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Editorial: Migration and Theology

Christoph W. Stenschke

Even a brief glance at serious media and publications on the various issues surrounding migration/migrants and refugees indicates that migration is a vast and complex phenomenon that can and must be seen and addressed from a variety of perspectives.¹ The generalising statements which are all too common in popular and populist discourse fail to do justice to these issues.²

Currently, the European media are pre-occupied with migrants entering Europe in various ways and on various routes from North Africa, Syria, Iraq, Afghanistan and elsewhere. This migration by people from other cultures and faiths into Europe dominates the discussion. However, there is far more to the phenomenon of migration as it concerns Europe.³ When I reflect on some European experiences of migration in what follows, these reflections must not detract from the need for openness and hospitality towards foreigners and their difficult experiences and situation.

Some examples of European experiences must suffice:

- Since the fall of the Iron Curtain and Poland's membership in the European Union, hundreds of thousands of mostly young Polish people have – at least temporarily – migrated to the United Kingdom for work experience in an English-speaking environment. For a while it seemed that British gastronomy was firmly in Polish hands!
- Many other Europeans are on the move within Europe and beyond its borders, motivated by education, work, retirement or personal circumstances.
- The influx of people from other parts of the world to Europe is not a new phenomenon. In the aftermath of European colonisation, imperialism and decolonisation, many people from the former colonies came to Britain, France, Belgium, Portugal and elsewhere in Europe.
- Hundreds of thousands of so-called 'guest workers' (an odd term in itself; it implies that they were supposed to work, but not to stay on)

from Greece, Spain, Italy and later also from Turkey, were invited to come and work in West Germany. East Germany had its own influx of Vietnamese and other people under socialist rule, who were taken in for humanitarian and ideological reasons.

- Many European countries have seen vast movements *within* their national borders. People moved from rural areas to cities, others from north to south or east to west, as in Germany.
- While the influx and integration of short-term or long-term migrants are major issues in some European countries, other countries close their borders more or less successfully and try to keep migrants out. The approach is often as pragmatic as it is selective: while they might welcome foreign students and well-trained professionals to enhance their economies, they try to keep poor and untrained people out. Different approaches and policies in different European countries have been a major challenge for the European Union and a test case for solidarity in past years.
- Although the number of Europeans leaving Europe for other parts of the world has decreased, Europeans have their own history of migration to other parts of the world, such as the Americas, Africa, Australia and parts of Asia. Some of them established new countries and dominated whatever and whomever they encountered, others remained minorities in their new places of residence. A look at these ex-patriate communities – people who might have left Europe decades or centuries ago – can be sobering. I regularly meet South Africans of German origin, who arrived decades ago and are still as German as they could be.⁴ Although many have been in the country for generations, most South Africans of European origin have not seen the need to learn one of its African languages.⁵

Europeans have their own, often highly problematic record of interacting with their 'host societies'. Due to technical superiority (which must

not be equated with cultural or moral superiority!), other perceived superiority (coming from the ‘civilized’, Christian part of the world) and robust self-confidence, there was often little desire or need to integrate. In many cases, the European immigrants (‘settlers’ who came to stay for good) extinguished the native inhabitants (on purpose or as ‘collateral damage’ of their own pursuit of happiness or economic success) or herded them together into reservations established in areas which were not attractive to Europeans.

In view of this wider picture, the current phenomenon is not all this new, different or harmless. In historical perspective, the present situation is far from unique. There have been experiences of successful integration of migrants around the world or the lack thereof.

It is surprising that there has been little theological reflection on these phenomena in Europe, especially in comparison to the space devoted to these issues in the media. The past decades have seen some reflections on religious pluralism, when large numbers of people from other parts and religious traditions arrived in the Western homelands of Christendom. Obviously, such reflections were also motivated by other issues and developments.

