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BECAUSE OF THE HOPE OF ISRAEL!

KWANGOK KOH (SUWON, SOUTH KOREA)

Acts 28:16, 20, 30, 31

COVID-19 pandemic has developed into a full-fledged force for the last eight months and pushed all the people of the world to an entrenched position. The virus-caused disease is driving many hundreds, even thousands, of people to death bed every day. The future lies in dense fog, since no one can give a definite answer to the question of when the pandemic could be overcome or finished. It is my earnest prayer that almighty God our Father be with you amid this pandemic. May our heavenly Father keep all the missionaries and their children under his guard day and night to the end!

In these days of gloomy darkness and painful suffering, what I want to do is to share the Hope—the Hope of Israel, the Hope of God—with you in the text: Acts 28:16,20,30, and 31.

“And when we came into Rome, Paul was allowed to stay by himself with the soldiers who guarded him.”

Acts 28:16 (ESV)

In the earlier part of his epistle of Romans, Paul confessed repeatedly his yearning desire to go to Rome. “I long to see you.” (1:11) “I have often intended to come to you.” (1:13) “I am eager to preach the gospel to you who are in Rome.” (1:15) “I have longed for many years to come to you.” (15:23) Since the Rome stood in a unique position at the heart of the vast Roman empire, the capital city was considered as the most strategic place for evangelizing efforts, so as to conquer the world with gospel. That was why Paul had kept his longing and cherishing desire to come to Rome and to preach the gospel there. Now at last he arrived in Rome, after going through all the perils and adverse circumstances on the way. How excited he might have been when he finally anchored his feet on the soil of the Rome! It was the critical moment in his life. The arrival is also recorded as a pivotal point in the church history.

However, unfavorable occasions awaited him. Verses 16, 20, and 30 suggest that Paul was put into prison, bounded with chains and guarded by the Roman soldiers day and night. What a frustrating, hopeless, and dark situation Paul was located in his old age! But, it surprises us when we read Paul’s confession in the situation. Paul confessed that he was full of hope in verse 20. “It is because of the hope of Israel that I am bound with this chains.” Paul confessed that he had found the reason, the meaning, and the purpose of God in his sufferings: ‘because of the hope of Israel’. Then let’s consider what ‘the hope of Israel’ is.

Verses 23 and 31 reveal to us what Paul was doing while staying in prison in Rome. He was devoted to preaching the kingdom of God and teaching about the Lord Jesus Christ. The kingdom of God and Jesus Christ the Lord, these are the two core contents of



Kwangok Koh

Retired Pastor of Suwon Mission Church, South Korea

Paul's teaching and preaching. As prophesied in the Law of Moses and the prophets, 'the kingdom of God' has been fulfilled by and in our Lord Jesus Christ. 'The kingdom of God', this is the hope of Israel, the hope of God, and the core and the summary of the gospel. 'The kingdom of God', this was the main theme and contents of Jesus' teaching and ministry. The gospel begins with the preaching of Jesus, "The time has come. The kingdom of God is near. Repent and believe in the good news." (Mark 1:14) This was the hope and vision of Abraham, Daniel, David, and all the prophets.

Paul, though he was physically restrained and bound by chains in the prison, was full of this hope and vision. This hope drove his heart to be beating boldly, and his eyes to be beaming brightly. All the men of God are the men of the hope of this great, high, and noble cause, of the hope of God. God called us with this hope, to this hope, the hope of the kingdom of God, so that not only may we possess and enjoy the kingdom, but also build and expand it. No matter what our circumstances and conditions of life may be, let's be men and women of God, full of this hope and vision.

In reality, what could Paul do in his prison without freedom to move? What we find is that the situation did not hinder him from sharing the hope of God. First, for the whole two years in imprisonment Paul preached to the visitors the kingdom of God and taught about the Lord Jesus Christ. Though Paul was not allowed to travel out of the prison, he had visitors. Brothers and sisters from the Roman church, and from all over the world gave him a visit constantly. Paul welcomed all who came to him with all his heart, love, and humility. He seized the moment to preach to them and to teach them. The word of God couldn't be bound. Second, his situation bound by chains and guarded by the soldiers in prison turned into an opportunity that the gospel flowed into the whole palace guard. Because Paul was a prisoner to the

court of the emperor, the palace guard took turns to guard him, one by one, each four hours a day. Six of the palace guard, the high-ranked officers of more than three thousand in the number, stayed close by to Paul and guarded him in their turns. When Paul preached to and taught the visitors from morning till night, the guard in close proximity had an open chance to hear the gospel. Paul showed love, kindness, and humility in his prison life. Paul's humble attitude along with the powerful words of God might have influenced all the three thousand palace guard who came into close contact with him for the duration of two years. In this way the gospel came into the very heart of the palace of Rome. This was the heralding event that the Roman Empire would turn into the kingdom of God. Likewise, the way of God's work is so mysterious that goes beyond our understanding. Whatever place or circumstances we may be situated in, let's find what we can do and be faithful to small things, to plant the seed of kingdom of God. God will use it to change the world.

The book of Acts concludes in 28:31 with one word in Greek: ἀκωλύτως. It means 'unhindered, or without hindrance'. This adverb is derived from the verb, κωλύω, which means 'to hinder, prevent, stop or forbid'. The letter ἀ is the prefix with the meaning of 'not'. How great and significant is that the one word ἀκωλύτως is the final conclusion of Acts! No hindrance! No prevention! No stop! There is no one, nothing that hinders, prevents, or stops the work of God, and the steps of our missionaries. Because it is the will of God and the work of the Holy Spirit, triumphant marching-on of the gospel will continue to the end of the earth, during COVID-19 and in the post-COVID-19 era, and until the day of our Lord Jesus' coming.

Hallelujah, Amen!
Kwangok Koh



“THERE IS NO ONE,
NOTHING THAT HINDERS,
PREVENTS, OR STOPS
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AND THE STEPS
OF OUR MISSIONARIES.”



CHURCH AND MISSION FACE AN INFECTIOUS DISEASE PANDEMIC

CHALLENGE & RESPONSE

*PROFESSOR DAEHOON KANG (SOUTH KOREA)
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Unexpected development of COVID-19 pandemic and rush for treatment

The year of 2020 will be recorded as a critical turning point in civilization of the world. Coronavirus Disease 2019 (Corona 19 or COVID-19) brought upheaval upon the society to the every corner of the earth this year. The early stage of COVID-19 witnessed that the misbehaviors of Shincheonji, a sect in South Korea, caused a local spreading of COVID-19 and a fast rise of the confirmed cases in the nation. The nation has reacted with well-organized tracing-and-tracking protocols. Its nationwide systematic efforts against the virus-caused disease has raised the reputation of South Korea as one of the most successful countries in the world in the fight against COVID-19 spreading and its negative impacts on the economy. Multiple sources of in-depth reports from overseas media covered the timely and systematic responses of the Korean government and its medical infrastructure. The international media also featured the modern history of Korea in the reports. The current model case of South Korea in its response to a national crisis did not arise to the surface in one day as a coincidental anecdote. Korea's painful experiences in the past have taught the nation valuable lessons and rendered the society a collective power to weave out a positive product. While foreign powers have afflicted Korea and presented national challenges in invasions and annexation, inward conflicts and divisions have also caused national disasters to the nation. These historical challenges and its experiences in walking through the dark times have formed an immune system to the government and the people in a sense that they have collectively acquired a sense of urgency that they should no longer have human-caused disasters. As such, COVID-19 reveals the nonchalant relationship between "culture" and "disaster".

On the relationship between a national culture and COVID-19, Michele J. Gelfand, professor of cultural psychology at the University of Maryland, argued in the Boston Globe that the main issue in the response is not just the development of a medicine, but the underlying culture (March 13, 2020). In an article Gelfand contributed to Science a few years ago, she classified countries according to the cultures of being

"tight" or "loose". According to Gelfand, we can state that, though there may be differences in degree, a country with highly "loose" culture would have a higher number of confirmed cases of COVID-19 and thus more victims. Of course, it would be far-fetched to evaluate a certain culture as advantageous or disadvantageous in relation to an infectious disease. However there is an undeniable correlation between the response to a national crisis and the accumulated culture of the country and the society over time.

What are the important aspects of cultures that help individuals and communities survive in COVID-19? The Bible presents the answer as hospitality. Social distancing is widely adapted as a method to evade COVID-19, and, oddly enough, closer to hospitality than exclusion. Community hospitality is executed in the practice of social distancing with consideration for others and of active treatment of confirmed patients. Jesus showed the example of hospitality in showing the heart of care and the action of love.

The shepherd spirit has formed as the core culture of CMI. The shepherd spirit is the dedication of the little shepherds who experienced Jesus the Shepherd, who sacrificed his life to the climax of hospitality. The shepherd spirit is the core value for existence of Campus Mission International (CMI). When the heart of hospitality weakens, the meaning of the community also dwindles. Hospitality plays a bigger role as social distancing is intensified. The shepherd spirit towards each other may be fanned into flame in the CMI community to generate the energy of new creation.

Unexpected restrictions on Christianity and emerging discussions on rectifying unbiblical traditions

COVID-19 has poised many questions about Christianity and traditional acts of faith. Social distancing has placed Christians in an unfamiliar situation where they faced restrictions from engagement in traditional acts of faith such as physical gatherings for church worship, face-to-face small group meetings, largescale gatherings, and communion services. However, social distancing and restrictions on physical gatherings for church activities have also triggered active discussions on

our beliefs and systems that have already set as an embedded culture. Churches and missions that are familiar to us are, in fact, have deviated from the teachings of the New Testament. Let's use this opportunity to discuss about which portion of the current Christian culture needs to be rectified and what the Bible teaches as a remedy for it.

1) Worship and daily life

It was not a tradition until at least the third century to gather and worship at a set time on Sunday in a nice church building. The aspects of atheism in early Christianity ushered in criticisms in the Roman world. From the perspective of the Romans, Christianity did neither worship the traditional Roman gods, nor possessed temples, statues, sacrifices, or altars. Even from the perspective of Jews worshiping in synagogues and temples, Christians' religious life seemed veering from the traditions. What was the Christianity in the early churches in spite of this antipathy? What was the driving force for mission? It wasn't rituals, but living the lives according to high standards, in other words high ethics. Hospitality in particular was a unique culture of the Christian community.

In the New Testament, Jesus showed the culture of hospitality in the dining tables. In Jewish and Greek-Roman cultures, meals signified confirmation of identity and honor. If a Jewish or a Roman citizen wanted to raise his status, he would invite people to the meal from a higher social or economic status. However, the early church meals put Jesus at the center and symbolized a meal of equality, being open to all. They shared the spirit of the meal the resurrected Jesus had with his disciples. Let's go back to a scene of a dining table in the New Testament. When Jesus arrived late to a table, grilled fish remained at the dinner table. Then Jesus enjoyed having fish in front of his disciples. Fish represented the food of folks. Likewise Jesus came to share the life, specifically sitting around, sharing the meal at the table and teaching the will of God. Jesus always received the poor and social outcasts with wide open arms and enjoyed meals together at the table, though he knew that his hospitality to the lowly led him to be a subject of suspicion and shame in a society that strictly adhered to the laws and social status. The

Lord's Supper, which developed later as a ritual of worship, is important, but the daily meal, or "daily life," makes the essence of the church. Even in the absence of splendid architecture and profound light, where there are no praises sung by an overwhelming number of congregation or choir, the resurrection of Jesus can work lively and the biblical interpretation can actively penetrate the mind and soul. The post-pandemic world requires the presence of a church that provides hospitality and cares for the daily lives of brothers and sisters.

2) Religious system and fellowship of believers

Social distancing in relation to COVID-19 has instigated us to reexamine the nature of church buildings. Let us take the example of the first-century temple in Jerusalem, which boasted ostentatious buildings and adorned embellishments like a fig tree with many leaves but without bearing fruit. The temple used massive stones in construction at the dimension of eighteen meters in length. The sheer magnitude of the stones easily surpassed that of any other temple in the ancient world. The magnificent scale of the Jerusalem temple would induce the overwhelming and revering state in the heart of those who walked through the temple in Jerusalem. However, Jesus declared the end of this ornate temple-based religious system. According to Luke's Gospel (19:45-48; 21:1-6), the problem in the religious system of the temple at that time was manifested in that leaders of the religious order usurped the system to fill their greed and to separate the people in temple worship, for example mandating the establishment of the court of the Gentiles and of the court of the woman. Jesus did not come to construct the physical building, but to establish the church, the new community of people. Buildings are needed for assembly of people. However, the moment the building is misunderstood as the heart of the church, the misconstrued religious system is bound to appear. As the time is elongated that people do not gather at the chapel due to COVID-19, they may ask more why they need to have a physical gathering, in other words, how the benefit of gathering is greater than the benefit of not gathering. It is fellowship among the Christians that may be the answer for the question. The early community of church gathered together to share bread and cups (Acts 2:40-47) as they believed in

Jesus' presence among them. As the example shows, the church is a community committed to the Gospel and a body of Christ expressing the love of Jesus in the form of a hospitality toward neighbors. As such, COVID-19 can serve as an opportunity to urge the establishment and expansion of churches where the fellowship of the members can be fully realized.

