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# THE CHANGING FACE OF GLOBAL CHRISTIANITY

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In the early part of the 20th century the Christian faith was easily identifiable as a Western religion—the vast majority of Christians were Europeans or North Americans.<sup>1</sup> But this was neither a historical reality in the very beginnings of Christian history (when for the first thousand years, the majority of Christians were African and Asian) or the future of Christianity (when, by the end of the 20th century the majority of Christians would, once again, be African, Asian, and Latin American). Graph 1 illustrates the changing fortunes of the world Christian movement viewed by percentage North and South.<sup>2</sup> Here, Northern dominance (from AD 923 through 1981) can be seen in the context of the entire history of Christianity. One can readily see that we find ourselves today in a new context, but the “new” context is also one that takes us back to the earliest days in the Christian movement. In 1942, Archbishop William Temple spoke of “a Christian fellowship which now extends into almost every nation”, as “the great new fact of our era.”<sup>3</sup> Kenneth Scott Latourette opened his book *The Emergence of a World Christian Community* (1949) with the words “One of the most striking facts of our time is the global extension of Christianity”.<sup>4</sup>

### **The Cultural Predominance of the North**

But another reality is that during the course of many centuries with the rise of European Christendom (by 1500, 92% of all Christians were Europe-

ans) and later with its world empires, Christianity was in fact identified with and enmeshed with the political and economic agenda of the West. David Smith comments, “It is simply impossible to overlook the fact that the ‘great era’ of Christian missions occurred as people of European origin extended their political and economic control until it encompassed 84 per cent of the land surface of the globe.”<sup>5</sup> This European colonial world system, and its global preeminence, gave rise to the myth of the Christian faith as being exclusively Western—even though significant non-Western Christian movements were already present in the sixteenth century.

Although Christianity in recent times was dominated by the North,<sup>6</sup> its center of gravity<sup>7</sup> has been steadily shifting southward. The geographic spread of Christianity was so significant in the 19th century that Latourette labeled it “The Great Century.”<sup>8</sup> Nonetheless Kenneth Cragg noted that “The geographical universality of the Church, or nearly so, had been achieved only in the context of a deep cultural partiality.”<sup>9</sup> Cragg was not unaware of burgeoning movements of indigenous Christianity, however he recognized that Christianity was largely still characterized by Western culture.

### **Christianity Moves to the South**

As Latourette’s Great Century was coming to a close, churches outside of Europe and the Americas that took root in the 19th century grew rapidly in the 20th century.<sup>10</sup> Africa, in particular, led this transformation growing from only 10 million Christians in 1900 to 360 million by AD 2000. Given current trends, there could be over 600 million Christians in Africa by 2025. Shortly after 1980, Christians in the South outnumbered those in the North for the first time in 1,000 years. In 1900 over 80% of all Christians lived in Europe and Northern America, however, by 2005 this proportion had fallen to under 40% and will likely fall below 30% before 2050. Projections for the future show that the Christian churches of the Global South (Africa, Asia, Latin America and Oceania) will likely continue to acquire an increasing percentage of global Christianity.

### **Describing the World Christian Movement**

The World Christian Movement, a.k.a. world Christianity or global Christianity, can be described in four different ways (enumerated in Tables 1-4); (1) by country, (2) by language, (3) by culture, and (4) by region.

Table 1 lists the top 10 Christian countries by size in 1910 and 2010.

### *Global Christianity*

In 1910, these were all Northern countries (except Brazil) whereas by 2010 only the Northern countries of the USA, Russia, and Germany remain on the list. If current trends continue, by 2050 the only Northern country on the list will be the USA. Note that it is likely that an increasing proportion of Christians in the USA will be from the global South!

Table 2 lists the top 10 Christian mother-tongue clusters by size in 1910 and 2010. Northern languages predominate in 1910. Note that Spanish and Portuguese represent Latin American Christians as well as European ones. By 2010, the top 10 languages are both North and South with Spanish moving up to the top around 1980 as Latin American Christianity had grown dramatically over the century.<sup>11</sup> Chinese and Rwanda-Rundi are newcomers to the list, representing the growth of Christianity in Asia and Africa.

Table 3 also illustrates this shift by highlighting the cultural traditions of Christianity. Europeans (including Americans of European descent), in the vast majority one hundred years ago, are now in the minority. As a result, Africans, Asians, and Latin Americans are more typical representatives of Christianity than North Americans or Europeans. One can immediately spot the meteoric rise of Christianity in the South and the corresponding decline in the North.

Table 4 puts the Southern shift of world Christianity in the context of 21 United Nations regions and 6 continental areas. Here one can easily compare Christian growth rates with population growth rates. It is apparent from this table that Christianity is outpacing population growth in most of the global South, while it lags behind population growth in the global North. One notable exception is Western Asia where mounting emigration of Christians has led to a shrinking presence.

