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It may or may not surprise you to know that around one third of all our missionaries are retired, in the technical sense of having surpassed the official retirement age in their respective countries, and belonging to the venerable class of pensioners. Whether or not any of them collect shells, I don't know, but what I do know is that just as 'old soldiers never die', retired EMF missionaries typically carry on serving the Lord as much as they can and for as long as they can!

That attitude and example are an important illustration of 'the perseverance of the saints'; all those who are truly 'saints', justified by faith in Christ and sanctified by the Holy Spirit, will persevere to the end, as former EMF director Daniel Webber helpfully explains in these pages.

The principle is then confirmed by a 'great cloud of witnesses', whose gospel 'batting average', if I may use an analogy from that most English of all sports (cricket), is around the fifty years mark. And those lifetimes of gospel service have been lived in one of the toughest mission fields in the world!

Our older brothers and sisters have definitely not been wasting their lives! (See the helpful review of John Piper's book on that theme.) And now it's the turn of the next generation, whether disciples (Dawid) of others now retired (Henryk), or newer EMF missionaries (Xavi and Paty), to take the baton and run with that same endurance the gospel race before them.



Every blessing
Andrew Birch

FINANCIAL POSITION

31 MARCH 2021

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

Total Income:
£136,272

Total Expenditure:
£162,926

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£26,654



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THE PERSEVERANCE OF THE SAINTS



Those whose biblical understanding has been shaped by the contours of Reformed Theology will be familiar with its teaching on The Perseverance of the Saints. It forms the fifth and final part of a doctrinal quintet, best known collectively as The Doctrines of Grace.

In more recent years these famous 'Five Points' have been helpfully

renamed as 'radical depravity, unconditional election, definite redemption, efficacious grace, and persevering grace'. The great overall purpose of these doctrines is to underscore one vital truth: that salvation is all of God. In this article we shall briefly reflect on the meaning, basis, and purpose of the perseverance of the saints.



THIS DOCTRINE SHOULD UNAMBIGUOUSLY ASSERT THAT THE ULTIMATE REASON FOR THE BELIEVER'S PERSEVERANCE RESTS ENTIRELY IN GOD.

The meaning of this doctrine

Any proper understanding of this aspect of biblical truth must take into account the existence of two sides of a complex issue: first, it should argue that a 'saint' (i.e. every genuine believer) is someone who perseveres to the end (Matt. 24:13). In an age as superficial as our own, it is important to remind ourselves that true Christian discipleship is not just a once-for-all profession of faith, but necessarily includes a persevering commitment to a life of faith and holiness (cf. Lk. 9:23-26; John 8:31; Heb. 4:14). Sadly, this aspect of things seems often lost to modern evangelicalism

Second, and more particularly, this doctrine should unambiguously assert that the ultimate reason for the believer's perseverance rests entirely in God (Eph. 2:8-10). In other words, we persevere solely because God perseveres with us! Indeed, such is the strength of this conviction within the Reformed community that many would say it is more appropriate to speak of 'the preservation of the saints'. Nevertheless, in any presentation of this doctrine, a proper twofold emphasis must be maintained.

The basis for this doctrine

It was during the period of the Reformation and its aftermath that the doctrines of grace came fully into their own. This is particularly seen in such creedal examples as *The Westminster Confession of Faith*. It is important to emphasize, however, that the one overriding concern of its compilers was to reflect the teaching of Scripture.



SALVATION CANNOT REST ON ANYTHING IN US; IT MUST REST IN GOD HIMSELF.

Nowhere is this more evident than in the way Reformed theologians – then and now – assemble the basis for their understanding of the perseverance of the saints. Two steps are generally employed – both are an appeal to the authority of Scripture. In the first step direct statements from Scripture are set out in support of their teaching (e.g. John 10:27-29; Phil. 1:6; 2 Tim. 1:12; 1 Pet. 1:1-9). The second step relies on 'inferential proofs' drawn from other biblical doctrines.

In citing such evidence, its advocates are undoubtedly correct to stress that salvation cannot rest on anything in us; it must rest in God himself. Indeed, as we read the Bible for ourselves, we soon discover that behind God's dealings with us there is 'an immutable decree'. Although deeply mysterious as much of this is (Deut. 29:29), we are not surprised to learn that it not only embraces all things (Eph. 1:11), but also the salvation of a vast multitude of individuals, comparable in number to 'the dust of the earth' (Gen. 13:16) and the stars in the heavens (Gen. 15:5 cf. 2 Tim. 2:19). Furthermore, this decree flows from 'the free and unchangeable love of God the Father' (Jer. 31:3; Rom. 8:29-30), is dependent for its efficacy on 'the merit and intercession of Jesus Christ' (Heb. 10:10,14; Rom. 8:33-39; Heb. 7:25), and is communicated to us through the regenerating power and continuous indwelling of the Holy Spirit (John 14:16-17; Eph. 1:13,14; 1 John 2:27). These wonderful realities are confirmed to his people through covenant promises (Heb. 6:13-20) and are the basis for the assurance that 'he who began a good work in you will bring it to completion at the day of Jesus Christ' (Phil. 1:6).

