

Chapter 1 : Portuguese: Official Language of Many Countries in Africa

In Africa, the religion was first introduced in Egypt in the mid-first century. However, the further spread of Christianity in North Africa was hindered by the Islamic conquests of large parts of the region. Currently, the majority of the population of most Central African, Southeast African, and Southern African nations embrace Christianity.

Fifty percent of all Catholics live in the Americas, where the three countries with the largest Catholic populations in the world—Brazil, Mexico, and the United States—are located. In all, more than sixty percent of the population of the Americas is Catholic, with the highest numbers of African-descended Catholics being found in Brazil forty million, Colombia fifteen million, the Dominican Republic eight million, and Haiti six million. In all, eighty million of the five-hundred million Catholics in the Americas—or roughly sixteen percent—are of African descent, with three-fourths of this population residing in Latin America and the balance residing in the Caribbean and North America. Therefore, Catholic influence in the Americas, among both African-descended and indigenous peoples, extends far beyond the confines of formal parish membership and dogmatic obedience. The bull states that "The Roman pontiff seeking and desiring the salvation of all, wholesomely ordains and disposes upon careful deliberation those things which he sees will be agreeable to the Divine Majesty and by which he may bring the sheep entrusted to him by God into the single divine fold, [bestows] favors and special graces on those Catholic kings and princes, who not only restrain the savage excesses of the Saracens and of other infidels, but also vanquish them and their kingdoms and habitations, though situated in the remotest parts unknown to us. This document drew a line of demarcation from the Arctic Pole to the Antarctic Pole, passing between the Azores and Cape Verde, with all "islands and mainlands remote and unknown and not hitherto discovered by others" west of the line to Spain, and those east of the line to Portugal, "to the end that you might bring to the worship of our Redeemer and the profession of the Catholic faith their residents and inhabitants. In addition to Christianity, the Spanish also brought forced labor and disease to this and other American colonies, which triggered a staggering spike in the morbidity rate for the indigenous populations. It is altogether regrettable that this missionary who devoted the better part of his life and talents to the humanitarian concerns of the Amerindians was among the first to endorse the large-scale importation of enslaved Africans as replacement labor for the decimated indigenous population. However, it is stretching the point to suggest, as some commentators have, that Las Casas was chiefly responsible for initiating the transatlantic slave trade, for the Jeromite Fathers were also then petitioning for Africans to be enslaved and brought to the Americas. King Carlos I of Spain, moreover, had sanctioned the direct importation of slaves from Africa to New Spain as early as 1517, and by the 1530s there were already African slaves toiling in Brazil. Despite such ecclesial promotion of slavery, many Africans quite ably managed to appropriate Catholic saints to bolster their resistance to the injustices of slavery, viewing the saints as new manifestations of the powerful spiritual beings they had known, venerated, and counted on in Africa. In Brazilian maroon communities quilombos such as Palmares, for example, statues of Catholic saints were featured in redoubt shrines in order to spiritually empower the antislavery resistance struggle. The most significant Maroon community in Colombia, meanwhile, took Saint Basil as its patron Palenque de San Basilio, while Maroon raiders in the early stages of the Haitian Revolution e. Also worthy of mention concerning Catholic resistance to slavery in colonial America is the contribution of some European Catholic missionaries, especially Jesuits, to the subversive cause, which was surely a key reason for their banishment from the Catholic New World in 1763. He also created a shelter for stray cats and dogs. Claver was canonized in 1989, and Porres in 1982, the first-ever black American saint. While their contributions have been muted by the patriarchal and racist biases of much historical scholarship, black Catholic women in the Americas have also exhibited genuine saintliness. In spite of the evils engendered by the institutional Catholic Church on their people, both during the slave trade and during the institutionalized racism that followed in most of the Americas after abolition, these women successfully aspired to embody the true love of neighbor demanded by Jesus Christ in the Gospels. Mother Theresa Lange is one significant example. Born during the Haitian Revolution in Saint Domingue, her family fled the violence then raging in the French colony, settling for a time in Cuba before

eventually immigrating to Baltimore. The Order established the St. Frances of Rome Academy, the oldest continuously functioning black school in the United States, and it later founded similar educational institutions in other cities. Until the 1700s, most African slaves in the Americas toiled in Peruvian and Mexican mines. The development of plantation economies, first in Brazil, and later in the Caribbean and in the United States, would change this. By the 1700s the French as well as the British and Dutch had established lucrative plantations so aggressively that Saint Domingue the western third of Hispaniola, which was ceded to them by the Spanish in 1763 had become, in the words of historian Philip Curtin, "the pinnacle of achievement of the South Atlantic system as a whole" Curtin, p. Although Dutch and British colonies would likewise draw tens of thousands of slaves in this same period, among the northern European nations it was only France that would join Spain and Portugal in shaping the Catholic foundation of the Americas, including, of course, its African and African diasporic populations and dimensions. These three imperial powers brought about sixty percent of the approximately ten million African slaves who survived the Middle Passage and arrived in the New World. In French and Spanish colonies, a series of legal codes obliged slave owners to deliver religious instruction to their slaves. In Brazil, meanwhile, the Portuguese never codified any parallel document to regulate the treatment of slaves, though even there the application of papal bulls, at least in theory, meant that all slaves should have been indoctrinated in the Catholic faith. The first eight articles of le Code Noire dealt specifically with religion, stipulating that slaves could practice no other religion but Roman Catholicism, and that they could only be baptized, married, and buried as Catholics. Yet, more often than not, the baptism of enslaved Africans was a nominal gesture. More often still, slaves who sought baptism of their own accord "and many did so on numerous occasions" understood the sacrament in decidedly African terms as a healing ritual rather than as any sacramental demarcation of religious conversion. African Catholics and African Innovation in New World Catholicism Soundly understanding the origins of black Catholicism in the Americas demands focusing some careful attention on the presence in the New World of Central Africans who were already Catholic prior to being enslaved. Given the strength and nature of the indigenous Kongolese ancestor and bisimbi spirits of the soil and terrestrial waters cults and the cosmology in which they were framed, Catholic saints "who, like ancestors, were white and would have to traverse waters nzadi were they ever to visit the world of the living nza yayi" resonated quite harmoniously with traditional Kongolese religious notions. Once Kongolese people learned about the lives of Catholic saints, they quite logically identified them with the ancestors. Although accuracy in estimating the number of Kongolese Catholic slaves who arrived in the Americas is elusive, it is safe to claim that tens of thousands were, if not ardent Catholics, quite exposed to Catholicism long prior to their enslavement. These Africans, in effect, were the first significant black Catholic community in the New World, and their influence remains far greater than scholarship has heretofore shown. Perhaps nowhere was the Kongolese Catholic influence greater than in Saint Domingue, where more than half of all slaves imported during the last half of the eighteenth century were from Central Africa. Given that the Kingdom of Kongo had been exposed to Catholicism for roughly a quarter-millennium by this time, thousands of these slaves had been born, baptized, and raised Catholic prior to their enslavement. In effect, this meant that much of the development of popular Catholic devotions in Saint Domingue were in large part extensions of Kongolese Catholic traditions, and to this day in Haiti the most popular saints in the precolonial Kingdom of the Kongo "the Virgin Mary and Saint James the Greater" remain the most popular saint cults in the modern Caribbean nation. Furthermore, just as in the Kongo there was an acute shortage of ordained Catholic priests to administer the sacraments, forcing the Church to rely largely on catechists as its leaders, so too in Saint Domingue were Kongolese catechists instrumental in carrying on the faith in a religious field where orthodox sacerdotal leadership was scant and often dubious. As one colonial administrator in Saint Domingue remarked in 1763, it was "not uncommon to find them [African Catholics] acting as missionaries and priests. Enslaved Catholics from Central Africa also played significant roles in the origins of New World black Catholicism in the most important Portuguese and Spanish plantation colonies, namely Brazil and Cuba. According to legend, King Galanga later named and recalled as "Chico Rei", the leader of one small community near the mouth of the Congo River, was enslaved around 1482 and brought to Brazil. In Brazil, the mark of Kongolese Catholicism is also prominent in the vastly popular cult of Our Lady of the Rosary whose

