

PENTECOSTALISM AND MIGRATION The Dutch Case

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An actual phenomenon in the Netherlands and also in other European countries is the public and significant presence of thousands of migrants and the presence of numerous religious congregations, especially in the big cities. The panorama of migrants is quite diverse, just like the religious panorama. In the context of processes of understanding and integration we need a good sight on this phenomenon. In this contribution we want to sketch the actual situation concerning Pentecostalism and migration in the Netherlands. With that material we can develop our analysis. We can also develop some perspectives for migrants, for the new churches and for the receiving people of the Netherlands. Previously we have to mention that our issue has so many aspects, dimensions and levels that it is quite impossible to give a complete insight. In good fellowship we present a try-out.

1. HISTORY

In the Netherlands Pentecostalism started in 1907, quite early after the initiative of Seymour in the USA in 1906. The founding father is Gerrit Polman, an ex Salvation Army soldier, who opened the Algemene Christelijke Apostolische Kerk (General Christian Apostolic Church). Many churches were erected in other parts of the Netherlands, most of all autonomous and isolated. In the Netherlands this first type of Pentecostalism is called Old Pentecost. During the Second World War some of the fresh new churches formed the Broederschap of Pinkstergemeenten, Fellowship of Pentecostal Congregations. During the fifties of last century the Pentecostal movement grew significantly and the big manifestations and rallies were attractive for many. That has been called the New Pentecost. Movements like Stromen van Kracht of Karel Hoekendijk, Wereldzending of Johan Maasbach, and Opwekking of Ben Hoekendijk came to real and vivid life with their characteristics as dynamic, creative, using the modern mass media, preaching salvation, healing and experiencing wonders.

In 1960 the Dutch Reformed church, a mainline church published a statement on this new religious phenomenon and movement, inviting for contact. As a reaction to the new phenomenon the Roman-Catholic church published her *Pinksterkerk*, a publication of the Actie "Voor God", to show that Pentecost was always on the move in the history of the church (Hoeksteen no.24). The message was: nothing new under the sun.

In that time the charismatic movement, with all emphasis on receiving of the H. Spirit and his charismata like glossolalia, prophecy, and healing, emerged within the old churches and leaders like W. Verhoef tried to introduce the charismatic element in the old churches of Holland. In the United States of America Roman-Catholics joined the American charismatic movement, at the Duquesne University of Pittsburgh in 1967, and speedy also in Holland, called the Nieuwe Aarde (New Earth), recognized by pope Paul VI on Pentecost 1975, and recognized by the Papal Council for the Lay People in 1990, followed by the launching of the International Catholic Charismatic Service: institute for the promotion of the Catholic charismatic renewal. For many the Pentecostal and also the charismatic movement are dated nowadays (Winkeler 2004, p.71-79). Youngsters have another approach. The Evangelical Broadcast and tv (EO) is taking initiatives, separately, to organize meetings. Famous in the Netherlands are the overcrowded EO-youth days in the summer.

For many the former approach of the originally new Pentecostal movement became old, traditionalized. The original appeal dimmed a little. The growing signs of secularisation, rationalism, and individualism in the Netherlands are for many the three causes for declining

and decreasing of attendance and membership. The affiliated of the evangelical movement could find a roof in the Evangelical Alliantie (1948) and the broad based Evangelical Broadcast (1976). The evangelicals don't like full ecumenism, are more quiet than the Pentecostals and are developing new strategies for recruiting people as members.

After the experience of the Second World War the worldwide migration shook the churches on both sides: the side of departure and the side of arrival. The World Council of Churches started in 1964 her branch *Churches' Commission for Migrants in Europe* (CCME) with as slogan: *culture divides and gospel unites*. For the WCC the Christian churches have to be models of multiculturalism in the midst of other institutions and organizations. In 1969 the Roman-Catholic Church published a letter on pastoral care for the emigrants and immigrants, asking all church provinces to organize special pastoral units for this specific phenomenon. Meanwhile migrants of the Mediterranean area, just like from Africa, Asia and Latin America came to Holland for work, betterment of lifestyle, and family-reunion. Religions came with them. These people moved especially to the big cities like Amsterdam, The Hague and Rotterdam. Islam grew by the arrival of Maroccans, Turks, Surinamese. Hinduism grew by the arrival of Surinamese. For many migrant Christians there was place in the mainline churches like the Roman-Catholic, and the Dutch Reformed. A quite strange phenomenon was that the, until then white Moravian Church became a black church by the arrival of thousands of Surinamese Moravians. The Roman-Catholic church in the Netherlands erected a new branch for the migrant churches, *Cura Migratorium*, in 1976. In the framework of *Cura Migratorium* it was possible that for example Polish, Vietnamese, Italians, Spaniards, Surinamese, Antilleans, Croatians established their own categorial parishes, especially in the big cities. Migrants in rural areas had to join the existing territorial parishes. *Cura Migratorium* chose for a special model of integration for their members in the Dutch church and society, namely via a period of autonomy and experience of cohesion in diasporic context. At the moment *Cura Migratorium* is shifting to total integration by shortage of money and priests because in early times Cura could recruit ex-patriate missionaries. But that time is all over. *Cura* is a member of the Papal Council for Migrants and travellers pastorate. In 1969 the pope installed this Council by the papal instruction *Pastoralis Migratorium Cura*, emphasizing the serious care of the church for the most of the time bad life conditions of migrants. In 2004 the Council published a new approach by *Erga migrantes caritas Christi*, the love of Christ for the migrants as the answer of the church on migration. *Cura* is looking for a new position in the Dutch Church as answer on the new migrant conditions in Holland (rkkkerk.nl, 2004, p.25-26).

The Reformed church is involved in the issue how to deal with migrant members also the new Protestantse kerk in Nederland (Calvinists, Reformed, Evangelical Lutheran) since 1-5-2004. The small, orthodox, respected and old political party the Christian Union took a remarkable initiative, namely the Reaching Out to Migrant Tours with the goal to create a greater mutual awareness and understanding among migrants to become actively involved within the Christian Union. The Tour visited Rotterdam and Almere and next time Den Helder. This initiative is focussing on migrants to bring them into the cadres of the Christian Union, in the Dutch party politics (*The Voice*, 5/56, p.17-18).

In the Netherlands the fusion of the Evangelical Lutheran church (15.000), de Hervormde Kerk (1.900.000) and the Reformed Church in the Netherlands (650.000) per 1-5-2004 is a marvellous fact for the old churches of the Netherlands and a call for extension of this kind of ecumenism. That is a change of the religious panorama in Holland. It is a relief in the processes of religious and socio-political pillarization in the Dutch history. We have to do with a really historical correction, but the new religious movement of the pentecostals is keeping aloof. That is quite against the call for ecumenism and interreligiosity in the Dutch society. Nevertheless, the report 2003 of the official Commission Equal Treatment in the

Netherlands is pinpointing on the growth of the percentage of cases of discrimination on the basis of religious conviction, especially the Islam (*Contrast* 13 (2004) p.6). That is a hint to be careful concerning too enthusiastic ideals on religious interconnectedness at this moment.

