

POSTCOLONIAL COMMUNION:

The Anglican Communion in Global Context

DR. JENNIFER SNOW

HSRS 8264 SPRING 2021

COURSE DESCRIPTION

This course will examine the Anglican Communion in context of colonial history and development of global relationships, focused on the cultural and historical challenges that led to the establishment of “national churches,” including missionary societies and relationships with indigenous cultures in different contexts, power struggles over indigenous leadership, the development of an international polity, and justice issues that have particularly affected this global communion. Students will survey the history and contemporary realities of the communion’s churches as well as diving more deeply into particular points of contention, with the goal of grasping the dynamics arising from colonialism, mission, and empire that shape the contemporary communion, and reflecting on these as relevant to Anglican identity and ecclesiology. Evaluation will be through midterm, short papers, in-class presentation, and final paper.

COURSE OUTCOMES

By the end of this course, students will be able to:

- Describe the origins, membership, geographic extent, unifying institutions, and basic historical outline of events regarding the establishment of the Anglican Communion. *Assessed through online class activities, midterm, and final project.*
- Analyze current tensions in the Anglican Communion in light of history of mission, empire, and colonialism. *Assessed through online class activities, final reflection, and short papers.*
- Evaluate the responses to challenges in the Anglican Communion context, historic and contemporary, using the frames of practical and contextual theology. *Assessed through online class activities, short papers, midterm and final reflection.*

This course contributes to fulfilling the following specific program outcomes for the MDiv degree at an intermediate to advanced level:

- 1.1.4 Students will articulate a coherent and critically reflective historical and theological understanding of the church's participation in God's mission throughout history, with particular attention to the history of the worldwide Anglican Communion.
- 1.1.5 Students will articulate a coherent, critically reflective and contextually sensitive theological understanding of mission in relation to particular present-day missional activities and challenges.
- 1.2.1 Students will demonstrate an ability to analyze a wide variety of socio-cultural contexts in which ministry takes place, using tools that include critical theory as applied to class and race.
- 3.1.3 Students will engage with sources and resources in the church's tradition in order to formulate their own critically reflective theologies of the place of evangelism in God's mission, in relation both to those who are willing to hear the Gospel and those who are not.

COURSE REQUIREMENTS

Timing: For an asynchronous course, where we never “meet” (or only rarely do so), participation in the online community is crucial to your learning and that of the other students in the course. Shared commitment to timing is what makes this work.

During the first half of the course, you will complete your initial question or comments on the readings and any assigned Timeline and Glossary activities in the first part of the week, by Tuesday 11 PM. Responding to your work, I will upload video lecture and a discussion question on Wednesday. Your initial response to the discussion questions is due Thursday at 11 PM and your follow up questions to other students by Friday at 11 PM.

The timing for activities in the second half of the course will vary depending on how many students choose to do creative projects (see below).

Because we are not in class “in person,” your class participation grade is based on these online activities. They are not graded individually, but completing them weekly and to an engaged standard, along with doing the readings and watching the assigned videos, makes up your participation grade in the class. Moodle tracks your engagement with videos and readings as well as your discussion and activity postings. Missing, late, or offhand quality engagement in activities will affect your class participation grade.

Overall, you should expect six to nine hours per week of work for the course, including reading, lectures, and online activities. If by the end of the third week you find that your workload is significantly over this amount, please let me know as this is important feedback for course design. I may also have some strategies to suggest.

Timeline activities: In the first half of the course, each student will be assigned an event(s) that is related to the week’s topic. Your job is to create an “entry” for a timeline which includes the date of the event and initial thoughts as to its significance. In doing so you may use Google, Wikipedia, and your readings. Feel free to add images or other links to the entry but this is not required. This timeline will be available to all students throughout the course for comment and adding additional materials; I will also refer to it in my lecture.

Glossary activities: We will build a glossary of terms and individuals just as we build the timeline. The glossary is a Moodle function, and as you build it, you’ll see that it is searchable. Glossary terms and names of important individuals will be assigned as necessary to add to the glossary. Students may also suggest terms to be included in the glossary in your weekly initial reading responses. Both the timeline and the glossary will help you with the midterm, final, and short reflections.

