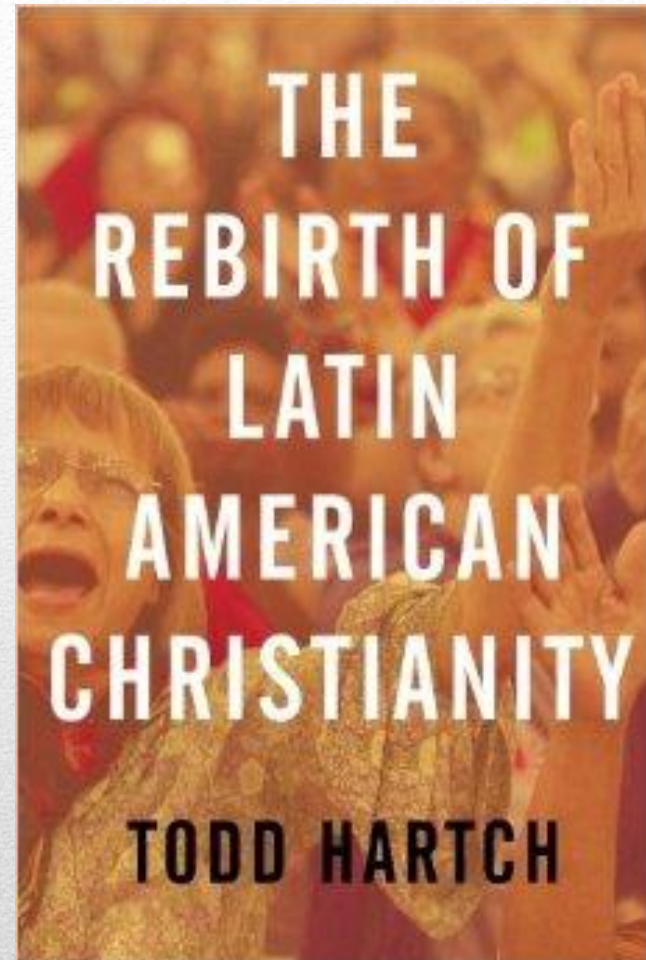




The Rise of Latin American Christianity

Christian Expansion in the Americas

- “Over the last century... The World Christian population has increased from 600 million to over 2 billion, with the most rapid growth occurring in Africa, Latin America, and Asia.”
- “Christianity is shifting from the global North to the global South, from Europe and North America to Africa, Asia, and Latin America. Africa, which was home to 9 million Christians in 1900 but hosts 360 million today, and Latin America, with more than 480 million Christians, are becoming the new centers of Christianity, while “the era of Western Christianity has passed within our lifetimes.”



The Global Shift in Christianity

Cultural Contact



- With whom did you have your first cross-cultural experience/encounter?
- What were the cultural challenges/differences?

The Cross-Cultural Challenge

In the Rise of Latin American Christianity there's been an appropriation of the gospel through Catholic, Protestant, and Pentecostal waves of evangelizations.



Waves of Evangelizations

Inca Atahualpa



Friar Vicente Valverde



Catholic Evangelization



- What stands out in this cross-cultural encounter?
- What message was transmitted?

The Message

- In considering Catholic evangelization and colonialism's contribution to Latin America's darker side of *Indígena* history, multiple facets of coloniality can be observed.
- Two areas of the Spanish spiritual conquest are particularly important to comprehend the *Indígena* repudiation and resistance to colonialism: the evangelization of the *Indígena* and the allocation of their land and labor.
- The Catholic evangelization also served the Spaniards as reconnaissance, which in due course led often to horrific actions against the *Indígenas*. Conversion to Christianity was a physical, religious, and theological affront to the *Indígenas* throughout the colonial period.
- For more than three hundred years, the church was an important institution of Spanish colonial bureaucracy that wielded more power in the conquered lands than in Iberia.
- Although the colonial church's primary goals in the Americas were *Indígena* conversion and theological justification for Iberian occupation, the "Spaniards were roving far and wide with massacres, violence, and oppression...enslaving and inflicting the worst of burdens on the Indians," a continual obstacle for the church.
- Spanish Christianity's gospel communicated to the indigenous masses religious intolerance: ethnic, socio-political, and cultural barriers were erected instead of removing walls as Christ, its founder, had initiated and commanded disciples to accomplish.

