

MAY 2020

Vision



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In this edition of *Vision*, we are focussing on our work in Greece. We also have a warm and appropriate tribute to our dear friend Di Gurr (formerly Williams). The new works highlighted here in Thessaloniki and Athens are encouraging in themselves, but they are reminders that not only is new work going on, it is good to know that well established work continues. Who knows what the Lord will do through all of this and who knows what new ministries and opportunities may emerge as we go through this period and eventually beyond?

However, I would like to highlight that despite all the difficulties connected with the coronavirus crisis much is happening. Our missionaries are adapting to the situation and through technological means are ministering to their congregations and reaching out to those as yet unconverted. Our brothers and sisters particularly in Italy and Spain are facing great difficulty and sadness. Indeed Ana Fe Escutia, who worked at the EMF office for some years, just recently lost her mother, who resided in Spain. Psalm 62:8 gives us some great words of truth to take to heart: 'Trust in him at all times, you people; pour out your hearts to him, for God is our refuge'.



Every blessing
Steven Bowers

FINANCIAL POSITION

31 MARCH 2020

Total Income:
£174,098

Total Expenditure:
£184,911

Deficit for the year:
£10,813

Please note that the proceeds from the sale of Guessens property are not included in the above figures. These proceeds have been ringfenced to support future training and partnership and, as such, do not contribute to the general operation of the Mission. **We are grateful to all of those who have donated to the Mission in the course of the year.**



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OPENINGS FOR THE GOSPEL IN IOANNINA

For many years Leonidas and Irene Kollaros have worked in Ioannina and in this article give an up to date account of the work in that university city in north-western Greece.

Ioannina can boast of its proximity to one of the ancient sites Paul visited – Nikopolis. Although geographically isolated from the rest of Greece and the rest of Europe due to the surrounding high mountains, with the result of it remaining a very traditional and conservative society (the lowest rate of divorce in Greece), it has experienced a gradual opening up with bad and good influences pouring in. Its isolation until now has meant religious fanaticism and tenacious adherence to the Greek Orthodox Church and a corresponding enmity and hardness to the gospel, a gospel which is regarded as a product of western culture and theology.



In recent years, the founding of a good university has made a difference to people's outlook and has had some impact of diminishing people's religious intolerance to other views, which can only be considered to be a good opening for the dissemination of the gospel in Ioannina and indeed the whole of western Greece. In addition to this the university community itself is a mission field which we have been trying to exploit. We are delighted with our university students who have thought of the idea of organising students' gatherings in local cafeterias (popular places for young people to congregate) in order to share the gospel with their friends. They hire such a place for a specific evening, invite their friends, spend some time singing Christian songs (with the accompaniment of piano, guitar

and violin), give a message from the Scriptures, prayer and lots of fellowship and discussion. Non-Christian young people seem to appreciate that kind of activity and as a church we fully support this kind of outreach – a spiritual goldmine.

We regard the continuation of our outreach among university students as very essential to the activity of the church.

There are believers in our church who display a keen desire for sharing the gospel with colleagues and people they come into contact with in everyday life.

One of the privileges we enjoy (and exploit) is freedom to carry out evangelism in the central area of the city and in parks. There is a park in the vicinity of our church which makes it easy to invite people to our meetings to hear the gospel.

In addition, there are a lot of refugees in this area and our approach to them forms a part of our missionary endeavour.



Leonidas and Irene Kollaros

EARLY DAYS OF CHURCH PLANTING IN THESSALONIKI

Antonis Topaloglou and his wife Viki have always been burdened for an evangelistic work in their home city of Thessaloniki which is the second largest city in Greece. He writes of his early days of working in the area and the setting up of a centre which, God willing, will lead to a church there.



same time we live as transparently as we can so that people will see the difference. In Deuteronomy 14 God is asking us to bless our city with his blessings to us. So we offer seminars (cooking, painting etc) to anyone who is interested to teach and be taught. It's amazing to see how many people are coming into our centre in

Thessaloniki used to have and now has a significant role to play in the modern world. It's only four hours away from Turkey and two hours from the rest of the Balkan countries. It's the land that Alexander the Great and apostle Paul walked. So, in a city of 1.1 million population plus 200,000 students, it's very challenging to encourage them to connect with God, and that's because most of the people are apathetic and neutral in spiritual terms.

order to interact with us as we are open 5 days a week. The gospel is always our priority but sometimes it needs time to build bridges in order to share it.

