

African Independent Church Movements and the Indian Church

Rev. Zidinghua Chinsah

Introduction

The establishment of the Church in its very initial stage was through the missionary enterprise of Jesus Christ found in Matthew 16: 18. The expansion of this enterprise was vastly carried on by the Apostles. In the process of continuing the establishment of Churches in various continents of the world, there arose another movement which we can safely term as 'independent' movement. This became the result of the Pentecost in Acts, as suggested by Kwame Bediako.¹ Bediako in analyzing the progress and success of this movement adds:

The ability to hear in one's own language and to express in one's own language one's response to the message which one receives, must lie at the heart of all authentic religious encounter with the religious realm. Language itself becomes, then, not merely a social or a psychological phenomenon, but a theological one as well. Though every human language has its limitations, yet it is through language...that the Spirit of God speaks to convey divine communication at its deepest to the human community...Its deeper significance is that God speaks to men and women - always in the vernacular.²

The independent church movement continued to flourish alongside the mission churches. This paper is an attempt to highlight one such event with the possibility that the churches in India will continue to be more Indian, more vernacular and more nationalistic in its tradition and approach.

An understanding of African Independent Churches³ is an essential part of Christianity in Africa, because the AICs form the essence of African Christianity. It is through the AICs that African Christians find their expressions and aspirations. The importance of AICs also goes beyond African Christianity and has become an important development in the global history of Christianity. However, the importance and significance of AIC outside the continent of Africa not being the concern of this paper, it is necessary to suffice quoting David Bosch who remarks:

Few students of the African religious scene today would doubt the importance and significance - also for the future of Christianity on this continent - of the African Independent Churches. These churches, together with similar Christian movements among other primal societies...maybe seen as the fifth major Christian church type, after the Eastern Orthodox churches, the Roman Catholic Church, the Protestant Reformation and the Pentecostal churches.⁴

In the study of African Independent Churches, it is important to trace the root of inspirations and motives which led to the founding of a church independent from western Christianity and the missionaries. This is still an unfinished process because mission churches are still influential part of Christianity in Africa. If one was to critically consider Sundkler's question,

¹ Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion*, (Edinburgh: Edinburgh University Press, 1995), p. 60.

² Bediako, *Christianity in Africa*, p. 60.

³ Hereafter, the African Independent Churches will be referred to as AICs. It is also to be noted that AICs as an abbreviation also stands for African Initiated Churches and African Indigenous Churches. Though different names are used, to a large extent they mean the same. It speaks of the movement of African churches which were founded and established without foreign mission.

⁴ As quoted in Hennie Pretorius & Lize Joffe, "A Branch Springs Out African Initiated Churches" in Richard Elphick & Rodney Davenport (eds.), *Christianity in South Africa: A Political Social & Cultural History* (Oxford: James Currey, 1998), 211 - 226.

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Rachel Sandford



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Our Approach to the Independent Church Movement in South Africa Lutheran Theological College (Mapumulo, South Africa). Missiological Institute, 1966 **A Plea for British Black Theologies, Volume 2** Roswith I. H. Gerloff, 2010-11-01 This volume is the appendix to volume one and includes notes bibliographies and related materials Since the Second World War more than 1 000 black independent congregations in around 300 different organizations have sprung up all over Britain The immigration of Afro Caribbeans and West Africans has led to the emergence and growth of many churches which flourish in the cities and attract a growing number of members They now play an increasingly active role in the social and ecumenical life of the nation which is reflected in cooperation with the New Instrument of the British churches They comprise a rich diversity of theological traditions and cultural inheritance some in an interesting blend some in a struggle with white elements Existence and growth of these communities have often been explained by factors inherent in British society such as social deprivation and English racism The book attempts to prove that as much these factors are a reality they do not account for the dynamics of the movement its proliferation and stability Rather these congregations are carried by strong cultural and theological forces which molded the spiritual experience of the African diaspora They carry a living faith sound contextual theologies and a form of organization which presents a model for other ethnic minorities

Wandering a Gendered Wilderness Isabel Mukonyora, 2007 Original Scholarly Monograph *The Bantu-Speaking Peoples of Southern Africa* W. D. Hammond-Tooke, 2024-02-29 First published in 1974 The Bantu Speaking Peoples of Southern Africa is a revised and rewritten version of I Schapera s ethnographical survey of the Bantu speaking tribes of South Africa New South African contributors place on record all the known facts of the physical characteristics and traditional cultures of these peoples as well as documenting the important social cultural and economic changes that have occurred since the coming of the white man This book will be of interest to students of anthropology sociology African studies and history **Koreri** F.Ch. Kamma, 2024-10-28 Inculturation and the Mission of the Church in Africa Catholic Institute of West Africa. Theology Week, 1996 **Contemporary Missiology** Johannes Verkuyl, 1978 The National Christian Council Review National Christian Council of India, 1964 **Quest for Belonging** M. L. Daneel, 1987 **Igbo Culture and the Christian Missions 1857-1957** Augustine Senan Ogunyeremuba Okwu, 2010 This book explores the strategies and methods of the Protestant and Roman Catholic missionaries in Igboland and Igbo response during the mid nineteenth and mid twentieth centuries Using oral traditions primary sources and the author s life experience as a Christian convert and missionary the text examines the missions programs missteps and impact **Messianische Kirchen, Sekten Und Bewegungen Im Heutigen Afrika** Benz, 1965-06 **A Plea for British Black Theologies** Roswith I. H. Gerloff, 1992

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