

In my presentation "Local evangelical subcultures and evangelical school culture" I will try to describe the influence of evangelical Germans of Russian background on RE and school culture of an Evangelical Private School. I will compare this specific evangelical group with other evangelical subcultures in this school context. The description will be followed by several practical theological reflections. In this part of the presentation the scope will be enlarged on evangelical beliefs in general. What are the boundaries of tolerance? Should religious educators also tolerate non-liberal theological stances that e.g. dismiss feminist theology? We will discuss the tensions between 'integration' versus the belief 'not to belong to this world', 'democratic education' versus 'subordination' and 'individual' versus 'collective'. I will end my contribution by discussing the effects of evangelical subcultures on the Protestant Church in Germany (EKD) and teacher education in Germany.

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§1. Evangelicals in Germany – An Introduction

For most German citizens the evangelical church scene including evangelical private schools is still unfamiliar. "Terms like Baptists, Mennonites or Pentecostals are only familiar to insiders and smack of sectarianism (Klassen, 2006, 173).

1, 5 Million - 2% of the German population - belong to the evangelical movement (Lambrecht/Baars, 2009, 18). The total number of evangelicals in Germany is higher though. An additional 700.000 Evangelicals officially belong to the mainstream Protestant Church of Germany (EKD) and may attend the Sunday morning service of the mainstream Church, but most likely gather for the (second) service and Bible study-groups in their own evangelical LKG-community ("landeskirchliche Gemeinschaft")¹ grounded on pietistic roots (Holthaus, 2007, 25).

The evangelical church scene is not without internal troubles. The president of the LKG-communities, Christoph Morgner (2003, 15), wrote: "In the past years without a doubt the tendency has increased in the evangelical scene overtaking one another: even more pious, more biblical, more pure. This tendency will continue. Solely note the efforts to install a Confession-Alliance ("Bekenntnis-Allianz"). We have bigger fish to fry (Translation EZ)."

The heterogeneity of evangelicals in Germany incorporates small house churches as well as mega churches (Lambrecht/Baars, 2009, 14). There are conservatives but also some progressive evangelicals who challenge – 'in a moderate way' - the scientific and historical assertions in the Bible (Holthaus, 2007, 60f; Jung, 2007, 65f). German evangelicals belong to pietistic evangelical communities ("Landeskirchliche Gemeinschaften") right up to enthusiastic Pentecostals and

¹ Cf. EURIM-conference (European network of inland missionary institutes and evangelical communities) (Drechsel, 2003, 42). See foot note 46 and 47.

separatist fundamentalist² groups, who judge the other evangelical communities as unbiblical³ (Hempelmann, 2009, 39-40).

Many a community is conservative in one respect whereas related to specific themes it takes an open standpoint (Klassen, 2007, 270).

§3. History of Anabaptist Ethnic Germans in the USSR

Some subcultures within the private evangelical school we will be studying are not only unfamiliar for liberal citizens, but also remain unfamiliar for many of the German evangelicals (Klassen, 2010, 231). The so called “Anabaptist Resettlers” – also known as “Mennonite and Baptist Ethnic Germans” (“Ethno-konfessionelle⁴ Russlanddeutsche Aussiedler”) are a subculture within the evangelical scene. To most of German citizens, including German evangelicals, the history of Anabaptist Ethnic Germans remains unknown.

The 410.000 Anabaptist Resettlers, roughly 15 % of all new “Ethnic Germans” from the CIS⁵ countries, are members of German Ethnic Anabaptist Faith Communities. Their number is rising as there are still coming from the former USSR every year (Klassen, 2007, 27). Their faith communities are among the largest and the fastest growing churches in Germany (Löwen, 1998, 10).

The ancestors of all Resettlers have lived in Germany, but migrated to Russia for 140-240 years – looking for a secure existence (Klassen, 2007, 27). At that time they were not tolerated in Germany and severely pursued. Anabaptists fled as a collective with their eldest (Wisotzki, 1992, 63-64).

Within the Anabaptist thought migration has always been seen as a plausible alternative. One migrates and can preserve the Anabaptist faith and tradition or one makes a decadent compromise with “the World” (Wisotzki, 1992, 63).

Anabaptists fled during the reformation period after 1526 to Austria, several parts of Germany and the Netherlands. After the disaster of the Anabaptist Kingdom of Münster in 1535 the Dutch priest Menno Simons converted and was baptized (Krech/Kleiminger, 2006, 142-143).

² Fundamentalist evangelicals take from the Bible prescriptions for healing of diseases, texts legitimating their demarcations – anti-hermeneutical, anti-evolutionary, anti-pluralistic, anti-feministic, anti-homosexual and simultaneously establish strong patriarchal authority (Hempelmann, 2009, 36).

³ Some conservative and charismatic evangelical groups on the right wing of the evangelical scene deny individuals' Christianity if they do not belong to their particular faith community. This causes a internal tensions in the evangelical movement. The evangelical community within the Protestant Church in Germany (“Landeskirchliche Gemeinschaft”) regards this exclusivist thought as fundamentalism (Hempelmann, 2009, 29).

⁴ Besides the Anabaptist Ethnic Germans there are also Ethnic Germans of other confessions, e.g. roman-catholic, Lutherans, Jews (Theis, 2006, 19). Identity is not only formed by confession, but also by the region of the former colony in the USSR. Ethnic Germans refer to Volga-Germans, Black Sea-Germans, Bessarabia-Germans or Volhynia-Germans (Müller, 1992, 354).

⁵ Commonwealth of Independent States

He succeeded in secretly reuniting the remaining Anabaptists (the "Mennonites"). They migrated to Prussia, where the marshes were drained with Dutch technical strategies. In these rural community "Low German", the so called "Plautdietsche", was cultivated as well as the strictness of the congregation, loyalty to the family and the work ethos. A closed ethnic-confessional community was established (Müller, 1992, 70).

After Prussia ("Preussen") the Anabaptist fled to Russia, where they were invited before by the tsarina Katharina II to found colonies. In Prussia in 1787 military duties were obliged for Anabaptist if they wanted to acquire new farmlands. As the Anabaptists needed new lands desperately as their high number of offspring usually also became farmers, they migrated via Riga, Dubrowna and Kiew to the South of Russia by horse and cart. After great exertions the settler reached Chortitza (Saporoshje) in summer 1789.

Tsarina Katharina II hoped to create political peace to prevent religious mingling. Religious contacts to Russian Orthodox believers were forbidden (Wisotzki, 1992, 29).

The "Gnadenprivileg" of Paul I (1800) assured the Anabaptist an entire freedom of faith in their colonies. More colonies with much better farming land were founded. Due to the work ethos the farming soon flourished. The colonies contained homogeneous villages (Neufeld, 2007, 33). During the founding period also the place of origin and the particular dialect was considered. A closed community was the consequence (Neufeld, 2007, 20). They founded their own confessional schools, where their offspring was taught in Plautdietsch (Theis, 2006, 49). The colonies of the Ethnic Germans expanded due to the high number of children and the economic advancement. Many ethnic Germans, e.g. of mainstream Lutheran background, were evangelized by Johann and Karl Bonekemper (1840) and Eduard Wüst (1845) or by the Moravian ("Herrnhuter") (Klassen, 2007, 39). Evangelists of German Baptist Origin, in tradition of Johann Gerhard Oncken, came as revivalists to the colonies around 1867. Mennonites and Baptists influenced one another as fellow Anabaptists and both were accused from Russian Public Authorities to evangelize among Russians (Riemer, 1996, 35-36). Still, some differences remained. Foot-washing, nonresistance and the refusal to take an oath continued to be a special characteristic of the ethnic German Mennonites.

Religiously and economically the Anabaptists flourished (Müller, 1992, 79). The prosperity of the ethnic German farmers was a thorn in the flesh of Russian farmers who were bound to their landlords by peonage and stimulated xenophobia (Neufeld, 2007, 14). The free ethnic German farmers had privileges like freedom of taxes, dispensation of compulsory military services, self-administration, freedom of religion and support in cases of resettlement (Theis, 2006, 53).

Russian politics strived to keep pace with the rest of Europe. They planned to unitize Russia economically, military and culturally. Ethnical groups lost their special status in 1871 (Klassen,

2007, 40). 1874 German ethnic Mennonites lost their dispensation of compulsory military services. 1891 Russian instead of Plautdietsch was the compulsory language also in schools in the German ethnic colonies⁶ (Klassen, 2007, 41).

The First World War (1914-1918) had severe implications for Ethnic Germans in Russia. The tsar deported all Ethnic Germans that lived within a tract of land of 150 km alongside the west border of Russia, the black sea and the Baltic coast. These deportations should prevent Ethnic Germans supporting German soldiers. 200.000 Ethnic Germans were deported to Siberia and Kazakhstan. Many of them did not survive the transport (Neufeld, 2007, 15).

After the October revolution in 1917 Lenin expropriated all landowners⁷. The Russian Orthodox Church no longer was the State Church. The disastrous soviet economic restructuring resulted in a famine that caused the number of Ethnic Germans in the Volga colonies to decline with 25% (Theis, 2006, 69).

After four years of civil war and the murder of the family of the tsar the USSR was founded (Klassen, 2007, 49). All people of Russia now had the right of self-determination (Neufeld, 2007, 15). 1924⁸ the "Autonomic Socialistic Soviet Republic of the Volga Germans" (ASSRdWD) was founded. Now Plautdietsch was reintroduced in the schools of the colonies (Neufeld, 2007, 16).

As Stalin's reign of terror started in 1928 the collectivization of land the expropriation soon was implemented. Again this resulted in a famine. 50.000 people died (Theis, 2006, 69). Stalin started to extinguish religious institution in 1929. Houses of prayer were dispossessed and several eldest were imprisoned (Neufeld, 2007, 32). In 1930 50.000 Ethnic German landowners ("Kulaken"), Teachers, physicians and eldest were deported to Siberia, Ural and Kasakhstan as forced laborers (Neufeld, 2007, 16).

The Second World War deteriorated the situation of Ethnic Germans. 1933 on huge scale deportations took place (Neufeld, 2007, 16). As Nazis marched in the USSR 22 of July 1941 hundreds of thousands Ethnic Germans were "evacuated" from their colonies to Kasakhstan. They were now under USSR commandment's office (NKWD) and were not allowed to leave the settlement. Men between 15 and 60 and Women without children under 3 years old were sent far away from their families as they were inducted for the forced labor concentration camps ('Trudarmija'). The barbed wire fences, the tattooed number in the arms, the permanent

⁶ These were reasons for 18.000 Mennonites to migrate to the USA and Canada between 1874 and 1900. The Moravian ("Hernhutter") migrated to Nord-America as a collective (Klassen, 2007, 41).

⁷ 5.500 Ethnic Germans tried to migrate to Germany. Germany only allowed 500 persons to stay. The rest migrated to the South of America (Klassen, 2007, 64).

⁸ In 1918 the ethnic German colonies were called the "Autonomic Department of Volga Germans" ("Autonomes Gebiet der Wolgadeutschen").

permission of the guards to open fire on the forced laborers, the cold of Siberia, hunger and the hard labor claimed the lives of many Ethnic Germans (Neufeld, 2007, 18).

The 300.000 Ethnic Germans in colonies on the west side of the river Dnepr that were governed by the Nazis since July 1941 were resettled by the Nazis to the Warthegau (Poland) after the defeat of Stalingrad March 1943 (Theis, 2006, 73-74). From January 1945 on these Ethnic Germans in Poland were run over by the soviets and "repatriated" to the forced labor camps ("Trudarmija") and the regime of USSR commendment's office (NKWD) e.g. in Kasakhstan (Theis, 2006, 74).

Another 80.000 Ethnic Germans refugees who researched Germany were "repatriated" and deported to the Forced Labor Camps ("Trudarmija") (Theis, 2006, 74). They were Ethnic German Refugees who made it the soviet or British zones of Germany were denied Asylum despite of the Geneva Convention. Many of them died during transport and in the Forced Labor Camps.

1945 15.000 Ethnic German Anabaptists went underground in Germany. North-American Mennonites of the Mennonite Central Committee (MCC) helped many of them to migrate to Canada and South-America. Only 1000 Ethnic German Anabaptist stayed in Germany. Ministers from North-America, like P.J. Dyck and C.F. Klassen, C.C. Wall, H.H. Janzen and J.W. Vogt, helped founding Anabaptist Ethnic German Churches, like the Mennonite Brethren Community (MBG) in Neuwied/Rhine and taught at Bible schools in Basel (Klassen, 2007, 93-94).