What we have chosen as a community is to show love to everyone without choosing whom to serve. What we love the most is to allow God to intervene in our schedule and send us people with needs. We are focused on loving, uniting and supporting people through God's love and hope but at the

During our first year of being present there, we focused on building our team and this is still in progress. This year we are so happy to see many people seeking to connect with us. At the same time, we are starting projects and ministries according to the gifts of our members who want to use these for the glory of God.



Our goal is to keep the door of our centre 'light' and 'unlocked', in order to be easy for people to find acceptance without facing any barriers.



Antonis & Viki Topaloglou

'THE GOSPEL IS ALWAYS OUR PRIORITY BUT SOMETIMES IT NEEDS TIME TO BUILD BRIDGES IN ORDER TO SHARE IT.'

RE-ESTABLISHING A WORK IN ATHENS

On completion of their course at the School of Biblical Studies, Stathis and Ruth Yfantidis married and then went to work in the Third Evangelical Church of Athens. Stathis writes:

'We do not care about numbers, but we do care about the lives and souls of our fellow neighbours'



I grew up in the centre of Greece in a mid-sized city called Larissa. My father planted the church there, and I grew up learning about the blessings and challenges of a church plant. I studied theology in Athens (BTh), Amsterdam (MTh), and England (at the School of Biblical Studies), and had the opportunity to serve local churches around Greece. Ruth,



my lovely wife, grew up in the church where we currently work, so she gives me helpful insights on how to best approach the situation here. She is a registered nurse with further studies (MSc) in Health and Social Care Management and serves God in the University student ministry.

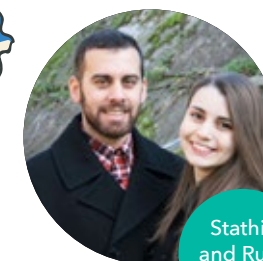
We have been working in central Athens since October 2018. The Third Evangelical Church of Athens used to be one of the largest churches in Greece with more than 100 young people in its youth group in the 80's and 90's. Through the years the numbers declined leaving the church with only 20 (50 to 87-years-old) on a good Sunday. Around 100,000 people live in the area with little or no evangelical witness. Very few know about the existence of the church in the neighbourhood, and even in the evangelical circles.

What is the master plan in the replant situation we are in? Timothy Keller's words suffice: 'The first and most important step is to focus on building personal relationships with non-Christians by befriending and loving them since they are increasingly unlikely to go to church on their own.' That has been our plan so far. We do not care about numbers, but we do care about the lives and souls of our fellow neighbours! No matter how hard we try, God is the one who saves and the one who draws people to His body! Of course, on the practical side of things, we do music events and children's programmes, we play with them and talk with them; we go out there to be with them wherever they are, in the agora (public spaces, parks)!



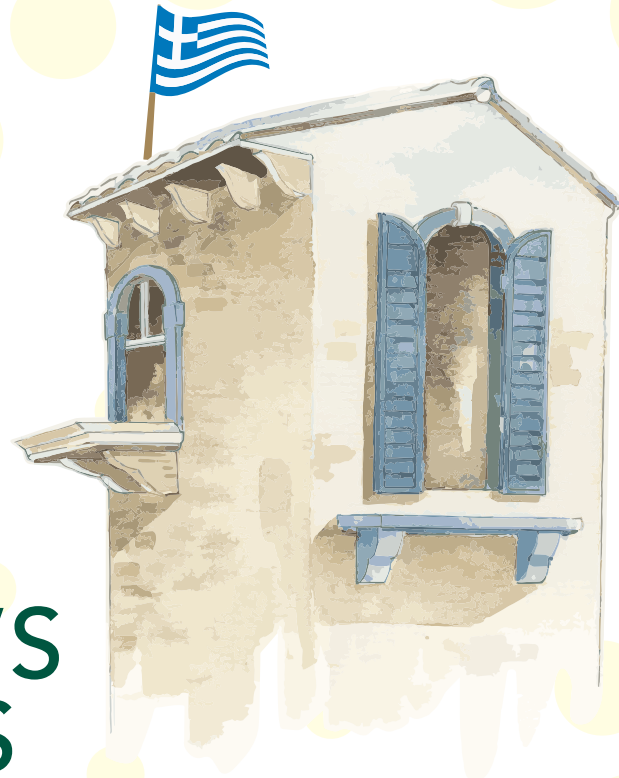
GET INVOLVED PRAY

- openness as we share with them the good news of Jesus;
- strength and wisdom to best serve our congregation;
- vision and boldness on how to keep the church moving forward