Commensurate with the statistical rise of Christianity in the global South, it is only in the late 20th century that Christianity around the world has begun to disentangle itself from its colonial character. The demographic shift of Christianity to the global south is also reflected in the changing cultural traditions of Christianity. Andrew Walls writes, "The full-grown humanity of Christ requires all the Christian generations, just as it embodies all the cultural variety that six continents can bring."<sup>12</sup> No longer is the face of the average Christian a white Westerner, who, in 1980, was ceasing to be practicing Christians at a rate of 7,600 per day.<sup>13</sup> Rather, we have witnessed the coming of age of the "younger churches" within the context of decolonization and rising nationalism.

In spite of the accusations of anti-Christian nationalists and critics of the cultural imperial nature of missions, Christianity provided the tools

(e.g. education) for national resistance to colonial domination.<sup>14</sup> Contrary to destroying indigenous societies, Christianity, especially with its emphasis on the translation of the Scriptures into the vernacular, allowed for the preservation of indigenous languages and cultures.<sup>15</sup> Churches persisted and grew in the face of opposition because of the strength it provided people in sociopolitical, economic, and cultural upheaval.<sup>16</sup> In moving southward, Christianity is “in some ways returning to its roots...‘the renewal of a non-Western religion.’”<sup>17</sup>

Not only is the Church growing in the Non-Western world, but the voice and sense of identity of Southern Christians among the global Christian community is growing as a result of globalization.<sup>18</sup> The European colonial empire system left a legacy of “a global religious heritage,” an interconnectedness between imperial powers and their colonies, as well as a common experiential and historical connectedness between former colonies and the subaltern.<sup>19</sup> This legacy is being transformed by the exponential rise of the world population, urbanization and migration in the last two centuries.

Much of the global population growth in the coming decades will occur in urban centers, and 15 of the 17 urban conglomerations over 10 million in population are located in Africa, Asia, and Latin America.<sup>20</sup> These burgeoning urban centers are also the loci of new Christian growth in the South. Christian ecclesiology and theology will likely develop in this context and be exported to the rest of the world.

This trend is especially important in light of Andrew Walls observation of Christian history as “not progressive but serial,”<sup>21</sup> implying that the South might be the center of Christian life for some time to come. Barrett and his colleagues considered the global reach of Christianity in all its forms as worthy of empirical study. Empirical study has since enhanced Christian awareness of the global nature of Christianity by showing its ecclesiastical diversity (37,000 denominations) and its ethnic and linguistic reach (among 9,000 of the 13,000 peoples in the world).<sup>22</sup>

More recently, scholars such as Dana Robert, Philip Jenkins, and Mark Juergensmeyer all utilize ‘global Christianity’ in describing the ‘fluid process of cultural interaction, expansion, synthesis, borrowing and change’ which takes place in any global religion, and here more specifically the Christian religion, which “ha[s] always maintained permeable boundaries.”<sup>23</sup> In their view, ‘global Christianity’ has developed as a result of “increasing indigenization within a postcolonial political framework...urbanization, dislocation...ethnic identity, the globalizing impact of cyberspace, and local circumstances....The time when Christianity was the religion of Euro-

pean colonial oppressors fades ever more rapidly into the past.”<sup>24</sup> The global reality of the Christian faith is no longer about “faithful replication” of the European model, but increasing local cultural expression into the larger world community of saints.

What does it mean now for the future of Christianity that the center of gravity of Christianity continues to move South and East? Four areas can be briefly mentioned here. (1) Southern Christians will interpret and critique Northern Christianity’s recent 1000 year dominance in theology and ecclesiology by producing their own reflections and by looking back to the earliest Christian centuries when they were in majority. (2) The dominant languages of Christianity are shifting South. Already by 1980, Spanish was the leading language of church membership in the world. Today, Chinese, Hindi, Swahili, and other Southern languages are representing the Christian message. (3) Christians of the global South, facing enormous challenges related to poverty and disease, will bring fresh, new theological reflection on issues largely ignored by Northern Christians. (4) Southern Christians are in close contact with Muslims, Hindus, and Buddhists, potentially intensifying both conflict and dialogue. In all four areas, the central question remains “How well will global Christianity adapt to its increasingly diverse composition?”

### **Anticipating the Christian Future**

What does it mean for the future of Christianity that the demographic center of gravity of Christianity continues to move south? Many have observed that churches in the South<sup>25</sup> are more traditional, conservative (theologically), and apocalyptic than churches in the North, which can seem to represent a more liberal (theologically) outlook.<sup>26</sup> Philip Jenkins observes that “the denominations that are triumphing all across the global South are stalwartly traditional or even reactionary by the standards of the economically advanced nations.”<sup>27</sup> Part of this dynamic is explained by the rise of the Pentecostal/Charismatic/Neoevangelical Renewal<sup>28</sup> (Renewalists) in the 20th century. Renewalists now number near 600 million<sup>29</sup> with most members concentrated in the Africa, Asia, and Latin America. Churches in the North might easily ignore this rapidly growing movement in the rest of the world as primitive or underdeveloped.<sup>30</sup> But increasing numbers of Southern Christians are emigrating to the North, bringing conservative, charismatic Christianity with them.