1955 Adenauer negotiated the end of the forced retention of Ethnic Germans under the USSR commendment's office (NKWD) and forced labor camps (Theis, 2006, 76). 1956 most Ethnic Germans were allowed to join their families and settled in the North of Kazakhstan and Central Asia, though they were not allowed to return to their colonies and were still discriminated as "Nazis". They were not allowed to take up a university study (Löwen, 1998, 217-218). Religious commitment still was restricted (Dietz/Hilkes, 1994, 103). The services were long as ethnic German Anabaptist had to travel a long way to the few remaining houses of prayer. Ice cold lands in winter and snow melt made transport to and from Sunday services difficult (Dietz/Hilkes, 1994, 106).

The continuing persecution of eldest in the USSR confirmed the Anabaptist of being among the elect. The Anabaptist developed a martyr-awareness like in the first years of the Anabaptist, when the "Märtyrerspiegel" of Braght (1660) was one of the most influencing books among the Mennonites (Wisotzki, 1992, 22; Neufeld, 2007, 33).

1957 the German government negotiated an exit permit for Ethnic German citizens who resettled in Nazi-Germany, but were "repatriated" by Stalin during the Second World War.

More than 100.000 Ethnic Germans applied for such an exit permit (Neufeld, 2007, 21). Many of them had to wait more than 15 years to actually receive the exit permit as the soviet authorities were extremely restrictive. In the meantime applications were made public and applicants had to endure reductions of wages and relegation of university (Neufeld, 2007, 21).

1964 the allegations of collaborations of ethnic Germans with the Nazis were withdrawn. The political, social and economic agreements made between West Germany and some Eastern bloc countries in the early 1970s also served to make the application of exit permits easier for all Ethnic Germans in the USSR (Klassen, 2007, 58).

1985 under Gorbatschow and after the collapse of the USSR the Ethnic Germans migrated to Germany on a huge scale. 1987 peaked with 213.214, after 2000 after the implementation of the German Law of Correction of Consequences of War ("Kriegsfolgenbereinigungsgesetz"/KfbG 1993) the number was reduced to 100.000 each following year (Theis, 2006, 17; Neufeld, 2007, 23). After 2004 only 58.728 came with an exit permit to Germany (Klassen, 2007, 79). Other Ethnic Germans came to Germany with the status as a "foreigner", because they did not pass the language test (Klassen, 2007, 80).

Exception permits are sent to Ethnic German applicants in the former USSR by the German Federal Administration Office, if primary relatives of the applicants put in a request and the applicants pass a language test (Klassen, 2007, 67). The procedure can take up to 5 years (Theis, 2006, 206). The Ethnic Germans started their life in Germany in the transit camp Friedland or Osnabrück-Bramsche in lower Saxony and Gießen in Hesse (Klassen, 2007, 70-71). Only the transit camp in Friedland is still used. Distribution lists decide to which region they are sent. In the particular region they live in transition dormitories ("Übergangwohnheime") until they have completed all administrative procedures and they can start working or receive their pensions and rent their own apartments (Klassen, 2007, 75).

§4. Anabaptist Ethnic Germans in Germany

The large group of Anabaptist Ethnic Germans profited from the small group of 1000 that escaped repatriation in 1945. With the help of American Mennonites they had founded their own faith communities in Neuwied am Rhein, Neustadt/Wstr. and Lage Lippe. Until the 1970s these three communities served as contact points of arriving Anabaptist Ethnic Germans (Klassen, 2007, 94-95). As more eldest arrived in Germany new Anabaptist Churches were founded, no longer modeled on the American Mennonite Brethren Churches, but rather along the lines of the Anabaptist communities in the colonies of the USSR (Klassen, 2007, 95).

Starting off in a small way - in private living rooms, in basements, cemeteries or empty factory buildings - they soon were able to purchase land and build their own Houses of Prayer,

characterized by plain architecture. In Bad Hersfeld and in Troisdorf among others existing vacant catholic or mainstream protestant churches were bought. This was possible, because the Anabaptist Ethnic Germans donated the biblical tenth part of their salaries and in some cases even more (Neufeld, 2007, 46; Klassen, 2010, 198; Henrichs, 2009; Müller, 1992, 300).

When they start off, the new faith communities are looked after by the already existing Ethnic German Mennonite Brethren Communities. After ca. 6 years the new community votes for a new leader and is autonomous (Klassen, 2007, 97). In most cases the new faith communities grow fast. Soon an affiliated community is established that is mentored by the "parent community" until reaching autonomy (Klassen, 2010, 198). This is a similar responsibility for new communities as known in the Moravian tradition (Müller, 1992, 141).

Already in 1989 a Mennonite Brethren Community in Bielefeld has grown to be the most frequented Church in Germany as 2.200 attended Sunday service each week.

Nowadays there are ca. 370 Anabaptist communities that were founded by Ethnic Germans. Most of them are Mennonite (ca. 27%) or Baptists / Evangeliumschrist-Baptists (ca. 51%). The rest are Pentecostals or "Gemeinde Gottes" (Löwen, 1998, 18; Klassen, 2007, 23)).

Between Baptist and Mennonites the differences are said to be small as pietism, Baptists, and Mennonites have influenced one another from the beginning and throughout the colonial period (Klassen, 2007, 283; cf. Tuchtenhagen, 1994, 272; Löwen, 1998, 194; Neufeld, 2007, 29; Müller, 1992, 116). Many believers with a Mennonite background (65,6%) are now members of Ethnic German Baptist communities. Here are also quite a few believers with a Baptist background (16,3%) that are now members of a Ethnic German Mennonite Brethren community (Klassen, 2007, 283-284). Outstanding characteristics of the Mennonites are: refusal to take an oath and non-resistance and foot washing⁹ (Reimer, 1996, 40).

§5. Differences between German and ethnic German Evangelicals

§5.1. Differences in theology

There are lesser contacts between German and ethnic German evangelicals as one would assume as an outsider. In most evangelical bodies the Ethnic Germans are chronically under-represented. Ethnic German Anabaptism is unknown to the regular German evangelical, though the Ethnic German Anabaptists are now the largest evangelical group in Germany (Klassen, 2010, 231).

⁹ In the Mennonite communities in Bielefeld foot washing is part of the statutes, but is not practiced anymore (Email 15/04/2011).

Why did most of the Ethnic German evangelicals (90%) found and join their own faith communities? Why did they not become members of the already existing German evangelical communities? (Klassen, 2007, 102)

The existing German Mennonite communities, especially in the North of Germany, were said to be characterized of the enlightenment and liberal theology. They did not live according to the principle of segregation of the world (Krech/Leiminger, 2006, 145). Ethnic Germans see signs for this kind of secularization and manipulation of faith in e.g. ecumenical endeavors and feminist theology, acceptance of occultism and general disorientation (Klassen, 2007, 354; cf. Hempelmann, 2009, 10; Neufeld, 2007, 69). The liberal practice of the German Free Evangelical Community (FeG) to accept people into membership who had been baptized in childhood was not approved by the Ethnic German Anabaptists (Klassen, 2006, 173). The centrality of the faith community is crucial for Ethnic German Anabaptists hence the high participation rate of the Sunday service and of other activities. We will return to the differences in Sunday services in a separate subparagraph (§5.4).

The biggest theological distinction is the specific understanding of sanctification of Ethnic German Anabaptists. In the comprehension of many Ethnic German Anabaptist preachers there can be no salvation from grace and belief only, without the obedience towards the biblical commandments. This is not understood (in the line of Luther and Augustin) as justification by works (Klassen, 2007, 306). There are Anabaptist theologians though, that state that humans are justified by belief. Sanctification though has to be a consequence of authentic faith (Klassen, 2007, 307). Justification by (the decision to) believe in Christ and palingenesis ("Wiedergeburt") are nonrecurring, punctual acts of God. Sanctification is seen as a lifelong process, by which the believer grows towards the goal of complete sacralization ("Heiligung") and resemblance of Jesus, though they will not reach this goal in this extent in this life (cf. Klassen, 2007, 309; 312). Though justified, the born again Christ might sin. "He (She) is entitled to find forgiveness and purification ("Reinigung") if he confesses his (her) sin" (Klassen, 2007, 310 – Translation EZ). The decision to live according to God's will is said to have consequences for the life style in the presence but also for the existence of the future: perdition or blissfulness ("Seligkeit") – the image of the two ways (Klassen, 2007, 312).

§5.2. Differences in Life Style

Even more than the distinctions in theology, the great differences in Christian life style and the flawed commitment to the religious communities irritated the Ethnic German Anabaptists¹⁰ (cf. Klassen, 2007, 358; 374). Added to the perception of the prejudices¹¹ the local Evangelicals had against them, the Ethnic German Anabaptist decided to plant new churches (Klassen, 2006, 173-174; cf. Neufeld, 2007, 10; 44). Two hundreds of years in the isolated colonies in the USSR had conserved the values, customs and piety of the Anabaptist Ethnic Germans (Klassen, 2007, 100; 265). The life of ethnic German Anabaptist also after the arrival in Germany should be characterized of the comprehension of salvation ("Heilsverständnis"), sanctification ("Heiligung"), ethics of the community, the second coming of the Lord, authority of Scripture and salvation-historical hermeneutics (Klassen, 2007, 332).

On the basis of Joh 17, 11-19 and Eph 5, 25-27 and with the help of church discipline ("Kirchenzucht") the Lutheran perception the Church Community as *corpus permixtum*, an imperfect community, is dismissed. Ethnic German Anabaptists believe that their community should mirror the Kingdom of God as a contrast to the worldly realm of civil society (Reimer, 2009, 155-157; Neufeld, 2007, 40).

¹⁰And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me that they may be one, even as we are one. ¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction that the Scripture might be fulfilled. ¹³But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵I do not ask that you take them out of the world, but that you keep them from the evil one." They are not of the world, just as I am not of the world. ¹⁷ Sanctify them in the truth; your word is truth. ¹⁸ As you sent me into the world, so I have sent them into the world. ¹⁹And for their sake I consecrate myself, that they also may be sanctified in truth. (Joh 17,11-19)

²⁰Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish (Eph 5, 25-27).

¹⁰ The other way around: local Germans would have many inner conflicts e.g. concerning alcohol and smoking at the regular's table versus the preached abstinence, time for recreation versus time for bible study and community activities (Klassen, 2007, 296; 298).

¹¹ The Ethnic German Anabaptist were said to be retrogressive, nationalistic and exclusivist (cf. Theis, 2006, 17; Reimer, 1989, 72). Because of the head scarves of the married women conservative Ethnic German Anabaptist were called "East-Turks" or Russians. They were said to be behind the times, primitive, stupid, less intellectual and „more practical“ (Müller, 1992, 98; 100; 352). The failing knowledge of the (modern) German language was seen as failing legitimization of their German origin (Neufeld, 2007, 60).

Without sanctification as the fruit from and thankfulness for salvation, nobody will see the Lord, states Anabaptist Klassen (2010, 205). The in sanctification living born again Christ is still apt to sin. Therefore rules and Church discipline is needed.

Ethnic German Anabaptists regard practical reminders of their eldest, e.g. in their sermons, as mandatory. Also the agendas of the community meetings ("Gemeindestunden") show that biblical commandments are taken very seriously.

Nowadays in Germany there is no other Christian confession with such a long list of micro-ethics, states insider Klassen (2007, 277-278).

Reasons for Church discipline are alcohol, clothing and in most conservative communities television, tobacco and "unbiblical life style" (Klassen, 2007, 257). The micro ethics, called "biblical guidelines", "biblical community rules" or "Guidelines for the Community"¹², are orally transmitted but many communities also have a written version (Klassen, 2007, 258). In some communities the new baptized members are given a written exemplar of the confession of faith and the guidelines. In some cases baptized members that do not want to live according the guidelines, are advised to de-register (Klassen, 2007, 270-271).

The strong and fixed norms the majority of Ethnic German Anabaptist communities hold can be explained from church history. From the beginnings the Anabaptist movement showed that they thought Christians should not be distinguished by new thought but through their life style that was not conform to the established culture (Klassen, 2007, 264; 279).

