

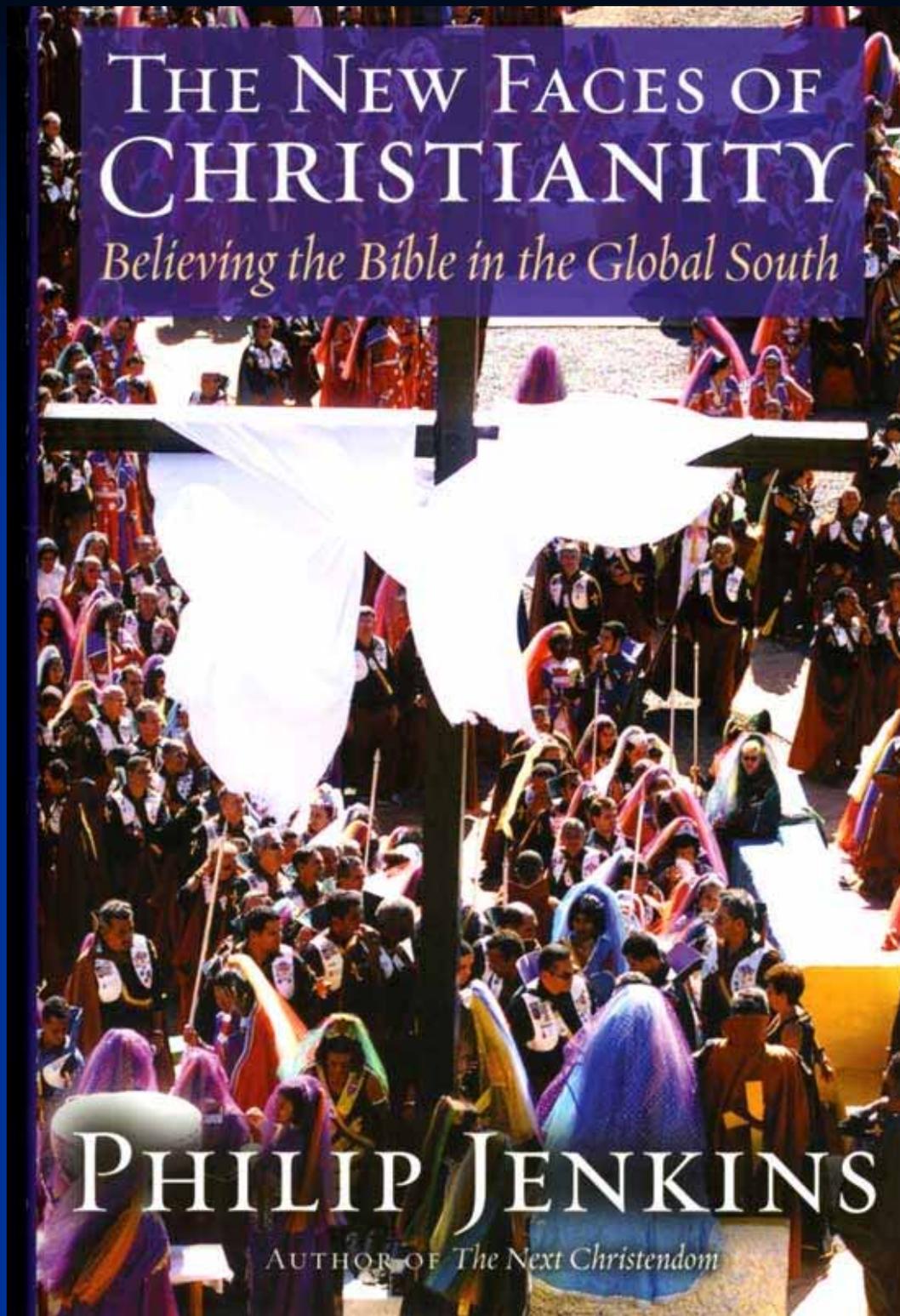
The New Faces of Christianity in the Global South

Persecution and Vindication

Sunday, August 26, 2007
9 to 9:50 am, in the Parlor
Everyone is welcome!