2. GOVERNMENT

Now we want to give attention to the specific legal Dutch context. The Constitution of Holland underlined freedom of religion, equality of religions and the strict separation of church and state. The Pentecostal or similar groups got during the start a bad image in the society. T. Witteveen, civil servant did research for the Permanent Commission for Public Health of the Dutch Parliament. In 1980 the Permanent Commission installed the subsection Sects. He reported for the Parliament (1983-1984). He did his research on behalf of this Commission. First of all he had to define sects (small, group, religious option, segregated from an established and recognized institute (p.11)) and cults (strange, dangerous, strange for the culture, deviated from a larger group (p.12), he preferred the neutral noun new religious movement (a group of persons, who recently manifested their ideas on (religious) worldview characterized by charismatic leadership, or specific religious meanings, or specific group behavior or a combination of these three facets (p.13). He researched Divine Light Mission, Bhagwan Shree Rajneesh, Stichting Internationale Gemeenschap voor Krishnabewustzijn (Iskcon), Stichting Onderwijs Wetenschap der Creatieve Intelligentie (Transcendental Meditation), Scientology Church, Verenigingskerk (Moon), Stichting Jezuskinderen. His conclusion is that the new religious movements aren't a serious danger for the mental and spiritual public health. He focused on law, subsidy, the youth, fiscal situation and the rights of religious institutions, looking for psychosocial and psychotherapeutic elements or factors. Complaints about indoctrination and constraint by parents who had to deprogram their children was the cause for the Parliament to start research. Later in the eighties of last century two governmental commissions (Commission J. Waardenburg of 1982 and Commission E. Hirsch Ballin 1986) advised the government to help modestly to install especially the Muslim communities to establish themselves in the new Dutch society. Sipco Vellinga researched Youth for Christ, Navigators, Institute for evangelisation (Calvinistic) and Youth with a Mission, unfortunately nothing about the migrants or allochtonen, made the remark that from the beginning of the eighties of last century the growth of many evangelical movements came to a standstill (p. 224) On the fields of recruitment the first enthusiasm dimmed. Once in a while there are rumors and quarrels on the religious behavior of some new religious groups. The research-group the *Keursteen* (touchstone) tried to bring to the court the abuse in church circles against the healer Jan Zijlstra, Levensstroom, Leiderdorp (*Algemeen Dagblad* 20-3-2004).

3. ACTUAL

The tendency of secularisation in the Dutch society affected the Pentecostal movement in total. The orthodoxy of the movement is not attractive for the youth. The movement is showing a wave and is over her hey point. The liberalization of values and norms, the emphasis on personal and individual experience and the decreasing public function of the protestant churches in the case of giving meaning and sense on life together with the weakening of the organisation structure of the orthodox protestant churches are the main causes for the decrease (Vellinga, p.227-228). Recruitment was successful because the movement has something to offer, works with attractive leadership. Atze v.d. Broek mentioned the fact that leaders of African, Asian and Latin American churches erected autonomous churches, sometimes with the scope for reverse mission, like an institute as

Gospel of Africa for Europe (GATE). Many migrants and their religious congregations found an umbrella in the SKIN, Samen Kerk in the Netherlands, Together Church in the Netherlands. SKIN started in 1996 and has at the moment 54 members, most of all Pentecostal or evangelical. SKIN opted for cooperation, and contacts with the churches of the Netherlands. In 2004 SKIN signed a cooperation act with the Dutch Union of Christians from the Middle East (*SKIN Newsletter*, 10/2, 7-8). A striking phenomenon was and is the rise of a lot of Pentecostal congregations from the side of African migrants. We can use the noun coloured Pentecostalism opposite the quite young and white Pentecostal tradition in Holland. Especially Ghanaians are experts in organising new religious congregations in Amsterdam, The Hague and other cities. It is remarkable that the Pentecostal congregations of the (African) migrants aren't members of the umbrella Verenigde Pinkster- en Evangelische gemeenten (VPE since 2002).

Pentecostal and evangelical members came together to talk about the common stance, the new name, and the follow up. The VEGN felt never the need to join the interchurch contact group with the government. They preferred a low organisation grade. Another quest was membership: ministers of the Broederschap van Pinkster Gemeenten were member on individual basis and sometimes outside the congregation. The new body was convinced to work for a good enterprise. The fundamental question was that the new movement had been based on a broad fundament in the congregation. The interrelations were not optimal and interconnectedness was far-away. The launching of the VPE was an event in the ecumenical history of the Netherlands and a source of inspiration.

The creed of the VPE has 12 articles with an introduction and a conclusion. Of course: 1. the Bible is canon for faith and life; 2. the confession is the basis looking for a strong congregation; 3. the confession leads to proclamation. The articles concerns: 1. God, his being; 2. Jesus Christ, his person; 3. Jesus Christ, his work; 4. the Holy Spirit, his person and work; 5. the Revelation and Holy Scripture; 6. man; 7. the plan of salvation of God; 8. the congregation; 9. the mission of the congregation; 10 baptism and Last Supper; 11. baptism in the H. Spirit: expressions of the Spirit; 12. a perspective for the future.

The targets of the VPE are: empowering and encouraging congregations and workers; supplying in spiritual training and education; bringing together the powers of the congregations for extension of the work.

Nevertheless some groups are autonomous and self-reliant, but isolated and missing the chance for ecumenism on a broader scale as before. Use of languages and different life styles are handicaps and even barriers for togetherness and cooperation. It is an inherent and decisive phenomenon of coloured Pentecostalism. The Pentecostal scholar Huib Zegwaart mentioned in his informative overview of the Pentecostal churches (we prefer the noun congregations (or groups) because the level of togetherness on the way to a new community is disputable) in Holland that actually the VPE numbers 600 congregations, hardly the half under an umbrella. The total number of affiliated is about 100.00-115.00 (p.155) and his estimation of the whole number of Pentecostals, Full Evangelicals, Charismatic Renewal and the Neo-Charismatics is about 200.000 (p.156).

The Pentecostal movement is, according to Huib Zegwaart, slowly growing but slower than the growth of the Dutch population. The actual socio-political situation has another shape than in the years sixties of last century. The situation changed and that period was a period of transition, ripe and capable for crisis experience and making new choices. The analysis of Zegwaart has as basis that the established churches lost a good number for the Pentecostal churches but that process finished.