Midterm and final reflection: The midterm and final are open-book and are not timed. Collaboration and discussion with other students about the questions is acceptable. The midterm is a knowledge-based exam intended to familiarize you with the “knowledge” aspect of the course – timelines, individuals, events, etc.; the final is in essay form on themes dealt with in the course overall. You will have at least 10 days to work on the midterm and the final. **Midterm is due March 29, final is due May 20.**

Reflection papers: There will be two short stand-alone reflection papers, **due February 18 and April 26.**

Final Project: Students have a choice of a creative project **OR** a research paper. The creative project is due during the second half of the term; the research paper is due at the end. Each of these projects is demanding and worthwhile. Creative projects are public and benefit the class as a whole, while research papers allow a student to think through significant questions on their own. Students must choose between the creative project or research paper by February 15.

Creative project: Each student will choose one week during the second half of the course in which they will present a creative project relating to the week's topic, digging deeper into a certain aspect, event, process, or individual, in a way designed to teach the other students. Some ideas might be a short Ken Burns-style movie; a sock puppet show; performing a song or poem about your topic; acting out an interview with a major or minor "character"; designing a game and having students play it; a "choose your own adventure" story imagining what might happen in an alternative Anglicanism timeline; a graphic novel or stop-motion adventure with legos...you pick! In general, these projects should be more visual or otherwise interactive than written, but will include a written explanation that justifies how you designed your project, an annotated bibliography, and reflection on the process of guiding your fellow students in learning. During the week in which you present your creative project, you will be responsible for developing and managing interactive activities relating to it, including planning and managing a discussion forum. Your grade for this project will be made up of the evaluation of the project itself, your management of other students' learning through it, and your written reflection and bibliography.

OR

Final research paper: Students will complete a traditional academic research paper (12-15 pages plus bibliography) on a topic of their choosing in the history and mission of the Anglican Communion.

GRADING

- **Moodle postings: 20%** This grade will be lowered by missing or late reading responses or activities, and increased by the quality of engagement of your responses and activity contributions.
- **Timeline and Glossary activities: 5%**
- **First reflection paper: 10%**
- **Second reflection paper: 10%**
- **Midterm: 20%:**
- **Final reflection: 15%**
- **Final project [Research paper or creative project]: 20%**
- **Pass/Fail Option:** students must request the instructor to take the course pass/fail. Students taking the course pass/fail must complete all assignments and earn the equivalent of B or higher to pass the course; the equivalent of B- or lower is not considered satisfactory.
- For students receiving a letter grade, a grade of C or higher can be credited toward the program; C- and below is not considered satisfactory.
- All assignments and activities are due as stated in the syllabus, barring significant medical difficulty for which the student requests an extension before the due date. Please be in touch with me as soon as you think something may make you late or affect your ability to complete a week's work on time. Without advance permission for an extension, major assignments will lose one half a letter grade for each late day.

COURSE NORMS

All class communication will be grounded in mutual respect. Both the students and the instructor must be open to academic discourse, which can include challenges to and critiques of ideas. This is different from personal attacks (bullying or “cyber-bullying”), which will not be tolerated.

The GTU process for documenting disabilities is required for accommodation; see <http://gtu.edu/admissions/life-at-gtu/students-with-disabilities>.

Disagreements with me, the readings, and other students in discussion is natural and welcome, and will make our class life more interesting, but must be posted courteously and respectfully in tone. Your written postings and responses to other students should avoid extended capitalization (“shouting”) and be worded in such a way to invite thoughtful and engaged conversation on the readings or class topics, avoiding generalizations, ad hominem attacks (“against the person”), and polarizing or trolling language. Abusive discourse of any kind is not acceptable. We will be dealing with some complex and difficult history which includes discussing racist and sexist patterns and language, and in order to care for one another as a community of faith and learning, language should be chosen very carefully.

In keeping with the inclusive language policies of CDSP and the GTU, students are required to use inclusive language for human beings in all of their coursework.