feast some believe was initially established by Galanga , to whom African slaves once composed and sang hymns to the Marian icon as "Queen of the Kongo" and "Queen of Angola. Elsewhere, African religious societies were also a major influence on the development of black Catholicism in the Americas. Usually consecrated to a particular saint, these "brotherhoods" organized feast day processions and, as much as anything else, shaped the nature of popular Catholicism in places like Brazil and Cuba. Sanctioned by the Cuban Catholic Church and organized according to African ethnic origins as of the mid-seventeenth century, the primary religious function of the quasi-autonomous cabildos was to indoctrinate Africans into the Catholic faith, with saint veneration taking center stage in this regard. Besides nourishing black devotion to Catholic saints, cabildos also served as mutual aid societies for slaves and free blacks alike, providing health and burial services and sometimes managing to purchase manumission. But their lasting legacy for black religion in Cuba and beyond was their fertility for Afro-Catholic syncretism. With its belief in a single creator God and a pantheon of spirits and ancestors who intervene in their lives in the here-and-now, traditional West African, and particularly Yoruba, religion was structurally resonant with Catholic understandings of spiritual beings and ritual paraphernalia, such that Catholicism, far from being adopted by Africans merely as a mask to perpetuate their ancestral traditions, was quite fluidly adapted and adopted by them. From to Beginning with Haiti in and ending with Cuba in , American nations with large African-descended populations gained political independence from their respective European colonizers. For much of its post-independence history in the Americas, the Catholic hierarchy has thus played a legitimating role for the elite and the status quo, providing invaluable religious sanction for the ravages of classist and racist oppression. This often tragic trend would generally continue until after the Second World War, further alienating blacks from the institutional Catholic Church. Unable to gain admittance to local Roman Catholic colleges and seminaries because of his race, Uncles traveled to Canada in to matriculate at St. He graduated with honors in and returned to Baltimore to attend St. Previous African-American priests had been ordained in Europe. He was recognized as a Latin-language expert and published a Latin grammar. Charles Uncles was a member of the Josephite Brothers, a society founded in England in with the specific purpose of serving as missionaries to emancipated blacks in the United States. He died in This opened the door for the extraordinary spread of Protestantism in the Caribbean and Latin America during the second half of the twentieth century. At the peak of the Protestant explosion in the s and s, several thousand Catholics were leaving their mother churchâ€”often for Pentecostal sectsâ€”every day. Obviously, from the Catholic standpoint, something had to be done to stem this massive outflow of apostates, and the changes in liturgy and doctrine forged at the Second Vatican Council â€” offered the means by which to resolve this crisis. In seeking to make the Catholic Church less archaic and alien to its global flock, and to bring it up to date *aggiornamento* , the Council empowered local churches to enculturate Catholicism in ways that would help keep people in their pews. In Brazil, where the Catholic left had been productive in social activism as early as , some CEBs became important bases for black unity and consciousness. Although liberation theology would take root there somewhat later than in Brazil or Central America , nowhere were its fruits more impressive than in Haiti, where CEBs led a popular protest movement in that toppled the thirty-five-year dynastic Duvalier dictatorship. In a liberation theologian and Catholic priest, Jean Bertrand Aristide, was elected president in one of the largest margins of victory in any fair national election in the history of the Americas. However, for all of its admirable accomplishments and its success in making the Catholic Church more concretely relevant to the poor of the Americas, liberation theology had lost much of its force by the end of the twentieth century, in part due to political repression and the fruitless martyrdom of many of its adherents. A slightly newer Catholic movement would also contribute to the decline of liberation theology in the Americas: Being definitively Pentecostal in its theology, ecclesiology, and practice, the Renewal encourages rebirth in the Holy Spirit and inward spiritual transformation, rather than political engagement and street protests, as the means to improve the lives of the poor. Paralleling certain principal forms of ecstatic ritual and religious experience of traditional African religion and its New World manifestations, such as speaking in tongues, faith healing , and spirit possession, it is not surprising that millions of African-descended Catholics are finding the comfortable space for free spiritual expression in the Renewal that is lacking in most other forms of communal Catholic ceremony.

Attracting throngs of adherents through its formidable blend of Pentecostal spirituality and Roman Catholic tradition, today the Renewal in Latin America could count roughly twenty-five million members, or approximately half of the world total, in the early twenty-first century. Some observers would argue that these figures fall far short of the actual reality, noting that in Brazil, for example, fully half of all Catholics are now Charismatics. Statistical concerns aside, there is no doubt that the Charismatic Renewal, having overtaken the CEB movement, is currently the most impressive and dynamic movement in the contemporary Latin American, Caribbean, and North American Catholic Church. Its revivals fill soccer stadiums from Lima to Caracas, while the annual National Charismatic Congress in Haiti draws over , believers, making it the second largest gathering in the country, after carnival. For the poor of all ethnic backgrounds, it became increasingly apparent that for all of its activism and strides in consciousness, the CEB movement ultimately failed to achieve the kind of concrete liberation that they were so longing for. The CEBs, furthermore, never offered the parallel spiritual liberation or faith healing that is central to the Charismatic Renewal. For Charismatics, the promise of liberation lies not in street protests, voter registration, or literacy campaigns, but in direct ecstatic rebirth in the Holy Spirit. This suggests, if history indeed unfolds in dialectical processes, that a synthesis of Charismatic spirituality with the social and political agenda of the CEB movement could well amount to the greatest triumph of black Catholicism in the Americas. Indeed, concrete signs suggest that something momentous could be on the verge of happening, half a millennium after Roman Catholicism first reached the shores of the New World, as more and more Charismatics seem to be rekindling their interest in social and political reform. For black Catholics throughout the region, so much will depend on such a synthesis, as noted so eloquently by Archbishop Wilton Gregory, the first-ever African-American president of the United States Catholic Bishops Conference, in his address to the Black Caucus of the United States Congress:

Chapter 2 : Regional Distribution of Christians | Pew Research Center

Portuguese settlers conquered Brazil more than years ago, institutionalizing the faith there. Stylistically, though, contemporary Brazilian and Portuguese Catholicism are quite different.

