



Compass Points



News

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After the CUAC Triennial



Concluding boat trip, York

Since June, when delegates of the CUAC Triennial Conference made their ways home from York, we have had several accounts of the “regular business” of CUAC.

Australia: Delegates, Raymond Heslehurst, and John and Angela Bannon, returned inspired by their participation in the Conference in June. They reported back to the national College Heads Conference in Sydney at the end of September. At that meeting, Dr Ivan Head, Warden of St Paul’s Anglican College, University of Sydney gave a paper on the attributes of Headship. Professor Trevor Cairney, Master of New College, University of New South Wales, delivered a major address on ‘The challenge for residential accommodation in a changing higher education environment.’ Another paper, ‘Sudden change’ was given by Professor John Morgan, Warden of St John’s Anglican College, University of Queensland describing the handling of a disastrous fire that destroyed a building in his college last Easter. The heads are hoping to increase their participation in CUAC. They are encouraged that a student

from St Mark’s College, University of Adelaide, will be a participant in the forthcoming CUAC study tour in India this January.

Service-Learning: Several CUAC college leaders attended the 23rd International Conference of the Partnership for Service Learning and



Traditional Lakota warrior dancer, South Dakota

Leadership in Rapid City, South Dakota, USA, October 16-22, 2005. The conference focused on the skills of listening, eliciting and telling stories in service-learning, and gave special emphasis to the American Indian oral traditions and the IPSL Lakota Nation program. As well as lectures and discussions, participants had Indian dance performances and a special visit to service-learning sites of Pine Ridge Reservation. Dr. Nirmala Jeyaraj, Principal of Lady Doak College, gave a presentation in the Institutionalizing Service-Learning Workshop, and Dr. Maher Spurgeon of Madras Christian College attended - as well as Dr. Don Thompson. Dr. Linda Chisholm, IPSL President and former CUAC President, was given a star quilt for all her work over many years in international service-learning.



Linda Chisholm receives the Star Quilt, South Dakota

India: The India Chapter met on 11/12 November hosted by Rt. Rev. Gladstone, Bishop of South Kerala Diocese.

It was held at Dr. Somervell Memorial Medical College and Hospital in the picturesque town of Karakonam. About twenty principals/representatives attended. The special guest was Dr. Gerald Pillay,

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Vice-Chancellor & Rector, Liverpool Hope University, UK. In his address he stressed the need to articulate our faith through an education that shapes life and moulds character. He pointed out that the only way to make a mark as Christian colleges and universities is to stand for quality and care of individuals. Institutions could perform better together than standing alone in fulfilling their mission. Financial independence through innovative resource-generation and pooling of resources and building trusting relationships would take the institutions to greater heights. He concluded by quoting Nelson Mandela who went into prison as a young angry man but came out totally transformed as a proof of transformative education.

Dr. Achuthsankar S. Nair of the Centre for Bioinformatics, University of Kerala highlighted the impact of globalization and led the delegates through the latest ways in which information technology could be used in higher education. He illustrated how different kinds of educational experiences could be provided using sample software. Dr. Nirmala Jeyaraj made a small presentation on the 'why and how' of networking of colleges as an introduction to the group to chalk out strategies for effective collaboration.

After discussing the business of the Chapter, certain networking initiatives were planned:

1. To have a common training programme in the summer for young and relatively new faculty members from all member colleges.
2. To invite Chapter members for all programmes/workshops/conferences conducted by individual institutions exempting them from registration and other charges
3. To strengthen institutional, regional and international collaborations and partnerships with Chapter members.
4. To make a conscientious effort to provide access to the underprivileged to study in our institutions.

Dr. Raju K. John agreed to act as Coordinator of the group. Prof. Hephzibah Doss, Bishop Cotton Women's Christian College, Bangalore offered to host the next Chapter meeting to be held in summer 2006.

