I. The Spread of Christianity

A. Coincided with imperial expansion (J 63)

B. Decolonization – began when Britain withdrew from India & Pakistan in 1947, Dutch recognized Indonesian sovereignty in 1949 (J 63).

1. Beginning of period which is focus of postcolonial criticism.

2. Bandung Conference – 1955 emergence of Third World – community of new nations which sought independence from capitalist West and communist East (J 63). Landmarks in development of Third World identity:
   a) Ghanaian independence in 1957
   b) Independence of Congo/Zaire and Nigeria in 1960
   c) Algerian independence 1962.
   d) Zimbabwe in 1979
   e) South African equality 1994

3. USSR collapse in 1991 ended last vestige of European colonialism

4. End of colonialism, began period of explosive growth of 2/3 Christianity (J 64). Cause of growth – adaptability of church to local circumstances.

5. Common pattern of development in global South during this period – westerners tried to impose their ideas of Christianity backed by colonial political power leading to a state-run church but gradually people moved outside of the colonial matrix to demand more accommodation to local religious customs (J64). Two results:
   a) Churches incorporate native ways into local liturgies and worship styles leading to rival denominations, or (J 65).
   b) In some cases, completely new churches formed.

C. Leading churches still mainstream structures formed by colonialism. In Africa, African Independent Churches (AIC) only 10% of African Christians (J 65)

D. Worlds’ Catholics reflect the spread of European empires. Ten countries account for half of world’s Catholics (J 66). African Catholicism – 1/8 of the world’s Catholics, most rapid expansion of Catholicism in history (J 67)

E. Christianity became more attractive after formal political bonds were severed so that accepting Christianity didn’t imply submission to a foreign political power (J 68)
F. Anglican Nigerian primate Daniel Akinola, presides over 20 million African Anglicans. (He also has been the focus of American Anglicans who left Episcopalianism over the ordination of gay bishops) (J 68).

G. Uganda Anglicanism strongest. Ugandan John Sentamu – Archbishop of York in 2005. Success of Ugandan church illustrates adaptation of former colonial churches to local styles of worship, paving the way for political independence (J 69).

H. In 1920s, mission churches were changed by strong evangelical revival. In East Africa, followers called balokole (saved ones). Balokole movement gave charismatic tone to East African churches. Revivalist emphasis on healing and visions attracted people who were originally part of animist faiths (J 69).

I. 1 of 5 Christians in the global South is part of an independent denomination (J 70). This includes various Pentecostal denominations as well as indigenous churches.

J. In cities of Latin America, Protestantism appeals to migrants and marginalized and in Latin America is strongest in Guatemala and Chile (J 71).

K. Protestants rely on Bible as source of religious authority, rather than tradition or the institutional church (J 73).

L. Latin American Protestantism & Pentecostalism:

1. Divergence between Protestants and Pentecostals, according to Jenkins – Pentecostals rely on direct spiritual revelation that supplements or replaces biblical authority (J 73).
2. In Latin America, Protestants serve middle class, while Pentecostals gain support from poor.
3. Pentecostals 80/90% of Protestant/Pentecostal growth since 1950s.
4. New Pentecostalism in Brazil – one controversial example - IURD Universal Church of the Kingdom of God – founded in 1977 (3-6 million members), viewed as a cult by some. Criticized for practices of selling anointing oil etc. Prosperity church. (J 74-5)

M. Ethiopian charismatic Mennonites – Meserete Kristos Church has largest national denominations in Mennonite faith, has adopted worship styles and believes in healing in ways different than American Mennonite church leading to strong growth (J 75-6).

N. Philippine El Shaddai movement – Roman Catholic lay charismatic group (J 77) founded by Brother Mike Velarde in 1984 – belief in divine intervention in everyday life. Belief in material blessings similar to IURD.
O. African Independent Churches

1. Health-wealth churches – practices spiritual warfare, also promises material blessings – Winners’ Chapel of Bishop David Oyedepo (mid 1980s) (J 79)
2. Zionist churches – Zion Christian Church in S. Africa, successful in poorest urban areas.
3. amaNazaretha – Nazarite Baptist Church founded by Zulu prophet Isaiah Shembe in 1912.
4. Growth of independent churches corresponds with political and racial crises in S. Africa 1960s-90s
5. AICs also successful in Zimbabwe (Rhodesia) (J 79).

P. Asian Christianity

2. Estimates of Chinese Christians – 20 million (1.6% of population) but # doesn’t consider unapproved or house churches (J 81) possibly closer to 50 million.
3. Appeal of Chinese Christianity – charismatic nature, stresses healing (J 81). Broad range of denominations from mainline Three-Self churches, charismatic approach of house-church movement, growth of Catholics, 2 of the Tienamen protestors are now ordained priests. Appeal of Chinese Christianity – its charismatic nature and promise of healing in body and mind (J 81). Aikman believes Chinese Christianity may gain cultural dominance as that in South Korea within coming decades.
4. Christianity successful in South Korea, arrived in 1590s – first Catholics were invading Japanese soldiers; Protestant missionaries came in 19th c; 12 million Christians, ¼ of population (J 82) Full Gospel Central Church in Seoul with Pastor Yonghi Cho. Korean Christianity emphasizes evangelism and mission (J 83)
5. India – Christian population is 2.3% according to govt., but it is believed it is actually higher since govt denies influence of foreign faiths that focus on low or no caste (J 83). India has more Christians than many European nations, half of them are independent or charismatic Christians (J 84)
6. 10-40 window – Densely populated rectangle across Africa and Asia from 10º to 40º north of the equator targeted by evangelicals for missions.
Strong resistance from Muslim political power and tribal/clan loyalties. (J84).

II. Explaining Success of Christianity in the global South (J 85)

A. Different contexts of successful Christianity in the Global South (2/3 world):

1. Africa – Christianity defined against pagan society
2. Latin American Pentecostalism arising from Christian setting
3. Some churches appeal to very poor or to rising middle class.

B. Common features of 2/3 world churches which sets them apart from western churches (J 85)

1. Growing in response to similar economic circumstances – Christian success byproduct of modernization and urbanization
   a) Migrants being attracted to urban regions which lack resources to meet their needs, causing them to experience sense of estrangement.
2. Churches provide resources in health, welfare and education acting as an alternative social system, leading to their religious loyalties (J 85).
3. Churches provide these migrants with familiar structure that they lost in their rural setting (J 86)
4. Pastors function in paternalistic role reminiscent of their former rural setting and churches replace lost family networks.
5. Churches provide refuge during time of social change; sense of family and fellowship (J 87)
   a) Older Protestant denominations in Latin America and East Asia appeal to middle class and expand as result of modernization
   b) Among poor greatest successes – outcastes (Dalits – oppressed) in India; poor Blacks and Mayans in Brazil responding to Pentecostalism.
   c) Among poor, the church provides popular organization, social network, and training in skills (J 88).
   d) Churches meet social needs in gender and race (J 89)
e) Evangelical religion provides new exalted view of family, reforming traditional machismo, transforming lives of poor women (J 89).

6. Common beliefs and practices of Southern churches: (J 91)

a) God intervenes directly in everyday life.
b) Belief in spiritual evil which can be combated by believers.
c) Faith leads to real observable results
d) Believer’s life is transformed through conversion and it affects every aspect of life including ethics, work, family and gender relations.
e) Belief in blessings in this life as well as the next
f) Pentecostals believe in kind of God that will solve problems
g) God can give prosperity and health.
h) Enthusiastic, spontaneous, fundamentalist, and supernaturally oriented (J 92).