence, and must have shown exceptional commitment to community service.

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