

Keys to Romania's Growth in their Missions' Vision and Response

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Abstract

To do. In this article Kopjar and Rîțișan explore the challenges and obstacles for Romania, the sleeping giant (the largest Evangelical church in Europe), to reach its mission potential. Both authors speak authoritatively from inside the developing mission sending agency, Romanian Pentecostal Agency for Foreign Missions. The article explains reasons for the growth from zero foreign missionaries sent around the year 2000 to 80 missionaries sent currently and a goal of sending 200 missionaries by the end of the decade.

Introduction

In December 2021, the doctoral program of The Assemblies of God Theological Seminary in Springfield, Missouri, offered a class entitled “Special Studies: Contemporary Issues in Missiology.” Most of the students attending the class were from the United States of America, one from Canada, one from Venezuela and one from Romania. When the professor

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Gheorghe Rîțișan is one of the founding members of the Romanian Pentecostal Agency for Foreign Mission and he is currently the president of this organization since 2008. He was ordained in 1992 after graduating from ITP [Pentecostal Theological Institute] and served 17 years in Dobrogea as a pastor. He also served in regional church planting projects. He was the president of the Pentecostal Regional Community in Constanța for the period 2004-2008. He is the founder and the president of the Romanian Center of Cross-Cultural Studies from Agigea (Constanța). From 2015 to date, he is the vice-president of PEM (Pentecostal European Mission) and a member of Pentecostal World Mission Committees (WAGFMC/WPF-MC). He is married to Irina, and they have two married daughters, Irisa-Iulia, and Lea-Priscila, and five grandchildren. Currently, they live in Cluj-Napoca and are involved in Filadelfia Pentecostal Church.

presented the missiological issue of “Majority World Mission,” the two students that were mainly invited to make their voices heard and bring their contribution to the class discussion were the one from Venezuela and the one from Romania. The guest speaker for that session, Dr. DeLonn Rance, an Assemblies of God World Missionary who served in El Salvador for twenty years, was addressing his American missionary colleagues through those words: “Most of us would be aghast if someone declared that only citizens of the United States are qualified and responsible for the missionary mandate. Yet often our actions or the lack thereof, speak louder than our words. The responsibility of reaching the world applies to every believer.”¹ Based on his data analysis, Jason Mandryk praises the fact that Western missionaries’ actions have contributed to the current change, as he writes that “years and generations of prayer and faithful service to the un-evangelized world by both missionaries and indigenous Christians have not been in vain.”²

Romania’s association to the Majority World

Something has happened, and according to contemporary missiologists, the last decade of the 1900s has carried the historical movement of making Christianity “predominantly a non-Western religion.”³

Before proceeding to study the facts that contributed to Romania’s role in the contemporary history of missions, it is important to briefly explain the concept of ‘Majority World’ and why Romania is associated with, when discussing the missiological issue of the new sending nations.

In the book *Missions from the Majority World: Progress, Challenges and Case Studies*, Enoch Wan introduces a list of several terms used in relating to ‘Majority World’, some of which are ‘Third World’; ‘Developing countries’ or ‘Under -developing countries’; and ‘the South’ and ‘Global South’.⁴ Wan considers that ‘Majority World’ is the most appropriate term for non-Western missions, as it describes and highlights the fact that countries in this category are populated by the greatest populations. The author calls for sensitivity in developing an approach void of negative connotations or judgmental evaluation for countries that are technologically and economically less advanced or are in geographic locations not generally involved in world missions.⁵ According to Johnstone and Mandryk,⁶ in year 1900 majority world Christians was made up 16.7% of all Christians, but in year 2000 it reached up to 59.4%. Philip Jenkins,⁷

however, dares to project demographic changes, indicating that if in the 1900s, 32% of the world's population was living in Europe, North America, and former Soviet Union, in 2050s, "Africa and Latin America will probably be home for 29% of the world's people."

Keyes and Pate⁸ anticipated the missiological issue of the majority world by stating that, Christian missionary movement is beginning to shift toward those missionary activities which originate from countries other than those in Europe and North America. Christian missions are beginning to emerge more from the many (so-called) non-Western nations and peoples in Asia, Oceania, Latin America, and Africa. These regions are where the majority of Christians live today and where missionary work is increasingly becoming a natural expression of vibrant Christianity.