CMI's past was not based on splendid buildings or solid religious systems, but on a communal life where the Bible is shared in everyday life. CMI's lay mission has created a culture that values sharing everyday life. CMI's future also would not hinge on splendor of physical buildings or religious systems, but on sharing the life of Jesus in day-to-day life.

3) Local churches and worldwide Christians

Early Christianity actively interacted with other regions. In particular, the church paid much attention to books as a tool to spread the gospel. They created a form of publication (codex), which could hold more contents, to deliver the Bible and letters to the churches scattered to the world. This means that the early church shared a sense of community of one body and placed importance on education. On the other hand, the church buildings of our time are built in close proximity, but the individuality of the church is getting intensified. However, COVID-19 has nudged pastors, theologians, churches, and publishers to resort to media such as YouTube and to provide a quality service in the form of audiovisual contents. Church members can freely access lectures and sermons via the online-based contents. Even foreign materials are being shared with Korean subtitles to the Korean audience. On a positive perspective, the pandemic has opened a door to widen our hearts to the world and to help us to realize that we are worldwide Christians.

CMI has a worldwide network. It is not an easy task to visit each other, to share the word, or to receive education. However, the pandemic situation calls for a real move in setting the place for CMI's communication and education, that is, the expansion of mission. Several tools (e.g. Zoom) allow more people to participate more effectively in theological education, Bible studies, and mission forums. Lectures by great scholars can be shared by

missionaries around the world, and communication between missionaries can be expanded even further. The cost reduction follows as a natural consequence.

Let's recap the text. COVID-19 makes us carefully reflect on what we were used to and what we thought was right acts of faith. Hospitality, fellowship of believers, and community. These are the precious cultures and core values of the church, and would work as a powerhouse in overcoming the infectious disease. The pandemic-created dire crisis has a flipped side of a huge opportunity. When missions and churches actively reorient their culture to what was exemplified by Jesus and practiced by the early church, they can enter a new era of refreshment and development. Let us see how CMI will be adapted in this critical phase of church history.



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전염병을 만난 교회와 선교

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낮선 코로나19와 치료

2020년, 세계는 코로나바이러스감염증 19(코로나19 또는 COVID-19)로 세계 문명사의 대전환점을 보내고 있다. 초기에 한국은 신천지의 집단 감염 등으로 어려움을 겪었으나 이후 세계에서 가장 성공적인 대처를 하는 국가 중 하나로 인정받고 있다. 흥미롭게도 해외 언론의 여러 심층 보도는 한국의 성공적인 대처와 더불어 한국의 현대사를 다룬다. 왜냐하면 현재의 한국적 모델이 어느 날 우연하게 나온 것이 아니라 한국의 경험에서 나온 긍정적 산물이기 때문이다. 우리나라는 외세에 의한 비극뿐 아니라 스스로 초래한 국가적 비극과 재난을 여러 차례 만났다. 이런 과정을 겪으면서 정부와 국민은 더 이상 재난을 인재(人災)로 만들지 않아야 한다는 일종의 소명의식을 집단적으로 채득했다. 이처럼 코로나 19는 “문화”와 “재난”의 관계를 냉정하고 드러내고 있다.

국가의 문화와 코로나19의 관계에 대해 메릴랜드 대학교의 문화심리학 교수인 미셸 겔판드(Michele J. Gelfand)는 일간지 <보스턴 글로브>에서 문제는 단지 약(medicine)에 대한 것이 아니라 문화라고 주장했다(2020년 3월 13일). 그녀는 몇 년 전에 Science에 기고한 논문에서 ‘단단한’(tight)과 ‘느슨한’(loose)의 문화에 따라 국가를 분류했다. 겔판드에 따르면 정도의 차이는 있겠지만 실제로 이 분류를 기준으로 평가해 보면 느슨한 국가일수록 훨씬 많은 감염자와 피해자가 생긴다. 물론 전염병과 관련해서 어떤 문화가 유리하고 불리하다고 평가하는 것은 무리가 있겠지만,

그만큼 나라와 사회의 문화가 위기의 순간에 영향을 미친다는 사실은 분명하다.

코로나 19에서 개인과 공동체를 생존할 수 있게 돕는 중요한 문화는 무엇일까? 성경의 관점에서 해답은 환대(hospitality)다. 코로나 19를 해결하기 위한 방법 중 하나가 사회적 거리두기이지만 역설적으로 이 표어는 배제보다는 환대에 더 가깝다. 타인을 위한 배려로 사회적 거리두기를 실천하고 확진자들을 적극 치료하는 모습은 공동체적 환대의 모본이라고 할 수 있다. 특히 따뜻한 환대의 마음과 손길은 예수님이 보여주신 치유를 위한 방법이었다.

CMI의 규정할 수 있는 핵심 문화는 목자 정신이다. 환대의 극치로 자신의 목숨까지 내놓으신 목자 예수님을 경험한 작은 목자들의 헌신이 바로 목자 정신이다. 목자 정신은 CMI의 존재 가치다. 환대의 마음이 약화되면 공동체의 존재 의미도 약해진다. 환대는 사회적 거리두기가 강해질수록 더 큰 역할을 한다. CMI 공동체 내부에 서로를 향한 목자의 정신이 뜨거워지고 새 창조 에너지가 되길 소망해본다.

낮선 기독교와 치료

코로나19는 기독교에 많은 질문을 던지는 계기다. 교회의 예배, 소모임, 집회, 성찬식 등 익숙하던 신앙 행위를 하지 못하거나 제약 받는 낮선 상황을 맞았다. 그러나 코로나 19가 가지고 온 낮선 장면은 이미 익숙해져버린 우리의 신앙 행위와 시스템을 점검하게 만드는 기회다. 우리에게 익숙한 교회와 선교의 모습은 사실 신약 성경의 가르침에서는 낮선 부분이 많다. 이번 기회에 치료돼야 할 기독교 문화는 무엇이고 치료책인 성경의 문화는 무엇인가?



1) 예배와 일상

멋진 건물에서 일요일 정해진 시간에 모여 예배하고 하루를 보내는 것은 적어도 3세기 이전까지는 익숙한 장면이 아니었다. 로마 세계에서 초기 기독교가 비판을 받은 이유 중 하나는 무신론적 모습이었다. 왜냐하면 로마인들의 시각에서 기독교는 로마의 전통적인 신들을 숭배하지 않았고 신전, 신상, 제물, 제단을 소유하지 않았기 때문이다. 회당과 성전에서 예배한 유대인의 시각에도 기독교인들의 신앙생활은 이상하게 보였다. 이런 반감 속에서도 교회가 보여준 기독교다움은 무엇이었고 무엇이 선교의 힘이었을까? 그것은 의식이 아니라 올바른 생활, 즉 윤리였다. 특히 환대는 기독교 공동체의 독특한 문화였다.

신약에서 환대의 문화를 잘 보여주는 장면은 예수께서 초대하신 식사 장면으로 표현된다. 유대 문화와 그리스-로마 문화에서 식사는 신분과 명예를 확인하는 자리였다. 신분을 높이고 싶으면 자신보다 더 높은 위치의 사람들을 식사에 초대했다. 그러나 초기 교회의 식사는 모두에게 열려 있었고, 그리스도를 중심으로 즐기는 평등의 식사였다. 이들이 나누는 식사의 정신은 부활의 예수님이 제자들과 가진 식사에 근거한다. 특히 예수님이 늦게 도착한 식사 자리에는 구운 생선이 남아 있었고, 예수님은 제자들 앞에서 즐겁게 생선을 드셨다. 생선은 민초들의 음식을 대표했다. 이들과 둘러 앉아 밥을 먹고 하나님의 뜻을 가르치는 것이 예수님이 오신 목적이다. 예수님은 사회의 낮은 자들을 환대함으로써 명예와 수치의 사회에서 명예를 의심받고 수치를 겪었지만, 가난한 자들을 언제나 식탁으로 환영하고 기뻐하셨다. 예배 의식으로 발전한 주의 만찬도 중요하지만 일상의 식사, 즉 "일상성" 역시 교회의 본질이다. 화려한 건축술과 중후한 빛이 없는 곳에서도, 압도하는 수의 회중이 부르는 노래가 없는 곳에도 예수의 부활은 경험될 수 있고 성경 해석은 작동한다. 형제 자매의 일상에 시선을 돌려 환대를 베푸는 교회가 전염병 이후의 세상에 절실해질 것이다.

2) 종교 시스템과 성도의 교제

코로나 19는 교회 건물의 본질을 다시 생각하게 하는 계기다. 앞이 있으나 열매를 맺지 못한 무화과나무와 같았던 1세기 예루살렘 성전의 예를 들어 보자. 당시 성전 건설에 사용된 돌 하나가 18m에 이르기도 했다. 성전을 건설할 때 사용된 돌의 규모는 고대 세계의 다른 어떤 성전의 그것을 능가했다. 예루살렘 성전을 걷는 이의 마음에는 자동적으로 경외심이 생길 정도였다. 예수는 이렇게 화려한 성전에 기반을 둔 종교 시스템의 종말을 선언하셨다. 누가복음에 따르면 당시 성전의 종교 시스템에 나타난 문제(19:45-48; 21:1-6)는 종교 시스템에 의존한 지도자들이 탐욕을 채우고 사람들(예, 이방인의 딸, 여인의 딸)을 분리하는 것이었다. 예수는 새로운 백성의 공동체인 교회를 세우려 오셨고 건물을 건설하도록 촉구하시지 않으셨다. 건물이 필요하지만 건물을 교회의

핵심으로 오해하는 순간 옳지 않은 종교 시스템이 나타날 수밖에 없다. 코로나 19로 예배당에 모이지 않은 시간이 길수록 이제는 왜 모여야 하는지, 즉 모이는 유익이 모이지 않는 유익보다 어떤 점에서 더 큰지 질문할 것이다. 성도의 교제가 모여야 하는 이유가 될 수 있다. 예수의 임재를 믿고 한데 모여 떡과 잔을 나누었던 초기 공동체의 모습(행 2:40-47)은 교회란 복음을 위해 헌신하며 예수의 사랑을 이웃을 향한 환대로 표현하는 공동체인 것을 보여준다. 이처럼 코로나19는 성도의 교제가 온전히 실현될 수 있는 교회가 세워지고 확장되도록 촉구하는 계기가 될 수 있다.

CMI의 과거는 화려한 건물이나 견고한 종교 시스템이 아니라 성경을 일상에서 함께 나누는 공동체적 삶에 기반을 두었다. CMI의 평신도 선교는 일상성을 귀하게 여기는 문화를 낳았다. CMI의 미래도 화려함과 종교 시스템이 아니라 예수의 삶을 일상에서 나누는 데 있지 않을까?

3) 개교회와 세계 교인

초기 기독교는 다른 지역과 활발하게 교류했다. 특히 교회는 복음을 전하기 위해 책에 많은 관심을 쏟았다. 더 많은 내용을 담을 수 있는 책의 형태(코덱스)를 만들어 성경과 편지를 흠어진 교회들에 전달했다. 이는 초기 교회가 한 몸이라는 공동체 의식을 공유했고 교육을 중요시했음을 뜻한다. 반면 우리 시대의 교회 건물들은 가까운 거리에 세워져 있지만 개교회성은 더욱 심화되고 있다. 그런데 코로나 19로 목회자, 신학자, 교회, 출판사가 유튜브와 같은 매체를 활용해 좋은 자료를 제공한다. 교인은 자유롭게 강의와 설교를 접할 수 있다. 심지어 외국의 자료도 한글 자막과 함께 공유되고 있다. 긍정적인 차원에서 전염병은 우리가 세계 기독교인임을 느낄 수 있는 기회다.

CMI는 전세계적인 네트워크를 갖고 있다. 서로 방문하면서 말씀을 나누고 교육을 받는 일이 쉽지 않다. 그러나 pandemic 상황은 CMI의 소통과 교육, 즉 선교의 확장을 위한 장을 마련하는 데 실제적인 움직임을 요구한다. 여러 도구(예, zoom)를 통해 이전보다 더 많은 사람들이 신학 교육, 성경 연구, 선교 포럼 등에 더 효과적으로 참여할 수 있다. 훌륭한 학자들의 강의를 전세계 선교사들이 공유할 수 있고, 선교사들 상호 간의 소통도 훨씬 더 넓혀질 수 있다. 비용 절감은 당연하다.

글을 정리해 보자. 코로나 19는 습관적이고 익숙하던 모습, 옳은 것으로 생각했던 사실들을 신중하게 돌아보게 만든다. 환대, 성도의 교제, 공동체성은 교회의 소중한 문화로서 전염병을 이기는 힘이다. 이번 기회로 예수께서 보여주시고 초기 교회가 실현한 이런 문화를 재현하고자 하는 선교회와 교회는 새로운 전기를 맞을 수 있다. CMI는 얼마나 준비하고 있는가?