From Hurt to Health Two of the India colleges, Madras Christian College in Chennai, and Lady Doak College in Madurai are hosting the CUAC-IPSL



Dr. Pillay and Dr. Jeyaraj

Cross-Cultural trip in December-January "From Hurt to Health," looking at the ways in last year's tsunami disaster was responded to in both short and long term development. The trip will go to the village of Kokilamedu south of Chennai, where MCC has been helping re-equip villages with new fishing boats and nets. It will then move to Madurai to look at development in rural areas of India.

United Kingdom: There was a meeting on November 17 of the Church of England College Principals, along with Bishop Martin Wharton of the CUAC Board. Up until now, this regular body has fulfilled the role of the UK Chapter. It was agreed to meet in the spring to form a new body whose purpose is to be specifically the English Chapter of CUAC. The Principals reviewed the operation of the UK Triennial. There was also a plea for CUAC to recover its links and opportunities for service learning.

United States: The next meeting of the Association of Episcopal Colleges, which is the US Chapter of CUAC, is to be held at the Bard College Graduate Center in New York, will have a discussion of a recent survey "The Spiritual Life of College Students" in the United States, published by the University of California. The study shows that students have high expectations for the role that colleges and universities can play in their spiritual and emotional development. More than two-thirds say that it is "essential" or "very important" that their college enhance their self-understanding, and rate highly the role they want their college to play in expressions of spirituality. The survey has significant consequences both for academic programs and chaplaincy.

Japan-Canada: In May and June of this year, four Renison college students (Canada) went to Poole Gakuin University in Osaka to study Japanese. The program is part of Renison's Program in East Asian Studies. The trip occurred just after the Golden Week holidays in early May. Students stayed with "host families," which gave a real base to learning Japanese culture. They commuted to the college. Students were also paired with Japanese students, so on a daily basis the Japanese students helped the students with their Japanese homework, while later the Renison students taught English. "You don't realize how complicated a language can be, even when learning



Launching the new boats given by the Madras Christian College

Portraits and Reflections

by Dr. Stuart Stritzler-Levine, Bard College

The walk from the Canterbury Cathedral campus to the Christ Church University College ... more a short stroll ... was never unpleasant, although a modest few of the strollers were observed on occasion to lose their way and take a longer route. The project which I here reveal and of which I speak at the moment came about, and has proceeded in stages. Noting as I did the ever present good humor in our band of conferees and carrying my camera to pre-dinner convivial time and a more formal dinner, I struck upon the idea of portraits of our fellows. Actually close-up single shots with my obtrusive camera seemed to add a touch of merriment to the evening. I then found myself continuing this odd activity for the next several days in Canterbury and then at York and St. John College. The image number mounted.



Returning to New York from Old York and achieving the contact sheets I sensed something more that my project wished to convey. The set of single image prints brought the individuals back to mind. Then I wondered what the collective image might reveal. Matting close to fifty single prints on three adjacent panels allows one to step back and view the CUAC collective.

Many of us, perhaps even most, in colleges around the world have known the struggle to maximize the diversity of our existence for the better education of those in our charge. I have listened to many speak with startlingly good intelligence and common sense about the value and importance of diversity on our campuses. We each observe the immensity of the task and the meager advance of our results. Step back for a moment and observe the remarkable presence of the CUAC collective. Suddenly one can see all that we are and were meant to be from our very founding a dozen years ago.



with light-hearted moments at our triennial dedicated to the theme of "learning through each other's living", has become that which is derived from the reach of our faces ... from all that CUAC is as a result of what was begun.



Address at Rikkyo University

Presiding Bishop of the Episcopal Church Receives Honorary Doctorate from Rikkyo (St. Paul's) University, Japan

In 1854, twenty years before the founding of the small school that was to become this great university, a series of lectures and essays entitled *The Idea of a University* was published in England. The author was an Anglican vicar in Oxford, John Henry Newman, who later became a Roman Catholic. Newman was a leader in what was known as the Oxford Movement, and had a profound influence on Anglican thought. Given the passion for education of Bishop Channing Moore Williams, the father of this university, I think we could safely surmise that he was well acquainted with Newman's writings and likely influenced by them.