The purpose of this doctrine

As the child of God knows from experience, there are many reasons why such teaching finds a place in both our Bibles, and the best of our Creeds. When properly and experientially understood it has, for example, the capacity to prompt gratitude in worship, self-sacrifice in daily living, and reassurance in our most difficult moments.

For, sadly, even the elect of God sin; and sometimes very badly. Neither Scripture, nor our own hearts, hide this reality from us. The accounts of David's adultery (2 Sam. 11-12), and Peter's denials (Matt. 26:70,72,74), are little more than its most lurid headlines. Moreover, it is not difficult to understand why the people of God sin. They live in a fallen world, and within that world they are subject to trials and temptations like everyone else; perhaps even more so than others. Every day they must contend with the wiles of the devil, the allurements of

When properly and experientially understood, this doctrine has the capacity to prompt gratitude in worship, self sacrifice in daily living, and reassurance in our most difficult moments.

this world, and the remaining corruption of a sinful nature (perhaps, their foremost enemy). We are not only capable of falling into the same grievous sins as others, but we may even remain their captive for longer than we would wish to remember (Isa. 64:5). And, of course, there are consequences – and this is itself a great mercy! The erring believer is likely to be deprived of graces and comforts, experience a wounded conscience and hardness of heart, and may even suffer temporal judgments.

Thankfully, however, as Thomas Goodwin reminds us so well, 'your very sins move him to pity more than to anger' [Works, 4:149]. Therefore, although the way back may sometimes be long and hard (Psa. 32:3-4; 51:8), there is a way back – through repentance and faith – and his people will make that journey! 'For the gifts and calling of God are irrevocable' (Rom. 11:29). How patient he is! How loving he is! How gracious he is! Surely, if the Bible's teaching on the perseverance of the saints teaches us anything, it teaches us that salvation is, and can only be, 'by grace alone, through faith alone, in Christ alone'.

Daniel Webber



60 YEARS SERVING IN THE NORTH OF NORWAY

As a young Christian the Lord gave me a great interest in the northern part of Norway and Christian work there. This became a clear call to me. The Lord opened the way through the EMF and as a young man I found myself living with Vivian James and family in Espenes, a little village south of Tromsø, learning the language and making contact with the Christians in the area. Early on whilst learning Norwegian I was able to help in an institution for men with mental problems in Rotsund, North of Tromsø.



Sixty years later I am back in Espenes after traveling all over the three counties in this northern part of Norway; an area covering 112,973 quadrate kilometres with a total population of 742,565 (about 500,000 in Nordland, south of us; then 167,200 here in Troms and 75,363 in Finnmark a large county north of us up towards the Russian border). It is a modern land with thousands of miles of coastline, fjords in open sea because of the Gulf Stream in spite of the arctic winter, and tundra inland. We have lived eight years in fishing villages quite near the Russian border: Vardø and Berlevåg. For four years we were on the coast in the south of Nordland, in Brønnøysund. The rest of our time we have been in Troms around the area south of Finnsnes.

In 1968 I married my Oline and she has been a great strength and inspiration all the way. We are blessed with a girl and two boys who have been a great joy for us. We have been privileged to have seven grandchildren and three great grandchildren. Some live quite near us and give us much enjoyment.



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We also have been able to work alongside Norwegian friends. This has been a big encouragement (and folk from other lands). We have often been alone but when we share ministering with others this has been great. We were able to have Norwegian youth teams



who have helped us witness for the Saviour. There is a long list of people in different places who have been a blessing to us.

The Denomination we have worked with is the Misjonskirken, a free church like the FIEC churches. We have also had fellowship with other denominations. There are still many Bible-true people who we have fellowship with. It is amazing how many Christian groups in this vast area we are able to follow and pray for. We know what is happening on the spiritual front in the different parts.

I had for a long period to lead the northern council of the Misjonskirken and had contact with all the workers in this district.

We have served in small church groups, some who were not used to a regular ministry, so they valued the opportunity when we came. They showed great faithfulness, had a hunger for God's Word and were keen to meet to pray.

Over the years we have undertaken some practical work: we helped to build a camp site for youth work in Troms and decorated the church building in Vardø. The church bought a house in Brønnøysund and we helped to make it into a meeting place.

We have the special privilege of those in the UK who have prayed for us all through these years. Not every pastor has such support. We thank all those who have been with us in this way.

We hoped the churches would grow and prosper but this has not been very evident. Things have not been as we would have liked, but we have tried to be faithful. There was a time of awakening during the German occupation in the Second World War, and after that. But with times of material gain in the years that followed there has been a turning away from the Lord. Some churches have died out, and Christian ideals have been hard challenged. The Lord has had I am sure, the most work with me. He has been forming His servant with great patience and love and we realise how important that we who will serve Him to grow in grace.

Our God must have all the praise for all that can stand the test of eternity.

John Taylor



OVER 50 YEARS IN SECULAR FRANCE

Immigrants who settle in France soon learn the expression 'Plus ça change, plus c'est la même chose!' It's the Frenchman's perennial complaint – especially as elections approach. The Old Testament repeatedly exposes man's inability to change (Jer. 13:23; Rom. 5:20). We did not expect evangelism to become easier!