GOD AND ACCIDENTS

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Was COVID 19 caused by God as his judgment against human world? Was it an accident outside God's control? These questions surrounding God's sovereignty naturally rose in our minds. I wonder, however, whether it is the right question to ask. The question rises based on the conventional assumption that God created a perfect world, which human beings have messed up and God must redeem it through Jesus. This approach has postulated a monolithic worldview, which believes the world was perfectly made and, thereby, has no room for weaknesses, deficiencies, or limitations.

Therefore, we need to go back and examine the very foundational assumption to see whether it was right one. So, let us go to the word of God.

I. Creation Out of and with "Chaos"

A. Natural World

1. Nothingness (Chaos) in Genesis 1:2

According to the understanding of the revelation in Genesis 1:1, God created the heavens and the earth (1:1). Then in 1:2 the story deals with the earth part of the creation: "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." The formless (tohu) and empty (bohu) refer to the state of nothingness, which things existed but without boundaries or without distinction, a fearsome and violent state of chaos. The condition could be compared to the color "black," which is the result of mixing all the other colors. "Nothingness," or chaos, was the mighty source of all things to come.

2. Cosmos out of Chaos (1:3)

a. Good Because Chaos is Under Control

The first thing that came out of this nothingness was light, thus light out of darkness (1:3; Ps 139:12). By God's fiat (word), the fearsome chaos was "tamed" into darkness, called night (Gen 1:4, 5). Chaos became an essential part of creation beneficial to all God's created beings (cf. Ps 104: 19-23) as long as it remained as an integral part of balance and harmony, i.e. an equilibrium state, namely "cosmos." This earth was deemed by God as "good," not as perfect. His creation was good because it was harmonious and orderly with chaos being controlled (Gen 1:31).

This approach does not see God's created world as a monolithic entity—just a perfect world gone awry. It views the world as a combination of two opposing elements, forming into a uniform world. Nevertheless, it is not the dualism of good versus evil because it affirms that the world consists of dual elements, i.e. cosmos and chaos, under God's sovereign control. God often uses chaos as his instrument to direct his people to the right path. Due to the mighty power of the unbridled chaos, the Bible tells that God will use it at his final judgment.

b. The Good World, a Stable World

The stability of the world meant effective keeping of chaos under control as the vital part of creation. Such a world was a "good" world, in which God could rest (Gen 2:1-4). Within such a world, human beings were appointed to maintain the harmony and order by "subduing" and "ruling over" all things that can awaken chaos from its slumber, as God's steward of the created world, and maintain chaos as the "integral part" of God's created world (Gen 1:28). Losing the control over it meant returning to the primeval nothingness. Therefore, it is our duty to study and maintain the right ecosystem to keep it under control. Our life is deeply tied to the fate of this created world. As Paul states, nature shares the same destiny with us (Rom 8:18-23).

c. Eruption of Chaos

Nevertheless, within this system, chaos is always lurking below the radar, so to speak, trying to go back to its original state of unruly, boundless, formless nothingness. Psalm 104 metaphorically describes the tendency of chaos to return to its original state and God's control over it. That is its inherent nature, as in earthquakes, volcanic eruptions, tsunamis, hurricanes, etc. Nevertheless, this disruption would always return to the equilibrium, i.e. some kind of settled and stable state.

God's creation is both marvelous because of cosmos (Ps 19:1; Rom 1:20; Ps 104:24-25) and frail due to its innate chaos (Gen 1:26, 28; 2:15; Pa 104:7-8, 17, 29). Yet, together they sustain wonderful order, harmony, and balance, as the oriental philosophy comprehends it in terms of yin and yang.

B. Human World

Human beings were created within the spiritual, psychological, moral, and physical contexts. As the steward of all things they were placed above the created world by having spiritual and moral dimensions.

1. Creation Order

The tree of the knowledge of good and evil symbolized an order designed by God (2:17). Humans were to know their place in God's world by obeying his command. God then entrusted all his creation to their care. Thus, the established order was God—humans—nature, which is termed the "creation order." If humans upheld this simple order, they would be free, spiritually healthy, and morally sound.

They were in good standing with God, with each other, with themselves, and with surrounding environments, not because they were perfect, but they were keeping not only the creation order but also holding chaos as an integral part of their world (1:31). The "good" humans maintained the "good" spiritual and moral balance according to the creation order by keeping chaos in check.

2. Disruption of the Creation Order

a. Spiritual Balance

Sin threw off the balance, the right spiritual bond between God and human beings, when they succumbed to the temptation to "be like God" (Gen 3:5). The chaos was let out of its cage, so to speak. The three-tier structure of God, humans and nature became the two-tier structure of God/humans and nature. At once, chaos bred an illegitimate monster in human hearts—"pride," which denied God his rightful place in their hearts. The Bible speaks of pride as the direct pathway to destruction (Prov 16:18). The fracture of the spiritual order further bred in terror in human hearts (Gen 3:10; 4:13). Spiritually disrupted people either ignore God in arrogance or live in dread of guilt and punishment.

b. Moral/Ethical Balance

Overthrowing of the spiritual order between God and human beings disrupts the moral and ethical order among humans, thus letting moral, ethical chaos run wild. The primordial episode about sin in human life is as though a strong earthquake hit a house,

shaking it from its foundation and causing all sorts of destructions, and then it subsided. The evidence of this violent eruption is everywhere in human life. After the quake waned, the house still stands but its foundation is unmoored, its structure deformed and crumbling, and any further disturbance would bring it to total destruction. The major quake that caused all these changes was known as Adam's original sin (Gen 3).

Sinners go on with their life as if nothing had happened albeit on a foundation different from the original one, malformed hearts, which are sinful and evil, according to Jesus, the breeding ground of chaos (Mk 7:20-23). Malformed human hearts are in desperate need of certain spiritual, mental equilibrium to maintain peace and stability necessary for their survival. By their moral conscience or collective sense of survival, though feeble, they narrowly keep chaos under control, by the skin of their teeth, so to speak. This frail stability can, however, be easily undermined, causing the hidden chaos to break out and disrupt people's lives.

Therefore, the undeniable truth is that we live with this hard-to-control chaos. Once let out, it can wreak havoc in human life. Especially when this chaos is justified with ideologies, beliefs, and rationalization, it can create systematic disaster, far more sinister and harmful than a brief personal outburst of chaos. Remember that chaos is by nature cosmic and its outcome can be cosmic (Gen 1:2)!

Our life on the balance between cosmos and chaos is like walking on thin ice. One wrong step can break the ice and plunge us into the freezing cold water. Our human relationships disturbed by chaos are replete with pains, hurts, hate, rage, malice, blame, etc. How is God involved in this human reality of living on the delicate balance between cosmos and chaos?

II. God Gave us Over to (Rom 1:24, 26, 28)

The Bible illustrates God's involvement in human affairs in several different ways.

A. In the Old Testament

In the Old Testament, God appears to have frequently intervened in human life and history, and revealed his will, leveling many warnings and accusations

against their sin and evil. From time to time, he directly interfered in their life and exhibited his hand of judgment by punishing the perpetrators of evil or violators of his laws. The people of ancient Israel experienced such direct and often dire interferences of God throughout their history. Nevertheless, these divine executions were against certain transgressions and wrongdoings against his chosen people. There was no definitive and decisive announcement of verdict against sin and evil, which was universal in nature.

B. At the Cross

1. Willing Even to Condemn God

The cross was the place where chaos in human hearts exploded in the form of extreme injustice and unrighteousness. The religious and political authorities put the sinless, innocent Son of God. They were so evil that they did not hesitate to put even God on trial to condemn him to death. Their evil knew no bounds, even willing to kill God for their power.

Nevertheless, it was there that their sinister judgment leveled against Jesus was turned on its head. By his silent death at their hands, God exposed the extent of their evilness in that they did not hesitate to murder even God. They never imagined that the cross would starkly expose all their ugliness and evil. The cross

was the place of the divine irony. God showed from the cross, the place of the condemned, that it was they who deserved to be hung on the cross. There the judge became the judged and vice versa.

2. Cosmic Declaration of Justice

Crucifixion of Jesus proved to be the greatest and the most pernicious injustice of humans. Their justice system would even condemn God, thereby putting themselves above God! Justice that overrides God's righteous justice! Through the cross, however, their justice proved to be not justice but utter evil. They stood condemned by their action of killing the Son of God, the vilest action of human evil.

Killing of the Son of God was the ultimate expression of human evil. How far human evil could go was unmistakably manifested. Witnessing the infinite wickedness of human beings decisively displayed before the whole world and universe, God pronounced the "definitive" judgment against all human evil and wickedness, as attested by the sign written in Aramaic, Greek, and Latin on Jesus' cross (John 19:20).

The cross was the place where God's justice was revealed and proclaimed. It was judgment against the dark power of this world (John 12:31; 16:11). Because chaos was cosmic, God's declaration of



justice also came as a cosmic event, through which God's sentence against all evil and injustice was conclusively decreed (Mk 15:33). That is why believers take the cross as the central element of their faith. Now what is left is the gradual implementation of this final verdict: "Sin is evil, and it will be punished without fail; righteousness will be rewarded!"

C. God Gave Them Over to (Rom 1:24, 26, 28)

Apostle Paul speaks of the nature of God's involvement in human history post Jesus' death and resurrection. Since the final cosmic verdict was read out before the world from the cross (Rom 3:25, 26), which was the throne of God's justice, God no longer intervenes in human affairs as he did in the Old Testament by immediate punishment upon evil.

Paul describes this non-interference approach of God with these words, "God gave them over to..." (Rom 1:24, 26, and 28). With his final sentence having been



plainly announced on the cross, God wants to see how people make choices—to do what is right with God and with others; or to do what their sinful hearts desire (Rom 6:11-14). It is their "Adam's choice."

There is something called general or common grace, the grace that is indiscriminate: "God makes his sun rise in the evil and on the good and sends rain on the just and on the unjust" (Mt 5:45b). This grace, however, does not guarantee God's iron-clad protection for them. Frequently, human choices driven by chaos can override this common grace. For example, God allows to have good health, but if we choose to follow unhealthy and risky habits, like smoking and taking drugs, the outcomes of these choices may be sickness and even death. God not only allows us to make choices but also, he lets our choices run its full course, so that we may taste the outcomes of our choices.

There was in history an absolute sovereign ruling against the unrighteous and unjust life on the cross. On the cross, God decreed that judgment against evil and wickedness was absolute and certain. It was done! There is no room for unrighteousness and injustice with him. In view of this holy verdict against evil and unrighteousness, we must choose the way of righteousness and goodness or we will pay the price of God's eternal condemnation. God will not stop us, but he will let our choice run its complete course and taste its bitter outcomes. So, choose wisely!

This is how God exercises his sovereignty—giving us over to our choices, which we call freedom, while to God it is abandonment.

III. Chaos and Tragedy

A. Tragic Accident

1. Accidents Can Happen to Anyone

Living in this delicate balance between cosmos and chaos, however, at times our control of chaos slips, causing the balance to shift toward chaos. When we do wrong, chaos is let out to erupt because God "gave us over to" our choices. When chaos erupts, harming an unanticipated bystander who is neither evil nor wicked, we call it an "accident." Collateral damages, so to speak. A problem arises because this incident does not fit the scale of justice, where punishment fits the crime.

How then should we consider an accident? Jesus dealt with such events in Luke 13:2-5. In one incident, Pilate had killed some of the Galileans and mixed their blood with their sacrifices. Jesus said that the gruesome death of these men did not prove that they had been more sinful than others. In the second incident, the Siloam tower fell on people, killing 18 of them. These people met this fate, not because they had been more guilty than all the others living in Jerusalem. They were no more or no less sinful or guilty than others, but they experienced these horrible fates. Jesus saw these two events as unfortunate accidents that could happen to anyone.

2. Tragedy

On January 1 in 2002 a family of five was driving a local road somewhere in Indiana. A dead tree fell on their car and killed four of them, except for the youngest daughter. The father was a Southern Baptist pastor. There appeared to have been no wind or other natural circumstances that caused the tree to fall. All sorts of theological questions were raised with this incident. According to Jesus, this also could have happened to anyone—a terrible freak accident.

In our day, what about churches during the COVID 19 lockdown? Why are they not protected like the Israelites during the night before the exodus since they are covered by the blood of Jesus? Why did some churches become the epicenter of outbreak? Why?

The life lived in this delicate balance between cosmos and chaos often has accidents, because the underlying system has chaos as its integral portion, unless controlled it can be the problem. The occasional outburst of chaos results in tragedy. Moral chaos often victimizes innocent human beings through evil acts, such as rape, lynching, physical abuse, violence, verbal abuse, sexual harassment, etc.

B. Human Sin and Divine Tragedy

Tragedy is part of the life living and lived with chaos, which came into being in the first place by human sin. At the same time, we must remember that tragedy is also the story of God in delivering human beings from this tragedy.

