

SEPT 2021

Vision

THE GOSPEL IN ORTHODOX EASTERN EUROPE



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The Old Rectory, Main Street,
Glenfield, Leicester, LE3 8DG
+44 (0)116 232 5192

EuropeanMission
 @EuropeanMission
 @europeanmission

hq@europeanmission.org
www.europeanmission.org

Northern Ireland Representative
Phil Dunn
23 Millgrange, Ballymoney,
County Antrim BT53 7QB
+44 (0)28 2766 4214
phil.dunn@europeanmission.org

Australia Representatives
Dr Ian Cameron (Honorary)
138 McCaul Street, Indooroopilly,
Queensland 4068,
emf.in.au@gmail.com

Mr Keith Morris (Honorary)
2 Capri Place, Safety Bay, WA 6169
(08) 9592 6964
emf.in.wa@gmail.com

What do Romania and Moldova have in common? Well, for starters, a 423-mile border! And a common language: Romanian (one of the main languages of both countries). And the same majority religion: Eastern Orthodoxy. And EMF! – this year we accepted two new missionary couples for Romania and our first ever missionary couple for Moldova.

How much do you know about Eastern Orthodoxy? For example, did you know how European a religion Eastern Orthodoxy is? Did you know how important God’s image and likeness in mankind are to Eastern Orthodoxy? And did you know that in Eastern Orthodoxy Christ’s incarnation is more important than His death on the Cross? Bill James’ piece on *The Divine Image* and Sarah Dalrymple’s summary of our webinar on *Engaging Eastern Orthodoxy* help us to understand this most European of all religions.

It might surprise you to learn that more than 10% of all EMF’s missionaries are serving in Hungarian-speaking contexts – not in Hungary itself, but in Transylvania (in Romania) and in London. Two things that stand out are: (1) the number of churches and local groups that most pastors in Transylvania have to cover; and (2) the urgent need of more good Christian books in Hungarian.

From Romania we head east to Moldova, the poorest country in Europe, and spiritually poor, too! And we hear about some of the ways in which the Lord has been meeting people’s spiritual and material needs there.

Read on, and then pray with more understanding for Romania and Moldova!



Every blessing
Andrew Birch

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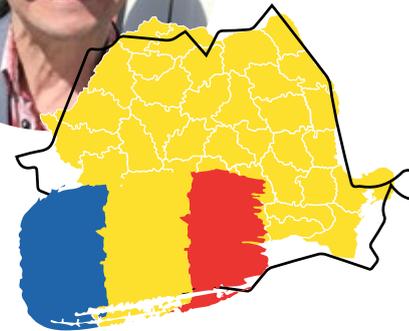
31 JULY 2021

We are grateful to all of those who have donated to the Mission in the course of the year.

Total Income:
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Total Expenditure:
£406,767

YTD Surplus:
£3,490



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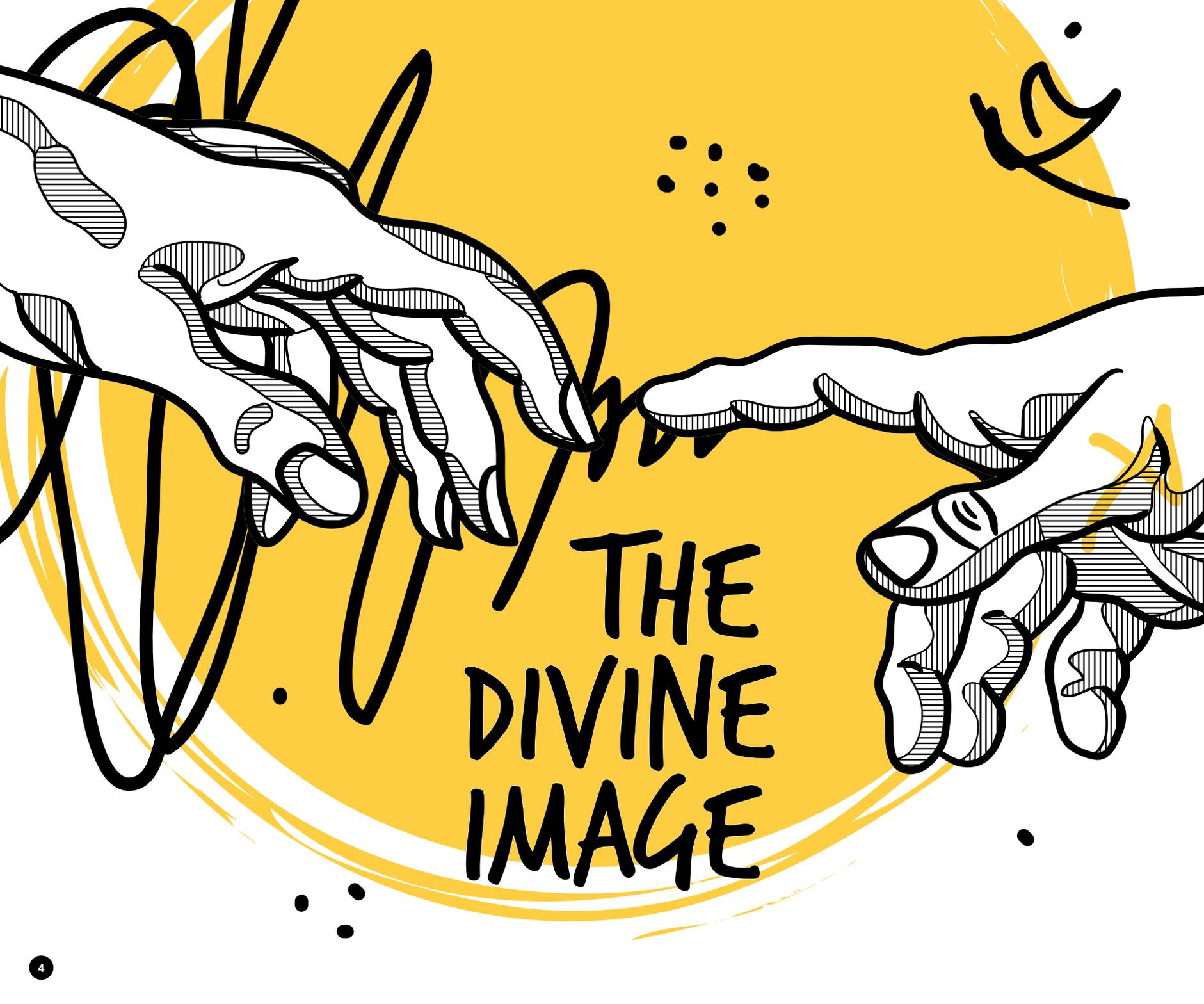
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THE DIVINE IMAGE

In the modern age we are obsessed with ourselves, in what Carl Trueman describes as ‘The Rise and Triumph of the Modern Self’. There is much talk of identity politics, but in truth we are confused about who we are. We need to recover a sense of our place in the world if we are to know our purpose in life, and how to face the challenges of our age.

The creation account comes to a climax on the sixth day with the creation of Adam and Eve. We see the special deliberation of the Lord (Gen 1:26). Whereas other parts of the creation order were summoned into existence by divine fiat, there is extraordinary care and intimacy as the Lord fashions Adam out of dust and breathes into him the breath of life (Gen 2:7). But there is no clearer indication of our unique status than the declaration that we are made in the image of God (Gen 1:26-27). What does this mean?

In the context of the Genesis account, this is clearly a reference to the dominion of humanity over the created order. Just as the Lord exercised absolute sovereignty in Genesis 1, summoning the universe into existence by divine fiat, so now humanity is to rule over and subdue the earth. The command is given to be fruitful and multiply, extending this dominion across the world.

There is more to the divine image than simply representing God to the world as His vice-regent. Theologians speak of our likeness to God in our capacity for rational thought, speech, and relationship (echoing the Triune God). More than that, we have the capacity to know God Himself. We are spiritual beings, filled with the Spirit (Gen 2:7), able to relate to God who is Spirit. Our likeness to God includes our moral character; there was perfect harmony in the Garden between the Creator and His image.

