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I. Course Description

This course will survey the history and theology of member churches of the Anglican Communion of the non-Western world, primarily in Africa, Asia, Latin America and among ‘First Nations’ people. Attention will be paid to mission movements and missionary organizations as well as to indigenous evangelism and cultural appropriation of the gospel message within Anglican churches around the world.

II. Required Reading and Viewing

- Various articles from sources such as Anglican & Episcopal History, from The Wiley-Blackwell Companion to the Anglican Communion [edited by J. Barney Hawkins IV, Ian Markham, Leslie Nuñez Steffensen, and Justyn Terry; Oxford: Blackwell, 2013], The Oxford History of Anglicanism [5 vols; Oxford: Oxford University Press]. See the course schedule below for details.
- Students will be expected to view two films (out of a choice of four) during the duration of the course and participate in two Friday evening (7pm) online discussions about this movies.

III. Course Design

This course will begin with lectures on the nature of Global Anglicanism and an overview of the history of how Anglicanism moved from being a (British) national church to a worldwide Communion of churches. The largest section of the course will examine Anglicanism as it has taken root in different geographical regions of the world and the theological issues which have emerged from those places. The final section of the course will examine tensions within the Anglican family at the beginning of the 21st century.

IV. Course Format

Most of the course will be a combination of lecture and discussion. Lectures are pre-recorded. Students must watch the lecture of the week prior to the weekly discussion.
We will meet on Friday mornings at 8.30am. We will begin with Morning Prayer, followed by about one hour of discussion about that week’s online lecture. Hopefully we will meet in person, unless Covid-19 forces us to have discussions by ZOOM.

Four times during the semester, on Friday evenings at 7pm, we will have a discussion of ‘missionary films.’ (For more details on missionary movies see below.) Students in ME699 must watch and take part in the discussions about TWO of these movies during the semester. (We will probably be joined by students from ME500, and possibly by others.)

V. Student Outcomes

TSM has identified desirable student outcomes as follows:

**MDiv**
(1) The student will recognize and identify the biblical theology evident in the course work. *Questions will be asked in this course about whether aspects of the Anglican tradition or history correspond faithfully with the biblical story. Answers may be mixed.*
(2) The student will be able to articulate an Anglican understanding of biblical, historical, systematic, and pastoral theology. *This course certainly has its focus on Anglicanism - and it will raise pertinent questions about how our North American forms of Anglicanism should or could be re-thought in the light of the global, cross-cultural reality of Anglicanism.*
(3) The student will be able to communicate effectively the Christian message to a diversity of people in order to advance the mission of God. *In examining how Anglicanism has been appropriated cross-culturally, students should learn something of how they can communicate an authentically Anglican form of Christianity in their own contexts.*
(4) The student will be prepared to effectively lead in a variety of Christian communities. *This course will assume and argue that Anglican Christianity must be appropriately adapted to every culture and context.*

**MAR**
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4) The student will be equipped to apply scholarship to the life of the church in his or her chosen theological discipline. This course may be described as cross-disciplinary - although it is listed as a ‘Mission and Evangelism’ course, there important theological and historical aspects to the syllabus - and even biblical studies will not be neglected, since Anglicanism (and every other Christian tradition) must come under the judgement of scripture.

VI. Course Requirements

1. Reading reports 40%
Part of the preparation for our Friday discussion times, in addition to watching the lectures, is to do the assigned readings. On weeks when readings are assigned, students should submit a reading report (3-5 pages) prior to Friday’s class time. Only reports that are handed in on time will have the possibility of full marks. Any reports received late will be marked down a letter grade.

2. Class participation 20%
Attendance is required (either in person or virtually). Note will be taken of student absences, and of perceived engagement in class discussion. Please be aware that missing more than three classes can result in forfeiting credit for the course. In addition to Friday morning sessions students must attend two film discussions on Friday evenings (see the Addendum on “Reel Mission” and the Schedule below for dates).

3. Final Paper (due Nov 13/20) 40%
The final paper should be an exploration of a theme, the history of Anglicanism in a particular place, or a non-western Anglican person. A thematic paper, for example, might be an exploration of Anglican funeral rites in a variety of non-western contexts. Papers focusing on a person could explore the life and Anglican witness of an indigenous Anglican from the non-western world or from a First Nations community. A paper on a place could focus on a particular diocese or Province in non-western Anglicanism. The paper should be approximately 15-20 pages and should contain a bibliography which shows evidence of ample use of secondary material. The topic and a bibliography of at least 10 items must be submitted by Oct 23. The final paper is due on Nov 13.

Any late papers will be marked down a letter grade; i.e. an ‘A’ paper will only receive a maximum of a ‘B’ grade.

Note: All papers must conform to SBL specifications, as found in The SBL Handbook of Style, 2nd ed. (Atlanta, GA: SBL Press, 2014). A summarized version of the guidelines can be found here.