Catholic Evangelization & Colonization

- At the beginning of the 1960s, Latin America was ready for Pope John XXIII's convocational prayer: "Renew your wonders in our time, as though by a new Pentecost," and for the Second Vatican Council that opened a new chapter in the history of Catholicism.
- No one knew Pope John's specific reasons for calling the council; but, in general terms he wanted "to bring the Church up to date; it was to throw open windows and let in fresh air."
- The Second Vatican Council (1962-1965), a historic event for the Roman Catholic Church, marked what Catholic scholars call a "New Christendom."
- It proposed a radical revitalization by attempting to contextualize the church to the modern world.
- Pope John XXIII wanted to renew the church "in a very clear and well-defined correspondence with the spiritual needs of the present hour."
- The reformist outcome transformed the church's doctrine in areas such as liturgy, attire, and openness to other faith traditions.
- Particularly significant for Latin America, by the end of the council, a consciousness for the poor had transpired across the church from Mexico to Argentina. Recognition of the world's poor and their oppression motivated the Pope and Vatican II's call for a renewed church, a "church of the poor."

Catholic Evangelization & Vatican II



Los Evangélicos

Protestant Evangelization

- Did the Protestant Evangelization follow the Atahualpa-Valverde pattern? Whose Book did the *Indígenas* hear speak?
- In subsequent centuries, Latin America recognized Protestantism as another Christian tradition on its lands. After over four centuries of Roman Catholic proprietorship, the movement began imperceptibly as Bible societies, immigrants, and mission agencies entered during the nineteenth century.
- German sociologist Elizabeth Rohr considers Catholicism's monopolistic control and alliance to the status quo as a cause of Protestantism's success and growth in the region.
- In the Americas, the movement encountered a heterogeneous world of many cultures— *Indígena*, *negra*, *mestiza* and *criolla*, exclusively Catholic.
- Protestant messengers (Bible distributors, missionaries, and church leaders) planted and communicated the gospel.
- Jean-Pierre Bastian rightly suggests any history of Latin America needs to recognize Protestantism's role (one of various protagonists) in the formation of Latin American modernization.

Protestant Evangelization

- José Miguez Bonino sees *Four Faces of Latin American Protestantism* to explain the Evangelical impulse and growth in the region. The first two faces are ***Ethnic Protestantism*** (Protestant immigrants/merchants – English, German, Danish, Welsh, Dutch, etc,) and ***Historic Protestantism*** (Methodist, Baptist, Presbyterian, Disciples of Christ and Congregationalist missionaries) arriving in the early phase of the movement (1800-1880). ***Evangelical Protestantism*** and ***Pentecostal Protestantism***, emerged in the twentieth century.

Four Faces of Protestantism

- Diego Thomson was an agent of the British and Foreign Bible Society and the British and Foreign School Society, and a pedagogue of Bible distributors and educators.
- Thomson's Latin American work lasted from 1818-1838, consisting of Bible distribution, translation, and establishing Lancastrian schools with the Protestant message.
- He understood mission in terms of a tripod--the School Society, the Bible Society, and the Missionary Society--and advocated the formation of "Christian colonies" consisting of "emigrants possessing real religion".
- Thomson was a constant advocate of Bible translation and helped to develop work in a number of languages: Quechua (Peru, 1824), Aymará (London, 1826), Nahuatl (Mexico, 1828).



James “Diego” Thomson 1788-1854

- “There is a great revolution going forward in South America. I speak not of the revolt from under the Spanish Yoke, for that in the present day may be said not to be going forward, but accomplished. The revolution I speak of, is a moral one.”

*Lima, December 2, 1822,

69

- “I firmly believe that the deliverance of this country from bondage and oppression, and the mental emancipation of its inhabitants, depend upon the success of this revolution. The Spaniards, as is well known, have greatly impeded, not to say prohibited, the progress of knowledge and of true religion in America.”

*Guayaquil, October 5, 1824, 167

*James Thomson. *Letters on the Moral and Religious State of South America*. London: James Nisbet, 1827.