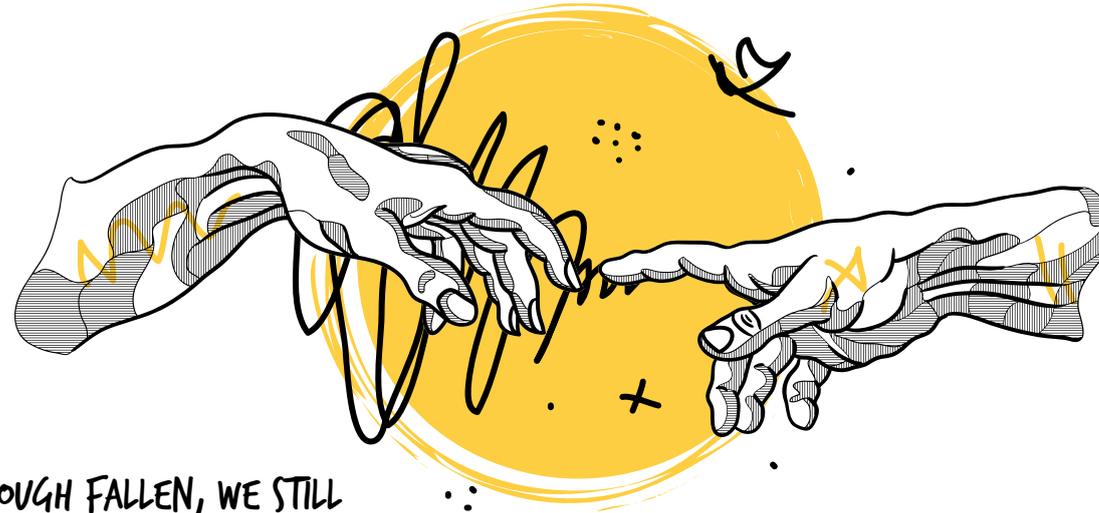
This harmony was shattered by the Fall. Adam and Eve were tested and proved to be unfaithful; they were driven out of the Garden, away from the presence of the Lord. They still had dominion over the world, but now it was characterised by struggle and difficulty. Being fruitful now involved pain (Gen 3:16) and ruling over the earth now entailed toil and frustration. Ultimately there was the curse of death; rather than subduing the earth, the dust would subdue Adam and his seed (Gen 3:10).

Though fallen, we still bear the image of God. Human life is still valuable, and to be protected (Gen 9:6). To kill, or even to insult, another person is to assault the divine image (Pro 17:5; James 3:9). Yet, the divine image is marred. Our consciences no longer accurately reflect God's moral law, and we are enslaved by Satan and our own ungodly desires (Gen 6:5). Human dominion over the world is characterised by selfish ambition, greed, and exploitation. Our relationships are marred by strife (Gen 3:16; 4:8,23-24).

Yet in the midst of death there is life and hope (Gen 3:15,20). As we open the New Testament we see the true image revealed as the Lord Jesus Christ. Here is the One who is the 'exact imprint' of God's glory. Whereas Adam succumbed to temptation, Jesus resists and prevails. When Pilate declared 'Behold the man!' he spoke better than he knew. The Lord Jesus Christ lives according to God's design, in perfect submission and obedience. To see Jesus is to see the Father (John 14:9). Ultimately He is obedient even to death on the Cross. He defeats Satan, sin and death, and exercises universal and unrivalled dominion (Eph 1:20-23).

The dominion of the Lord Jesus Christ is exercised 'for the church' (Eph 1:22). We are united to Him by faith, and so share in His glory. He defeated death for us (Heb 2:14-15). He restores the creation purpose for us to rule over and subdue the world. That will ultimately be realised in the New Creation when the curse of the Fall will be no more, but even now in Christ we are seated on thrones in heavenly places (Eph 2:6).

Now in Christ, the image of God in us is restored. Whereas at the Fall the image was marred and distorted, now it is recovered (Eph 4:22-24).



THOUGH FALLEN, WE STILL BEAR THE IMAGE OF GOD. HUMAN LIFE IS STILL VALUABLE, AND TO BE PROTECTED. YET, THE DIVINE IMAGE IS MARRED.

We are being restored to the likeness of the true image (Rom 8:29; Col 3:10; 1 Cor 15:49). While our physical bodies, with their experience of pain, disease, and decay still testify to the curse of the Fall, our inner being is being transformed and strains towards our ultimate inheritance (2 Cor 4:16ff). Even now as we look to Christ we are being changed (2 Cor 3:18); soon we will see Him face to face and the transformation will be complete (1 John 3:2).

As we turn to the application of this doctrine, it is interesting to compare and contrast with the understanding of Eastern Orthodoxy, which is so dominant in Romania and Moldova which are highlighted in this issue of the magazine.

First, we may be familiar with the Orthodox

YET IN THE MIDST OF DEATH THERE IS LIFE AND HOPE. NOW IN CHRIST, THE IMAGE OF GOD IN US IS RESTORED. WE ARE BEING RESTORED TO THE LIKENESS OF THE TRUE IMAGE.

doctrine of 'theosis' or deification, that Christ became man that we might become God. This picks up a tradition in the early church which there is no space here to develop. The Scriptures speak of us partaking of the divine nature (2 Peter 1:4), of being in union with Christ (especially John 17:21), and filled with the Spirit. Yet all of this is not deification but a restoration of what it means to be the image of God, in perfect fellowship and communion with the Lord, reflecting His glory.

Second, we consider the Orthodox use of icons in worship. While they would protest against accusations of idolatry, we are justly wary. The image of God is Christ; we are to behold His glory. We do this not by seeing a physical representation of His human nature, but spiritually. In particular we do this by means of the ministry of the Word. It is through preaching that we see Jesus clearly portrayed before our eyes (Gal 3:1). It is this means of grace, not gazing on icons, which has transforming power.

Third, we reject the Orthodox emphasis on

asceticism and monasticism. If God's purpose in salvation is the restoration of His creation order, then it is not ungodly to rightly enjoy His good gifts (1 Tim 4:3ff). Indeed, we are called to rule over and subdue the earth according to God's will. In contrast to a sinful world motivated by ungodly desires, we engage in everyday duties and employment with the conscious sense that we do so as servants of God doing His will. We reject the clericalism of the pre-Reformation church.

Our mandate, given by the King who has authority over all things, is to make disciples of all nations. In other words, we are to preach and teach the Word of God, summoning rebels to repentance, to be transformed into the likeness of Christ, remade in the image of God to serve Him both now in the world and ultimately in the New Creation.



Bill James

Bill James is the Principal at London Seminary.

ENGAGING EASTERN ORTHODOXY

SHARING THE GOSPEL WITH EASTERN ORTHODOX PEOPLE

Who knew that four out of five people from the Eastern Orthodox tradition live in Europe? The statistics highlight the missiological challenge of engaging with Europeans from this tradition and sharing the gospel with them. As we watched Giotis Kantartzis' engaging and instructive overview of this ancient religion and some of its core theological tenets, we were challenged to reflect on our own understanding of the gospel, and the fundamental principles that affect every area of our life and witness. So, what is Eastern Orthodoxy all about?

How are we saved?

This, of course, is the main question. Eastern Orthodoxy, however, articulates it quite differently: 'How can I become God?' For the Orthodox Church, the final goal for every Christian is 'to become God, to attain theosis, 'deification' or 'divinization'.' These are shocking – if not offensive – concepts for the evangelical mind. Therefore, we need to understand the presuppositions behind the terminology, and what it actually means for the Orthodox mind.

Where do we start?

As evangelicals, we go back to the Fall. We need to be saved from sin because of what happened in the Garden of Eden. For Eastern Orthodoxy, however, the 'story' begins with Creation. Again, terminology makes all the difference. For Orthodox theology, our creation 'in the image of God' is one thing. Being created according to God's 'likeness', however, is quite another. For the Orthodox, the image is 'who we

are' as humans – our free will, our reason, our sense of moral responsibility. Being created in God's likeness, on the other hand, is not about who we are, but what we must become. Our human calling is, according to John of Damascus, to be 'assimilated to God through virtue', to become 'a second god', a 'god by grace'.

Salvation is a two-stage process. We are created, gifted with the image of God and called to use our faculties to attain the divine likeness. But what of the Fall? For the Orthodox, humanity didn't 'fall' from a position of perfection. The Fall was a 'hiccup' – a failure to fulfil our mission.

To be sure, the Fall brought death and mortality. We need someone who will get us 'back on track'. That 'someone' is Jesus Christ. So, the Incarnation of God the Son is a key event: uniting human nature with the divine accomplishes what we, by our creation, are called to achieve. Again, terminology is crucial. What evangelicals call 'original sin' is, for the Orthodox, 'ancestral sin' – it's Adam and Eve's problem. So, there's no notion of 'guilt'. Penal substitution is redundant; justification is meaningless. God the Father will not punish his child for his disappointing and immature actions. Rather, he will address their consequences – human mortality and corruption – through the Incarnation and through the Resurrection.

¹ Timothy Ware (2015), *The Orthodox Church: An Introduction to Eastern Christianity*, London: Penguin, 236.