There are differences between the German Ethnic Anabaptist communities though: e.g. the resettler from Estonia (Klassen, 2007, 266). Not all communities hold the micro-ethics for crucial. Some liberal communities even have scrapped the guidelines. If there is something to clarify, than the eldest and the member involved check together what is written in the Bible concerning this particular matter (Klassen, 2007, 272). The most liberal communities see some biblical rules as in keeping with the period. They leave it to the baptized members to decide for themselves how to dress, family planning (anti-conception) etc. (Klassen, 2007, 263; 271-272).

§5.3. Differences in Missionary

Adding to the differences in theology and the distinctive life styles the missionary accents of German versus Ethnic German evangelicals can be distinguished. The introvert life style of the Ethnic Germans seems to stimulate witnessing among fellows more than among the modern, secularized German inhabitants who embrace and are identified with the world.

¹² Examples of written versions of the guidelines of some Ethnic German Anabaptist communities can be find in: Klassen (2007, 260-261).

This might be the reason why ethnic German Anabaptists mainly evangelize among resettlers from the CIS before and after arrival in Germany (Löwen, 1998, 16; Reimer, 2009, 155; Klassen, 2007, 356). Missionary organizations like "Aquila", but also individual Ethnic German Anabaptist communities, sent or support missionaries and theologians to facilitate evangelization in Kirgizia, Kazakhstan and Siberia (Löwen, 1998, 338). Also the Christian College "Logos" in St. Petersburg was founded and still is supported in order to educate new evangelistic youth workers (Löwen, 1998, 341-342). As this missionary field concerns the inhabitants of the former homeland of the Ethnic Germans the interest to participate is big and cultural knowledge is available (Löwen, 1998, 343; Müller, 1992, 310). Missionary work in Germany where fellow migrants are offered Russian speaking services (Löwen, 1998, 329).

The evangelization - also among fellow Ethnic Germans who live a bit longer in Germany - within the own community is highly organized. Many communities make huge efforts to organize evangelization weeks. Baptized members of the community are schooled to be able to minister. Speakers and choirs from other communities are invited and witnesses of faith are prepared. Invitations are printed and handed out, e.g. in transitory dormitories. In weeks of evangelization the audience is called to make a decision for Christ. Some step forward, others go to the ministerial care (Löwen, 1998, 324-326).

In comparison to German Evangelical Churches the Ethnic German Anabaptist Communities also experience a larger biological growth (Klassen, 2006, 176). The many children and youth attend the Evangelization meetings and there (or later) they make a public confession of faith. This (early) confession (mostly in early childhood) can be chronologically and substantially differentiated from the later dated public confession of conversion¹³ (e.g. in later childhood or adolescence). After this conversion it is expected, that there will be (more) influence of the Bible on moral conduct and daily life (Müller, 1992, 275; cf. Klassen, 2007, 249). Then the (adolescent) believer might want to be baptized¹⁴.

After a preparation for baptism the Baptist-candidates are presented to the community. In this meeting of Baptized members of the community the candidates declare why they want to get baptized. Some communities continue their habit in USSR-times to be on guard for spies. For this reason the eldest (and the other Baptized members) have the possibility to ask questions, e.g. concerning their conversions or life styles, their favorite Bible-verse. Then the candidates

¹³ Children and youth are asked by elders if they have converted yet. Also retreats ("Freizeiten") are used to give the opportunity for conversion (e.g. at a decision-evening - "Entscheidungsabend"). Nowadays the accent lies more and more on the intensifying of the personal relation with God, as the prayers to be converted tended to be too formalistic (Email 30/04/2011).

¹⁴ Back in the colonies the converted children had to wait until they reached the age of 16-18 before they could candidate for baptism. In between there were several evangelization meetings where they confessed their sins to "refresh" their decision to live their lives within Jesus (Löwen, 1998, 289).

are asked to leave and family members and friends who know the candidate well can declare if they can support the application for baptism. The baptized members vote and then the Baptist-candidates are asked in again (Löwen, 1998, 371). In many communities this presentation of candidates is used to make clear to the young people to be mindful of their outward appearance and their behavior in daily life. Hair dress, clothing, jewelry and make up and sometimes the possession of a TV are addressed in that regard (Löwen, 1998, 268-269; 371). It is not uncommon that the young candidates have to promise that they will conform to the outward appearance according to the regulations of the community ("Gemeindevorschriften") (Löwen, 1998, 372). In liberal communities this practice is scrapped. Instead encouraging words or a heartening Bible verse are given on their way to baptism¹⁵.

The baptism ceremony takes place intermittently in a specially rented indoor swimming pool in the region or in the baptismal font on the platform in the house of prayer. This baptism rite takes place early in the morning (Müller, 1992, 275). In some communities concerning the baptismal rite there is a minimum age of 16. Liberal communities do not have such standards and also baptize older children (ca. 10 years upwards)¹⁶.

§5.4. Differences in Sunday Service

As the Ethnic Germans were used to travel under hard conditions to their Houses of Prayers in the USSR, it therefore was (und still remains) common in Anabaptist Ethnic German communities to sit and converse - sometimes in the old Low German dialect ("Plautdietsch") - before and after service. The clothing codes differ from the local evangelical Churches. Noticeable is the covered and modest clothing for all, the dresses or long skirts for the girls and women, the head scarves or hair bands (1. Korinther 11; 5) for the married women (Müller, 1992, 21; 147-149; 187; 214; Neufeld, 2007, 50).

In many Ethnic German Anabaptist communities the women and man sit in separate rows (Neufeld, 2007, 45; Henrichs, 2009). This is rather uncommon in local German evangelical churches.

Before the official beginning of the participants sing well-known songs from the hymnary¹⁷ or the voice instructor with the help of the choir will introduce a new song. Sometimes the historical or biographical background of the song is explained (Reimer, 2010, 170).

¹⁵ Email 15/04/2011

¹⁶ Email 30/04/2011

¹⁷ E.g. "Zum Lob seiner Herrlichkeit" of Paul Warkentin (1990) or "Unser Glaube" (1996). Both song books are published by the BTG.

The songs in Anabaptist Ethnic German communities are highly emotional, melancholic, “heavy” and slower than in local German evangelical Churches¹⁸ (Müller, 1992, 20; 114; 268-269; Hoffmann, 2006).

After the congregational singing there is a sermon in the form of a lecture (20 minutes), praying simultaneously in low voices or successive praying by a few members or in small and sometimes highly emotional prayer groups, a freely hold sermon¹⁹ (*viva vox evangelii*) – inspired of the holy ghost (30 minutes), alternating loud praying or free muttering in prayer²⁰ and blessing with in between a lot of congregational singing and performances of the choir, poems and witnesses of baptized members or missionaries (Müller, 1992, 18; 104; 107-110; 135; 266; Klassen, 2010, 194; Hoffmann, 2006; Neufeld, 2007, 45; Henrichs, 2009; Reimer, 2010, 126; Löwen, 1998, 401). Most of the times there are two preachers, one of whom has the task of moderating the service. Central theme of the sermons is the crucified and risen Christ (Müller, 1992, 104). They are aimed at evangelization and conversion as well as admonition and sanctification and finally church discipline enforcing a German Ethnic Anabaptist life style (Müller, 1992, 105-106; Klassen, 2007, 234-235; Lambrecht/Baars, 2009, 44 und 74; Hoffmann, 2006).” Regarding the second coming of the Lord the question if ones name is written in the Book of Life and will be clothed in white clothing at the End of times is addressed in many sermons. Vigilance and commitment is urged on²¹ (Klassen, 2007, 327).

The fear of God and His Holiness are in the center of the sermon, more than the “God-is-love”-message of local German evangelical communities (cf. Neufeld, 2007, 41).

The Lord’s Supper is commemorated monthly or each semester (Krech/Kleiminger, 2006, 148). It is seen as more than a remembrance of the last Passover-Meal of Christ. Every member is asked to examine their relation to God, to their nearest and to the community. They should clear up matters beforehand (1. Korinther 11: 27) (Löwen, 1998, 270; Neufeld, 2007, 39-40). In some cases – mostly in more charismatic influenced communities and the “Church of God” (“Gemeinde Gottes²²”), foot washing is included in these special Sunday services (Reimer, 2010, 126-127). In Bielefeld foot washing is part of the statutes but is not practiced anymore²³. At the close of the service in the most conservative communities²⁴ the believers reach hands and exchange the brotherly kiss (“Bruderkuss”) (Müller, 1992, 305).

¹⁸ www.ekd/seelsorge/aussiedler/religion.html Download am 09.03.2011

¹⁹ In some communities the sermon is hold in dialect (Plautdietsch) (Reimer, 2009, 158).

²⁰ Benediction, usually with the formulation: “in the peace of God” (“im Friede Gottes”) (Müller, 1992, 108).

²¹ www.ekd/seelsorge/aussiedler/religion.html Download 09/03/2011

²² www.gemeindegottes.de and www.gemeindegottes.org (www.thechurchofgod.cc/)

²³ Email 15/04/2011.

²⁴ Email 30/04/2011.

In many German ethnic Anabaptist Communities the children attend Sunday school until the second sermon. In other communities (e.g. in Oerlinghausen) Sunday school material²⁵ is used to prepare the first sermon – lecture or instead of the first sermon a children’s story is told (Löwen, 1998, 402).

§5.5. Ministries

The Ethnic German Anabaptist communities have a patriarchal hierarchy. The Eldest and preacher build the strictly male top layer that make decisions *in* but also represent the interests of the community in the outside world (Müller, 1992, 89-90; 198; 209).

After the imposition of hands by a male eldest of another fellow Ethnic German Anabaptist community the eldest²⁶ is/are given authority (Heb 13, 7-17) to lead the community. The imposition of the nominated only takes place after a period of scrutiny (“Prüfung”). In a meeting with baptized members of the community (“Gemeindestunde”) a ballot takes place (Klassen, 2007, 320; Löwen, 1998, 420; Neufeld, 2007, 46-47). In some conservative Ethnic German Anabaptist communities the eldest is not chosen, but is or was called (e.g. already in the USSR colonies) to the ministry for life. In these communities the eldest appoints their (conservative) successor (Neufeld, 2007, 47; Reimer, 2009, 159-160).

The eldest together with the preacher(s) build the parish council (“Gemeindevorstand”/“Bruderrat”/“Ältestenrat”/“Leitungskreis”) (Müller, 1992, 300).

It is very common to ordinate more than one male preacher in a community. In most cases they do not need a special theological education (Neufeld, 2007, 46; Lambrecht/Baars, 2009, 45). Every community member can be chosen and assigned for preaching ministry (Krech/Kleiminger, 2006, 146). Sometimes there is a kind of rivalry between eldest and preacher, in many communities they complement each other, e.g. through educational backgrounds (Bible School, etc.) (Müller, 1992, 305).

Also male diaconical ministers are consecrated (“eingesegnet”). Their tasks are limited to the social and organizational – e.g. regarding baptism and the Lord’s Supper (Löwen, 1998, 419). In exceptional cases like interim phases deacons can be given a similar authority like the eldest-pastor (Löwen, 1998, 421-422).

In most cases, women are in charge of youth ministry and women’s ministry (Löwen, 1998, 259; 271).

²⁵ E.g. “Das biblische Lehrprogramm Credo” (Favre, 1986).

²⁶ The official titles vary. Combined labels like “eldest-pastor” and “eldest-community leader” are used as synonyms (Löwen, 1998, 419-420).

The Missionary ministry of the community supports members in the missionary services e.g. in former colonies of the USSR, but also coordinates the financial assistance of mission institutes like "Aquila" (Löwen, 1998, 419).

"Christian Educational Ministry" covers the guidance of the leaders of cell groups and the instructors and lecturers of the Community Bible School ("Gemeindebibelschule") and in some cases the foundation of a private evangelical school (cf. Löwen, 1998, 224; Müller, 1992, 145).