Stathis
and Ruth
Yfantidis

EMF IN GREECE IN THE LATE 1960'S ONWARDS



Sophie Manousarides worked alongside her husband John for many years and together they were some of the earliest EMF missionaries to work in Greece. She testifies:



I am so thankful to the Lord for giving me the opportunity to give a word of testimony to His infinite love and mercy in my life personally, as well as to His faithfulness and blessing in the pastoral ministry of my late beloved husband John, pastor of the Greek Evangelical Church of Piraeus, Greece for almost 35 years, and associate member of EMF.

John's first contact with EMF and Rev Omri Jenkins was in the late sixties. During those years he was studying for the ministry in Scotland and passed his summers in London,

where he was responsible for a small gathering of Greek Evangelical believers who lived in London and were worshipping the Lord at the premises of All Souls Church. John heard about the Mission through his best friends, Evangelos Tzelis and Paschalis Sfyrides, who were among the first students of the EMF Bible School in Watford in the late sixties and later became the first missionaries of EMF in Greece.

At the end of 1969 we married and after another year of further studies in London, John was called to be a pastor at the Evangelical Church of Piraeus. During the first five years he was working as a junior pastor and since 1975, after the retirement of the senior pastor, he undertook the ministry of the church. It was during those first years of our ministry, when we were facing several problems at the church, that we came into contact with EMF and asked them to help us. Brother Omri Jenkins visited us very quickly, and knowing John already from his student years in England, the Mission accepted us as associate members.

'EMF BECAME OUR SPIRITUAL FAMILY. THE LORD USED EMF AND ALL THE DEAR BROTHERS THAT WERE WORKING AT THE MISSION AS INSTRUMENTS IN ORDER TO BLESS US RICHLY IN OUR SPIRITUAL LIVES AND OUR MINISTRY.'

Since then EMF became our spiritual family. The Lord used EMF and all the dear brothers that were working at the Mission as instruments in order to bless us richly in our spiritual lives and our ministry. They were praying for us, strengthening us in times of difficulty, and encouraging us in our work. I can still remember the fatherly love and support of our dear brother Jenkins and the wonderful and blessed time we were spent with him during his several visits to Greece! The same gratefulness I feel for all the subsequent brothers and directors of EMF that visited us since then.

As I said before, Evangelos and Evropi Tzelis were the first missionaries to Greece and then was Paschalis and Mela Sfyrides. Also Miss Mina Louka became a missionary of EMF in the early 70's. She worked first in Volos helping the Tzelis', and then for many years she helped us at the Church of Piraeus, doing evangelistic work, visiting people etc. She was a very precious sister who spent her life in the service of her Lord.

In September 2010 the Lord called my beloved husband John to glory. Since that moment my prayer was, and is even today, that the Lord fills my heart, my home, my life with His presence. And He really does it! He is so true and faithful to His promises! I am very grateful to Him! Now, with all the ailments of my old age, I cannot do many things or go to many places, but my sincere desire is to live the rest of my life for Him, and glorify Him until the day that He will take me also into His glory! I praise His Name!

THE CHALLENGE OF THE WORK IN PATRA

Patra is Greece's third-largest city about 130 miles west of Athens. Evangelos and Georgia Sikoutris have led the work there for many years. He writes:



For more than thirty years the small Christian Evangelical church in Patra has met in the centre of this big city. Its location at present is about 100 yards away from the central square on the ground floor of a building and has seats for 35.

It was by the grace of God and the fruit of a pioneer gospel work that the first regular meetings began in our home with ourselves and our two little children. As we were strangers in the city, our work mainly was door to door, personal open-air evangelism and Christian literature distribution. Before the economic crisis our numbers rose from 15 to 23, all from an orthodox background. Then young people left to find employment, some to Athens, and two to Germany and the Republic of Ireland. Another member joined the other bigger evangelical church in our city and two passed away. Converts in recent years are two, although one has been a backslider for some time but we keep in regular touch with him and hope and pray for his return.