## Theology moves South

Until now, the dominant theologies of Christianity have been written by Western scholars, but the massive movements of Southern Christianity will likely chart the future of Christian theology. Kwame Bediako outlines the enormous challenges this project holds for African Christians.<sup>31</sup> Hwa Yung poses that as the Asian church grows rapidly, it needs to “self-theologize, developing a theology for itself that is rooted in one’s culture, history and context.”<sup>32</sup> The Northern church would do well to take on the posture of learning as David Smith advises:

...we are witnesses to the emergence of new centers of spiritual and theological vitality as Christians from the southern continents add their insights to the church’s total knowledge of the incomparable Christ. In the present transitional stage we are moving *from* a Christendom shaped by the culture of the Western world, *to* a world Christianity which will develop new spiritual and theological insights as the biblical revelation is allowed to interact with the many cultures in which Christ is now confessed as Lord.<sup>33</sup>

An alternative is the possibility that the differences between Northern and Southern Christianities could cause them to drift apart to such an extent that “the North would define itself against [Southern] Christianity.”<sup>34</sup> But David Smith exhorts Northern churches to “hear what the Spirit says to the *churches*” in the present context of the many different traditions and cultures of churches.<sup>35</sup> He quotes Justo Gonzalez who calls the Western/Northern church to humbly join the larger movement of global Christianity:

The fact is that the gospel is making headway among the many tribes, nations, and languages—that it is indeed making more headway among them than it is among the dominant cultures of the North Atlantic. The question is not whether there will be a multicultural church. Rather, the question is whether those who have become so accustomed to seeing the gospel expressed only or primarily in terms of those dominant cultures will be able to participate in the life of the multicultural church that is already a reality.<sup>36</sup>

## Theological Education and Leadership Training

The changing nature of theology has further implications for theological education and leadership training. Centers of theological education need to be established and further developed in the South as there is a “great need for non-Western exegetical studies which will help us understand the Bible better, and which will complement the work that is being done by Western writers.”<sup>37</sup> If the churches of the North are to participate in the life of the global Church, their theological seminaries need a diverse curricu-

lum of studies which include non-Western church histories and theologies, thereby reversing the assumption that “Western Christianity possesses the spiritual, theological and material resources needed by the rest of the world.”<sup>38</sup>

Nonetheless, Harvey Cox cautions that it is premature to claim that the era of Western Christianity is over. Currently, the tendency of many seminaries in the West is to import international students and export theological learning materials, such as textbooks and distance learning programs, developed and rooted in the West for the West. As beneficial as these measures may be in generally promoting theologically informed learning, they do not address theological issues specifically encountered in the South nor allow for true theological dialogue with the West on equal footing. The development of non-Western theologies need to be further developed and engaged with at the world Christian roundtable for it to more accurately reflect the global Christian reality. “We are entering an era of global Christianities in which the new ecumenical challenge will be not the relations between and among traditional Catholics and Orthodox and Protestant Christians but the relations among them and the burgeoning new Christian communities that are now rooting themselves in Indic, Chinese, Inca, and African cultures.”<sup>39</sup>

### **“They speak in many tongues”**

The rapid growth of Christianity in non-Western, non-English speaking countries also implies that the language of Christians is changing. Spanish is the leading language of church membership in the world. But Christians in Africa, Asia, and Latin America worship in numerous other languages. Thus, the translation of the gospel into indigenous languages and cultures has become increasingly important. Lamin Sanneh writes that “Christianity could avoid translation only like water avoiding being wet.”<sup>40</sup> He contrasts this with Islam where true followers of any language or culture must worship in Arabic. In Christianity, all languages and cultures are validated by the translation of the Scriptures and celebrated in indigenous forms of worship. For many people groups where there is no written language, Bible translators not only provide Scriptures in the mother tongue but encourage wider literacy and other forms of education.

Western scholars will also have to recognize and seriously consider writings in non-English and non-European languages. There is a great need for Christian scholarship in these languages to be translated into English, French, German, Spanish, etc. There is also an increasing need for

collaborative works between Western and non-Western scholars and for such works to be published in different languages. With greater linguistic variety in the ecclesial landscape there must also be equal reflection of variety in the ideological, theological, and practical landscapes.