March 13, 2005, Cathedral
Church of the Advent,
Anglican Church of
Nigeria, Abuja, Nigeria

St. John in the Wilderness



Primary Reference

- **The New Faces of Christianity: Believing the Bible in the Global South**, Philip Jenkins, Oxford University Press, 2006
- Philip Jenkins is Distinguished Professor of History and Religious Studies at Pennsylvania State University

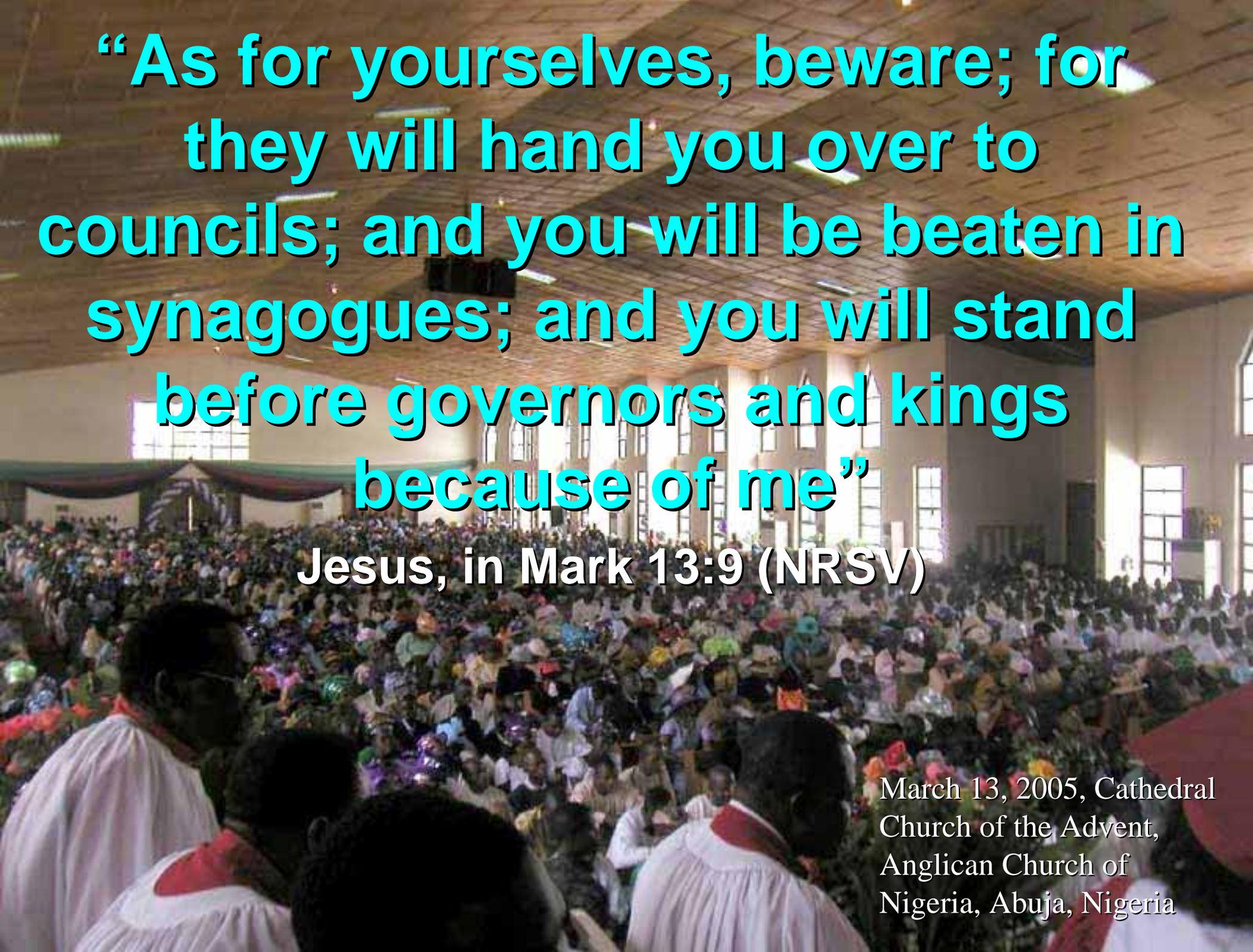
Almighty God, who has given many the boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for their faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

From Common of the Saints, Of a Martyr, *Book of Common Prayer*, p. 246-247



Introduction

Stained glass window of
the Martyrs of the
Uganda



“As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me”

Jesus, in Mark 13:9 (NRSV)

March 13, 2005, Cathedral
Church of the Advent,
Anglican Church of
Nigeria, Abuja, Nigeria

Introduction

Reality of Persecution

- The New Testament suggests persecution is a likely consequence of Christian belief:
 - Jesus in Mark 13:9-11 does not say *if* they hand you over to councils, but that they *will* hand you over ...
- Today for Christians in the affluent North, such passages are viewed as references to a time long ago.
- But for Christians in the burgeoning churches of Africa and Asia, persecution and martyrdom are modern realities.