We certainly knew when we came to France in 1967 that we would have to change! A few years teaching in a Brethren assembly Sunday School taught us to love the Bible. But we had no Confession of Faith, no systematic Bible teaching or normal church life as responsible church members. Three years theological studies greatly increased our love and understanding of the Scriptures but revealed significant gaps in our experience. But the Lord has promised that he will build his church (Matthew 16:18), so encouraged by his promise, we set out.



Our first winter in Strasbourg was so different. From late in October large quantities of potted chrysanthemums were sold at the nearby cemetery and on the eve of 31 October candles burned on every gravestone. Three years later I started door-to-door on the estate where we then lived in Sélestat. Our Sunday service was held in a 'converted garage' behind a house where the Catholic landlady refused to let us indicate our presence there. Eventually two ladies were converted and became keen members and others followed after we left. Most of the Catholics who accepted a Gospel and/or invited me in for a discussion never came to our meetings but they went to their priest and managed to start monthly Bible studies at Genesis 1!

Superficially Roman Catholicism changed. After a few years in Alsace at the end of a conference where the priest had emphasised the 'contradictions' in the Gospels I contributed by supporting a catholic who suggested that 'one angel in Mark 16:5 did not necessarily disagree with Luke 24:4'. A few weeks later when I went to another conference the Rector came and sat beside me before the meeting started and warned me that I was not to participate in any



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way in the Q & A session! But after ten years in Carcassonne we were invited by the local Catholic radio to broadcast a weekly 30 minutes programme. For three years we transmitted what was essentially a French radio adaptation of Dr Martyn Lloyd-Jones' 'Sermon on the Mount'. These messages may have been shared with other RCF stations and we printed them in our monthly church bulletin. Some listeners expressed their appreciation and others asked for Bibles.

In 1988 when we moved south to Carcassonne we met the 'Mediterranean mentality' described by Paul in Titus 1:12. Doors were slammed in my face. Nobody wanted a free Gospel. The immigrants in council flats

Our Lord warned His disciples early in His teaching that He was calling them to persevere. At the same time He gave them the means to prepare themselves to stand firm and persevere.

welcomed me warmly but could not read French or Arabic but accepted cassettes. For several years the ladies, however, gathered about thirty children – mainly North Africans – each week in the basement of the council flats in Limoux. The seed was sown...

In 1996 about thirty people gathered who were 'interested' in forming an evangelical church. Few were interested in a Confession of Faith. So two ladies and Barbara and myself covenanted to form a church. Soon after two Christian families moved from the North and several local Christians from villages joined us so that in 2000 we were able to buy a disused shop in the town centre which made us more visible and enabled us to organise a Bible Exhibition each year. (The Bible was the third World Heritage object alongside the Medieval cité and the Canal du Midi.) By 2010 we were fifteen members but the congregation was sometimes over thirty persons and the need for a larger meeting place became obvious.

We feel so inadequate as we respond to different situations but the Lord is faithful! He does the building! Our Lord warned his



disciples early in his teaching that he was calling them to persevere (Matt. 10:22). At the same time he gave them the means to prepare themselves to stand firm and persevere. In Mark 13 Jesus emphasises that (1) they are called to serve in a changing world; (2) where their hope must be renewed constantly by the Scriptures; (3) and personal vigilance is essential. To God be the glory!



Tony Hynes

REPUBLIC OF IRELAND

THEN AND NOW

2022 will, DV, mark fifty years since our coming to Waterford in the Republic of Ireland. So what word would describe the 'then' and 'now' of Ireland? The word 'change' readily comes to mind, a word which takes in both the secular and the religious scene.



The religious scene

Waterford Baptist Church where I became pastor in 1972 was small, Rosemary and I became members together with Edna Smyth (nee Harper) an EMF missionary. This doubled the membership of the church and this kind of scenario wasn't unusual. Outside of Dublin, evangelical churches were generally small. An American missionary asked one of these small churches what their growth policy was, the reply he received, 'Growth? We've never thought of growth, only survival.'

At that time the Baptist Church in Waterford was the only evangelical church in the city; now there are at least five churches where the Gospel is proclaimed each week. There are 55,000 people living in the city whereas in 1972 it was about 45,000. Added to this there are a number of Nigerian churches which preach a 'health and wealth' gospel as well as a large Charismatic Church. However, despite this increase in church going, we are given to understand that only 1% of the population within the Republic of Ireland could be described as evangelical.

After spending twenty-five years in Waterford, Rosemary and I moved to Bangor where I became EMF Representative returning to live in Killeagh, County Cork in 2009. It was then that we were made aware of how great a change had been going on in the country.

The national scene

In the early days of the State, the Dail (Irish parliament) would present any controversial legislation to Archbishop McQuaid (1940-1972) for his approval; he was known for the influence he had over successive governments. This wouldn't happen today. Fast forward and you discover that many Irish people have abandoned the church and its views and 'referendums' have been held with the politicians facilitating them, so that now we have legislation that allows for divorce and abortion. It is quite possible that the next major piece of legislation will introduce euthanasia. The abandonment of the Roman Catholic church by many has left a moral vacuum with many turning to an a la carte approach to their Catholicism.