Apart from the shift away from Northern languages as the dominant languages of Christianity, there is also a need for a change in the perception of missions as a Northern phenomenon. For the past several hundred years, Christians in Europe and the United States have been “the Church” and the rest of the world has been “the mission field.” But with the shift of Christianity’s center of gravity from Europe to the Southern hemisphere, Africa, Asia, and Latin America can no longer be seen as the periphery. Instead, “Christian mission to all parts of the globe will require resources from both the North and the South to be successful.”<sup>41</sup>

### **The poor are still with us**

Another daily reality for Southern Christians is poverty. Much of the global South deals with serious issues of poverty and a lack of access to proper health care. Countries that have been hardest hit by AIDS, such as Botswana, Zimbabwe, and Swaziland, are also countries where Christianity is flourishing. Without access to the necessary medical care, accounts of healing and exorcism found in the Bible are taken more seriously. The work of the Holy Spirit exhibited in the ministry of signs and miracles of healing and deliverance from demonic powers has exploded in the ministry of Pentecostal/Charismatic churches in the global South. David Smith describes these churches as “overwhelmingly charismatic and conservative in character, reading the New Testament in ways that seem puzzlingly literal to their friends in the North,” and as “largely made up of poor people who in many cases live on the very edge of existence.”<sup>42</sup> Thus the growth of Christianity in poorer regions implies not only an alternative reading of the Bible, but a different *experience* of the Bible.

For the poorer Christian communities in the South, meeting the social needs of people is integral to Christian witness, theology, and ministry. For the Western church and missionaries, especially those who have emphasized proclamation of the gospel over meeting the social needs of people will have to rethink their theology, priorities, and praxis. Poverty and AIDS in the South can not be ignored, nor can assistance be granted from a position of power. The Western church has only just begun to grapple with the issue of AIDS compounded by poverty decades after nonreligious agencies have sounded the alarm to this rising crisis. Only with humility and in

acknowledgment of a crisis *within* the Church can the church address this global epidemic.

### **Clash or Cooperation?**

The shift of Christianity's demographic center to the South brings to the forefront the potential conflict between Christians and non-Christians. How will Muslim-Christian tensions in countries like Nigeria, Sudan, Indonesia, and the Philippines be resolved? What is the future of the Christian church in Hindu India? How will Buddhists and Christians co-exist in Southeast Asia? Today the number of violent clashes between these opposing worldviews are growing.

Furthermore, although these non-Christian religions are found primarily in Asia, there are increasing number of Muslims, Hindus, and Buddhists living in North America and Europe. With constant advances in communications, technology, and transportation, the movement and exchange of peoples and ideas are increasing at astonishing rates – the result of increasing globalization in our day. Some see this as a sign of inevitable conflict while others are more hopeful.<sup>43</sup> With greater frequency of opportunities to exchange ideas and interface with other religions, globalization can make religions more open to positively interacting with others. Christians around the globe have an opportunity to show hospitality to non-Christian neighbors and to take a genuine interest in their religions and cultures.

### **Persecution**

For some time now, most Christians in the North have experienced religious freedom and comfort.<sup>44</sup> The spread of Christianity to the South, where it often clashes with other religions, implies the reality of persecution and martyrdom experienced by the Church in the past. In places like Nigeria, Sudan, India, and China, Christians live with the constant risk of losing their lives. More Christians were martyred in the 20th century than in all previous centuries combined.<sup>45</sup> Discipleship to Christ, often defined by suffering and persecution in the New Testament, is taking on greater significance for the global Church. The global Church as a body must develop a theology of persecution and martyrdom as well as practical means of assistance.

## Southern Christianities yet to emerge

Finally, it is important to remember that there are at least 4,000 cultures (out of 13,000) that have not yet been reached with the Christian gospel.<sup>46</sup> In terms of the gospel command to “make disciples of all nations” this means that 4,000 new cultural forms of Christianity have yet to emerge. Most of these, as pointed out earlier, are Muslim, Hindu, and Buddhist. Who from the South or North will be presenting the gospel to these peoples? What cultural expectations are likely to be made for those who choose to follow Christ? Perhaps surprisingly for many Northerners (and Southerners?) there are emerging signs that people from these religions may not have to entirely leave their traditions to follow Christ.<sup>47</sup> Nonetheless, the frontier missions task still remains unfinished in the context of global Christianity’s vast resources.<sup>48</sup>

## Conclusion

All of these factors point toward a future for global Christianity that represents both opportunity and peril. What is certain is that in either case Christianity will not be drawing on a dominant Northern or Southern cultural, linguistic, or political framework for the answers. Global Christianity is a phenomenon, not of uniformity, but of ever-increasing diversity. Paul-Gordon Chandler writes, “It is like the canvas of a beautiful painting with contrasting and complementary colors. The foundation for our unity as Christians throughout the world is not our likeness but our diversity.”<sup>49</sup> The unanswered question for Christians from both the North and South is how well we will work, minister, and grow *together* in the context of this astonishing diversity. Today, the southeastern trajectory of global Christianity’s statistical center of gravity provides clues about where one might look to find both the answers and the leadership for that quest.

### End Notes

<sup>1</sup> This chapter draws on two previously published articles: “Tracking Global Christianity’s Statistical Centre of Gravity, AD 33-AD 2100” by Todd M. Johnson and Sun Young Chung in *International Review of Mission*, Vol. 93, No. 369, April 2004, p. 166-181 and “Describing the Worldwide Christian Phenomenon” by Todd M. Johnson and Sandra S. Kim in *International Bulletin of Missionary Research*, Vol. 29, No. 2, April 2005, pp. 80-84.

