



Compass Points *News*

Colleges and Universities
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REPORT ON THE ASIA CHAPTER MEETING

The Rev. Dr. Guen Seok Yang



Front Row left to right: Prof. Dr. Junko Tashiro, St. Luke's College of Nursing; Dr. Jean-Lien Chen, St. John's University of Technology; Rev'd Dr. Jeong-ku Lee, Sungkonghoe University; Rev'd Canon James Callaway, CUAC; Rev'd Dr. Guen Seok Yang, Sungkonghoe University; Rev'd Andrew Ng, Chung Chi College, The Chinese University of Hong Kong
Back Row left to right: Rev'd Shuichi Sugiyama, Poole Gakuin University; Mr. So Fujieda, Rikkyo University; Rev'd Dr. Renta Nishihara, Rikkyo University; Prof. Herbert Donovan III, Rikkyo University; Ms. Kaoru Nakajima, St. Luke's College of Nursing; Prof. Kazumi Wakabayashi, Rikkyo Jogakuin Junior College; Rev'd Isao Matsudaira, St. Andrew's Momoyama Gakuin University; Rev'd Dr. Takaaki Ito, St. Andrew's Momoyama Gakuin University

SEOUL, KOREA—The Asia Chapter of CUAC is a gathering of fourteen colleges and universities in the Philippines, Taiwan, Hong Kong, Japan, and Korea. The chapter meeting was held in Sungkonghoe (Anglican) University in Seoul from the 12th to 13th of November last year. Although it was a very short meeting continuing for one and half days, it was a wonderful opportunity for all participants to find continuously developing relationships as well as common educational agenda and responsibilities for the future collaboration among them. Moreover, the participation of the General Secretary of CUAC, the Rev'd Canon James G. Callaway, was a very special encouragement making the meeting more sensitive to the distinctively Anglican responsibilities of member institutions.

The meeting started with the opening Eucharistic service, the inspiring sermon delivered by Canon Callaway and the welcoming remarks by the Rev'd Dr. Jung-ku Augustine Lee, the new president of the host university. First of all, in the belief that a better understanding of the situations of member institutions is very important for the future development of the network, all participating institutions had enough time to introduce themselves to other institutions. They have carefully listened to one another in order to find not only things in common but also the distinctive characters of each institution. The second theme of the meeting was on the exchange relationships. The exchange relationships among them were not very new.

There have been already well-developed exchange relationships among member institutions. At our last meeting, which was during the last Triennial Meeting at the University of South, we resolved to redesign those exchange relationships under the concept of Service Learning. The meeting in Seoul went one step further as they decide to have a special meeting on Service Learning in the Trinity University of Asia (Philippines) this year. The third topic of the meeting was about the next Triennial Conference of CUAC, which will be held at Sungkonghoe University in Seoul in July of 2014. Some of members have suggested the need to make some spaces for students in the meeting. Others have asked that the Triennial Conference will be more open to non-Anglican participants, in the consideration of the distinctiveness of the North East Asian context in which Anglicans are very much the minority. For the sharing of opinions and reflections on the CUAC meeting and network, we watched a video clip of former Archbishop Rowan Williams' lecture on higher education. It was very instructive for all the members who were struggling to fulfill their special role as Anglican educationists.

Beyond these three agenda items, the meeting was the time to elect the new leadership for the Asian Chapter. The Rev'd Takaaki David Ito of St. Andrew (Momoyama) University in Osaka, Japan, professor of spiritual care, was chosen as the new chair who would lead the Asia Chapter for next three years. As I finished my term as the chair of the meeting, I pray that all our member institutions could be very productive and much more responsible Christian colleges and universities in the very commercialized, secularized, and politically very conflicting region of North East Asia. ✠

“Imagine the world without teachers:” the float of the Education School at Trinity University of Asia, part of the Golden Jubilee Parade of Floats through downtown Manila to celebrate the University's 50th anniversary.