Plagiarism is forbidden. From the CDSP Academic Handbook (revised August 2015, p. 52): “Plagiarism is the presentation of another’s ideas, methods, research or words without proper acknowledgment. It runs the gamut from failing to cite a reference (sloppy scholarship) to passing off another’s work as one’s own. It includes close paraphrasing as well as lifting of entire lines nearly verbatim without acknowledgment. As the effects of the plagiarism will be the same regardless of intent, intent will not be construed as essential to the act, although it may be considered in determining whether the charge of plagiarism should be pursued or what the penalty may be.”

REQUIRED TEXTS

- Kevin Ward, *A History of Global Anglicanism* (Cambridge: Cambridge University Press, 2006).
- Miranda Hassett, *Anglican Communion in Crisis: How Episcopal Dissidents and their African Allies are Reshaping Anglicanism* (Princeton, N.J.: Princeton University Press, 2007). (This book may only be available in Kindle version.)

COURSE SCHEDULE

FEBRUARY 1: ANGLICAN COMMUNION IN WORLD CHRISTIANITY

Dale T. Irvin, "What is World Christianity?" in Jonathan Y. Tan and Anh Q. Tran, *World Christianity: Perspectives and Insights* (Orbis: 2016), 3-26.

Kwok Pui-Lan, "From a Colonial Church to a Global Communion," in eds. Kwok Pui-Lan, Judith A. Berling, and Jenny Plane Te Paa, *Anglican Women on Church and Mission* (Morehouse: 2012), 3-20.

Stephen B. Bevans, *Models of Contextual Theology, Revised Edition* (Orbis: 2002), 3-27.

FEBRUARY 8: MISSION, EMPIRE, AND PARTISAN ANGLICANISM

Stanley, Chapters 1-3, 7.

Ward, Chapter 1.

Brian Stanley, "Anglican Missionary Societies and Agencies in the Nineteenth Century," in Rowan Strong, ed., *The Oxford History of Anglicanism, Volume III* (Oxford University Press: 2017), Ch. 6.

FEBRUARY 15: SURVEY I: NORTH AMERICA, THE CARIBBEAN, AND LATIN AMERICA

Ward, Chapters 2-6.

George Tinker, "Henry Benjamin Whipple: The Politics of Indian Assimilation," in *Missionary Conquest: The Gospel and Native American Genocide*, Augsburg Fortress, 1993: 95-111.

John Kater, "Through a Glass Darkly: The Episcopal Church's Responses to the Mexican *Iglesia de Jesus*, 1864-1904," *Anglican and Episcopal History* 85:2 (June 2016), 194-227.

FEBRUARY 22: SURVEY II: AFRICA

Ward, Chapters 7-9.

Benjamin A. Kwashi, "The Church of Nigeria (Anglican Communion)" in Ian Markham et al., eds. *The Wiley-Blackwell Companion to the Anglican Communion* (John Wiley and Sons: 2013), 165-183.

Cephas N. Omenyo and Abraham N.O. Kwakye, "Authentically African, Authentically Christian," in Cephas Omenyo and Eric B. Anum, *Trajectories of Religion in Africa: Essays in Honour of John S. Pobee* (Amsterdam: Rodopi, 2014), 127-142.

MARCH 1: SURVEY III: ASIA

Ward, Chapters 10-12.

Arun Jones, *Christian Missions in the American Empire: Episcopalians in Northern Luzon, 1902-1946* (Peter Lang: 2003), Ch. 3 and 4.

MARCH 8: SURVEY IV: AUSTRALIA AND THE SOUTH PACIFIC

Ward, Chapters 13-14.

Robert Tong, "The Anglican Church of Australia," in Ian Markham et al., eds. *The Wiley-Blackwell Companion to the Anglican Communion* (John Wiley and Sons: 2013), 385-406.

Tony Ballantyne, *Entanglements of Empire: Missionaries, Maori, and the Question of the Body* (Duke University Press: 2014), Ch. 4.

MARCH 15: INSTRUMENTS OF COMMUNION

Colin Podmore, "The Development of the Instruments of Communion," in Jeremy Morris, ed., *The Oxford History of Anglicanism, Vol. IV* (Oxford University Press: 2017), Ch. 12.