Looking through Newman's lectures in preparation for this address, I found that there is much of Newman's thought that is relevant today. His observations have confirmed and expanded my own thinking about the nature and purpose of a university, and most especially one that has a religious foundation. With this in mind, let me offer some reflections.

Ours is an age of information overload. This is certainly true in the United States and I suspect in Japan as well. In many ways the acquisition of information has become a form of addiction. The capability of the Web to yield more and more information, even about subjects in which we may have no particular interest, has led many of us into an all absorbing fascination, particularly given we can even get to the Web on a cell phone! "All things in moderation," the Ancients tell us; this applies not only to eating and drinking but to our use of such things as the Internet as well.

"One does not live by bread alone," we are told in Scripture: neither does one live by information alone. Some years ago a friend of mine who was teaching at the Harvard Divinity School was summoned to a meeting of the administration of the Business School to discuss a glaring lack detected in the members of the incoming class. Brilliant and capable they were beyond all imagining, but they largely lacked any framework for making ethical decisions. They knew

a great deal and had all sorts of information at their fingertips, but they had no way of ordering what they knew beyond the demands and strategies of the market place. It is not that they were evil or had a penchant for dishonesty, there simply was no larger perspective to inform the decisions and choices they were obliged to make as part of working through the case studies presented in class.

This raises the question: What is the nature and purpose of a university? John Henry Newman describes a university as a school or place of universal learning or knowledge, "a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of country." He points to books as "one special instrument," (and we, in our own day, might add electronic forms of transmitting information). At the same time, he is very clear about what one might call the incarnational dimension of learning: that is the interaction, and in some sense the mutual education, that occurs between student and teacher.

Interestingly, my own education began at a school named St. Paul's, a name this institution once bore. As I look back on those days, it was the passion of certain teachers for what they taught, and their desire to share that passion with me and my fellow students, that engaged me and drew forth a desire and fascination for the subject at hand. This capacity of the teacher to draw forth and to engage the student, as well as to welcome and be expanded by what one receives from the student, lies at the heart of mutual education.

Respect for one another and the possibility of friendship are integral to this kind of learning. Without mutual respect a student can become a passive receiver of information. So, I am delighted to know that this university, by which I have been so honored, is characterized by warm relationships and mutual respect between students and faculty. Mutual education is therefore occurring in this place.

This dynamic of mutual education, grounded



Presiding Bishop Frank T. Griswold receives honorary doctorate from Rikkyo (St. Paul's) University, Japan (photo is courtesy of ENS)

Address to Rikkyo University *(cont'd from p.4)*

in mutual respect, is deeply rooted in the religious tradition upon which this university was founded. According to that tradition, we have been created in the image and likeness of God. We are mediators of God's own life and truth to one another. This is not so much because of what we say. It is because of who we are. Compassion, trust, fidelity, affection are not abstractions. They are lived truths. We experience them through the webs of relationship that bind us to one another and constitute our humanity. And as such they reveal something of that sacred mystery we name as God.

For Christians this bearing of life and truth to one another is predicated upon baptism whereby we become limbs of Christ's risen body, the Church. As such no limb can say to another, "I have no need of you," without doing violence to the body as a whole. We are, however, not passive or limp appendages. Each limb is imbued with a particular gift or grace with which it is called to build up the body and serve the common good. Mutual education is a process of drawing out and sharing gifts of knowledge, experience, inquisitiveness, imagination, acuity of thought and perception not primarily for the sake of one's personal advancement, but for the sake of the common good. I speak here of my own culture when I say that though the notion of the common good is valued it is not always pursued. Too frequently it is made subservient to individual success or gratification.

Mutual education involves not only the mind, but also the heart. The heart here is understood not simply as the seat of emotion, but in the ancient sense as the core and center of the human person. "Acquire a heart and you shall be saved," declared one of the Desert Fathers of the 4th century. Saved from what? Saved from that terrible state of inversion and self-preoccupation in which we become prisoners of ourselves. The acquisition of a heart opens us to others and to the world.