VII. ADDENDUM ON “REEL MISSION”

We live in a visual culture. Since the advent of ‘moving pictures’ film has become one of the primary and most powerful modes of communication in modern culture. The global mission of
the church has not been immune from being portrayed on film. Many of these movies are critical of Christians and missionaries on particular, representing mission and missionaries as insensitive or even destructive to culture. Other films are quite positive. And of course when Christians are involved in the making of the movie they can sometimes be uncritical.

During the Fall semester of 2020, Trinity School for Ministry will hold a sort of informal ‘Film Festival.’ Well, we won’t actually be showing the films. Each student will view the films privately and students, faculty, staff, and friends will be invited to participate in a zoom discussion group.

Some of the movies we will watch and discuss can be found in online streaming services. Some are available to borrow from the Trinity library. Many local libraries also have copies which can be borrowed.

For the Fall of 2020 we will watch:
- Cry the Beloved Country (1995) [Discussion on Sept 18, 7pm EST]
- The Mission [Discussion on Oct 2, 7pm EST]
- On Wings of Eagles [Discussion of Oct 23, 7pm EST] [It would be wise to watch ‘Chariots of Fire’ first, if you have not seen it.]
- Many Beautiful Things [Discussion on Nov 20, 7pm EST]

Annotated (and incomplete) list of ‘Mission movies’

*Hawaii* (1966) Julie Andrews, Max von Sydow, Richard Harris
Based on a novel by James Michener, this movie uses an almost entirely non-American to portray the clash of cultures between Calvinist American missionaries and native Hawaiians. The missionaries look rather out of place.

*Inn of the Sixth Happiness* (1958) Ingrid Bergman
Hollywood at its most saccharine. A tall, blond Swede film sweetheart is caused to portray the life of a tiny British cockney missionary in, pre-WWII, pre-Communist China. It is over-long, but is one of the few ‘mission’ films that you can watch with your children.

*Cry the Beloved Country* (1951) Sydney Poitier
Based on the novel by South African author Alan Paton, whose story portrays the lives of two men (one white, one black, one an Anglican priest) trying to come to terms with the interlocking tragedy which has enveloped their lives in racist (but pre-apartheid) South Africa.

A beautifully filmed remake of the Alan Paton novel. Hope in the midst of division, hatred, and tragedy.

Nominated for seven Oscars, won one. Should have won a handful! One of the most beautiful films ever made. Jesuit missionaries and their flock in South America find themselves caught in
the midst of the political machinations of Spain, Portugal and the Vatican. The mystery of this film is the attempt to discern the meaning of the title.

Possibly the worst missionary movie ever made. Missionaries have made many mistakes – it is difficult to imagine a group this horrible. Not worth it unless you have time to waste.

*Black Robe* (1991) Lothaire Bluteau
Set in New France (Quebec) in the winter of 1634-35, this shocking and violent film depicts the seemingly impossible cultural conflict between a Roman Catholic missionary and the indigenous people to whom he is sent. Not for the faint hearted. In France with English subtitles.

*End of the Spear* (2005)
A Christian-produced film about the mission outreach to the Auca people of Ecuador in which five American missionaries, including Nate Saint and Jim Eliot, are martyred. On the edge of hagiographical.

*Machine Gun Preacher* (2011) Sam Childers
‘True’ story of an ex-con biker from central PA turned part time missionary to South Sudan. When the Sudanese he is attempting to help are threatened by The Lord’s Resistance Army he brings in weapons to defend his mission. Lots of violence, some sex. Worth seeing for the issues it raises - but without your kids.

*Indian Horse* (2017) Ajuawak Kapashesit
A fictional story (an adaptation of Ojibwe author Richard Wagamese's 2012 novel) depicting an all too real story. Set in the 1950s in Ontario, a young Ojibwe boy taken from his family and placed in a church-run residential school. The trauma he experiences there follows him through his attempt to create a new life as a hockey player. No redemptive good guys in this story.

*Silence* (2016) Martin Scorsese, Director; Andrew Garfield, Adam Driver, Liam Neeson
Based on the Japanese novel of the same name, Silence tells the story of two 17th-century Portuguese missionaries who travel to Japan, where the church is enduring g horrific persecution, to find their missing mentor. Thoughtful but troubling film.

*Chariots of Fire* (1981) Ben Cross, Ian Charleson
Winner of four Oscars, this movie portrays two runners, one a Jew and one a devout Christian, competing for Britain in the 1924 Olympic Games. The film portrays how the faith of each man clashes with the culture and crown of Great Britain at the time.

*On Wings of Eagles* (2016) Joseph Fiennes
This film takes off from where *Chariots of Fire* ended. After winning an Olympic gold medal in running in the Paris Olympics of 1924, Scottish missionary Eric Liddell returns to China where he eventually dies in a refugee camp.
*Amistad* (1997) Morgan Freeman, Anthony Hopkins, Matthew McConaughey, Djimon Hounsou
Based on the events of 1839 surrounding the space ship La Amistad, a group of West Africans go before the American court system which is given the task of determining whether they are free or slaves and, if slaves, whose property they are. Christian mission is an important part of the back story of the film.