4. NUMBERS

From 1906 the movement of the ecumenicus W. Seymour was a movement, not hindered by confessional affiliation, of the marginalised in the United States of America, just like the Pentecostal members in Latin America and Africa. The numbers of Pentecostals in Holland increased in the last decades noteworthy

1920 272

1960 5.590
 1971 17.480
 1981 34.190
 1989 70.000

(Knippenberg, 272)

The numbers concern the following groups:

Volle Evangelie Gemeenten	8.400	and 45 congregations
Broederschap der Pinkstergemeenten	7.000	46
Kracht van Omhoog	6.000	37
Johan Maasbach Wereldzending	3.600	12
Bethel Pinksterkerk	3.500	20
Volle Evangelie Bethel Kerk	2.600	15
Rafaël Nederland	1.035	9
De Deur	500	9
Bethel Fellowship Nederland	350	6
Christelijke Gemeenschap		
De Pinksterbeweging	325	6
Bethel Pentecostal		
Temple Fellowship	300	6
Independent congregations	36.390	289
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Total	70.000	500

(Knippenberg, p. 162)

The Centraal Bureau for Statistics pinpointed that 40 % of the Dutch population is non-church people, the Centraal Plan Bureau pinpointed the number on 60 % by a different method of research. In the Netherlands the idea of belonging is a hot issue in discussion on secularisation. The dialogue of the Fellowship and later the Verenigde Pinkster en Evangeliegemeenten since 2002, with the Roman-Catholic organisation for ecumenism is growing on regular basis. The Roman-Catholic Charismatic Movement or Renewal is an effective trait d'union. The other Christian churches have their contacts and institutions for relationship with the new groups.

The growth of the autochthonous congregations is stagnating. The growth of the quite older groups was sometimes very slow, for example the Wereldzending of Johan Maasbach in 1980 3.800 members and in 1985 3.700; Streams of Powers in 1980 2.000 and in 1985 also 2.000. while the Broederschap of Pentecostal Communities in the Netherlands and in Belgium increased 1980 7.700 and in 1985 11.200; the Independent Evangelical Pentecostal Communities, Fellowship 1980 17.000 and in 1985 22.000 and the Union of Baptists in the Netherlands, the Assembly of Believers, Christian Brethren and Seven Day's Adventists did not grow (Brierley, p. 235). The successful Surinamese leader of Maranatha Ministries Stanley Hofwijks affirmed that (*Trouw*, 9-1-2003). The growth of the Dutch Pentecostal movement actually is due to the growth of the migrant churches. (p. 167). It is a pity that Zegwaart hasn't attention for the phenomenon of migrant churches and the Pentecostal migrant churches, their extension, impact and content. According to the *Nieuwsbrief* of the Catholic Ecumenical Union in 2002, the numbers of the Fellowship of the Pentecostal Congregations was together 100.000 members (50.000 active) and 8 umbrellas. The VPE, the United Pentecostal and Evangelical Congregations, has 20,000 active members in about 100 congregations. They created all together a clearer universal profile of the church.

The number of Pentecostals all over the world is according to present data

	1900	1970	mid-2004	2025
Christians	558.131.000	1.234.431.000	2.090.763.000	2.642.724.000
Evangelicals	71.726.000	98.375.000	242.697.000	355.039.000

Pentecostals 981.000 167.220.000 570.806.000 818.637.000
(*International Bulletin* 2004, p. 25)

The *New Dictionary* (Burgess) gives us the following data

	Ghana	The Netherlands	Suriname	Dutch Antilles	Nigeria
Pentecostals	19 %	5 %	13 %	32 %	8 %
Charismatics	20 %	52 %	64 %	51 %	27 %
Neo-charismatics	61 %	43 %	23 %	18 %	64 %
Total	4.480.001(p.111)	1.040.00 (p.184)	11.100 (p.253)	10.199 (p.186)	35.885.00 (p.192).

Pentecostals means in this case also Charismatics and Neocharismatics. Great Commission Christians are another category in this cadre, like the category Affiliated Christians as only church members and Church Attenders. After the first wave of Pentecostals and the second wave of the charismatics in the mainline churches, the third wave is of recent times and concerns the independent, indigenous congregations, without church connections with the pentecostals and charismatics (Burgess, p. 928). We see that we can meet neo-charismatics especially in Africa. We mention these categories to show the need for making distinctions in the large variety of Christians and migrants.

It is remarkable that about half of the Pentecostal congregations in Holland are independent. That is a new phenomenon in the Dutch religious panorama. We have to notice that the provinces of Utrecht, Groningen and Zeeland are overrepresented in the quest of affiliation and the provinces of Brabant and Limburg (predominantly Roman-Catholic) underrepresented. The church affiliation changed by recruitment of Reformed and the higher strata of the society. The congregations clearly have a function for the rivitalisation of the protestant and R.C. churches, according to some scholars (Knippenberg, 156-164). In the Netherlands one created a special noun for the many new congregations, most of the time with leaders of other congregations, namely *hollanditis*, a structural, institutional phenomenon in Holland concerning party politics, socio-cultural organizations, sport clubs and religious institutions, also called the phenomenon of pillarization.

In the Netherlands nouns like *Polderislam*, *Nederislam*, and *Noordzee Hinduism* (concentrated in The Hague on the shore of the North Sea) are common, recently created by affiliated and non-affiliated. The Dutch political framework of coalition and opposition is characterized by the poldermodel, a special way of negotiating and reflecting according to the model of the polders: pieces of green land, with dykes and ditches straight as an arrow, a little provincial and modest between the big cities of the Netherlands. The point is that the nouns with the new characteristics refer to the context and the need for adaptation, integration, and contextualisation. We think that we can use the noun *polderpentecostalism* as the most typical Dutch characteristic of Pentecostal contextualisation.

The first period of Pentecostalism was during the first decade of the twentieth century, the second after 1960 when T. Osborn visited Holland and the third period is the context of the secularised society. But we can add a fourth period, (coloured) Pentecostalism by Africans and Caribbean people in the Netherlands and in other parts of Western Europe.