Ephraim Radner, "The Anglican Communion and Anglicanism," in Jeremy Morris, ed., *The Oxford History of Anglicanism, Vol. IV* (Oxford University Press: 2017), Ch. 13.

Ian Douglas, "Authority, Unity, and Mission in the Windsor Report," *Anglican Theological Review* 87:4 (567-574).

Ellen K. Wondra, "Problems with Authority in the Anglican Communion," in eds. Kwok Pui-Lan, Judith A. Berling, and Jenny Plane Te Paa, *Anglican Women on Church and Mission* (Morehouse: 2012), 21-36.

The class may also divide the following readings for discussion:

Norman Doe, "The Instruments of Unity and Communion in Global Anglicanism," in Ian Markham et al., eds. *The Wiley-Blackwell Companion to the Anglican Communion* (John Wiley and Sons: 2013), 47-67.

Robert Prichard, "The Lambeth Conferences," *Wiley-Blackwell Companion*, 91-104.

Samuel Van Culin and Andrew Bennett Terry, "Anglican Consultative Councils," *Wiley-Blackwell Companion*, 105-118.

Andrew Goddard, "The Anglican Communion Covenant," *Wiley-Blackwell Companion*, 119-134.

Note: In the second half of the course, the listed readings in the original syllabus may be adjusted based on class need and interest. Some readings listed here may become optional or be replaced by others. In addition, each week's reading will include a selection of primary source documents.

MARCH 29: EXCAVATION I: SLAVERY AND ANTI-SLAVERY

Stanley Ch. 4 (to page 91).

Noel Titus, "Concurrence without Compliance: SPG and the Barbadian Plantations, 1710-1834" in *Three Centuries of Mission: The United Society for the Propagation of the Gospel* (Continuum: 2000), 249-261.

Andrew Walls, "An Anthropology of Hope: Africa, Slavery, and civilization in nineteenth-century mission

thinking," *International Bulletin of Missionary Research*, October 2015, 225-230.

Lammin Sanneh, "The CMS and the African Transformation: Samuel Ajayi Crowther and the Opening of Nigeria," in Kevin Ward and Brian Stanley, *The Church Mission Society and World Christianity, 1799-1999* (Eerdmans: 2000), 173-197.

APRIL 5: EXCAVATION II: INDIGENIZING AND INCULTURATING

Peter Williams, "'Not Transplanting': Henry Venn's Strategic Vision,'" in Kevin Ward and Brian Stanley, *The Church Mission Society and World Christianity, 1799-1999* (Eerdmans: 2000), 147-172.

J.F. Ade Ajayi, "From Mission to Church: The heritage of the Church Mission Society," *International Bulletin of Missionary Research*, April 1999 (23:2), 50-55.

The Legacy of Samuel Ajayi Crowther, *International Bulletin of Missionary Research*, January 1992, 15-21.

John C. T. Church, "A Personal Experience of the Revival," in Kevin Ward and Emma Wild-Wood, *The East African Revival: Histories and Legacies* (Ashgate: 2012), 41-53.

Robert W. Strayer, *The Making of Mission Communities in East Africa: Anglicans and Africans in Colonial Kenya, 1875-1935* (State University of New York Press, 1978), Ch. 8, "The CMS and Female Circumcision."

Susan Billington Harper, "Ironies of Indigenization: Some Cultural Repurcussions of Mission in South India," *International Bulletin of Missionary Research* 19:1, January 1995, 13-16, 18-20.

Geoffrey A. Oddie, "India: Missionaries, Conversion, and Change," in Kevin Ward and Brian Stanley, *The Church Mission Society and World Christianity, 1799-1999* (Eerdmans: 2000), 228-253.

APRIL 12: EXCAVATION III: RACISM AND ITS DISCONTENTS

Gardiner H. Shattuck Jr., *Episcopalians and Race: Civil War to Civil Rights* (University Press of Kentucky: 2000), Ch. 1-2.

Jennifer Snow, "The Altar and the Rail: Catholicity and African American Inclusion in the Nineteenth Century Episcopal Church," 2021.

Allen K. Davidson, "Culture and Ecclesiology: The Church Mission Society and New Zealand," in Kevin Ward and Brian Stanley, *The Church Mission Society and World Christianity, 1799-1999* (Eerdmans: 2000), 198-227.