Introduction

State and Secular Society as Enemy

- Today, for Christians in the affluent North:
 - the state is a generally trusted institution that is responsive to the will of the people, and
 - secular society an often laudable vehicle for progress and social liberalization
- But for Christians in the burgeoning churches of Africa and Asia:
 - the state remains a hostile institution, and
 - the secular society is enemy territory, in which believers tread at their peril.



TO THE HONoured MEMORY
 OF THE MARTYRS WHO LAID
 DOWN THEIR LIVES FOR THE
 SAKE OF CHRIST-UGANDA 1885-1886

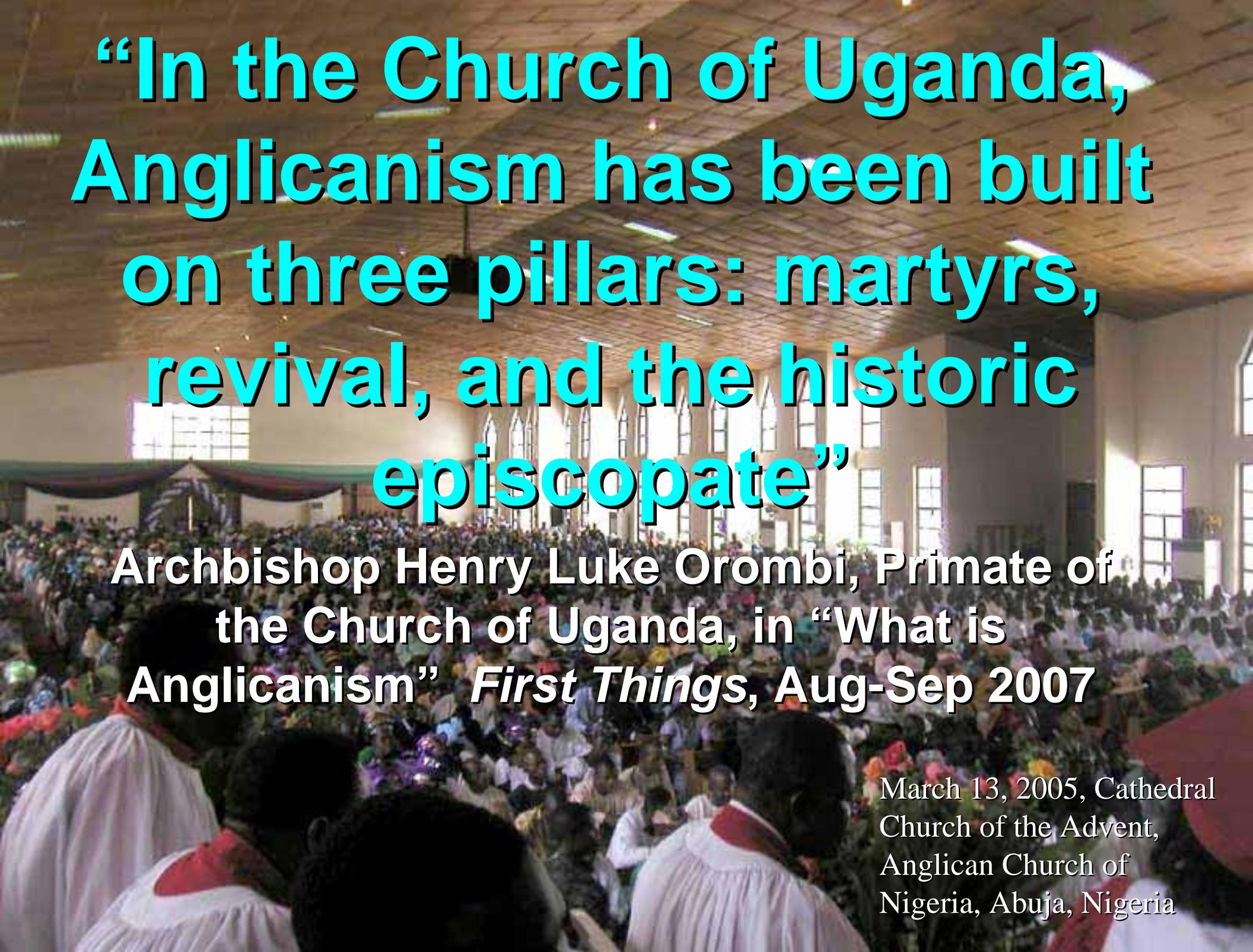
ALIKIZANDA KADOKO	MAKOKAKUMBA
DANINAKABANDA	MUSAMUKASA
ERIYA MBWA (OMUSAMULA)	MUWA SERWANGA
FREDERIKI KIZA	MUWA WALUKABA
ALBERT MUNYAGABYANJO	YUSUFULUGALANA
ABALI BATANABA	KUBATIZIBWA
	KIWARUKA, LWAMBA
	MUBI NUKASA

LYATEKE BWAWO OMWAMI
 T. KISOSONKOLE (X.KATIKIRO)

BY JUNE 26, 1935, W.W.M.P.