A report of the
EMF Webinar
June 2021

An explanation of the necessity of Christ's atoning death will be the lens through which the listener will grasp what really happened at the Fall - how we inherited original sin, and how we can know and experience forgiveness.

A better story

As we engage with Orthodox friends, Giotis counselled us to begin Scripture's 'better story' at the Cross. An explanation of the necessity of Christ's atoning death will be the lens through which the listener will grasp what really happened at the Fall - how we inherited original sin, and how we can know and experience forgiveness.

So what?

The difference between these two 'stories' is crucial for two reasons. First, they give two totally different answers to the original question: 'How are we saved?' For the Orthodox, the 'climb' from creation to deification is primarily by our own effort. For evangelicals, the 'better story' has three stages: Creation-Fall-Redemption. The Fall is our work; redemption is Christ's work. Salvation is solely by grace.

Second, it highlights a very practical outcome of salvation. For the Eastern Orthodox, salvation is not definitive and final, but open-ended. Assurance of justification and peace with God is impossible. Instead, he must continually pray: 'Lord Jesus Christ Son of God, have mercy on me, a sinner.' As evangelicals, we can say that we have received mercy. We are sinners, but we are sinners justified by faith.

As Giotis reminded us, the blessing of assurance that Jesus Christ is our Lord and Saviour, and the intimate, personal relationship that we have with God our Father, is a key point of entry in conversation with Eastern Orthodox folk. Asked what his 'go-to' text was in witnessing, Giotis immediately turned to the parable of 'the Prodigal Son'. This 'Eastern' story of the son who dishonours his father resonates: the Prodigal is being given 'another opportunity' to be a good son. The truth is, however, that the father immediately shows him grace by kissing him, then giving him the ring, the place at his table, and the garments. This is the 'better

story' of salvation. It's the story that our Eastern Orthodox fellow-Europeans need to hear.



Sarah Dalrymple

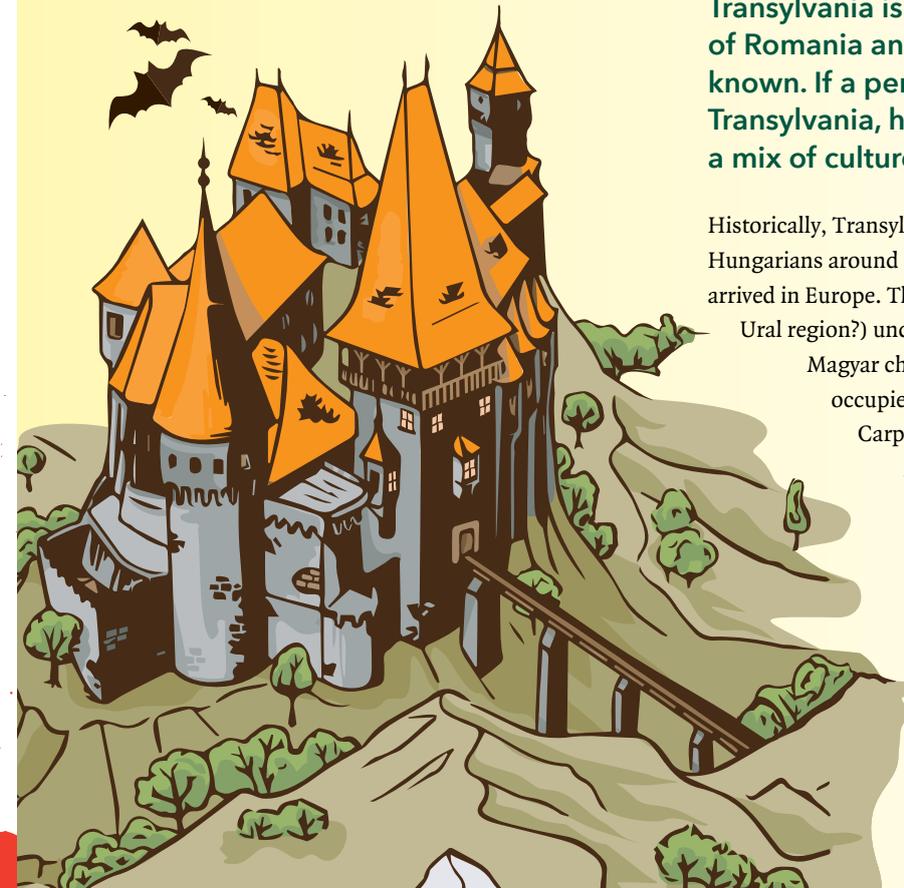
Biblical Studies, Tutor,
Irish Baptist College.

The Webinar is available on the EMF website. Giotis's book is available from Christian Focus publications: *A Christian's pocket guide to Eastern Orthodox Theology* (ISBN 9781527106413).



WHAT HAS JERUSALEM TO DO WITH TRANSYLVANIA?

THE BLOOD OF THE LAMB VERSUS THE BLOODTHIRSTY VAMPIRE



Transylvania is the largest region of Romania and probably the best known. If a person would visit Transylvania, he or she would dive into a mix of culture with a rich history.

Historically, Transylvania was occupied by the Hungarians around 1000 years ago, when they arrived in Europe. They came from the East (Russian Ural region?) under the leadership of their seven Magyar chieftains. The Hungarians occupied the whole Pannonian (or Carpathian) Basin, which is the largest plain in Central Europe. However, during the centuries Transylvania and Hungary usually formed two separate kingdoms, despite the fact that the people both in Hungary and in Transylvania spoke the same language: Hungarian. After 1867

Transylvania became part of the Austrian-Hungarian Empire and, following the First World War in 1918, part of Romania. In that year every Hungarian-speaking resident – including my grandfather – became a Romanian citizen overnight. Thus, I grew up in Transylvania and learned Romanian in the school as the state language, but my mother language is Hungarian.

Religiously, the Hungarians arrived into Europe as pagans. According to the legend, it was the so-called turul bird (a Hungarian mythological bird) which led them from the East to the Carpathian basin. However, soon after their arrival to Europe they renounced paganism and accepted Christianity. King Stephen was the foregoer in accepting baptism and was crowned as king by the Pope, after which the whole nation was baptised. Thus, everybody became Roman Catholic and for the last 1000 years the Hungarians were part of Christendom. According to God's goodness, the Reformation did reach the Hungarians too, but without crossing the Carpathian Mountains and reaching the Romanians. This meant that wherever the landlords left Roman Catholicism and became

Reformed or Lutheran, the people also followed their faith, usually without any choice. Nevertheless, it happened that for the first time in the world in 1568 the three main nations of Transylvania – the Hungarian nobles, the Transylvanian Saxons and the Székelys – issued a decree (the Edict of Torda), on the basis of which the practice of religious tolerance was introduced in the land. This was an unprecedented act, and even such antitrinitarian groups as the Unitarians benefited from it and later the Anabaptists too were allowed – in fact invited! – by a Calvinist prince to come and settle in Transylvania in 1621-1622. Unfortunately, they were later persecuted and expelled from the country by Roman Catholics.

By God's grace a new wave of the evangelical faith reached Transylvania during the nineteenth century. It happened that a great fire began in Hamburg in 1842, which lasted several days and destroyed one third of the city. To make money, many Hungarians emigrated to work in Germany, to help rebuild the city. There was a Calvinistic Evangelical Baptist church in the town, where the pastor was Johann Gerhard Oncken. Through him five Hungarian bricklayers were converted.



They returned to Hungary completely changed: they went to find money and now they found Christ! All five became missionaries across Hungary and Transylvania. Through their efforts and other newly converted Christians, the Lord saved a man called Kornya Mihály (Michael Kornya), who was greatly used by God in Eastern Hungary and especially in Transylvania: he baptised more than 10,000 people and founded lots of churches across Transylvania. In fact, even my great-grandmother was saved through his ministry in 1903.

It should be mentioned that by this time many Romanians were living in Transylvania and Kornya Mihály preached the gospel to them as well, though he mainly evangelised the Hungarians. Thus the Romanian Baptist movement began in Transylvania, alongside the Hungarian one. Kornya ministered mainly around the turn of the 20th century, starting from his baptism in 1875 until his death in 1914. Today there are about 6.7 million people living in Transylvania, of which 1.5 million are Hungarians. Among these there are more than 50,000 Romanian Baptists and more than 8,000 Hungarian Baptists. During the

BY GOD'S GRACE A NEW WAVE OF THE EVANGELICAL FAITH REACHED TRANSYLVAANIA DURING THE NINETEENTH CENTURY. THE LORD SAVED A MAN CALLED KORNIA MIHÁLY, WHO WAS GREATLY USED BY GOD: HE BAPTISED MORE THAN 10,000 PEOPLE AND FOUNDED LOTS OF CHURCHES ACROSS TRANSYLVAANIA.



last 50 years the Pentecostals grew as well, widely outnumbering the Romanian Baptists (but not the Hungarians). Moreover, the charismatic movement is present both among Romanians and Hungarians, but it is not firmly planted in Transylvania. So, it can be said, there is a vanishing number of German evangelicals in Transylvania, several number of Hungarians, and a far larger number of Romanians. The evangelical Brethren Church is present as well, but not in a significant number.