Philip Jenkins, "The Maori: Separate and Equal?" *Christian Century* October 26, 2016, 45.

Jenny Te Paa Daniel, "Indigenous Peoples: A Case Study on Being a Twenty-First Century Anglican," in Mark Chapman, Sathianathan Clarke, and Martyn Percy, *The Oxford Handbook of Anglican Studies* (Oxford University Press: 2016), 326-340.

Constitution of the Anglican Church in Aotearoa, New Zealand, and Polynesia (excerpts)

Andrew Ross, "Christian Missions and the Mid-Nineteenth Century Change in Attitudes to Race: the African Experience," in Andrew Porter, *The Imperial Horizons of British Protestant Missions, 1880-1914* (Eerdmans: 2003), 85-105.

APRIL 19: EXCAVATION IV: APARTHEID AND THE CHURCH

Stanley, 91-104.

Nancy Charton, "The Witness of the Church of the Province of Southern Africa," *International Review of Mission* 83:328, January 1994 (153-157).

Desmond Tutu, "Clarifying the Word" and "Deeper into God: Spirituality for the Struggle," in Jim Walls et al., *Crucible of Fire: The Church Confronts Apartheid* (Orbis: 1989), 32-40 and 62-70.

Jeff Guy, "The Colenso Daughters: Three Women Confront Imperialism," in Jonathan Draper, ed., *The Eye of the Storm: Bishop John William Colenso and the Crisis of Biblical Interpretation* (New York, T&T Clark International: 2003), 345-363.

Excerpts from Desmond Tutu, *The Rainbow People of God: The Making of a Peaceful Revolution* (Image: 1994).

Michael Lapsley, "Truth, Amnesty, and Restitution," in *Redeeming the Past*, 135-158.

Julius Gathogo, "Reconciliation Paradigm in the Post Colonial Africa: A Critical Analysis," in *Religion and Theology* 19:1-2, 2012, 74-91.

APRIL 26: EXCAVATION V: ECUMENICISM AND UNION

Mark B. Laing, "The International Impact of the formation of the Church of South India: Bishop Newbigin vs. the Anglican Fathers," *International Bulletin of Missionary Research* 33:1 January 2009, 18-22, 24.

Paul Avis, "Anglicanism and Christian Unity in the Twentieth Century," in Jeremy Morris, ed., *The Oxford History of Anglicanism, Vol. IV* (Oxford University Press: 2017), Ch. 9.

Zablon Nthamburi, "The Kikuyu Conference as a Precursor to the Development of African Christian Theology," in Mark Chapman and Jeremy Bonner, eds., *Costly Communion: Ecumenical Initiative and Sacramental Strife in the Anglican Communion* (Brill: 2019), Ch. 11.

Tinyiko Malukele, "Desmond Tutu's Earliest Notions and Visions of Church, Humanity, and Society," *The Ecumenical Review*, December 2015, 67: 4 (572-590).

MAY 3: EXCAVATION VI: SEXUALITY AND SCHISM

Hassett, entire recommended, but particularly Introduction, and chapters 1,2,3, 7, and 8.

MAY 10: POSTCOLONIAL COMMUNION

Sheryl Kujawa-Holbrook, "North American Anglicanism: Competing Factions, Creative Tensions, and the Liberal-Conservative Impasse," in Jeremy Morris, ed., *The Oxford History of Anglicanism, Vol. IV* (Oxford University Press: 2017), Ch. 15.

Ward, Ch. 15.

This syllabus is provided, with the author's permission by the Historical Society of the Episcopal as a resource for those who may be teaching on or learning about the history of the Episcopal Church.

Sathianathan Clarke, "Ecumenism and Post-Anglicanism, Transnational Anglican Compactism, and Cosmo-transAnglicanism," in Mark D. Chapman, Sathianathan Clarke, and Martyn Percy, eds., *The Oxford Handbook of Anglican Studies* (Oxford: 2012). 341-357.

MAY 17: FINAL AND REFLECTION

This week has no assigned readings; class time will be used to work on final essays and any online discussion will be about the overall themes of the course.