And this chapel, which I have learned is part of the two original red brick campus Quads designed in 1911, is at the heart of life at Rikkyo. Passed many times in the day, entered occasionally or frequently for the purpose of worship or simply to be alone, the chapel is sign and symbol of that larger and deeper purpose to which this university bears witness.

And what is that larger purpose? Here I turn again

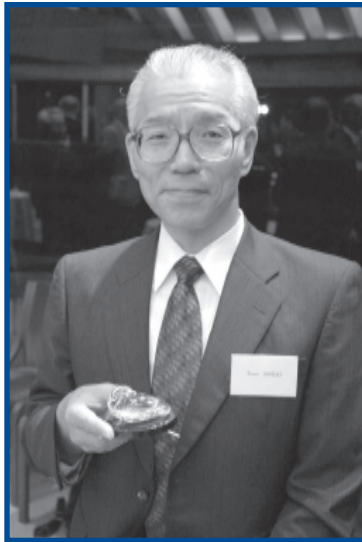
to Newman. In defining what he means by Liberal Education, Newman describes a "process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper object, and for its own highest culture." This training of the intellect involves the whole person, mind as well as heart, because universal knowledge or learning is about wisdom: wisdom understood as a deep and all embracing kind of knowing in which disparate dimensions of truth are unified and brought together and are transformed into what can only be called insight.

In Scripture, Wisdom is brought forth as the first of God's creative acts, she is personified as God's companion in the work of creating the world, and in Jesus Wisdom is made flesh and lives among us. In the Psalms, we are told: "The fear of the Lord is the beginning of wisdom." Fear, in this case, means awed availability to the wild mystery we name as God and encounter in Christ—Christ, whom the 16th century Spanish poet, John of the Cross, describes as "Los insulas extrañas" that is "strange islands" never before seen because the ways of Christ, experienced in an intimate encounter of the heart, are always surprising and unfamiliar and larger than any of our imaginings. Fear of the Lord also means a willingness to listen to the voice of the

Spirit who speaks in our hearts, speaks to our very depths, saying, "Seek my face — seek me as wisdom, love and the deepest truth of who you are and are called to be."

Wisdom, therefore, is not a body of information we can possess, but a relationship to be lived with the One who is wisdom — a relationship that expands and unifies and reconciles our minds with our hearts. Such is the process of training the intellect and the highest culture that determines a truly liberal, that is an all-embracing, education.

When we look to the founding by Bishop Channing Moore Williams in 1874 of a small school of five students we see that the larger purpose spoken of by Newman was shared by the founder of this institution. Bishop Williams was concerned not only with the propagation of Christianity but also with providing for the whole person: their intellectual development and also their ethical and moral foundation and growth. He clearly understood the need for a relationship with the One who is wisdom.



Dr. Tauro Oshimi, President of Rikkyo (St. Paul's) University (photo is courtesy of ENS)

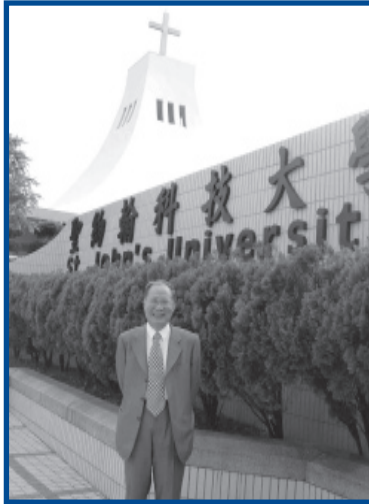
CUAC Global News

All these (as well as other) news have been a part of CUAC monthly online newsletter, News and Opportunities. To receive the newsletter on monthly basis, please send a note to office@cuac.org. Past issues of the newsletter, as well as other CUAC publications, are found on our webpage, www.cuac.org (look under Publications).

