Evangelicalism in Europe

Unity in Diversity

Edited by Frank Hinkelmann
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Evangelicalism in France

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Introduction: The French Evangelical "Coming-out"

Evangelical Protestants in France are relatively unknown in the country. These born-again Christians are still often confused with evangelists – people specializing in evangelism. Sometimes they may even be identified as a cult.[1] However, times are changing, not only because of news related to the cultural and political scene in Brazil and the USA. After being understudied for a long time, evangelicals are now an important focus for French researchers and journalists. This evangelical "coming-out" started a generation ago, mainly because of the steady growth of French evangelical churches. Having remained a tiny minority until the end of World War II, French evangelical demographics increased from around fifty thousand in 1950 to at least around 1,100,000 in 2024. In Greater Paris alone, there are now four Pentecostal megachurches.[2] We will describe the five episodes in the history of the French evangelicals, the first of which lasted from their birth to the Revolution of 1849.

"Not recognized." Evangelicals in the Margins (1800–1849)

Prior to the French Revolution of 1789, Protestants used to be persecuted and banned from the kingdom, but during the first half of the nineteenth century they could take root again in their homeland as a small minority. At

1. Slimane Zeghidour, "Les évangéliques, la secte qui veut conquérir le monde," dossier du *Nouvel Observateur*, n°2051 du 26 février 2004.

2. These megachurches are Rencontre Esperance (downtown Paris), Paris Centre Chrétien, Impact Centre Chrétien and Église MLK (Paris suburbs).

that time, the European context was still one of religious stability, in which identities were linked to geographic territories and collective heritage. The state regulated the special relationships it intended to nurture with the main recognized religious denominations.

In this context, the reintegration of French Protestants took two forms. Derived from the Concordat (1801), the first form is the public recognition granted by the state to Reformed Protestants and Lutherans. Through the *articles organiques* (legal national agreement signed in 1802 with Napoleon), these Protestants benefited from an official status. The second form is "non-concordatarian." Other Protestants, including a few evangelicals, did have a right to exist and worship, but they did not benefit from any kind of official recognition. This lack of recognition exposed them to difficulties in obtaining the right to assemble, in a context in which the freedom of association was not yet guaranteed. This second category of "non-recognized" Protestants, numerically weaker than the first, was later influenced by the Geneva Revival.[3] This continental wave of revival boosted an awakening, relaunching evangelistic activity, biblical training, new missions and conversions. International evangelical support, mainly from Switzerland, Great Britain and even the USA, also contributed to the evangelistic work in France. Since the beginning of the nineteenth century France was an important strategic target for evangelical missionary work. "An evangelized France would stimulate all intelligent classes in Europe," wrote Adoniram Judson in 1832, pleading for the start of a new Baptist outreach in the country of Victor Hugo.[4]

During this first phase of Protestant reintegration in France, evangelism met with strong social and cultural resistance. The first evangelical groups, including some very active Methodists and Baptists, suffered from isolation and discrimination. Yet in spite of many challenges, the "non-recognized" Protestants succeeded during this period in affirming the traits of a new religious culture, one based on choice rather than tradition, on the community of believers (professing churches) rather than on a mass institution, on local democracy rather than on vertical authority. French-speaking Protestant networks such as the Evangelical Society (Société Evangelique), created in 1833, were very actively at work. On French soil, they came up against a narrowly

3. Jean Decorvet, Tim Grass and Kenneth J. Stewart (eds), *The Genevan Reveil in International Perspective* (Eugene: Pickwick, 2023).

4. Adoniram Judson, Letter to the American Missionary Committee (Howard Malcom), quoted in "Baptist Churches in France (from a correspondent)," *Baptist Quarterly* 14 (1951–1952): 184.

compartmentalized pluralism, largely dominated by Catholicism, which tended to relegate "non-concordatarian" Protestants (mainly evangelicals) to the margins of the religious game, in a form of legal and cultural ghetto.