Cornerstone at the Shrine to the Martyrs of Uganda (photo from the St. Johns mission trip to Uganda, November, 1 2006

The Blood of the Martyrs



**“In the Church of Uganda,
Anglicanism has been built
on three pillars: martyrs,
revival, and the historic
episcopate”**

**Archbishop Henry Luke Orombi, Primate of
the Church of Uganda, in “What is
Anglicanism” *First Things*, Aug-Sep 2007**

March 13, 2005, Cathedral
Church of the Advent,
Anglican Church of
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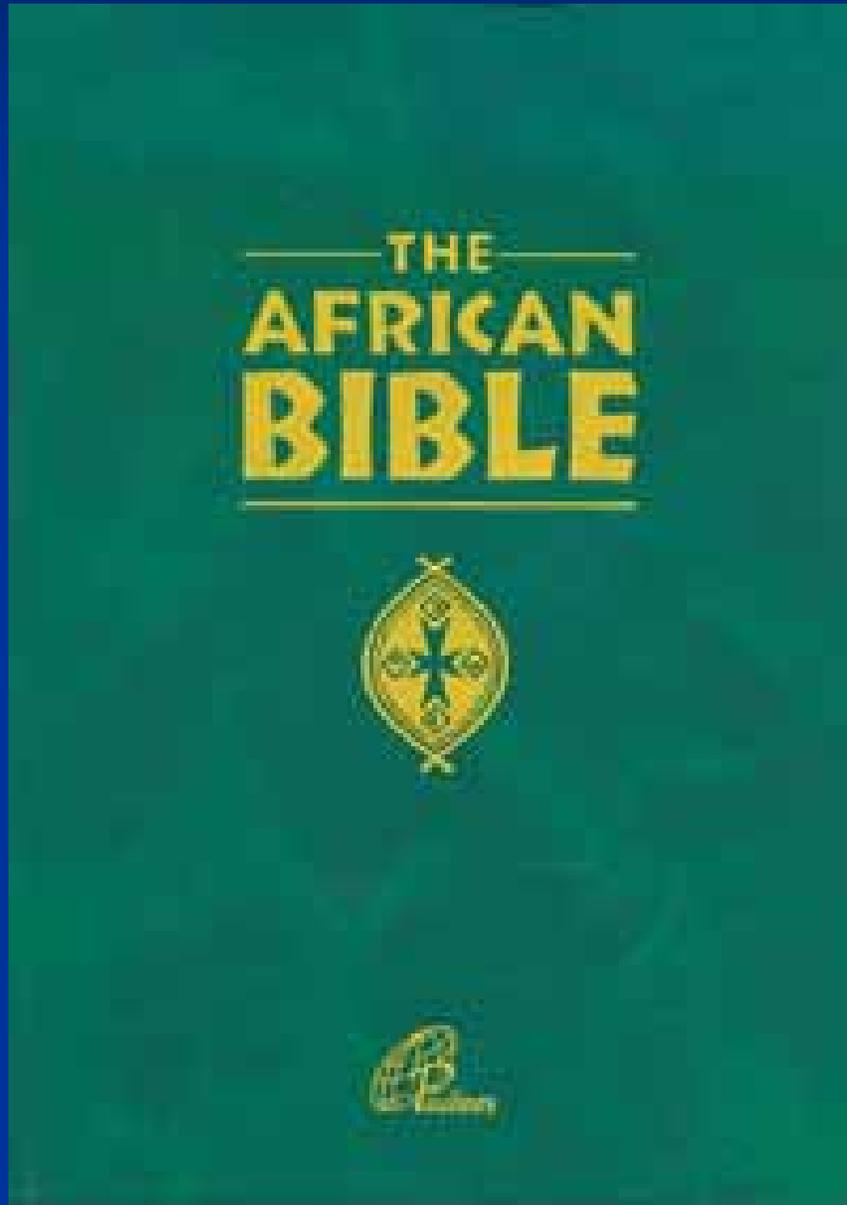
The Blood of the Martyrs

A Modern Reality

- On the cover of the African Bible, a Catholic bible published by the Kenyan based Pauline Publications, is a Maltese-like cross.
- The cross was based on a design by Philip Makuei in the village of Jale in southern Sudan.
- While searching for metal to repair canoes, Makuei had come across a crashed MiG fighter that had been bombing the Christian area.
- He discovered the scrap metal from the gas tanks could be easily worked, and delighted in making crosses from them.