TRINITY UNIVERSITY OF ASIA@50: “SERVANT, WELL DONE”



(Thanksgiving Mass at Trinity University of Asia’s Golden Jubilee, 4 February 2013)

MANILA, PHILIPPINES—Fifty years ago, the Philippine Independent Church and the Philippine Episcopal Church drafted a concordat that envisioned developing an educational institution to nurture the nation’s youth in academic excellence and help them grow as responsible citizens. In 1963 Bishop Lyman Ogilby, the last American bishop of the Philippine Episcopal Church, used seed money donated by Bishop Paul Matthews of New Jersey, and by Elsie Proctor, granddaughter of the founder of Proctor and Gamble Company, to purchase the former Capitol City College in order to establish Trinity College Quezon City. It was named after another Episcopal College, Trinity College of Hartford, Connecticut USA whose president was Bishop Olgiby’s father, who had served as a missionary in the Philippines before him.

A week of festivities for the school’s 50th Anniversary was highlighted on Monday, February 5th by a Thanksgiving Eucharist in the new University Chapel with The Most Rev’d Edward Malecndan, Prime Bishop of the Episcopal Church in the Philippines, as Celebrant. The Rev’d Canon James G. Callaway, General Secretary of the Colleges and Universities of the Anglican Communion (CUAC) was the preacher, drawing on the Gospel reading from Matthew, known as “the Parable of the Talents.” Referring to Bishop Ogilby’s decision to invest the Procter legacy in founding Trinity, he said: “In the life of the young republic, then seventeen years old, the bishop chose to launch a Christian College of high standards as the most urgent opportunity the church had to prepare for the future of the country and her citizens.” Mr. Sam Macdonald, Deputy Chief Operating Officer of The Episcopal Church, gave greetings from Presiding Bishop Katharine Jefferts Schori.

Trinity’s destiny was presaged by the boldly-carved Latin motto over its main entrance: *Pro Deo et Patria*, “For God and Country.” Trinity’s first president, Dr. Arthur L. Carson, took this as a challenge to build a solid, strong foundation that could grow into the vital national resource the young nation would need. His successors each built upon that foundation, and Trinity’s current president, Dr. Josefina S. Sumaya, has developed the institution’s potential even further. More than a decade of Dr. Sumaya’s leadership has seen the school achieve university status as Trinity University of Asia in 2006, followed in 2008 by “Autonomous” status and an ISO certification by *Societae Generale de Surveillance*. Dr. Sumaya, who currently serves as president of the Federation of Asia-Pacific Colleges to which Trinity belongs, noted, “I knew that only by achieving the highest recognition of excellence could Trinity University live out its mission to the country and the future.”

In pursuit of that mission, Trinity has expanded its capacity through the years in ways that broadened its ability to serve the people of the Philippines. Examples include its early merger with the adjacent St. Luke's Hospital School of Nursing; the introduction of a medical technology course in 1966-67; and the opening of its Graduate School in 1985. Trinity's original three academic courses in the 1960s—Liberal Arts, Education, and Business Administration—have grown and broadened into eight fields of study today: Broadcasting, Media Communications, Biology, Psychology, Medical Technology, Hotel and Restaurant Management, Tourism Management, and Computer and Information Science. Today over 5,000 students on two campuses engage in studies ranging from basic education to graduate-level research.

These academic improvements are being bolstered both by enhancements to the physical plant and by resources for character development of the students. Bequests from American Episcopalians built Mary Niven Alston Hall in 2000 to house Trinity's pre-school; in 2006 it was renovated and repurposed as a hostel—making it an on-site laboratory for the College of Hospitality and Tourism Management. And the Brown Fellow Foundation and Ann Keim Barsam gave Trinity seed money to launch a series of lectures on value formation: individuals distinguished in their fields of specialization take up a week-long residency to dialogue with faculty, students, and staff.