1. Divine Tragedy, Mother of All Tragedies

Human sin caused God to enter the divine tragedy in his Trinitarian being, the death of his Son. The truth of the matter is that God graciously walked into the tragedy to join in it with us, thus God Immanuel. He created the living history of the divine tragedy, the mother of all tragedies, so that, by touching the divine tragedy or by nestling in his tragedy, our tragedy finds its meaning. Ours is absorbed and assumed into his tragedy, thus making it sublime and meaningful. God too suffered to empathize with us. Thus, the place where all our tragedies find their meanings and proper places is the cross. No matter how tragic our accidents may be, we can always find their purposes and living inspiration through the cross.

2. Divine tragedy and the Crucified God

Moreover, it was there in the tragic cross we found the true God, the Crucified God who could redeem us from the meaninglessness of tragic human life in sin. With the divine tragedy, our tragedy often becomes the very place of meeting God in the most glorious way. The light found in the darkest place is the brightest (Ps 139:12)! The God whom we find in the middle of tragedy is the true God who is with us through our tragedy of fire, flame, waters, and rivers (Isa 43:2).

3. Jesus Immanuel

Furthermore, having lived through tragedy, Jesus came out of it with redemption, recovery, and restoration, as he rose from the dead. His was not cheap comforting words to those who suffer from tragic experiences, but it was true rising from the tragedy with real hope and a living future of life. Perhaps that is why we learn most about life and God through tragedies. Jesus is the God Immanuel!

Tragedies reveal the nature of the world we live in. There can be accidents even for God's people. We, however, do not despair because they lead us to the divine tragedy, i.e. the cross, and let us find the meaning of our tragedies and life and hope beyond them. Our tragedies are assumed by the one who lived through the divine tragedy caused by human sin—for hope, the living hope.



ROME MISSION REPORT

POLYCARP WON (ROME, ITALY)

ENGLISH TRANSLATION | ISAAC KOH (LOS ANGELES, USA)



“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.”

John 10:10 (ESV)

Greetings. This is the July update from missionary Daesik Won, Ploycap in Rome, Italy. There was a baptism ceremony for 4 people at Foursquare church in Rome on the 5th of July. We planned to hold the baptism ceremony in March, but we ended

up holding it on July 5th through prayer in a limited manner due to coronavirus. It is a remarkable thing to believe in Jesus as our only Savior and confess it in Italy, which is the suzerain of Catholicism, the so-called grave of Protestant missionaries. There are high risks involved in confessing belief in Jesus, especially in front of one’s own family members.

Let me begin this letter by sharing what brother Vincenzo, the leader of a Bible study class, told me during a Wednesday Bible study.

A scorpion had to cross a river. When the scorpion found a turtle nearby, the eight-legged predator with a venomous stinging tail asked the turtle for a favor. “Could you help me to cross the river, please?” The turtle kindly obliged. While the tortoise was crossing the river with the scorpion on its back, the scorpion came to stare at the nape of the turtle’s neck. The scorpion’s venomous instinct urged it to sting the turtle at the neck. While the turtle was losing its strength to paralysis and death, the dying reptile said to the scorpion, “How foolish you are! Don’t you know that when you shoot me, I will die, and then you on my back cannot escape the same destiny by being drowned in the river?” The scorpion retorted, “I couldn’t help it. My nature instigated me to do so.”

The true nature of the devil and Satan, and the characteristics of the world, are all about stealing, killing, and destroying. No matter how charming they look or how much they disguise as an angel of light with a false promise to give everything we want, sin leads us to death. On the contrary, Jesus’ nature is to give us abundant life.





COVID-19 has inflicted total mobility controls and shutdowns on Italy since the beginning of March. Almost all industries in Italy have suffered huge setbacks. Tourism was assailed in the largest magnitude as the most sensitive field to external variables. Guiding a Vatican Tour on March 2nd was my last tourism event, and as of now, my tourism business has gone into a period of a total dormancy. The situation was expected to persist through the summer has normalized little by little, starting from September. Since March, when the mobility control was put into action, we have set goals to continue Bible studies and worship services. We had a Bible study on the gospel of Luke with key leaders every Wednesday and Sunday at church. Hardships in difficult circumstances challenged the leaders to grow in their faith by leaps and bounds and allowed them to experience the grace of God and grow in handling practical matters.

Brother Vincenzo used to be the head of an ordinary Italian family. However, he faced assaults by trials in life. He was robbed of his mother by her sudden

demise and subsequently of his wife by divorce. Now he is living in a small container apart from his family. Even through poor living conditions such as lacking water and electricity, he remains rich in spirit with a generous heart. As a man of various talents, he volunteered to clean up the church environment. He also obtained relief food from various sources during the pandemic and supplied it to us. In the past before the pandemic, economic difficulties have left me no other choices than to eat relief food such as pasta, biscuits, and milk, so I honestly don't have a good impression of relief food. I also can't deny that the quality of food distributed for relief is significantly lower than those sold at regular stores. However, the taste of relief food this time was so good when I saw the hands of God, our provider, so present in the life of this brother. It is a great joy for a missionary to witness that the Word of truth restores and rebuilds a life beaten and robbed by sin and spiritual ignorance. Four people, including brother Vincenzo, are praying to be baptized on Sunday, July 5th.

When we planted a church in a low-income, residential area in the fall of 2014, most of the people God sent to us in the early days were weak and problematic, and even marginalized by neighbors in the town. We are missionaries who met Jesus in our twenties on college campuses who came to World. We have always wanted to catch big fish and give it to the Lord. And behold, God said in my heart, "You see, they are those big fish!" when I looked at college students. In this way, God has grown my heart for college missions, and eventually World Missions as a whole.

Brother Fulvio is the only son of a rich family that owned two fishing boats. Due to certain circumstances, he ended up homeless for a long time and met a girlfriend who was in a similar situation. The place the couple moved into was the studio right next to our church. His girlfriend had a broken childhood, suffered much physical abuse, and became dependent on prescription drugs. We regularly visited her to talk and pray for her. After accepting Jesus, she passed away in an accident in 2015. Since then brother Fulvio started coming to church. He has been faithfully attending church services and meetings for the past five years. At the beginning, his weakness and immaturity caused problems, but after we reached out to him in helping hands and in prayer that he may fully recover in his life, his life began to turn around. He received an increase in pension and government subsidies and was really able to experience God's provision. He is indeed the Five Loaves and Two Fish of our church. Though he is a senior in his seventies, I feel compassionate for him every time I see him. When I see a life that has been torn and broken because they don't know Jesus, the Good Shepherd, I feel compassionate as if I saw a young and helpless child. As Fulvio settles in the church and recovers, God continues to send a variety of new people, from children to young couples. I see the worship place filled with worshipers by the overflowing grace of God. Normally our sanctuary can hold up to seventy people, but because of social distancing, twenty worshippers take up the whole space.

Sister Marilena started to have interest about faith through God's healing and conviction through a firearm accident of her sister in law that happened three years ago. She started to attend church with the help of her mother in law, sister Rita, who came

to church earlier. She received a baptism, accepting Jesus as Savior through bible study. Seventeen people attended the ceremony, and she was able to invite her husband and both side parents and family who don't believe in Jesus. Her direct family supports communism, and her uncle had departed from their family for 10 years because he believed in Jesus. Jesus came to give life to a sheep. He came to give life to a lost soul in all its fullness. Give thanks to God who gave birth to these 4 people in the middle of war, called Coronavirus. Life comes to the world even amidst wars. We are praying for God to bear fruit continually even in the 20, 40, 50's age groups. For years to come, we will remember this baptism ceremony marked by wearing masks, which was only able to take place by the grace of God. This is the work of the power of the Gospel, which gives salvation to all believers. God gave new visions to our churches through this baptism ceremony. Please pray for these 4 members who received Christ to stand firm as disciples of Jesus. We give thanks to all who have prayed and supported us. Love you, bless you, thank you.





7월 선교지 소식

원대식(폴리캅) 선교사 (이탈리아 로마)

“도둑이 오는 것은 도둑질하고 죽이고 멸망시키려는 것 뿐이요, 내가 온 것은 양으로 생명을 얻게 하고 더 풍성히 얻게 하려는 것이라.”

요 10:10

7월 5일 일요일 로마 Foursquare 교회에서 4명의 세례 침례식이 있었습니다. 3월에 세례식을 하고자 계획했었는데 코로나로 인해 모든 교회의 예배와 의식이 중지되어, 기도하던 가운데 아직도 제약이 있지만 7월 5일 침례식을 하게 되었습니다. 개신교 선교사들의 무덤이라고 하는 캐톨릭 종주국 이탈리아에서 예수님만을 유일한 구주로 믿고 고백한다는 것은 획기적인 일입니다. 특별히 가족들 앞에서 예수 믿는자로 고백하는 것은 손해와 위험부담이 큼니다.

“도둑이 오는 것은 도둑질하고 죽이고 멸망시키려는 것 뿐이요, 내가 온 것은 양으로 생명을 얻게 하고 더 풍성히 얻게 하려는 것이라.” 요 10:10 수요일 성경공부 중에 성경공부반 리더인 빈첸조(Vincenzo) 형제님이 이야기를 하나 하였습니다. 전갈이 강을 건너야 하는데 그때 마침 거북이가 있어서 친절하게 부탁을 했습니다. 강을 좀 건내 줄 수 있겠느냐고...

거북이가 전갈을 자기 등에 태우고 건너는 중에 전갈이 거북이 목덜미를 보니 Global CMI Newsletter 15 참을 수가 없어 독침을 쏘았답니다. 거북이가 힘을 잃고 죽어 가면서 “네가 나를 쏘면 내가 죽을 테고, 그러면 내 등에 있는 너도 강물에 빠져 죽을텐데 어리석게 나를 쏘느냐”고 했더니 전갈이 말하길 “그게 나의 본성인 걸 어쩌냐” 라고 했습니다. 마귀, 사탄의 본성, 세상의 특징은 아무리 좋아 보이고 멋있어 보이고 있어 보이고 원하는 것을 다 줄 것 같아도 도적질하고 죽이고 멸망시키려는 것 뿐입니다. 반대로, 예수님의 본성은 우리에게 생명을 주시되 풍성하게 주시는 것입니다. 3월초 부터 이탈리아내 코로나 19로 인한 전면 이동통제와 섯다운으로 인해 거의 모든 업종이 피해를 입게 되었습니다. 외부 변수에 가장 민감한 분야가 관광 여행업이다 보니 저도 3월 2일 바티칸 투어를 마지막으로 일이 끊기게 되었습니다. 여름이 지나고 9월경은 되어야 조금씩 정상화 될 예정입니다. 저희는 이동통제 기간인 3월부터 성경공부와 예배자리를 지키고자 방향 잡았습니다. 핵심리더들과 매주 수요일과 일요일 교회에서 누가복음 성경공부를 하였습니다. 어려운 환경속에서 리더들의 신앙이 많이 성장하고 실제적인 믿음들을 체험하는 은혜를 주셨습니다. 빈첸조 형제님은 평범한 이탈리아 가정의 가장이었는데 갑작스런 어머니의 죽음과 부인과의 이혼 등 어려움이 겹치면서 가족과 떨어져 1평도 안되는 작은 컨테이너에서 살고 있습니다. 수도가 전기가 없어 가장 열악한 환경임에도 불구하고 마음이 넉넉한 영적인 부자입니다. 재능이 많아 자원하여 교회 환경정리도 하고 코로나 기간에 여러 곳에서 구호식품들을 구해서 저희들에게 공급해 주었습니다. 이전 경제적으로 어려울 때