<sup>2</sup> North is defined here in a geopolitical sense by five current United Nations regions (53 countries): Eastern Europe (including Russia), Northern Europe, Southern Europe, Western Europe and Northern America. South is defined as the remaining 16 current UN regions (185 countries): Eastern Af-

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rica, Middle Africa, Northern Africa, Southern Africa, Western Africa, Eastern Asia, South-central Asia, South-eastern Asia, Western Asia, Caribbean, Central America, South America, Australia/New Zealand, Melanesia, Micronesia, and Polynesia. The geopolitical model based on current UN regions is the most practical because statistics on demography and religious affiliation are most readily available for these regions.

- <sup>3</sup> W. Temple, *The Church Looks Forward* (New York: Macmillan, 1944), p. 2.
- <sup>4</sup> K. S. Latourette, *The Emergence of a World Christian Community* (New Haven: Yale University Press, 1949), p. 1.
- <sup>5</sup> D. Smith, *Mission After Christendom* (London: Darton, Longman, and Todd Ltd., 2003), p. 90.
- <sup>6</sup> In this article we will use the “West” and the “North” interchangeably. We are also equating the “non-West” with the “South”. Both of these dichotomies are used in the literature we are interacting with.
- <sup>7</sup> This term was used in an empirical sense first by D. B. Barrett in his 1970 *IRM* article, “AD 2000: 350 Million Christians in Africa”, Vol. LIX, No. 233, January 1970, p. 39-54.
- <sup>8</sup> Defined as 1815-1914 in K. S. Latourette, *A History of Christianity, Vol. 2: Reformation to the Present*, (New York: Harper & Row, 1975), p. 1063.
- <sup>9</sup> K. Cragg, *Christianity in World Perspective: the Missionary Impact on Culture*, (Maryknoll, NY: Orbis Books, 1989), p. 9.
- <sup>10</sup> Note that Latin America was already 95% Christian (Roman Catholic) in 1900. The changes in Latin American Christianity since then refer to the growth of Protestantism and Pentecostalism.
- <sup>11</sup> See Global Table 7 “Affiliated Christians (Church Members) Ranked by 96 Languages each with over a Million Native Speakers, AD 1980” in D.B. Barrett, *World Christian Encyclopedia*, (New York: Oxford University Press, 1982), p. 10.
- <sup>12</sup> A. F. Walls, *The Missionary Movement in Christian History*, (Maryknoll, NY: Orbis Books, 1996), p. xvii.
- <sup>13</sup> Barrett, *World Christian Encyclopedia*, p. 7.
- <sup>14</sup> D. L. Robert, “Shifting Southward: Global Christianity since 1945,” *International Bulletin of Missionary Research*, April 2000, pp. 50-58.
- <sup>15</sup> L. Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West*, (Grand Rapids: Eerdmans, 2003); cf. Sanneh, *Translating the Message: the Missionary Impact on Culture*, (Maryknoll, NY: Orbis Books, 1989).
- <sup>16</sup> Robert, “Shifting Southward,” p. 53.
- <sup>17</sup> K. Bediako as cited in P. Jenkins, *The Next Christendom: The Coming of Global Christianity*, (Oxford: Oxford University Press, 2002), p. 15.
- <sup>18</sup> Jenkins, *The Next Christendom*, p.12.
- <sup>19</sup> Jenkins, *The Next Christendom*, p. 58.
- <sup>20</sup> *World Urbanization Prospects. The 2001 Revision*, (New York: United Nations, 2002).
- <sup>21</sup> A. F. Walls, *The Cross-Cultural Process in Christian History*, (Maryknoll, NY:

