

GOD'S HEART FOR ROMANIA

**Report on the State of the Evangelical
Churches in Romania 2001**

OC International and Misiunea Mondială Unită

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GOD'S HEART FOR ROMANIA

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Introduction to this report

What is God's heart for Romania?



What is God's heart for Romania? When the Lord looks at Romania what does he see? What does he feel? What is the longing of his heart?

Scripture gives us many vivid examples of God's heart. God loves the whole world (John 3:16)! He does not delight in the death of the wicked but rather that they turn from their wickedness and live (Ezekiel 18:23,32). In writing to Timothy, Paul emphasized the need to pray for all men because "This is good and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:3-4). Explaining the seemingly long delay of the Lord's coming, Peter refers to God's heart for the lost. "He [the Lord] is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). God has a passionate desire that all might be saved.

Perhaps the most vivid image of God's heart in the Old Testament is found in the book of Jonah. Why didn't Jonah want to go to Nineveh? Because he knew God's heart! He knew God was "a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity" (Jonah 4:2). The last thing this patriot-prophet wanted was for God to relent and spare Nineveh – Israel's archenemy! Yet God's heart for this wicked, pagan city shines through. God says to Jonah, "'Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left...Should I not be concerned about that great city?'" (Jonah 4:11)?



For God so loved the world that he gave...

God has incredible love for rebellious, wicked people who don't even acknowledge him. Jesus taught that his heavenly Father is "kind to the ungrateful and selfish" (Luke 6:35). He makes the sun rise on the evil and on the good and sends rain on the just and on the unjust (Matthew 5:45). God has the heart of a shepherd who leaves the 99 sheep in the fold and goes to search for the one lost sheep. He is the father of the prodigal who yearns for his son to return – and welcomes him back with open arms and great rejoicing!

Isn't God's heart for the lost amazing?

If God wants all people to come to repentance, shouldn't this be our desire as well? What would happen if all the Christians in a country, region, city, village or even a neighborhood were fully convinced that God wants everyone there to know him and to see Christians living like Jesus in their midst? Would there not be a great harvest of souls for God's kingdom?

Our Mission: The Great Commission

The salvation of the lost is so much on God's heart that he calls every Christian to join the harvest force (Matthew 9:38). Are you a Christian? You are called to hasten the coming of the Lord Jesus Christ by completing the task of world evangelism (Matthew 24:14; 2 Peter 3:12).

The Great Commission explicitly defines Jesus' purpose for the Church until he returns: to make disciples of all nations (Matthew 28:19-20). Just sending out missionaries does not fulfill the Great Commission. It is not fulfilled even when people respond positively to the Gospel and are baptized. The Great Commission is not fulfilled when people are *taught* all that Jesus commanded. No! The Great Commission is fulfilled when disciples are taught to *obey* everything that Jesus commanded. Making disciples who *obey* all that Jesus commanded is the heart of the Great Commission.

We must also understand another aspect of the Great Commission. Is the Great Commission fulfilled when everyone in our village or town has turned to the Lord? Is it fulfilled when everyone in our county or region has heard the Gospel? Is the Great Commission fulfilled when those in our ethnic group or our nation have had the opportunity to hear the Gospel? Is not the Great Commission to make disciples of *all nations, all peoples*? To fulfill the Great Commission, people from all ethnic groups, all nations, all walks of life need to hear the good news and have the opportunity to become faithful disciples of Jesus Christ.

The New Testament teaches that the local church is God's chosen means of making disciples who will in turn reproduce, making other disciples (2 Timothy 2:2). To fulfill the Great Commission, a disciple-making center – commonly known as a local church – must be accessible to each man, woman and child within a geographical area.

The goal of fulfilling the Great Commission in Romania means that there should be a witnessing fellowship of believers within reach of every person so that everyone will be able to hear the Gospel and become faithful disciples of Jesus Christ. Ideally, every village and every neighborhood of every city should have a group of believers who regularly meet to fulfill the three-fold purpose of the church: worship, equipping and multiplication.

If the local church is God's chosen means of making disciples, then church planting is the best method for fulfilling the Great Commission.

Is this an impossible mission? Certainly it is large task – beyond our ability to fulfill in our own strength. But the love of God compels us to reach the lost (2 Cor. 5:14). And Jesus' authority and promise that he will be with us until the end of the age is the surety of our success.

Jesus promised that when his people fulfill the Great Commission, then the end will come (Matthew 24:14). Then the kingdom of this world will become the kingdom of our Lord and of his Christ and we will reign with him forever and ever (Revelation 11:15).

Let us hasten the coming of this day (2 Peter 3:12)!

How far have we come toward fulfilling the Great Commission in Romania?

The evangelical churches in Romania have made remarkable progress toward fulfilling Jesus' commission since the fall of communism in 1989. Today there are at least 5,000 evangelical churches and 500,000 believers – *more than ever before!* In comparison with other nations in Europe, Romania has the third largest number of evangelical Christians. There are more

evangelical Christians in Romania than in all of the nations of Eastern Europe combined. Surely God has blessed the preaching of the Gospel in Romania!