Our Sunday mornings services are at 10.30. The first 45 minutes consist of one or two short testimonies and words of encouragement, followed by the church's prayer time and 45 minutes doxology and the preaching of the Word (these last five Sundays on 'True Christian assurance'). On the first Sunday of the month we have the Lord's supper and a fellowship meal (agape) which church members prepare. Sadly we rarely see visitors. Most Sundays after the service, two or three couples do door to door distribution of our paper 'Times of Refreshing'.

Throughout the week I spend my morning hours in the church building studying and changing the three-minute gospel message on our automatic telephone device. The church also shows a text on a large open Bible in its front window. Sometimes strangers walk in asking for a copy of

the New Testament or for some information, or an unemployed church member for a Bible chat and prayer.

The church's mid-week meeting is a Bible study on different topics followed by a prayer meeting, and is held on Wednesdays at 10.30. On Saturday mornings Pastor is in the building either writing articles for the paper and around noon undertakes door to door evangelism/distribution of our paper or visiting some non-regular attenders as the opportunities arise. Not as often as in the past, from time to time, we visit the sick and distribute copies of our paper in our two hospitals or in the university.

Four times a year we hold a special evangelistic meeting on Sunday evenings and personally invite a number of regular subscribers of our paper. Most responses vary from three to seven and we try to keep in touch with them by phone or visitation. Our paper 'Times of Refreshing' 'is our main tool in the spreading of the gospel, although the response is very poor. But for years now we have not found any better way to bring the gospel into each family. It keeps the pastor very busy in writing eight to ten



Evangelos & Georgia Sikoutris

articles every two or three months. He works on it on his computer, setting the four pages electronically and delivers it through a stick to the printer. Church members are doing the folding of the 1,500 copies of our paper.

By His grace we keep going, looking to the Lord of the harvest to send some young people to continue the work and bring perishing souls to the Lord and for His glory. Please pray with us!



If you have ever tried to pitch a tent in bad weather, you will know the trials and testing involved in flapping fabric and errant pegs. To make your temporary home in high winds and heavy rain is a pitch battle which will test the nerve of even the most seasoned camper.

The church in Thessalonica was born in a storm, in the trouble provoked by those among the city's population who did not want the gospel to succeed or the Word to take root. For the Apostle Paul, Thessalonica represented confrontation, danger, skirmishes, and, almost unthinkably, missionary success.

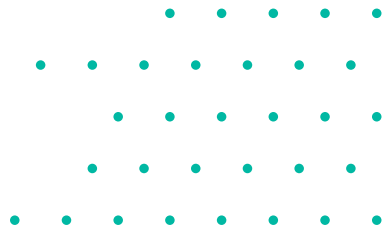
In spite of the attacks and threatenings of a mob, a core group of people came to Christ from among the Jewish population, and quite a number of Greeks also 'were persuaded' (Acts 17:4). Paul's short period of weeks witnessing about the Lord Jesus Christ in Thessalonica might have seemed abortive but were instead unexpectedly productive and healthy. Reflecting on that missionary experience from the city of Corinth, Paul was able to discern conviction amid affliction, and exemplary faith which sprang up in spite of brutality and fierce opposition. God's sovereignty was at work in the midst of suffering and seeming disappointment, to the salvation of souls – this is often the means which God uses to win his people, and garner glory.

1&2 Thessalonians are epistles written from Paul's heart to this fledgling fellowship. Paul wants them to understand their faith more fully now, and these letters allow him to elaborate on what was lacking in his instruction while with them for just a few short weeks, and to clarify some matters which were confusing the minds of these young Christians.



Their birth

From the vantage point of our hyper-connected world, with our ability to FaceTime, Skype, and keep in touch via email and social media, it is difficult for us to understand the heart-wrenching nature of Paul's departure from Thessalonica, and the insecurities and concerns which must have riddled his heart and mind as a missionary. Paul felt 'torn away' from the Thessalonians (1Thess 1:17) and had gone as far as dispatching Timothy to enquire after the welfare of these young Christians.



'For the Thessalonians' part they tasted the power of the gospel, and stood fast in that message, even though they were being opposed so cruelly.'