Starting to Multiply (1849–1921)

The year 1849 marked a turning point. At the beginning of the Second Republic, the so-called "free" evangelical churches separated from the state-recognized Reformed body. Three years after the founding of the Evangelical Alliance in London, French evangelical Protestants entered into a new phase. The creation of the Union of Free Churches brought new dynamics. The pastors of this new Union openly joined the existing tiny evangelical circles. Several of them were skilled leaders, rooted in the French Reformed tradition, combined with an evangelical distinctiveness. Among them were Frederic Monod (1794–1863) and Agenor de Gasparin (1810–1871), while notable women like Emilie Mallet (1794–1856) and Albertine de Broglie (1797–1838) also actively participated in new social work and missionary impulse in France and French-speaking Europe.[5] Networking increased, along with pastoral training and evangelism, between growth and dispersion. Yet full freedom was still not granted: during the reign of Napoleon III (1851–1870) some evangelical places of worship were even closed by the police, like in Chauny and La Fère (Aisne), and some pastors and evangelists were arrested.

The year 1875 marked a further turning point. With the rise of the long-lasting Third Republic, religious freedom for the non-Concordatarians, previously very precarious, became a reality. No more chapels were closed by the police, no more pastors were targeted only because they were preaching and evangelizing. The right to believe was granted.[6] At the same time, after a split the evangelicals in the Reformed Churches became autonomous (1872), consolidating a Protestant evangelical voice which was gaining confidence. Meanwhile, the proselytizing activity of Baptists, Methodists, Free churches and Brethren communities continued and was reflected in the appearance of new denominations like the Open Brethren and the Salvation Army. But the dream of protestantizing France, which had been cherished until World War I, failed. Protestants (evangelicals or not) remained in the ultra-minority, with

5. Michèle Miller Sigg, *Birthing Revival. Women and Mission in Nineteenth-Century France* (Waco: Baylor University Press, 2022).

6. Patrick Cabanel, *Le droit de croire. La France et ses minorités religieuses, XVIe-XXIe siècle* (Paris: Passé Composé, 2024).

less than 2,1 percent of the overall population, and evangelicals were widely dispersed, without a core network.

Building Strong Networks (1921–1965)

After World War I the diversification of the French evangelical landscape continued and they entered their third phase. They also became a recognized part of the religious landscape, as a distinctive Christian offer.[7] The Pentecostal movement, carried mainly by the Assemblies of God (ADD), became a new big player.[8] This pluralization was accompanied by much more active networking which built bridges between the various evangelical groups. The creation of strong networks became a priority and evangelistic efforts were coordinated. In 1921 Reuben and Jeanne Saillens founded the Bible Institute of Nogent, based near Paris. This ambitious Bible Institute, designed to train missionaries, evangelists and pastors, played a pioneering role in bringing various denominations together. French evangelicals from very diverse church backgrounds learned to study and work together.[9] This networking was stimulated by Reformed reunification (1938), leading to the creation of the French Reformed Church (Eglise Réformée de France). This process produced a polarizing effect on the French Protestant landscape because it accentuated the distinct evangelical identity that was based on conversion and believers' churches.

After World War II the global trend toward more cooperation increased. One fruit of this process was the creation of the Evangelical Information and Action Center (CEIA) in 1948. Organized like an annual fair, this event became, year after year, the largest meeting point for evangelical churches, bookstores, missions, agencies, other Christian ministries, schools and Christian music producers. A few years later, the French Evangelical Alliance (AEF) was relaunched (1953). An Association of Professing Churches (AEP) was also founded in 1957. The AEF gathers individuals but the AEP only churches.

7. Sébastien Fath, *Du ghetto au réseau, Le protestantisme évangélique en France (1800–2005)*, new ed. (Geneva: Labor & Fides, 2005), 2018.

8. Alexandre Antoine, *Une socio-histoire des Assemblées de Dieu en France (1909–1968); Naissance et développement d'un mouvement pentecôtiste de Réveil* (PhD Dissertation, Ecole Pratique des Hautes Etudes, Paris 2022).

9. Anne Ruolt, *A l'ombre du grand cèdre, Histoire de l'Institut Biblique de Nogent, 1921–2021* (Nogent: IBN Editions, 2021).

This Cold War period became also the golden age for American evangelical missionaries in France.[10] The increased unity for common evangelical goals also enabled two Billy Graham campaigns. Graham's first major campaign in France took place in Paris between 5 and 9 June 1955. An average of eight thousand spectators came every evening and two thousand decisions – or profession of faith – were made.[11] This rally was characterized by its spectacular dimension, meticulous organization and rather tumultuous media coverage. "The preacher boy," as the French press called him, created a sensation in the so-called City of Light. The secular press oscillated between curiosity and mockery. "The angel Gabriel in an overcoat" was scorned,[12] Graham was seen as the "Gospel's Pin-up Boy,"[13] the "evangelical mission's Stakhanov," "conversion's Barnum,"[14] "the fisher of dough,"[15] the "atomic evangelist," "Charm's preacher," "Buffalo Billy circus"[16] and "exporter of fundamentalism."[17] Sarcasm was flowing, but what remained is that evangelicalism made the headlines in France for the first time.