In addition to the generous help which was and is offered in different ways to migrants/refugees, many evangelicals have seen the missionary opportunities which the presence of people from a variety of religions in Europe provides for Christians in Europe.⁶ Others have welcomed the influx of *Christian* migrants and seen great opportunities as or if they share the Gospel with other migrants or the local population.⁷ Slowly, the disciplines of missiology and practical theology are starting to reflect on church planting and church development among migrant communities or on how migrating Christians can be included in existing churches or what truly intercultural churches might look like.⁸

Christians in other parts of the world have reflected on other issues. For example, they have emphasised that the Bible is a book written by migrants and reflecting experiences of voluntary or forced migration. Indeed, many of its protagonists were migrants and refugees. Called by God, Abraham left his home in Ur and came to Canaan (Gen 11:31–12:6). From there, a famine caused him to go to Egypt. Back in the land promised to him, he lived a semi-nomadic life. In his excellent survey, ‘More Than Neighbours? The Old Testament as a Resource for Thinking About

Migration’, C. Stirne writes:

To demonstrate just how much this narrative [of the Patriarchs, Gen 12–50] corresponds to the contemporary environment, one can categorise Abraham, Isaac and Jacob in the terms used by the UN High Commissioner for Refugees. Abraham begins as a *voluntary migrant*, but then lives in Egypt as an *environmentally induced, externally displaced person*. Isaac is *born to immigrant parents*, and he subsequently becomes an *environmentally induced, internally displaced person*. Finally, Jacob is a *third-generation migrant* who *involuntarily migrates to seek asylum for fear of physical harm*. Jacob does eventually *repatriate by choice*, but he lives out the remainder of his life as an *immigrant*.⁹

For many years, Jacob was ‘on the run’. Being sold off as a slave, Joseph came to Egypt and ended up saving the people of Egypt and his own family.¹⁰ Moses lived as a refugee in the land of Midian for decades before returning to Egypt. The rest of his life was spent as a migrant leader. After centuries in forced labour in Egypt, the Israelites left and migrated for 40 years through the wilderness before they returned to the country promised to their forefathers. Elimelech, Naomi and their sons left the land of Israel due to a famine and found refuge in Moab (Ruth 1:1–2). Ruth migrated with her mother-in-law, Naomi, to Israel and had to cope in a different environment (1:6–22).¹¹

Later on in their history, the people of Israel were dispersed and deported on several occasions, spent 70 years in exile and faced harsh circumstances. This exile led to religious innovations such as the synagogue, which guaranteed the spiritual survival of Israel through the centuries without cult, temple and land.¹² Israel’s faith proved its validity and flexibility under a variety of circumstances. A number of Old Testament books, such as Ezekiel, originated during the exile, reflect this experience or were in other ways important for coming to terms theologically with the exile and the return to the land. Returning to the land of Israel at the end of the exile meant migration and the cumbersome rebuilding of the domestic, cultic and municipal infrastructure as well as of the faith and identity of Israel.¹³

In the Old Testament narrative and prophetic traditions, migration due to dispersion and deportation appears is a result of divine judgement. Thus, it is by no means harmless and may not be

idealised. The account of paradise and the fall of humanity closes with the expulsion of Adam and Eve from the presence of God (Gen 3:23-24). For murdering his brother, Cain was condemned to be a fugitive and a wanderer on the earth (Gen 4:12). By disturbing communication in Babel, God dispersed humanity in all directions (Gen 11:8-9). The Old Testament ideal is that each Israelite lives on his own piece of land off the fruit of his labour ('every man under his vine and under his fig tree and no one shall make them afraid', Mic 4:4).

The consequences of these migrations were often poverty, loss of status and other disadvantages for some or all. At times these movements also meant wealth and interesting careers for some, such as that of Daniel in Babylon or Nehemiah in Persia.

At the beginning of the New Testament, John the Baptist leaves home, stays in the Judean wilderness and later on preaches and baptises on the banks of the river Jordan (Lk 1:39, 80; 3:3). Due to a Roman decree, Jesus is born not at home in Nazareth, but in Bethlehem where he ends up in a manger (Lk 2:1-7). Shortly thereafter, his family has to flee to Egypt and stay there as refugees (Mt 2:13-15). Later on they return to Galilee as they could not stay in Judea due to the reign of Archelaus. Later Jesus leaves home to start his itinerant ministry in Galilee, all over Judea and eventually in Jerusalem.

Following their call to discipleship, Jesus' disciples voluntarily leave their families, homes and careers in Galilee to follow Jesus. They become the model of 'migrant discipleship', following their wandering Lord who said: 'Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head' (Lk 9:57-62). At the same time, they are promised that they will receive a hundred-fold of what they leave behind and also inherit eternal life (Mt 19:29).