§6. Influence of Ethnic German Anabaptist on Education

There are many reasons for Ethnic German Anabaptist to found their own or support existing evangelical private schools. Starting with the positive (enlightenment; Rousseau) and Freudian anthropology as the basis of the state schools and the absence of absolute norms and values right through the necessity to always have to "correct" or "revise" the behavioral codes of leftwing school practice as well as the contents of biology lessons (Evolution and Sex education) and the relativistic discussions in RE²⁷ at home or the inevitable prohibition to participate in Sex Education, Sports, class outings and school parties make the enrollment in a private evangelical school attractive (AEBS, 1989, 14; 35; 86; Neufeld, 2007, 66; 72; Lambrecht/Baars, 2009, 46; Theis, 2006, 18; Müller, 1992, 96; 124; 294; 335).

The largest schools founded by Ethnic Germans are located in Lippe (North Rhine Westphalia). The August-Hermann-Francke-Schools of the „Free-Christian School Foundation Lippe²⁸ were founded in 1987 by the Ethnic German Anabaptist Otto Hertel. Similar schools were founded in Altenkirchen, Gummersbach, Neuwied-Gladbach and Bonn (Klassen, 2007, 244).

In the safe environment of these private evangelical schools the teachers are born again Christians and seek to educate children - who are seen as sinful natures and in need of salvation (1 Mo 6,5; 1 Joh 2,15-17)) - on biblical fundamentals. The evangelical educators teach them piety, conscientiousness and a proper sense of family and community – in line with the teaching and preaching in the Anabaptist communities (Hertel, 1990, 91-92; 94; Löwen, 1998, 43-44; AEBS, 1989, 21-22; cf. Müller, 1992, 220). As the Holy Spirit works in His Word, the encounter with other born again Christians and His benevolence and strictness God Himself is seen as the Great Educator (Jer 31, 33-34) in the private evangelical schools (AEBS, 1989, 74)".

²⁷ Opting out of RE normally means: opting for the subject "ethics". In this subject bioethics, situative ethics, justice, peace etc. are discussed. The general opinion of teachers is, that in ethics "everybody can identify with the contents". I doubt however that the same goes for the German Ethnic Anabaptists as their particular micro-ethics that are to ensure sanctification are much more part of their life world as macro-ethics (cf. Klassen, 2007, 324).

²⁸ 1997 there were 1.589 pupils (Löwen, 1998, 41); 1998 mehr als 1800 – 80 % of them have a Ethnic German Anabaptist background (Klassen, 2007, 244).

These private evangelical schools are officially called „Free Christian Schools“. “Free” means: independent of State and the Protestant Church in Germany (EKD). “Christian” means: dependent of the Bible as Word of God. In the private evangelical school education is conceptualized in such a way, that the Bible becomes relevant for all subjects²⁹ (“interdisciplinary teaching”) and school life altogether (AEBS, 1989, 20-21; Löwen, 1998, 42-43). The societal stances concerning theory of evolution with its mechanistic world view, emancipation, (homo-) sexuality are explained and afterwards with the help of selected educational material the biblical standpoints are raised and it is determined what the born again teacher personally holds for the correct alternative (Hoffmann, 2006; AEBS, 1989, 68). Every day school life is intentionally arranged by the teachers to prepare pupils for the Kingdom of God by starting their day or week with a pietistic biblical reflection in the faculty room in a solemn atmosphere and genuinely seeking the relevance of biblical text for sanctification. It might be the Anabaptist Ethnic German influence that rather the Fear of God than Glorification is characteristic of the matins. The positive vigilance and honest sincerity are distinctive for the schools founded by the Anabaptist Ethnic Germans. This fear of God is of greater influence than a charismatic spirit (“Hallelujah!”) felt at private evangelical schools in other countries like the Netherlands³⁰. Instead of a celebrative “hallelujah”-atmosphere, one can feel a more sober but existential awareness of dependence: the absolute necessity to stay and live within Christ and not to get off the “small” way.

This kind of piety also applies for the pupils, who start off with short matins or pupil’s prayer groups (Löwen, 1998, 42-43; AEBS, 1989, 88). The pupils - evangelically socialized at home with family prayers and bible reading as well as in the community with its Sunday services, Sunday school and Youth groups - influence RE by bringing in biblical knowledge, by their genuine handling of Scripture and their authentic contributions e.g. in collective prayer.

The intentions are shared by most of the pupils who - in majority - belong to Anabaptist communities. The internal plurality of the evangelical scene however is also perceivable in the pupil’s contributions in RE (we witnessed discussions in a Bielefeld Evangelical Private School between pupils in a lesson on metaphorical or allegorical interpretations of Scripture where some pupils expressed an internal need for one specific interpretation³¹), attending voluntary pupil’s prayer groups or not as well as the form to pray. Here the closed subcultures the more

²⁹ E.g. at the Georg-Müller-School in Bielefeld during Biology classes the teacher uses as additional educational material excerpts of books on creationism: “Creatio” and “Evolution – ein kritisches Lehrbuch”) (Lambrecht/Baars, 2009, 105).

³⁰ E.g. www.passie.net

³¹ RE-lesson in the upper secondary, 8th of October 2010.

conservative pupils are brought up in are opened up by the encounter and the living together with the Evangelical Other.

This particular Evangelical School was not founded by Settlers only and had to consider internal pluralism from the start. Bielefeld Ethnic German Anabaptist reached in their application modeled like the schools in nearby Lippe as another group of local evangelicals had handed in theirs. The authorities therefore dismissed the application of the Ethnic German Anabaptist and the groups decided – despite remaining differences of opinion – to found the new “Georg-Müller” school together. Though the majority of pupils stem from Ethnic German settler families, the plurality of the evangelical spectrum of the city of Bielefeld is mirrored in the A-level-year 2010. Fifteen pupils of the A-level-year 2010 belong to conservative communities³² like the BTG-Community Bielefeld Heepen³³ or the Mennonite Brethren Community in the Schillerstreet³⁴ or the Evangelium-Christian-Baptists in Lage Lippe³⁵. 27 pupils of the A-level-year 2010 belong to a community of the more mainstream Council of Mennonite Brethren Communities in Germany (“AMBD”)³⁶, that were founded with the help of missionaries from the USA and Canada and also have local evangelical members. The Ethnic German members of the Mennonite-Brethren-Community in Lage (Falkenstreet)³⁷, the Immanuel-Mennonite-Brethren-Community³⁸, the free church in Steinhagen (Waldbad)³⁹, the Mennonite Brethren Community Sieker⁴⁰ and the community Schloss-Holte (Kantstreet)⁴¹ have

³² Email 5.04.2011 of family member of one of the pupils in this A-level-year.

³³ www.mbg-heepen.de/home.html This community was founded with the help of ICOMB in 1974. Ca. 750 baptized members, 300 children and 100 juveniles are lead by the parish council (“Gemeinderat”) consisting of 17 Brothers. 5 Elders, including the pastor, build the direction team (“Leitungsteam”). Services on Saturday and Sunday are complemented by biblical education, cell groups and choir as well as children’s and youth’ groups (Klassen, 2007, 162-163).

³⁴ This community is member of the Congregation of Christian Communities in Germany (“Bruderschaft der Christengemeinden in Deutschland / BCD”). Here behavioral rules and outward appearance of baptized members is seen as very important (Klassen, 2010, 179; 183). It is a “daughter” of the Mennonite Brethren Community Heepen, the House of Prayer of the Mennonite Brethren Community Schillerstreet was christianed in 1992. The 730 baptized members are lead by Eldest Andreas Epp. A daughter community in Bielefeld-Brake as well as a filial in Verl were founded by the MBC Schillerstreet (Klassen, 2010, 146).

³⁵ This community dismisses “ProChrist” and “Evangelical Alliance” as they are seen as “too ecumenical”. It belongs to the association of Evangelium-Christian-Baptist (“VEB”) and feels obliged to the underground communities in the former USSR. The traditions brought from the colonies are conserved (Löwen, 1998, 21-22).

³⁶ Email 5.04.2011 of family member of one of the pupils in this A-level-year.

³⁷ www.mbg-lage.de This community was founded in 1965 and had 316 members in 1988 (Klassen, 2007, 380).

³⁸ www.efi.de This community is a daughter of the Mennonite Brethren Community in Lage (www.mbg-lage.de) and was founded in 1984 by migrants from South America, locals and Ethnic German Settlers (Klassen, 2007, 165-166) with the financial help of MBMSI (Mennonite Brethren Missions and Services International). The Kindergarten on the compound of the community as well as the Alpha-Courses are characteristic for the directedness towards society, though in the last years the percentage of Ethnic Germans is raised. In 2008 the community had 339 baptized members (Klassen, 2010, 57-58).

³⁹ www.freikirche-steinhagen.de This community is a daughter of the Immanuel community (see footnote 22) and was founded in 1998 (Klassen, 2007, 380). The service is hold with 22 baptized members at a former fabric (Klassen, 2010, 65).

⁴⁰ www.casinogemeinde.de This community is a daughter of the AMBD-Community in Lage (see footnote 21) and was founded in 1980 after discussions between members in Lage that came from South America (who wanted more personal responsibility) with Settlers from the colonies in the former USSR (who wanted regulations

adapted to the modern life style of previously migrated and already integrated members as well as the locals⁴² (Klassen, 2010, 187).

6 pupils of the A-level-year 2010 belong to a charismatically characterized community⁴³. In the Phillipus-community⁴⁴, the CFA-community⁴⁵ and the CZ-community⁴⁶, the doctrine of the Holy Spirit as well as particular forms of expression during praise and worship (lifting one's hands over one's head) are accented more strongly than in the other communities. The concrete experience of the power of God by calling the name of Jesus or the Holy Spirit in glossolalia, healing, visions and prophetic impressions are not seen in the other communities (Cf. Hempelmann, 2009, 17).

3 pupils of the A-level-year 2010 belong to an evangelical LKG-community within the Protestant Church of Germany / EKD ("landeskirchliche Gemeinschaft"- LKG)⁴⁷. The LKG-

concerning clothing and behavior). The 178 baptized members attend Sunday services and other activities at the former Officers Casino (Osningsstreet 40) which was bought by the community in 1998 (Klassen, 2010, 56-57).

⁴¹ This community is a daughter of the Mennonite Brethren Community in Brackwede and was founded with the support of the previously called Mother community and MBMSI in 1990 (Klassen, 2007, 380). Heinrich Janzen and his wife, former missionaries in Brazil were called to lead the community in the end of 2006. In 2008 the community had 53 baptized members (Klassen, 2010, 61).

⁴² A (still exceptional) sign: in the parish council of the liberal AMBD-community in Dresden women were chosen (Email 30/04/2011).

⁴³ Email 5.04.2011 of family member of one of the pupils in this A-level-year.

⁴⁴ This local evangelical-charismatic church belongs to the Evangelical Alliance in Bielefeld and was founded by the Dutch Hendrik Schuring in 1903. www.philippus-gemeinde-bielefeld.de (Download 26.04.2011)

⁴⁵ The evangelical-charismatic association "Christ for all" Bielefeld started services in 2000 in a private living room and in 2010 had 160 baptized members. The association is member of the German branch of the "International Church of the Foursquare Gospel". Praise and worship, personal prayer and personal blessing with the imposition of hands are very important in Sunday service and community life. "Come, marvel and experience" is the motto of their Sunday service (9.15- 12.00) and service at Wednesday evening. Groups gather on weekdays for prophetic worship and prayer. Evangelization is combined with food support of the needy. A Russian speaking pastor is available. There is a service on Saturdays in the Russian language. The association supports missionary projects in Kazakstan www.cfa-bielefeld.de (Download 26/04/2011)

⁴⁶ In the evangelical-charismatic "Christian Center in Bielefeld" healing-services, praying for others with the imposition of hands, worship and praise are elements of community life. The center was founded in 1977 and now has ca. 250 baptized members. The center is a member of the Evangelical Alliance Germany and the "New Covenant Ministries International (NCMI). The center evangelizes amongst others with the help of Alpha-courses and has a strong pro Israel – statement on its website. www.czbielefeld.de (Download 26/04/2011).