Graham's second campaign followed a similar logic. It took place from 12 to 26 May 1963 in different cities in the country: Montauban, Douai, Paris, Nancy, Toulouse, Lyon and Mulhouse. In Paris, Graham's preaching and meetings took place under a large tent at the Porte de Clignancourt. It is estimated that about forty-five thousand persons gathered there to hear the American evangelist and that twelve hundred commitments were made, with name and address handed in by the persons who had gone forward at the altar call. The meetings in the rest of the country gathered large numbers as well. The Graham committee estimated that about sixty thousand people were reached by the campaigns. Without the strong networks among the French evangelicals, these two large campaigns would have been impossible.

10. Allen V. Koop, *American Evangelical Missionaries in France, 1945–75* (Lanham: University Press of America, 1986).

11. This term is used to define the "decision" to follow Jesus expressed by someone hearing Billy Graham, when they come to the altar after the call made by the evangelist, in order to testify that they are willing to convert. The evangelistic journal of the Billy Graham organization is called *Decision Magazine*.

12. Christiane Château, *France Soir*, 4 June 1955.

13. "Billy Graham, le "'pin up boy'" de l'évangile," *L'Aurore-Paris*, 30 June 1954.

14. *Samedi Soir*, 24 June 1954.

15. Edgar Schneider, *France Soir*, 7 June 1955.

16. Valentine de Coincoin, "Barnum-Christ," *Le Canard Enchaîné*, 29 May 1963.

17. *L'Humanité*, 18 September 1986.

Becoming a Centre of Gravity within French Protestantism (1965–2000)?

During the last half of the twentieth century French evangelical churches and missions continued to evangelize, while other churches chose other paths, assuming that proselytizing had become out of date. The evangelical strategy seems to have paid off: from World War II to the end of the century professing evangelical churches multiplied their membership approximately sevenfold. This increase happened at the same time that a strong secularization process took place elsewhere. Roman Catholicism declined and French sociologists spoke about a "Christian heritage in disgrace."[18] The evangelical growth rate far exceeded that of the French population. It happened in all evangelical groups, but it was most evident among charismatics[19] and Pentecostals.

The growth was accompanied by a maturation of the evangelical networks built previously and by an increased offer of theological training, with the creation of two faculties, the Free Evangelical Faculty of Vaux-sur-Seine (1965) and the Free Reformed Faculty of Aix-en-Provence (1974).[20] In the 1980s and the 1990s, French evangelicals became more and more noticed by the mainstream French media and they were often described as a new driving force of French Protestantism: younger, more practising, more visible and more vibrant.

It is in this context that the third and final campaign by Billy Graham in France took place on 20–27 September 1986 at a grandiose venue, the Palais Omnisport at Bercy, downtown Paris. During this campaign, Graham was even able to meet the French socialist president, François Mitterrand, making headlines for this very reason. Prepared over a period of at least three years, since the June 1983 meeting at the temple de l'étoile (L'Etoile Chapel) in Paris,[21] this campaign was organized by the committee Mission France, led by honorary president Pierre Chaunu (a famous French Reformed historian and Sorbonne University professor) and executive president André Thobois (president of the French Baptist Federation and vice president of the French Protestant Federation). Before the campaign, a survey was conducted on behalf of Mission France among a panel of one thousand and nine French individuals over the

18. Guy Michelat, Julien Pottel and Jacques Sutter, *L'héritage chrétien en disgrâce* (Paris: L'Harmattan, 2003).

19. Evert Veldhuizen, *Les protestants charismatiques en France, émergence, dynamique et intégration d'un mouvement (1968–1988)* (Paris: Olivétan, 2024).