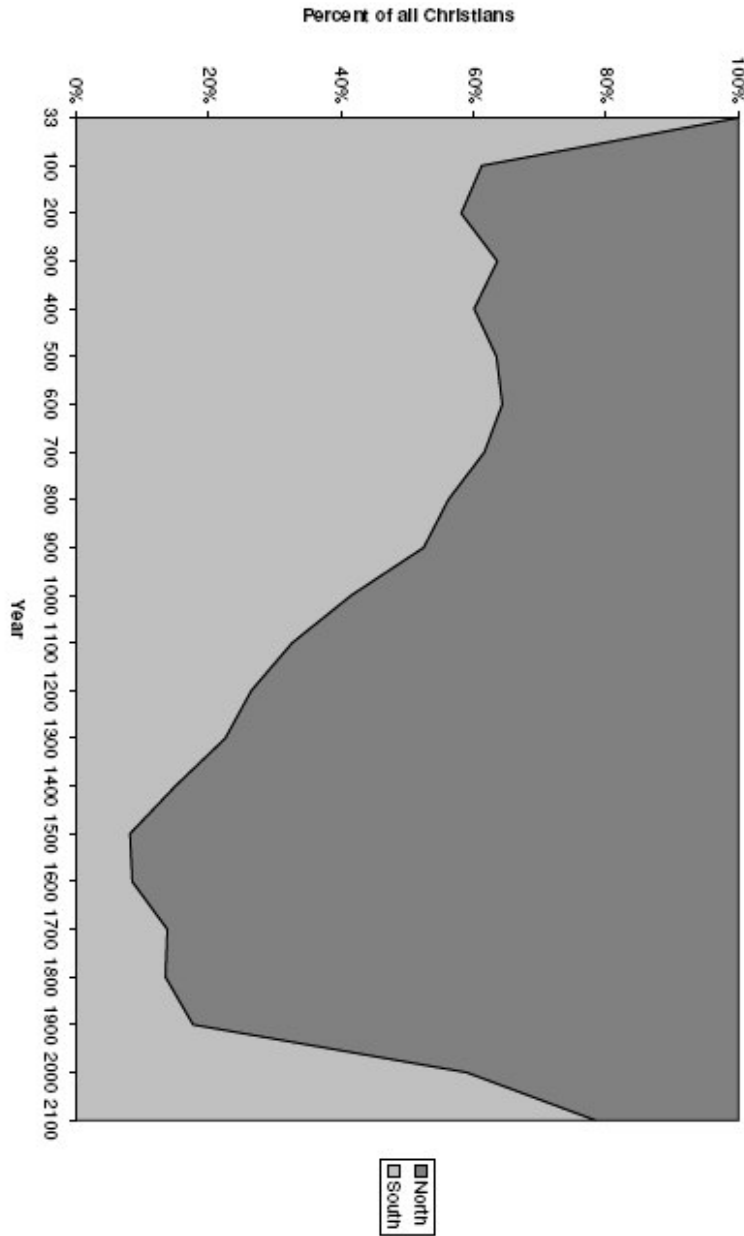
- Orbis Books, 2002), p. 66.
- <sup>22</sup> See D.B. Barrett, G.T. Kurian, and T.M. Johnson, *World Christian Encyclopedia*, 2nd edition, (New York: Oxford University Press, 2001), 2 vols.
- <sup>23</sup> M. Juergensmeyer, "Thinking Globally about Religion," *Global Religions: An Introduction*, (Oxford: Oxford University Press, 2003), pp.4-5.; cf. Robert, "Shifting Southward." p. 56; Jenkins, *The Next Christendom*, pp. 73-97, 110, 215.
- <sup>24</sup> cf. Robert, "Shifting Southward," p. 56.
- <sup>25</sup> Although we refer to the "global South" as a general term, the churches of the South are not homogenous. Clearly, linguistically and culturally, the Independent churches in Africa have little in common with house church movements in China or Pentecostals in Latin America. In this cultural sense, it may be helpful to speak of Southern "Christianities". It is also true that the church of the North is not culturally or linguistically homogenous (e.g. Californians and Bulgarians) and one can also speak of Northern "Christianities".
- <sup>26</sup> Unfortunately this typology of South as conservative and North as liberal is somewhat imprecise and simplistic. For example of the 386 million conservative postdenominationalists in AD 2000, over 50 million belong to White-led movements, e.g. Vineyard churches in the USA. The typology is most useful then in understanding the broadest trends as they relate to North-South Christian relations.
- <sup>27</sup> Jenkins, *The Next Christendom*, p. 7.
- <sup>28</sup> The three waves of Renewal are defined as (1) Pentecostals, those affiliated with Classical Pentecostal denominations, such as the Assemblies of God; (2) Charismatics, individuals in the mainline churches (Roman Catholic, Lutheran, Methodist, etc.) who have entered into the experience of being filled with the Holy Spirit, and (3) Neocharismatics, individuals who emphasize the gifts of the Spirit but who are members of Independent or postdenominational churches, such as Chinese house churches or African Independent Churches. See D. B. Barrett and T. M. Johnson, *World Christian Trends*, Part 5 "Georenewal," (Pasadena, CA: William Carey Library, 2001), pp. 265-290.
- <sup>29</sup> See D. B. Barrett and T. M. Johnson, "Missiometrics 2006," in *International Bulletin of Missionary Research*, Vol. 30, No. 1, January 2006, pp. 27-30.
- <sup>30</sup> It is important to remember that one of these movements, Catholic Charismatics, began simultaneously in the North (USA) and South (Colombia) in 1967. Today the movement is global although it is growing in the South and somewhat stagnant (numerically) in the North. See D. B. Barrett and T. M. Johnson, "The Catholic Charismatic Renewal" in *Then Peter Stood Up...* compiled by O. Pesare, (Vatican City: International Catholic Charismatic Renewal Services, 2000), pp. 117-124.
- <sup>31</sup> K. Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion*, (Maryknoll, NY: Orbis, 1995).
- <sup>32</sup> H. Yung "Theological Issues Facing the Asian Church", Paper presented at ALCOE

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V, August 2002, Seoul, p. 2. See also his more detailed proposal in *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology*, (Oxford: Regnum Books International, 1997).

