

## **Am I my brother's keeper? Disconnect among Missional Christian Communities of Europe in their Mission**

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Expounding diaspora missions (DM), Enoch Wan proposes that the first step in DM is missions to the diaspora, assuming that the native churches must reach out to diaspora (immigrant) groups with the intent to disciple immigrants and form worshipping communities.<sup>1</sup> However, the churches in the UK and the rest of Europe seem to have remained apathetic to the needs of the immigrant communities living around them. Also, the immigrant churches (ICs) are hesitant to collaborate with the native even though they have several critical needs that can be met by open-minded native churches.

The ever-multiplying number of immigrant churches in Britain and Europe seems to suggest that immigrant Christian communities are indeed mobilised for mission.<sup>2</sup> The ICs in Europe, with a good number of them being ethnic, experience growth and have demonstrated themselves to be way ahead of the established European churches in dynamism and expansion.<sup>3</sup> If Christianity in Europe is declining, and if a significant number of immigrants are mobilised for mission, then who plays the front-end role in missions and diaspora missions in particular? Native Christians or immigrant Christians? Should immigrants be seen as mission-force or as harvest-field?

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<sup>1</sup> Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*, Kindle (Portland: Institute of Diaspora Studies, 2011), 5; Also, Payne, *Strangers Next Door: Immigration, Migration and Mission*, 32–33; Elias Medeiros, “Local Churches in Missional Diasporas,” in *Scattered and Gathered: A Compendium of Diaspora Missiology*, ed. Sadiri Joy Tira and Tetsunao Yamamori (Oxford: Regnum Books International, 2016), 187, 191.

<sup>2</sup> Won Moo Hurh and Kwang Chung Kim, “Religious Participation of Korean Immigrants in the United States,” *Journal for the Scientific Study of Religion* 29, no. 1 (March 1990): 19, <https://doi.org/10.2307/1387028>; Jehu Hanciles, “Migration and Mission: Some Implications for the Twenty-First Century Church,” *International Bulletin of Missionary Research* 27, no. 4 (2003): 150–52, <http://www.internationalbulletin.org/issues/2003-04/2003-04-146-hanciles.pdf>; Hijme Stoffels, “A Coat of Many Colours: New Immigrant Churches in the Netherlands,” in *A Moving God: Immigrant Churches in the Netherlands*, ed. M.M. Jansen and H.C. Stoffels, vol. 8, *International Practical Theology* (Wien: Lit-Verl, 2008), 13–29, [http://www.livedreligion.org/fileadmin/\\_migrated/content\\_uploads/A\\_Coat\\_of\\_Many\\_Colours\\_\\_1\\_.pdf](http://www.livedreligion.org/fileadmin/_migrated/content_uploads/A_Coat_of_Many_Colours__1_.pdf); Werner Kahl, “Migrants as Instruments of Evangelization: In Early Christianity and in Contemporary Christianity,” in *Global Diasporas and Mission*, ed. Chandler H. Im and Amos Yong, Regnum Edinburgh Centenary Series, Volume 23 (Oxford: Regnum Books International, 2014), 84. According to Hurh and Kim, as early as 1990, there were 2000 Korean immigrant churches in the US. Hanciles reports of more than 3000 African immigrant congregations in Europe and the proliferation of African Immigrant churches in the United States. Stoffels cites Van den Broek to report that there are more than 900 immigrant churches in the Netherlands. Kahl reports more than 1000 African led churches in Germany with almost 80 in Hamburg alone.

<sup>3</sup> Jan A.B. Jongeneel, “The Mission of Migrant Churches in Europe,” *Missiology: An International Review* 31, no. 1 (January 2003): 31, <https://doi.org/10.1177/009182960303100105>.

This paper shall attempt to answer the questions raised to gain a better understanding of the complexity of the diasporas in mission. Such an understanding would facilitate a better collaboration of immigrant and native churches for mission.