20. This Faculty later changed its name to Faculté Jean Calvin (John Calvin Faculty).

21. Seventy pastors and lay leaders met on the occasion and decided to create the Mission France committee, which was officially launched in June 1984. *Mission France, Une nuée de témoins* (Fontenay-sous-Bois: World Wide Publications, 1985), 5.

age of eighteen. It revealed that, while 52 percent of the respondents identified as believers, only 11 percent practised regularly.[22] For French evangelicals as well as for the Billy Graham Association, these results left room for improvement! A total of over one hundred thousand people came to listen to the American evangelist in Paris, whereas in the thirty-one locations in the rest of the country two hundred thousand people are estimated to have listened to Graham's message (with the help of the TELECOM 1 satellite). Of these people, seven thousand made a commitment of faith according to Graham's statistics, a very small proportion (lower than one per thousand). In absolute numbers, this was the evangelist's most important impact, but in proportion the ratio was lower than the ratio reached in 1963 and 1955. However, such rallies as this cannot be considered as the main growth booster for the evangelical movement. Most of the evangelistic work was done through individuals and local churches.

At the end of the twentieth century the French evangelicals did not yet form one percent of the population. But with their number reaching four hundred thousand believers, compared with fifty thousand fifty years before, some observers considered these born-again Christians as the new centre of gravity of French Protestantism.

Enlarging Boundaries: French Evangelicals, "Hub" of a "Francophone Revival" (2000–2025)

The fifth phase begins at the turn of the millennium and is marked by "divine connexions" of a new kind.[23] France and the world were experiencing the Internet revolution, a technological turning point in terms of communication and relationships. With the internet coming into every home in the 2000s and the subsequent rise of the social networks (Facebook, Instagram, WhatsApp, TikTok etc.) in the 2010s, evangelical churches are rethinking their ways and their "identity mix." They still claim to be communities of converts, but they are also becoming a community of the connected, with the help of strong French-speaking internet portals and media like TopChrétien, ICNews and EMCITV.

Three trends are emerging in the first quarter of the twenty-first century: creolization, charismatization and mutualization. These three movements fuel new French-speaking dynamics. From West Africa (Ivory Coast, Congo, Cameroon, Benin), a French-speaking evangelical awakening unfolded during this

22. See the newsletter of Mission France, "*L'évangile à Bercy*," 11 September 1986, 2.

23. Eric Celerier, *Connexions divines* (Paris: Première Partie, 2016).

period, with strong connections with Quebec and the Caribbean. Francophone Black Africa, where thousands of new converts joined evangelicals, Pentecostals and the Prophetic Churches every day, has become a major mission player, including evangelistic outreaches in the suburbs of Paris and in the main French cities.[24] The Maghreb, and particularly Algeria, is also influenced by these new trends. Several networks are reaching out to evangelize the North African population, both across the Mediterranean and among the immigrants in France. This is the case with the Evangelical Ministry among the Arabic-speaking Nations, created in France in 1980. More recently, the Association of North African Christians, chaired by pastor Karim Arezki (with an Algerian background), and the Union of North African Christians of France, chaired by pastor Saïd Oujibou (with a Moroccan background), succeeded in mobilizing thousands of North African Christians in France.

Many large transnational French-speaking evangelical ministries are appearing, like Impact Christian Centre (Impact Centre Chretien), led by pastor Yvan Castanou and his wife Modestine. These new networks, often reinforced by megachurches – like the ICC Royal City, inaugurated in Croissy-Beaubourg in 2023 – do have branches all over the former French colonial empire. Since the beginning of the twenty-first century France has become the "hub" of a larger francophone evangelical revival. Pastor Eric Celerier and his wife Muriel have been key players. He created the TopChretien, a large website and digital media service connecting the French-speaking Christians all over the world as early as 1999. After that year this very creative web mission developed first the Jesus.net Alliance and then the IC News media group.[25] All these tools are used by millions, bringing internet users to a closer experience of the Christian faith.

Evangelical Protestantism in continental France has continued to experience sustained growth during this time and today it exceeds the number of one million believers, which means evangelicals today form more than 1.5 percent of the French population. Two main sources feed the trend: former Roman Catholics and immigrants, the latter mainly coming from the wider African francophone world. Some former Muslims do also join, along with a few former Jewish believers and purely secular people. According to an IPSOS survey (2017), a majority of 62 percent of the French evangelicals are born in

24. Close to Pentecostal and charismatic churches, Prophetic Churches are characterized by a religious authority focused on prophecy. A pastor has to be a prophet.

25. Sébastien Fath, "Eric Celerier, pasteur de la francophonie," Fil-info Francophonie, Regardsprotestants, 28 June 2021, www.infochretienne.com.

an evangelical family, but 38 percent of them do come from other backgrounds, including fully secular. Welcoming several megachurches and transnational ministries, evangelical France is repositioning itself at the heart of the French-speaking evangelical and postcolonial network.