파스타나 비스킷, 우유 등 구호식품들을 먹어 본 적이 있기에 솔직히 구호식품에 대한 인상이 썩 좋지는 않습니다. 일반 매장에서 판매하는 것에 비해 월등히 퀄리티가 떨어지는 것도 사실입니다. 그러나 형제님을 통해 공급하시는 하나님의 손길과 형제의 정성을 보니 맛이 너무 너무 좋았습니다. 죄와 영적무지로 인해 도적맞아 파괴된 한 인생이 하나님 안에서 진리의 말씀을 통해 회복되고 새롭게 지어져 가는 것을 보는 것은 선교사의 큰 기쁨이 아닐 수 없습니다. 형제를 포함해서 이번 7월 5일 주일에 4명이 세례를 받고자 기도하고 있습니다. 저희가 2014년 가을 서민주택 지역에 교회를 개척하면서 하나님께서 초기에 보내주신 사람들은 하나같이 연약하고 문제 많은 사람들, 같은 동네에서도 이웃들에게 소외받는 사람들이 대부분이었습니다. 저희는 20대에 캠퍼스 시절 예수님을 만나고 캠퍼스 지성인들 선교를 위해 온 선교사들입니다. 또 오랫동안 캠퍼스 중심 선교를 하였습니다. 그래서 월척을 낚아 주님께 드리고 싶은 마음이 늘 있었는데 하나님께서 제 마음속에 “바로 저들이 월척이다!”라는 감동을 주셨습니다. 16 September 2020 풀비오(Fulvio) 형제님은 어린시절 고깃배 2척을 가진 부자집 외아들이요, 젊을 때까지도 식당에서 일을 한 사람인데 오랫동안 노숙자로 구걸하며 살다가 비슷한 형편의 자매를 동반자로 만나 둘이 가진 돈을 합해 집을 얻어 이사 온 곳이 바로 저희 교회 옆 원룸이었습니다. 자매가 오랜동안 망가진 삶으로 인해 미약한 마약을 의사가 약으로 처방할 정도로 몸이 힘들었는데 저희가 정기적으로 가서 말씀을 주고 기도해 주었습니다. 예수님 영접하고 2015년 사고로 세상을 떠난 후 형제가 교회에 나오기 시작해 지금까지 5년 개근을 하며 신실하게 교회의 모든 모임이 빠지지 않고 참석을 하고 있습니다. 연약함, 미숙함으로 인해 문제도 일으키지만 이 한 인생이 온전히 회복되도록 기도하며 도울 때 지금은 지난해 부터 연금이 인상되고 정부지원금까지 생겨 돈이 남아 고민하는 넉넉한 풍성한 삶을 살고 있습니다. 저희교회의 오병이여와 같은 형제입니다. 나이는 70대 인생 선배이지만 볼 때마다 측은한 마음이 듭니다. 선한목자 되시는 예수님을 몰라 여기저기 찢겨 상처나고 망가진 인생을 보면 어린아이들을 보는 것처럼 불쌍한 마음이 듭니다. 연약한 한 사람이 교회에 정착하며 회복하니 하나님께서 다양하고 새로운 사람들을 보내어 주십니다. 어린아이부터 젊은 부부도 보내주셔서 요즘 사회적 거리두고 예배를 드리니 20명도 안 되는데, 일반적으로 70명까지 들어올 수 있는 예배공간이 꽉 차서 넘치는 은혜를 주십니다.

마릴레나 자매님은 3년전 시동생의 총기사고에서의 하나님의 치유와 회심을 통해 신앙에 관심을 갖게 되었습니다. 또 저희 교회에 먼저 나온 시어머니인 리타(Rita) 자매님의 영향으로 교회를 나오게 되었습니다. 성경공부를 통해 예수님을 구주로 영접하고 이번에 세례를 받았습니다. 믿지 않는 남편과 양가 부모님과 가족들을 초청했는데 17명이 참석하였습니다. 친정집이 캐톨릭 신자보다 더 심한 공산주의를 신봉하는

가정인데 외삼촌이 예수님을 믿었다가 그로 인해 10년 동안 가족과의 관계가 단절되어 있었습니다.

예수님은 양으로 생명을 주기 위해 오셨습니다. 생명을 주시되 풍성하게 주시러 오셨습니다. 전쟁터에서도 생명이 태어나듯 코로나라는 전쟁 가운데 4명의 새 생명이 태어남을 감사합니다.

앞으로도 계속 20대, 40대, 50대 들이 열매 맺히길 기도합니다. 마스크 쓴 세례식 두고 두고 기억하며 은혜가 될 것입니다. 모든 믿는 자에게 구원을 주시는 복음의 능력의 역사입니다. 이에 침례식을 통해서 저희교회에 새로운 비전들을 부어 주셨습니다.

이번에 침례 받은 4명, 풀비오, 빈첸쵸, 조반니, 마릴레나 형제 자매님들이 예수님의 제자들로, 열매 맺는 제자들로 굳게 설 수 있도록 기도해 주시기 바랍니다.

저희를 위해 기도해 주시고 섬겨 주신 모든 분들께 감사드립니다.

사랑합니다! 축복합니다! 감사합니다!





ITALIAN MISSIONARIES' MEETING

*JOSHUA KWON (ROME, ITALY)
ENGLISH TRANSLATION | P. KIM*



We had worship service, meal, and testimony sharing together with scattered missionaries in Rome and far away missionaries of Milano from 11 am to 4:40 pm on Saturday, 29th August. The following is the testimony of Paul Moon, the missionary from Milano who attended this gathering.

I was on the returning train to Milano after having precious time which made me forget how many years has passed, how much I have been changed, how much I have had difficulties. I was grateful, sorry, and pleased. I hope and pray this relationship has been formed as missionary to Italy to connect to more beautiful future meetings in Jesus Christ.

I appreciate to the love for the missionaries to Italy delivered through missionary Joshua. I feel like I received bonus from God in Rome. I am very grateful about all loving hands from various countries.

이탈리아 선교사 모임

권여호수아 (이탈리아 로마)

8월 29일 토요일 오전 11시부터 오후 4시 30분까지 흩어져있던 로마 선교사님들과 멀리 밀라노 선교사님들이 함께 모여 예배 드리고 식사하고 간증을 나누었습니다. 미국과 독일 한국에서 한 후원금을 전달하는 시간을 갖었습니다.

다음은 밀라노에서 참석한 문바울 선교사님의 소감입니다.

얼마나 많은 세월이 흘렀는지... 얼마나 많은 모습이 변했는지... 얼마나 많은 어려움이 있었는지... 송두리채 잊어버리게 하는 소중한 시간 보내고 밀라노로 돌아가는 기차를 탔습니다.

감사하고 죄송하고 기뻐합니다. ㅎㅎ

그리스도 예수 안에서, 이태리 선교사로서 맺어진 인연이 더욱 더 아름다운 만남으로 연결되기를 소망하고 기도합니다.





ISAAC LEE'S FAREWELL SPEECH

ISAAC LEE (STUTTGART, GERMANY)

주안에서 사랑하는 선교 동역자님들,

1980년 8월 15일 제가 성경한권들과 독일선교사로 온지도 40년이 흘렀습니다. 이 40년동안 세상은 참으로 많이 변했습니다. 제가 이곳에 올때만해도 독일은 동독과 서독으로 분단되어 있었지만 이제는 통일국가로 정치적으로 경제적으로 유럽을 이끌고 있습니다. 많은 선교사님들의 자녀들이 결혼하여 스스로 부모가 되었습니다.

17년전 하나님께서는 CMI 를 출범케 하십니다. 이 17년간 많은 일이 있었습니다. 주님께서는 독수리 날개로 우리를 인도하여 은혜로 모든 어려움을 극복하도록 도우셨습니다. 세계각곳에서 주님은 당신의 신실한 종들을 통해 강력히 역사하십니다.

우리의 동역자들중 주님의 나라에 먼저간 사람들도 있습니다. Maria Rosca 목사, Monika Kwon, Josef Han, Esther Choe선교사님들. 언젠가 빛나는 천국에서 이분들을 다시보게 될것입니다!

모세와 다윗, 솔로몬은 40년을 사역하고 물러났습니다. 저 역시 이제 40년 사역을 마무리하고 한국으로 돌아옵니다. Stuttgart CMI 사역은 팀사역으로 전환했습니다. 5명 (Josua Hong, Jens Grüter, Joochan Hwang, Esther Kim, Josua Hong Jr)이 번갈아가며 설교하고 다른 동역자분들은 각자 자기맡은 분야에서 충성스럽게 섬기고 있습니다.

저의 부모님들은 외아들인 저를 세계선교에 드리시고 많은 아픔을 감당하셨습니다. 제큰딸 사랑이도 어머니가 6살까지 키워 주셨습니다. 어머니는 90이신데 심신이 많이 약해져 계십니다. 저희들이 모시며 그동안 못한 효도를 하려 합니다.

고별사를 마무리하겠습니다. 우리는 하나님의 축복을 받고 이 축복이 강같이 흐르기를 원합니다. 많은 사람들을 영생으로 인도하고 우리 CMI 가 늘 성령충만한 모임이 되어 하나님께서 주신 사명을 잘감당하기를 원합니다. 어떻게 그렇게 될 수 있을까요? 다윗은 시편 133편으로 답합니다.

1 보라 형제가 연합하여 동거함이 어찌 그리 선하고 아름다운고

2 머리에 있는 보배로운 기름이 수염 곧 아론의 수염에 흘러서 그의 옷깃까지 내림 같고

3 혈문의 이슬이 시온의 산들에 내림 같도다 거기서 여호와께서 복을 명령하셨나니 곧 영생이로다

아론 머리위에 흘러내리는 기름은 성령을 상징합니다. 새벽에 내리는 이슬을 통해 식물들은 자라고 열매를 맺습니다. 3절에 하나님은 형제들이 서로 사랑하는 곳에 영생의 복을 약속 하십니다.

우리는 성령 충만하여 왕같은 제사장으로 직분을 잘감당하여 열매맺는 삶을 살기를 원합니다. 이 축복을 받는 비결이 1절에 써여 있습니다: “보라 형제가 연합하여 동거함이 어찌 그리 선하고 아름다운고” 그리고 3절에서 말합니다: “거기서 여호와께서 복을 명령하셨나니 곧 영생이로다”

이것이 곧 GCMi 의 목적입니다.

주안에서 사랑하는 형제 자매님들, 우리 서로 뜨겁게 사랑합시다! 주님의 사랑안에서 하나가 됩시다! 그리할때 우리 하나님께서 성령을 우리 CMI 교회회에 부어주시것입니다. 우리로 영생을 누리게 하시며 많은 영혼을 주님께 돌아오게하는 역사에 쓰시고 영광 받으실 것을 믿습니다.

세계에 흩어져 왕같은 제사장으로 충성하시는 CMI 동역자님들,

함께 이 영광스러운 세계선교를 섬길 수 있어 하나님께 감사합니다.

주님 오시는 그날까지 어디에 있든지 주안에서 교통하며 영광스러운 세계선교에 동참하기를 원합니다.

주안에서 함께 형제된 이이삭 화순 드림



ABSCHIEDSREDE

ISAAC LEE (STUTTGART, DEUTSCHLAND)

Liebe Freunde im Herrn,

es ist schon 40 Jahre her, als ich mit einer Bibel nach Deutschland gekommen war.

In den letzten 40 Jahren ist vieles passiert. Vor 40 Jahren war ich jung und hübsch und dynamisch, aber nun ist mir nur 2 X „und“ übriggeblieben. Als ich hierher kam, war Deutschland in BRD und DDR geteilt. Aber jetzt ist Deutschland vereint und ein großes starkes Land geworden! Viele Kinder der Missionare sind selber Eltern geworden!

Gott hat vor 17 Jahren die Gemeinde CMI entstehen lassen. Inzwischen hatten wir manche Schwierigkeiten und Herausforderungen gehabt, aber Gott hat uns bis jetzt mit einem Adlerflügel getragen und seine Gemeinde CMI unter seinem Segen geführt.

Manche unter uns sind schon zum Herrn gegangen wie Maria Rosca, Monika Kwon, Josef Han und Esther Choe. Wir haben aber Hoffnung, dass wir sie alle doch in einer besseren herrlichen Welt wiedersehen werden!

Nun gehen wir, ich und meine Frau, nach Korea zurück, denn meine Mutter ist 90 Jahre alt geworden

und braucht uns. Außerdem ist 40 Jahre eine gute Zahl, denn auch große Männer wie Mose, David und Salomon haben dem Herrn nur 40 Jahre gedient.

Liebe Freunde im Herrn, wir sind dem Herrn vom Herzen dankbar, dass wir mit euch der herrlichen Weltmission dienen dürften! Es war für uns eine Freude und auch eine Ehre.

Liebe Freunde im Herrn, liebe Mitstreiter am Evangelium, wir möchten Euch allen sagen: Danke!

Danke schön für eure Liebe und Gebete für uns und das Werk in Stuttgart!

Zum Schluss möchte ich euch mit Ps 133 segnen, denn wir wollen gerne Gottes reichen Segen empfangen und viele zum ewigen Leben führen. Jeder von uns will gerne vom Geist erfüllt sein!

Wie schaffen wir das? Mit Ps 133 antwortet David gerade auf diese Frage.

1 Siehe, wie fein und lieblich ist's, wenn Brüder einträchtig beieinander wohnen!

2 Es ist wie das feine Salböl auf dem Haupte Aarons, /





das herabfließt in seinen Bart,
 das herabfließt zum Saum
 seines Kleides,
 3 wie der Tau, der vom
 Hermon herabfällt auf die
 Berge Zions!

Denn dort verheißt der HERR den Segen und Leben bis in Ewigkeit.

Das feine Salböl auf dem Hohenpriester Aaron ist natürlich der Heilige Geist. Tau macht das Land fruchtbar. Im Vers 3 sind der Segen und das ewige Leben von Gott verheißen worden!

Wir, CMI, wollen solche eine Gemeinde sein, in der viele Menschen Gottes reichen SEGEN erfahren und das ewige Leben in Jesus Christus bekommen!