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. The New World enslavement of diverse African peoples and the cultural encounter with Europeans and Native Americans produced distinctive religious perspectives that aided individuals and communities in persevering under the dehumanization of slavery and oppression. As African Americans embraced Christianity beginning in the 18th century, especially after , they gathered in independent church communities and created larger denominational structures such as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the National Baptist Convention. These churches and denominations became significant arenas for spiritual support, educational opportunity, economic development, and political activism. Black religious institutions served as contexts in which African Americans made meaning of the experience of enslavement, interpreted their relationship to Africa, and charted a vision for a collective future. The early 20th century saw the emergence of new religious opportunities as increasing numbers of African Americans turned to Holiness and Pentecostal churches, drawn by the focus on baptism in the Holy Spirit and enthusiastic worship that sometimes involved speaking in tongues. The Great Migration of southern blacks to southern and northern cities fostered the development of a variety of religious options outside of Christianity. Groups such as the Moorish Science Temple and the Nation of Islam, whose leaders taught that Islam was the true religion of people of African descent, and congregations of Ethiopian Hebrews promoting Judaism as the heritage of black people, were founded in this period. Earlyth-century African American religion was also marked by significant cultural developments as ministers, musicians, actors, and other performers turned to new media, such as radio, records, and film, to contribute to religious life. Black religious leaders emerged as prominent spokespeople for the cause and others as vocal critics of the goal of racial integration, as in the case of the Nation of Islam and religious advocates of Black Power. The second half of the 20th century and the early 21st-first century saw new religious diversity as a result of immigration and cultural transformations within African American Christianity with the rise of megachurches and televangelism. African American , African American religions , black churches , new religious movements , Civil Rights movement , women and religion , religion and politics Enslavement and Religious Transformation African American religious cultures were born in the crucible of American slavery, a system that not only ruptured direct connections to African history, culture, and religious community, but also set the context for the emergence of transformed and new religious systems. Africans brought forcibly to the Americas came from a variety of cultural, linguistic, and religious environments in West and West Central Africa. Most practiced ancient religious traditions focused on maintaining harmonious relationships with nature and supernatural beings, including gods, spirits, and ancestors. Some enslaved Africans in America, especially those from the Senegambia region, were Muslim while others, such as those from the West African kingdom of Kongo who had come into contact with the Portuguese, were Catholic. African traditional religions dominated among those pressed into New World slavery, however, and these worldviews would serve as the ground for the development of varied African diaspora religious cultures. The horrors of the Middle Passage in which more than 10 million Africans were transported to the Americas and consigned to chattel slavery made it impossible to perpetuate language, culture, and religion as they had existed in African contexts. The cultural and religious resources they brought with them proved resilient and adaptable, however, and would contribute to the worldviews and practices that emerged under American slavery. Change over time, regional differences, and religious context are important considerations for understanding how African American religious cultures took shape in antebellum America and why they differ in significant ways from other parts of the African diaspora. The large number of Africans transported to the Caribbean and Latin America and the longer duration of the trade in some regions meant that cultural and religious ties here were more vibrant than in the North American colonies, where only 5 percent of those transported from Africa arrived, primarily in the period from to In addition, the

predominance of Catholicism in the French and Spanish colonies created a context in which enslaved Africans were able to combine their ritual work to maintain connections to gods and spirits with veneration of the Catholic saints. Africans in the North American colonies were most likely to be enslaved by Protestant Europeans, who were more resistant to such blended religious practices. Although enslaved Africans in North America did not reproduce the varied religious systems of West and West Central Africa, these worldviews were among the many resources on which they drew to produce distinctive African American cultures, identity, and forms of resistance. Invested economically in the institution of slavery and committed to the notion of the inferiority of Africans, many slaveholders worried that conversion would require manumission and disrupt racial hierarchy. Even with assurance from church and political leaders that conversion to Christianity did not mandate freedom for the enslaved, resistance among slaveholders remained strong, as white Anglican cleric Francis Le Jau found in his mission work in early 18th-century South Carolina, where the brutality of the slave system shocked him. Le Jau also faced discomfort in a range of forms by slaveholders to shared religious commitment with blacks, including the refusal of one man to take Communion when enslaved Africans were at the Holy Table and queries from a woman about whether she would be forced to see her slaves in heaven. Many European Americans could not imagine African Americans having the capacity to understand Christianity and also feared that extending baptism and Christian fellowship would convince the enslaved of their equality to whites. Consequently, the substance of Christian teaching that most missionaries and slaveholders conveyed focused not on liberation and equality but on divinely ordained racial hierarchy. It is not surprising that this sort of theological framework did not appeal to the majority of enslaved African Americans in colonial America. The ranks of the evangelical Baptists and Methodists grew through the spread of the revivals and, motivated by a commitment to spiritual equality, some white Baptists and Methodists questioned the moral grounds of slavery. Ultimately, the opposition to abolition of most southern white Christian slaveholders motivated these denominations to step back from their antislavery positions. Despite the turn away from an explicitly antislavery Christian posture, Baptists and Methodists supported the development of black Christian leadership, licensing African American men to preach and helping to foster the beginnings of institutional life among black Christians. The revivals of the Second Great Awakening of the late 18th and early 19th centuries extended the geographic reach of evangelicalism as the nation expanded into new territory and also drew increasing numbers of African Americans to Christianity. In enthusiastic and embodied communal worship they also sang spirituals that spoke of sorrow, joy, justice, salvation, and liberation, and they danced the ring shout in a counterclockwise circular movement meant to make the Holy Spirit present. Slave religion, then, served as a source of individual and communal comfort and the means to endure the brutality of slavery. Black abolitionists, such as lecturer and journalist Maria W. Stewart " , who grounded her claims for social justice in biblical exegesis, and David Walker " , whose Appeal to the Colored Citizens of the World warned of divine punishment on America for the sins of oppression, exemplified this approach. In other instances, religion fostered open rebellion against slavery, as with the planned revolt in Richmond, Virginia, that participants organized in religious meetings led by Gabriel Prosser " , the appeal to scripture and use of religious meetings to plan the aborted revolt of Denmark Vesey " in South Carolina in , and the rebellion in Northampton, Virginia, organized by religious visionary and preacher Nat Turner " Even as the influence of religion on the men who led these rebellions against slavery is clear, evidence also exists that Christianity served to accommodate some enslaved African Americans to their status, as demonstrated in the address of enslaved poet and preacher Jupiter Hammon " in which he enjoined enslaved blacks to be the obedient servants he felt Christ called them to be and await their reward in heaven. Conjure, derived from West Central African ritual work to harness the power of the natural and spiritual world to protect, heal, and sometimes harm, was a feature of African American culture, as were other folk healing practices using roots and herbs. Islam was also part of the religious world of enslaved Africans in the antebellum American South, with the relatively small number of Muslims struggling to maintain their religious practices, create community, and preserve the Arabic language across generations. Muslims such as Omar ibn Said c. Taken together, this range of religious expressions provided resources for the development of culture in common, a sense of collective identity as African Americans, and affirmation of black humanity.