So, who are the unevangelised in Transylvania? Among the Hungarians, the Székely Land in the south-east of Transylvania is the most unreached territory, where the majority of the people are Roman Catholics and still do not know the gospel. Among the Romanians, similarly the south-east of Transylvania, the people are mainly Orthodox and not many evangelical churches. Although there is a small Hungarian Baptist mission there, there is still a lot to do to evangelise that part of our land.

Finally, let me ask you: Have you heard of Dracula? Well, let us acknowledge, there is at least one item that is present both in the Transylvanian vampire of Bram Stoker and the Jerusalemite Lamb of God. And this item is blood.

However, there are vast differences among them too: whereas the so-called Dracula of Transylvania takes the blood of other living creatures forcefully in order that he may live, the Lamb of God substitutes His life and sheds His blood for others voluntarily in order that they may live. This is the gospel every Transylvanian needs in Romania: His life for our lives. This is good news indeed and how thankful we are that it reached our land as well!



FACING A TASK UNFINISHED



Our task is to go and preach the gospel of God to everyone; to make disciples of all nations and to teach the disciples to obey all the commands Christ has given us. We know that this should be until the end of time because the Lord Jesus has promised, 'And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come' (Matt 24:14).

In this great task we are called to the native Hungarians in Romania in the area called Transylvania. Around 1.2 million Hungarians live in this region, of which 700,000 live in an area called Szeklerland, which is basically three counties: Mures, Harghita, Covasna, between Targu Mures and Brasov at the Carpathian curve. This is where we work. Our main Church is the Hungarian Baptist

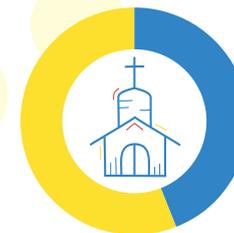
Church in Targu Mures where there are around 600,000 Hungarians (44% of the city). Despite the great number of Hungarian speakers in these counties the main churches within the Hungarian Baptist Convention are further north towards the Hungarian border in Salaj and Bihor county. Here in Szeklerland there are towns and numerous villages without any gospel witness whatsoever.

Traditionally the Hungarians are Catholics, Reformed (now more nominal), Unitarian and Lutheran. In 1860 the Baptist mission began in Transylvania. Later a number of Pentecostal churches (mainly amongst the Romanian speakers) were planted as well as Brethren churches. Seventh-day Adventists and Jehovah's Witnesses made much progress in the 1990s especially in Mures county where we serve. Of course, in the main cities modern churches have appeared, which are more charismatic. The trend in society, especially in the last 20 years, has been towards secularism, materialism, consumerism, individualism and liberal thinking and among Hungarians is even more pronounced than among other ethnic groups in the country. People are bombarded with daily information and have become more cynical

The trend in Society has been towards secularism, materialism, consumerism, individualism and liberal thinking. People are bombarded with daily information and have been more cynical and self-centred.

and self-centred. Because of these trends it is increasingly harder to reach people with the gospel and the churches too are influenced with less commitment, less sacrifice, fewer men who feel the call to full-time ministry, and there is a tendency towards superficiality and over-comfortableness. This is the background in which we work.

It is easy to see how this task is unfinished and unending. We have the sense that sometimes what comes in through the front door goes out through the back door. It's easy to feel overwhelmed with the magnitude of



44%

OUR MAIN CHURCH IS THE HUNGARIAN BAPTIST CHURCH IN TARGU MURES WHERE THERE ARE AROUND 600,000 HUNGARIANS (44% OF THE CITY).

the work. Even if you make some progress the numbers still drop to where they were, or below, because people move away for work, for family connections or even emigrate abroad or to eternity. If you work in 4-5 churches or more you feel your strengths are slivered rather than optimised. Then we realise again that spiritual work cannot be done on human strength and the question echoes in our hearts 'Who is sufficient for these things?' (2 Cor 2:16b). With all these difficulties we are driven back to be more dependent upon the Lord in prayer and humility, and that is a good thing.

We would want to be fruitful (not necessarily successful) because that is the will of our Father, and try not to focus on the numbers, but rather to be faithful with the gospel and the way we live out our faith, 'For

we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life' (2 Cor 2: 15-16).

We tend to ask where is the harvest field (John 4:35) – but the Lord is still asking where are the workers (Isaiah 6: Matt t 9:38)? We are prone to think our labour is in vain – but God's Word encourages us: 'Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain' (1 Cor 15:58).



THE WORK OF THE GOSPEL WILL NEVER BE COMPLETED UNTIL HE RETURNS, BUT HAVE I BEEN A FAITHFUL SERVANT COMPLETING MY TASK ON EARTH FOR MY FATHER'S GLORY?

Again, the question arises: can we finish our own task on this earth? There is always more to preach to, evangelise, to visit, to serve, to listen, to pray, to help, to organise, to learn ... Then I remember the Lord Jesus Christ how he served. Seemingly he did not finish his work, because there were still more sick people to be healed, more demon-possessed to be freed and probably many more people to talk to, more places to visit and preach and teach. Nevertheless, Jesus was still able to say to his Father: 'I glorified you on earth, having accomplished the work that you gave me to do' (John 17:4). This greatly comforts us that one doesn't have to do everything in the work of the gospel which could be done. This truth about Jesus completing his work on earth helps me as each day I seek to know what is my Father's will, and do it for his glory. The work of the gospel will never be completed until he returns, but have I been a faithful servant completing my task on earth for my Father's glory?



Sandor Kelemen

THE SPIRITUAL NEEDS OF THE VILLAGES



POPULATION IN BOGHIS

HUNGARIAN 72%
ROMA 20%
ROMANIAN 2%



Since 1 August 2020 I have been living in the small village of Boghis, which is in Sălaj County (close to the western border of Romania) with my wife, Debora, and now my newborn daughter, Priscilla. The population in Boghis is just over 1500, of which 72% are Hungarian, 20% Roma and 7% Romanian. People who come from the village all know each



other, almost without exception. It's like a big family. There are advantages and disadvantages to living in such a small village in Romania, where there are special spiritual needs too, needs which are characteristic of Hungarian villages in Romania.

In sharp contrast to a city, there is the 'need for a good testimony or example'. Because people know each other, they watch each other and keep an eye on each other's lives. This is especially true as regards believers' lives. Non-believers monitor every act of believers, their style of speech, their behaviour, and so on. Because the community is small and closed, there is no chance of hiding who we really are. Therefore, when a believer merely speaks the Word, but does not put it into practice or



There is a spiritual need to explain repentance and why it is essential; in other words, there is a need to proclaim the pure gospel.



does not experience it, his testimony is lost because of his deeds. In this way, non-believers move away from any interest in the Faith, saying 'they (believers) are no different'. In the villages, people who have no personal relationship with Jesus Christ strive to live a religious life, and even obey the teaching of the Bible, to a certain degree. For us believers, therefore, it is not enough to just talk about faith, we also have to live it out authentically, such that non-believers may see the difference.

There is a great spiritual need for the spiritual leader or pastor to be authentic, since there is a particularly high expectation from the people of the village regarding the person who is in that role. Just one mistake is enough for non-believers to reject him; just one bad word, and we will only be talking to the air, because people will simply not listen. Non-believers see the pastor as the only 'spiritual man', so they literally expect perfection from him. Of course, this is impossible to accomplish, but I personally try to do my best not to offend anyone or cause them to go farther away from the paths of the Lord.

There is a spiritual need too to explain repentance and why it is essential; in other words, there is a need to proclaim the pure gospel. The Hungarian villages of Salaj are mostly dominated by the Reformed Church; unfortunately, most of their members do not have any relationship with Jesus Christ. The belief is that if they are baptised and belong to the church, that is enough.

Their pastors fear that if the truth is preached, a member of the church will leave and join another community, so it is very rare to hear preaching on repentance, if indeed it is ever heard at all. Spiritual darkness dominates these communities. Sin is not condemned, and the truth is not preached. People are rocked into the misconception that everything is fine. It is therefore vital for us to go forth and proclaim repentance for the forgiveness of sins (Mark 1:4).