While in Waterford many people would move to the UK or the USA for employment. However over recent times multi-national firms have set up shop in the Republic and apart from one serious downturn in the economy things are now much better, (apart from coronavirus). As the economy has grown so the Republic has grown with Polish, Nigerian and South Africans making Ireland their homes, and some find their way into local evangelical churches.



1%

ONLY 1% OF THE POPULATION WITHIN THE REPUBLIC OF IRELAND COULD BE DESCRIBED AS EVANGELICAL.

Waterford desperately needs a pastor, and I would ask you to pray that that will happen soon.

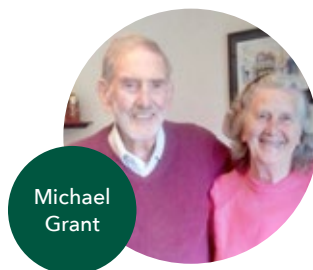
The local Church

Since our return to the Republic, we have sought to involve ourselves with the local Baptist Church. Middleton Baptist Church has seen growth in its twenty plus years. Even in these lockdown days we have heard that five people have applied for church membership. This hasn't happened overnight, Some years ago Pastor Ted Kelly (Cork Baptist Church) and others set up what came to be known as the 'Cork/Kerry Project' with the sole purpose of planting churches in the counties of Cork and Kerry. The Lord has blessed this project with a number of new churches.

Another encouraging feature has been the setting up of the Munster Bible College which offers three courses per year, a recent course saw nearly fifty students signing up. The lecturers normally come from the Southern Baptist Theological Seminary and lectures are face-to-face but over recent days have been 'online'. Michael Haykin the church historian together with Andy Compton (former pastor of Middleton) set up the college and it has proved to be a blessing to many.



So many changes, but much more to be done. Waterford desperately needs a pastor, and I would ask you to pray that that will happen soon. May the twenty-six counties that make up the Republic of Ireland yet be filled with the glory of God.



Michael Grant

THE WORK NEVER ENDS

Irene Kollaros, who with her husband Leonidas works in Ioannina, Greece, kindly interviewed two of our widows - Sophie Mansourides and Evropi Tzelis who, with their husbands, worked in that country for many years. They look back and then share what they now do in the Lord's service in their later years.



WITH
SOPHIE
MANSOURIDES



Irene Kollaros: When did you become an EMF missionary with your husband?

Sophie Mansourides: In 1975 we became full missionaries, although we were associate members from 1971, where my husband was Pastor of the Greek Evangelical Church in Piraeus, the port of Athens, for 32 years.

IK: Name one thing you remember as young missionaries with EMF?

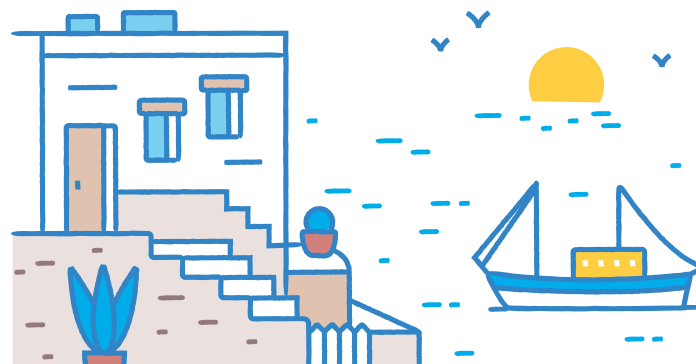
SM: The great spiritual support we received from the leaders of EMF and the joy of attending several EMF conferences.

IK: What was your work as a pastor/missionary's wife?

SM: I was involved with the work amongst the children and the ladies. I also helped my husband with visitation and did a lot of translation work.

IK: Now that the Lord has taken your husband to be with Him, what do you do now?

SM: I am so thankful to the Lord for giving me a prayer ministry that I didn't have during all those years that we were active in His ministry.



IK: How did the Lord lay on your heart a prayer ministry?

SM: Without realising how it happened, the Lord put in my heart to pray regularly for many individuals who are in great need, various ministries and missions and for the world. I am amazed with the way the Lord answers prayer and is so faithful to His promises.

I have the joy of translating a Christian calendar from French into Greek that has a large circulation here in Greece, both amongst Christians and non-Christians. It takes a great deal of my time each year but I am very grateful that I can serve the Lord in this way.

IK: How would you summarise your experience as a missionary?

SM: I can testify and say together with the Psalmist: 'Bless the Lord, O my soul, and all that is in me, bless His holy name' (Psalm 103). He is not only my Heavenly Father, my Saviour and my Lord but he is the best employer in the world! As for me, I feel that I am His 'unworthy servant'! My prayer is that I may know him better and be holier each day until the blessed time He will take me home.

IK: How can readers pray for you?

SM: I would appreciate it very much if you could pray with me for the salvation of my family. Secondly, that God will raise up preachers in Greece who will preach the glorious gospel of God with the mighty power of the Holy Spirit.



Irene Kollaros: When did you become an EMF missionary with your husband?

Evropi Tzelis: I met Evangelos in 1966, who was the director of the church's orphanage in Katerini. He had just returned from studying at the EMF Bible School in Watford and was its first and only student at that time. We became engaged in February 1966 and immediately began to visit people in order to evangelise them. In August 1966 I also attended the EMF Bible School, aged 17.