Early independent black Baptist churches include the Silver Bluff, Georgia, church led in the 1790s by David George. The Baptist framework appealed to those in bondage because its structure of congregational autonomy supported local leadership and independence. Although these formerly enslaved men and their largely enslaved congregants faced monitoring and restrictions on religious practice, the institutions they founded became important sites promoting African American interpretations of Christianity that affirmed the humanity of black people. Free black Baptists in northern states, where slavery was abolished gradually following the American Revolution, also established important congregations. In many cases, black Methodists founded independent congregations in response to the racism they experienced in the predominantly white congregations to which they belonged. In Philadelphia, Richard Allen, a former slave and licensed Methodist preacher, belonged to the predominantly white St. Allen, along with Absalom Jones, another former slave and lay preacher, and other black congregants objected to the increasing discrimination they suffered in their home church, marked most clearly by the new policy relegating black members to the church balcony. Two congregations emerged from this movement, reflecting the varied theological and institutional interests among the former members of St. One contingent founded the African Episcopal Church of St. Thomas in 1794 with Absalom Jones, the first African American to be ordained an Episcopal priest, as its first rector, and the other formed Bethel African Methodist Episcopal Church in 1796 with Allen as its pastor. In 1796 Allen called together the leaders of a number of other black Methodist congregations in the region and they formed the African Methodist Episcopal AME Church, the first black denomination in America, with Allen as the first bishop. Conflicts between leaders of various contingents of African Methodists led Varick and Zion Church to organize a small group of independent black Methodist congregations in 1802 under the denominational umbrella of the African Methodist Episcopal Zion Church. Clergy and members of the AME and AME Zion Churches often became public voices on pressing issues, a role that highlights the significance of churches in fostering black leadership throughout African American history. African American denominations also contributed to black public life and culture throughout the 19th century by creating and supporting a range of economic enterprises, including publishing houses that produced journals and newspapers, including the AME Church Review, the Christian Recorder, and the Star of Zion, that covered religious and secular issues. By the end of the 19th century, black denominations also established a range of educational institutions. From their founding moments, then, independent African American denominations served as more than spiritual homes for black Christians; they also offered education, opportunity for economic development, a platform for political advocacy, and an environment that supported a collective sense of peoplehood. Black women preachers such as Jarena Lee. Grounding their insistence on a right to leadership in both biblical interpretation and the claim to have experienced a direct call from God, Lee and other 19th-century preaching women in the AME and AME Zion Churches called their denominations to live up to their stated missions of proclaiming the equality of all under God. Facing resistance from the male leadership of their churches and from many male and female members, these women persisted in their work as itinerant evangelists and some published spiritual narratives to recount their experiences and promote their claims. Zion became the first black denomination to ordain women when Julia Foote was ordained a deacon in 1837, a status women in the AME Church gained in 1845. Despite the limited access to formal leadership roles, women within these independent black church denominations, who constituted the majority of members, were active contributors to the life of the church, serving as fundraisers, evangelists, and missionaries, for example. Culture and class differences sometimes led to conflict, however, as AME Church leaders sought to restrain the enthusiasm of southern black worship and impose their own standards of respectability. The Reconstruction period also saw the founding of the Colored now Christian Methodist Episcopal Church in 1862 in Jackson, Tennessee, by former enslaved members of the white-controlled Methodist Episcopal Church, South. Drawing together independent black Baptist congregations and mission and educational societies, the NBC emerged at its founding moment in Atlanta under the leadership of former slave Elias C. In addition, black Baptist women in the 19th and early 20th centuries contributed to the life of the church as individual evangelists or as licensed preachers. Although the women of the WC and the NBC at large did not organize to press for ordination, black Baptist women nevertheless initiated significant public discussions within their

denomination about religion, gender, and equality. Some African Americans found spiritual homes in predominantly white churches, including Methodist, Presbyterian, Congregationalist, and Episcopal denominations, drawn by family ties, theological appeal, or style of worship. For many who had been enslaved in regions with large Roman Catholic populations, Catholicism was the dominant culture that shaped their religious lives. As with other predominantly white denominations, access to leadership in Roman Catholicism was often restricted and African American men found it difficult to gain admission to the priesthood. A few prominent black priests made their mark on 19th-century black Catholic life, however, including former Missouri slave August Tolton , who was ordained in Rome in , and Charles Randolph Uncles of Baltimore, who became the first African American ordained in the United States. In a number of important instances, black women were successful in founding religious orders through which they could pursue their religious vocations. Although the orders remained small, black Catholic sisters were visible figures in 19th-century African American Catholic life. African American lay Catholics organized at the end of the 19th century to represent their interests as a group to the church at large and, despite experiences of racism and exclusion, to promote Catholicism among black Protestants as a universal and inclusive tradition. Former slave and Ohio journalist Daniel A. Rudd founded The American Catholic Tribune in to promote black Catholic interests, and he stood at the forefront of the Colored Catholic Congress movement that called black Catholics together from to to discuss their status within the church and to strategize to oppose racism in church and society. Christian Mission at Home and Abroad In the late 19th century, African American denominations turned their attention to Africa as a mission site and, in some instances, as a place to settle and pursue black self-governance. While black missionaries had worked through white mission societies earlier in the century, the support of black-led denominational structures made additional connections to Africa possible and allowed African Americans to frame their work in ways that spoke directly to their concerns. Where the biblical story of the Exodus had provided a map of meaning and a ground for hope for many enslaved and free African Americans in the antebellum period, after the end of slavery African American Christians looked to the Bible for other sources of inspiration and knowledge about their future. Some interpreted Psalm The American Colonization Society ACS , founded in by northern and southern whites concerned about growing numbers of free people of color in the United States, advocated transporting free blacks to Africa and, to achieve that goal, established a settlement that would eventually become part of Liberia. The ACS encouraged free blacks to emigrate and secured funds to purchase the freedom of enslaved people on the condition that they agree to be transported to Africa. Some individuals, such as founding member Daniel Coker , argued that prospects for free blacks would be better in Africa given restricted opportunities in the United States. Most AME leaders opposed colonization, however, holding that as Americans they should not have to leave the country of their birth to secure liberty and rights. Moreover, many argued, it would be devastating to the cause of abolition for free blacks, who could serve as advocates for the enslaved to leave. The denomination formally condemned the colonization scheme; nevertheless, some members continued to find the idea appealing. In Coker joined with the ACS to embark on missionary work in Sierra Leone, traveling aboard the Elizabeth with eighty-five other colonists in a largely unsuccessful venture. In the s AME clergy and church members constituted part of the Liberian Exodus movement in which a number of groups, most famously the company of people aboard the Azor that sailed from Charleston to Monrovia in , gave up on the possibility of safety and prosperity in America and sought to build lives and communities elsewhere. Black Methodists, such as internationally recognized traveling evangelist Amanda Berry Smith , also engaged in independent missionary work, largely without institutional support. In AME bishop Henry McNeal Turner traveled to West Africa and southern Africa to incorporate into the denomination the churches that earlier missionaries had established. In Levi J. In Carey traveled to Sierra Leone as a missionary, accompanied by his wife, two children, and twenty members of his congregation. The group settled in Liberia the following year and Carey founded Providence Baptist Church in Monrovia, which he pastored until his death in Later black Baptists saw Carey as a model for their work, establishing the Lott Carey Foreign Mission Convention in , which, along with state mission boards, supported Baptist missions. African American members of predominantly white denominations also engaged in missionary work in Africa, including Virginia native and ordained Presbyterian minister William

H. Incorporating Africans into their biblical interpretations of the divine plan for black Christianity to lead the way to human redemption, missionaries and colonists rejected African traditional religions and worked to transform African societies according to the standards of Western Christian civilization. Even many of those who learned indigenous languages and attended to the social, economic, and medical needs of Africans in the regions of their missionary work still viewed indigenous religious and cultural systems as heathen and in need of reform.