⁴⁷ <http://www.lkg-bielefeld.de/main.html> In the LKG-community center there are Sunday evening services celebrated. Cell groups, bible reading and youth ministry activities are organized (Download 26/04/2011). It is a community – along the line of old-pietistic cell groups ("altpietistische Konventikel"/Spener's Collegia pietatis) - with the aim to serve the official Church (Lange, 1990, 15). Though the LKG-communities accuse the liberal Protestant Church of Germany (EKD) of Christological aberrations, erosion of the Gospel and secularization, they want to restore this pluralistic and relativistic people's church ("Volkskirche") from within (cf. Brandt, 2002, 13). This attitude is influenced by pietism, revivalism (Methodism, Oxford-movement) and new-pietism (cf. Brandt, 2002, 173; vom Orde, 2003, 92; Lange, 1990, 16). Kaspar von Schwenckfeld treasured already the unity of all children of God (Brandt, 2002, 47). The founders of the LKG hold the opinion that for effective evangelization and religious socialization of the German people the structures of the EKD should be used (Morgner, 2003, 26; 29). One of the founding fathers Prof. Dr. Theodor Christlieb (1833-1889) spoke of the revival or strengthening of the church conditions (cf. vom Orde, 2003, 93). For this reason most members of the communities don't cancel their names from the official EKD-registers (Morgner, 2003, 5-6). The relation between EKD and LKG-communities is weakening though, partly through the blessing of homosexual partnership in some EKD-regional churches (Morgner, 2003, 24). Some LKG-communities develop free-church structures (Morgner, 2003, 25) or parachurch structures (Brandt, 2002, 150). The members of the LKG-communities are living their lives "under eschatological signs", seeking to live a life in sanctification after conversion (cf. Dallmeyer, 1998, 32-33; Seitz, 2003,

community (“Gnadauer Gemeinschaftsverband”⁴⁸) is a voluntary association of evangelical Christians that gather ancillary to the Church arrangements with the aim of evangelization and mutual uplifting (“Erbauung”) with the help of folk-like witnesses of personal experiences of salvation in Jesus Christ and with shared practice of prayer (Lange, 1990, 15).

The LKG-members form the most liberal wing of the student body together with the 4 pupils without evangelical background that do not regularly attend Sunday services or Christian youth groups.⁴⁹

The context of the school is also an influential factor on RE. The city of Bielefeld itself was influenced strongly by the awakening of the 19 century. In this awakening liberal theology was dismissed and the pietistic heritage was revitalized in an evangelical way (Holthaus, 2007, 34; 37). Not only are there not only more than 20 communities founded by Ethnic German Anabaptists, there can also 10 local evangelical churches found in town as well as pietistic ministers in the Protestant Church of Germany (EKD) (Klassen, 201-145-146. One of these pietistic ministers of the EKD is working as a school minister in the Private Evangelical School. East-Westphalia, formerly under the British Occupation Zone, is not as strong under the influence of evangelical missionaries from the USA. Therefore the charismatic groups are – in comparison to other parts of Germany – relatively small.

§7. Normative reflections of practical theological tensions

§7.1. “Protective limitations of freedom”

“Free-Christian Schools” in combination with the other evangelical institutions with strong socialization factors – e.g. churches, kindergarten, charity, missionary, publishing houses, family bible holidays⁵⁰, Bible schools and Private Universities - enforce a ‘protective limitation of the

71). The born again Christians among them, conducting a homely praxis pietatis, are believed to be saints because the Holy Spirit is and can grow within them (Dallmeyer, 1998, 33). They try more and more to resemble Jesus (Dallmeyer, 1998, 34). Many songs in their meetings reflect this intention to live in sanctification (Dallmeyer, 1998, 38). In secularized Germany praise and worship-songs are sung to return honor to God as answer to the promise of His Grace (Morgner, 2003, 18). There are many LKG-activities (additional to the EKD-services and in agreement with the EKD) the LKG-members can join in, but the individual silent prayer and bible study alone or with the family ought to be practiced to enable God to speak (Dallmeyer, 1998, 50-51). Modeled on Philipp Jacob Spener’s ideas of bible study meetings lay members (and preachers) together interpret the texts and give each other plain answers (Brandt, 2002, 51). In some cases however the LKG-members are only formally member of the EKD, but don’t have any practical ties with the EKD at all (cf. Morgner, 2003, 31). Within the LKG-community they practice a strong social control and in some cases exercise church discipline concerning “anti-Christian” life style, though dutiful exercise of their (secular) profession should be equal important (Dallmeyer, 1998, 15; 53; 62-63; 76). The community is said to have a “Guardian function” towards biblical truth, e.g. in cases some EKD-regional churches (“Landeskirche”) agreed to bless the partnership of homosexuals (Morgner, 2003, 3; 9; Morgner, 2000, 233-241)). The Holy Scripture is “norma normans” for this community (Morgner, 2003, 4).

⁴⁸ www.gnadauer.de

⁴⁹ Email 5/04/2011 of family member of one of the pupils in this A-level-year.

⁵⁰ Ethnic German Anabaptist Klassen (2010, 196) states, that holiday as local Germans enjoy, cannot be reconciled with Anabaptist belief. Holiday therefore has turned into a pastoral issue. Communities started to buy hostels as

freedom' through the insisting of Truth, values and norms of their members on the ground of salvation of the collective and individual and the preservation of traditions.

The private schools advice parents whose children do not live in congruence to these norms. Also the Anabaptist community supports the parent in their efforts to offer an Anabaptist upbringing, e.g. through the youth ministry activities. In some cases conservative parents also ask the eldest to practice church discipline („Gemeindezucht“) to oblige their children to follow the behavioral rules of the community (Löwen, 1998, 351-352). They restrict the personal freedom of their children, because there is much at stake: though salvation is seen as a Gift of Grace, it is not understand as inalienable („unverlierbar“). The Christian him/herself (and the family) is hold responsible if he/she tears him/herself from the Hand of God (Löwen, 1998, 265-266). These parents are afraid that their children loose salvation they had once received and will fall under the Power of the (evil) World⁵¹. They are anxious that their offspring will leave the community of saints (Joh 17, 15; Rom 12,2; 1 Joh 2,17) and will belong to disbelievers(cf. Theis, 2006, 143-144). They urge their children and want them to be admonished by church discipline⁵² to live a life in sanctification⁵³ (Löwen, 1998, 266).

Child psychologist Manfred Neuman holds the opinion that the isolation by itself is debilitating a normal development as the children that live within an evangelical parallel society would not gather experiences with the “normal” world (Lambrecht/Baars, 2009, 121). Up to the present from a juridical point of view only a few boundaries were seen as legitimate: Anabaptist Settlers are not allowed homeschooling their children (with their educational material of Evangelical Institutions) by the German state (cf. Neufeld, 2007, 66-67; Klassen, 2007, 245). They are not allowed to skip obliged parts of the school curriculum, e.g. school theatre. Juridical steps are taken by the public prosecutor's office. Staying out of school without leave means fines and if they are not paid it can even mean detention of the parent or removal of custody (Neufeld, 2007, 67; cf. Lambrecht/Baars, 2009, 119).

According to state authorities the freedom of religion was not seen jeopardized in the Evangelical Schools. Some liberal authors hold another opinion. Hoffmann (2006) states that Evangelicals claim their rights and make use the tolerance of non-liberal values by the liberal

soon as 1956 like “Brücke zur Heimat” in Siegwinden (near Bad Hersfeld) and the Mattias-Claudius-Heim in Willingen.

⁵¹ The change of personal values into a postmodern basic attitude of the beloved is sometimes reacted with a drawback into further isolation of the conservative family. There are also cases of migration to Austria, Canada, Paraguay or Kazakhstan – in order to save their children (Rempel, 1999; Reimer, 2009, 161).

⁵² Mennonite church disciple has to be non-violent, as the Anabaptists follow the principle of non-aggression. The intention of church discipline is to bring the person to repention and penance (Löwen, 1998, 260).

⁵³ This sanctification is seen as a consequence of the justification in Christ and the Fruit and proof of the faith in Jesus Christ. Sanctification is the continuation of the given new creation and is an on-going process that has to be repeated daily. Sanctification means living a life free of the power of sin and full of the love of God, the nearest and holy commandments (Löwen, 1998, 266).

society while denying this value of (religious) tolerance. As Germany is a democracy the freedom of religion is a right that should be in no way be countered in or by education⁵⁴. Hoffmann holds the opinion that this right is worked against when pupils with other (world) views and critics are restricted in their freedom (Lambrecht/Baars, 2009, 208). Schmid (2006, 279) is of similar opinion and states that the Freedom of Religion is not only the freedom of people of other religions, but - as Rosa Luxemburg put it - "Freedom is always the freedom of dissenters."

Ethnic German Anabaptist parents however see it as religious right to fend off the extra-familial influence on their children by a stronger commitment to traditional educational goals⁵⁵ and – methods together with family prayers, Bible study and the bonding in a time-consuming community life⁵⁶ in combination with the evangelical school to ensure the prospective membership of their offspring (cf. Neufeld, 2007, 44; 52; 54; Müller, 1992, 97; 275; Lambrecht/Baars, 2009, 44; 46).

Criticism also comprises the strong religious commitment and piety of the family that (though unintentionally) can have destructive elements - depending on the psychological stability of the child (cf. Hempelmann, 2009, 30). To make sure the offspring will also become (baptized) members of the community, sometimes it is seen as needed that relatives, acquaintances and friends convince children and non-Christians to (come forward and) decide for Christ, e.g. during evangelization-week⁵⁷. Insiders report that this occasionally is resulting in psychological strain⁵⁸ (Klassen, 2007, 234-235; Löwen, 1998, 283; 356; 359).

The Anabaptist Theologian Löwen (1998, 270) holds the community meeting („Gemeindestunde“) at the end of the year that is seen as a healing- and cleansing-meeting (“Heiligungs- und Reinigungsversammlung“ for comparable ambiguous. The positive intention is, that all baptized juveniles, with all other baptized members, have the opportunity to publically apologize for trespasses of biblical rules and misdoing to the nearest at (Löwen, 1998,

⁵⁴ Theologian Schmid (2006, 287-288) goes beyond the matters of the private evangelical school. He implicitly demands the introduction of state requirements for the democratic rules of inner structures of the hierarchical ordered Ethnic German Anabaptist communities (cf. Neufeld, 2007, 63). These requirements would restrict the corporative freedom of religion (Freedom of religious groups as corporations) and would align the democratic structure of secular associations.

⁵⁵ For this reason eldest, parents and educators are not on equal footing with youth – compromising religiously legitimate values and norms is not possible (Neufeld, 2007, 53).

Children must obey their parents. This seems trivial, but from the biblical legitimating (Sprüche 1, 8 and 2. Mose 20; 12) follows a special religious quality of this principle. If the children don't obey, they must not only fear the anger of their parents, but also the punishment of God (Neufeld, 2007, 53).

⁵⁶ Sunday Service, Prayer Evening, cell or youth groups, leisure time offers like ballet and wrestling and organized youth camps or community holidays.

⁵⁷ www.ekd/seelsorge/aussiedler/religion.html Download am 09.03.2011

⁵⁸ Some children explain their conversion like this „As Brother (...) called to come forward, I was afraid I could go to hell when Jesus returns to bring the Christians to Heaven. Then I so the many children who already stepped forward and wept loud and I joined them (Löwen, 1998, 359).“

270). In some cases however this is felt like a similar pressure to fix up relationships with God, the nearest and the community, before participating in the Lord's Supper⁵⁹ (Löwen, 1998, 270).

§7.2. Anabaptism: (de-)integrative factor?

Many Anabaptist Ethnic Germans, especially shortly after arrival from the USSR and wanting to integrate in the "motherland", soon learn to see Germany as a manifestation of the world as a place of sin, colliding with the World of God. Many transitional dormitories („Übergangswohnheime“) are situated in the direct neighborhood of pubs that allow alcohol and smoking or are even located in former brothels⁶⁰ (Dietz/Hilkes, 1994, 113; Reimer, 1989, 72). Consequently soon a protective space with own neighborhoods⁶¹ and own institutions is looked for or created (Reimer, 1989, 99ff). The Anabaptist resettlers try to facilitate employment to brothers and sisters in faith or start their own businesses – with born again Ethnic Germans only (cf. Klassen, 2007, 298). "In the long run, no Mennonite is working alone without a brother at a workplace" (Müller, 1992, 327)".

Until now it remains unclear, if this building of Ghettos is slowing down integration (cf. Theis, 2006, 19). On the one hand the steady values and norms together with the belonging to a community are undoubtedly identity-building and stabilizing factors⁶². Consequently Anabaptist Ethnic Germans do not feel left alone; have a low criminalization-rate and a very low percentage of unemployed⁶³.