A Great Revolution



Faith Missions: Gospel Missionary Union

- Under Eloy Alfaro's (1895-1912) presidency an opportunity for the establishment of Protestant missions in the country emerged.
- On 7 July 1896 the Gospel Missionary Union (GMU) was the first "faith mission" to enter Ecuador, and the following year the Christian and Missionary Alliance (CMA) was founded in Guayaquil.
- In 1902, the GMU Quichua work began in central Ecuador in the region of the ancient Puruha nation, the province of present day Chimborazo.
- GMU appointed two women, Julia Anderson and Ella Ozman, because "The mission feels strongly that we must take the gospel to the Quichua Indians...And we think it best to send women missionaries. They will be less threatening to the Indians than men."
- The one distinct difference between Thomson and the GMU was the latter stayed.
- In 2010 after one hundred and fourteen years in Ecuador, the GMU had translated the Bible (New Testament), established clinics, instituted schools, and provided the Quichua Church with the Protestant message.
- In the beginning because of the obvious obstacles of Catholicism, acquisition of the Quichua language, and translation, the GMU patiently sowed for over 50 years before a Quichua was converted. The journey was not easy.

Gospel Missionary Union

“Oh! How glorious it will be when His love dawns on their hearts...and they behold Him with the veil lifted from their darkened eyes. May God hasten that time and glorify His Son among our Quichua people.”

“At times I think of the future...and I fancy that I can see souls saved and hear Indians singing the Gospel... Then I cannot but wonder who will be the first, and when: if it may be that my own eyes shall see and enjoy such blessedness as a worker among them, or if, like Moses, I must see it as from a distance and let others be partakers of its joy.”



Julia Anderson Woodward



Pastor Matias Mullo Guagcha

IGLESIA EVANGELICA "BELEN" EL TROJE



FUNDADA EN 1958

ACUERDO MINISTERIAL 0037
FILIAL CON POCHIECH



ACTIVIDAD	DIA	HORA
ENSAYOS	LUNES - VIERNES	17:00:30 - 18:00:30
ESTUDIOS BIBLICOS	MARTES	18:00 - 19:00 PM
ORACION	MIERCOLES	18:00 - 19:00 PM
CULTO GENERAL	JUEVES - DOMINGO	16:00 - 18:00 PM
CULTO JOVENES	SABADO	18:00 - 19:00 PM
CELEBRACIONES	DOMINGO	9:00 - 12:00 PM

The First Evangelical Quichua Church in Ecuador

Iglesia Evangelica Belen (1958)



Seedbed of the Word of God



Pentecostal Evangelization

- The advance of Latin American Protestantism in the 1850s, only thirty years after the era of independence, began gradually but, within a century (1960s), had reached epochal force.
- Evangelicalism's mid-twentieth century impetus, Pentecostalism, not always acknowledged as the momentum, is now accepted by academics as the force behind Christianity's shift to the Global South, the new center.
- Lamin Sanneh's evaluation of Christianity's, non-Western vitality is primarily represented by Pentecostal and Charismatic adherents.
- In the twentieth century, the pneumatic movement "pentecostalized" much of Latin America's Protestant churches.
- Currently renewal currents continue on the rise. Approximately 75 to 90 percent of the Protestant community (40 million) is Pentecostal, and out of the 66 million Classical Pentecostals worldwide, half of them are found in Latin America.
- North American Pentecostalism traces its origins to two revivals in the beginning of the twentieth century: Topeka, Kansas in 1901 and Azusa Street in 1906.
- The term "Classical Pentecostalism" emerged during the 1960s to distinguish Pentecostal churches from the mainline churches and Roman Catholic churches that were experiencing Pentecostalism- Neopentecostal churches eventually were called Charismatics.
- The movement's popularity and growth among the masses, mostly the urban poor, reveals Pentecostalism's validity and pertinence for addressing and responding to the socio-economic and spiritual needs of a region in transition.