IK: Where did you initially work?

ET: We married in February 1968 and went to serve a church in Chalkida near Athens for eight and a half years. We began with evangelism. God blessed us with lots of young people, coming from families of new believers so I started a Sunday School.

IK: What kind of fruit did you see in your ministry?

ET: I continue to have telephone contact with all my children who were in my Sunday School classes. I say 'children' because I was like a mother to them. Now they are adults and have their own families!

IK: Your husband wrote a book, tell us something about it:

ET: At that time God put the desire into my husband's heart to write a book concerning the errors of the Jehovah Witness organisation as he was with them for five and a half years and familiar with their teachings. He would dictate and I would write and, despite our financial difficulties, God provided at the right time for the book to be printed. There were four editions, and thousands of copies have been circulated to Greeks in many countries.

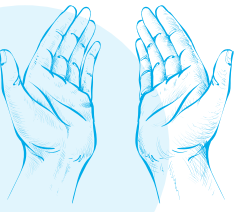
IK: When did you move to Volos?

ET: In 1974 we took up the ministry of the local church which was made up of old folk and two families with small children. We started door to door work and opened a Christian bookshop in the centre of the city. Many people came to buy Christian books and Bibles so we had opportunities to talk to them about God. We also had a literature bookstall on the promenade and many more heard the word of God.

IK: How would you describe your ministry now?

ET: My husband died in 2017. At the hospital and the funeral I gave my testimony for my Lord and eternal life. I also promised that as long as I live and, despite my health problems, I will not stop witnessing to people. Now I am almost blind and

THE LORD HAS LAID
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PRAYING MINISTRY:
FOR THE ELDERLY,
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virtually invalid, unable to go anywhere but I go on with the work of the Lord by telephoning people and encouraging them. I talk to them about Jesus and sing hymns to them over the phone. When people come to my home to do jobs, I won't let them go without offering them a New Testament or a Christian calendar. I tell them of the peace that only Christ can give in my heart.

The Lord has also laid on my heart a praying ministry: for the elderly, for mothers with children; for my two grandchildren; for revival in the churches and for love among the brethren. I also prepare parcels of clothes and food for people in need and with the help of Social Services these parcels are dispatched to those who need them.

Who said that workers retire? I live on a very small pension but I will never stop working for the Lord and I always feel happy that my spiritual children call me 'mammy'.

Please pray for me and many thanks to you all for your prayers till now. This gives me strength and courage.

STILL EVANGELISING VALAIS



I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread (Psalm 37:25).

Marianne comes from the north of Switzerland and I from Belgium. After our marriage in 1977 we went to live in the French-speaking part of the Canton of Valais. The distinctive feature of Valais is that it is surrounded by 13,000ft high mountains. For a long time the only all year accessible way was the narrow pass at St Maurice, which was also a natural geographical and historical boundary. That is one of the reasons why Valais, our 'Swiss Samaria', was closed for centuries to the Reformed faith.

It was in the mid-19th Century with the arrival of the railways that Valais began to open up to the Reformed faith. The economic, industrial and tourist development that ensued brought many engineers and others from Protestant backgrounds to live in Valais. At that time 'to be Protestant' (even as a Swiss citizen) meant to be 'a stranger' in every sense of the word. For example, the Valaisian Constitution of 1848 did not grant liberty of worship, and deceased Protestants had to be buried outside the Canton. Not much changed until the Second Vatican Council of 1962-1965, when Valais very timidly started to open up to new ideas. In 1974 the Reformed church was at last recognised in public law, though it would not fully enjoy its privilege until 1993.

In the 1970s the first Evangelical groups started arriving, and we had to face a climate of formidable hostility. The Valaisian man, working as he did largely in rural areas, was uncompromising, and would fight 'tooth and nail' for his Roman Catholic religion. He lived with a genuine fear of God, but it was a fear mingled with all the superstitions of Roman Catholicism. In spite of this, we were able to form lovely relationships with people in need of salvation. For me the years until the turn of the Century was a period of exceptional opportunity for witness.

Since then, times have changed. Protestants, ensnared by the Ecumenical movement, no longer 'protest'. The Charismatic movement was also an influence with its pervading relativism and mysticism which is so agreeable to Catholics. From being labelled 'heretics' we have now become 'separated brothers to be re-educated and patiently tolerated like troublesome teenagers', as one bishop has said. Gradually the fear of God has been eroded and replaced by a 'religious peace' acceptable to the majority.

It is within this context of change that we have been working since 1977. Having understood the importance of beginning to lay biblical foundations, we created the association 'The Gospel in the Home'. Our programme was simple: to make the Gospel accessible to everyone. Our message was, 'Read the Gospel and you will discover the true face of Jesus Christ.'

Our first task was to distribute a free offer of a New Testament to every home in Valais. For nearly 30 years, three times a week, we ran Bible bookstalls at the markets in the Canton; we freely distributed 'The Good Seed' calendars in 15 languages to the prisons, and for more than 30 years we have taken part in the Sion Christmas Market by a generous distribution

of literature in more than 40 languages, reminding people of the universality of the Gospel. Since 1990 we have each year provided every home with the offer of a Bible and a calendar in 25 languages.