It is also important to visit the people regularly. The people in the village are open and hospitable, and they rejoice when the pastor visits their house. If the pastor does not interact with people in everyday life, they will not accept his teaching on Sunday. In the absence of this close contact with the people, spiritual work will suffer. Folk will be cold and distant; they will not share their lives or talk about their problems. If the pastor is not close to the people, he cannot help them.

I believe that the physical needs of the villages are fully met. In fact, there is no real need for people to travel and work abroad while their family (children) are still at home. However, many do choose the path of working in another country (especially in Germany, England, Italy, etc.). The big question is always about how satisfied people are (1 Tim. 6:6: 'But godliness with contentment is great gain'). Many sacrifice family and community life to gain more material prosperity abroad, but do not realise how much they lose in the spiritual realm. When that loss is finally noticed, it is often too late. But there is a need to embrace, support, and give spiritual help to the families who remain at home in their village.



Benjamin Pap

PLEAD FOR THE HARVEST FIELD

My name is Moroz Tamás, and I belong to the ethnic minority of Hungarians in Romania. I'm 25 years old and count it a privilege to have been raised in a Christian family. I've been a Christian for twelve years, and although I first experienced God's grace when I was five, I became a Christian aged 13, after a long struggle. I asked God to give me one more chance, but since then I have received a million other chances.

After four years of battling over my calling, I surrendered my will, feeling that God wanted me to be a pastor. In 2015 I started to attend a seminary, though from July 2017-July 2018 I took a year off to go to the UK and study at the EMF School of Biblical Studies; I then returned to Romania, and by God's grace I finished the seminary studies in 2020. Although 2020 was a hard year, for me it was one in which God specially showed His graciousness towards me. First, on finishing at the seminary at the end of June, a church invited



me to be their pastor right away. Secondly, and even more importantly, God showed His grace by giving me a helpmate. Her name is Andrea, and she loves the Lord with all her heart. We've sealed our love by marrying on 14 August 2021. So now I serve God in a Hungarian Baptist Church in Romania in the locality of Bihar, in the Western part of Romania.

In the grace of God, I am in a very interesting situation. Apart from ministering in Bihar, I am also pastor of five other churches, which is a great opportunity to share the Gospel in more places and have an impact on more people's lives. I am



constantly being trained by God to be able to share the Gospel on different levels, to different people in different contexts. Two of the six churches are the mother churches (Bihar, and Tamaseu); both have two daughter churches (Bihar has Cauceu and Bihar Gipsy Church, while Tamaseu has Niued and Parhida). At the two mother churches we have almost every age represented, from newborn babies to the elderly.

I think the greatest challenge is to give the best that I can. As I serve in several different churches, I cannot focus only on one particular church, because the others would then be neglected. I realise that there is so much to be done in any one of the churches, but I cannot do it all, because I constantly need to oversee the others too. I regard this as my greatest problem. Although I can reach more people in this kind of ministry, I feel I cannot 'go deep enough'. I think that it is impossible to do so. The situation here, as I see it, is that multichurch pastors are serving and living out their lives burning for the Lord and giving what they can. But I see them facing this hard challenge of not having the opportunity to go into greater depth, to focus on members and



treat the wounds until they are healed. We are like the fireman who is always going to extinguish a fire, but who is unable to prevent it. We are like the paramedics who give first aid, but who are unable to treat the patient until he/she is cured. We are like the cooks who are not able to find time to make a delicious cottage pie.

Why is this the situation? Perhaps because there is a lack of harvesters. I have just preached from Matthew 9:35-39, sharing with the church that we need to pray that the Lord of the harvest may send workers into His harvest. I am especially sad because I don't see many young men who are giving their entire life to the Lord in a desire to understand, live, and teach the Bible.

Looking back on my life, I can say that it is God's grace that has kept me! The Lord gave me not just one chance, but several. It is this gracious God, who takes care of the harvest, that helps me to carry on the work, and it is good to know that the harvest is in the best hands possible. After all, it is not about us, but about our King who gave Himself for us to purify us and make us real harvesters! To Him be the Glory!



Tamás Moroz

REFORMED PUBLISHING IN HUNGARY

Christians have been known for centuries as the people of the Book. They highly esteemed the Scriptures and – especially after the Reformation era when translations became accessible – were thrilled to read God’s Word. But beside the Bible, even from early post Reformation times, good books also played a significant role in the advancement of the kingdom of God and Reformed spirituality. Therefore the famous motto related to Augustine, *tolle lege* should be extended to all good books.

Hungarians tried to catch up with these trends from early times. They experienced first handedly the impact of



good publications, as many of them were studying in Germany, Holland and England in the late 16th and during the 17th century. As a result, the sons of the Hungarian Reformation either tried to write and print their own tracts, pamphlets, Catechisms and books or managed to translate some of the influential Reformed and Puritan classics.

One example which comes to one’s mind is Pál Medgyesi (1605-1663), who back in 1636 translated and published Lewis Bayly’s magnum opus *Praxis Pietatis* in Debrecen. The other noteworthy example would be István Komáromi Szvertán, who in 1651 published a partial translation of the *Marrow of Sacred Divinity* written by William Ames. In several cases the various translation efforts met with strong opposition, because often these teachings were not welcomed in the Hungarian lands.

Without doing justice to all developments and trends in Hungary, it is safe to conclude that by the late 19th and later the 20th century the solid Reformed teachings lost ground. There are three main factors behind this. First, these teachings never penetrated deeply the

Hungarian people and churches (although Hungary has a historic Reformed church, its membership is mostly nominal; their faith is basically about ‘maintaining’ traditions). Secondly, the sweeping influence of rationalism, theological liberalism and communism proved to be very detrimental. In this period, even the main publishing company run by the state Reformed Church – named after John Calvin – put on the market books by liberal German scholars who were not friends of the authority and inerrancy of Scriptures, to put it mildly. Thirdly, the lack of good Reformed literature contributed to this decay as well.

After the collapse of the Iron Curtain, Hungary regained its freedom and half-dozen smaller publishing houses were established. These were mostly evangelical, but none was distinctly Reformed. This hiatus called to life back in 2002 our small Presbyterian Publishing House then located in Miskolc. Our vision was – and still is – to translate authors (whether Presbyterian or Baptist) who stick to the doctrines of grace and the historic Reformed Confessions and who are relevant for today.

During the last two decades, by God's grace, we have managed to publish over 30 titles, covering a wide range of topics which we considered underrepresented. As a vanguard of this effort, we published Arthur Pink's *The Sovereignty of God*, followed by John Gresham Machen's *Christianity and Liberalism*. Then we translated the *Westminster Standards* and made available for the Hungarian Christians books written by Marytn Lloyd-Jones (*Ecclesiola in Ecclesia*), Peter Masters (*Healing Epidemic*), Jay Adams (*Christian Living in the Home*), Richard Bennett (*Roman Catholicism in the XXI. Century*), C. H. Spurgeon (*The Soul Winner*), Bruce A. Ray (*Celebrating the Lord's Day*), Tedd Tripp (*Shepherding a Child's Heart*), James Montgomery Boice (*Whatever Happened to the Gospel of Grace*), Sinclair Ferguson (*Grow in Grace*), Jerry Bridges (*Respectable Sins*), David Murray (*ReSet*) – to name just a few. Our last two important books were R. C. Sproul's classics: the *Holiness of God* and *Everyone's a Theologian*.

As a recent development our publishing house started a promising cooperation with European Mission Fellowship in printing contemporary, but sound Reformed titles,

our first joint project being Sinclair Ferguson's *Devoted to God*. We launched its translation a few months ago, hoping to complete it by the end of this year. In 2022 this will be probably followed by a D. A. Carson title, *The God Who is There*. Please keep in your prayers these efforts and – as the Lord is leading you – be a part of the translation and printing.

As a closing thought for the readers: the Hungarian market is far from being saturated with sound Reformed literature. In our estimation there are around – at most – 120 good titles available in print, so we are much behind the Western World. Therefore a Renaissance of the Reformed faith could be very much aided by these coming translations.