Chapter 3 : Alfonso I [King] (?-) | The Black Past: Remembered and Reclaimed

Crusaders from other Catholic realms aided the reconquest, which Portugal finished in Exploration and the creation of the Portuguese Empire from the early 15th century onward spread Catholicism to Portuguese colonies in Africa, Asia and South America.

A Country Survey of Pentecostals , , page Ethiopia has had a significant Christian presence since the establishment of the Ethiopian Orthodox Church in the early 4th century. Muslims constitute the largest non-Christian group, accounting for about a third of the population. The Ethiopian Orthodox Church remained under the oversight of Egyptian Orthodox bishops of the Coptic Church until , when it came under an Ethiopian patriarch. Like the Coptic Church and other Oriental Orthodox churches, the Ethiopian Orthodox Church teaches that Christ has one indivisible nature rather than two separate natures, divine and human see Defining Christian Traditions on page Projections for , Barrett, editor, World Christian Encyclopedia: Johnson, editors, World Christian Encyclopedia, Volume 1: The World by Countries: In the Asia-Pacific region, only the Philippines has a larger Christian population. See Living as Majorities and Minorities. As recently as three decades ago, few researchers even within mainland China knew whether religion had survived the Cultural Revolution initiated by Chairman Mao Zedong. It is clear now, however, that religion not only survived but that hundreds of millions of Chinese today have some religious faith, including tens of millions of Christians. Visible in nearly every major Chinese city are the steeples of churches affiliated with one of the two state-approved and state-regulated Christian associations: Both associations operate their own seminaries, employ thousands of clergy and are served by the Amity Printing Company in Nanjing, which prints more than 10 million Bibles annually. Despite these visible manifestations of Chinese Christianity, there are significant challenges in estimating its actual size. A further complication is that a substantial number of Christians worship in independent, unregistered churches. These churches do not have legal status because they have not affiliated with one of the two officially approved associations. Additionally, a substantial number of Catholics worship in unregistered congregations that refuse to join the Patriotic Catholic Association. A main point of contention is that the Association operates independently from Rome; for instance, it appoints bishops without the approval of the pope. This is because there are few specific laws that clearly establish the limits and freedoms of religious groups in society. Of these, roughly 9 million 0. The exact number of Catholics in unregistered congregations is difficult to estimate because there may be double counting in some Catholic dioceses where churches and bishops are affiliated with both the official and unofficial churches. Christians affiliated with the state-approved Protestant Three-Self Patriotic Movement number roughly 23 million 1. This study estimates that an additional 35 million Christians in China 2. Additionally, there are small populations of Orthodox Christians and other Christians, some of whom are expatriates. The general consensus among scholars of religion in China is that Christianity has grown substantially during the past three decades. Additional information on the religious situation in China is included in Appendix C: Methodolgy for China [PDF]. Indeed, the Philippines has the largest Christian population outside of the Americas and Europe. It also has the third-largest Catholic population in the world at about 76 million , behind Brazil and Mexico and slightly ahead of the U. See table in Catholic. Roman Catholic priests and missionaries began arriving in the Philippines in the 16th and 17th centuries, around the time of the Spanish conquest of the country. The church steadily gained adherents over the centuries. By , nearly three-quarters of the population professed Roman Catholicism. The first Filipino bishop was consecrated in , and the first Filipino cardinal in Though overwhelmingly Catholic, the Christian population of the Philippines also includes a significant number of Protestants. The largest and most visible charismatic Catholic organization in the Philippines is El Shaddai, under the leadership of a layperson, Mike Velarde. One of the largest non-Protestant Christian groups in the country is the Church of Christ Iglesia ni Cristo , a non-Trinitarian indigenous church founded in A Country Survey of Pentecostals , Wiegele, Investing in Miracles: Although Christianity began in this region, it now has the lowest overall number of Christians and the smallest share of its population that is Christian. Christians are a minority in every country in the region.

The study finds that there are 4. Nine-in-ten Egyptian Christians are Orthodox Christian. In each of the eight subsequent censuses, the Christian share of the population gradually shrank. For example, there are an estimated , Egyptian Catholics and more than , Egyptian Protestants. Evangelical, pentecostal and charismatic movements have influenced Protestantism in Egypt, leading, for example, to the formation of the Coptic Evangelical Organization for Social Services, founded by evangelical layman Samuel Habib in to promote community development. These factors may lead some Christians, particularly converts from Islam, to be cautious about revealing their faith. Government records may also undercount Christians. According to news reports, for example, some Egyptian Christians have complained that they are listed on official identity cards as Muslims. For more information, see [http:](http://) For decades, Christian fertility in Egypt has been lower than Muslim fertility. Translated by Judy Mabro, p. The Case of Bangladesh and Egypt. Some AICs also called African Initiated, Indigenous or Instituted Churches incorporate aspects of traditional African religions, including revelatory dreams and visions, healing practices and belief in a spirit world. Islam and Christianity in Sub-Saharan Africa ,

Chapter 4 : Catholic Church in Mozambique - Wikipedia

Exploring the cultural lives of African slaves in the early colonial Portuguese world, with an emphasis on the more than 1 million Central Africans who survived the journey to Brazil, James Sweet lifts a curtain on their lives as Africans rather than as i.