The Blood of the Martyrs

A Modern Reality



- Some have seen in his cross a representation of four MiG fighters colliding: the emblems of death being transformed into the emblem of life

The Blood of the Martyrs

A Modern Reality

- In Uganda, where Christianity was only introduced in the 1870's, many famous martyrs have died in struggles with pagan kings and secular dictatorships.
- The Primate of the Anglican Church of Uganda Janani Luwum was murdered by Idi Amin in 1977.



Archbishop Janani Luwum (1922 to 1977)

The Blood of the Martyrs

A Modern Reality

- Following his death, friends and followers gathered on Namirembe Hill in Kampala to commemorate his life, taking up the famous hymn *Tukutendereza Yesu* as their own:
 - **Glory glory hallelujah**
 - **Glory glory hallelujah**
 - **Oh the cleansing blood has reached me**
 - **Glory glory to the Lamb**

The Blood of the Martyrs

A Modern Reality

- In his book, *A Distant Grief* (published 2006), Ugandan writer and pastor Kefa Sempangi tells of getting confronted by five of Idi Amin's thugs who were going to kill him. He told them:
“I do not need to plead my own cause ... I am a dead man already. My life is dead and hidden with Christ. It is your lives that are in danger, you are dead in your sins. I will pray to God that after you have killed me, He will spare you from eternal destruction.”
- To his astonishment, the assassins spared his life and even asked him to pray for them.

The Blood of the Martyrs

Discrimination, Persecution, Violence

- There are many other examples of discrimination, persecution, and violence that are part of modern history or contemporary reality for Christians of the Global South.
- Discrimination in India:
 - Successive governments in India have tried to assist the Dalits (the untouchable caste) by granting them jobs and set-aides – *if* they agree to remain Hindu and accept their caste status. If they convert to Christianity, they are not eligible.

The Blood of the Martyrs

Discrimination, Persecution, Violence

- Persecution in Korea:
 - Over 8,000 Korean Catholics died in an orgy of killing between 1866 to 1876.
 - Thousands more were slaughtered by the Communist regime of North Korea after 1945
- Violence in Nigeria:
 - Between 2000 and 2005, violence between Christians and Muslims in one Nigerian province killed or displaced 50,000 people, mainly Christian.



The Powers That Be

Idi Amin and
Archbishop Luwum

The Powers That Be

The Doctrine of Christian Submission

- The frequent conflict between Christianity and the secular order has led believers to different responses, different ways of applying the Bible to their circumstances.
- In the letter to the Romans, the Apostle Paul, despite living under the brutality of Imperial Rome, wrote these remarkable words (The “Doctrine of Christian Submission”):

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

(Romans 13:1-2 KJV)

The Powers That Be

The Doctrine of Christian Submission

- For Christians of the Affluent North, obedience to state authority is rarely an issue.
- But for Christians living under corrupt and brutal dictatorships, at what point should Christian submission be replaced by the more martial spirit of the Old Testament?



Ugandans
celebrate the
downfall of
Idi Amin
(from BBC
website)

Liberation

Liberation

Liberation Theology

- In the 1960's, Roman Catholic scholars in Latin America evolved what came to be known as "Liberation Theology."
- A "canon within a canon" of liberating texts was identified:
 - Exodus
 - excerpts of Deuteronomy
 - prophets Amos and Isaiah
 - selection of Psalms
 - synoptic Gospels and Acts
 - Letter of James
 - Revelation (read as an anti-imperialistic manifesto)

Liberation

Liberation Theology

- The Judea of Jesus' time was seen as an oppressed colony under a highly repressive and exploitative Roman order, analogous to the position of contemporary Latin America
- The Magnificat in Liberation Theology, “presents God's option for the humble and God's inversion of the relationship between power and property as reflecting God's mercy and promises.”
- Jesus' “Nazareth Manifesto” was his declaration in the synagogue that he had come to preach the gospel to the poor.
 - This became the basis of what the Catholic Church called God's “preferential option for the poor.”

Liberation

Liberation Theology

- Liberation theology also proposed a different style of reading the Bible:
 - God dwells among the poor, and the Bible was “the memories of the poor,” coming from below, from the experience of the destitute, where God dwells.
 - Therefore, interpretations of the Bible by the poor must always trump those by accredited scholars.
- Latin American liberation theology influenced other movements across the Africa and Asia.

Liberation

Minjung Thought

- In the 1970's and the 1980's, the swiftly expanding Christianity in South Korea clashed with a military dictatorship with a grim human rights record.
- Korean theologians evolved their own form of liberationism in the form of *minjung thought*.
- Christianity exalted the poor and the weak – the *minjung*.