Up to now we have not seen very much fruit. Our motto has always been, 'Keep sowing, keep sowing, don't give up,' remembering our message, 'Read the Gospel and you will discover the true face of Jesus Christ.'

Around 1980 the Evangelical Church of Sion was founded. Humanly speaking we have known many ups and downs. But against every wind and tide we have experienced the grace and faithfulness of the Lord, and the church is still there. After my retirement, in 2013 Pastor Derrick Dalcher of the Lausanne Free Church took over with the support of his church. At the present time there are about 25-30 who worship together regularly, representing all age groups.

Marianne and I have now had to 'shorten our sails' in the 'Gospel to every Home' activities, but we are maintaining the calendar distribution in prisons, and, apart from the Sion Christmas Market, we have ceased the market stalls. However, we are thankful to the Lord for the dispatch of the hundreds of calendars each year through a Christian distributor who very competently does the work for us.

For the future we remain confident and look to the Lord to give us more people who will take on other tasks, like maintaining a witness in the window at the railway station, the management of the Christmas Market, and the distribution to prisons. We continue to be available to lend a hand to those who will take up the baton.





STILL A MOTHER IN ISRAEL AT 75

More than six decades ago, in a small town in central Spain, Josefa's father took her to clandestine Protestant meetings in the home of a businesswoman who had already spent a night in prison for the 'crime' of lodging non-Catholics. A female missionary was the small group's only (occasional) teaching source from outside, but, as this lady opened up the Scriptures, Josefa felt just as moved as those early disciples on the Emmaus road. The local priest, to whom she related her experience as she bared her heart in the confessional, could only condemn her and prescribe a penance to save her wayward soul.

Such was the Spain of the Franco dictatorship, hard to the gospel, as impenetrable as the earth in the surrounding vineyards, baked solid in the merciless heat of summer. Even from her own family Josefa received little encouragement, but one day a young man called Pepe Rodriguez appeared in Josefa's town and life, and later took up a place in her heart. Converted some years earlier in the southern tip of Spain, Pepe had been recognised as a gifted evangelist by other believers, who sponsored him at Lebanon Bible College in England. On finishing his course, he spent a short time in France in gospel outreach, until someone told him about the needy little group in Josefa's town of Villarrobledo. Off he went to assist them, though he had no income, and the believers were mainly simple, illiterate folk, who could never support him. It was then that EMF stepped in, seemingly through contact with Herbie Mateer¹; having met Pepe, this brother smoothed the path for the pastor-evangelist to study at the EMF headquarters in Watford and return to central Spain, with mission backing.

Over the following 40+ years, 'Pepe never stopped' in his zeal for evangelism and church planting. The couple married, and their first child Raquel was tiny when the family, which would later become seven members in all, moved to Alcázar de San Juan, the town where a flourishing church now exists, pastored by EMF worker José Moreno. Pepe set to work pastoring the very few believers there, visiting nearby and not-so-nearby outposts on his motorbike, nourishing lonely Christians and carrying the Gospel to unconverted folk in villages throughout the region made famous in Cervantes' novel, 'Don Quixote'.

Pepe had an evangelistic gift in his Andalusian outgoing nature and ability to engage strangers in conversation; meanwhile, Josefa was by Pepe's side, maturing as a pastor's wife and Christian mother in villages where neighbours scrutinised every movement, ready to pounce on any conduct they disapproved of. She learnt how to sew and customised the garments that the five Rodriguez children (Raquel, Lidia, Eunice, Ismael and Marta) wore, clothes donated by EMF supporters and set out in piles at mission conferences. She discovered how meagre rations for seven mouths could be stretched to feed unannounced visitors. In a land without 'Protestant heritage', and hence with few exemplary believers, Josefa's steadfast godliness was something that young Christian women could look up to. They still do.

Pepe went to be with the Lord in 2007, after pastorates in Albacete and in his home area of La Linea de La Concepción. The Rodriguez family story is no sweet Hollywood tale of constant 'success'; there have been church divisions, discouragement, and not a few tears along the way. But 75-year-old Josefa is ministering on, 'mothering' a group of ladies in Cadiz Baptist Church, encouraging them throughout this tough pandemic.



¹ Former N. Ireland EMF representative, instrumental in the founding of the Bangor Worldwide Missionary Convention. See <https://www.worldwidemission.org/year/2014/news/finance-at-worldwide>

PASSING THE BATON



Our older men have a wealth of pastoral experience and are able to pass it on to younger pastors. Dawid Koziol writes of the influence that his uncle, Henryk Karzelek has had on his life, and still continues.

To the Church in Corinth the apostle Paul wrote: But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me (1 Cor. 15:10). Paul knows he is who he is because of God's grace working in him. This action of grace that Paul is

... HE DID NOT IGNORE
YOUNG PEOPLE;
HE DEVOTED HIS TIME,
WANTED TO TALK,
LISTEN TO US.

talking about is not just a super experience that turned him from a persecutor of the Church to the apostle of the Church.

God's grace miraculously touched Saul, but we can clearly see that God used different means and different people, so that Paul could find himself in the place where he was.