Das Geheimnis für solch eine segensreiche Gemeinde steht im Vers 1! „Siehe, wie fein und lieblich ist's, wenn Brüder einträchtig beieinander wohnen!“ und

V3. „Denn dort verheißt der HERR den Segen und Leben bis in Ewigkeit.“

Nach Joh 17,23 wird die Welt Jesus als den Christus und Gottes Liebe erkennen, wenn wir in Jesus eins werden! Ja, wenn wir einträchtig zusammen halten und füreinander da sind, so werden wir ganz gewiss zu einer segensreichen Gemeinde werden!

Wir werden in Deutschland ein Licht sein und ein großer SEGEN werden!

Wir werden ab und zu unerwartete Herausforderungen bekommen wie jetzt CORONA. Aber wir werden alles weit überwinden, wenn wir uns einander herzlich lieben!

Darum segne ich Euch allen mit dem folgenden Wort!

Lieber allmächtiger Vater, lass uns einander herzlich lieben und füreinander da sein!

Herr Jesus Christus, lass uns einträchtig nach deinem Reich trachten, bis du wiederkommst! Amen!

Gott befohlen, liebe Freunde!

Eure Isaac, Hwa Soon Lee



GERMANY ONLINE CONFERENCE

JOHANES KIM (STUTT GART, GERMANY)

“Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”

Isaiah 43:19

The Coronavirus pandemic is spreading all over the world and it seems reasonable to postpone the European CMI summer bible conference, that we have planned since the beginning of this year. In order to make a decision, the Executive Board of CMI Germany convenes the Council. Following thorough debates on this issue, the Council votes for the organisation of a national conference via the internet. The organising team, M. Georg Park (CMI Wuppertal), M. Kaleb Choi (CMI Loreley), Sven Reichardt (CMI Berlin) and Joo-Han Hwang (CMI Stuttgart) are given the task to prepare the first Germany-wide online conference.

The first CMI online summer bible conference was being held via the video conferencing platform “Zoom” from July 31st - August 02nd, 2020. With the support of the technical team, Jin Han Sung from Berlin and M. Barnabas Lee from Stuttgart, and despite some reservations about the feasibility of the task and early difficulties to adapt to the online environment, the conference was held without major technical issues.

The main topic (“See, I am doing a new thing”, Isaiah 43:19) was presented to us through four sermons. Sven Reichardt from Berlin started into the series and encouraged us through the leading verse to let go of the past and to be confident and full of hope about God’s new creation. Matthias Hong from Gummersbach spoke about the royal priesthood and our responsibilities as God’s holy nation in Exodus 19. He emphasized on the inner attitude of a Christian not living in order to gain satisfaction and pleasure but living because he has been saved from sin through Christ. Ben Robert Funk from Frankfurt continued the series and showed us in John 17 how important and valuable the unity among Christians is. Andreas

Schmeinck from Bochum completed the series with the message from 2 Timothy 4:1-8 and encouraged us to persevere in the spreading of the gospel, just like the apostle Paul has stayed faithful until the end.

After the worship sessions, the participations were distributed into break-up rooms, where they could share and talk about what they had learned from the biblical texts.

Besides the main programme, workshops were being offered at the second day. The participants could learn and share their thoughts on topics such as the Christian attitude towards work or the tithes, serving leadership or church ministry.

Undoubtedly, one of the highlights was the introductory words from the local CMI churches which gave us intimate insights into the character of each church. Right at the first session, we listened to greetings from the local churches and missionaries’ families in Germany, as well as from the USA and Hong Kong. Furthermore, each of the four worship sessions was hosted by different CMI churches and allowed us to see what various gifts God had given to our fellowship.

An emotional moment on the last day of the conference was the farewell message by M. Isaac Lee, who will leave CMI Stuttgart after serving the church fellowship for 40 years as a pastor. Besides his pastoral ministry, he has created numerous bible study materials in German language and has been the main author for the daily devotional “Tägliches Brot” (Daily Bread). He also has been one of the leading personalities at the beginning of the CMI in the early 2000s. The chairman of the CMI executive board, M. Georg Park, thanked him wholeheartedly in the name of the whole community of CMI Germany for his contributions

We thank God for helping us realize this online conference. We thank him for the blessings. We thank him for the participants and the leaders, who were part of it and served. We pray that God’s word will bear fruit in every one of us.

With these impressions, we send our greetings and blessings to our brothers and sisters in the global CMI fellowship.



HERRNHUT HOLY SPIRIT FESTIVAL 2020

GOD WHO ANOINTS US

SERVANTS IN HERRNHUT (EUROPE)

“So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power”

1 Samuel 16:13

When we heard the word of God “Behold, I will do something new!” at the European Missionary Conference held beginning of this year, we returned to work with great anticipation. However, in early February, voices of concerns about the Wuhan pneumonia started to rise, and eventually, the concern came to reality in Italy and throughout Europe. I personally thought that the Wuhan pneumonia could be a bigger crisis than the IMF and the 2008 financial crisis. So I cried out with anguish, ‘Is this the new thing that the Lord is doing? What do our friends working in the holiday industry do? Lord! we are not ready yet’.

However, God gave us the heart to pray together from 9 to 10pm every night from March 13th. We prayed for 21 days of Daniel’s prayer to protect our brothers and sisters from Covid-19. And from the 22nd day, we confessed, ‘If I die, I will die’ and started the Esther prayer meeting with a desperate heart to win against the corona which looks like Haman. When we prayed for more than 60 days, God poured out faith on us to break through the Red Sea of Corona. We decided to hold the Holy Spirit Festival and started to have a close conversation with the hotel. The hotel manager was also amazed and grateful for our decision, shared all of the information about the government’s rule and helped our meetings. We earnestly prayed every day that the way in the sky and the way on the earth would open. Eventually, Saxony state, to which Herrnhut belongs, became a corona-clean area in Germany, and all sanctions on meetings were lifted. And we were surprised to hear that the Herrnhut region has become a clean area with no confirmed cases. Amen!

Despite all our shortcomings, our heavenly father God received our prayers and poured out the following blessings at the Holy Spirit Festival held from August 3rd to 8th.

First, the Holy Spirit testified of the living Word. People were divided into 10 groups according to their age and language (Korean, German, English), and in the morning each group studied Bible about the Holy Spirit, who works like a fire, like rivers of living water, like the wind and like pouring anointing oil. It helped adults and teenagers to have one heart, and even second generations who could not speak Korean well easily understood when they listened to sermons in the evenings. In addition, the Holy Spirit guided youth leaders who had studied before the conference started and they began to become one vessel for God. The Holy Spirit testified the Word to us when we are prepared. God’s word flooded into our hearts and worked in us. One German shepherd said that the words seemed to be pounding his chest with a hammer.

Second, the Holy Spirit allowed us offering living worships every night. After hearing God’s word, we became to fear God, the Almighty Creator. Although we are sinners whose lips are unclean, we could dance with joy like David because of the God’s forgiving grace. The worship leaders, instrument players, and the audience all became one, singing and jumping with joy. Every night, one person came out and sang a special song, and it seemed that the kingdom of God was coming upon us.

Third, the Holy Spirit helped us pray living prayers. The people who listened to God’s Word were filled with a desire to pray. When it was time for prayer, “Lord, Lord, Lord!” we called out the name of the Lord and started to pray with a burning heart. Tears burst and we started to speak in tongues during prayer time. For each repentant heart, the Holy Spirit gave words of comfort and direction.

Fourth, the Holy Spirit opened the hearts of us all and made us into one family. At the group meeting in the mornings, people opened up the deep conversations about what was in their heart. Some people shed tears every day. The Holy Spirit healed the painful hearts of all who opened their hearts. We were able to



understand each other, love each other, and become one. One missionary said, 'I came here as a guest. However, from now on, I will take part in as a family'. Satan was jealous of us as we became one. But he couldn't break our brotherly love. Amen!

God looks our hearts and blesses us. Our Father is the God who receives and answers our prayers with joy. God is the good Father who sends the Holy Spirit like fire, like a river of living water, like the wind, like pouring anointing oil. Praise God the Father, who protects us from disease, makes us grow, and unites us with love. Thank you to all CMI co-workers who have prayed for the Herrnhut Holy Spirit Festival.

헤른후트 성령축제 2020 소식

기름을 부어주시는 하나님

헤른후트 성령축제 섬김이 일동 (유럽)

“사무엘이 기름 뿔병을 가져다가 그의 형제 중에서 그에게 부었더니 이 날 이후로 다윗이 여호와의 영에게 크게 감동되니라”

사무엘상 16:13

저희는 1월 말 유럽선교사 수양회에서 “보라, 내가 새 일을 행하리라”는 말씀을 받고 큰 기대를 품고 일터로

돌아왔습니다. 그런데 2월 초 우한폐렴에 대한 우려의 소리가 들리기 시작하더니 결국 그 우려는 이태리와 온 유럽에 현실로 다가왔습니다. 저는 우한폐렴은 IMF보다, 2008년 금융위기보다 더 큰 위기라고 생각했습니다. 그래서 ‘주께서 행하시는 새 일이 이것인지요? 여행업을 하시는 친구들은 어찌하란 말입니까? 저희는 아직 준비가 되지 않았습니다.’라며 애타는 마음으로 부르짖었습니다.

하지만, 하나님은 저희들에게 3월 13일부터 매일 밤 9시부터 10시까지 합심하여 기도할 마음을 주셨습니다. 저희들은 다니엘 21일 기도를 드리며 형제 자매들을 코비드19로부터 지켜주시도록 기도하였습니다. 그리고 22일째 부터는 ‘죽으면 죽으리라’ 고백하며 하만과 같은 코로나에 대항하여 이기려는 간절한 마음으로 에스더 기도회를 시작하였습니다. 이렇게 60여일을 기도하였을 때, 하나님은 저희들에게 코로나 홍해를 돌파할 믿음을 부어 주셨습니다. 헤른후트 섬김이들은 성령축제를 열기로 결정하고 호텔측과 긴밀한 대화를 시작하였습니다. 호텔 매니저도 저희들의 결정에 놀라고 감사하며 정부의 움직임에 대한 모든 정보를 공유하고 저희들의 모임을 도왔습니다. 저희들은 매일 하늘 길이 열리고 땅의 길이 열리기를 간절히 기도했습니다. 결국 헤른후트가 속한 작센주는 독일에서 코로나 청정지역이 되고 모임에 대한 제재가 모두 풀리게 되었습니다. 그리고 헤른후트 지역에서는 확진자가 1 명도 없는 청정지역이 되었다는 소식을 듣고 저희도 놀라게 되었습니다. 아멘!

하나님 아버지는 8월 3일부터 8일까지 있었던 성령축제에서 저희들의 모든 부족함에도 불구하고 저희들의 기도를 받으시고 다음과 같은 축복을 부어 주셨습니다.

첫째로 성령께서 살아있는 말씀을 증거하여 주셨습니다. 참석자들을 나이와 언어 (한국어, 독일어, 영어)에 따라 10개 분반으로 나누고 오전에 불처럼 생수의 강처럼 바람처럼 기쁨을 부으시는 것처럼 역사하시는 성령님께 대한 성경공부를 하였습니다. 성경공부는 어른들과 청소년들이 한 마음을 갖게 하였고 저녁에 설교를 들을때 한글이 쉽지 않은 2세들도 충분히 이해를 하도록 도왔습니다. 또한 수양회가 시작되기 전에 미리 공부를 마친 청소년 리더들이 하나의 그릇이 되도록 인도하여 주셨습니다. 이렇게 준비된 저희들에게 성령께서 말씀을 증거하여 주셨습니다. 하나님의 말씀은 저희들의 심령으로 밀려들어와 역사하셨습니다. 어떤 독일 목자는 말씀들이 자신의 가슴을 쿵쿵 쿵쿵 망치로 치는 것만 같았다고 고백하였습니다.

둘째로 성령께서 살아있는 예배를 드리게 하셨습니다. 하나님의 말씀을 들은 저희들은 전능하신 창조주 하나님을 경외하게 되었습니다. 입술이 부정한 죄인이며 망해야될 죄인이지만 용서하여 주시는 은혜로 말미암아 다윗처럼 기쁨의 춤을 추었습니다. 찬양리더와 연주자와 청중이 모두 하나가 되어 노래하며 기쁨으로 뛰었습니다. 매일 밤 한 분이 특송을 하였는데 이땅에 하나님의 나라가 임하는 것 같았습니다.

셋째로 성령께서 살아있는 기도를 드리게 하셨습니다. 하나님의 말씀을 듣는 청중은 기도하고 싶은 마음으로

충만해졌습니다. 기도시간이 되자 ‘주여, 주여, 주여!’ 주님의 이름을 부르며 뜨거운 기도를 올려드렸습니다. 기도하는 동안에 눈물이 터지고 방언이 터졌습니다. 회개하는 심령마다 성령께서 위로의 말씀을 주시고 방향이 되는 말씀을 주셨습니다.