5. MIGRATION

Now we have to sketch the situation concerning migration in Holland, the second part of our title and subject. The Central Bureau for Statistics is using some types of migrants, dividing in a first and a second generation, a generation in between, marriage migrants, first generation before 1980 and first generation after 1980, but also using the distinction between western- and non-western migrants (*Rapportage minderheden* 2003, p. 22). The Scientific Council for the Government (WRR) is using the following distinctions: Dutch citizens; European citizens;

labour migrants, Antilleans; family reunification or formation; refugees, status-holders (WRR, 2001, p. 22). It is until now problematic to find and use the correct and most appropriate notions. The Centraal Bureau for the Statistics of the Netherlands (2002) gives us data of migration in the Netherlands (in thousands); non-western 1.558 mil. and western migrants 1.407 mil. (p. 91) of the total population of 16.192.572 with groups from (in thousands)

	1995	2002
Afghanistan	3	31
Egypte	11	16
Ghana	12	17
Irak	8	41
Iran	14	27
Somalia	17	29

The largest groups of migrants in 2002 in the Netherlands are: Turks 331.000, Surinamese 315.000, Maroccans 284.000 and Dutch Antilleans and Arubans 125.000. Suriname was a colony of the Netherlands until 1975 and the Antilles and Aruba are until now Dutch colonies. The Turks and Maroccans came as guest labourers from the sixties of last century. The growth of the Ghanaian group, known for their numerous Pentecostal congregations, is not spectacular in comparison of the numbers of new migrants from Afghanistan, Irak, Iran, and Somalia. The Dutch government introduced notions like minority, and *allochtonen* opposite the *autochtonen*, the native people. The public critic is that the new notions are dicriminatory, misleading, and voluntary. Actually the Dutch government is following a quite strict and restrictive policy concerning migration. But immigration is necessary for the economy and the shortage of labour force in the service-sector (the society is growing grey).

We are using the notion group but every nationality has an own shape of group. Some like to concentrate in some cities, like the Surinamese in Amsterdam, Rotterdam and The Hague. The Moluccans came as a cohort, at the same time. Migrants of Suriname know the variety of people in their own country. In colonial times the institution of West Indian leave shaped the possiblities that total families stayed for at least half a year in the Netherlands: the children visited the Dutch schools and the parents were looking for part time jobs. That created a special form of migration. Afterwards students came in for universities and colleges and Surinamese nurses for the hospitals. That created a special echelon within the Dutch society and the growing Surinamese group in the Netherlands. We can consider the migration around 1975, around the coming political independence of Suriname, as a cohort migration because the motive for migration was identic: anxiety for chaos, fear for the powerplay of other population groups, better possibilities for employment and education. The same situation was created during the military coup of 1980 and the violence in 1982. In the Netherlands the same segmentation was introduced. The concentration of Hindostanis in The Hague and Creoles in Amsterdam and Rotterdam is a sign of this social construction. Other nationalities are living spread over the country. Some migrants are busy building contacts and networks and some nationalities are too small and not interested in cohesion by formatting new national groups for the nostalgia or for help to overcome the problems of the beginnings of migration. Meanwhile the phenomenon of intermarriage, ethnic and religious, is widespread and normal. That creates open migrant groups, always changing and adapting, or remodelling. Stereotyping nationalities as groups is a bridge too far: in the home-country man has various social status, social-political influence and perhaps living in the margine or ont he forefront. We want to emphasize the broad variety and diversification of migrants qua origin, educational level, generational balance or conflict, social mobilization, self- positioning, profilizing themselves in the home-country and the new country. We have to be careful for generalisations.

Normally the religious organizations are fulfilling the same goals as a socio-cultural organization: orientation on cohesion, memorial of the past, help for the newcomers, looking for a new identity and profilizing themselves in a broader society, and sometimes networking with other migrant groups. That socio-cultural program shall meanwhile develop to a lower level, because the government and social institutions are helping for integration into the society. That can make that afterwards religion can get a character of a relict not able to change and to integrate. In that case new relevance is necessary. It is possible that such sorts of religions or new churches can't develop an impact on older religious institutions. Stephen Warner/Judith Wittner publiced on this issue in the united States of America concerning people of Guatemala, China, Korea, India, Iran, Mexico and Jamaica focussing on interaction, remodelling and adaptations (Warner & Wittner 1998).

The manifest differences of migrants according to background are: the migrants from the colonies (speaking Dutch); the guest labourers and the third group, the refugees. In between, the transnational migrants, operating for themselves and without the intention to build up a new life, and without the attitude of a diasporic mentality. The transnationals are building their own networks, using their own languages, emphasizing their heritage and underlining the correct right to be different. They are choicing for diversity and autonomy. That is a new phenomenon in the Netherlands and is striking in party politics and governemental policy. Concerning religion, the hot issue is the presence of Islam in the Netherlands, quite after 11 Sept. 2001, fruit of guest labour migration from the sixties of last century.

The Dutch newspaper *De Volkskrant* publiced in 2004 on her frontpage the outcome of an enquête by TNS Nipo under 813 autochtonous people of 16 years and older, on the attitude of the Dutch to Islam, and Moslims in the Netherlands. 36 % has a negative attitude, 15 % a positive, and 47 % is neutral. 16 % of the 813 people has a feeling of threat (especially by Moslim youth). People with contacts with Moslims have that feeling of threat less. 67 % hasn't contact with Moslims, the youngsters more than the older people. 16 % asked to know nothing about the Islam, 65 % not so much, and only 18 % asked to know about Islam. Two-third of the 813 wanted that their children would come in contact with new and other cultures and religions. Half of the 813 declared to move away from the residential quarter when the majority of the population would be migrants/allochtonous. One of the clear conbclusions is to promote contacts on all levels of life (*De Volkskrant* 26-27-6-2004).

With some reserve, we can dinstinguish Pentecostalism along the lines of colour in the frame of migration. In fact there is a difference and even a gap between the two parts: one part is the VPE, with some coloured migrant congregations and without some Dutch, white congregations and the second part are the many non-affiliated migrant Pentecostal groups, especially the Ghanaian. Here is the quest of racialisation at hand. The Africans could not resist on the seduction to organize themselves, but that is along the line of language, colour, and culture. And the white, native churches haven't tools to avoid this dangerous characteristic. So, the whole set of coloured Pentecostalism is an affirmation of centuries old divisions. It is the institutionalisation of otherness with consequences like the organisation of isolation, the partial autonomy and a handicap to realise the hermeneutic circle. So, migration in Holland created a set of new religious or theological questions and social divisions.

6. PIONEERING

This new religious panorama or configuration in the Netherlands of the second part of the twentieth century asked for adequate reflection on the new situation with new items like pneumatology, healing ministry, other manner of experiencing God. In 1991 the theological faculty of the Free University of Amsterdam, with a tradition of reformed signature, created an extraordinary chair for theology of the Pentecostal movement on behalf of the combined Pinkster- and Evangelical communities. The analysis of the first professor Pentacostalism at

the Free University of Amsterdam, C.v.d. Laan is down to earth concerning the pentecostal groups, pinpointing on

1. the danger to fall in extremes
2. the desire for the ideal community
3. activism: no words but acts (p.1).