As research shows that Christianity continues to move south and east, David Sills addresses several implications for the church such as (1) a theological contribution to understanding Christianity that does not come from the West, (2) a change in the dominant language(s) of faith, and (3) the fact that large groups of Christians will live in near-neighbor cultures and in close proximity to communities belonging to other religions. Therefore, "missionaries must prayerfully consider the missiological implications and what this might mean for ministry endeavors."⁹

In the missiological literature, the countries belonging to post-communist Europe, generally, are not included as being part of the 'majority world', and they are not known as being part of the 'western world'. However, during the last decade of the 1900s, a number of them are part of changing the face of missions.

Romania as a mission field and as 'sleeping giant'

Anne-Marie Kool¹⁰ puts it this way: "Since the 'changes' - as the events of 1989 and 1991 are often referred to, emphasizing the process rather than the sudden shift...that occurred in Central and Eastern Europe - a massive 'invasion' of missionaries has taken place."

According to the statistics published by One Challenge International, in collaboration with Operation World, "over 300 foreign missionaries worked in Romania between 1990 and 2000."¹¹

It is agreed by the Romanian mission leaders that during the first decade after the fall of communism, Romania qualified to be a mission-receiving nation, and at that important time in the growth of the Romanian church, the ministry of Western missionaries was essential in

transitioning this nation to its new role of becoming a major mission-sending country. Statistics record that in 1998 “Romania had over 500,000 evangelicals, making it the largest population of evangelicals in all Eastern Europe. In fact, Romania had more evangelicals than the rest of Eastern Europe combined.”¹²

Until near the end of the 1900s, the Pentecostal Christian Church in Romania¹³ (CCPR) did not manage to send and support a single long-term missionary abroad, and for that reason, in 1997, at the European Conference of Church of God in Kirchheim, Germany¹⁴ when the Romanian delegation was presented, the moderator said, “The president of ‘The Sleeping Giant’ will greet the audience.” The exponential growth of the Romanian Pentecostal Church, without understanding its mandate of being a witness for Christ among other nations, made Romania carry the nickname of ‘the sleeping giant’ for almost a decade. However, after year 2000, the giant woke up, and worked hard, and is determined to end the reason for its name “The Sleeping Giant”.

This shift made a step forward in 2006 when a group of pastors having a cross-cultural vision decided to establish The Pentecostal Agency for Foreign Mission (*Agenția Pentecostală de Misiune Externă* rendered now on as APME). It will be analyzed in this paper, as it is the only sending agency of the CCPR. Since that time until now APME proved to be one of the fastest growing mission organizations in the world and became a source of inspiration for new sending agencies.

Looking back at this short history of APME, their leaders and some of the most experienced long-term missionaries identified a few keys of this phenomenal grow¹⁵.

Keys to Romania's growth in its missions vision and response

The religious context created by the Holy Spirit before and immediately after 1989, the year of regime change in Romania, facilitated a good ministry of cross-cultural mission.

a. The existence of a Pentecostal church in Romania, was created by the Spirit, despite the persecutions from the communist years. The huge potential for world mission was obvious after the first decade of democracy. In year 2006 there were 2,476 Pentecostal churches in Romania, 248 Pentecostal churches in the European Romanian diaspora¹⁶ and over 300,000 believers. Romanian Pentecostal families generally had many children, and many of them, becoming teenagers and young people, started to show an interest for cross-cultural mission.

Pentecostals from Romania, whether persecuted or free, “have always felt that their influence has to do with recognizing the Holy Spirit’s place in empowering life and ministry. They clearly believe that what God did in the New Testament, he can do today. They live in daily expectation of divine intervention in their life and in service. They are evangelistically oriented, and their churches are growing.¹⁷

b. The existence of a church planting and evangelization movement among the Turks from the southeast of Romania, resulted from receiving a vision of reaching out to other nations. A wave of young people left their comfortable homes and large churches from the west part of Romania, to move to the poor towns and villages from southeast of Romania, where Muslim population was between 40-90%. These Romanian evangelists aimed to plant churches among other ethnic groups, but they have often been facing difficulties in communicating the gospel in a way that Muslims would not be resistant. It was this church-planting movement that led the Romanian mission leaders to start in 2001 a program of training Romanians to reach out to Muslims.