This rich heritage of history and continuing service offered much to celebrate in the service designed by the university's chaplain, the Rev'd Edwin J. Ayabo, with the theme "TUA@50: Achieving our Golden Dreams." Highlighting the Thanksgiving Eucharist was the presentation of seventy-five faculty and staff members honored for their loyal, dedicated service to the University, culminating with the recognition of Dr. Sumaya's own fifty years at Trinity. The week's other varied activities included a Float Parade in downtown Manila, homecomings, exhibits, field demonstrations of the types of outreach undertaken by Trinity students, and a Battle of Student Bands. Earlier in the week, a "Celebration of Gratitude" program paid tribute to the many organizations and people who paved the way for the growth and success of Trinity University of Asia. One of the organizations so honored was CUAC, in which Trinity has been active from the days of its founding by the Episcopal Church, along with its American chapter, the Association of Episcopal Colleges (AEC).

Long known as a pioneer for engaging students in Service Learning, the breadth and depth of Trinity University of Asia's own service "For God and Country" earns it a respected spot, not only in the Philippines, but also in Asia and the Pacific—and in the hearts of all whose lives it touches. ✦



Dr. Josephine Sumaya, President of Trinity University of Asia, with Canon James Callaway, General Secretary of CUAC, with Prime Bishop Edward Malacdan of the Philippines, rear right

Have anything to share? A story idea for the next issue of *Compass Points*?

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HORIZONS



The Rev. Canon James G. Callaway, D.D.
General Secretary

When I have the pleasure of visiting Anglican schools I am struck by the ways they are alike yet are very different from the others I have seen. When I was in first grade I remember sitting at a little table in the shop room with a woman who showed me pairs of pictures with the question “are they alike or different?” One showed a tree with the sun overhead and I noticed that in one there was a shadow under the tree that was missing in the other.

The two Anglican colleges in the Philippines couldn’t be more different in their origins. The first started as Easter School, founded in Baguio City on Easter Day in 1906 by the first bishop of the Philippines, Charles Henry Brant. It was part of the classic Christian mission triad: planting a church, a hospital, and a school. While it opened as a school for boys, girls came soon in 1909 when the first head left and a deaconess took over. It remained as an elementary school until 1964 when a high school was added. Then in 1995 Easter School became Easter College and in 2003 added a school of nursing. Today the college of about 500 shares the campus with the large elementary and high school student body in the manner of an extended family studying together.

Trinity College in Quezon City was founded in 1963 in Manila, fifty-seven years later. As is recounted in the accompanying story, Trinity’s founding came about as a strategic decision by the Bishop of the Philippines as the means to best prepare the country for the future. Like Easter, Trinity offers basic education, though on a separate campus from the college, and since the merger with the St. Luke’s, offers a School of Nursing. Under the current president, Dr. Josephina Sumaya, Trinity was granted university status in 2006 becoming Trinity University of Asia.

But while their origins are so different, there are amazing similarities. Owing to the Spanish colonization, the Philippines has strong Christian roots and both colleges have a Christian Education course requirement. Then with the ceding of the archipelago from Spain to the United States in 1898, the Philippines started to become significantly Anglophone, becoming an English-speaking puddle in Asia. In educational terms, this has made Philippine schools highly attractive throughout Asia as English-speaking places to study.

The similarities run deeper as well. Mission Service has been a hallmark at Trinity for over twenty years. In the celebration festivities at Trinity, one morning was devoted to a dance competition with cash prizes. But the team members had to be older than forty, which are not your usual collegians. The teams were actually from communities and projects where Trinity students volunteered. As soon as the music began, even the dancers who were my senior became spirited hoofers.



The Rev. Canon James G. Callaway, CUAC General Secretary (right), learning to play Cordilleras gongs.

Then in Baguio City my visit started in a community preschool where Easter students volunteered daily as assistant teachers. What a difference it made for the one teacher in a small room with twenty-three four-year-olds to have the support of another pair of eyes and hands. Unlike the radical individualism of the West, the Philippine culture has a deep resonance of hospitality and recognition of the neighbor. Unlike big American cities for instance, when a car pulls out in busy Manila traffic or turns against traffic at an intersection the oncoming cars actually slow down. Assemblies don't generally start until all the participants are present. After a few days it starts to be contagious! Easter College students forge strong ties with the surrounding communities. So it is perhaps no surprise that Service Learning has taken such deep Philippine roots as it has become so prolific.