The story of Lilias Trotter, a Victorian era woman who gave up a promising career as an artist to devote her life to working with the women and children of Algeria.

*Beyond the Next Mountain* (1987)
The Story of an Indian Christian, Rochunga Pudaite and his desire to translate the Bible into the language of his people, the Hamr, and the impact the Gospel of John had on those people.

*Behind the Sun* (1995)
A Muslim student becomes a Christian while studying in the US. The film was produced by Brother Andrew’s Open Doors International.

Official blurb: “1040 is an explosive documentary about the rapid changes in Asia and the dramatic shift of spiritual landscape in the "10/40 Window"- the regions between 10 degrees and 40 degrees North Latitude on the eastern hemisphere.”

*Beyond the Gates of Splendor* (2002) Documentary
Based on the same events as ‘End of the Spear (see above).
## IX. Tentative Course Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
<th>Comments</th>
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<tbody>
<tr>
<td>Week of Sept 4/20</td>
<td>What can we learn from the global church?</td>
<td></td>
<td>You would be wise to start work on two things: 1. the reading for the week of Oct 2 which is fairly substantial and 2. Choosing the topic for your final paper and beginning your research.</td>
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<tr>
<td>Week of Sept 11/20</td>
<td>No class</td>
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<td></td>
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<tr>
<td>Week of Sept 18/20</td>
<td>How did we get here? From a national Church to a global Communion</td>
<td></td>
<td>“Reel Mission”: At 7pm we will have a ZOOM discussion of “Cry the Beloved Country” (1995 version)</td>
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<td>Week of Sept 25/20</td>
<td>South Asia</td>
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<td></td>
<td></td>
<td>2. Anglican &amp; Episcopal History 65/4 (1996): 400-403; 459-491. [on Japan]</td>
<td>“Reel Mission”: At 7pm we will have a ZOOM discussion of “Cry the Beloved Country” (1995 version)</td>
</tr>
<tr>
<td>Week of Oct 16/20</td>
<td>Reading week</td>
<td></td>
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<tr>
<td>Week of Oct 23/20</td>
<td>North Africa and the Middle East &amp; Sudan / South Sudan</td>
<td>Reading: 1. Article by Mouneer Anis on Middle East. 2. Anglican &amp; Episcopal History 71/1/2 (2002): 150-240.</td>
<td>“Reel Mission”: At 7pm we will have a ZOOM discussion of “On Wings of Eagles” [It would be wise to watch ‘Chariots of Fire’ first, if you have not seen it.]</td>
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<tr>
<td>Week of Oct 30/20</td>
<td>East Africa</td>
<td>Reading: John Karanja, “The Biblical and Prophetic Ministries of Henry Okullu and David Gitari,”</td>
<td></td>
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### Week of Nov 6/20

**South America / Caribbean**

**Reading:**

### Week of Nov 13/20

**First Nations peoples; Ecumenical relationships (case study: Anglican - Roman Catholic relations)**

### Week of Nov 20/20

**The Current Crisis in Anglicanism**

**Research paper due Nov 13**

“Reel Mission”: At 7pm we will have a Zoom discussion on “Many Beautiful Things”

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### X. School and Course Policies

**Plagiarism:**

Plagiarism is a violation of an author’s/artist’s intellectual property rights and is a serious offense. Please see the Academic Catalog for a full explanation of Trinity’s plagiarism guidelines and note, as stated there, that every student is expected to be fully aware of the guidelines. A student who plagiarizes will automatically receive a failing grade on the assignment and risks failing the course. If a student does not know whether or not they may be engaging in plagiarism, they are encouraged to speak to Leslie Thyberg, our Learning Skills Coordinator.

**Missed Class Policy:**

If you have to miss class, please let me know as soon as possible. Being absent from a course for three sessions (consecutive or not) is grounds for administrative withdrawal, which will be noted on the student’s transcript.
Incompletes:
Incompletes are not normally given and are granted only in the most serious of cases. They are not granted as a way to extend the semester due to incomplete work. In order to request an incomplete, the student must obtain the necessary form online, complete the relevant sections, and submit it to the professor who will list the specific assignments to be completed with due dates. The date for submission of all materials cannot be beyond six weeks from the last day of class (see the Academic Calendar). The form will be submitted to the Academic Dean for final approval. *It is strongly recommended that students submit an Incomplete Appeal to their professor and the Academic Dean well before the deadline listed in the Academic Calendar. There is no guarantee that the professor, Academic Dean, or Registrar will be in the office on the day of the deadline.*

ATS Review of Student Work:
Samples of student work may be used as part of an on-going assessment of courses and degree programs by Trinity School for Ministry/North American Lutheran Seminary and the Association of Theological Schools. Students’ names will be removed from any work used for this purpose.

Learning Materials:
All learning materials (handouts, study guides, etc.) are the property of the instructor. All materials produced in the Trinity Media Center (video and audio lectures) are the property of Trinity School for Ministry. Please contact the appropriate owner for reproduction guidelines, as well as usage outside Trinity School for Ministry.