Now here is another Fake Kongo kingdom story: In , King Nzinga converted to Christianity of his own free will, urging the Kongo nobility and peasant classes to follow suit. To varying degrees, the Kongo kingdom remained Christian for the next years. Scholars continue to dispute the authenticity of Kongolese Christian faith and the degree to which the adoption of a new faith was motivated by political and economic realities. The Kongo kingdom was one of the largest in sub-Saharan Africa during this period; spanning over , square miles, it had a highly centralized monarchy as well as a powerful noble class. The urban nobility sustained its luxurious lifestyle through a heavy tax system levied on the rural peasant class. Bulk products from the provinces, including copper, salt, wild animal products hides and ivory , as well as cloth and later slaves, were traded to the Portuguese, Conversion to Christianity solidified these important trading relationships. The Kongolese nobility swiftly adopted Christianity for several reasons. The first is that the nature of the centralized government and the hierarchically structured society facilitated the dissemination of information. The translations of Christian doctrine into the local language, KiKongo, was done such that words like spirit, god, and holy were rendered directly equivalent to existing concepts in Kongo cosmology. Missionary documents from the seventeenth century claimed that they had found a people who believed in a single god but did not know his name. Portuguese missionaries wrote KiKongo dictionaries and grammars and brought many translations of Portuguese religious texts, thus through the process of ordination a local literate class of priests developed. Afonso I, the Kongo king who reigned from to , was not only literate but also spoke and wrote in Portuguese, and his son Henrique was sent to Europe to complete his religious training. By late , however, despite fertile land, large deposits of oil and gas, and great mineral wealth, Angola had achieved neither prosperity nor peace-- the national economy was stagnating and warfare was ravaging the countryside. But unattained potential and instability were hardships well known to the Angolan people. They had suffered the outrage of slavery and the indignity of forced labor and had experienced years of turmoil going back to the early days of the indigenous kingdoms. The ancestors of most present-day Angolans found their way to the region long before the first Portuguese arrived in the late fifteenth century. The development of indigenous states, such as the Kongo Kingdom, was well under way before then. The primary objective of the first Portuguese settlers in Angola, and the motive behind most of their explorations, was the establishment of a slave trade. Although several early Portuguese explorers recognized the economic and strategic advantages of establishing friendly relations with the leaders of the kingdoms in the Angolan interior, by the middle of the sixteenth century the slave trade had engendered an enmity between the Portuguese and the Africans that persisted until independence. Most of the Portuguese who settled in Angola through the nineteenth century were exiled criminals, called *degradados*, who were actively involved in the slave trade and spread disorder and corruption throughout the colony. Because of the unscrupulous behavior of the *degradados*, most Angolan Africans soon came to despise and distrust their Portuguese colonizers. Those Portuguese who settled in Angola in the early twentieth century were peasants who had fled the poverty of their homeland and who tended to establish themselves in Angolan towns in search of a means of livelihood other than agriculture. In general, these later settlers lacked capital, education, and commitment to their new homelands. Kongo evolved in the late fourteenth century when a group of Bakongo Kongo people moved south of the Congo River into northern Angola, conquering the people they found there and establishing Mbanza Kongo now spelled Mbanza Congo , the capital of the kingdom. One of the reasons for the success of the Bakongo was their willingness to assimilate the inhabitants they conquered rather than to try to become their overlords. The people of the area thus gradually became one and were ruled by leaders with both religious and political authority. By the middle of the fifteenth century, the manikongo Kongo king ruled the lands of northern Angola and the north bank of the Congo River present-day Congo and Zaire. Kongo was the first kingdom on

the west coast of central Africa to come into contact with Europeans. The earliest such contact occurred in when the Portuguese explorer Diogo Cao, reached the mouth of the Congo River. After the initial landing, Portugal and Kongo exchanged emissaries, so that each kingdom was able to acquire knowledge of the other. Impressed by reports from his returning subjects, Nzinga Nkuwu, the manikongo, asked the Portuguese crown for missionaries and technical assistance in exchange for ivory and other goods. The ruler who came to power in took a Christian name, Afonso. He too admired European culture and science, and he called on Portugal for support in education, military matters, and the conversion of his subjects to Christianity. Many historians, in fact, maintain that Afonso behaved more like a "Christian" than most of his teachers. Afonso, therefore, soon came into conflict with Portuguese bent on exploiting Kongo society. The most insidious and lasting aspect of this exploitation was the slave trade. Please note, there is no mention of the Pope, the Vatican, or Papal Ambassadors! Not long after Afonso became king, Portugal began to turn its attention to the exploration of Asia and the Americas. Over time, the Portuguese crown came to view Kongo primarily as a source of slaves. Slaves were used first on the sugar plantations on nearby Portuguese-claimed islands but later were sent mainly to Brazil. Once Kongo was opened to the slave trade, halting or limiting it became impossible. In addition to the slave trade, Kongo faced other challenges in the sixteenth century. After the death of Afonso in the s, the kingdom endured a period of instability that culminated in an upheaval in This rebellion was long attributed by Portuguese sources and others to the invasion by a group of unknown origin called the Jaga. Others, however, believed that the attack was probably launched by a Bakongo faction opposed to the king that may have been joined or aided by non-Bakongo seeking to gain control over the Kongo slave trade and other trading routes. In , in effective control of the countryside and facing no organized Kongo opposition, the Portuguese founded the town of Luanda, in effect establishing the colony of Angola. Other African leaders, however, continued to resist the Portuguese, and the Europeans only managed to establish insecure footholds along the coast. Concerned that African attacks might impede the stream of slaves to Brazil and Portugal, in the crown assumed direct control of the colony. Alvaro I and his successor, Alvaro II, brought stability to the Kongo Kingdom by expanding the domain of their royal authority while keeping at bay encroachment by the Portuguese, whose colony during the late years of the sixteenth century remained confined to the area south of Kongo. But after the death of Alvaro II in , conflicts over access to cultivable land between Kongo and the Portuguese colony of Angola soured formerly amicable relations, and in the Portuguese governor of Angola launched an attack on Kongo. Although not entirely successful from the Portuguese point of view, the war had a number of lasting effects. First, the colony captured a large number of slaves, which demonstrated how rewarding slave raiding could be. Second, the Portuguese came out of the war convinced of the existence of silver and gold mines in Kongo, a belief that encouraged a series of conflicts between the colonists and the Kongo Kingdom for the next half century. The war also created a xenophobia among the Bakongo of the interior, who drove away many Portuguese. Because the trading system depended largely on the Bakongo, commerce was greatly disrupted, with effects on the Angolan colony as great as those on the Kongo Kingdom. Consequently, conflicts arose over succession to the throne, and more and more sections of the kingdom gained substantial degrees of autonomy and established local control over the trade that had so enriched the monarchy in earlier years. Their ruler, who was tributary to the manikongo, was called the ngola a kiluanje. It was the first part of the title, its pronunciation changed to "Angola," by which the Portuguese referred to the entire area. Some historians, citing the disruptions the Portuguese caused in Kongo society, believe that Ndongo benefited from the lack of Portuguese interest. Furthermore, it was only in the early seventeenth century that the importance of the colony Portugal established came to exceed that of Kongo. Although officially ignored by Lisbon, the Angolan colony was the center of disputes, usually concerning the slave trade, between local Portuguese traders and the Mbundu people, who inhabited Ndongo. But by mid-century, the favorable attention the ngola received from Portuguese trade or missionary groups angered the manikongo, who in sent an army against the Ndongo Kingdom. The forces of the ngola defeated the Kongo army, encouraging him to declare his independence from Kongo and appeal to Portugal for military support. In Lisbon responded by sending an expedition to Angola, but in the interim the ngola who had requested Portuguese support had died, and his successor took captive four members of the expedition. After the hostage