c. The opportunity for young people from the entire country to gather together in national youth conferences (with thousands of participants in the 1990s) where foreign missionaries were guest speakers made it easier to pass on the vision of reaching out to lost world. Young people were thus motivated to think about missions, to pray, and get involved in missions in specific ways. Poor Romanians learned to give up a two-liter bottle of Coke per month and contribute to sending out the first Romanian missionaries. Also, the possibility of joining a short-term mission trip opened the eyes of many young people to see the harvest and be convicted that their time has come, too.

d. The ministry of several foreign missionaries was used by God to fertilize the soil of the Romanian Pentecostal church for foreign missions. The list cannot exclude the names of Cameron Wilson (USA), Richard Cunningham (USA), Arto Hämäläinen (Finland), Ingemar Martinson (Sweden), Filipus Army and Henrik Steen (Sweden) and others. Preparing the terrain for missions was Cameron Wilson, an American Assemblies of God missionary, who, shortly after the end of communism, he began teaching about sending missionaries. Cameron inspired many Romanian pastors and became known as ‘Mister Missions’ among the Pentecostal leaders during his time of service in Romania.

Richard Cunningham, another Assemblies of God World Missionary, who moved to Romania in 1994, was the leader with years of experience of being part of a world leading Pentecostal sending agency. He has assisted the founding Board of APME with guidance in starting the mission sending agency and he served as a secretary of international relationships for APME.

The birth of a team of Romanian Pentecostal pastors with vision and passion for foreign mission. This team initiated the process of creating and developing a mission-sending agency. It all began with the call of God on individual people, speaking at the same time to a group of leaders and to Romanian youth.

a. The Board of Directors included leaders that were not politically appointed by a certain organization but pastors which were brought together by the Holy Spirit and the vision to see the Romanian Church involved in mission¹⁸. They are recognized for their integrity and lifestyle that reflect biblical moral standards. The board of directors includes leaders that are available, perseverant, hardworking, and ready to sacrifice.

d. The board of directors are embracing and emphasizing APME's values, policies, APME's mission, work philosophy and are ministering together from the very beginning, making sure that decisions are implemented. They are also providing continuity to this organization. They prioritize discipleship, church planting, evangelism, long-term mission, partnerships with the national churches, the learning of the local language for their missionaries, and reaching the unreached ethnic groups, especially the ones from the Islamic world.

e. Another important aspect in the leadership of such an organization is the role of the president who should be enrolled full-time in serving the mission, and not taking other church or denomination leadership responsibility.

f. A reference committee completes the work of APME's Board of Directors. This committee is made up of Pentecostal leaders that represent every Pentecostal district in Romania, and every continental Romanian diaspora. It serves both as an accountability team for APME's ministry, and as a network of support for different needs and initiatives of APME.

It is important to cultivate partnerships with international missionary organizations. APME prioritized it even since its early phases, and it proved essential, as through the lenses of more experienced mission sending structures, APME could receive guidance and assistance in developing its functional structure and organizational features.

a. World Assemblies of God Fellowship Mission Commission (WAGF-MC) is one of the international partners of APME. Brad Walz, WAGF-MC's director visited APME in 2013 and provided opportunities for the Romanian missionaries and mission directors to be invited as speakers at different global events on missions. During October 17-20, 2018, the 5th World Missions Congress took place in Madrid, Spain. Among the speakers, APME's president, Gheorghe Rîțișan, was invited to moderate the session on "Empowered to go raising up the new senders", and the executive director of the Romanian Center of Cross-Cultural Studies, Ileana Hrișcă, was invited to moderate the session on "Empowered to go: the next generation." Both, WAGF – MC and Pentecostal World Fellowship – Mission Commission (PWF – MC) provided opportunities for the Romanian speakers to contribute to motivating and assisting new sending countries in developing their own mission sending structure and mission training program.

b. Pentecostal European Mission (PEM) has invited APME to be part of PEM and to attend PEM's Consultations. In 2013 APME hosted PEM's Consultation in Cluj, Romania. In 2020, as the pandemic started, APME's president and PEM's vice-president initiated a prayer movement within PEM, and every second and fourth Wednesday of the month, PEM mission directors, missionaries and administrative staff gather online for prayer. Even if 'keep the distance' was the general slogan of the pandemic, PEM's leaders and PEM's mission sending agencies managed to stay in close communication and to offer mutual spiritual support better than at other times in its history.

c. APME has been continually developing national and international partnerships that will facilitate the training, the sending, the integration, and the support of the Romanian missionaries. As "the word 'together' is mentioned four hundred times in Scripture and expresses the theme of unity,"¹⁹ APME's mission leaders identified "opportunities for cooperation during times (planned and spontaneous) of conversation, during times of conflict, when [they] encounter humanitarian crisis, and through the convergence of ministries and ministry personnel."²⁰ APME developed a sensitive heart to the financial needs of workers from other organization. Also, during the pandemic, APME chose to extend financial support to some missionaries from Latin America, serving in Central Asia, who suffered the unavoidable economic consequences of the pandemic.