These French converts stand out by a high rate of social involvement. According to the same 2017 IPSOS survey data, 30 percent of the French evangelicals surveyed were involved in a charitable association, compared to 21 percent for other Protestants and 10 percent (three times less) for Roman Catholics.[26] They include several flagships of social action such as the Salvation Army, which is recognized in France as a charity of public utility. In terms of local political investment, we find them in town halls and municipal councils, like Franck Meyer, mayor of Sotteville-sous-le-Val (Seine Maritime) and president of the Protestant Committee for Human Dignity (CPDH), an influential evangelical network, with a conservative line, committed to ethical issues. In terms of national political commitment, the evangelical mark is more discreet, but it is found in parliament, in the senate, through the regular involvement of the Pentecostal pastor Thierry Le Gall, who is a parliamentary chaplain and the author of a book in which he recounts his journey, his challenges and his areas of activity.[27]

Last but not least, at the interface with public authorities, since 2010 evangelical Protestants have stood out through the effectiveness of the National Council of Evangelicals of France (CNEF), which is recognized by the Office of Religious Affairs (Ministry of the Interior). This umbrella network is the fruit of a long process of reconciliation between two evangelical blocks: on the one hand the Pentecostals of the Assemblies of God and on the other hand the French Evangelical Federation. Overcoming their conflicting views about the role of the Holy Spirit, both sides decided to build a bridge and join in a new representative structure.[28] It paid off. Led since 2022 by the Baptist pastor Erwan Cloarec, the CNEF succeeded to gather a majority of the French evangelical constituency. It has worked to pool resources and is committed to a two-dimensional impact: first, it aims at the general public and political actors, in particular through explanatory brochures. Second, it operates

26. IPSOS, Survey on Protestants, October 2017 (commissioned by the French Protestant Federation), www.reforme.net/les-dossiers-reforme/un-sondage-exclusif-sur-les-protestants-500-ans-apres-la-reforme.

27. Thierry Le Gall, *Un avenir, une espérance, Chroniques d'une aumônerie parlementaire protestante évangélique* (Paris: Cerf, 2022).

28. Stéphane Lauzet, *Bâtir des ponts. Regards sur l'origine du CNEF (1995–2010)* (Charols: Excelsis, 2024).

towards evangelical circles, through training sessions for local churches, as in 2021 during the implementation of the CRPR law which became known as the "separatism law" and was designed to address the challenge of radical religion.[29]

The CNEF is not the only network through which evangelicals work together. The main French Protestant umbrella is the French Protestant Federation (FPF), created in 1905, of which several evangelical bodies are part. But although their share is growing within the FPF council, they remain a minority, mingled in a larger Protestant family. When most French evangelicals want to express their distinctive voice, it is channelled through the CNEF, not through the FPF.

French evangelicals have no affinity for centralized institutions, far from the field; they are more comfortable in local management and the implementation of engagement dynamics in the working-class neighbourhoods, small towns and the countryside. In an IFOP survey commissioned by Protestant Family Associations in 2012, 4 percent of Lutherans and French Reformed Protestants said they were local elected officials, compared to 8 percent of evangelical Protestants.[30] This data reveals that evangelicalism is more politically involved locally than other Protestants.

Conclusion: The French Paradox

Although a majority of French evangelicals are doing well in terms of church planting, some groups are struggling. Some French evangelical churches do have to close, others are confronted by sectarian drifts, including sexual abuse. However, on a national scale French evangelicals are strongly on the rise in a society that is getting more secular year after year. This is the French paradox: the rise in secularism seems to go along well with the rise of evangelicalism. Religion and secularism are not necessarily opposed.[31] In 2023 the National Institute of Demographic Studies and the National Institute of Statistics and Economic Studies released a large study about religious affiliation in France

29. Nancy Lefevre, "French Secularism and the Fight Against Separatism. From the 1905 laïcité of separation to the 2021 laïcité of surveillance." *International Journal for Religious Freedom* 14.1/2 (2021): 69–84.

30. *Enquête auprès des Protestants*, IFOP survey for the Associations des Familles Protestantes (AFP), June 2012, www.ifop.com/wp-content/uploads/2018/03/2074-1-study_file.pdf.