The Book of Acts abounds with accounts of migration.¹⁴ Almost in passing, the letters of Paul testify to his enormous mobility and the many journeys of his co-workers and mission partners.¹⁵ First Peter – the letter that deals with Christian suffering in most detail – speaks of Christians metaphorically as 'aliens and exiles' (2:11) although they continue to live in their places of origin. Their loss of status and their alienation are compensated for by joining the people of God and a royal priesthood called to proclaim the Gospel by word and exemplary behaviour.¹⁶ Revelation, with its sweeping eschatological vision for the Church and the

world, was written while its author was exiled on the island of Patmos (Rev 1:9).

Yet not only does the Bible contain many instances of migration, it is also read differently by people who have experienced migration. They can see and understand things which others might miss. 'Diaspora' has become a lens of its own through which the Bible is read¹⁷ or theology as a whole is conceptualised in a fresh way. One example of this approach is the collection of essays edited by Enoch Wan, *Diaspora Missiology: Theory, Methodology and Practice*.¹⁸ What are the consequences of the lack of migration experiences by those 'responsible' for Christian theology in Europe (or those, whose reflection is tangible as they wrote or their works were chosen for publication) or lack of their theological reflection over the centuries?

It is interesting to observe that *being on the move* has often been used as a metaphor for Christian existence although, obviously, this metaphorical use did not start in Europe, nor is it restricted to this part of the world.¹⁹ Two British examples suffice:²⁰

- William William's hymn from 1745 with its petition: 'Guide me, Oh Thou great Jehovah, *pilgrim through this barren land*. ...let the fire and cloudy pillar lead me all my journey through. ... When I tread the verge of Jordan, bid my anxious fears subside; death of death and hell's destruction, land me safe on Canaan's side.'
- The best known writing in the Puritan tradition is John Bunyan's reflection on the Christian life, called the *Pilgrim's Progress from This World to That Which Is to Come* (1678).²¹

How has the long use of this and related metaphors shaped European Christianity (including its perception of this present world)? Do they affect its current thinking on migration and migrants?

Drawing on biblical traditions such as 1 Peter 2:11 ('Beloved, I urge you as sojourners and exiles ...', see above), Christians have often understood their position in society as one of alienation and exile. In some cases, this was a helpful way of coping with their experiences. Often this understanding was related to the way Christians were and are treated by their non-Christian environment. While (still) living here, their eyes were set on their heavenly home. Some Christian groups in 'Christian' Europe saw themselves as exiles in their own countries and/or were a rejected minority (e.g., Protestants in predominantly Catholic coun-

tries, Christians in free church/dissenting traditions over against established traditions). They felt as immigrants to their own countries or treated as such. In addition, some evangelical Christians would refer to these concepts for understanding and describing their experiences of marginalisation and rejection with regard to the denominations to which they belong. Are Christians, evangelical Christians in particular, better equipped for facing the immigrant situation than others?²²

European Christians can learn much from other Christians but they may also have some unique experiences which must be reflected theologically. (Obviously, Europeans do not have a unique contribution to make as Europeans *per se*, they have dominated theological debates far too long!) Whether this reflection may be of use elsewhere is for others to decide. Let me indicate by some examples the direction in which I am thinking.

In the modern period, Europe lost millions of people who emigrated and settled elsewhere in the world. What were the consequences of these movements for those who left and for those who stayed behind?

- Most of these migrants were Christians, some even left as missionaries. How did their experiences of migration and of the new opportunities or disappointments which they encountered, affect them and their Christian convictions? Did Christians cope better or differently than others emigrants? Did they behave differently?
- How did and do the people whose children, other relatives, friends and neighbours left Europe cope with the emigration of people around them? What did the ecclesial consequences look like? Did Christians cope better or in different ways than others? Did they find consolation in the Gospel? How were churches affected by this often significant drain of people?
- Has there been – beyond individual moving experiences – sufficient theological reflection of the European experiences of forced and/or voluntary migration in the twentieth century? What about the many Europeans who were moved about throughout Europe by Nazi Germany as forced labourers during World War II? Has the move of about 20 million German refugees in the aftermath of WW II left any traces in German theology?²³ Has this traumatic experience changed anything in theology? If not, why not? What does that tell us about our theology and our way of theologis-

ing? Did the theologians, who were themselves affected, simply integrate back into the firmly settled system of Western theology? Could they have done anything else? Are the experiences of migration – for example, German theologians from universities such as Breslau, who had to leave their institutions and homes after 1945 – discernible somewhere in their theological work?²⁴ What of the many who fled from socialist Europe and came to Western Europe?