taking, Lisbon routinely employed military force in dealing with the Ndongo Kingdom. This resulted in a major eastward migration of Mbundu people and the subsequent establishment of other kingdoms. Following the founding of Luanda, Paulo Dias carried out a series of bloody military campaigns that contributed to Ndongo resentment of Europeans. Dias died in without having conquered the Ndongo Kingdom. By they reached Cambambe, where they learned that the presumed silver mines did not exist. The failure of the Portuguese to find mineral wealth changed their outlook on the Angolan colony. Slave taking, which had been incidental to the quest for the mines, then became the major economic motivation for expansion and extension of Portuguese authority. The consequent fighting with the Ndongo generated a stream of slaves who were shipped to the coast. Following a period of Ndongo diplomatic initiatives toward Lisbon in the s, relations degenerated into a state of war. Its conditions, however, were so harsh that peace was never really achieved, and hostilities grew during the s. The Portuguese victory over the Bakongo at the Battle of Mbwila also spelled Ambuila on October 29, , marked the end of the Kongo Kingdom as a unified power. By the eighteenth century, Kongo had been transformed from a unitary state into a number of smaller entities that recognized the king but for all practical purposes were independent. Fragmented though they were, these Kongo states still resisted Portuguese encroachments. The Ndongo Kingdom suffered a fate similar to that of Kongo. Before the Dutch captured Luanda in , the Portuguese attempted to control Ndongo by supporting a pliant king, and during the Dutch occupation, Ndongo remained loyal to Portugal. But after the retaking of Luanda in , the ngola judged that the Portuguese had not sufficiently rewarded the kingdom for its allegiance. Consequently, he reasserted Ndongo independence, an act that angered the colonists. In Ndongo intransigence prompted a Portuguese attack and siege on the capital of Pungu-a-Ndongong present-day Pungo Andongo. The attackers killed the ngola, enslaved many of his followers, and built a fort on the site of the capital. Thus, the Ndongo Kingdom, which had enjoyed only semi-independent status, now surrendered entirely to Portugal. The Dutch also began pursuing alliances with Africans, including the king of Kongo and Nzinga of Matamba, who, angered by their treatment at the hands of the Portuguese, welcomed the opportunity to deal with another European power. When it rebelled against Spain in , Portugal hoped to establish good relations with the Dutch. Instead, the Dutch saw an opportunity to expand their own colonial holdings and in captured Luanda and Benguela, forcing the Portuguese governor to flee with his fellow refugees inland to Massangano. The Portuguese were unable to dislodge the Dutch from their coastal beachhead. In response, Brazilian colonists raised money and organized forces to launch an expedition aimed at unseating the Dutch from Angola. In May , the Dutch garrison in Luanda surrendered to the Brazilian detachment, and the Dutch eventually relinquished their other Angolan conquests. Slaves were obtained by agents, called pombeiros, who roamed the interior, generally following established routes along rivers. The pombeiros returned to Luanda or Benguela with chain gangs of several hundred captives, most of whom were malnourished and in poor condition from the arduous trip on foot. On the coast, they were better fed and readied for their sea crossing. Before embarking, they were baptized en masse by Roman Catholic priests. The Atlantic crossing in the overcrowded, unsanitary vessels lasted from five weeks to two months. Many captives died en route. During the sixteenth century and most of the seventeenth century, Luanda had been the main slave port of the Portuguese, but toward the end of the s they turned their attention to Benguela. Although the first efforts at inland expansion from Benguela failed, the Portuguese eventually penetrated the Ovimbundu kingdoms and subjected their people to the same treatment that had earlier befallen the Mbundu.

Chapter 5 : Catholicism in the Americas | www.nxgvision.com

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This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. August Learn how and when to remove this template message As in most provinces of the Roman Empire , the religious beliefs and deities of the Pre-Roman populations mingled and coexisted with Roman mythology. Jewish populations have existed in the area, going back to the Roman era or even before that, and are directly related to Sephardi history. During this period, Bracara Augusta the modern city of Braga became one of the most important episcopal centres, alongside Santiago de Compostela. Christianity was solidified when the Suevi and the Visigoths – Germanic tribes already Christianized – came into the Iberian Peninsula in the fifth century. Early Visigoths followed the Arian heresy , but they joined Roman mainstream after the eighth century. The city of Braga played an important role in the religious history of the period, namely during the renunciation of the Arian and Priscillianist heresies. Two synods were held in Braga in the sixth century, marking the origin of its ecclesiastical significance. The Archbishops of Braga retains the title of Primate of Portugal, and long claimed supremacy over the whole of the churches of Hispania. Braga had an important role in the Christianization of the whole Iberian Peninsula. The first known bishop of Braga, Paternus, lived during the end of the fourth century, although Saint Ovidius d. In the sixth century, another influential figure was Saint Martin of Braga , a bishop of Braga who converted the Suevi from Arianism to Catholicism. He also founded an important monastery near Braga, in Dumio Dume , now an archaeological site. Several Ecumenical Councils were held in Braga during this period, a sign of the religious importance of the city. Christianity saw its importance diminish in southern Portugal during Moorish rule in the Al-Andalus period, beginning in with the Umayyad conquest of Hispania , even if most of the population still followed Christianity according to the Mozarabic Rite. By the same token, Christianity was the rallying cry of those who rose up against the Moors and sought to drive them out. Hence, Christianity and the Catholic Church pre-dated the establishment of the Portuguese nation, a point that shaped relations between the two. Under Afonso Henriques r. To secure papal recognition of his country, Afonso declared Portugal a vassal state of the Pope , and was as such recognized in through the papal bull Manifestis Probatum. The King found the Church to be a useful ally as he drove the Moors towards the South. For its support of his policies, Afonso richly rewarded the Church by granting it vast lands and privileges in the conquered territories. But Afonso also asserted his supremacy over the Church, a supremacy that – with various ups and downs – was maintained. Although relations between the Portuguese State and the Catholic Church were generally amiable and stable, their relative power fluctuated. In the 13th and 14th centuries , the Church enjoyed both riches and power stemming from its role in the reconquest and its close identification with early Portuguese nationalism. Until the 15th century, some Jews occupied prominent places in Portuguese political and economical life. Many also had an active role in the Portuguese culture, and they kept their reputation of diplomats and merchants. In , reflecting events that had occurred five years earlier in Spain, Portugal expelled the Jews and the few remaining Moors – or forced them to convert. Earlier, the country had been rather tolerant, but now orthodoxy and intolerance reigned. The Jesuit Order was placed in charge of all education. In the 18th century, anti-Church sentiment became strong. Pombal was eventually removed from his office, and many of his reforms were undone, but anti-Clericalism remained a force in Portuguese society. In , the Inquisition was abolished, religious orders were banned, and the Church lost much of its property. Relations between Church and State improved in the second half of the 19th century, but a new wave of anti-Clericalism emerged with the establishment of the Portuguese First Republic in Not only were Church properties seized and education secularized, but the Republic went so far as to ban the ringing of church bells, the wearing of clerical garb on the streets, and the holding of many popular religious festivals. With the outbreak of the First World War the Portuguese First Republic viewed it as a unique opportunity to achieve a number of goals: These domestic objectives were not met and the armed forces, whose political