The Anabaptist Community is helping the resettlers to integrate (Theis, 2006, 21). Corresponding to the principle of mutual assistance one or two already integrated members as representatives of the community maintain contact with the social security office. Other members keep in touch with the labor administration and the county councils well as other authorities. New resettlers can count on them by administrative problems and paperwork like tax declarations. Communication therefore is run smoothly and the new resettlers receive the help and advice they need – often already in the transit camp and of course in the transition dormitory („Übergangswohnung“) (Müller, 1992, 122; 311; 328; Dietz/Hilkes, 1994, 108-110).

⁵⁹ Participation in the Lord's Supper is obligatory for cf. expected from all baptized (including the adolescent) members.

⁶⁰ "Eros-Center" in the City of Hamburg (Reimer, 1989, 72).

⁶¹ Mennonite concentrations arose in the East of North Rhine-Westphalia and in the region of Neuwied. Baptists are concentrated in the "Bergischen Land" (North Rhine-Westphalia) and also in the East of North Rhine-Westphalia (Dietz/Hilkes, 1994, 114).

⁶² The psychological strains of migration can be overcome by reflecting them in the religious context of the 'Israel experience' as a migrating People of God (Müller, 1992, 20).

⁶³ The financial costs of integration of an Anabaptist resettler with this sort of functional environment are much lower than that of resettler that do not have such a stabilizing context: smaller costs for unemployment-payment, unfinished education, imprisonment (Müller, 1992, 362).

The Anabaptist Community members offer assistance and advice to house-hunters, house-building and furnishing; childcare and care for the elderly; learning of the German language⁶⁴ etc. (Dietz/Hilkes, 1994, 109-110; cf. Müller, 1992, 125; 128).

The intimateness created by the help and consolation, the familiarity of religious practice, language and exchange with persons of similar background stabilizes the personality of the new resettler in the collision of their own ethno-confessional identity and the difference of German society (Theis, 2006, 229).

This consoling intimacy is also facilitated by the building of ghettos with Anabaptist communities and many Anabaptist families, Russian shopkeepers etc. (Theis, 2006, 18) A pragmatic reason for this residential concentration of German Ethnic Anabaptists is the chain migration – the fact, that migrants from rural regions with a structure of large families take up abode where already family members⁶⁵ or acquaintances have taken up residence (Theis, 2006, 214).

Traditionally the Ethnic German Anabaptist family is the center of social life. After migration to Germany the close family ties keep their importance. The family includes children, grandparents and side relatives. The family gives shape to the internal and external value concepts and behavior patterns of the family members and has a strong influence on the ethical and religious orientation of the individuals (Neufeld, 2007, 51).

For interested local evangelical singles (without children) to integrate in a family oriented Ethnic German Anabaptist community is hard. Making more than superficial social contacts with large families including grandparents, who take a vacation en bloc, share the customs and traditions is not easy (Neufeld, 2007, 51).

There is a collective point of view and finely woven culture (“feinmaschige Kultur”) that for local Germans is not easy to understand (cf. Pinto, 1994). Ethnic German Anabaptists believe that what you contribute to the family or community, you will profit from as an individual. Some local German social workers hold the opinion that the Ethnic German Anabaptist family is posing a burden on the youth and is impeding the “learning to stand on one’s own feet”. The social worker look lost raising the question: “Why does this boy look for a job, only to be able to earn money and to build the cottage with the family? Isn’t it more important that he gets his

⁶⁴ In the 1990es the arriving resettler did not have as many knowledge of the (dialect of the) German language anymore resulting in a mish-mash of German and Russian words with a lot of grammatical mistakes (Neufeld, 2007, 62-63).

⁶⁵ Hence in many Ethic German Anabaptist neighborhoods we will find a similar dialect („Plautdietsch“), but in particular we notice the same names over and over again – the surnames Friesen, Löwen, Dirksen, Epp, Klassen, Warkentin, Kröker, Töws, etc. and the first names Johann, Heinrich, Jakob, Isaak, Peter, Hermann, Gerhard, Abraham, Viktor or Maria, Anna, Katharina, Eva, Susanne, Lena, Justina etc. This fosters the feeling of belonging to one large family (Müller, 1992, 21; 251; 256). The name is referring to the personal and shared (collective) fate (Müller, 1992, 250).

further qualification and thinks more about his own future?" (Neufeld, 2007, 66 – Translation EZ).

It is evident that the Anabaptist confession and the socialization in an Anabaptist family are central positive elements of their ethno-confessional identity and an important reason not to assimilate to the societal majority (Theis, 2006, 228). There are however (and this is not for the first time in history) the partly⁶⁶ self-chosen isolation⁶⁷ and the delegation of democratic rights to the religious community, that represents the individuals which the majority of society regards as undemocratic and a sign for de-integration (Dietz/Hilkes, 1994, 114).

From a liberal theological perspective, other cultures and confessions can unveil own weaknesses and strong points. In this regard integration ideally is a mutual process. The culture of the Ethnic German Anabaptists with its collective and hierarchical structures together with its strict norms is confronted with the challenge to connect the "strange" elements with their cultural patterns. The same goes for the individualistic and democratic German society (Theis, 2006, 15; Neufeld, 2007, 73).

There are some elements local various Germans (would) like to adopt, e.g. the belonging to a community or more attention for moral upbringing. There are non-evangelical Germans who sent their children to private evangelical schools exactly for these reasons. Also the intrinsic and authentic belief of teachers and preachers is seen as an extreme distinction compared to the mainstream state schools and the Protestant Church of Germany (EKD). The fact that these are now "foreign" elements for mainstream institution must caught our attention and could be used to critically review our own university education for ministers and teachers.

Ethnic German Anabaptist culture might want to adopt more personal responsibility instead of legalism⁶⁸ ("Gesetzlichkeit") and a more open attitude towards the World (cf. Klassen, 2007, 334).

§8. Influence of evangelical subcultures on main stream (church) politics

There was a time evangelical influence on mainstream Protestantism were taboo and "mutual influence" was out of the question. In the 1980s there were heavy conflicts between leftwing-protestants and evangelicals which were called "Pietkong"⁶⁹ (Lambrecht/Baars, 2009, 203).

⁶⁶ The building of ghettos has partly pragmatic reasons. Because of the large families with more 1,2 children of the regular German family it is only possible to live in certain areas with larger apartments or in areas with suitable land to build new spacious houses (Weiß, 2008, 29; cf. Müller, 1992, 317).

⁶⁷ Mennonite scientists consider it appropriate that they are counted among the "Christ against Culture"-groups (Klassen, 2007, 339).

⁶⁸ Former Anabaptist Lena Klassen calls it „the dictatureship of brought over traditions“ (Klassen, 2001, 199).

⁶⁹ Eine Anspielung auf Pietisten (Lambrecht/Baars, 2009, 203).

Now there is a tendency within the mainstream Protestant Church of Germany (EKD) and state authorities⁷⁰ to work (more) closely together with the Evangelical Movement⁷¹ (Lambrecht/Baars, 2009, 193). Terms like "Mission" and "Evangelization" became socially acceptable (Barend, 2003, 156).

This is a result of intense lobbying⁷². Wolfgang Baake e.g. is the representative of the German Evangelical Alliance ("Deutsche Evangelische Allianz"). In the function of registered lobbyist he and members of the council of the Evangelical Alliance introduce evangelical convictions to members of parliament and members of the government⁷³ (Lambrecht/Baars, 2009, 176).

Also in the „Forum Christ and Politics“ - organized by the German Evangelical Alliance and the ‚Konrad-Adenauer-Association‘ - politicians⁷⁴ discuss evangelical thought (Lambrecht/Baars, 2009, 176).

Morgner, president of the evangelical LKG-communities that operate alongside and within the EKD, states that LKG-members are cooperating in EKD-Bodies on all levels – from the parish council to the synod and its task groups (Morgner, 2003, 28).

The prominent representative of the Protestant Church of Germany (EKD), Wolfgang Huber, who had dismissed the majority of the evangelical movement as fundamentalist⁷⁵ in 2000/2001, changed his attitude one hundred degrees and stated at the end of 2003, that the EKD "had an ample need of renewed biblical piety" and that the personal confession of evangelicals has an appealing character⁷⁶ (Lambrecht/Baars, 2009, 195).

Huber became member of the board of trustees of the evangelical and missionary association „ProChrist“⁷⁷(Lambrecht/Baars, 2009, 195-196).“ The consecration of the orange cars that were used as „the smallest churches“ in promotional campaign of ‚ProChrist 2006‘ by bishop Huber

⁷⁰ Evangelical preacher Roland Werner was Leader of the Christian Youth Meeting („Christival“) 2008. This festival included a fair „Missionary Opportunities“ (hall 5) with presentations of missionaries and Bible schools. Also a seminar ‚Sex is God's Idea – So is abortion?‘ from the Heidelberg Association ‚Die Birke‘. State minister of family affairs Ursula von der Leyen (CDU) supported the event with 250 000 Euro. Wolfgang Huber, at that time chairman of the council of Protestant Church in Germany (EKD) defended the evangelical characteristics of the „Christival“ (Lambrecht/Baars, 2009, 193-195).

⁷¹ There are harsh critics on this approaching from the part of secular media. The EKD was said to ally with fundamentalists (Facijs, 2006). Fundamentalist were said to be incorporated in the EKD (cf. Rüssmann, 2007).

⁷² The German Parliament has an official list of lobby groups. Upon application associations that represent interest in parliaments can be registered. An address based in the Parliament („am Sitz von Bundestag“) is acquired.

⁷³ E.g. in march 2008 this evangelical lobby met with Volker Kauder (CDU/CSU) and Peter Struck (SPD) and exchanged evangelical thought on late-term abortion (Lambrecht/Baars, 2009, 176).

⁷⁴ 2007 Federal Minister of Interior Wolfgang Schäuble, 2008 Chief of the Federal Chancellery Thomas de Mazière as well as the vice-president of the German Bundestag, Karin Göring-Eckardt, were guests (Lambrecht/Baars, 2009, 176).

⁷⁵ www.ekd.de/kultur/huber-v2.html Download 27/12/2008 and www.ekd.de/gesellschaft/5820.html Download 21.12.2008.

⁷⁶ Idea: Wir brauchen eine neue Bibelfrömmigkeit. 06/11/2003.

⁷⁷ 3sat „Kulturzeit“, 07.04.2009 and www.prochrist.org/Verein_Unterstuetzer.ProChrist?ActiveID=1045 Download 22/12/2008.

illustrates that German Protestantism is standing in a decisive and historical turning point (Stoldt, 2005; Lambrecht/Baars, 2009, 196).

The Youth Event „JesusHouse 2006“ (appropriate to „ProChrist“) was also supported by the Protestant Church in Germany (EKD). Welcoming honorary patroness was Bishop Maria Jespen. She regards evangelical faith as a part of the plurality in her church (Lambrecht/Baars, 2009, 199). Member of the High Consistory of the EKD, Thies Gundlach, applauds the missionary work of „ProChrist“ (Lambrecht/Baars, 2009, 203).

Pentecostal communities are allowed broadcasting time and were bid welcome by Grundlach (Lambrecht/Baars, 2009, 203-204). „ProChrist“-preacher Ulrich Parzany was welcomed to give sermons in the main EKD-church („Gedächtniskirche“) in Berlin (Lambrecht/Baars, 2009, 198).

Evangelicalism has certainly influenced mainstream Protestantism: missionary e.g. has gained in importance within the Protestant Church in Germany (EKD)⁷⁸ (Lambrecht/Baars, 2009, 200; 203). Not all ministers and members of the EKD are happy with this development. The chair of the liberal association „Open Church“ (‘Offene Kirche’) in Baden-Wuerttemberg, Kathinka Kaden, stated in march 2009⁷⁹: the evangelical claim of power has reached an unbearable scale⁸⁰ (Lambrecht/Baars, 2009, 8).“

From my point of view while the Protestant Church in Germany is working together with evangelicals there can be no talk yet about a thorough reflection, which elements and with which alterations can be borrowed. From the Protestant Church in Germany there seems to be an unreflective adoration of the missionary impulses of the evangelicals (cf. Besier, 2000). In how far will and can the new believers be part of mainstream Protestantism? Isn't there a build-in dead-end enforced by the distinctions in culture and religion of the evangelical missionary services and meeting and mainstream protestant church activities and daily life? In how far the understanding of baptism and sanctification after the decision for Christ transmitted at „ProChrist“ and „JesusHouse“ is contradicting mainstream protestant doctrine and practice?⁸¹ Is the EKD planning to overcome those differences? Or: Are Evangelicals used as the former state church hopes to participate in their success with youth (Lambrecht/Baars, 2009, 203)?

