

■ INTRODUCTION

Churches and Migration in the 20th Century

The new issue of CCH/KZG is being published not only in meteorologically stormy times, during the rapid succession of spring storms that accompany the commemoration of the great flood in Hamburg sixty years ago, but also because of the worsening situation in Ukraine. The violation of Ukraine's sovereignty by Vladimir Putin's troops, the questioning of the country's statehood and the diplomatic tug-of-war that has been dragging on for weeks now make another war in Europe conceivable – after the Balkan wars at the end of the last century.

The topic of this issue, »Churches and Migration in the 20th Century«, takes up another challenge that Europe has been facing since the turn of the millennium at the latest, as evidenced not least by the large waves of migration in the mid-2010s. Migration policy and the treatment of refugees is one of the most controversial policy areas in the EU (and worldwide), although the COVID-19 pandemic and the fight against it have probably only temporarily pushed it into the background.

A conference bearing the same title was planned for autumn 2020 in cooperation with the Institute for German Culture and History of Southeast Europe at the LMU in Munich and the CCH/KZG editorial board. Unfortunately, due to the pandemic, it had to be cancelled in presence and could not be converted to an online format, because too many speakers were not prepared to do so for very different reasons in connection with the additional workload caused by the COVID-19 situation. We would therefore like to thank the authors who, despite the unfavorable circumstances, have made their contributions available for this issue.

For the 20th century, quite different phases of migration movements and occasions can be surveyed. At the beginning of the century and again in the 1950s, there was a mass emigration of Europeans to the USA, mostly for economic reasons. The question arises as to what consequences this migration had for the confessional pluralization of Christianity in North America and in the European countries of origin.

In the first half of the century, the First World War, and the subsequent shifting of borders in Central and Southeastern Europe led to migratory movements and ecclesiastical realignments that contained great confessional and political conflict potential. Millions of people were forced to migrate because of the Second World War and the antagonism between the two world powers (»Cold War«). This also had a serious impact on the pluralization of denominations and religions in the respective receiving countries.

Since the 20th century, all industrialized countries have also been confronted with the phenomenon of foreign-language communities, which initially resulted from the labor migration of larger groups. In the Federal Republic of Germany, we know of Italian, Polish, Slovakian, Czech and Croatian Catholic parishes that were organized as mother-tongue missions and socially integrated. In this context, the diaspora pastoral care of Orthodox Christians, for example from Russia, Ukraine, Romania, Serbia, or Greece, also offers an interesting field of research. Churches and migrant congregations are each involved in power structures; they have varying degrees of economic potential and political influence, are differently able to make their concerns heard in social discourses and see themselves exposed to different and often discriminatory attributions. At the same time, migration communities – seen from an internal perspective – often function as places of self-assurance, as well as of creating roots and cultivating cultural identity (language, traces of memory, religious and cultural practices).

Thematically, this also concerns the international phenomenon of Pentecostalism and the discourses on the possibilities and limits of a mutual ecclesial recognition. The phenomenon of new aspects of religious diversity emerging through the Pentecostal movement and the migrant congregations shaped by it also includes the emphasis on experiential spirituality, which meets with alienation in the established churches and is often perceived with reserve.

The resettlement, expulsion and resettlement of Germans from Eastern Europe also led to major ecclesiastical changes in their areas of origin. The rededication of formerly Protestant churches – for example in Lower Silesia (in Poland today) – to Roman Catholic churches, the decay or profanation of many places of worship that are no longer in use, but also the question of how to deal with the tangible and intangible cultural heritage of former German communities shed light on this problem. The recent debates about present-day concepts for the use of medieval »fortified churches« that are no longer in use in the greatly diminished Evangelical Church of the Augsburg Confession in Transylvania, Romania, indicate the relevance of these processes.

The question of how the two majority churches in Germany reacted to the mass immigration of migrants and the continuing problems of dealing with refugees in a humane way at the borders of the European Union is highly topical. The churches' commitment to refugees and the appealing interventions of church representatives at the political and social level are among the most striking impulses that currently reach the public from the churches. In contrast, the churches remained strangely silent during the COVID-19 pandemic and were afflicted by a kind of »speechlessness«. It was often criticized that they had not only been all too compliant and even ahead of time in implementing all the state requirements of contact restrictions, which hit church life to the core, dutifully and consistently, but had also left isolated sufferers and the dying alone.

To our regret, we were not able to cover all the interesting aspects of the ample subject of »Churches and Migration in the 20th Century« with appropriate contributions. But in view of the further crisis-ridden development within the EU

(also in a global perspective), which does not allow us to recognize or even expect a consensual solution for the refugee issue, a further engagement with this topic is likely in the coming years.

The new issue of our journal contains a few other contributions on contemporary history, representing a wide range of topics. In an exciting search for traces, Hubertus Lutterbach uses the reception of the Temptations of Saint Anthony in art to show how a serious change in climate affected the culture of memory and spirituality of the respective present. He thus presents an innovative approach that places climate research, theology, and piety in a reciprocal relationship.

It is our pleasure to publish three contributions by young female scholars, which were written as academic theses at the Institute for Historical Theology and the Seminar for Church History at Martin Luther University at Halle-Wittenberg under the supervision of our co-editor Friedemann Stengel.

Based on a micro-historical analysis of the contributions at a conference on »Renaissance and Humanism in Central and Eastern Europe« held in Wittenberg in July 1959, Nora Blume demonstrates the instrumentalization of the term as well as of a »supra-historical concept« of humanism in the GDR, which was used in scholarly and public discourses against bourgeois Christian values, especially at the time of the so-called »church struggle« of the 1950s.

Philine Lewek focuses on the historical construct of a »Christian Occident«, which is often instrumentalized as a label for right-wing groups (namely Pegida) to demarcate themselves against an inclusive migration policy. In doing so, she seeks out the different historical contexts in which the discourse on a Christian Occident took a high rank in public speeches and was also received on the church and theological side. As protagonists, she presents Oswald Spengler, Konrad Adenauer, Ulrich Wehler and Heinrich August Winkler, who profiled the idea of a Christian Occident in the respective situations of upheaval in contemporary history.

Deborah Haferland takes up a hitherto neglected problem of coming to terms with the history of the GDR in the churches. She deals with the exoduses of pastors and church employed during the 1970s and 1980s by the Federation of Protestant Churches and considers the reactions of church policy and the debates triggered by this phenomenon. The treatment of the church leaders, who only supported those willing to leave in cases of hardship, was characterized by their position as a »church in socialism«, which was ambivalent towards the individual human right to freedom of movement within the church and even scandalized and sanctioned it with recourse to their understanding of the office. A particularly sad chapter is the consequences of this attitude in the biographies of individuals after they moved to the Federal Republic of Germany and their further employment by the church.

In recent years, the Ecumenical Chamber of the EKD, under the leadership of my colleague Ulrike Link-Wieczorek, has dealt with the development of the Pentecostal churches and a few weeks ago published an orientation guide which deals intensively with the theology of the Pentecostal churches and reflects on the

resulting challenges for ecumenism. Under the new heading »Documentation«, three contributions from this process are published, which provide a remarkable insight into the discussion process, in which Pentecostal church theologians and functionaries were also involved.

The volume concludes with an in-depth review of the latest work by our co-editor Karl W. Schwarz on the path of the Vienna Protestant Theological Faculty during the National Socialist dictatorship.

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