31. Philippe Portier and Jean-Paul Willaime, *Religion and Secularism in France Today* (Abingdon: Routledge, 2022).

today.[32] Here are the main results: in 2019–2020, 51 percent of the French population aged eighteen to fifty-nine in mainland France declared that they had no religion. Increasing over the past ten years, this religious disaffiliation impacts 58 percent of people without migratory ancestry, 19 percent of immigrants arriving after the age of sixteen, and 26 percent of the descendants of two immigrant parents. While Roman Catholicism remains the leading religion, its decline is considerable. Only 29 percent of the population declares to be Catholic. Islam is claimed by a growing number of faithful (10 percent) and holds its place as the second largest religion in France. The number of people declaring another Christian religion is also increasing, reaching 9 percent. This very important number of "other Christians" surprised many observers.[33] French evangelicals are not the only ones to be part of these "other Christians." They may comprise 1.5 percent, or even a little bit more, but are far away from 9 percent of "other Christians." However, they are continually growing and attracting youth.

How to explain the paradox of this religious growth in a society which is more and more secularized? The main reason may be the powerful mix the evangelicals offer to the French population, combining strong values and beliefs with a bottom-up believer's community. The "family-like" social bond offered by French evangelical churches is based on lay involvement (men and women) and shared, gospel-based belief and practices. Roman Catholics who are tired of a pyramidal institution driven by men only sympathize with this alternative offer. They switch from the old-fashioned model of an identity through tradition and institution, to the trendy model of a chosen identity within a community of converts. This model seems to fit better with democracy and the consumer society. Secular people who are struggling with loneliness and anxiety find in these close-knit communities reasons to love and to be loved. The secular age described by Charles Taylor is not easy to handle.[34] The impact of neoliberalism on the working class leaves some individuals and families hopeless. It seems that the French paradox of a strong secular trend getting along with a rise of evangelicalism suggests to us that there may be a future for a renewal of Christianity in Europe. Seeking hope and community, a part of today's youth is longing for a faith based upon choice instead of tradition,

32. TEO 2 Survey (INSEE and INED, France), released in January 2023, www.insee.fr/fr/statistiques/6793308?sommaire=6793391.

33. This group of 9 percent includes Orthodox and Oriental Christians, Lutherans and Presbyterians, Prophetic and postcolonial churches, non-denominational Christians and also "internet Christians" with no particular affiliation.

34. Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007).

association instead of institution, and a socialized experience of personal conversion instead of identity politics.

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What does the evangelical movement stand for? In the twenty-first century the term has become highly contested. In August 2024, the Fellowship of European Evangelical Theologians met for its biennial conference in cooperation with the European Evangelical Alliance to explore evangelical identity in Europe with particular emphasis on unity in diversity. This collection of essays, and invited additional chapters, was presented by national leaders and experts from across Europe. Addressing pertinent issues for the movement in their diverse contexts, the authors develop an evangelical theology, outline the movement's history and current circumstances, and provide sociological analyses of evangelicals. This timely and important book shapes the future of evangelicalism, reminding its readers that what lies at the heart of it, no matter the location, is faithfulness to the gospel of Jesus Christ and rejoicing in the good news that it brings to humanity.

An essential read for anyone seeking to understand the rich tapestry of evangelicalism across the continent. It masterfully captures the unity and diversity within the movement, offering profound insights into its theological, cultural and missional dimensions.

Connie Duart and Jan Wessels
European Evangelical Alliance

It is not the first, and certainly will not be the last, book on the identity and mission of evangelicals in Europe, yet it has all the ingredients and information needed to refresh our interest and to challenge our views on our own form of Christianity.

Octavian D. Baban
Baptist Theological Institute of Bucharest, Romania

This is a remarkable volume. No previous study has covered the European evangelical landscape in such a far-reaching way.

Ian Randall
Cambridge Centre for Christianity Worldwide, UK

At a time when the value of an "evangelical" identity is being called into question, here is a volume that demonstrates why and how such failures of confidence should be resisted.

Nigel G. Wright
Spurgeon's College, London, UK

Terms like "evangelicalism" lose or even twist in meaning if they are not redefined in changed historical, philosophical, cultural and theological contexts. This book is a creative and theologically solid attempt to understand European evangelicalism in a changed environment.

Einike Pilli
Estonian Free Church Theological Seminary

Highly informative, well researched, eye-opening and at times, provocative – those who want to understand evangelicals from the inside will not be disappointed.

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