- From my own biography a number of questions arise. My great-grandparents had to leave when part of Germany became part of Poland in 1921 and start afresh elsewhere. My grandparents and my father left their home in what was to become the German Democratic Republic, when the Red Army advanced. My father spent some of the decisive years of his life as a refugee. What impact did these experiences have on their lives, on their way of believing and spirituality? Did they help them to appreciate aspects of their faith which they would have missed otherwise? To what questions and needs was the Gospel the solution? In the years after the war, my other grandparents and my mother and her siblings shared their small house with refugees. What impact did this experience have on them? As I reflect on my own life, I wonder how my own years at Aberdeen, Scotland, as a PhD student and a short period of teaching in Prague contributed to the way I understand and do theology today. Do such experiences make a difference?²⁵ Surely, many readers of the *European Journal of Theology* will have their own family and personal stories to tell.
- What happens to countries, societies and churches which systematically shut their gates to migrants from outside of their national borders? At first sight, they might not have some of the problems which others have. But what do they lose out on, short-term and long-term? One only needs to think of the c.200.000 French Huguenots who left before and after 1685.²⁶ These migrants went to different areas and made tremendous economic and other contributions to their host territories. They are a case-study of what the country which rejected them missed out on and how other countries benefitted in many ways. Yet not only the potential benefits of different kinds come to mind. How does a decision for or against refugees affect the values and climate in any given society?
- Many years ago, the late South African missiol-

ogist Willem Saayman (1942–2015)²⁷ encouraged me to serve for a few years abroad. Willem adamantly insisted that there were certain lessons in life and theology that could not be learnt at one's place of origin or within one's own culture. If that is true, what happens to people who never have the chance to leave their home towns and experience another world?²⁸ What happens to them when they refuse to leave and encounter the unknown? How does it affect their understanding of the Christian faith?

To return to the New Testament, the experiences of the migrant-missionaries in the Book of Acts and their missionary involvement led to the acceptance of the Gentiles into the people of God *as Gentiles*. They involved and brought about new and challenging experiences, insights and consequences for the self-understanding of the initially Jewish Christian communities, as, for example, Peter's surprised insight in Caesarea: 'Truly I understand that God shows no partiality, but in every nation, anyone who fears Him and does what is right is acceptable to Him' (Acts 10:34–35) or the decrees of the so-called Apostolic Council (15:8–11, 14–21). It also affected their behaviour (ready association and table fellowship with Gentiles, including neglecting all Jewish concerns for purity, e.g. 10:48; 16:34) and their relationship with their fellow Jews (11:2–3; 15:1–5; 21:20–21).²⁹ By transgressing boundaries, through flight and migration, the Christians came to realise that the acceptance of the Gentiles into the people of God is the fulfilment of the promises of God (Lk 24:46–49), of the commission of the risen Jesus to his disciples (1:8), of the coming of the Holy Spirit and a consequence of the activities of the hand of God (e.g. 11:21). New insights and development and movement/migration are inseparably linked.

After these experiences, the early Jewish Christian community of Jerusalem was no longer the same as at the beginning of Acts. In the literary purpose of Acts, in narrating how the Christian community became what it now is (or at least what it should be like), and in describing its identity and development, Christian migrants play a significant role. Not only do Jews from the Jewish diaspora now belong to the church, but also Gentiles who did not first become Jews, but remained Gentiles and were as such accepted into the community. In this process, the church had to – and did – learn new things about her God, her Lord Jesus Christ, the Holy Spirit, the Gentiles, about her own iden-

tity and her behaviour. Experiences of migration have the potential for new insights; they offer challenges and opportunities for transformation.

Obviously, there are more questions to ask and answer. People with experiences and horizons different from mine will think of other issues and about many issues differently. Here I merely wanted to draw attention to issues which are worth pondering at this time. As the *Fellowship of European Evangelical Theologians* (FEET) and as a journal devoted to theological issues in Europe from an evangelical perspective, we welcome further theological reflection on these and other issues from an European perspective. What is a particularly European perspective? What precisely would be an *evangelical* perspective? If you can contribute essays or book reviews to our journal to initiate such a discussion, please contact our editor, Dr Pieter J. Lalleman at p.lalleman@spurgeons.ac.uk.