The written strategy of APME produced by its Board of Directors made it possible to create some departments that are functional, essential, and needed for the existence and the growth of a new mission organization.

a. A healthy administrative department with a good, correct, and transparent way of handling money. Financial reports are presented for accountability to the Reference Committee, to the Church's Council of the Pentecostal Union from Romania, and to some of the donors. Also, missionaries are submitting their monthly financial reports to APME. It was in September 2004 when the first faith pledge for missions was implemented in Romania. As APME was not yet born, the mission funds were initially handled by the Pentecostal Regional District from Constanța. Romanians wanted to do more for missions and proved to be faithful in honoring their pledges. APME is using the faith pledges in the Romanian churches as an effective tool in raising a missionary's budget and makes it possible to send more missionaries. As the number of missionaries is growing, the administrative team is also expanding.

b. Appropriate training of the missionaries should be emphasized. The Romanian Center of Cross-Cultural Studies (CRST) is the school that exists solely for the purpose of training career missionaries. Ten years prior to forming APME as an agency, God already gave pastor Gheorghe Rîțișan the vision to train young Romanians to reach the Muslims. Since 2001, the hope was that as youth is trained to go as missionaries. God, who called them, will also somehow provide the means to be sent out from Romania in an organized way. APME was founded in 2006, and from the school's perspective, it is seen as the direct answer of God to the prayers for a platform of wisely transferring CRST's graduates from the mission school to the mission field. During 2006 – 2018, there was good collaboration between APME and CRST. Since 2018, CRST has been integrated into APME.

There is a three-dimensions approach in training CRST's students. First, there is the academic part. Subjects as Islam, Buddhism, Animism, Hinduism, Cross-cultural Communication, Bi-vocationalism, Church Planting, Spiritual Warfare, Contextualization, Teamwork, Mission Strategies or Anthropology, are all part of CRST's training program for the second-year students. Also, Bible classes and an introduction to missions are also provided during the first year of studies. The lecturers that are teaching at CRST are mainly missionaries with many years of experience and high academic degrees that qualify them to teach from experience, not from books only.

Secondly, there is an emphasis on practical exposure to ministry. Students are sent out to do weekend ministry in different villages from South-East of Romania, learning to preach, to do children's ministry, and street evangelism while working 'in land' both with Romanians, but mainly with Turks, Tatars or other ethnic groups currently living in Romania. During the first year of their training, CRST's students, as a class, go on a short-term mission trip visiting a culture very different than in Romania. Most of these trips have been organized in Turkey, in the Balkans (Albania, Kosovo, Macedonia) or in Greece (serving the refugees from Iran and Afghanistan). During the second year of their studies, the students are required to undertake a two-month internship in the country of their call, or a very similar culture. Those ministry opportunities are paving the way of CRST's students in making final decisions related to the nations where to serve as long-term missionaries.

Thirdly, the school's goal is not to offer students information and exposure to what is taking place in the world, but its heart's desire is to provide the students with the opportunity of a spiritual transformation and a divine understanding of what is taking place within the Kingdom of God in current times. Therefore, CRST starts each day with one hour of prayer, each week includes a day of fasting, and each semester a week of prayer & fasting. All this is part of a vision that defines CRST as a unique training program in the country. Also, the training is designed for day classes, where students are living on campus. This gives the possibility of getting to know the students before sending them out, but also, it gives the student the possibility to experience what it means to live by faith.