In his inaugural oration, C.v.d. Laan outlined the short history of Pentecostalism in the Netherlands: *Van Mokum naar JerUSAalem. Searching for the ideal community*. Many leaders sought the ideal community in the USA, at that moment attractive for migrants. So C. v.d. Laan is talking about Mokum, Jiddish for Amsterdam and USA in the noun Jerusalem. That is a clear and significant correlation. His conclusion is that the ideals of the start were not reached (p.16). The extraordinary chair for the theology of the charismatic renewal at the faculty of theology of the Free University of Amsterdam has been created in 1991. In 1992 the first professor Martien Parmentier, a old-Catholic and lecturer at the Roman-Catholic theological faculty of Utrecht for church history, was nominated, on behalf of the Charismatic Werkverband Nederland (with the Roman-Catholic Charismatic Renewal). His inaugural oration in 1992 concerns the charismata for all, in one Spirit. The ministry of the charismata is according to Parmentier, a duty, not for all members: it is a special ministry. That is the reason why charismata theologically and practically have to be disconnected from other ministries. Re-democratisation in the churches is necessary, just for the correct fulfilment of the ministries, according to Parmentier. He was underlining healing, the ministry of healing, as reconciliation with God, with each other and with himself, in spiritual, psychic and physical sense. After his resignation in 2000, various professors helped the faculty until the nomination of the second professor Kees van der Kooi, a reformed university lecturer at the theological faculty of Utrecht in 2003. His inaugural oration concerns the in-depth theology of the new religious movement. According to Parmentier the creation of a special chair for the theology of the charismatic renewal on behalf of the Stichting Charismatic Work group (Werkverband) and the R.C. Stichting Bouwen aan een Nieuwe Aarde was pioneering in the Christian world (p. 31). His successor K.v.d. Kooi could say after the experimental phase that the experiment was successful (p.34). The fear for each other has been overcome. Both of them emphasized the important quest of contact and openness of all sorts of actors. Both of them underlined also the internal critical attitude within cadres of the Charismatic movement. In Amsterdam the Hollenweger Centrum Amsterdam has been erected with as fundament the large library of the forerunner of Pentecostal theology, Walther Hollenweger in 2003. That was a honor for the university. The erection of the two chairs elevated the position of both of the new currents in Christianity and the events were the recognition of their value for the rest of Christianity in the Netherlands.

7. GHANAIS

In the cadre of the new Pentecostal congregations we have absolutely to mention the position of the Ghanaians. After the groups of Somalians and Capeverdians the group of Ghanaians is the third of the African migrant groups, followed by Ethiopians, S. Africans, Angolans, Congolese, Nigerians, Sudanese and Liberians. Most of them are living in Amsterdam but a large group in The Hague and Rotterdam (Maaskant 1999). In the Bijlmer, Amsterdam Southeast, there are at least 80 new evangelical and Pentecostal migrant congregations, most of them without a church or space for meetings (Oomen-Palm 1994; Tichelman 1995; Van Tillo 1998/2002)). The Pentecostal Revival Church occupied a building in the neighbourhood. The established churches are involved to look for money for new buildings or for reconstruction of the old (*Kerkinformatie*, nr. 117, p.32). In The Hague there are Pentecostal groups of Latinos/as, most of all from Catholic origin. There are at least three Pentecostal

congregations of originally Hindu Hindostanis (from Suriname). The French speaking Congolese are members of the R.C. church, predominant in the Congo, and for example members of the Kimbangu church and new evangelical congregations. The Ethiopians erected the Mahber Christian Nederland, with an evangelical signature, with an exclusive character using Amhars and Tigrīña (I.v. Kessel & N. Tellegen 2000,93-96). In short totally different of the Ghanaian context (I.v. Kessel & N.Tellegen, 2000, p.155-157). We mention these cases showing the special background of the Ghanaians (Beyer 1997; Shorter 2001, Dovlo 2004). G. ter Haar publiced a deep and excellent study on the African Christians in Europe (Ter Haar 1998) with special attention for the Ghanaians in Amsterdam. She, as an expert on this field, reflected a lot of issues about the migrants, about their homeland, the growth of Pentecostal churches in Ghana and the social impact. Her sociological research has a lot of material for us. We have to refer to her publications.

In Ghana Pentecostalism grew expansively and is the largest Christian group. There are some reasons for that. One reason is that within the Pentecostal congregations, leadership is extremely important. The leader is controlling the members and that is a part of the Ghanaian cultural heritage. Healing is wellkown like experience of small community-life. The Ghanaians like to travel, to be in business. Many migrated to Europe and are international and transnational oriented (Omenyo 2002). A concentration of Ghanaians is in the Bijlmer, a new section of Amsterdam with a number of 85.000 citizens from 150 cultures. The administration of the Bijlmer is for 40 % allochtoon (newcomers), 80 % of the pupils of the schools are allochtoon, most of the schools are called black schools because the presence of allochtonen is predominant. A stereotype of the Ghanaians is that all Ghanaians are enterprising, always on the road for trade, formal and informal (55 % of the total economy of Ghana), keen for distribution and intermediaries (*Onze Wereld*), always oriented on new enterprises. Every Ghanese has a business or want to be in business. So is the stereotype. The Dutch scholar R. van Dijk says that 22 % of the Ghanaians in Holland are of the second generation (Van Dijk 2002, p. 90) and 56 % of the first generation are Dutch citizens with a Dutch passport. According to the report of the Institute for Sociological Economic Research of the Erasmus University of Rotterdam the Ghanaian group numbers 17.232, first generation 11.282 and second generation 5.950 (Groeneveld-Weijers-Martens 2003, 25). The Turkish group numbers 330.709, The Surinamese 315.177, the Maroccans 284.124 and the Antilleans 124.670. Groups in the neighborhood of Ghana are Pakistanis (17.325), Egyptians (16.108) and Vietnamese (16.012). The Ghanaians built their own umbrellas: *Recogin*, *Sikaman* and specially *SAAMgha*, together with Surinamese, Antilleans and Maroccans in Amsterdam. The first group of Ghanaians came to Holland during the decrease of economy in Ghana the second wave was during the ninethies concious of the economic possibilities in the rich Europe. Now there are centers in Hamburg, London and Amsterdam., with a transnational character for example the Church of Pentecost International. What they are missing in the outside world, in the new Dutch society, they are creating that in the inside world of the church congregation: safety, security, understanding, identity and cohesion in the new world, according to R.v. Dijk (p. 96). They are not facilitators for integration they can help to overcome lack of prestige and moral status on their own terms (p. 97). Within the religious congregations the members are looking for bodily union with God, the Spirit for a newborn life. They are going for modernity via social control and the change from dividuality to individuality. The whole process is a sort of rite de passage within a political, religious, and historical frame. Meanwhile they are constructing a new life and identity in the Netherlands according to the model at home, concerning leadership, relations, network, and responsibility. A new issue in the framework of migration is the remittance of earned money to the homeland. The Dutch Inter Church Broadcast, IKON, organized a reseach in September 2003 concerning remittance of the Maroccans, Turks, Somalians, and Ghanaians. The sample

shows us that 24.5 % of the Ghanaians give sustainable goods for the family, and 75.5 % did not. They give via money transfer (70.1 %) and via relations and with visitors (42.0 %), average 276 euro per year (men 314 euro and women 210; older people 316 euro and the youth 207). The average of the Maroccans is 1.345 euro, of the Somalians 1.242 euro. The position of the Ghanaians in this case is not excellent. Remarkable is that 61.6 % of the Ghanaians don't give money for good targets in the homeland and 59.1 % knows nothing about the Dutch help organizations (*Viceversa* 2004). Meanwhile the international economic recession and internal concurrence killed a great part of Ghanaian enterprise, specially international banking, in Holland (*Contrast*, 2004, 11, 12-14).