In hearing favourable reports, Paul rehearses the circumstances of their coming to Christ. Conflict counterposed the tender nature of Paul and Silas' ministry, and the subsequent vitality of the Thessalonians' faith. Paul reminds them of his sincerity, his sense of stewardship of the gospel, and his gentle approach to see Christ formed in these people. He was like 'a nursing mother' willing to make sacrifices of his own welfare for theirs (1Thess 1:7). Like a father, Paul and Silas had given encouragement and exhortation to continue in their faith (1Thess 1:11). For the Thessalonians' part they tasted the power of the gospel, and stood fast in that message, even though they were being opposed so cruelly (1Thess 1:6; 2:13-14).

Paul here paints a picture of the tender tenacity of the missionary-pastor – willing to fiercely and fervently proclaim the truth in the power of the Spirit against a prevailing wind, and to gently instruct and nurture the souls of young Christians. The pain of Thessalonica, pushback from the Jews, and premature parting, were all balanced for Paul by the blessing of God on their labours. When the conditions for ministry seem least hospitable, it can be at that very moment that God is at work.

Their life

Timothy's report was more than encouraging for Paul and prompted him to prayer. His prayer carried preoccupations about their love for one

another, and their holiness of life. What Paul prays for he then teaches in detail, making it clear that holiness for these men and women will mean the outlandish idea of purity in a sex-saturated culture, a respect for God and the boundaries of marital fidelity which would fly in the face of Greek excess and latitude. Paul is concerned that their life be distinctive, and an example of what God's will looks like when taken seriously by his people. This purity of sexual love is to be combined with maturity in their brotherly love, a further fostering of their mutual bonds of fellowship and wider concern for Christians elsewhere. Paul understands that a suffering church can quickly become a divided church, and that believers in the swell tide of sexual sin can easily be carried away. These Christians are to be industrious and compatible members of their society, exemplifying a work ethic and approach to citizenship which shows forth the reality of their Saviour.

Paul's preoccupations here are good for us to hear, and to imitate. For Paul, missionary endeavour was not just about getting converts 'over the line', but also about seeing the lives of those converts in line with the Lord and his will. Paul is as passionate for their sanctification as he was for their initial salvation, understanding the challenges they face, and the capacity they had to shine for Jesus. The work of evangelism and teaching are components of the mandate to make disciples and must always go hand in hand.

Their hope

Eschatology has become something of a taboo subject in many church fellowships, with concern that it can be a divisive or excessively complex area of doctrine. What is fascinating from 2Thessalonians 2:5 is that during his short stay in the city Paul had given instruction not just about the fact of the Saviour's return, but the phenomena that would accompany it. For a church subject to hatred and hardship, the coming of the Lord Jesus Christ was not a bolt-on to the big message of the gospel, but the hope that would fuel their faithfulness in expectation of his return. Confusion about this matter would deprive them of comfort about death, and confidence to continue standing for the Saviour. Paul's pastoral correctives in this area are models of how happy the marriage can be between doctrine and practice, theology and Christian discipleship.

The church fellowship in first century Thessalonica was an improbability wrapped up in seeming failure, but God was faithful to save a people, and to set them on the path of following Jesus. What encouragement there is to us, as we seek to make Christ known in our context, that our labour is not in vain, that the Word of God is truly powerful, that the saving purpose of God is impenetrable, and that the gospel does not only win converts but revolutionises people's lives to shine for him in their present darkness.



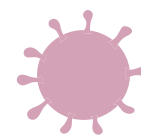


WAYS To

LIVE THE GOSPEL

DURING THE #CORONAVIRUS

As a church, how can we live the Gospel in practice in the midst of the pandemic of the coronavirus? This article was written on 12 March by Stefano Mariotti. Stefano and Jennifer Mariotti are missionaries in Budrio, Italy where he is pastor of the La Piazza church.



In these days, which have become weeks and will perhaps become months, we have been absorbed and sometimes overwhelmed by the tide of information and emotions related to the coronavirus. From an initial phase in which it seemed a far-off problem and a matter of prayer for China and the East, to a second phase in which it became an Italian problem but limited to just a few people and certain geographical areas, to today where it is something that has upset our lives on a national and European scale.

Right now the whole of Italy is a protected area; you cannot travel freely and you cannot gather in public or in private, not even outdoors. People are scared and there is fear and suspicion of your neighbour. You have to stay isolated, but at the same time there is a great need for comfort and support from one another.

As a church, how can we live the gospel in practice in these days?