Liberation

Minjung Thought

- Korean Pastor Park Jae Soon: “Jesus, the suffering servant, in his death on the cross, shows his deep unity with *Minjung*. His cry on the cross ... represents the screams of *Minjung* ever coming out of the bottom of history.”
- Cyris Heesuk Moon: In 1945, Koreans “finally were liberated from the rule of the Japanese emperor who, like Pharaoh, had exploited them to the utmost. Thus the Exodus Model parallels the Korean experience in many ways. The *minjung* of Korea, like the Hebrews, had to assume responsibility and strengthen their awareness of the depths of their bondage in order to rise up against the system in rebellion.”

Liberation

Dalit Theology

- India has 25 to 50 million Christians, about 70% of whom are Dalits, the untouchable caste.
- For Dalits, the Gospels are astonishing texts:
 - Jesus flouts the taboos and eating rules of his society, taboos and rules powerfully reminiscent of Hindu practice.
 - Jesus does things that offend the higher castes of his day, the scribes and Pharisees.
 - Jesus eats with the lowest castes of the society. His preference for “the poor and marginalized, tax-collectors, prostitutes and lepers, ... portrays Jesus as God incarnated as a Dalit.”

Liberation

Dalit Theology

- Jesus thus taught “a gospel of the last and the least of human history and not of the rich and powerful.”
- As some Dalits petition at the risk of their lives to worship in Hindu temples, Christian Dalits relish Jesus’ righteous cleansing of the Jewish temple of his day.
- Dalits also find it easy to identify with Isaiah’s denunciations of the corrupt elite.
- Finally in the crucifixion, Jesus exulted humility and submission, and proclaimed the victory of service over privilege.



Sign at the Shrine to the Martyrs of Uganda (photo from the St. Johns mission trip to Uganda, November, 1 2006)

The Joshua Syndrome

The Joshua Syndrome

Israel Versus the Canaanites

- The recently colonized can readily identify with the suffering of the Israelites under the foreign rule of the empires of Egypt, Assyria, Babylon, Persia.
- However, the stories of Joshua leading the Israelites to victories over the Canaanites can read sourly, as the recently colonized tend to identify with the conquered and occupied – with the Canaanites – rather than with Joshua’s triumphant followers.
 - They respond with “a cry of despair ... as they hear the stories of the natives of Transjordan, a people whose land was conquered and whose cities, towns and villages were totally destroyed.”

The Joshua Syndrome

Afrikaaner Covenant Theology

- The story of Israel's divine claim to the lands of the Canaanites was used by the Afrikaaners of South Africa to argue that they too, like Joshua's Israelites, had a divine mandate to the land.
 - Psychiatric identification with Joshua of the Old Testament = **"The Joshua Syndrome"**
 - Based on their "Joshua Syndrome," Old-Testament inspired "covenant theology," the white South African regime deported millions of black residents to their supposed "homelands."

The Joshua Syndrome

The Story of Naboth's Vineyard

- To counter claims to expansion by “the Joshua Syndrome,” theologians of the Global South recall the story of Naboth in 1 Kings 21 who refused to sell King Ahab the vineyard that was his ancestral land: **“The LORD forbid that I should give you my ancestral inheritance.”** (1 Kings 21:3 NRSV)
 - Ahab's evil wife Jezebel forged evidence leading to Naboth's execution.
 - God ultimately vindicated Naboth's resistance, as Ahab and Jezebel met awful deaths.

The Joshua Syndrome

More Joshua Syndromes

- Theologians of the Global South have criticized the West as also having a “Joshua Syndrome” in its visions of manifest destiny, as displayed in:
 - the first Gulf World of 1991
 - the United States foreign policy after September 11, particularly in its occupation of Iraq



Anglican
Archbishop
Desmond Tutu
calling for
“Peace, peace,
peace.”
(*Anglican
Episcopal
World*, #113,
p.17)

Defender Against Tyranny

Defender Against Tyranny

The Great Disappointment

- Many liberation theologians idealistically hoped that radical changes in the state could be the engine for achieving social justice.
- The systematic failures of secular politics however proving disillusioning, with agonizing sequences of military regimes, kleptocracies, and pervasive corruption in most countries
 - In the forty years since 1960, Nigeria's ruling regimes are estimated to have squandered 200 billion dollars – enough potentially to have raised the country's standard of living to European levels.