In 1998 the number of Ghanaian organizations in Amsterdam was 62 with the Ghanaian population of 7.300 (Berger, p. 20). The website *Ghana 2004* mentions 80 religious organizations of Ghanaians in the Netherlands, in Amsterdam 57, 14 with an international character (1 called universal), including 1 Methodist, 1 Seven Days Adventist, 1 Baptist and 1 Presbyterian congregation. For the researcher Chan Choenni the religious institutions have an effective social importance, not only as meetings point, but also for material and practical matters (Choenni 2002, p. 24). That is a function necessary in the Dutch context because the Dutch society and government are reserved and acting restrictively to newcomers.

Remarkable is that both the Surinamese and the Ghanaians have a foundation called Sankofa in the Netherlands. Many people of West Africa, also from what now Ghana is, were enslaved for the plantations in the Caribbean, and also for Suriname. Now they are together, both of them migrated to Holland, but with very few mutual and institutional contacts. The language and history gave both of them an unique identity (*The Voice*, Vol. 5/56, p.40-42).

For the Ghanaian scholar Nimako there are three currents concerning religion of the Ghanaians: Islamic; Euro-christians and Afro-christians: Islam, Christianity and animism (his notion!). Nimako mentioned the difference between the Ghanaians and Surinamese concerning animistic (the notion of Nimako) religious practices: for Ghanaians affiliation with the own religious heritage is a set back but for Surinamese the growing development to *winti* and the choice for the old heritage, always disdained by the colonial government, is a matter of identity, cohesion, and emancipation. Nimako summed up three factors for the speedy growth of the Ghanaian churches in the Bijlmer

- the use of Bible translations for individual interpretations
- a clerical hierarchy, like in the Roman-Catholic and Anglican Churches and
- the intolerance of the European churches (against the drums, against polygamy (Nimako, p. 36).

Remarkable is that the Ghanaians hardly can continue self-organizations but Ghanaian church organizations have a good follow up. Perhaps, according to Nimako, because the need for religious and cultural organizations was earlier than the need for (social) self-organizations. It is clear that religious institutions have an important function in a migrant context, on short or longer term. I think it is a quest of identity construction in a new context with the help of recognizable metaphors like in Ghana. The established churches are not capable to manage the difference of language and the organization of a lot of small groups, with another scenario than the Dutch. Hardly there is not any trial to contact and approach, in spite of, a lot of commissions and pamphlets from the side of the established churches and the Council of Churches in the Netherlands to stimulate meetings and discussions. Nimako is estimating the real participation of the church members on 30 % (p. 37). For Nimako the Moslim Ghanaians integrated in the existing mosques and followed the integrationistic tendency in opposition to the Ghanaian Christians. They are following according to Nimako, the way of separation (p.35). The use of language is for the Moslim Ghanaians easy, they can use English with the Pakistanis, and even Arabic. The recently migrated Ghanaians left the country when the Ghanaian Pentecostal movement was on her peak. The most important churches are in Amsterdam

- the Church of Pentecost (also in Ghana),
- the True Teaching of Christ Temple,
- the Resurrection Power Evangelistic Ministries (also in Ghana),
- The Church of Rock Ministry,
- The All Saints Church,
- Christ Compassion Church.

Nimako mentions the creation of churches on international level. The integration of Ghanaians in the Dutch society is for them not a quest of the churches: the churches have a spiritual task, in the private sphere. The quest of integration is in their case, a quest of individuals not supported by groups or the collective. For R.v. Dijk the Ghanaian pentecostal ideology is an instrument against the new Dutch culture and against the bad Ghanaian culture. It is up to the Dutch churches to slalom between both of these issues (Van Dijk 2000, p. 211). The katharic or Manichean style of rejection of the actual culture and the division in two worlds is decisive for the Pentecostal Ghanaians in Holland. The good world is above, where God is. The bad world is the world of the devil. That is an old religious axioma with fundamentalistic and ideological impact. The quest of continuation on this continuum is at hand in the case of this type of Pentecostalism. The exemplaric Ghanaian situation brings together the contradictory aspects of the phenomenon: creating a new world against the created world in Ghana and the Netherlands. It means the double resignation of the own and the new world. That is part and parcel of the option for isolation in the framework of the Pentecostal movement. Using the own language and culture is quite impossible to have impact on the Dutch society and the polderpentecostalism. Concerning the Ghanaian Churches Schaeffer wrote (p. 60) that their model is house-church, one-man church and international. That is quite new in the Dutch context.

Just now half 2004, African Pentecostal leaders are busy with the rally *Holland for Christ. It's time* (*The Voice*, vol.5, 55, May 2004). For the Pentecostals it is time, but I am afraid, not for the Dutch. Here the dichotomy is at work.

8. CULTURE

We mentioned above some aspects from a socio-historical, and socio-religious point of view. Now we want to give attention to the cultural dimension. The pentecostals are denying the culture of their origin, the power of heritage, without looking of the good roots or elements of culture. We can agree that elements of culture can be ripe for change or are old fashioned in a new context. In that case man has to design and fashion a new concept or central issue. For us exactly this fundamental issue is a breaking point for understanding. It is unethical to say that the old ancestors constructed a bad and detestable life style and that a radical change is necessary. Antropologically it is a bridge too far. We can distinguish in the whole complex of the Pentecostal phenomenon at least three dimensions. Schematically we can give this picture

Content

experience of loss	blessed by God
chaotic life	faith gospel
devilish	transcendent
terrestrial	celestial
unconscious	convinced by faith

Organization

bounded	free
isolated	umbrella
experience	theology (Azusa training)

Context

old context	new born again
bad world	life with God
living in tension	free for God

The theological impact is concentrated on radical farewell to the old times bad religion. New life under the guidance of the Spirit is necessary with resignation of the past within a contextual framework. A constitutive issue in Pentecostalism is the transmission, the transformation of the self. By rejecting the heritage of the ancestors, the quest of a new identity is clear. The new congregation has to fulfill the needs of cohesion, building a new identity and cohesion with totally new persons. Is that quite possible and justified? It is a quest how to evaluate the old heritage. Is it justified to condemn the tradition but another question is how is it possible to break totally? It isn't good for men and society and it is a shame for the tradition, not for nothing created. We can understand that at a critical moment the old traditions can't function correctly, but we have to be careful and even proud because heritage is constitutive from the past to the future.