넷째로 성령께서 모두의 마음을 열어주시고 하나의 가족으로 만들어 주셨습니다. 매일 오전에 있었던 그룹모임에서 마음속에 있는 것들을 열어 대화하였습니다. 어떤 분은 매일 눈물을 흘리셨습니다. 성령께서 마음을 여는 모든 이들의 그 아팠던 마음을 치유하여 주셨습니다. 저희는 이해하고 사랑하며 하나가 될 수 있었습니다. 어느 선교사님은 이렇게 말씀하셨습니다. ‘그동안 손님으로 이곳에 참여했습니다. 그러나 이제부터는 하나의 가족으로 참여하도록 하겠습니다.’ 사단은 우리가 하나가 되는 것을 시기하였습니다. 그러나 그 녀석은 저희들의 형제사랑을 깨뜨릴 수 없었습니다. 아멘!

하나님은 저희들의 중심을 보시고 축복하시는 분이십니다. 하나님은 저희들의 기도를 기쁘게 받으시고 응답하시는 하나님이십니다. 하나님은 불처럼, 생수의 강처럼, 바람처럼, 기쁨을 부어주시는 것처럼 성령을 보내어 주시는 좋은 아버지이십니다. 저희를 질병으로부터 지켜주시고 성장하게 하시며 사랑으로 하나가 되게 하시는 아버지 하나님을 찬양합니다. 헤른후트 성령축제에 위하여 기도해주신 모든 CMI 동역자들에 감사드립니다.





DOMINICAN REPUBLIC MISSION REPORT

*REBEKAH KIM (DOMINICAN REPUBLIC)
ENGLISH TRANSLATION | P. KIM*

Amidst this global pandemic, we have felt tension and confusion since the very beginning. It seemed as if everything had stopped when Covid-19 virus began its spread in March. Social chaos quickly ensued as the virus caused global, wide-scale economic disruption. In order to be cautious, churches (including ours) stopped all physical services and gatherings, continued to facilitate services through the WhatsApp application, and encouraged individual shepherds to take care of their own groups by themselves until we could find out more information about Covid-19.

The Dominica government reported a decrease in infection levels in May, so we started to hold physical worship services at church while wearing masks and adhering to social distancing protocols. On the 27th of June, we held a wedding ceremony in front of God and with the blessings of shepherds for brother Mackendy and sister Selaniz who couldn't hold their ceremony in March due to the pandemic.

Currently, the situation is stabilizing, as economic activities restart under limited conditions, such as a night curfew and other precautions. The new daily infection rate is around 1,500. Despite the gradual improvement, prayer support is still greatly needed.

Despite our nervousness and anxiety due to the uncertainty surrounding the virus, we give thanks to God for protecting and guiding us thus far. Throughout the past few months, because we have been restricted in freely having service in person, we have been able to realize the preciousness of this privilege. Additionally, we have been able to cultivate intimacy and unity in our homes and families.

We continue to hold worship service in person following CDC guidelines of social distancing. Shepherd Enoch attends worship service at church every Sunday morning and then holds another service with his group members at the open space in front of his house in the afternoon. Other shepherds care for their members through personal visitings or WhatsApp.

As the return of Jesus draws near, we would expect for more people to turn to Him, but through this pandemic, we can see how people are so easily focused on practical things above spiritual matters. This is certainly not unwarranted for unbelievers, but it has also applied to believers as well. We have grown weary and dull in spirit due to the limitations of our quality of life. Furthermore, the physical



limitations of gathering and worshipping together has caused us to struggle to read and meditate on God's Word.

I am praying for a hunger for His Word and an abundance of faithful servants of God who can provide spiritual food to their sheep. I am praying for an awakening of our hearts, minds, and spirits, as we eagerly prepare ourselves to be the bride of Christ. Thank you all for your continuous prayers!

도미니카 공화국 소식

김성경 (도미니카)

3월초 확산되기 시작한 코로나바이러스로 인해 초반에는 모든 것이 멈춘 듯 긴장상태였습니다. 경제활동마저 제한되었기 때문에 사회전반적으로 혼돈이 생기지 않을까 하는 우려도 있었습니다. 코로나바이러스에 대한 이해나 정보가 부족했기 때문에 무조건 조심할 수밖에 없는 상황이어서, 당분간 모든 예배와 집회를 중단하고, 왓삽이라는 문자앱으로 모든 예배때마다 메시지를 공유하고 목사 목동들이 각자 맡은 목장을 돌보았습니다.

5월쯤에 도미니카 정부에서 차츰 방역단계를 낮추기 시작했고, 5월 마지막 주일부터 마스크착용과 사회적 거리두기를 적용하여 목사목동을 중심으로 소수의 인원이 교회에 모여 대면예배를 드리기 시작하였고, 6월27일에는 지난3월 코로나확산으로 결혼식을 치르지 못한 가정(맥켄디형제님과 셀라니즈 자매님)이 목자들의 축복속에 하나님앞에 결혼식을 치렀습니다.

이후 다시 확진자수가 1400-1500명 이상 증가함에 따라 현재 재방역을 하고 있는 상황이지만, 야간통금시간이나 줄서기 같은 제한하에 모든 경제활동이 진행되고 있어 전반적으로 안정적인 분위기입니다. 다만 일부지역에서 위험한 일들이 생기고 있어 안전을 위한 기도가 필요합니다.

처음에는 아무것도 모르는 상황에서 막연한 두려움으로 긴장되고 걱정되었지만, 하나님께서 이제까지 저희들을 안전하게 지켜주시고 인도해주심에 감사드립니다. 예배를 자유로이 드리지 못하는 상황을 통해 예배의 귀중함을 깨달을 수 있었고, 그동안 여러 이유로 신경쓰지 못했던 자녀들과 함께 가정예배를 드리며 좀더 가까워지고 아이들의 소중함과 아이들로 인한 감사를 새롭게 발견할 수 있었습니다.

현재 주일예배는 교회에서 지속적으로 드립니다. 다만 사회적 거리두기로 인해 모두 참석할 수 없는 어려움이 있으나, 목동 에녹의 경우 주일오전에 교회에서 예배를 드리고, 주일오후에는 집앞 공터에서 목원들과 함께 예배를 드리고 있습니다. 다른 목사목동들은 장소의 제한을 인해 그렇게 할 수 없지만, 개인적인 심방이나 왓삽으로 양들을 돌보고 있습니다.

사실 이번 코로나사태로 인해 초반에는 마지막때에 대한 경각심이 생겨 많은 사람들이 예수님께로 돌아올 것이라는 기대가 있었습니다. 그러나, 실상은 영적인 것보다 현실문제에 더 많이 매이게 됨을 보게 됩니다. 불신자가 그렇게 되는 것은 전혀 이상한 것이 아니지만, 믿는 자가 그리 된다는 것입니다. 마스크 착용과 사회적 거리두기 같은 여러가지 제한들로 인해 삶의 제한, 시간의 제한이 생기기 때문에 더 많이 피곤해지고 더 많이 영적으로 둔해지는 것을 느낍니다. 예배라는 것이 하나님과의 동행을 의미하는데 코로나로 인해 예배가 제한되고 하나님과의 친밀함과 성도간의 교제가 제한되고 있어 자칫하면 영적 무기력에 빠질 수도 있겠다는 위기감이 들기도 합니다. 그래서 더욱 의지적으로 하나님의 말씀을 읽고 묵상하고자 애쓰게 됩니다.

목사목동들과 제가 더욱 하나님 말씀을 사모하고 묵상하여 때를 따라 영의 양식을 공급하는 진실하고 충성된 하나님의 종이 되기를 기도합니다. 코로나로 인해 저희가 현실문제와 영적 무기력에 빠지지 않도록, 더욱 깨어 하나님 나라를 소망하기를 기도합니다. 늘 기도가운데 이곳 영혼들을 품어주심 감사드립니다.



“WE GIVE THANKS
TO GOD FOR
PROTECTING
AND GUIDING
US THUS FAR”



30TH ANNIVERSARY OF CAMPUS MINISTRY

RUSSIA MISSION REPORT

DON-YEON HWANG (VLADIVOSTOK, RUSSIA)

ENGLISH TRANSLATION | ISAAC KOH (LOS ANGELES, USA)

The LORD calls one person to achieve his will of bringing salvation to the souls

Celebrating the 30th anniversary of planting the Russian campus ministry

Greetings in the Lord Jesus Christ

We have faced many difficulties this year. I pray that God may strengthen you through his living words and communion in the Holy Spirit, and the joy may overflow in your hearts. I am grateful to God for allowing a time of grace in reflecting on what God has done in my life, calling one person to accomplish his will of bringing salvation to the people to the ends of the earth.

This coming September 13 will be recorded as the 30th anniversary of pioneering the Russian Campus Ministry. Three decades ago on September 13, 1990, God led me to step on Russian soil for the first time. At that time, the Soviet Union was a communist country. The Iron Curtain did not allow the establishment of diplomatic relations between Russia and South Korea. However, since 1985, God gave us the vision of a Russian mission. The calling held me to keep on praying for the Russian mission. The LORD received our prayers and led me to enter the Soviet Union under incredible guidances.

Since there was no direct flight from South Korea to the Soviet Union, I first entered Hungary.

I received a three-day tourist visa in Hungary and took a thirty-six-hour-long trip by train to enter the unchartered land, the Soviet Union. Since I spent two whole days on the train out of the three day visa, I did not have much time left and had to receive an admission letter from the Moscow University in one day. But the person in charge did not mind about my situation. I had no choice but to pray earnestly and cling to God. Then just before the end of the day, the person in charge gave me an admission and a four-year student visa. In retrospect, it was a miracle that God brought upon hearing our prayer. God allowed me to become the first South Korean to attend the

Moscow University. I was able to solve visa problems and live a student missionary life.

At first, I could not speak the Russian language, so I reached out in English. As I borrowed a can opener in the dormitory, I came to meet Lena and studied the Bible with her. As Lydia listened to Paul's message in Philippi and became a believer and a cornerstone in the Philippi church (Acts 16:11-15), Lena became a Lydia the Moscow Campus mission. The mustard-seed-like ministry grew day and night. In four years, I had to go back to Korea to have my mandatory military service. Then I saw that about one hundred Moscow students studied the Bible and attended worship services. God gave us overflowing grace in missions and in school studies and researches.

I returned to Korea and completed the alternative military service at the Samsung Research Institute. I went on to receive a degree of Master in Divinity at the Hapdong Theological Graduate School and sought to go on a mission again. The LORD led me to go to Vladivostok, Russia in 2004.

An international school was founded in Vladivostok with the support of the Far Eastern Development Organization. In an societal environment that teaches materialism, we set up a Christian school that fears God and values humanity, so that the next generations may receive a God-centered education. The school has a system of education for kindergarten and elementary, middle and high school. The school system received an official license and began operation in Russia. Teachers and students had a happy school life in the love of God and enjoyed the educational opportunities fully as in a heavenly school.

Now that the school stood on a solid foundation, I came to resign from the position in school after serving for fifteen years. In November 2018 God let us to start a church ministry in Vladivostok. To help young people with Bible study, my family resumed campus missions.

Thirty years ago in Moscow, I was able to help students in my student status. Now I find myself in my mid-fifties. I go to the campus in gray hair and reach out to the students to sow the seed of gospel on campus. In campus, God directed us to

meet Russian, Chinese, and Korean students. The remnants of those continue to attend church, study the Bible, and get baptized.

I confess that my family have met many difficulties for the past thirty years of Russian mission. However, we have experienced the living God and his steadfast love in filling our cup to the brim. What we did was to seek first his kingdom and his righteousness. In time my God in his goodness and faithfulness has sent the people with helping hands and materials to carry on the ministry. My God led us to experience a glorious life when we were young, as an instrument to bring his gospel to the souls hidden behind the Iron Curtain. God poured out his heart over us in realization that the LORD values one soul dearly. God has sincerely led us as Good Shepherd in my family life. Our children have grown to attend colleges in South Korea and getting closer to their dreams in our God.

In my third stage for the Russian ministry, God is revealing his heart to establish a church in Russia and restore worship. It is up to heaven to gauge the time allowed for me in the future, but I pray to continue to serve Russian souls until the day God calls me to heaven. I pray that the kingdom of God come and grow abundantly and powerfully in Russia.

Coronavirus has caused face-to-face worship services to stall for a while. It is also difficult to reach out to the people. However, as Paul eagerly preached the gospel even when he was imprisoned, the gospel is not restrained by the environment. May we experience God and his working beyond circumstances.

Sunday, September 13, 2020, is celebrated as the 30th anniversary that God sent me as a missionary to Russia and opened the Iron Curtain to sow the seed of gospel to the campus souls in Russia. If it were not for COVID-19, I wanted to invite everyone to share God's grace on the anniversary, but it is regrettable that I cannot do that. However, I realize that God wants us to continue to serve the mission in worshiping him where he called us to be, since God is looking at the heart rather than a big event.