TAIWAN: St. John's Institute of Technology has been upgraded to St. John's University. St. John's University, formerly St. John's and St. Mary's Institute of Technology, located in Tamsui, Taiwan, celebrated an upgrade from Institute of Technology to University of Technology with ceremonies on August 1st. Over 200 dignitaries, faculty, alumni, and government officials were in attendance for the day of activities. The accreditation as a university of technology, which became official on August 1, 2005, was marked by a morning service with Right Reverend David J.H. Lai presiding bishop in the Diocese of Taiwan addressing the gathered, followed by a ceremony formally announcing the upgrade with presentations from representatives of the Taiwan government and the unveiling of the University's new sign, and concluded with an afternoon celebration party.

Established in Taiwan in 1967, St. John's and St. Mary's was the successor school to St. John's University in Shanghai China which was in existence from 1879 to 1952. When its Board of Trustees decided to create a new university bearing the same spirit and tradition as St. John's this time in Taiwan, Taiwanese officials agreed, but it was to be a five year junior college not a formal university. Thus, the school got its second start as St. John's and St. Mary's Jr. College. In 1999 St. John's and St. Mary's became an accredited 4 year technical college. Along with the university's president Peter Yang the Board of Trustees has set 2010 as the date by which they hope to accomplish this goal.

"It is a very great encouragement to the students as well as the faculty" said President Yang of the recent upgrade. "Originally St. John's was one of the best universities in mainland China, with many great accomplishments by its alumni. Already here in Taiwan as an institute we have accomplished much. Becoming a formal university will mean finally restoring the great legacy of St. John's University."



Dr. Peter Yang, President of St. John's University, Taiwan

UK: Universities Upgraded. We were notified by Rev Canon John Hall of the Church of England that several of the CUAC institutions in UK have now formally adopted the title University, with the permission of HM Privy Council and the Charity Commission. The institutions with the new title are:

- **Canterbury Christ Church University** (formerly University College)
- **The University of Winchester** (formerly King Alfred's College, then University College Winchester)
- **The University of Chester** (formerly Chester College, then University College Chester)
- **Liverpool Hope University** (formerly University College)

The heads of all these institutions are now called Vice-chancellor rather than Principal. The Archbishop of Canterbury will be installed as Chancellor of Canterbury Christ Church University in Canterbury Cathedral in December this year.

LIBERIA: Cuttington University College has been also awarded the full university status. On July 24, Cuttington University celebrated completion of the first academic year since they have been able to return to the partially restored campus. On October 24 Cuttington started the new academic year. And on November 12 it celebrated the official launching of the Graduate School and induction of Dr. Henrique Tokpa into the office of President. And finally, with a grant from Trinity Church, Wall Street, Cuttington was able to establish a high-speed Internet connection. This will allow its faculty and student to access the vast array of the educational on-line resources, enable distance learning and, potentially, will replace the library destroyed during the years of civil unrest.

Cuttington's campus in Suakoko had been looted and severely damaged during the years of civic unrest, all the roofing material was removed, library and farms were destroyed... In spite of that, and with generous assistance from its friends and supporters, Cuttington managed to have a full academic year on the partially restored campus. And they are doing some remarkable things, like re-training "ex-combatants" for peaceful life, preparing teachers for devastated village schools, doing research in agriculture and sociology, and running a program in nursing. Cuttington needs any help it can get in terms

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CUAC Triennial Highlights

For a full Summary of the Conference, Conference papers and photos, please visit our website, www.cuac.com

Present were delegates from India, Pakistan, Africa, the Philippines, Japan, Canada, Australia, New Zealand, the U.S., China, Taiwan, Korea, Haiti, Jamaica, England and Ireland.

Delegates were welcomed in the Opening Eucharist by the Rt. Rev. Stephen Venner, Bishop in Canterbury, on behalf of the Archbishop of Canterbury. The Rt. Rev. Martin Wharton, Bishop of Newcastle, preached on the kind of love and respect that has to be lived to realize how to “Learn through Each Other’s Living”, the theme of the 2005 CUAC Triennial conference.