- <sup>33</sup> Smith, *Mission After Christendom*, p. 61.
- <sup>34</sup> Jenkins, *The Next Christendom*, p. 162.
- <sup>35</sup> Smith, *Mission After Christendom*, p. 109.
- <sup>36</sup> J. Gonzalez, *For the Healing of the Nations: The Book of Revelation in an Age of Cultural Conflict*, (Maryknoll, NY: Orbis Books, 1999).
- <sup>37</sup> Yung, "Theological Issues Facing the Asian Church", p. 2.
- <sup>38</sup> Smith, *Mission After Christendom*, p. 97.
- <sup>39</sup> H. Cox, "Christianity" in Juergensmeyer, ed., *Global Religions: an Introduction*, pp. 17-18.
- <sup>40</sup> Sanneh, *Whose Religion is Christianity?*, p. 99.
- <sup>41</sup> S. Escobar, *The New Global Mission*, (Downers Grove, IL: InterVarsity Press, 2003), p. 18.
- <sup>42</sup> Smith, *Mission After Christendom*, p. 131.
- <sup>43</sup> Such as T.W. Simmons, *Islam in a Globalizing World*, (Stanford, CA: Stanford University Press, 2003).
- <sup>44</sup> One exception among many is the Russian and Eastern European churches that suffered greatly under Communist rule.
- <sup>45</sup> See Part 4 "Martyrology" in Barrett and Johnson, *World Christian Trends*, pp. 225-264.
- <sup>46</sup> These are listed in Part 8 "Ethnosphere" in Volume 2 of Barrett, Kurian, and Johnson, *World Christian Encyclopedia*, pp. 30-241. Note that the 4,000 least-evangelized peoples are identified as World A in column 34. These peoples receive the least attention from Northern or Southern Christians (scripture translation, radio broadcasting, missionaries, etc).
- <sup>47</sup> See especially H. Hofer's observations of Hindus in Madras who were following Jesus Christ from within the Hindu context in *Churchless Christianity*, (Pasadena, CA: William Carey Library, 2001).
- <sup>48</sup> Barrett and Johnson, *World Christian Trends*, Global Diagram 24 "Today's resources for world mission: churches, workers, institutions, agencies, media, literature, radio/TV, money, computers, networks, plans," p. 40.
- <sup>49</sup> P. Chandler, *God's Global Mosaic: What We Can Learn from Christians Around the World*, (Downers Grove, IL: InterVarsity Press, 2000), p. 15.

Graph 1



Graph 1. Christians, by percentage in North or South, AD 33-AD 2100

Global Christianity

Table 1

Table 1. Countries with the most Christians, 1910 and 2010				
	Country	Christians 1910	Country	Christians 2010
1	USA	84,802,000	USA	260,447,000
2	Russia	65,758,000	Brazil	180,892,000
3	Germany	45,755,000	China	119,544,000
4	France	40,894,000	Mexico	108,160,000
5	Britain	39,171,000	Russia	84,137,000
6	Italy	35,330,000	Philippines	80,504,000
7	Ukraine	29,904,000	India	74,884,000
8	Poland	22,102,000	Nigeria	69,034,000
9	Brazil	21,576,000	Congo-Zaire	63,872,000
10	Spain	20,357,000	Germany	60,986,000
Source: World Christian Database, <a href="http://www.worldchristiandatabase.org">www.worldchristiandatabase.org</a>				

Table 2

Table 2. Top 10 Christian mother-tongue clusters				
		<i>Christians</i>		<i>Christians</i>
	<i>Language</i>	<i>1910</i>	<i>Language</i>	<i>2010</i>
1	Russian	97,575,000	Spanish	357,659,000
2	English	87,848,000	English	202,296,000
3	Spanish	55,463,000	Portuguese	197,554,000
4	German	42,063,000	Russian	139,513,000
5	French	37,755,000	Chinese	101,176,000
6	Portuguese	27,500,000	German	59,871,000
7	Polish	24,122,000	Polish	41,797,000
8	Italian	22,525,000	French	40,530,000
9	Scandinavian	12,714,000	Italian	28,894,000
10	Czechoslovak	12,419,000	Rwanda-Rundi	24,444,000
Source: World Christian Database, <a href="http://www.worldchristiandatabase.org">www.worldchristiandatabase.org</a>				