awareness had grown during the war, and whose leaders had not forgiven the regime for sending them to a war they did not want to fight, seemed to represent, to conservative forces, the last bastion of "order" against the "chaos" that was taking over the country. By the mids the domestic and international scenes began to favour an authoritarian solution, wherein a strengthened executive might restore political and social order. Salazar was himself deeply religious and infused with Catholic precepts. Class relations were supposedly based on harmony rather than the Marxist concept of conflict. The family, the parish, and Christianity were said to be the foundations of the State. Salazar went considerably beyond these principles, however, and established a full-fledged dictatorship. His corporate government, in the opinion of some, contained about equal blends of Roman Catholic principles and Benito Mussolini -like fascism. The Church was to be "separate" from the State but to enjoy a special position. The Concordat of reversed many of the anticlerical policies adopted during the First Republic, and the Catholic Church was given exclusive control over religious instruction in the public schools. Only Catholic clergy could serve as chaplains in the armed forces. Divorce, which had been legalized by the republic, was made illegal for those married in a Church service, but remained legal with respect to civil marriage. The Church was given formal "juridical personality," enabling it to incorporate and hold property. Under Salazar, critics believe that Church and State in Portugal maintained a comfortable and mutually reinforcing relationship. While assisting the Church in many ways, however, Salazar insisted that it stay out of politics " unless it praised his regime. Dissent and criticism were forbidden; those clergy who stepped out of line " an occasional parish priest and once the Bishop of Porto " were silenced or forced to leave the country. Changes after the Revolution of [edit] In the Portuguese Constitution of , after the Carnation Revolution of and the transition to democracy , Church and State were again formally separated. The Church continues to have a special place in Portugal, but for the most part, it has been disestablished. Other religions are now free to organize and practice their beliefs. Catholic procession in Prozelos In addition to constitutional changes, Portugal became a more secular society. The practice of religion has since declined. The number of men becoming priests fell, as did charitable offerings and attendance at Mass. By the early s, most Portuguese still considered themselves Roman Catholic in a vaguely cultural and religious sense, but only about one-third of them attended Mass regularly. Indifference to religion was most likely among men and young people. Regular churchgoers were most often women and young children. The Church no longer had its former social influence. During the 19th century and on into the Salazar regime, the Church was one of the most powerful institutions in the country " along with the Army and the social and economic elite. In fact, military, economic, governmental, and religious influences in Portugal were closely intertwined and interrelated, often literally so. Traditionally, the first son of elite families inherited land, the second went into the army, and the third became a bishop. By the early s, however, the Roman Catholic Church no longer enjoyed this pre-eminence but had fallen to seventh or eighth place in power among Portuguese interest groups. By the s, the Church seldom tried to influence how Portuguese voted, knowing such attempts would probably backfire. During the height of the revolutionary turmoil in the mids, the Church urged its communicants to vote for centrist and conservative candidates and to repudiate communists, especially in northern Portugal, but after that the Church refrained from such an overt political role. The Church was not able to prevent the enactment of the constitution of , which separated Church and State, nor could it block legislation liberalizing divorce or abortion , issues it regarded as moral and within the realm of its responsibility. This section does not cite any sources. Please help improve this section by adding citations to reliable sources.

Chapter 6 : The Lie of the Kongo Ambassador

Exploring the cultural lives of African slaves in the early colonial Portuguese world, with an emphasis on the more than one million Central Africans who survived the journey to Brazil, James Sweet lifts a curtain on their lives as Africans rather than as incipient Brazilians.

Religious Beliefs And Freedoms In Angola Christianity and indigenous beliefs coincide in the daily lives of many Angolans, while Muslims often face persecution. The country so far does not have any reports of forced religious conversions or religious prisoners. Religious groups must, however, apply for legal status with the government which is only approved in the case of groups with at least , practitioners. This legal standing gives them the right to construct schools and buildings of worship, among other privileges. Currently, there are 85 recognized religions or denominations of the same religion. The religious groups with less than , practitioners have not been prohibited from practicing their religious but do not enjoy the same legal protections as recognized groups. This article takes a look at some of the most widely practiced religions throughout the country. Roman Catholic Christianity Introduced by Portuguese missionaries and colonizers, Roman Catholicism is the most widely practiced religion in the country today. During many years of the colonization, the Catholic church was responsible for providing education to the public thereby increasing its follower base. This separation of Church and State caused a conflict with the Catholic Church and in , they filed a complaint with the government that religious freedoms were being violated. They complained about the educational system and the removal of the Catholic radio broadcasting station. The government denied such accusations and local media associated the Catholic Church to Portuguese colonization. Indigenous Southwest African Beliefs As previously mentioned, many self-proclaimed Catholics also believe in traditional African religions. Specific indigenous beliefs are varied and with several differing religions that fall under this category. The generally shared ideas of these belief systems include the existence of a principle God, ancestral spirits, and natural spirits. The specifics behind each of these beliefs, however, are quite varied. Some indigenous religions believe that the principle God was responsible for the creation of life, other groups do not. Ancestral spirits, it is believed, exist to help their descendants and family members. Each belief system has a different way to honor these ancestors to ensure their devout protection. When people or their families suffer hardships, like illnesses or financial loss, they often believe it was a result of witchcraft, magic, or even an angry spirit acting against them. This is determined by a specific individual within the community, a kimbanda, who is thought to carry the power to identify the root of the problem. The position of kimbanda is often inherited. As with Catholics, many of these individuals also prescribe to traditional, indigenous belief systems. Protestant missionaries came to the country during colonial times as well and could also open schools and teach the public, but only if they did so in the Portuguese language. This religious group was heavily involved with political movements that supported the movement for independence.

Chapter 7 : Religion in African American History - Oxford Research Encyclopedia of American History

Typescript correspondence, chiefly between Foreign Office in London and the British Embassy in Lisbon, relating to the lack of support from the Portuguese administration and Catholic Church for Dutch Catholic and Anglican missionaries in Mozambique, and about the progress of Islam in Mozambique, 28 Dec. Dec.

Christianity is one of the two major religions in the African continent, the other being Islam. In Africa, the religion was first introduced in Egypt in the mid-first century. However, the further spread of Christianity in North Africa was hindered by the Islamic conquests of large parts of the region. Currently, the majority of the population of most Central African, Southeast African, and Southern African nations embrace Christianity. Some West African countries also house a large population of Christians while Coptic Christians constitute a significant minority in Egypt. Christianity in most of these countries have been introduced during the colonization of these countries by European colonial powers and have been spread by the works of Christian missionaries in these countries. The islands were only recently inhabited after their discovery by the Portuguese sailors in the 15th century. The island nation was one of the important centers of the African slave trade. As a legacy of the Portuguese rule in the country, Roman Catholicism is the dominant religion here. The country houses around 35 million Catholics. A large network of hospitals, stores, farms, etc. Christianity was spread in the country by the work of the Christian missionaries active in Angola. Christian institutions have also carried out social work in Angola like helping the poor by providing free medical care, education, etc. However, the Rwandan genocide led to a shift in beliefs and mass conversions to Protestantism. Presently, Roman Catholics account for Christianity in Rwanda is often merged with traditional beliefs with the Rwandan God Imana often being considered synonymous with the Christian God by many indigenous Rwandans. Seychelles In the island nation of Seychelles, Non-Christian faiths account for only 1. Roman Catholics, Anglicans, Mormons, and other Christian denominations account for the rest of the Christian population of the nation. The remaining population of Namibia follows various indigenous religions. Swaziland Christianity is also the most common religion in Swaziland.

Chapter 8 : African Countries Where Christianity is the Largest Religion - www.nxgvision.com

led spirited resistance against portuguese forces (conquest of angola), thought of as a king rather than a queen, mobilized central african peoples against her portuguese adversaries and allied with Dutch mariners who traded on african coast.

Chapter 9 : Religion in Portugal - Wikipedia

The Catholic Church in Mozambique is part of the worldwide Catholic Church, under the spiritual leadership of the Pope in Rome. There are over four million Catholics in Mozambique, a former Portuguese colony. The country is divided into twelve dioceses including three archdioceses. The first mission was started by Portuguese Franciscans in