The first key-note address was given by the Rt. Rev. Stephen Sykes, Principal of St. John’s College, Durham, on different patterns of relationships in the churches of the Communion. He contrasted an early church “family” model (parents and children) with the later “autonomy” model (independence), and then identified a further “societal” model (social choice) as contrasting ways in which churches in the Communion have related in faith to their own cultures and then relate “in conversation” to each other.

One of the features of the Conference were the contributions of delegates, with papers and presentations sharing the insights each had brought from their own cultures, disciplines, teaching, and programs. Of special interest among these were reports from colleges in Liberia, Haiti, and Zimbabwe and their continuing dedication and contributions to their societies during times of major conflict and civil upheaval.

Canon Nicholas Sagovsky, Canon Theologian of Westminster Abbey, gave the key-note address on modern cultures and Christian faith. Simply put, culture is the “way of life” of a particular region or area, and Christian faith operates within it - sometimes challenging it, sometimes affirming it, but inevitably a part of it.

At the evening banquet, the Rt. Rev. John Sentamu, Bishop of Birmingham was the speaker. It was an added coup that his appointment as the next Archbishop of York had been announced the previous day. His global and culturally sensitive perspective signalled well the role he is expected to play in England and in the Anglican Communion as the Archbishop of York.

Conference delegates then traveled by bus to York, stopping on the way to see St. Albans Abbey or Belvoir castle. Principal Dianne Wilcocks and her team greeted the group prior to a welcome dinner, and provided an overview of York St. John College.

After dinner, Dr. Linda Chisholm, of the International

Partnership of Leadership and Service Learning, spoke on the need to integrate community and service learning more intentionally into the college curricula. From her long experience in working with students and colleges, Dr. Chisholm presented a vision and challenge for future work in this area for CUAC, which was very warmly received.

On Tuesday, June 21, youth became the focus of the day. A panel discussion of chaplains from different countries reflected on the diversity of “Young People and their Spirituality”. One new resource cited was IAYN, the International Adult Youth Network, which can link students to a larger international Anglican community.

Then Canon John Hall, Chief Education Office of the Church of England, reflected on the role church colleges, chaplaincies and schools have played in England, with the Archbishop of Canterbury as the “head teacher”, seeking a “translation” of the Body of Christ into daily details of priority, discipline and management of schools and colleges.

In the afternoon CUAC’s newest work amongst theological colleges was introduced. With TEAC (Theological Education in the Anglican Communion a working committee of the Primates of the Communion), CUAC is assisting in the formation of a network (via the Internet) to coordinate, focus and resource theological training in colleges throughout the Communion.

Globalization and global living in the Communion was the theme on the next day. The Rt. Rev. Mano Rumalshah, from the Diocese of Peshawar in Pakistan, talked of the fundamental roles both colleges and churches play in providing “education for life”. He concluded with a litany of things that most threaten such crucial educational work, namely “corruption”, “self-aggrandizement”, and “imitation”.

After a coffee break the Rev. Dr. Sabina Alkire of the Harvard Global Equity Project, spoke on “Global Reconciliation”. She demonstrated through simple statistics that global poverty can be eradicated. Pointing out that 2 billion of the 6 billion people on this earth are Christian, she challenged the conference with the question to all Christians: “What can we do?” The God of love calls us to respond, especially to global

poverty.

On the last day of the Conference, Dr. Gerald Pillay, Rector of Liverpool-Hope University, gave the final address. He stressed that while we are now in a phase of global co-existence, our global awareness has actually become narrow rather than broad. And for the Communion, CUAC should see its ministry as producing solid and committed Christians, who can be a part of

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Bishop Parsley, Bishop Sykes, and Bishop (now Archbishop!) Sentamu (left to right)



The Rev. Dr. Sabina Alkire

CUAC Triennial Highlights *(cont'd from p. 7)*

spontaneous and creative “risings” of faith across the globe and within various cultures.

CUAC’s business meeting elected a new Board of Trustees, with Dr. Nirmala Jeyaraj of Lady Doak College, India, as the new Chair. It also decided to explore the possibility of holding the next Triennial in 2008 in the east following the invitation from Chung Chi College in Hong Kong.