Defender Against Tyranny

The Church as Defender Against Tyranny

- Faced with tyrannical states, church leaders across the Global South have become the most visible supporters for reform, democratization and human rights, often at great risk to their personal safety.
- Legendary leaders include:
 - **Oscar Romero** in El Salvador
 - **Desmond Tutu** in South Africa
 - **Jaime Sin** in the Philippines

Defender Against Tyranny

The Church as Defender Against Tyranny

- Less celebrated but no less heroic are:
 - Liberia's **Archbishop Michael Kpakala Francis**
 - Catholic **Archbishop of Bulawayo Pius Ncube**, a dauntless opponent of the Mugabe regimen in Zimbabwe.
 - Bishop and later **Archbishop Daniel Gitari** of the Anglican Church of Kenya.

Defender Against Tyranny

Overt Resistance

- Archbishop Ncube has freely used the Exodus narrative against Mugabe, casting Mugabe as Pharaoh:

“The Israelites prayed to God to deliver them from Egypt – from Pharaoh, who was an oppressor. And so we also ask that God may deliver us and take this man away.”

Defender Against Tyranny

Semi-covert Resistance

- Kenya's Anglican leader **David Gitari** was a master at using biblical texts in a semi-covert way so as to not provoke a direct confrontation with his target.
- Kenya was led by the authoritarian David Arap Moi through much of Gitari's episcopate.
- When Moi had a prominent reformer (J. M Kariuki) murdered, Bishop Gitari preached on the radio using the story of Cain and Abel.
 - **“Today, God is asking Kenyans, ‘Where is your brother J. M. Kariuki?’ And those who assassinated him or planned his assassination are saying, ‘Am I my brother’s keeper?’”**

Defender Against Tyranny

Semi-covert Resistance

- When Kenya was made a one-party state in 1982, Bishop Gitari preached on the book of Esther, noting that on the advice of evil counselors, the Persians passed a disastrous law that could not be repealed. Fortunately however, Kenyans were under no such restraints and could reverse tyrannical or foolish laws.
- Another text favored by Bishop Gitari was the Beatitudes, especially “Blessed are the peacemakers.”



Shrine to the Martyrs of Uganda (photo from the St. Johns mission trip to Uganda, November, 1 2006)

The Lord is My Shepherd

The Lord is My Shepherd

And You Aren't

- Confronted with tyranny, Christians in the Africa and Asia can find texts in the Bible:
 - advising that they keep the state and the ungodly at arm's length.
 - declaring earthly rulers exist at God's pleasure, and can forfeit their authority if they abuse their power.
- The image of the shepherd as a metaphor for political leadership is readily understood Global South Christians.

The Lord is My Shepherd

And You Aren't

- The idea of the “shepherd king” goes far back:
 - King David was the shepherd king
 - Other Old Testament passages such as Ezekiel 34 condemn as wicked shepherds those rulers and priests who exploit and betray their people.
- Kenyan theologian Hannah W. Kinoti remarks:
“God’s word through the prophet Ezekiel, in which the leaders of Israel are depicted as wicked shepherds who defraud and destroy the sheep (Ez 34) is so graphically true of leadership in Africa today that the people have to say ‘Yes, the Lord is my shepherd, nobody else.’”

The Lord is My Shepherd

And You Aren't

- Global South Christians use Psalm 23 (**The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; he leads me beside still waters; ...**) in familiar devotional ways, but they also give it a sharp political edge.
- To proclaim the “**Lord is my Shepherd**” is to starkly reject any state based on mere human authority.
 - It is akin to the Muslim’s cry “**God is greater!**”



Shrine to the Martyrs of Uganda (photo from the St. Johns mission trip to Uganda, November, 1 2006)

**By These Words We
Are Comforted**

By These Words We Are Comforted

Revelation

- In churches of the Global South, especially in regions wracked by disasters and chronic violence, the book of Revelation is treasured for its message that whatever else may ensue in this world, God's justice will ultimately prevail.
- In the 1970's in Uganda, during the reign of Idi Amin, members of the small Redeemed Church faced likely extermination, and turned to Revelation to make sense of their plight. They read:
“When they have finished their testimony, the Beast that comes up from the bottomless pit will make war on them and conquer them and kill them.” (Revelation 11:7 NRSV)

By These Words We Are Comforted

Revelation

- The Preacher continued: **“By these words we are comforted.”**
- Their “comfort” was the knowledge:
 - The regimen of Idi Amin was diabolical.
 - In the end, the Beast will be annihilated.

