**How Migrant Church Growing in UK Context.**

**Outline**

**Abstract:**

**Acknowledgement.**

**Chapter One: Introduction**

**Chapter Two: Literature Review**

**2:1. Definition**

**2.2. why the number of church decline?**

**2.3. Mission**

**2.4. Evangelism**

**Chapter Three: The tradition spirituality in Ethiopian and Eritrean Churches**

**3.1. Prayer**

raying and prayer are the means by which we can entreat God to respond to our needs. Prayer is also a means, one of several, by which we can praise God. Prayer is also a means by which God responds to us in that when we are praying, we quite often receive ‘a word’ from Him.

There are many scriptures about prayer and the prayers of the faithful. One that I am particularly drawn to is John 15:7 where Jesus is recorded as saying, *“If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you”.*

**So let us pray today, ‘Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom,**

**the power and the glory, for ever and ever. Amen.**

**For those of you who are planning to join us this evening for Prayer & Bible Study at 7.30 pm you can find the invitation below.**

**As always dear friends I wish you every blessing.**

**Love in Christ.**

**Pastor Mark**

[**https://www.youtube.com/watch?v=mL9yDb134Rk**](https://www.youtube.com/watch?v=mL9yDb134Rk)

**Stay Alert > Control The Virus > Save Lives > Keep Praying**

**Fulham Baptist Church is inviting you to a scheduled Zoom meeting.**

**Topic: Fulham Baptist Church's Zoom Prayer & Bible Study Meeting**

**Time: Jun 23, 2020 07:30 PM London**

**Join Zoom Meeting**

[**https://us02web.zoom.us/j/88134584387?pwd=cUhtQnpvZlhqbEM3QlU0VzFvSEhydz09**](https://us02web.zoom.us/j/88134584387?pwd=cUhtQnpvZlhqbEM3QlU0VzFvSEhydz09)

**Meeting ID: 881 3458 4387**

**Password: 100225**

**Attachments area**

**[Preview YouTube video Cliff Richard - Millennium Prayer (An Audience with... Cliff Richard, 13.11.1999)](https://www.youtube.com/watch?v=mL9yDb134Rk&authuser=0" \t "_blank)**

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**[Cliff Richard - Millennium Prayer (An Audience with... Cliff Richard, 13.11.1999)](https://www.youtube.com/watch?v=mL9yDb134Rk&authuser=0" \t "_blank)**

**3. 2. Preaching**

**3. 3. Discipleship**

**3.4. Worship**

**Chapter four: Church Growth**

The increased cross-border movement of millions of people, which is a common feature of globalisation, impacts many Western societies and the church in these countries. Since the mid-nineties the United Kingdom, for example, has seen a significant number of both forced and voluntary migrants entering the country.

1 Migrants have been both Christian and non-Christian. Some immigrants were Christians before they came to the UK, others embraced Christianity following their arrival. They face two immediate challenges: integration into British society and establishment in the Christian community. In June 2006 a conference entitled Ethnic Churches in Europe – a Baptist Response looked at the issue of migration and its implications for the mission of Baptist churches in Europe.

2 One of the key questions was: Should churches plant mono-ethnic or multi-ethnic churches? For some churches and mission agencies the answer to that question is a straightforward one. In their report Mission-shaped Church the Church of England, for example, encourages its members to plant churches for specific cultural groups,

3 and the North American Mission Board of the Southern Baptist Convention argues that the planting of ethnic churches is not only an important strategy for today’s church but that it is also an approach that was used by the early church. The Mission Board believes that the planting of mono-ethnic churches was at the heart of the apostle Paul’s mission strategy.

Kingdom growth is an alternative to current

understandings of church growth among Southern Baptists. It is a

term that suggests the participation of churches within the purposes

of God's kingdom and reign. It is a call for churches to become more

incarnational, contextual, and cooperative with all believers who are

participating in God's mission. It is a movement away from the

corporate model of churches and denominations toward a more inclusive

and pluralistic understanding of God's mission. Black majority churches tend to combine traditional methods of evangelism with social actions. They believe that where the power of God is manifested and mercy is offered through social actions, people will be converted to the Kingdom. In view of social deprivation of many of its membership, it is believed that the church must provide welfare to retain her members. It may be summarised, therefore, that power evangelism, traditional evangelism, social actions and welfare are relevant tools in the evangelistic kits of BMCs. It has been observed that Pentecostal denominations across the globe in the twenty-first century are not only identifying developmental challenges but are committed to the transformation of the social and political structures within their context.6 A typical example is the Redeemed Christian Church of God (RCCG), a black-led Pentecostal denomination from Nigeria that is now a missionary player across the globe.7 It is evident in many RCCG churches that a lot of resources are being invested in human, social and intellectual development within the communities in which they are located. As important as spiritual development and proselyting are, there is the drive to contribute positively to the social well-being of the social fabric of local communities. The big society policy thrust of government supports this enthusiasm. This trend is evident in many BMCs. Churches like Kingsway International Christian Church (KICC), Ruach City Church and a host of others who maintain a robust budget to cater for the needs of their communities. Projects that address the poor, drug addition, educational empowerment, skills development, youth developments and related community initiatives

It is clearly documented in Christian records that the BMCs have brought a fresh zeal to doing church and evangelism in Britain. This has resulted in increased churchgoing not only among the BMCs but also among the non-BMCs. No empirical data presently exists to document the level of this influence on the non-BMCs but it is thought to be considerable. The BMCs go beyond the provision of spiritual wellbeing for their members because they are also actively engaged in the social well-being of their communities. This engagement is necessary for the impact of their ministries to be felt by their hosting communities. Changing immigration regulations have appreciable impact on their growth. Strategies must therefore be developed and implemented to minimise the effects of unfavourable immigration policy on the growth of the

Validation of culture and Identity negotiation It would appear that one of the consequences of globalisation is the formation of immigrant communities. A term that has become common currency in discussions of international migration is ‘transnationalism’, a process by which migrants, through their daily activities ‘forge and sustain … relations that link together their societies of origin and settlement, and through which they create transnational social fields that cross national borders.’4 For most Africans and some other internationals, faith and culture are closely related; most BMCs function as a cultural oasis where one could meet people with the same or similar ethno-cultural background. The churches remind people of their home country and their native culture. They are places where people could meet friends with similar life experiences. Among the many activities of the BMCs is their inevitable involvement with members’ negotiation of socio-cultural identity in a new cultural frontier. These churches have been noted to facilitate social integration and attempt to validate the people’s customs and values through socialisation. They affirm the dignity of ethnic group members as well providing support mechanism to cope with associated.

The concentration of BMCs in London is probably due to the commercial nature of the city. It would appear that immigrants find it easy to settle in cities because of the availability of employment opportunities and concentration of people of their culture. This makes their integration into the British society easier. It may also be due to the nature of London’s cultural diversity. Commercial activities and cultural diversity provide a good base for the development of minority interest in any society. This explains why international migration is not evenly spread across the regions of England: 74 per cent of migrants go to London, and another 12 per cent to the South East.3 The last two decades have especially seen a considerable increase in the influx of BMCs into the UK. Many of these churches are evangelical and others are Pentecostal/charismatic. For many of them the underlying motivation appeared to be missional – that is, to assist in the revival of the proclamation of the gospel in Britain – to replicate what is presently happening in their home countries. It would appear, however, that the efforts of these churches to reach the indigenes directly with the gospel are faced with difficulties. Some might consider this a sort of failure. However, the level of indirect influence on the stimulation of revival in the white-led churches is considerable and must not be overlooked