A second objection is that the basic fundament for a radical change of life, and for a new construction, is a socio-political concept, like for example the dehumanisation by slavery and contract labour in Suriname. A concept of resistance is possible and indeed sometimes the circumstances are asking for that. A new concept can be effective. But the solution by a radical change and farewell is for us, discutable, and, perhaps not adequate concerning the heritage of people. For us a bunch of elements of culture can be ineffective and without sense but not the total. That is the basis to be critical concerning the radical change or in religious terminology, the conversion, the make-over. It matters for all kinds of religious institutions. Third, we have to do with another element. The migrated and Pentecostal Ghanaians are denying Africanity of migration and African Pentecostalism, originated and grown in a special socio-political context. Marginalisation and discrimination at home aren't on the agenda in Holland but isolation and in consequence the affirmation of the powers of the white people and their churches. In this cadre it is not good to support the development of exclusive congregations. Here is a chance to open eyes and to open ways for just and correct relations between men and religious institutions. The danger of a lost opportunity is quite real. Pentecostalism in that sense can be an instrument, functional for well being in religious and human affairs. We have to add that we can imagine other types of identity construction by religious interaction, for example by ecumenism and the method of dialogue of religions. But we can't discuss that issue in this contribution.

Fourth we have to mention that healing is not a special religious act. Actually there are many manners for healing without prayers, blessings and washings. Religion can't accaparate healing at all. It is a point for reflection to look on the correlation between healing, culture and religious involvement. In 2000 the R.C. Church with a long tradition of prayers for healing in the *Missale Romanum* and *Rituale Romanum* publiced an instruction on prayers for healing emphasizing the function of prayers for healing within the religious congregation as part of the universal church and the importance to avoid excesses. Pentecostalism can't be exclusive concerning healing and has concerning that issue to join other other institutions like herself. We can add another remark. The Dutch society is according to sociologists a plural and multicultural society with many sets of social life, cultures, languages and religions. The advantage and richness of a plural and intercultural, interreligious society is manifest. Man has to learn to respect other cultures, in short diversity. The challenge is to manage the diversity and not uniformity. In that framework it is contradictory to reject some sets of

cultures, different from the own. That is a critical issue for the especially African, Ghanaian Pentecostalism.

9. MISSION

The discussion and reflection on constitutive elements of Christian theology like ministry, the option for the poor, the healing ministry and the pneumatology is decisive. That is the theological task. It is a new issue that the religious congregations have to be healing congregations that the sacraments have to be concentrated around the ministry of the Spirit. The passion for faith, the decisive impact of faith for the members can help to overcome problems on social fields like identity, self-esteem, and selfhood (*Concilium* 1996). The danger of psychologising and sociologizing religion is at hand. The danger seeing religion as a therapeutic affair is quite real and we have to be careful. Healing is possible in the cadre of pilgrimages (Lourdes, Fatima, Mekka), or by charismatic service and a third instrument is the esoteric method by art of living, self realisation, spiritual experience by yoga, mantra and so on. We have to underline the specific Christian contribution in that field. We have not space for that in this short try-out.

The phenomenon of the correlation between Pentecostalism and migration is a socio-historical phenomenon and also a socio-political phenomenon in modern times. Both of them are or can be issues of modernization, a new choice in critical times in religious institutions and the society, on national and global level. It is a phenomenon in the context of globalisation of trade and mass media. In that framework Pentecostalism and migration are remarkable issues. Governments and social institutions have to recognize that background. It is necessary to incalculate this fact in policy making and –planning. That is a new challenge for mission for church and world.

In the Pentecostal framework the importance of the invisible world, the transcendency and transrational sides of life of man and world are essential. This type of conceptualising of life isn't familiar with traditional academic thinking, but very normal in the life of the poor, the marginalized, but also in higher ranks of members of the Pentecostal movement, not poor and not marginalized. Pentecostalism isn't a happening of unreflecting men, but a psychosomatic move in a self constructed world in religious terminology. The manner of organization, the management of the religious market situation and the socio-political context are very important elements for congregation formation with a tremendous impact on the follow up of the movement. Congregations based on participation, pluriformity and service, are prosperous and fertile. That can be helpful for the actualisation and concretisation of mission in the Pentecostal context.

In this cadre we have to reflect on another question. In our case we have to give attention to the issue of mission in the context of Pentecostalism and migration. In the Netherlands the gap between the old and the new congregations like the Pentecostal, is not only a gap in languages, but also in Bible reading and theology. We think that on both sides the idea of mission can be evaluated and purified. For J. Jongeneel there are three models of mission living in the migrant churches: the internal mission (oriented on themselves); 2. the reversed mission (oriented on other people) and 3. the common mission (Jongeneel 2003, 32).

Jongeneel mentions that about 200.000 Christian migrants are in Holland: His estimation is about 50 % is protestant and 50 % Orthodox and Roman-Catholic (p. 30) and one million Christian migrants in Europe. We can't control the numbers, but for Ferrier, former secretary-general of SKIN, the numbers are higher (Ferrier 2002, p. 30) and also for the Catholic *Cura Migratorum*. An organization like GATE wants to work for the Christians in Europe. It is clear that some echelons of migrants can't agree with the tendencies of secularisation and rationalisation of life in the Netherlands. For them the context is asking for evangelisation or

mission. For Jongeneel migrants can help to renew mission and evangelism of the old churches in Europe (p. 32). GATE is in that case, a companion. But the quest is what is the content of evangelisation and what about the conditions. Europe has a centuries long experience with many sorts of Christianity and Europe learned. The danger of restauration and the presentation of options from a negative view and side can't be fertile for a new approach and development. New ways are necessary, based on the experience and expertise at both sides, the old and the new. An important quest in that cadre is the structural position of new congregations, within an umbrella or outside, in the field of religious and socio-cultural institutions. In early times the noun sect was usual, sometimes opposite to cult. Nowadays the noun is too negative. The type of new religious movement of Pentecostalism is characterised by a sort of authoritarianism (totalitarianism); absence of clear boundaries, looseness and diffuseness; deviancy (*Encyclopaedia* 1987, p. 398). In 1984 the European parliament made a resolution, asking for a common attitude of the member states against various infringements of the Law by new organisations, operating under the protection afforded to religious bodies (*Encyclopedia* 1987, p. 407). By fits and starts some sections of the movement are making rumors, have talks about wonders, are exciting and challenging the outside world. That has to have a place in the always changing, religious configuration of the society. The emphasis in Pentecostalism is on faith gospel, the opposite of for example social gospel, longtimes so usual in European Christian circles. The characteristics of world rejection and affirmation of a new religious world; accommodating a new context, a high degree of commitment, and a participating sort of membership, are inadequate in the present Dutch and European context. The new movement has to recognize that and has to take seriously the challenges in the Dutch and European contexts. And we can add another element. Actual migration in Europe and also in the Netherlands has an Islamic character. Turks, Maroccans and parts of other migrant groups are Muslim with a bunch of differences. New religious ideas migrated to the Netherlands. That is an excellent challenge for the Christian groups to reflect especially on mission in that context concerning their approach and targets, the methods, ideals and common interests. Until now the points of view and the stances from the side of the established churches and the migrant churches are not spectacular and coherent, quite contradictory. It is a new field for dedication and study for the future.