God, in His providence and grace, shapes us too that we can carry out the task for which He has assigned us. In my case, he used my uncle, missionary, pastor, evangelist Henryk Karzelek. As a young pastor I needed a good example, encouragement and words of wisdom from an experienced worker. God graciously granted it by using Henryk. When I look back, I can see it clearly. Because of family relationships, the Lord allowed me to look at his family and ministry and just stand and see the qualities of a mature leader. At that time and when I was still a teenager,

Henryk was also watching me. It always amazed me that he did not ignore young people; he devoted his time, wanted to talk, listen to us. Us who had little to say, although we thought we knew everything. It is difficult to count how many camps we were together, but it was there that I noticed that Henryk started to give me some

responsibilities. These were small steps, little responsibility, that grew over the time. I always felt safe knowing he was standing behind me ready to help and serve with his advice, giving some tips, or giving constructive criticism. He encouraged me to learn and was clearly encouraged to hear that I was going to a Bible school.

It was a great blessing to me to work with him over two years after completing theological training in Wodzislaw and Jastrzebie Church. It was at that time I have learned many practical lessons of pastoral work. Then when I started my ministry in Zywiec (where I am at the moment), I felt I was swimming in the deep waters but always felt and knew, and still do, that Henryk is very much interested in my ministry, in a sense holding the line, always ready to hear and serve me in the time of difficulties and discouragements.

Being a young man and young pastor, I am blessed to find a good example, encouragement, and word of wisdom in one man in pastor Henryk. Yes, it is by God's grace that we are who we are, by His grace we stand, without Christ we can do nothing, but I can say with conviction that by His grace he put my uncle on my way. Praise God for those who run ahead, clearing the road a little bit, to make it easier for us. Praise the Lord for those who run ahead but sometimes look back to help those who run behind them.

The apostle Paul wrote also that we don't have many fathers (1 Cor. 4:15) so we should praise the Lord for the spiritual fathers that He gives us.

Dawid
Koziol



INTRODUCING XAVI & PATY PÉREZ PATIÑO

Xavi and Paty's backgrounds

I (Xavi) was born in 1970 in the city of Barcelona, Spain. My mother was a Roman Catholic but began to know the Gospel through a neighbour just before I was born. My wife (Paty) was born in 1975 in the capital of Mexico (Mexico City), although she grew up in Ciudad Obregon, Sonora. The Gospel, as it happened to me, entered into her house when she was a child, and by God's grace, her parents and all her siblings are believers. In my family, only my mum and I are Christians.

How we became Christians

In my case, I was converted at a Christian youth camp at the age of twelve. During a Bible history talk, I realised I was a sinner and prayed to God to forgive my sins. Everybody at home noticed how much I changed! In Paty's case, it was



through the testimony of her grandfather Javier, who was a missionary and an evangelist. He visited the family and shared the Gospel with them. Later on Paty received Jesus as her Saviour and was baptised aged nine.

How did we meet each other?

Paty and I met in a live theological class through Facebook at the beginning of 2020. I saw that she was from Sonora-Mexico, a place I visited several times as a missionary accompanying an American church that planted a mission church over there, and I greeted her. We began a relationship as friends which eventually became a dating relationship and ended up at a wedding on 17 November last year! God is good and his mercy endures forever!

Our work in Ciudad Real and Cuenca

I serve the Church of Ciudad Real as an elder: teaching, preaching, evangelising, organising some evangelistic meetings, and running the youth group ministry. As for the Church in Cuenca, I serve them part-time as their pastor. I normally travel there twice a month and lead a Bible study online every Wednesday. Paty helps me organising the prayer time and keeping a prayer list on Wednesdays. Besides, she also plays the keyboard and leads the worship time in the Church at

Cuenca. We have plans to expand her ministry in both churches, but we have decided to take things slowly during our first year of marriage.

We are very grateful to the Lord for his mercy and the way he has always provided for our needs. We humbly ask our brethren to remember the work of the Gospel in Spain. Please pray for us.



- Ask God to send more young workers and pastors to Spain. We need more workers to come into God's Spanish harvest, and we need young pastors to replace pastors on the verge of retirement.
- For the Church of Cuenca to be revitalised. This Church has not had a full-time pastor during the last years, and this has caused some disappointment among them. Please pray for the Lord to encourage the Church and provide a resident pastor.
- For our financial support. The financial crisis in Spain has been growing harder and it is difficult to make ends meet. Paty and I would love to build links and partnerships with more churches in the UK.