The success of the conference was due to the fine planning and daily administrative work of Jan Bowman, her staff and the students of Canterbury Christ Church University College, and of Dianne Watson and her team at York St John College, who worked so hard to host such a large international conference. CUAC’s thanks to them for a job well done!

As General Secretary Dr. Don Thompson said at the end of the Conference, “CUAC is not me, but us all of us!” And this Conference has made clear that the way Christ “gifts” us all, is through the gift of him we find in each other.

CUAC Global News *(cont'd from p. 6)*

of funds, textbooks, research grants, and visiting faculty. More information on Cuttington is found on their website, <http://cuttington.org/>. Cuttington is actively looking for sponsors, research partners, faculty exchange. To get in touch with Cuttington, please email to cuttingtonuniversity@yahoo.com.

A New Book by Sabina Alkire

Those who attended the Triennial Conference in June will remember a very finer and energetic presentation given by (The Rev. Dr.) Sabina Alkire, who is a priest and economist working for the Harvard Global Equity Project.

She has just co-authored a book directly along the same lines as her address to CUAC. It is entitled: *What Can One Person Do?* by Sabina Alkire and Edmund Newell. The book outlines the eight Millennium Development goals agreed to by the international community at the Millennium Summit in 2000. It is full of good news and possibility. It can be ordered from The Episcopal Book

A Guide to Our Website

Our website, www.cuac.org, contains a lot of useful resources and information. Finding information on our website has never been easier. We have a **Search** option (it appears on the bottom of the front page and on the left (blue) menu bar on all the other pages); and it’s a powerful search engine indeed, it’s Google. Another handy orientation tool is the **SiteMap** that outlines the contents of the website (here, bold font signifies **menu items**). Yet another, and perhaps, the most important tool to get around is the left menu (the vertical blue bar on the left side of your screen). Not only does it tell you what section of our website you are browsing (e.g. **CUAC News** or **Publications**), but also tells you what are the available subsections (in case of **Publications**, we have three, our **Monthly Newsletter**, our biannual newsletter **Compass Points** and our annual magazine **Prologue**). Here is an outline of the website’s sections.

About Us: Covers CUAC Mission, History, Board and Staff. **Our Members** contains detailed profiles of our institutional members and information on membership. **Episcopal Colleges** covers the Association of Episcopal Colleges, a mother-organization of CUAC (history, mission, members). In **Theological Schools** you will find a global directory of the Anglican Theological schools (by Province). **Exchange and Networking** section will take you to our Bulletin Board and provide information on the available opportunities. **Conference** section contains the papers, summary and pictures of the 2005 CUAC Triennial Conference. **News and Events** is self-explanatory; some of the news from this section are also available on the front page of our website. **Publications** provides access to the current and past editions of our publications, Monthly Newsletter, Compass Points (biannual) and Prologue. Finally, **Links** points to some useful resources on Higher Education and Anglican tradition.

Last but not the least, we have set up the **CUAC listserv**, an email discussion list. If you would like to subscribe or if you have questions, please drop me a line at office@cuac.org. A detailed version of this Guide is available on our website, www.cuac.org, **How to Use This Website**. Happy surfing! And Merry Christmas & Happy New Year!

Alexei Khamin, CUAC Manager of Communications

What Does CUAC Do?

CUAC is essentially a communication and collaboration “network” which links all Anglican-related colleges world-wide. It is an autonomous in governance and self-supporting in finance, based on the presence and contributions of participating colleges. It provides for its members forms of communication through the Internet, through Newsletters, through academic journals, and through both national and international conferences.

CUAC is contacting all Anglican theological colleges and programs world-wide, to enable them to operate in the same sort of support network as that of current CUAC institutions of higher education.

CUAC is an official “Network” of the Anglican Communion, recognized by the Anglican Consultative Council, and makes the information of its activities available to all educational institutions of the Communion.

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