c. A good and continuous mobilization for mission of the Romanian churches. The department of mobilization has been established well, even from the very beginning. In Romania, every year there is a national mission conference called RoMisCon. Beginning in 2011, this conference addresses mainly the Pentecostal pastors and it has been one of the most effective tools in implementing the DNA of missions in local churches. However, things were not like this from the beginning. Reverend Cameron Wilson, states that "in 1996 I found a way to encourage and affirm several young people who professed a calling to overseas missionary work. I called the conference 'Romanian Missionary Convocation' and coined the acronym 'RoMisCon.' It was a three-day event; and it was painfully obvious that world missions were still a deep dark mystery to most Romanian Christians."²¹ The first mission camp took place in Romania in the summer of 2006. Out of the small group of the participants, one went to Ethiopia,

one to Afghanistan, and one became the director of CRST in 2007. Those camps facilitate the recruitment of new missionary candidates, most of them going first through CRST's training. Mobilization is done for every age group in the Romanian Pentecostal churches. Recently, Sunday School lessons for children between 4-12 were produced. Churches implemented the Mission Sunday. The Kairos Course is offered to youth groups of many churches. The *Noi Frontiere* (New Frontiers) mission magazine is in its 19th year of publication and has around 1000 of subscribers. Translating and producing missiological literature has been another avenue of opening the window through which Romanians could look towards the lost world. Creating TV and radio programs is something new for Romania, but it grows. Another area where APME's Board of Directors is investing time and energy is in facilitating the Romanian pastors to join at least one short-term mission trip. The pastors that have been on a trip to India, Egypt, Ethiopia, or Madagascar are becoming the leaders of the most significant churches acknowledged for sending out new missionaries and for offering financial support for missionaries.

d. The Romanian church values a serious movement of intercession and prayer for missionaries. Every missionary is required to have a group of committed prayer warriors (at least 10-20). The prayer calendar is distributed in the Pentecostal churches. There are also several social media platforms that allowed APME to create prayer groups where urgent prayer requests are shared.

e. A good coordination of the missionaries on the mission field through area directors who are extending pastoral care and ministry & spiritual direction, including field visits and online meetings. Besides this, APME organizes every year a retreat where missionaries are coming together finding the opportunity to share their victories, to expose their hurts, to acknowledge their limitations, and to receive emotional, relational, and spiritual support. It makes them rejoice in knowing that they belong to a family, to something greater than their own dream.

Political and economic factors

a. The integration of our nation in the European Union (EU) in 2007 makes it possible for the Romanian missionaries to enter, as European citizens, many countries that previously have been closed for the Romanians. Reflecting on the change this integration brought, it is obvious

that one of the most important reasons for Romania not doing mission work until the year 2000, was the political factor, as the communist system, for half a century, isolated the CCPR from other Pentecostal churches in the world, and from global missionary involvement. “The fact that Romania was isolated and unable to do foreign mission created a severe deficiency in the church’s theology – the mandate of the Great Commission (Matt. 28:18–20) did not exist in the CCPR requirements.²² Romania became a very closed space, a huge concentration camp behind the Iron Curtain, and for most of its citizens it was practically impossible to go beyond the borders. Even after the fall of the communist regime, it was very difficult for Romanians to travel abroad and obtain visas for certain nations, until 2007 when it became a member of the European Union.

b. The economic growth and the financial stability experienced by Romanians in the last years allowed the Romanian believers to be more interested to financially support the Romanian missionaries. Romania experienced its economic crisis (the inflation rate reached over 100% in certain years) and this situation fueled the development of the mentality that Romanians are too poor to do foreign mission and to support cross-cultural workers.

However, since year 2010, for all the missionaries sent out today from Romania, almost the entire financial support comes from Romanian believers who are living both in land and in the Romanian diaspora.

Conclusion

Examining these keys that facilitated for Romania a growth of understanding its vision and its responsibility for world mission, is both humbling and encouraging. It is encouraging to look to the reports of APME, which in less than 20 years has been sending out more than 80 cross-cultural workers to over 25 different nations. Since Romania started from zero missionaries in the early 2000s, it becomes easy to measure its success. However, APME’s vision was that by the end of this decade it will send out 200 missionaries. And this is still a dream to come true soon.

George Verwer, the founder of Operation Mobilization, is encouraging leaders to never underestimate or overestimate their work, as he states, „I am sure that God is already using many of you more than you realize. Be aware of the subtleties of putting yourself down in an unbiblical way, just as I am sure you would beware of allowing yourself to be puffed up. Be aware that God

is doing great things in the world today. He is working through older churches, newer churches, older agencies, and newer agencies in an exciting way.²³

On the 10th of September 2022, the Romanian Pentecostal Church celebrated its first centennial since it was founded. The leaders of APME are expressing a genuine thanksgiving to the Lord of the Harvest who, in His goodness and timing, allowed the Romanian nation to write a brief page into the history of World Missions.