Imre Szoke

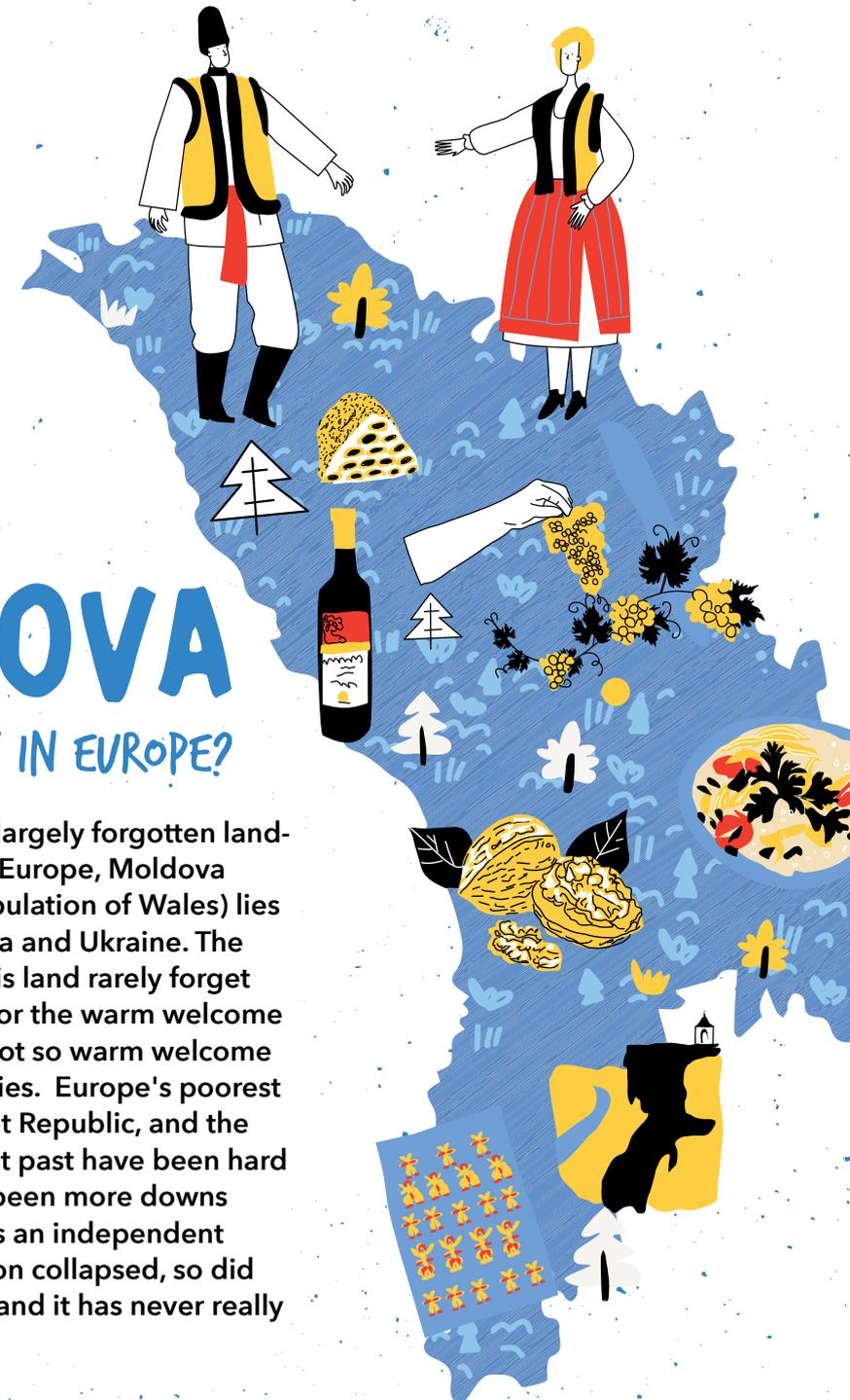
Presbyterian Publishing House



MOLDOVA

POOREST COUNTRY IN EUROPE?

Off the beaten track in a largely forgotten land-locked corner of Eastern Europe, Moldova (roughly the size and population of Wales) lies nestled between Romania and Ukraine. The few that do venture to this land rarely forget their visit, whether it be for the warm welcome from the people, or the not so warm welcome from the austere authorities. Europe's poorest country was once a Soviet Republic, and the shackles of its Communist past have been hard to shake off. There have been more downs than ups in its 30 years as an independent nation. As the Soviet Union collapsed, so did the Moldovan economy, and it has never really recovered since.



Endemic corruption means there is little meaningful investment and few well-paid jobs. In desperation, sadly many have turned to drink, especially since a bottle of wine costs less per litre than milk or water! Tragically, and yet unsurprisingly, the damage of widespread alcoholism impacts almost every family. Domestic abuse, broken families and harmed children are all far too common.

In a land where the state pension is barely £40 a month, over a quarter of the whole population have left in search of a more comfortable life abroad. Many have used their dual Romanian citizenship to come to the UK. The Home Office recently reported that 918,000 Romanian citizens (plenty of whom are actually from Moldova) are living in the UK, making them Britain's second largest minority (marginally behind the Polish). Did you know that there are now over 80 Romanian-speaking evangelical churches in London alone? London's benefit is Moldova's loss, where many evangelical congregations have been decimated due to emigration.

Humanly-speaking, Moldova doesn't have a lot going for it, but the Lord loves to use the weak things of this world to shame the strong. Although many prospects for Moldova look bleak or even hopeless, the hope of the Gospel has found fertile ground for growth. In recent decades, the light of the Gospel has shone and grown remarkably in a place of deep spiritual darkness.

When it comes to religion, to be Moldovan means to be Orthodox, though in reality, most actually hold to 'folk orthodoxy' which is an enslaving, satanic combination of fear and



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superstition under an Orthodox veneer. Jesus is there, but he is obscured, covered by a thousand layers of wax from all of the candles lit to pray for the dead.

This slavery is seen in what is arguably Moldova's biggest religious festival, which is neither Christmas nor Easter, but rather Easter of the Dead. On the Sunday after Easter Sunday, Moldovans return en masse to their hometown or village, so that they can visit the family plot in the cemetery, to eat a banquet on picnic tables that are built permanently over the top of the graves of

their loved ones. During the celebration, the priest comes to bless the food and wine, which is then left on the grave or poured into the ground. The belief is that wherever your deceased loved one may be currently, this act and your prayers on their behalf will help them to make it into Heaven in the end. This pagan practice is so deeply ingrained that it is often one of the main family objections when someone is born-again. The parents of the convert are terribly worried about who will pray for them once they have died, and they are also deeply offended if their relative who has converted is no longer willing to take part in their cherished ritual.

This is just one example of hundreds which dominate the daily lives of Moldovans, making them feel that they have to earn their way into eternal life, jumping through all sorts of hoops, and keeping all types of pagan traditions. In January for example, it is common to see the shape of a cross carved into the ice of a frozen lake, where the brave go swimming in the freezing waters (you may have seen photos of Putin doing this), in the belief that such extreme devotion will wash away your sins that you committed

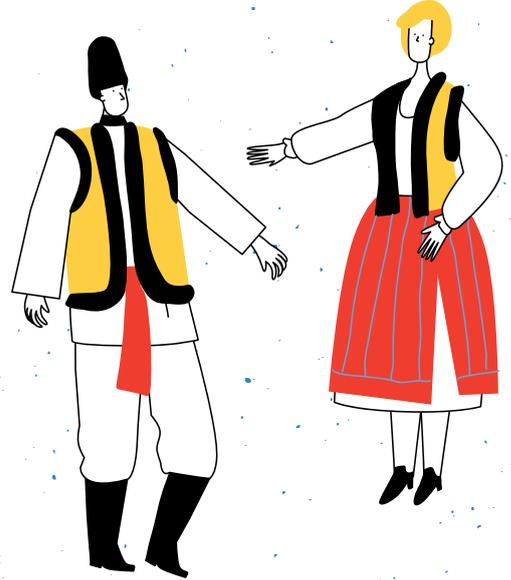
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during the preceding year. This is self-salvation, that repudiates the Cross of Christ. It is an exact antithesis to grace. To the average Moldovan, grace is a totally alien concept.

Despite considerable opposition at times from Soviet authorities and Orthodox officials, born-again believers have been hard at work over the years, seeking to scrape away the encrusted layers of wax so that Moldovans can encounter the true Christ who is found in God's Word.

When Communism fell, the previous trickle of Bibles and missionaries turned into a mighty river, and from 1990 (for about 15 years) Moldova was blessed by the most recent spiritual revival on our continent (at the same time a similar awakening was also taking place in the two countries that neighbour Moldova). God was powerfully at work by His Spirit through the proclamation of the Gospel, drawing tens of thousands of people to





Himself, during which time evangelical churches were planted across much of the country. There is a wonderful richness to the prayer and praise found within Moldovan evangelicalism, due at least in part to the suffering and persecution that has been endured, which we have rarely experienced in the West.