1

A MOMENT TO BE STILL

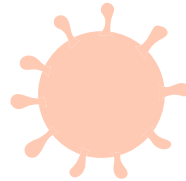
In these hours we are experiencing what in English is called a 'lockdown', that is, an emergency situation in which people are literally 'locked' without being able to get out. For some, this literally means that they must stay at home because they are in quarantine, or because they fall into the risk categories and therefore cannot see anyone. For others it means that their workplace or school is closed and they are having difficulties activating working from home or remote learning. Others find that since they are not allowed to leave their municipality and with shops, cafes, restaurants, gyms and every type of gathering place closed, they don't have much to do or any place to go. How can we live the Gospel when we can't do anything or see anyone?

'Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth! (Psalm 46:10).

As a local church we have encouraged each other, in the midst of our hectic modern lives, to embrace this involuntary moment to be still. God can use this time to spur us to recognise that He is the God who is and remains in control, to devote more time to reading His Word, to prayer and to personal and family spiritual growth, in the certainty that in the midst of the coronavirus pandemic, God will be exalted among the nations and will be exalted in the earth.

'BE STILL, AND KNOW THAT I AM GOD. I WILL BE EXALTED AMONG THE NATIONS, I WILL BE EXALTED IN THE EARTH!

PSALM 46:10



2

THE NECESSITY TO INTERCEDE

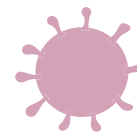
For other people this lockdown takes on diametrically opposite aspects. There are those who have to go to work anxiously facing the moments of coexistence in the workplace or on the means of transport, while they have small children or elderly family members at home for whom they must find care while they are out. There are many involved in the huge organisational and health operation that is managing this crisis situation. We think of the medical and nursing

staff in the hospitals, of the police and civil protection forces, of the local administrators who work incessantly, exposing themselves directly to the risk of contagion.

We do not fail to bow our knees to our Father, asking that he renews strength, raises the tired, gives hope to the exhausted and the peace that only he can give to those who spend themselves in caring for and saving lives, so that they can know first what is the breadth, length, height and depth of Christ's love.

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen (Ephesians 3:20-21).

As a church we are interceding for parents who have to go to work and for each of the above realities, and whenever possible to encourage them by letting them know. It is in this way that we have responded to several communications from our town Mayor and to messages from municipal employees explaining in practice how the government's decrees apply to our church. Let's not underestimate the encouragement that a 'thank you', or a 'we appreciate you' or, above all, a 'we pray for you', can have in the hearts of exhausted people!



3

AN OCCASION TO HONOUR

In Western culture there is an innate sense of distrust and criticism towards those who govern and those who administer, which is even more evident in times of crisis and difficult and unpopular choices. What a counter cultural opportunity to live the Gospel of Christ which calls us to be: .

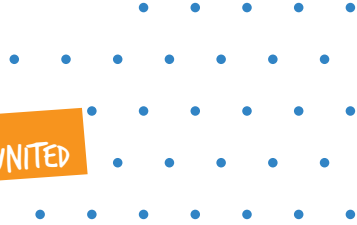
... subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honour everyone. Love the brotherhood. Fear God. Honour the emperor (1 Peter 2:13-17).

During this coronavirus how can we honour the authorities instituted by God and those who are constantly attending to this very thing as ministers of God (Romans 13)?

Surely by obeying the decrees of the Prime Minister, waiting outside the shops when there are already some people inside, washing our hands and paying attention to the needs and health of our neighbour. But also, by avoiding criticising, especially on social media, the choices or actions of the government or the opposition that we believe are inappropriate, fuelling the climate of stress and scepticism. Instead, we can thank the police officer who stops us during the checks in these days and help to spread the official communications from our regions and municipalities.

4

THE NEED TO STAY UNITED



WHAT AN OPPORTUNITY FOR THE GOSPEL TO LIVE THE SOVEREIGNTY OF GOD ALSO OVER OUR TECHNOLOGY AND TO REDEEM THESE INSTRUMENTS FOR THE GLORY OF CHRIST.

The media claim that coronavirus is the first 'social virus', as it is the first one to be addressed by the hyper-connected social media culture in which we live. In fact, one of the most recurring hashtags of these days is #distantbutunited.

How can we live as the body of Christ when we cannot physically meet as a church, when public buildings are closed and private meetings in homes are strongly discouraged?

Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near (Hebrews 10:23-25).