The missiological issue on Majority World discussed during the class on „Special Studies: Contemporary Issues in Missiology” has been a great source of inspiration and encouragement both for the student from Venezuela, and for the one from Romania. The appreciation extended by the lecturers and the colleagues belonging to nations with hundreds of years of history in sending out missionaries, has been overwhelming and it communicates to the new sending countries that their first steps in sending out missionaries are not despised in the eyes of those who are considered as older brothers, as they are not despised in the eyes of the Lord.

¹ DeLonn Rance. 2013. *The Challenge of Majority World Mission*. Accessed on June 15, 2022, on <http://aclame.net/blog/index.php/2013/08/aclame-and-the-challenge-of-majority-world-missions/>.

² Mandryk, Jason. 2010. *Operation World*. Seventh Edition (Colorado Springs, CO: Biblica Publishing, 2010), 5.

³ Andrew Walls cited in Pocock Michael, Van Rheeney Gailyn, McConnell Douglas Pocock, eds. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 139.

⁴ Wan, Enoch and Michael Pocock, eds. *Missions from the Majority World: Progress, Challenges, and Case Studies* (Pasadena, CA: William Carey Library, 2009), i.

⁵ Wan, Enoch and Michael Pocock, eds. *Missions from the Majority World: Progress, Challenges, and Case Studies* (Pasadena, CA: William Carey Library, 2009), ii.

⁶ Johnstone, Patrick, and Jason Mandryk. *Operation World: When We Pray God Works* (Cumbria, UK: Authentic Lifestyle, 2001), 5.

⁷ Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity* (Oxford UK: Oxford University Press, 2022), 80.

⁸ Keyes, E. Larry, and Larry D. Pate. *Two-Thirds World Missions: The Next 100 Years* (Missiology: An International Review, vol. XXI, No 2, April 1993), 188.

⁹ Sills, David. *Changing World, Unchanging Mission: Responding to Global Challenges* (Downers Grove, IL: Intervarsity Press, 2015), 190.

¹⁰ Kool, Anne-Marie. *Trends and Challenges in Mission and Missiology* (Mission Studies 25, 2008), 25.

¹¹ Lundell, Mihai. *Romanians in Global Missions Movement* (East-West Church Ministry Report, vol. 23, No 4, Fall 2015) 1.

¹² Ibid., 1.

¹³ In Romanian: Cultul Creștin Penticostal – Biserica lui Dumnezeu Apostolică din România. Abbreviation: CCPR.

¹⁴ *Cuvântul Adevărului* (The Word of Truth, December 1997), 19. (Cuvântul Adevărului is the magazine of the Romanian Pentecostal Christian Church).

¹⁵ Interview done through e-mail by Gheorghe Rîțișan, May-June 2022.

¹⁶ Rîțișan, Gheorghe, and Corneliu Constantineanu. *The Romanian Pentecostal Agency for Foreign Mission (APME): A Case Study in Cross-Cultural Mission Originating from Eastern Europe* (International Review of Mission 107, no 1 (June): 204-224, 2018), 205.

¹⁷ Pocock Michael, Van Rheenen Gailyn, McConnell Douglas Pocock, eds. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 145.

¹⁸ The founders of APME were the following pastors: Emil Meștereagă, Dumitru Mircea Deteșan, Vasilică Croitor, Gheorghe Rîțișan and Richard Bruce Cunningham Jr.

¹⁹ Hamalainen, Arto and Grant McClung. *Together in One Mission: Pentecostal Cooperation in World Evangelization* (Cleveland, TN: Pathway Press, 2012), 65.

²⁰ Ibid., 71.

²¹ Wilson, Cameron Wesley. *He Discovered His Mission* (Santa Ana, CA: DYM Publishing, 2013), 154.

²² Rîțișan, Gheorghe, and Corneliu Constantineanu. *The Romanian Pentecostal Agency for Foreign Mission (APME): A Case Study in Cross-Cultural Mission Originating from Eastern Europe* (International Review of Mission 107, no 1 (June): 204-224, 2018), 207.

²³ Joseph D'Souza. "Global Missions and the Role of the Two-Thirds World Church." In *Global Passion: Marking George Verwer's Contribution to World Mission*. Edited by David Greenlee. (Glasgow, Great Britain: Bell and Bain Ltd., 2003), 95.