However, despite the encouraging signs of the growth in breadth within Moldovan evangelicalism, there remains a pressing need for similar growth in depth with regards to biblical theology. Solid Bible handling and sound Bible teaching are rarely found. Though there is a deep passion for the Lord, and for evangelism, there is also a need for deeper roots that are firmly established in Scripture rather than the (often legalistic) traditions of man.

The vast majority of evangelical churches are Arminian; either Pentecostal or as part of the Baptist Union. In the past few years though, a fledgling number of Reformed churches and pastors have started to meet together with the intention of establishing churches throughout the country that are rooted in the Doctrines of Grace. Sadly, we sometimes face more strident opposition or suspicion from fellow born-again believers than from those who are unconverted.

Small in number, we are very aware of how weak we are, which helps us to rejoice in the strength of the Lord, whose grace is sufficient

in our weakness. As we proclaim Scripture, in season and out of season, we find great encouragement that God's Word never returns to Him empty, but that it always accomplishes all that He plans, purposes and desires.

Slavit sa fie Domnul! (Glory be to the Lord!)



Graeme Innes



Graeme Innes, his wife Bequi and their three children live in Moldova, where they serve with Crosslinks. Graeme co-pastors a local Evangelical church in the capital Chişinău and is also involved in a number of evangelistic and discipleship-focused ministries.

CHIŞINĂU: A CITY OF GREAT NEED

THE WORK OF ONE SMALL BAPTIST CHURCH



My name is Mihai Chisari, I am 29 years old and married to Irina, and together we have been blessed with two wonderful little girls: Delia (4 years) and Elisa (10 months). I was born into an Orthodox Christian family (Christian in terms of cultural etiquette but dysfunctional in reality) and remember very little about my family. I was only a child, 3rd grade in school, when my parents went to Russia to earn money to raise me. Since then I grew up in the guardianship of my grandmother. The small Baptist church in the village soon became like an oasis of life for me. Growing up in a house where alcohol and indecent vocabulary were a daily occurrence, going to children's activities and later to church meetings made me fall in love with that community.



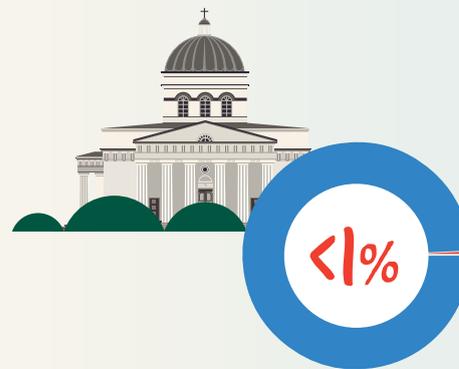
They, the so-called sectarians by my grandparents, traitors of the 'faith' inherited from their parents, were the people in the midst of whom I experienced what I mostly lacked back home – love. Those few simple old women and men became mothers and fathers, caring for me and telling me that God has big plans for my life. I didn't understand what they were talking about then, but the seed sown by them bore fruit when at the age of 17 God saved me and soon I was baptised. It was complicated at first as everyone in my house was against my belief. Despite that, I was determined – I no longer belonged to myself but to Christ.

God has greatly used my pastor from the village, a simple man with a big heart and passion for discipleship, to prepare me for ministry and plant in my heart passion for the local church. He will always be like a father to me.

After high school, I arrived in the capital, the city of Chişinău, where I entered the theological seminary to study pastoral theology and follow the firm calling in my heart. I knew one thing: I wanted to serve God as best I could. God used these several years of school and the next couple of years after the seminary to turn me into that special vessel that the village elders used to talk about. Like the potter in Jeremiah, so in my case, the process was not

without crushing and shaping so that I was emptied of my ego and filled with His grace.

During my studies at seminary, I saw the great need for the Gospel in the capital: a city of refuge for a generation born at the crossroads of captivity and freedom. This is my generation and of those after me. Generations born at the dawn of communist slavery and the rise of democratic independence; deprived of parents due to the economic situation in the country, a fact making Moldova the poorest country in Europe. A generation that does not know what a family dinner means. Young people who, almost, have no memories of their parents spending joyful time together, other than constant fights and the use of bad language. A generation that 'knows' their parents via phone calls, Skype, or Viber video conversations. Chişinău is where many teenagers come after completion of primary school and high school to find themselves and make their way in life. Out of almost 2.5 million people left in the country, Chişinău is home to 1 million. The capital city is like Nineveh in Jonah's time. Just as then when people could not tell the difference between left and right, today in Chişinău, hundreds of thousands of young people are raised by grandparents or aunts, always busy with other tasks, and parents abroad sending them smartphones and many other fancy



CIOCANA DISTRICT

THE CIOCANA DISTRICT HAS A POPULATION OF OVER 200,000 PEOPLE, WITH LESS THAN 1,500 EVANGELICAL CHRISTIANS



toys in order to tell them how much they 'love' their children. These young people here, today, have a tough time knowing what is good and bad.

Three years ago, God put it into the hearts of my wife and myself, together with two other families from the city to consider church planting in one of the youngest and fastest-growing districts of Chişinău: Ciocana. This sector has a population of over 200,000 people, with less than 1,500 Evangelical Christians. Every day on the boulevard, you can follow hundreds of young parents (those who mostly grew up without parents [my generation]) pushing strollers). Watching these young families and their children, the prayer in my heart is that despite the sociological prognosis and the alarming statistics (every second marriage in Moldova ends in divorce), these children will experience the divine miracle that happened to me – to be born again in Christ and to call God as their 'Father'. It is an impossible task for men but possible for the Holy Spirit.

Three years have passed since we moved to this district and, so far, God has blessed us and made it possible to preach the gospel and see Imago Dei Baptist Church growing. Now we have eighteen

members, and together with children, about thirty present each Sunday for worship. Our great God has opened doors for us everywhere for the gospel. We have a partnership with the mayor's office, which is located just across the street from our gathering place, and a great partnership with the local social assistance to reach older people left by their children and relatives in the poor care of the government. Also, every year we have the opportunity to preach the Gospel through camps to over 300 children with their parents.

The harvest in front of us is huge – 200,000 inhabitants for 18 members seems to be a mountain too high – but with God all things are possible. And we believe that God, who once awakened Nineveh, can bring to life Chişinău as well

Soli Deo Gloria.



Mihai Chisari



IN SERVICE FOR THE LORD

Closed institutions for men and women with disabilities in Moldova are not exactly to be found on the beaten track. One such place which we visit often will be found by following a twisting drive through sunflower fields for several miles. Then suddenly it comes into sight – lengthy concrete walls and a decaying building rising above the walls, closed off to the outside world. The noise reaches you while you are still a long way off – shouting and screaming – and there will be men and women clinging to the inside of locked metal gates as we approach. Word spreads that there are visitors approaching and the din increases. A watchman, not

unusually wakened from an alcohol-induced slumber,

slowly makes his way to unlock the gate to let us in. People rush to greet us. How pleased we are to see them! But many have cuts and bruises, and the stench of the place hits us. Often dressed in disorderly and dirty fashion, the men and women will hide food in their clothes to stop

others from stealing it. Life in this place is cruel and sometimes savage. Dreadful neglect and sin abound in equal measures.

We have so many friends in this

place and we love them dearly. We realised very early on in the work that unless someone took the Gospel

of our glorious Lord Jesus to them these people would never ever hear it. Many of them have spent decades or their entire lives shut away in closed institutions. Most never go out. There are hundreds and hundreds of people living in these places. The staff are at best indifferent and at worst decadent and heartless. They try to maintain some form of order by shrieked commands in locked, smelly dormitories full of pitiful and sometimes aggressive individuals.

Gathering a crowd in our wake, we walk along dark corridors and from room to room chatting to as many as we can and inviting people to a Gospel meeting we are about to hold. Somehow, and very chaotically, a large number gather in a hall-way and we drag in wooden benches which are immediately occupied. Many rock to and fro. There are people everywhere – on the floor, standing around the benches, and it seems that everyone is shouting! Fights break out and screaming matches ensue. We start singing. (The ‘we’ was for very many years 3 women – myself and my dear Moldovan colleagues, Anea and Liliana). Moldovans love music, and quickly men and women join in with great gusto. Most of them are illiterate, so we have tried over the years to help them learn Christian songs with much Scripture in them. We will sing a lot and pray together and one of us will give a

short Gospel message (no mean challenge when the congregation is like ours). Then we will spend the rest of the day visiting individuals throughout the building and spending precious time with them talking to them about their lives and about the Lord and how to find peace with Him, sometimes praying with them. We take food and clothes when we have them. Each summer we have organised a summer outreach camp at this place, which is the highlight of the year for many of those who live there. We rough camp outside the walls and go in each day with a Gospel service and activities for everyone.