I daresay, however, that community service is a marker of Anglican identity as well. Last year in giving the inaugural Dr Rowan Williams Annual CUAC Lecture, the former Archbishop defined our Anglican legacy to include "a real commitment to engage with the actuality of local culture...the very specific questions that arise in the localities where students live and work." Engagement in the community changes the focus of study from the student's success as the end to a means. Because Anglican Colleges and Universities were founded on faith they espouse values, and at the heart of those values care for the neighbor is always a prominent feature. In my experience, nowhere is this more evident than in these two CUAC schools in the Philippines. While the pictures are always different, perhaps that is what makes them most alike. ✕

EASTER COLLEGE TURNS 107 YEARS YOUNG

(first row:)The Rev'd Alicia T. Sibaen, Easter College Chaplain (second from left), Dr. Brigitt S. Santiago, Easter College President (center), and The Rev'd Canon James G. Callaway, CUAC General Secretary (second from right), with residents of Quirino Hill Barangay, the community served by the College's extension work program

BAGUIO CITY, PHILIPPINES—Easter College, one of the Philippine's two institutions of higher education, celebrated its 107th anniversary on February 8-9, 2013 with its annual Charter Day festivities marking its founding in 1906 as an Anglican school. The observance, anchored on Gospel and Culture, focused on the theme "Must they become Jews in order to become Christians?" (Acts 15:1-35).



The two-day celebration opened with a Mass on campus, and subsequent events highlighted the cultural heritage of the Cordilleras and its neighboring Ilocandia region. Students and staff wore traditional attire, display cases on campus were filled with informative exhibits, and community dances accompanied by the playing of Cordilleras gongs encouraged the college community and visitors to participate and learn more about the rich culture of this region.

Being very much a community-oriented institution, Easter College invited residents of the neighboring barangays to be part of the celebration, particularly West Quirino Hill, the community "adopted" by the school's extension work program. This was also an opportunity to recognize the partner communities, institutions, and private individuals who have supported the College's activities and helped it achieve its vision, mission, and objectives. Dr. Brigitt Santiago, Easter College President, challenged staff awardees to live up to the calling of "service" to students, the community, and society. One of those organizations, with whom Easter College enjoys a long

association, is the Colleges and Universities of the Anglican Communion (CUAC), whose General Secretary, The Rev'd Canon James G. Callaway, was on hand for the festivities. His visit marked the first time that a General Secretary of CUAC had been to Baguio City. After visiting a community daycare program where Easter students assist the sole teacher as interns, Canon Callaway noted: "Service Learning engages students and faculty to take their skills into communities of need and bring about change, while discovering what their learning is really about."

Easter College was founded by Bishop Charles Henry Brent on Easter Sunday of 1906. Originally a school for boys, it began accommodating girls in 1909. Today, the student body is a mix of various ethnicities and nationalities, spanning the Elementary, High School, Special Education, and College Departments. Located in Guisad, Baguio City, Easter College is one of the two Anglican institutions of tertiary education in the Philippines, the other being Trinity University of Asia. ✘



Images from the 107th Charter Day Anniversary celebrations at Easter College, Baguio City, the Philippines



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CUAC is a network of the Anglican Communion that seeks to support the mission and identity of some 130 Anglican-affiliated institutions of higher learning around the globe. By encouraging exchanges of faculty, students, and ideas, and promoting opportunities for learning and fellowship—particularly the Triennial Conference, hosted by members in each global region on a rotating basis—CUAC helps its members see how their common Anglican identity and ethos is lived out within the various cultures in which it has taken root. In 2012 CUAC also launched the Dr Rowan Williams Annual CUAC Lecture, which each year selects an Anglican luminary to address issues concerning religion, society, and higher education in the context of Anglican thought and praxis. More information on CUAC can be found at www.cuac.org.