However, there remains much to do. Over 22 million people in Romania do not attend evangelical churches. Only 2% of the population attends life-giving churches. Seven million people live in more than 10,000 villages that do not have a single evangelical church. Romania's cities have very few churches in comparison with their populations. God's will that "none should perish but that all should reach repentance" (2 Peter 3:9) motivates us to see that each person in Romania has an opportunity to become a faithful disciple of Jesus Christ.

Building on the growth of the last decade, we believe that Romania's evangelical Christians are now positioned to make significant progress toward fulfilling the Great Commission.

Just how many churches are needed to fulfill the Great Commission?

If the goal is to have a witnessing fellowship of believers within reach of every person so that everyone will be able to hear the Gospel and become faithful disciples of Jesus Christ, just how many churches are needed to reach this goal? How many churches are needed to fulfill the Great Commission in Romania?

In 1998 Misiunea Mondială Unită and OC International began a

research project to answer this very question.

The history and purpose of this research project

The need for this type of research became clear in the middle of the 1990s at the Global Consultation on World Evangelism II held in Seoul, South Korea. Delegates from the Romanian Evangelical Alliance heard three reports about Romania. Although they did not agree with these reports, they themselves were not sure of the exact situation. After this congress, the Romanian Evangelical Alliance invited OC International – since this mission had experience with similar works in other countries – to begin a national research project to determine the state of the evangelical churches in Romania.

In 1997 several Romanians from Misiunea Mondială Unită (United World Mission) attended a saturation church planting conference in Switzerland sponsored by DAWN Europe. These men had already begun a saturation church planting movement in Romania, but at this conference they realized that for a saturation church planting movement to succeed they needed accurate information about the state of the Church. Afterward Misiunea Mondială Unită and OC International established a partnership to conduct this research. In the summer of 1998, the process of gathering data began.

The research was limited to those denominations that are included in the Romanian Evangelical Alliance and to those independent

churches that have similar doctrinal positions. In doing so we certainly passed over some evangelical Christians and congregations from other confessions, most notably the Lord's Army movement within the Orthodox Church, and evangelical believers in the Reformed, Lutheran and Seventh Day Adventist churches. We know that there are true believers in these denominations, but it was not possible to include them in this particular study. Together, we all have a part to play in fulfilling the Great Commission. We hope this report will motivate all true believers in Romania to work toward this end.

This report features data collected from the Baptist, Pentecostal and Brethren denominations as well as from the Romanian Evangelical Church and several independent evangelical churches. At the time of publication of this report, our database contained information on 4,880 evangelical churches in Romania. We have attempted to include only churches that have received authorization from their denomination. We have not included preaching points or mission stations. For every church, we requested information about its exact location, the year it was started, the number of members and adherents, the regular attendance at the Sunday worship service, and the name of its pastor. Copies of the research forms are found in Appendix 2. We have cross-referenced this data with demographic information from the National Statistics Commission.

The majority of our data was gathered in 1998-99. However, in preparing this report we updated our database to include

churches begun in 1999 and 2000 for the Brethren and Pentecostal denominations. We received partial information about Baptist churches started in 1999-2000.

Other reliable sources of information indicate that there are approximately 130 Baptist churches (primarily in the counties of Arad, Bihor, Caraş-Severin, Cluj, Suceava and Timiş), 100-200 independent churches, and at least 10 Pentecostal churches that are not yet included in our data base. It would be unrealistic to claim that we have information about every evangelical church in Romania. However, the information contained in this report represents 95% of the evangelical churches in Romania and is sufficiently accurate to better understand the condition of the church in Romania and cast vision for planting new, life-giving churches.

The scope of this report

This report will address two primary questions:

HOW HAS THE CHURCH GROWN IN ROMANIA?

It is an incontestable fact that the evangelical churches in Romania have grown significantly since 1989. The first chapter will examine how the church in Romania has grown. We will briefly look at how evangelical churches started in Romania roughly 100 years ago and how they passed through various periods of severe trial. We will especially focus on how the church has developed since the fall of Communism in 1989.

WHAT WILL IT TAKE TO FULFILL THE GREAT COMMISSION IN ROMANIA?

We will address this question from three perspectives:

First, we will examine the status of evangelical Christianity in Romania. We will take a province by province tour of Romania, examining both the *Harvest Force* and the *Harvest Field*. The *Harvest Force* refers to the Church or to "God's people." We will examine the state of the church in each province, how it is growing and its potential to fulfill the Great Commission. The *Harvest Field* refers to those who are not yet obedient disciples of Christ. We will see how many locations are without evangelical churches and how many additional churches are needed to give every man, woman and child in Romania an opportunity to hear the Gospel and become faithful disciples of Jesus Christ.