Pentecostal Evangelization

- For Latin American scholar Edward Cleary, Pentecostalism's emergence in the early 1900s ignited "sparks" simultaneously throughout the globe including Latin America. He asserts that "Foreign missionaries helped spark, not create, a new religious tradition within Latin America."
- Bernardo Campos prefers to call the new religious tradition a "religious movement." He sees the "Pentecostal movement is...a worldwide socio-religious phenomenon as well as an alternative movement in the life and mission of the Christian Church...from this basic premise: Pentecostalism is, above all, a religious movement and not a denomination nor a religious organization."
- Grassroots movements and indigenous churches burgeoned soon after the first phase of Pentecostal missionary efforts took root.
- Everett A. Wilson classifies this stage as "establishing the indigenous character of the initial movements," whereas Campos prefers to designate the period as "the implantation of Pentecostalism."
- Unlike Campos' use of the dependency model, Wilson's depiction acknowledges the initial missionary contribution without excluding the movement's natural indigenous progression.
- To some degree, all the Latin American nations followed Wilson's characterization, but not all had the equivalent growth, development, and impact in the manner of Brazil, Chile, and Guatemala.

Pentecostalism's Emergence



Misión Evangélica Ríos de Agua Viva Revival (1983-1984)

A Quichua Pentecost



A Quichua Pentecost



A Quichua Pentecost



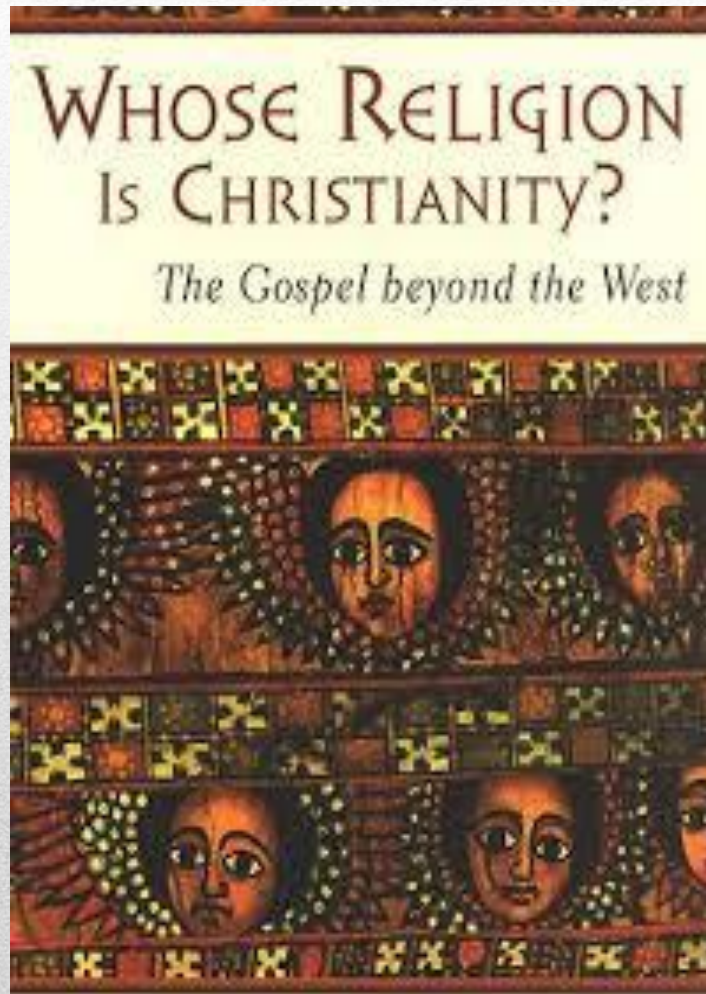
Francisco Pilataxi & Lorenzo Guaman

Latin America is part of this southward shift of Christianity, but its story and its role in the transformation of world Christianity are different from those Africa and Asia. Latin America, unlike Africa and Asia, is neither newly Christian nor truly “non-Western.” Predominantly Catholic since its conquest and colonization by Spain and Portugal in the 15th and 16th centuries, Latin America is still largely Catholic today, but the religious continuity in the region masks great changes that have taken place in the past six decades.



Latin American Christianity

Lamin Sanneh



- What is the response and appropriation of the gospel by the hearer of the Word?
 - Whose gospel are we transmitting to our neighbor?
 - Do we let people discover Christianity rather than push our particular Christian tradition and doctrine?
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