⁷⁸ www.ekd.de/synode99/beschluesse_kundgebung.html Download 21/12/2008.

⁷⁹ Offene Kirche: Mitgliederversammlung am 28. März 2009 – Jahresbericht des Vorstandes 2009. www.offene-kirche.de Download 16/10/2009.

⁸⁰ After the interview with the newspaper „taz“ minister Kaden was bombarded with hate-mail from the evangelical network, with similar text blocks (Lambrecht/Baars, 2009, 8).

⁸¹ The contradiction was made clear in the reaction of the Parzanys sermon in February 2007. Parzany preached in the EKD-church from a world in which adultery belongs to the fun parts of a party and homosexual practice has become a life style. By not following the Godly commandments life and community is ruined. Several churchgoers left the Berlin Church in protest (Lambrecht/Baars, 2009, 198).

On the other hand influence from modern protestant theology on Anabaptist theology, e.g. in some Bible schools and mainstream Anabaptist communities is perceivable. Through foundational theological courses exegesis is more and more seen as a necessary principle, whereas some Pentecostal and conservative communities remain their perspective, that Bible text speak for themselves and theological education of the preachers is superfluous (Klassen, 2007).

§8. Effects of evangelical subcultures on teacher education in Germany

The same sort of unreflective attitude of the EKD is perceivable at university. Though there are less and less students who want to become a minister in the Protestant Church in Germany (EKD), there is a more or less stable number of university students who want to become a RE-teacher. This steady number is reached by a considerable number of Evangelical students. This number is recently increased by Ethnic German Anabaptist students.

Though there is still preference for practical professions as was the usual (and by USSR-regulations obligatory) way, in Germany more and more adolescents of Ethnic German Anabaptist background opt for university studies. Many of them want to become a teacher (Klassen, 2010, 199).

Consequently teacher trainees with an Anabaptist Settler- background are entering state universities. Their views are colliding with the liberal majority of their fellow teacher trainees and with the courses Liberal German University Lecturers teach. 'Underground' tensions during courses in Hermeneutics, Church History etc. are perceived (cf. Martens, 2003, 128). There are also normative decisions to be made including standards concerning grading presentations, moderating intended and unintended discussions of students on personal beliefs during classes and counseling as mentor of undergraduates⁸².

Though the numbers are rising and the problem is becoming more manifest, of course these tensions between evangelicals and liberals in university are not a new phenomenon. In the evangelical magazine "idea-spektrum 50" (1986, 28) a reader's letter of an evangelical student of theology (state university) is printed. After seven semesters in the protestant theological faculty all lecturers had warned for the "evangelical danger". "I fear to go into university-class where our sort are affronted and made fun of" (Brandt, 2002, 116).

⁸² Of course, a similar problem occurs in schools, where religious educators educate not only both liberal and evangelical pupils, but also pupils of other religious background and in less cases even pupils of a clear pro-atheistic background.

These conflicts with Anabaptist Settlers are however easily disregarded and trivialized. The more obvious suspense is created by local Evangelical students of non-immigrant background. They are socialized in a missionary community and used to apply strong apologetics⁸³.

The more extravert way of local students with an Evangelical background contrasts the more introvert way of believing of Evangelical *Ethnic* Germans. In most cases, teacher trainees of an Anabaptist settler background refrain from contributing non-liberal theological stances⁸⁴ that e.g. dismiss historical critical exegesis, feminist⁸⁵ and ecumenical theology in debates in the context of a lecture. During recess though there are some more private discussions and in several cases afterwards it is the liberal student who brings in "Evangelical thought" to contrast the contents of the lecture of the liberal Professor. In most cases these liberal students do not try to act as 'solicitors' for the Anabaptist Settlers, but they try to use the setting of university classes to reset the unfinished informal debate during break to overcome the impasse with the help of the lecturer. In most cases however the lecturers, e.g. in the case of Church History where a visiting Professor⁸⁶ lectured about Changes in the relation of natural sciences and religion during a Church History - course, renounce when liberal students refer to the Creationist-Stances of fellow students and try to minimize the numbers "who still cherish those behind the times thoughts".

Teacher trainees with an Anabaptist Settler background will most often not mingle in the academic disputation on their own initiative. Also in the more informal exchange during recess they only formulate their beliefs when they are asked personally, but will not try to controvert them. They are modest and neither used to stand up to authorities nor to discuss and bring in controversial individual thoughts, neither in their Anabaptist Community nor in the family (cf. Neufeld, 2007, 63-64).

⁸³ In Switzerland the tensions between evangelicals and liberal students are very evident. Students report of the strain of the so called von Ichthus-fraction („Fischli-Fraktion“) on the liberal students of the Teacher Training Center (Lehrerseminar „Institut Unterstrass“) in Zürich that is affiliated to the University of Education (PH) (Messmer/Lütscher, 2009).

⁸⁴ Anabaptist Settler stances e.g. formulated by Klassen (2007, 353).

⁸⁵ Pietistic doctrine demands the order that is described by Philipp Jakob Spener in his catechism sermons in 1689. According to that there are different duties for men and women as a married couple as well as parents. Husbands should love their wives, provide for them as the head of the household and reign patiently. He should be a model for his family members. His most distinguished virtues must be the Fear of God and Trust in God. Family prayers and commitment in the religious community should be his responsibility. The subordinated women should love their husbands, show them respect and obey them. They are responsible for the household and the care of the children (Neufeld, 2007, 50; 63; cf. Müller, 1992, 94). These duties can be classified in the classic role assignments. Consequently there is a division in a man's job and a woman's work. This perception results in a subordinated importance of education for girls in many conservative Anabaptist communities (Klassen, 2001, 208; Neufeld, 2007, 50).

⁸⁶ Professor Dr. Joachim Weinhardt in Winterterm 2010/2011.

Anabaptist Settlers are traditionally educated to express their faith in prayer and by living out an 'Anabaptist' interpretation of a Christian life style instead of systematically or intellectually reflect on and discuss dogmata (Wisotzki, 1992, 74).

Moreover Anabaptist students do not view liberal theological thought as a direct threat, as long as the functioning within the own framework remains stable (Neufeld, 2007, 68). Disputation is often seen as useless, as fellow-students that are not born-again Christians do not have access to the Bible through the Holy Spirit. Only after conversion Christians are said to become real answers. Outsiders do not (Neufeld, 2007, 39).

In written assignments and preparations Anabaptist (as well as other evangelical) teacher trainees try to counterbalance liberal academic theology with their Anabaptist socialization by selecting themes they can as a born again Christian identify with and opt for sources supporting their beliefs.

This scaling of liberal and evangelical theology raises questions including an objective grading. In an interreligious setting like the University of Osnabrück, where university lecturers teach in cooperation with the catholic and Islamic department, we can stand for theses with non-liberal theological stances⁸⁷ if the dismissed historical critical exegesis, feminist and ecumenical theology, is discussed in an academic way. We insist on references of academic nature and a comprehensible argumentative structure of oral and written contributions and give poor grades if these standards are not been met.

What are the boundaries of tolerating evangelical beliefs in a state university setting⁸⁸? Can we boast on our pluralistic view while at the same time excluding evangelical standpoints (cf. Martens, 2003, 127; Winkler, 2003, 133)?

Boundaries are reached when teacher trainees enter state schools for practical training and e.g. existential problems arise when Evangelical teacher trainees are asked by their mentors or university lecturers to take up an "objective" stance towards world religions, but are convinced themselves that humans can only come to God through Jesus by conversion and will be lost in perdition if they do not (cf. Zonne, 2006, 268).

Other problems occur when teacher trainees use Evangelical material in state schools intended to stimulate pupils to converse or try to convince them about the truth of elements of Evangelical beliefs.

Whether an evangelical or liberal teacher trainee teaches RE according to the curriculum of the Protestant Church in Germany (EKD) in a state school all opinions, church teachings, actions, arguments, stories etc. must meet the basic aspect of humanity: the right of individuals to be

⁸⁷ Anabaptist Settler stances e.g. formulated by Klassen (2007, 353).

⁸⁸ Of course, these boundaries may count for state schools as well.

different from one another and the wish to solve conflicts through dialogue instead of fighting or remaining silent (cf Nipkow, 1998, 484; De Winter, 2004, 7). Single sided denouncing of liberal world view as “evil” (cf. Neufeld, 2007, 76) or fostering a demonization of practicing homosexuals by insisting on a literal interpretation of Scripture (3. Mose 18, 22; Römer 1, 27)⁸⁹ has to be followed by a serious discussion (Lambrecht/Baars, 2009, 7; 66-67).

It cannot any raise doubt that the democratic principle with its rights are taken into account (Schmid, 2006, 277). For this reason the university lecturers visiting the evangelical teacher trainees at the internship in state schools will give a critical feedback if tolerance, respect and anti-discriminating perspectives are not met. This goes also another way around: liberal students making fun of evangelical belief are also failing to balance their personal belief and the rights of the (evangelical) other (cf. De Winter, 2004, 57).

Future teachers should learn, that every culture and religion (also their own ones!) have (dis-) advantages. In critical distance they should be able to reflect their own background.

This does not mean however, that it is prohibited for teacher trainees to consciously make a (provisional) decision. It has to be ensured though that all of their pupils receive full space for personal religious freedom and are educated to mindfully claim this right (Schweizer, 2002, 4; Zonne, 2006, 61-62).

There is clear evidence that in consequence of our measures some evangelical teacher trainees go “undercover”. During their theological studies at the state university tests, assignments and visits in the context of school placement are carried out in the obligated ‘liberal’ way, but after graduation they intend to be “free evangelicals”⁹⁰. At Bielefeld University there was a case, where the lecturers of the practical theological department were coincident in opinion that a certain Evangelical student would most certainly carry out a strong missionary accentuated RE in state schools. Because of his “clever” and “obliged liberal” answering in both written and oral examination the lecturers were not able to let him fail his exams⁹¹. The obliged “vocation” of the Church also was secured by this student in a similar way.

⁸⁹ Evangelicals like Ulrich Parzany (ProChrist) do not hold the opinion that homosexuality as imprinting (“Prägung”) is evil, nevertheless state that practicing homosexuality is a sin that is condemned in the old and new testament (Lambrecht/Baars, 2009, 197). Some evangelicals within the Methodist Church in Germany see homosexuals as psychically ill persons. For obvious reasons this is considered a grave discrimination within ecumenical associations of gay believers (Lambrecht/Baars, 2009, 68-69).

⁹⁰ E. g. the interview with a teacher trainee of Evangelical Background discussed in the unpublished Dissertation of Bettina Rosenhagen, University Osnabrück.

⁹¹ According to former university lecturer in Bielefeld, Dr. Manuela Wiedmaier met at the 26.02.2011 ESWTR-conference. PhD-student Bettina Rosenhagen of the Osnabrück University also conducted interviews for her PhD-thesis that uncovered similar intentions.

There are also reasons to believe liberal teacher trainees are mainly portraying evangelical belief in a purely negative way – not only in RE, but also in Biology and General Knowledge (Zonne, 2011).

It is very important for the transparency of religious education that the parents from pupils at state schools can rely on the way and content of teaching as is declared in the school curriculum of the EKD. To prevent certain Evangelical students to go ‘undercover’ at the University of Osnabrück it might be useful to facilitate a school experience project at an Evangelical private school⁹².

To avoid definite liberal students to smack evangelical believers it must be possible to include an introduction of the principles of historical-biblical (compared to historical-critical) exegesis as well as the gathering of church historical and sociological data of evangelical churches, including the Ethnic German Anabaptist communities (cf. Neufeld, 2007, 79).

All teacher trainees must be made aware of the plurality of positions. The theology of religion of parents and pupils might differ from their own and can even differ within a person as they take up different standpoints regarding distinctive themes (Zonne, 2011, §2). The students should learn to pick up dialogue again, also after an exclusivist remark (Zonne, 2011, §4-5). They should learn how to discuss differences and tensions, without trivialization (Zonne, 2011, §6).