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Endnotes

- 1 In this editorial, the term migration is used in the broadest sense as 'descriptive of different forms of transience involving degrees of choice and compulsion', so J.J. Hanciles, 'Migration' in J. Corrie (ed.), *Dictionary of Mission Theology: Evangelical Foundations* (Nottingham, Downers Grove: IVP, 2007), (225–227) 225. For definition, historical survey and various theories of migration, see also J.J. Hanciles, 'Migration and Mission: Some Implications for the Twenty-first Century Church', *IBMR* 27 (2003), (146–153) 146–147.
- 2 Permissible for an editorial, the following reflections are selective. I refer to examples from my context and experience. To reflect on migration and the challenges it poses for all of Europe and all disciplines of theology would be a task beyond one author.
- 3 Perhaps it is telling that we are pre-occupied with migration as we experience it. Few Europeans are aware of migration movements and issues elsewhere in the world, for example, from South to North America or within Africa.
- 4 This is not a moral judgement. However, it is curious to observe this phenomenon when Germans in Germany demand that people coming to their own country should 'integrate' into their society. What precisely is meant by 'integration' is usually vague. To which of the many 'Germanys' should they

- integrate? What is a 'Leitkultur' and who determines this? See <https://de.wikipedia.org/wiki/Leitkultur> [accessed 17-12-2016].
- 5 This phenomenon is not limited to immigrants from Europe.
 - 6 See, for example, J.D. Payne, *Strangers Next Door: Immigration, Migration and Mission* (Downers Grove, IVP, 2012).
 - 7 A.F. Walls, 'Mission and Migration: The Diaspora Factor in Christian History', *Journal of African Christian Thought* 5 (2002) 3-11 and *idem*, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll: Orbis, 1996) has emphasised the close link between migration and mission. See also the analysis of J.J. Hanciles, *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll: Orbis, 2009).
 - 8 See, for example, the document of the *Evangelische Kirche in Deutschland* (EKD), *Gemeinsam evangelisch! Erfahrungen, theologische Orientierungen und Perspektiven für die Arbeit mit Gemeinden anderer Sprachen und Herkunft*, EKD Texte 119 (Hannover: Kirchenamt der EKD, 2015); for a survey see J. J. Hanciles, 'Migration' in W.A. Dyrness and V.-M. Kärkkäinen (eds), *Global Dictionary of Theology: A Resource for the Worldwide Church* (Grand Rapids: IVP Academic; Nottingham: IVP, 2008) 543-544.
 - 9 http://www.europeanea.org/wp-content/uploads/2015/10/More_than_neighbours.pdf, p. 6 [accessed 15-01-2017].
 - 10 For Abraham and Josef, see M.D. Carroll, 'Biblical Perspectives on Migration and Mission: Contributions from the Old Testament', *Mission Studies* 30 (2013), (9-26) 12-18.
 - 11 See also Gen 12:10; 42:1-38; 43:1-34; 46:1-47:12.
 - 12 See L.I. Levine, 'Synagogues' in J.J. Collins and D.C. Harlow (eds), *The Eerdmans Dictionary of Early Judaism* (Grand Rapids: Eerdmans, 2010) 1260-1271.
 - 13 See the instructive survey by J.L. Kugel, 'The Beginnings of Biblical Interpretation' in M. Henze (ed.), *A Companion to Biblical Interpretation in Early Judaism* (Grand Rapids, Cambridge, UK: Eerdmans, 2012) 3-23.
 - 14 For surveys, see W. Kahl, 'Migrationserfahrungen als *conditio sine qua non* für die transkulturelle Ausbreitung des Frühchristentums', *Interkulturelle Theologie* 41 (2015) 185-197 and C. Stenschke, "Die nun zerstreut waren, zogen umher und predigten das Wort" (Apg 8,4): Migration und Mission nach der Apostelgeschichte', *JET* 30 (2016) 11-40.
 - 15 According to E.J. Schnabel, *Paul the Missionary: Realities, Strategies, Methods* (Downers Grove: IVP, 2008) 121-122, as far as we know Paul travelled some 25,000 km in total, some 14,000 km of which he travelled by land.
 - 16 See C. Stenschke, 'The Status and Calling of Strangers and Exiles: Mission According to First Peter' in R.G. Grams *et al* (eds), *Bible and Mission: A Conversation Between Biblical Studies and Missiology* (Schwarzenfeld: Neufeld, 2008) 180-219.
 - 17 For an example, see J.-P. Ruiz, *Reading from the Edges: The Bible and People on the Move* (Maryknoll: Orbis, 2011). The item description for the book reads as follows:
An exploration of borders by a Hispanic scholar that connects the migration of people with biblical texts. Cleverly weaving together a range of themes connected with borders such as migration, post-colonialism, living in exile, and the immigrant experience in Ruiz's readings, from the perspective of a Puerto Rican in New York, bring biblical texts into conversation with well-known Hispanic theologians and biblical scholars. In cultural anthropology, the notion of pilgrimage is associated with liminality, separation from the ordinary and the achievement of a new degree of community and spiritual integration.
 - 18 2nd ed. (Portland: Institute of Diaspora Studies, 2011). The essays on biblical themes are: N.F. Santos, 'Exploring the Major Dispersion Terms and Realities in the Bible' (35-52), T. Rubesch, 'Diaspora Distinctives: The Jewish Diaspora Experience in the Old Testament' (53-86) and C. Ott, 'Diaspora and Relocation as Divine Impetus for Witness in the Early Church' (87-108). For definitions of the term see S. Dufoix, *The Dispersion: A History of the Word Diaspora*, Brill's Specials in Modern History 1 (Leiden, Boston: Brill, 2016).
 - 19 A.P. Boers, 'Pilgrimage' in G.G. Scrogie (ed.), *Dictionary of Christian Spirituality* (Grand Rapids: Zondervan, 2011) 676 notes: 'After the Reformation, pilgrimage came to be understood less as external experience and more and more metaphorically. Hymns are full of such imagery.'
 - 20 German examples in Stenschke, 'Die nun zerstreut waren', 34-36.
 - 21 See R.L. Greaves, 'Bunyan, John', *Die Religion in Geschichte und Gegenwart* 1 (4th ed., 1998) 1880-1881.
 - 22 I owe these insights to my Danish colleague, Prof. Dr Asger Højlund, from the Lutheran School of Theology in Aarhus, Denmark, see www.teologi.dk.
 - 23 The same question applies to all the other refugees and displaced persons who were on the move during, or in the years after World War II.
 - 24 A point of departure for New Testament scholars would be C. Breytenbach and R. Hoppe (eds), *Neutestamentliche Wissenschaft nach 1945: Hauptvertreter der deutschsprachigen Exegese in der Darstellung ihrer Schüler* (Neukirchen-Vluyn: Neukirchener, 2008). On the theological faculty of