By These Words We Are Comforted

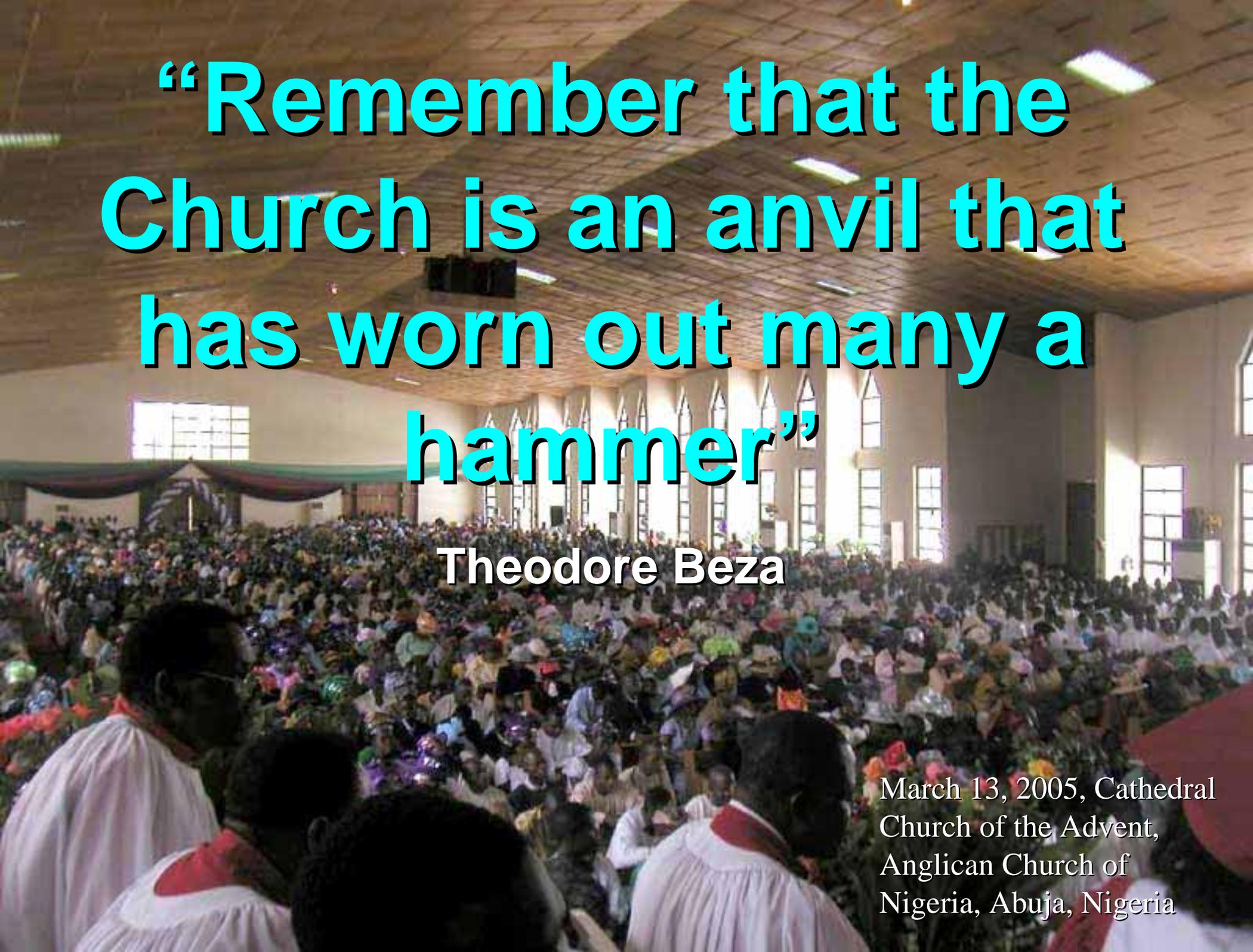
Revelation

- When he preached at the funeral of civilians killed by white South African authorities, Desmond Tutu chose Revelation 6 as his text, in which the martyrs cry out **“Lord, how long?”**
 - Tutu remarked the passage (which got past the draconian South African censorship) **“seemed to have been written with our particular situation in mind.”**
- In the Kairos document of 1985, a group of influential theologians used imagery from Revelation to describe the white dominated South Africa state as **“the devil disguised as Almighty God – the Antichrist.”**

By These Words We Are Comforted

Revelation

- On Ghanaian writer notes: In Africa today there are still marks of the “Beast” – pain and suffering arising from ethnic conflicts and civil wars, corruption in high places which results in unnecessary deaths on our roads, political assassinations, high increase in crime on our streets, extreme poverty and hunger which dehumanizes many Africans.



**“Remember that the
Church is an anvil that
has worn out many a
hammer”**

Theodore Beza

March 13, 2005, Cathedral
Church of the Advent,
Anglican Church of
Nigeria, Abuja, Nigeria

Next Week

Women and Men

Churches of the Global South have given women opportunities to speak and often to lead, and are transforming women's roles and aspirations.

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