Over the years the Lord has drawn men and women to Himself here. The Holy Spirit has quietly convicted them of their sin and given them a thirst to know the living God through Christ.



Casa Ana - one of the homes built for those with disabilities

Over the years the Lord has drawn men and women to himself here. The Holy Spirit has quietly convicted them of their sin and given them a thirst to know the living God through Christ.

'NOW I UNDERSTAND THAT JESUS DIED FOR MY SINS AND THAT WHEN I DIE MY BODY WILL GO INTO THE EARTH BUT MY SPIRIT WILL GO TO HEAVEN. I AM ABSOLUTELY SURE NOW THAT WHEN I DIE I WILL GO TO HEAVEN.'



Gheorghe

Gheorghe was in his 40's when we first got to know him. He has a mild learning disability and some mild physical disabilities. He would come to all our meetings dressed in a dirty coat that looked as if it were made from hessian, which was tied up around his waist with a string. He would always be wheeling his friend Vanya in a wheelchair. Vanya had no legs and he had cerebral palsy in his upper body. He was regularly tipped out of his wheelchair by others and Gheorghe could always be seen scooping Vanya up in his arms and placing him back in the wheelchair. Gheorghe did not smile much in those days and had a wistful look. But he loved to sing and listened with great attention to the messages and prayers.

The Lord has given us four houses over the years, where men and women who previously lived in these institutions now live. Gheorghe is one of them. Let him tell something of his story in his own words: 'I was with my mother at home until I was five. My mother was thin and ill. She used to drink too much alcohol. I am sorry that she left me at the institution. I would have liked to have lived at home. They took me away in a car to a big building.' (What follows is when he was an adult in the institution I have been describing).

'You couldn't sleep through the night there, as there were always people coming and going. One night I was fast asleep and somebody punched me

in the face. I was really scared. I fell out of bed and there was blood coming from my nose and mouth. I was alone and there was no-one to take care of me. Many people died there – of illnesses, not of old age. So many of my friends there died. There weren't many doctors. People used to steal my food from off the plate. Often there was no light and it was very cold. I tried to help a lot of others there. I often had bad headaches. It smelt terrible there.'

Gheorghe moved into one of our houses about 10 years ago – Casa Matei. Our lives have been blessed beyond measure through him. He now speaks about life in Casa Matei:

'Here I love going to church and I love to pray. Now I understand that Jesus died for my sins and that when I die my body will go into the earth but my spirit will go to heaven. I am absolutely sure now that when I die I will go to heaven.'

And these days when Gheorghe laughs, it is so loud and for so long that we all join in! May God be praised!



Maureen Wise

Maureen has written a biography of her work titled 'With God all things are possible: His power at work in Moldova'. ISBN no: 9781783970537

CHRISTMAS CARDS AND CHRISTIAN GIFTS

THAT ASSIST OUR MINISTRY

Once again this year we shall benefit from the sale of Christmas cards and the other cards and gifts available from **Gospel Cards, etc.** To date, we and other societies have received over **£350,000** in this way.

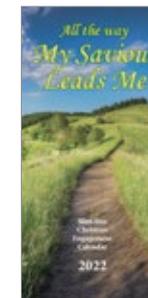


20% of their Christmas card sales and 5% of the sale of other items will be given to 26 Christian missions including EMF. Produced to a very high standard, the calendars, books, etc. make excellent gifts for children and adults; while the cards are perfect for sending to Christians and non-Christian family and friends. Full details of the cards, etc. can be found on their website, or request a catalogue.

www.GospelCardsEtc.com

01656 647551 (10:00am-1:00pm)

Freepost GOSPELCARDS





ELISA RODRIGUES

You may well have heard that on Tuesday 13 July our dear sister Elisa Rodrigues went to be with the Lord.

This was after a four-year struggle with cancer. Please continue to pray for José, Filipe Samuel and Daniel, and for all who are missing Elisa. We are thankful for Elisa's many years of faithful Christian service alongside José and for her bright testimony, especially throughout her final illness.

We plan to include a tribute to Elisa in the next edition of the *Vision for Europe*.

DOCTRINAL BASIS

- The verbal inspiration, infallibility and inerrancy of the Old and New Testament Scriptures as originally given and their final authority and sufficiency in all matters pertaining to faith and practice.
- The unity of the Godhead and the eternal co-equality of the Father, the Son and the Holy Spirit; the sovereignty of God in creation, providence and redemption.
- The Lord Jesus Christ as true God and true Man; His deity, incarnation, virgin birth, sinless life, atoning death and physical resurrection.
- The work of Jesus Christ in His life, death and resurrection as Representative and Substitute; His atonement for sin thereby securing righteousness, forgiveness and eternal life for all who are united to Him by faith.
- The ascension of the Lord Jesus Christ, His intercession at the throne of God, His coming again personally and visibly in glory and power.
- The Holy Spirit's deity and personality; His essential work as the sole Author and Interpreter of the Holy Scriptures and in regeneration, conversion, sanctification and Revival.
- The creation of man in the image of God, his sin and fall, the consequences passing to all humanity, extending to every part of human nature and resulting in the universal guilt of mankind before God.
- The personality of Satan, his opposition to God and His purposes and his corruption and enslavement of man.
- Salvation as solely by the grace of God accomplished by God the Son and applied by God the Holy Spirit; appropriated by God-given faith in the Lord Jesus Christ; and including regeneration, justification, sanctification and final glorification.
- The bodily resurrection of the just and the unjust, the one to eternal life in heaven and the other to eternal punishment in hell.
- The one holy, universal Church which is the Body of Christ to which all true believers belong.

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Dawid & Agnieszka Koziol (Zywiec)
Zbigniew & Elzbieta Modnicki (Łódz)
Krzysztof & Aneta Rutkowsy (Włocławek)
Sławomir & Daniela Rutkowsy (Włocławek)
Adam & Dagmara Urban (Siedlce)

PORTUGAL

Fabiano & Suzana Fernandes (Lisbon)
João & Emilia Narciso (Santana do Mato)
João & Celeste Nunes (Azeitão)
Rogério & Sónia Ramos (Sines)
José Rodrigues (Alto do Moinho)

REPUBLIC OF IRELAND

Eugen and Claire Peters (Roscommon)

ROMANIA

Pál & Anna Borzási (Pericei)
Sándor & Napsugár Kelemen (Târgu Murés)
Tamás & Andreia Moroz (Biharia)
Benjamin & Debora Pap (Boghis)

SPAIN

Juan & Marianne Bascuñana (Málaga)
Luis Cano & Pilar Herrera (Ciudad Real)
Victor Defranchi & Gio Ansaldo (El Arenal, Mallorca)
Manuel & Alba López Franco (Almuñécar)
Matt & Judith Hill (Ciudad Real)
José Moreno Berrocal & Virtudes Merlo García (Alcázar de San Juan)
Xavi & Paty Pérez Patiño (Ciudad Real)
Josefa Rodriguez (San Fernando)
José & Anna de Segovia (Madrid)
Teresa Lorefice (Valencia)
Manuel and Pauline Redondo (Barcelona)

SWITZERLAND

André & Marianne Rentmeister (Sion)

UKRAINE

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

UNITED KINGDOM

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

Australia

(Eastern, QLD)

Dr Ian Cameron (Honorary)
138 McCaul Street, Indooroopilly,
Queensland 4068
Email: emf.in.au@gmail.com

(Western)

Mr Keith Morris (Honorary)
2 Capri Place, Safety Bay, WA 6169
Tel: (08) 9592 6964
Email: emf.in.wa@gmail.com

Northern Ireland Representative

Phil Dunn

23 Millgrange, Ballymoney,
County Antrim BT53 7QB
Tel: +44 (0)28 2766 4214
E: phil.dunn@europeanmission.org

UK BASE STAFF

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

Please note: in some countries, on marriage, the wives do not take their husband's surname.



EUROPEAN
MISSION
FELLOWSHIP

EMF AUTUMN CONFERENCES 2021

**SATURDAY
6 NOVEMBER**
NORTH PRESTON
EVANGELICAL CHURCH

'EVANGELISING IN A
HOSTILE WORLD'

Speaker: Stuart Olyott

Missionaries: Stathis Yfantidis,
Dawid Koziol and Adam Urban



**SATURDAY
20 NOVEMBER**
STRANMILLIS
EVANGELICAL
PRESBYTERIAN
CHURCH

'KNOW THE GOSPEL,
SHARE THE GOSPEL'

Speaker:

Dave Clawson

Missionaries: Antonio de Noia,
Xavi Pérez Patiño