So, with a small number of brothers and sisters at the Vladivostok Presbyterian Church, we will hold a service for celebrating the 30th anniversary of the

pioneering of Russia and giving thanks to the Lord. We are grateful to God, who has been with us and will continue to work in the future. We will use the occasion to count the blessings during the term of the last three decades and build up our altar of thanksgiving to the LORD. We would be grateful if you bless this service and pray for the anniversary even from a distance.

We ask for your prayers so that the Russian mission may continue without hindrance.

So, pray for the season of Christ to come to the Russian land where God was lost in communism.

Please be with us in prayer and support. Thanks to everyone who have prayed for us.

30주년 기념 예배

러시아 선교 보고

황돈연, 정경선 (블라디보스톡, 러시아)

안녕하세요?

올해는 여러가지 어려움이 많은 해인 것 같습니다. 그러나 하나님앞에 자신을 깊이 돌아볼 수 있는 은혜의 시간을 주신 하나님께 감사를 드립니다.

1990년 9월 13일은 제가 러시아 땅을 처음으로 밟은 날입니다. 당시 소련은 공산권국가로서 우리나라와 수교를 하지 않은 철의 장막이었습니다. 그런데 하나님께서는 1985년부터 저에게 러시아 선교사의 비전을 주심으로 계속 기도하게 하셨고 기가막힌 인도하심 속에 소련으로 들어오게 하셨습니다. 한국에서 바로 소련으로 들어가는 비행기가 없어서 일단 헝가리에 들어갔습니다.

헝가리에서 3일 관광비자를 받아서 36시간 기차를 타고 미지의 땅, 소련에 들어갔습니다. 기차에서 이틀을 써 버렸기에 하루만에 모스크바대학에서 입학허가서를 받아야하는데 담당자는 해 줄 기색이 없었습니다. 저는 하나님께 매달릴 수밖에 없는 상황에서 간절히 기도하는데 업무 끝나기 바로 직전 담당자는 입학허가를 해 주고 4년 학생비자를 내 주었습니다. 하나님이 이루신 기적입니다. 그렇게 남한사람으로서 최초로 모스크바대학을 다닐 수 있었고 저는 학생신분으로 비자문제를 해결하고 선교사의 삶을 살 수 있었습니다.

처음에는 언어가 안되니 영어로 전도하였습니다. 기숙사에서 캠프다개를 빌리며 자연스럽게 레나학생을 만났고 성경공부를 하게 되었습니다. 그렇게 모스크바 캠퍼스 선교가 시작되었고 4년후 제가 병역문제로 한국으로 들어갈 때는 100여명의 모스크바학생들이 성경공부하며 예배를 드리는 역사가 일어났습니다. 하나님은 선교와 학과를 감당하도록 은혜를 듬뿍 주셨습니다.

한국에 돌아와 삼성연구소에서 병역특례를 마치고 저는 다시 선교사로 나가기 위해 합동신학대학원을 다니게 되었고 기도끝에 2004년 러시아 블라디보스톡으로 다시 나가게 되었습니다.

블라디보스톡에서 원동개발기구의 지원으로 국제학교를 설립하게 되었습니다. 유물론을 교육하는 환경에서 하나님을 경외하고 인간을 소중히 여기는 크리스찬 학교를 세워서 다음세대들에서 하나님중심의 교육을 하고자 하였습니다. 학교는 유치원과 초, 중, 고를 교육하는 학교로서 러시아에 정식으로 학교인가를 받아서 운영하게 되었습니다. 교사들과 학생들은 천국같은 학교라고 생각할 정도로 하나님의 사랑을 느끼면서 행복한 학교생활을 하였습니다.

이제는 어느정도 틀을 갖추었기에 15년의 학교사역을 정리하고 2018년 11월에 저는 블라디보스톡 시내에서 교회사역을 시작하게 되었습니다.

젊은 청년들을 성경공부로 돕고자 캠퍼스 선교를 다시 시작할 것입니다.

30년전 모스크바에서는 학생의 신분으로 학생들을 도울 수 있었는데 이제는 50대 중반으로 백발의 머리로 캠퍼스를 가서 전도를 하였습니다. 그 가운데 러시아학생들과 중국학생들과 한국유학생들을 만나게 되었고 그들가운데 몇몇이 꾸준히 교회에 나오며 성경을 공부하고 세례를 받기도 했습니다.

지난 러시아선교30년을 돌아볼 때 힘든 시간들도 많았습니다. 그러나 먼저 그의 나라를 구했을 때 모든 것을 채워주시는 하나님을 체험했습니다. 때마다 필요한 사람들을 보내 주시고 물질도 허락하셔서 사역을 감당할 수 있었습니다.

젊은 시절 하나님의 역사에 쓰임받는 영광스런 삶을 살게 하셨습니다. 그리고 한영혼을 소중히 여기시는 하나님의 마음을 배울 수 있었습니다.

자녀들도 장성하여 한국에서 대학을 다니며 자신의 꿈을 키우고 있습니다.

다시 시작하는 저의 제 3기 러시아 교회사역을 섬기며 하나님은 러시아에 교회를 세우고 예배를 회복하시길 간절히 원하고 계심을 많이 느낍니다.

언제까지가 될 지 모르지만 제가 하나님께서 허락하시는 그 날까지 러시아 영혼들을 섬기기를 소원합니다. 러시아땅에 하나님의 나라가 세워지고 확장되는 역사가 흥왕하길 기도합니다.

코로나로 인해 잠시 대면예배도 중단되고 전도도 힘든 상황입니다. 그러나 바울은 감옥에 갇혀서도 열심히 복음을 전하였습니다. 복음은 환경에 매이지 않습니다. 저희가 상황을 넘어서서 일하시는 하나님을 체험할 수 있기를 기도합니다.

돌아오는 2020년 9월 13일, 주일은 제가 러시아선교를 시작한지 30년이 되는 날입니다.

코로나가 아니면 모든 분들을 초청하여 은혜를 나누고 싶었으나 그렇게 하지 못함이 아쉽습니다. 그러나 하나님은 큰 행사보다는 중심을 보시고 부르신 자리에서 예배하며 주신 사명을 변함없이 섬기기를 원하심을 깨닫습니다.

그래서 블라디보스톡 장로교회의 적은 수의 인원이지만 현재 보내주신 성도들과 조용하게 러시아 개척 30주년 예배를 드리고자 합니다.

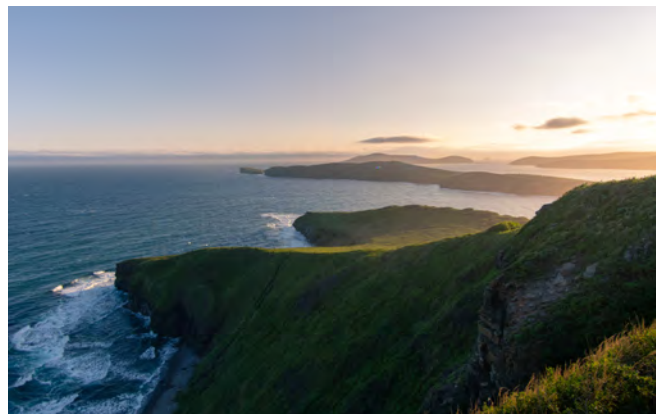
지금까지 함께하시고 앞으로도 역사하실 하나님께 감사하며 은혜를 짚어보고 감사하는 시간을 갖으려고 합니다. 함께하시지는 못하지만 멀리서라도 이 예배를 축복해 주시고 기도해 주시면 감사하겠습니다.

러시아 선교가 끊이지 않고 계속될 수 있도록 기도부탁드립니다.

그래서 공산주의로 하나님을 잃어버린 러시아 땅에 그리스도의 계절이 올 수 있도록 많은 기도와
응원을 부탁드립니다.

기도해 주신 모든 분들께 감사드리며

러시아 블라디보스톡에서 황돈연, 정경선 올립니다.





MISSION IN MOLDOVA

GEORGE MIHAILOV (CHIȘINĂU, MOLDOVA)

“No temptation (testing) has overtaken you except what is common to mankind. And God is faithful; He will not let you be tempted beyond what you can bear. But when you are tempted (tested), He will also provide a way out so that you can endure it.”

1 Cor. 10:13 (NIV)

Our God is faithful

1. New Year - new temptation (new test) but and new opportunities to serve others

We start the new 2020 year with big plans and big hope for ministries, in our country. After a year of repairs in the church house* (January 9, 2019 – December 19, 2019), we thought the hardest part was over.



* many thanks to the CMI Europe, CMI Netherlands for support to buy materials.

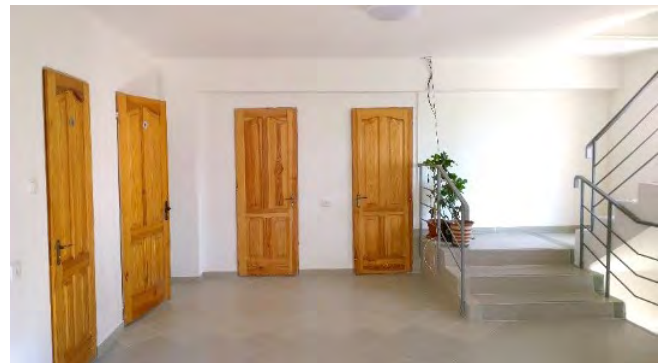
“If you only like light things, you will have problems; if you like problems, you will solve them.”

Korean Proverb

But we didn't even think that, for this new year, everything is just beginning.

On March 11, 2020, a state of emergency, for 60 days, was declared across the country due to COVID-19 (now the state of emergency has been extended until September 30). Moreover, all institutions were forced to enter into quarantine. Schools have switched to online, but most churches were not ready for such a thing.

At first, everyone thought it was a joke: how could the whole country stop? Some even rejoiced that they would rest at home, but few realized the challenges, that awaited them.



The first challenge we had was: how can we continue to meet as a church? And how to help other churches that do not have the opportunity to meet online? We realized for the first time, very seriously, the danger looming over the churches, which will not be able to meet. (In Moldova, 80% of churches did not have the chance to meet in any way for 4 or 5 months, especially the village churches).

We have developed two strategies:

First, online meetings on Sunday. We sent two teams of brothers from our church, who know how to do it, to teach the leaders how to organize it. We helped churches that had a computer and internet connection, organize Zoom meetings. In this way, we have helped more than 20 churches to have online services.

Second, in villages, where there is no internet and the churches are small, on Sunday evenings, we organized Bible study meetings and prayer, in small groups, but when the weather outside warmed up, we started meeting outdoors. In this project, I involved my students from University and our small groups from church.



So we were able to help 11 more churches and small groups.

Starting with May-June, a food crisis has started in our country. Due to drought and heat, several crops have not produced anything in this year. Prices have risen sharply and for many people, especially in the village, things have become difficult.

So from May-June until August-September, once a month, we went through the villages and distributed food packages, in poor families. Especially where there are young children and schoolchildren.

2. God allows pain, but also gives us and joy.

During this period, as a church, we also had and sad things.

Two sisters passed away to the Lord after a long battle with cancer. (Galina – 55 years old, suffered from cancer for 3 years and Aliona 49 years old, suffered from breast cancer). Of course, the doctors wrote them, as the cause of death, Covid-19, but they did not come into contact with people during this period. Church could not attend the funeral because of this. I was only allowed access as a pastor.



In May month, a 12-year-old boy, Stefan, was diagnosed with spine cancer. In July he could no longer walk. The body stopped responding to treatment and swelled. Now the family with him is in Italy, in the city of Brescia, for treatment. They have

relatives there. His mother, Carolina, is a believer, and the father, Viorel, does not believe in the Lord Jesus. We pray for his healing and for the mother not to lose faith and the father to come to the Lord.



On August 15 and 29, we celebrated two marriages in our church. Nicolae and Loredana, Pavel and Esther. Because there was a limit of 50 people at the ceremonies, only the closest relatives attended.



On August 30, God blessed us to have a baptism where 5 people were baptized. (Carolina, Nadejda, Catea, Natalia and Iurie). The greatest miracle and joy is that Natalia and Iurie are mother and son. Also, she is Sergiu's mother, a missionary in Criuleni, and Iurie is Sergiu's twin brother. God is great!



Now the new school year has begun. Young children go to school, but those in middle school and high school take online lessons.

We pray that the Lord will protect the children and the parents, and bless this country!

We are very blessed even in these circumstances and thank you for your prayers and support!

Thanks to CMI EUROPE and CMI Netherlands for their support in this year, in helping others!

With deep respect and appreciation,

George Mihailov



GLOBAL CMI

SCHEDULE & REPRESENTATIVES

Global CMI Schedule

4th Quarter: October - December

10.01-05	I-nation Holy Spirit Conference
10.04, 18, 25	CMINA General Assembly
11/12-14	Germany Directors Conference (Online)
12.06	I-nation Christmas I
12.13	I-nation Christmas II
12.30-01.01	South Asia 2nd Generation Conference

1st Quarter: January - March

01.05-08.21	CMI Oceania - Online Summer Bible Conference
01.21-24.21	European Missionary Conference
01.28-31.21	Argentina Bible Conference

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