the University of Breslau see D. Meyer, 'Breslau II. Universität', *RGG 1* (4th ed., 1998) 1754-1755.

- 25 Whether they do or not depends on a number of factors: for example, do people move by their own will or are they forced? Do they move alone or with families or other groups of people? How traumatic is the move? At what point during their biography do such moves happen?
- 26 For a survey, see I. Dingel, 'Hugenotten I. Kirchengeschichtlich I. Europa', *RGG 3* (4th ed., 2000) 1925-1929. Dingel notes:
Der nicht zu unterschätzende Beitrag der H. aber lag darin, dass sie neue Produktionszweige erschlossen und handwerkliches Können mitbrachten, z.B. in neuen Drainagetechniken in der Landwirtschaft, im Obst- und Weinbau, in der Seidenraupenzucht und Seidenweberei, im Kunsthandwerk, im Bau- und Militärwesen. Sie haben auf diese Weise nicht nur zur Modernisierung des Staates beigetragen, sondern auch durch ihre Lebens- und Frömmigkeitsformen sowie ihre internationalen Verbindungen eine kulturelle und

intellektuelle Öffnung bewirkt (1928-1929).

- See also R.A. Mentzer and B. van Ruymbeke (eds), *A Companion to the Huguenots*, Brill's Companions to the Christian Tradition 68 (Leiden, Boston: Brill, 2016).
- 27 See the brief obituary for Willem Saayman in *Missionalia 41* (2015) v-vi.
- 28 These considerations are by no means intended to idealise migration or to play down the suffering involved in forced migration.
- 29 Acts mentions the reaction of some Jewish Christians to these developments, but also the fierce resistance of other Jews, when the Christians accepted Gentiles *as Gentiles* into the people of God. According to their understanding, Israel's identity and privileges are relativised and compromised in this way, see Acts 12:1-23 and 21:27-24:9. Both passages appear at strategic places in the midst of accounts of the Gentile mission. The procedure and behaviour of the migrant part had severe implications for those who stayed behind.

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