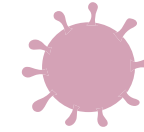
What an opportunity for the Gospel to live the sovereignty of God also over our technology and to redeem these instruments for the glory of Christ. So, when we cannot physically meet and embrace each other, each of us can use our mobile phones and telephones without limit to call other believers, to pray together and to encourage one another. Sermons can be listened to online or in streaming.

As a church, for a very modest amount, we have chosen to use a video conferencing app that allows you to connect up to 100 people live. This enabled us from the beginning to continue holding our prayer meetings, Bible studies and Sunday services, interacting together over the Word of God, worshipping together and celebrating the Lord's Supper. We can still offer activities for children and have continued our work of discipleship, experiencing the joy of seeing one another 'face to face' and of finding ourselves #distantbutunited in Christ!



5

THE PRIVILEGE OF BLESSING



You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (Matthew 5:13-16).

How can we be salt and light during the coronavirus? How does the Gospel guide us to live creatively and to discern the good works that God has previously prepared for us to do in these days in which #istayathome?

In the end, without having to try too hard, there are so many ways we can bless our communities. Maybe before we go shopping, we can send a message to our neighbours to ask them if they

need anything. We can help the less tech-savvy to instal video calling apps to communicate with their loved ones. We can exchange ideas to entertain and stimulate our children and the elderly closed in the house.

In this moment of increasingly serious economic difficulty for various shopkeepers and small entrepreneurs, our Municipality has published a list of shops offering home delivery of goods and services. We have not only re-posted that information on the church's Facebook page, but we have encouraged Christians to have meals from the local cafe delivered to their homes to support our community in a practical way. A lady from our church asked a technician to upgrade her pc for the video conference app we use, and she asked him to do a 'quality check' with her on Sunday morning during the service!

We take every opportunity, in season and out of season, to live the Gospel of Christ as his people in the midst of the coronavirus!

'We take every opportunity, in season and out of season, to live the gospel of Christ as his people in the midst of the coronavirus!'

DI GURR

(FORMERLY WILLIAMS) – A TRIBUTE



I first met Di in 1971 when I was a student at the School of Biblical Studies, then in Watford. Anthony, her husband, was working for EMF. She was then an extremely busy and vivacious mother of three small boys. She was fully involved in the work of Kenton Evangelical Church, where they were members, and with her husband's work in the mission.



As the years went by I got to know her much better, and was always impressed with her very real faith and her positive attitude to everything she was involved with. Grumbling was not something that Di did!

She loved EMF and all the missionaries, and clearly saw it as a pleasure and not a duty to host many of them, feed them, transport them to meetings etc. I stayed in their home in Ripon and later in Sowerby on a number of occasions. It was always an oasis on deputation trips. She made you feel loved and wanted and always valued detailed information about 'the work'. This, I know was turned to prayer for many individuals over the years. When you next visited maybe three years or more later she would ask, 'And how is ...?' referring to someone I had told her about on a previous visit.

Once the boys had grown up she trained as a nurse and worked for some years, but that was never allowed to interfere with her commitment to her church or to EMF. Her Lord and His kingdom always came first.

Losing her beloved Anthony after a good time being his carer could not have been easy. But her confidence remained in her Saviour who does all things well. How great the delight and surprise when Andrew came on the scene and swept her off her feet! A few months of newly married excitement and happiness and then, maybe, came the severest test of all, an aggressive and incurable brain tumour. We emailed a number of times in these last months and I end with two quotes from some of these.

8 June: 'I have been savouring the prospect of seeing the King in His beauty ere long. But of course I may have to wait a bit!'

13 August: 'Thankfully in spite of physical decline I remain totally convinced of the love of my Heavenly Father.'

'THANKFULLY IN SPITE OF PHYSICAL DECLINE I REMAIN TOTALLY CONVINCED OF THE LOVE OF MY HEAVENLY FATHER.'

Jean Woods
Gloucester



NEW DIRECTOR

From 1st September 2020 Andrew Birch will become the new director of the Mission. For the first two months he will work alongside Steven Bowers.

Andrew has been with the Mission since the 1980's and most recently has been pastor of the Evangelical Church in Palma, Mallorca. Please remember him and Vivienne as he takes up this role and for the church as they seek a new pastor.

A fuller article introducing Andrew will be in the next issue of Vision.