BOOK REVIEW

Don't Waste Your Life

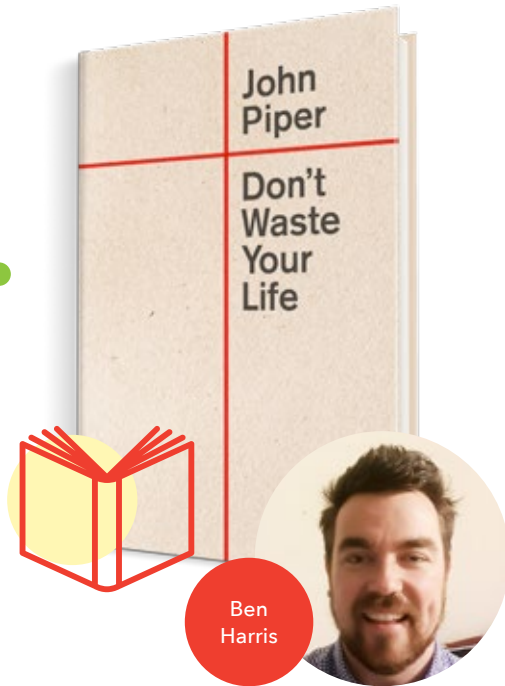
John Piper

Amongst the ever-expanding catalogue of John Piper's writings, 'Don't Waste Your Life' remains one of his most prolific in terms of its reach, having sold almost 700,000 copies worldwide. In keeping with Piper's works as a whole, his premise in the book is simple: 'God created me – and you – to live with a single, all embracing, all transforming passion, namely, a passion to glorify God by enjoying and displaying his supreme excellence in all the spheres of life'. To do otherwise, he argues, would be to live a wasted life. Stylistically, it may not be the easiest read but I would nonetheless heartily recommend it for the challenging and well-worn question woven throughout, 'are you wasting your life?'.

A personal testimony:

Chapters 1 and 2

Piper begins on an autobiographical note explaining his own journey to the conclusions he later draws in the book. He tells of a godly influence in his home and the early impact of the now renowned words of C T Studd which remind us that 'only what's done for Christ will last'. During his college experience, Piper tells of his own efforts to make his life last and count for God. After his call into full-time service



from a hospital bed and based on the objective reality of truth found in God's Word, he firmly concludes that our duty as Christians is to magnify (glorify) God in all realms and spheres of our life. It is only by doing this that we can be assured of a life well lived.

A foundational explanation:

Chapters 3 to 7

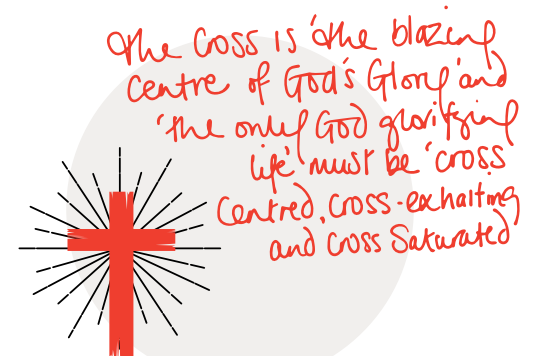
In the middle section of the book, Piper takes several chapters to lay out his theological basis. To highlight a few, he reminds us that the cross is 'the blazing centre of God's glory' and that 'the only God glorifying life' must be 'cross-centered, cross-exalting and cross-saturated'. As a result of this, we then can magnify Him in all spheres, including in our sufferings and triumphs. In one of

the more striking chapters of the book, he challenges us to 'risk' for God and reminds us of the powerful examples of Ruth and Paul who were willing to put their all on the line for His glory. Piper concludes this section by urging us to seek above all else to make others 'glad in God', a task only possible as we seek to magnify Him more and more.

A logical conclusion:

Chapters 8 and 9

The concluding chapters of the book reveal the practical application of those that go before, and we are reminded of how we can magnify God in the workplace as well as the mission field. He challenges the reader to 'adorn the gospel' through an example of excellence while 'gospel' through the relationships we have developed. However, Piper's passion for the unreached is clear and through the examples of saints of bygone days, he urges us 'to wake up, enlarge your heart, and stretch your mind ... and see the great and thrilling big picture of God's global purpose for the history of the world that cannot fail'.



A plea to the Saints:

Chapter 10

'Don't Waste Your Life' is a challenging and soul-stirring read that calls the reader to look beyond the mundane and seek in everything to magnify Christ and His cross. Piper's concluding prayer is that none would look back having wasted their lives but rather 'make this solemn vow: as God lives, and is all I ever need, I will not waste my life'.

HOT OFF THE PRESS!

NEW WORKERS HAVE BEEN APPOINTED.

Please pray for them and their work.

IN ROMANIA:

Tamás Moroz (Biharia)

Benjamin & Debora Pap (Boghis)

IN MOLDOVA:

Mihai & Irina Chisari

(Chişinău)

EMF PRAYER DIRECTORY

BELGIUM

Michael & Ariëtte Robinson (De Panne)

CZECH REPUBLIC

Jan & Lucie Hábl (Nové Město nad Metují)

FRANCE

Tony & 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

Stefano & Jenny Mariotti (Budrio)
Antonio & Anna De Noia (Peschici)
Michael & Mary Steedman (Forlì)

MOLDOVA

Mihai & Irina Chisari (Chişinău)

NORWAY

John & Oline Taylor (Sørreisa)

POLAND

Henryk Karzelek (Wodzisław)
Dawid & Agnieszka Koziol (Zywiec)
Zbigniew & Elzbieta Modnicki (Łódź)
Krzysztof & Aneta Rutkowsky (Włocławek)
Sławomir & Daniela Rutkowsky (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 & Elisa Rodrigues (Alto do Moinho)

REPUBLIC OF IRELAND

Eugen and Claire Peters (Roscommon)

ROMANIA

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

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)

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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.

DOCTRINAL BASIS

EMF's doctrinal basis can be found on our website: www.europeanmission.org/what-we-believe



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,
Rogério Ramos 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

