

evangelical *orthodoxy* through the founding of the New Connexion in 1770 largely under Methodist influence.

At the beginning of the 19<sup>th</sup> century, Baptists and Methodists stood together as leading promoters of the Evangelical Revival. Together with other Evangelicals they joined together in a number of crucial enterprises such as the *Bible Society* and the Religious Tract Society. The inheritance of this common Evangelical history is what makes Methodists and Baptists natural allies in the task of mission. In many parts of Europe they share the experience of being Evangelical minority churches in countries where the dominant or established church is *Orthodox*, *Roman Catholic* or *Lutheran*. They have also joined with one another in giving leadership within the *Free Church* movement.

JHYB

FURTHER READING: W. Morgan Patterson, 'The Evangelical Revival and the Baptists' in W.H. Brackney, P.S. Fiddes and J.H.Y. Briggs (eds), *Pilgrim Pathways: Essays in Baptist History in Honour of B.R. White*, Mercer, Macon, Ga., 1999. Patrick Philipp Streiff, *Methodism in Europe: 19<sup>th</sup> and 20<sup>th</sup> century*, Baltic Methodist Theological Seminary, Tallinn, 2003.

## Migration

[See also *Diaspora churches in Europe; Emigration Societies*]

The history of *humankind* is a history of unrest and flight (Ge 4:11). Even the people of God share this destiny (Ex 1; 1Pe 1:1). Again and again God reminds his people of this as he asks them to respect the strangers around them (Ex 23:9), to love them (Lev 19:33s), but to keep their own *faith* identity firmly not adopting the strangers' worldview (Ezr 9s). *Jesus Christ* finally put down all religious and cultural walls between *men* and *women* (Eph 4:14s). As all people are created by God in the image of God and, as Jesus died for all people in all cultures, Christians, whatever their culture, must respect people of other cultures. The vision of the *Kingdom of God* is the New Jerusalem where people of all races and nations move on as pilgrims (Mic 4) to live together in *peace* and *love* (Rev 21).

The 20<sup>th</sup> century has been a century of migration, from the influx of *Jews* at the

beginning of the century into Western Europe fleeing the pogroms in *Russia* and the East. After WWII many countries in Western Europe experienced the arrival not only of displaced persons from the East but the immigration of people from former colonies in Africa, Asia and Latin America. But there has also been a migration movement within Europe. E.g. in the 1960s many Italian, Spanish and Turkish *Gastarbeiter* [guest workers] settled in *Germany* to help in its growing economy. In the last decades of the 20<sup>th</sup> century, since the fall of the Berlin Wall, the number of immigrants has drastically increased. Millions of *Aussiedler* Germans who had lived in the former *Soviet Union* for many generations migrated back to Germany, amongst them many Baptists (e.g. in 2005 in Germany 20% of the population is of 'not-german' origin). Such a development to a multicultural society has occurred in many Western European countries. Whilst this may at one time have been motivated by a search for freedom, later migrants have been motivated by a search for better and more secure economic circumstances in Western Europe and America. Only certain countries, e.g. *Poland*, *Czech Republic*, *Hungary*, now belonging to the *EU* with newly growing economies see a mounting number of immigrants in their midst.

Christian immigrants have formed many and sometimes very large ethnic Christian congregations in their new home countries, many of which have a *charismatic*, or *pentecostal* character. Initially independently organised under strong leadership, they have subsequently sought to establish relationships, including sometimes integration, into existing *protestant* churches or *unions*. All Baptist *unions* in Western Europe have developed structures to integrate these ethnic and international congregations. Sometimes this is done by establishing an ethnic group within a *local church*; sometimes an independent ethnic church seeks associate or full membership of a national union. In some Baptist unions the ethnic congregations (e.g. in *France* and *Belgium*, African (Congolese) congregations) might be as numerous as the previously existing churches. In *nations* with a longer history of immigration, the process has advanced so far that immigrants

are now in responsible positions in the Baptist unions (e.g. *United Kingdom*, Belgium).

Hesitations about such integration both on the part of indigenous congregations and on the part of new ethnic congregations should not be condemned too quickly as *racism*, for the process requires patience and openness on all sides. There is no supra-cultural Christian or Church denying all cultural or contextual character. Human existence is a cultural existence (Ge 5; 11), with external and much more internal implications. The first generation of immigrants must establish their ethnic congregations as fortresses preserving their ancestral identity in a strange land, but the second generation often begins to move away from their parent's culture to the culture of their home country. The third generation has to decide whether they will remain culturally isolated or become integrated. In such a situation an ethnic church often becomes an international, multicultural church, also attracting members of the indigenous population. In this process people frequently move from the condemnation to the acceptance of other cultures and to an attitude which integrates their own cultural inheritance into that of their neighbours.

MKi & ET

FURTHER READING: Milton J. Bennett, 'Towards ethnorelativism: a development model of intercultural sensitivity' in R. Michael Paige (ed), *Education for the intercultural experience*, Intercultural, Yarmouth, Me., 1993. Peter Penner (ed), *Ethnic Churches in Europe – a Baptist Response*, Neufeld, Schwarzenfeld, 2006.

STUDIES IN BAPTIST HISTORY AND THOUGHT  
VOLUME 33

**A Dictionary of European  
Baptist Life and Thought**

STUDIES IN BAPTIST HISTORY AND THOUGHT  
VOLUME 33

A full listing of titles in this series  
appears at the end of this book

This volume is published in co-operation with the  
International Baptist Theological Seminary, Prague,  
Czech Republic

# A Dictionary of European Baptist Life and Thought

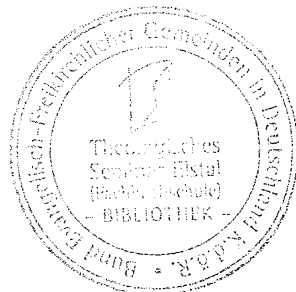
General Editor John H.Y. Briggs

Foreword by David Coffey



MILTON KEYNES • COLORADO SPRINGS • HYDERABAD

CEATS, 33



Copyright © John H. Y. Briggs and Contributors 2009

First published 2009 by Paternoster

Paternoster is an imprint of Authentic Media  
9 Holdom Avenue, Bletchley, Milton Keynes, Bucks, MK1 1QR  
1820 Jet Stream Drive, Colorado Springs, CO 80921, USA  
OM Authentic Media, Medchal Road, Jeedimetla Village,  
Secunderabad 500 055, A.P., India  
[www.authenticmedia.co.uk](http://www.authenticmedia.co.uk)

Authentic Media is a division of IBS-STL UK, a company limited by guarantee  
(registered charity no. 270162)

15 14 13 12 11 10 09 7 6 5 4 3 2 1

The right of John H. Y. Briggs to be identified as the Editor of this Work  
has been asserted by him in accordance with the Copyright, Designs  
and Patents Act 1988.

*All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher or a license permitting restricted copying. In the UK such licenses are issued by the Copyright Licensing Agency, 90 Tottenham Court Road, London W1P 9HE.*

**British Library Cataloguing in Publication Data**

A catalogue record for this book is available from the British Library

ISBN 978-1-84227-535-1

Typeset by Philip Alexander  
Printed and bound in Great Britain  
by AlphaGraphics Nottingham