EMF PRAYER DIRECTORY

BELGIUM

Michael & Ariëtte Robinson (De Panne)

CZECH REPUBLIC

Jan & Lucie Hábl (Nové Město nad Metují)

FRANCE

Tony and Barbara Hynes (Carcassonne)
Two other workers (South of France)

GERMANY

Timothy & Deborah Brooks (Utzenfeld)

GREECE

Leonidas & Irene Kollaros (Ioannina)
Sophie Manousarides (Athens)
Stathis & Ruth Yfantidis (Athens)
Evangelos & Georgia Sikoutris (Patra)
Antonis & Viki Topaloglou (Thessaloniki)
Evropi Tzelis (Volos)

ITALY

Pietro & Teresa Lorefice (Sicily)
Stefano & Jenny Mariotti (Budrio)
Antonio & Anna De Noia (Peschici)
Michael & Mary Steedman (Forlì)
Vito & Erminia Tangorra (Sicily)

NORWAY

John & Oline Taylor (Sørreisa)

POLAND

Wiesław & Aleksandra Kamyszek (Łódź)
Henryk & Daniela Karzelek (Wodzisław)
Dawid & Agnieszka Koziół (Zywiec)
Zbigniew & Elzbieta Modnicki (Łódź)
Krzysztof & Aneta Rutkowski (Włocławek)
Sławomir & Daniela Rutkowski (Włocławek)
Adam & Dagmara Urban (Siedlce)

PORTUGAL

Fabiano & Suzana Fernandes (Lisbon)
João & Emilia Narciso (Santana do Mato)
João & Celeste Nunes (Tomar)
Rogério & Sonia Ramos (Sines)
José & Elisa Rodrigues (Alto do Moinho)
Filipe Rodrigues (Alto do Moinho)

REPUBLIC OF IRELAND

Eugen and Claire Peters (Newtown Cunningham)

ROMANIA

Pál & Anna Borzási (Pericei)
Sándor & Napsugár Kelemen (Târgu Mureş)

SPAIN

Juan & Marianne Bascuñana (Málaga)
Andrew & Vivienne Birch (Palma de Mallorca)
Luis & Pilar Cano (Ciudad Real)
Victor & Gio Defranchi (Palma de Mallorca)
Manuel & Alba López Franco (Almuñecar)
Matt & Judith Hill (Ciudad Real)
José & Virtudes Moreno (Alcázar de San Juan)
Francisco Javier Pérez Patiño (Xavi) (Ciudad Real)
Josefa Rodriguez (San Fernando)
José & Anneke de Segovia (Madrid)

SWITZERLAND

André & Marianne Rentmeister (Sion)

UKRAINE

Volodymyr & Oksana Kostyshyn (Ternopil)
Vitalii & Lyudmila Maryash (Kyiv)

UNITED KINGDOM

István & Tünde Salánki (Hungarian Reformed Church in London)
Two other workers (North of England)

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Steven Bowers (Mission Director)
Gerry Brienza (Operations Manager)
Jonathan Jeffreys (Administrator)
Phil Dunn (Northern Ireland Representative)
Martin Tatham (Church Partnership Coordinator)
Tim Oldridge (Part-time – Finance Officer)
Wendy Evers (Volunteer – Magazine Co-ordinator)

EMF FACE TO FACE



EUROPEAN
MISSION
FELLOWSHIP

**WHY NOT DEVELOP CLOSER RELATIONSHIPS WITH EMF MISSIONARIES
BY TALKING TO THEM OVER A VIDEO CONFERENCE?
WHY NOT MAKE IT A REGULAR EVENT?**



**FACE TO FACE:
Group Meeting**

Have a video conference with a missionary as part of a church meeting.



**FACE TO FACE:
1 to 1 Chat**

Have a one-to-one video or voice call with a missionary, but why not record this and share with your church meeting?

**We can help you to arrange this and even host the call for you.
For more details, see www.europeanmission.org/face-to-face**

EMF WEBINAR SERIES



EUROPEAN
MISSION
FELLOWSHIP

**ONLINE INTERACTIVE SEMINARS,
OPEN TO EVERYONE.**

**AN OPPORTUNITY TO ENGAGE WITH
EMF MISSIONARIES **LIVE**.**

 **USING ZOOM MEETING**

 **1ST MONDAY OF EACH MONTH**

 **7.30 - 8.30 PM (UK time)**

 **For more details and registration go to
www.europeanmission.org/webinars**

**EUROPE
NEEDS THE
GOSPEL**