Table 3

Table 3. Christianity and Culture		Population 1910		Christians 1910		Population 2010		Christians 2010	
Cultural tradition	% of world	Christians	% of all Christians	Population	% of world	Christians	% of all Christians		
AFRICAN	4.2	2,518,000	0.4	626,621,000	9.2	360,170,000	15.8		
AFRO-AMERICAN	1.4	24,769,000	4.0	157,272,000	2.3	144,321,000	6.3		
ASIAN	42.2	37,847,000	6.2	2,584,353,000	37.8	415,502,000	18.3		
EUROPEAN	27.2	480,694,000	78.6	994,203,000	14.5	772,156,000	33.9		
INDO-IRANIAN	18.7	7,311,000	1.2	1,619,801,000	23.7	88,664,000	3.9		
LATIN AMERICAN	2.9	47,034,000	7.7	413,505,000	6.0	407,657,000	17.9		
MIDDLE EASTERN	3.2	10,204,000	1.7	428,687,000	6.3	71,120,000	3.1		
OCEANIC	0.2	1,387,000	0.2	18,474,000	0.3	16,002,000	0.7		
WORLD POPULATION	100.0	611,764,000	100.0	6,842,916,000	100.0	2,275,592,000	100.0		

Source: World Christian Database, [www.worldchristiandatabase.org](http://www.worldchristiandatabase.org)

Graph Data

	100	200	300	400	500	600	700	800	900	1000	1100	##	1300	1400	##	1600	1700	1800	1900	2000	2100	
South	100	61	58	64	60	63	64	62	56	52	42	33	26	23	15	8	9	14	14	18	59	78
North	0	39	42	36	40	37	36	38	44	48	58	67	74	77	85	92	92	86	86	82	41	22

Global Christianity

Table 4

Table 4. Christian Growth vs. Population Growth by United Nations Region, 1910 and 2010									
	1910			2010			1910-2010		
	Population	Christians	% Christian	Population	Christians	% Christian	Population	Christian	Growth Rates
Europe	427,030,000	403,538,000	94.5	725,784,000	553,279,000	76.2	0.5	0.3	0.3
Eastern Europe	178,184,000	159,696,000	89.6	290,411,000	212,707,000	73.2	0.5	0.3	0.3
Northern Europe	61,346,000	60,197,000	98.1	97,145,000	78,813,000	81.1	0.5	0.3	0.3
Southern Europe	76,941,000	74,508,000	96.8	150,789,000	125,625,000	83.3	0.7	0.5	0.2
Western Europe	110,560,000	109,137,000	98.7	187,439,000	136,133,000	72.6	0.5	0.2	0.2
Northern America	94,689,000	91,430,000	96.6	346,062,000	286,054,000	82.7	1.3	1.2	1.2
Africa	124,196,000	11,673,000	9.4	1,006,902,000	476,704,000	47.3	2.1	3.8	3.8
Eastern Africa	33,018,000	5,268,000	16.0	323,483,000	205,395,000	63.5	2.3	3.7	3.7
Middle Africa	19,476,000	208,000	1.1	125,472,000	102,974,000	82.1	1.9	6.4	6.4
Northern Africa	32,003,000	3,118,000	9.7	208,146,000	18,849,000	9.1	1.9	1.8	1.8
Southern Africa	6,821,000	2,526,000	37.0	54,458,000	45,208,000	83.0	2.1	2.9	2.9
Western Africa	32,878,000	554,000	1.7	295,343,000	104,277,000	35.3	2.2	5.4	5.4
Asia	1,026,276,000	25,028,000	2.4	4,130,382,000	377,749,000	9.1	1.4	2.8	2.8
Eastern Asia	556,032,000	2,288,000	0.4	1,565,169,000	146,053,000	9.3	1.0	4.2	4.2
South-central Asia	343,142,000	5,083,000	1.5	1,738,691,000	87,155,000	5.0	1.6	2.9	2.9
South-eastern Asia	94,162,000	10,124,000	10.8	591,021,000	131,991,000	22.3	1.9	2.6	2.6
Western Asia	32,940,000	7,533,000	22.9	235,501,000	12,549,000	5.3	2.0	0.5	0.5
Latin America	78,245,000	74,445,000	95.1	598,764,000	554,061,000	92.5	2.1	2.0	2.0
Caribbean	8,166,000	7,979,000	97.7	40,749,000	33,386,000	81.9	1.6	1.4	1.4
Central America	20,757,000	20,546,000	99.0	157,478,000	150,599,000	95.6	2.1	2.0	2.0
South America	49,322,000	45,920,000	93.1	400,537,000	370,078,000	92.4	2.1	2.1	2.1
Oceania	7,192,000	5,650,000	78.6	35,015,000	27,742,000	79.2	1.6	1.6	1.6
Australia-New Zealand	5,375,000	5,206,000	96.8	25,372,000	18,994,000	74.9	1.6	1.3	1.3
Melanesia	1,596,000	245,000	15.4	8,354,000	7,564,000	90.5	1.7	3.5	3.5
Micronesia	89,300	68,300	76.5	603,000	557,000	92.3	1.9	2.1	2.1
Polynesia	131,000	131,000	99.4	686,000	626,000	91.3	1.7	1.6	1.6
Global Total	1,757,629,000	611,764,000	34.8	6,842,916,000	2,275,592,000	33.3	1.4	1.3	1.3

Source: World Christian Database, www.worldchristiandatabase.org