We have to pinpoint another issue. The uniqueness of pentecostalism is not only the issue of conversion or deliverance of the old tradition, the spirits and obeahmen but also the idea of the bad world and the good world of faith, blessed by God, with an option to live in the eschaton. That is a theological reduction and represents a vision on religion as a function in social life as a substitute of the bad experiences. With some reserve we have to mention that these characteristics are elements of some kind of fundamentalism. It is in that cadre that we have to look on the possibilities for socio-political change from that point of view. This point is quite crucial in the Pentecostal movement. It is impossible to reflect extensively on this special issue in this contribution (Ter Haar & Busuttill 2003). An advantage of the model of the Pentecostal congregations is that the organization is small, on low level, charismatic and democratic without a strong hierarchy: sometimes is the only leader indeed a pope. The Catholic charismatic movement has another church model, namely renewal within the structures and infrastructure of the R.C. church. It is important that both of the models are going on, looking for cooperation and common mission.

Another quest in this cadre is: Pentecostalism as a characteristic of migration is thinkable, also from the point of view of mission. The necessity of a new life without a smooth transition in a new world, actually with a lot of possibilities of contacts via electronic circles, and the necessity redefining identity for a new life style, are decisive for the development of migrants. Pentecostalism is a model for coping these challenges. The quest is if the ingredients of Pentecostalism can tackle optimally the problems of migrants in the new life style. We can

state that Pentecostalism is not necessary for migration and migration is not necessary for Pentecostalism. Most of the migrants in the Netherlands can handle other possibilities and alternatives like the insertion of Catholics in the territorial parishes or affiliating in a migrant church. Or in politics and in social self-organizations. We have even to ask: is Pentecostalism an handicap for development of migrants to integration, and humanhood? We have to be careful for the pentecostalisation of migration. Sometimes we think it is a too easy model. What is the contribution of the charismatic movement on the welfare of the society? One important and decisive point is that Pentecostalism is underlining the value of diversity, creativity and radicalism. That is a challenge for church and society, theology and social sciences. We have a host of questions: deeper study and research are necessary to design a correct image of the important religious impact of Pentecostalism. In the Netherlands Pentecostalism is a manifest religious phenomenon, especially coloured Pentecostalism. Our purpose was to centre the issue and we can hope that other people can use our material for further reflection and analysis.

10. CONCLUSION

We tried to look on the different aspects of the phenomenon of Pentecostalism and migration, with accents on historical, political, cultural, and theological dimensions. We have to emphasize that homogeneity is far away: we signalated contradictions and antagonisms in the Dutch Pentecostal scene. The (too) short sketch of Pentecostalism and migration, extrapolated to the typical Pentecostalism of the Ghanaians, is evoking admiration for the new Pentecostal contribution to the whole of Christianity, on the exact critical socio-political moment. The movement is as a *rite the passage* just like migration. We can see recent Pentecostalism, especially the coloured, and migration as a first step in the process of initiation, just in the context of socio-political and cultural crisis. The development of the movement and migration can show us new moments in history of the first, second, and further generations. The call for radical conversion is decisive for the life style of pentecostals but in a migrant or diasporic situation it is strange to perserve the own language, the own life style tradition and culture in spite of the call for a new life and in opposition to the issues of integration for a new life in a new context. The autochtonous or native Dutch Pentecostal movement is well-equipped, has an infrastructure and is a guarantee for quality. The (white) Dutch Pentecostal movement is on the road to models of ecumenism, and perhaps later on to interreligious activities. Neo-charismatic options aren't usual in Holland. Coloured Pentecostalism is on the road of isolation without a program for ecumenism and interreligiosity. The danger of ethnicisation within the Dutch Pentecostal movement, or Ghana-isation, is present. There are outside the recent Ghanaian congregations, groups from other countries like Congo, the Antilles, small in number. The overwhelming presence of Ghanaian congregations is due, we think so, to the Ghanaian heritage of the young Pentecostal movement in Ghana self. The other groups haven't such a strong movement in their country of origin. In this case the Ghanaian congregations in Holland are following the movement in their own Ghana, have contacts and cooperation with congregations in Ghana. That is a totally different model than the model of the Dutch Moravian Church, blacked by the migration of Surinamese Moravians. The contribution of the migrant groups to the total of white Pentecostalism is at present on low level, finishing within some years because the government is more and more restrictive for newcomers. And the newness of transnational migration shall dimm a little in the future by better economic regulations between rich and poor countries and the disappointment to find and build up a new life in the industrialised countries. On the other side, immigration in Europe is necessary for the welfare of the rich countries shortage of medical and social special service. The design of a contra-culture with rejection of own traditions is quite dangerous. We

have to ask: in what sense we can speak about renewal, and even movement, when the effects are so isolated and exclusive? Short-lived success on the basis on sometimes, short sighted perspectives isn't a guarantee for structural changes, so necessary in the churches and societies.

Besides the life of a Pentecostal is quite an exclusive and isolated life, without decisive influence on the outside world, perhaps via an indirect way. The world can't change only men. New political and socio-economic structures on national and international level are necessary in this framework. It is recommendable to reflect on the possibilities for networking for new life outside the own boundaries, against the background of the provisionality of the first choices and ideas. Labeling the own and other cultures as develish is a voluntary grip and for us, not acceptable. For us, the search and the taste for belonging is fundamentally human. Everybody has to deal with that existential value, constitutive for human fellowship on the basis of the Creator's project. For us is the biblical preference for completeness and management of diversity predominant just like the open choice for fullness and for re-integration of all men for God.

Anyhow the Pentecostal movement let see us that religion is a human product and even reproduction in a actual context, profilizing herself in a world between God and man. It is a vehicle for dynamization and mentalization of human institutions. We can trust in the dynamics of the movement to overcome my short and perhaps narrow-minded objections. Concerning religion in the Netherlands it is clear that the pastoral attitude and -approach of the established churches have to be changed on the basis of a new spirituality created by the expertise and exercise of the charismata, by the contributions of the pentecostal movement (Zegwaart 2004).

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