With the conscious arrangement of small pupil groups by the teacher minority (e.g. evangelical) and majority positions can be perceived (Zonne, 2011, §8). A balance between pressure on and from the religious minority should be discussed.

Religious tensions do not only appear to the surface in RE. Hence students should learn to develop interdisciplinary teaching strategies they can use by relevant themes. In university classes they should learn to discuss, how they can deal with religious confrontations in class (Zonne, 2011, §8 and 9).

Confrontations should not be avoided, but on the other hand the learning from positive religious elements should – not only in school, but also at university – be stimulated. It can be learned from a liberal student from within the left wing of the EKD that belief is more than accept and approve tradition; it has a cognitive and critical side as well. A student from the more pietistic LKG-community will offer the more emotional and personal side of belief whereas the Mennonite student will show in his or her life style that belief can have implications for all terrains of life (cf. Dekker, 2011, 163).

⁹² There are several Evangelical Schools founded by Anabaptist Resettlers within an hours’ drive from Osnabrück University and other Evangelical Schools founded by local Evangelicals as well.

§9. Teacher and Preacher Qualifying Courses in Bible schools and Evangelical Universities

There are also (future) evangelical teachers who don't go undercover, but by attending bible school make a specific and visible choice for an evangelical orientation. They can qualify at bible schools and evangelical universities for Mennonite RE at state schools⁹³ in Rhineland-Palatinate ("Rheinland-Pfalz") and of course for the teaching and preaching in the community.

In Germany there are more than 40 evangelical theological educational centers that are allied in the conference of Biblicist Educational Centers ("Konferenz Bibeltreuer Ausbildungsstätten"/KBA). Worldwide the theological seminary St. Chrischona⁹⁴, founded near Basel (Switzerland) in 1840, is seen as the first Bible School (Löwen, 1998, 424). Already in the USSR-colonies Ethnic German Anabaptists followed Bible School Education, e.g. at the Theological Seminary of the Baptists in Hamburg (now: Elstal⁹⁵), Berlin (now: Wiedenest⁹⁶), St. Chrischona, Johanneum⁹⁷ in (Wuppertal-) Barmen (Löwen, 1998, 297; Klassen, 2010, 199).

Nowadays there are also Theological Universities that offer studies as alternative to state university theology courses. The Free Theological University⁹⁸ in Gießen (FTH), the Stately Independent Theological University Basel (STH)⁹⁹ in Switzerland and the Evangelical

⁹³ In the end of the 1970s parents and parish council of the Mennonite Brethren Community in Frankenthal – many of them migrated from Karaganda - applied with a reference to the constitution the permission of a confession based Mennonite RE. The community trained up the RE teachers. Those teachers and students from other bible schools (MA-Equivalent) were accepted by the ministry of education and cultural affairs of Rhineland-Palatinate and paid by the state education authorities. In 2007 in this federal state 1.800 pupils are taught Mennonite RE at state schools in Frankenthal, Neuwied, Weißenturm, Dierdorf, Hamm/Sieg and other places (Klassen, 2007, 121-123; 244; cf. MBG, 1990/2005). This Mennonite RE is eager to create an "encounter" between pupil and biblical Word and to give the pupil orientation in order to find his or her way to faith in Jesus Christ (MBG, 1990/2005, 4). This Mennonite RE seeks to give biblical answers on questions of faith, meaning of life, values and future (MBG, 1990/2005, 4). Children are "not idealized", seen as sinful and in need of salvation (MBG, 1990/2005, 5; Wiebe, 1988, 76). Extraordinary in the German situation is the positive reference of Kittel (1970, 312) – the German representative of the concept of RE "Evangelische Unterweisung" (MBG, 1990/2005, 5). Originated after the Second World War its glorifying "preaching in education" was highly criticized from the 1970s onward (cf. Biehl, 2002, 139). Following and revitalizing this concept is a conscious choice. Exemplary for this – in German practical theology at state universities tabooed – concept is the highlighting of role models of faith ("Lebensbilder"). In 7th grade Paulus and in 8th grade Petrus stand in the middle of the entire year (MBG, 1990/2005, 11). Biblical contents should not only be understood, but also internalized (MBG, 1990/2005, 10). The second reference that carries weight is that of Francke - the contents of the Holy Scripture should be brought as a graceful and historical narration (MBG, 1990/2005, 10). Compared to Catholic and Protestant (EKD) curricula it is striking that 9th is entirely 10th grade for a good part covered with Church History-themes (MBG, 1990/2005, 71). Also characteristic of this concept is the selective way of choosing themes from Church History (cf. Dierk, 2005, 72; Bornkamm, 1976, 190-192). From denominational points is obvious that the left wing of Reformation receives a lot of attention in Germany, but also in Holland, England, Prussia and of course Russia. However the crusades is part of the Mennonite Curriculum: this dark period of Church History that was left out in the concept "Evangelische Unterweisung" in the time of Kittel. At the end of 10th grade there is an extensive part on the world wide Mennonite community (MBG 1990/2005, 81).

⁹⁴ <http://www.chrischona.org/cms/tsc/de/tsc/ma/1,100120,55941.html>

⁹⁵ <http://www.theologisches-seminar-elstal.de>

⁹⁶ <http://www.wiedenest.de/biblisches-theologische-akademie.html>

⁹⁷ www.johanneum.net

⁹⁸ <http://www.fthgiessen.de>

⁹⁹ <http://www.sthbasel.ch>

Theological Faculty¹⁰⁰ (ETF) in Leuven, Belgium, have several Ethnic German Anabaptist students (Löwen, 1998, 425; cf. Klassen, 2006, 174). Both offer courses in evangelical historical-biblical theology as an alternative for the liberal historical critical exegesis of state universities (Löwen, 1998, 426; Stadelmann, 2009, 9-11).

Affiliated to the evangelical schools in Lippe founded by Ethnic German Anabaptist Hertel as well as the Georg-Müller-School in Bielefeld is the Francke Pedagogical Seminar ("Francke Pädagogium"¹⁰¹). It offers "an ideal addition to the teacher training at state university and traineeship." An evangelical orientation and perspective needed to evaluate courses of study at state university are developed in rooms of the University of Bielefeld and Paderborn by this Christian pedagogical center. Workshops like "How can I deal with the question of cosmogony in school?" (26/04/2011) "Being a Christian and becoming a teacher – Christian or rather a state school?" (12/05/2011)

Affiliated to the FTH is the Rambach Pedagogical Seminar ("Rambach Pädagogium"¹⁰²) in Gießen. Parallel to the study program at the state university future evangelical RE-teachers can attend lectures and seminars at the FTH-location, in the neighborhood of the state university campus, that help them to judge state study contents from an evangelical standpoint (cf. Löwen, 1998, 423). They can use the library of the Evangelical University. Internship at the nearby Evangelical August-Hermann-Francke-Schule in Gießen is another option. More than 100 students have followed the Rambach-Program.

Löwen (1998, 423) also reminds of the possibility of evangelical students to follow a similar program and live in an evangelical student community (Albrecht-Bengel-Haus in Tübingen, Bodelschwingh-Study-House in Marburg, Friedrich Hauss Study Center in Heidelberg) during their studies at state university¹⁰³. President of the evangelical LKG-communities within the Protestant Church of Germany (EKD) states: "Today the work from our Albrecht-Bengel-House, the study work of Krelingen, the work of the study houses of the Bodelschwingh-Association is paying off. Nowadays we have substantially more ministers that as regards content are very close to us, than at the very time I entered ministry (Morgner, 2003, 27; cf. Brandt, 2002, 108; 117-118)." Brandt (2002, 118-119) brings in the factor of increasing the "chances of spiritual survival" of evangelical state university students by joining activities of SMD and Campus for Christ. These activities enabled the students to discuss doubts regarding liberal theology and encourage their evangelical belief in a group of link-minded people.

¹⁰⁰ <http://www.etf.edu>

¹⁰¹ <http://franckepaedagogium.de/node/2>

¹⁰² www.rambach-paedagogium.de

¹⁰³ <http://www.spener-haus.de/studienhaeuser.shtml>

A range of evangelical theologians¹⁰⁴ take up PhD-studies and aspire habilitation to occupy and renew the EKD and Theological Faculties at state universities (Morgner, 2003, 27).

At STH and ETF these students can graduate up to PhD. Due to the liaisons¹⁰⁵ between the Bible Schools and the STH, ETF and other universities in America¹⁰⁶, Canada¹⁰⁷ and South-Africa (e.g. UNISA), the Bible School graduation is acknowledged by the partner university as a "BA- or MA of Divinity Equivalent". Therefore it is possible to take on MA- or PhD-Studies on the collaborative universities (cf. Löwen, 1998, 452). In 2007 it was estimated that ca. 1000 Ethnic German Anabaptists studied at Bible school (Klassen, 2007, 240).

The Bible Schools benefit(ed) greatly from the participation of Ethnic German Anabaptists. In 2005 e.g. a third of all Bible School students at Brake in Lemgo¹⁰⁸ had an immigrant background (Klassen, 2006, 174). Meanwhile leading administrative and teaching positions in some training centres are occupied by former immigrants¹⁰⁹ (Klassen, 2006, 174-175).

There are also many Ethnic German Anabaptists learning at community bible schools¹¹⁰ ("Gemeindebibelschulen") - within the own community (Klassen, 2007, 362). Especially the communities that hold the opinion that the life style away from home¹¹¹ and the hermeneutics at the Bible Schools had a negative impact on the young bible school students founded such internal solutions, e.g. the Mennonite Brethren Community in Frankenthal and the Mennonite Church in Bielefeld. Since 1991 in Bielefeld 24 subjects are studied in a 3-year study program with 270 class hours held twice a month in the weekend, compulsive reading and final papers at home and of course examinations (Klassen, 2010, 199; cf. Klassen, 2007, 239; 241-242).

¹⁰⁴ Brandt (2002, 119) refers especially to PhD-theses from members of the LKG-movement: Lange (1979), Drechsel (1984), Hempelmann (1982), Riesner (1978), Stadelmann (1984), etc. We can add: Morgner (2000) and Prof. Dr. Herbst (1986). Herbst has the habit to hold a morning prayer with his staff of the state university of Greifswald (Herbst, 2003, 184).

¹⁰⁵ E.g.: Prof. Dr. Johannes Reimer teaches at the University of South Africa (UNISA), Bible school Wiedenest (the former Alliance-Bible School of Berlin), Theological Seminary in Ewersbach, at the Academy for Christian Leaders, at the MA-Seminar Social Transformation in Marburg and at the recently founded Society for Education and Research (GBFE) in Berneustadt.

¹⁰⁶ E.g. Mennonite Brethren Biblical Seminary (Fresno) <http://www.usmb.org/seminary> and Columbia International University (CIU) <http://www.ciu.edu>

¹⁰⁷ <http://www.cmu.ca>

¹⁰⁸ <http://www.bibelschule-brake.de/index.php?id=bibelschule> Bible School Brake broke the news in summer 2009. During their humanitarian internship in a state hospital two of its female students were kidnapped and shot in Jemen. Investigators found missionary leaflets in their personal belongings (Lambrecht/Baars, 2009, 139-140).

¹⁰⁹ For example, Prof. Dr. J. Reimer is the president of GBFE, Prof. Dr. H. Löwen ist the Rector of ETF, Dr. P. Penner is Course Leader in Biblical Studies and Director of the Institute of Mission and Evangelism at IBTS. Dr. J. Thiessen is rector of the STH. At the Bible Seminary in Bonn, founded by the BTG, many board members and the school's administration are immigrants of the first or second generation (Klassen, 2006, 174-175).

¹¹⁰ E.g. <http://www.mbg-heepen.de/gemeindebibelschule.html>

¹¹¹ cf. Personal experiences of the clash of life style and belief of Prof. Dr. Reimer and his fellow students in 1976 at Bible School Wiedenest (Reimer, 1989, 78-79).

The Theological Distance Education-courses of the Biblical Seminary in Bonn in cooperation with the International Correspondence Institute (USA)¹¹² open up possibilities for further study but also for other (Ethnic German) Anabaptists to acquire a MA-title (Löwen, 1998, 415).

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¹¹² <http://www.ici-germany.de> and <http://www.agnz.org/ici/45>

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