Second, we will look at the Great Commission from a social perspective. We want to see what bridges and barriers to discipling the nation exist in modern Romanian culture.

Third, we will look at the strategic perspective. Taking a realistic view of the situation, we will suggest strategic steps that evangelical churches can take to fulfill the Great Commission in Romania.

We have placed additional information related to these

subjects in the Appendices. For example tables in Appendix 1 contain information for every province, county and city in Romania. OC International has more detailed information about the population and state of the church in every county, city and village, especially color maps for every county. Anyone involved in church

planting can contact OC International or Misiunea Mondială Unită to receive the information that best assists this work.

It is not our purpose in this publication to write an academic research report. We are Great Commission-driven Christians! Rather we envision this report as a tool to help Jesus' followers to

better understand what must happen in Romania to fulfill the Great Commission.

This is not a report to sit on a shelf and gather dust. Use it to cast vision, strategize, intercede for and mobilize others – that Romania would be filled with the knowledge of the glory of the Lord as the waters cover the sea (Habakkuk 2:14).

OUR FATHER, WHO ART IN HEAVEN,

Be gracious unto us and bless us.

Cause your face to shine upon us that your ways may be known on the earth and your salvation among all peoples.

How marvelous are your plans!

How wonderful are your works!

Renew the passion of our first love; forgive us for our complacency.

Send out workers into your harvest fields white unto harvest.

Provide for all our needs according to your riches in glory.

Grant your servants boldness to speak your word with all confidence.

Confirm your message by the power of the Holy Spirit and with full conviction.

Grant that we may be brought into perfect unity so that the world may know that you love them and sent your son Jesus to be the atoning sacrifice for their sins.

Bless the proclamation of Gospel of the Kingdom that multitudes – from every tribe and tongue and nation and people – will bow before your throne and ascribe to you blessing and honor and glory and power forever and ever!

Amen!



We have come this far by grace!

How the Church in Romania has grown until the present

**“I will build
my church
and the
gates of
Hell will not
overcome
it.”**

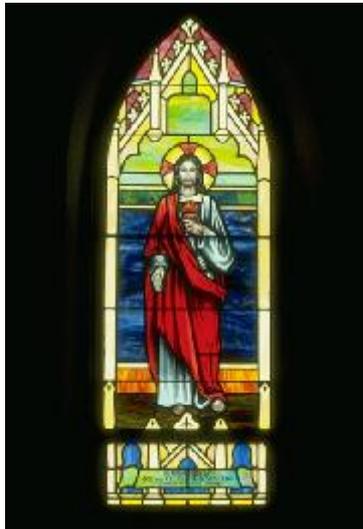


Dorin Dobrinu, historical researcher at the Institutul de Istorie “A.D. Xenopol,” in Iași wrote the first part of this chapter. He wishes to produce a detailed history of evangelical Christians in Romania and seeks sponsorship for this work. If you wish to find out more about this project contact him at this address: Str. Cîrc, nr. 34, Bl. X3, et. 4, ap. 34, Iași, Romania. Email: xeno@mail.dntis.ro

The appearance of Christianity North of the Danube, in the region now known as Romania, is still disputed among historians. Romanian nationalists seized upon the idea that “Romanians were born Christian” or “Romanians have been Christians for 2000 years.” This idea, though attractive, is hard to prove as it presumes the existence of Christianity long before written record. There exists evidence that Christians – missionaries or simple believers, fugitives from persecution – did arrive North of the Danube before and after the Roman withdrawal from present-day Romania at the end of the third century.

This brings us to the type of Christianity practiced in this region during the first 15 centuries of the Christian era. Christianity was an illicit religion in Roman territories during the first three centuries. In the fourth century, following complex circumstances, Christianity became a recognized religion, equal with the pagan religions, and then the single permitted religion. The Roman State symbolized through its leader, the emperor, came to play an extremely important role in Christianity. The long concubinage of the Church with the State had begun. Whole populations, superficially instructed, became “Christian”.

Political as well as religious factors played an important role in the “christianization” of Romania during the middle ages. Romania became a disputed territory with the



division of Christendom into Eastern and Western parts, the West based in Rome and the East in Constantinople. Under the influence of the Hungarian monarchy, Transylvania was considered Catholic from the 12th century, although a significant part of the population embraced Eastern Orthodoxy. Wallachia and Moldova (the Southern and Eastern provinces of Romania) came under the influence of the Greek Orthodoxy by the end of the 14th century. The Roman Catholic churches used the Latin language and the Western rites while the Orthodox Church used the Slavic language and the Eastern rites. The people understood neither language. Still they considered the complicated rites practiced by both churches attractive and salvific.

The influence of the Reformation in Romania

Great changes were felt in the religious configuration of Europe in the first half of the 16th century. Scholastic disputes entered into public

consciousness under the name of the Protestant Reformation. Martin Luther in Germany, Ulrich Zwingli and John Calvin in Switzerland, plus Anabaptists, such as Meno Simons and Balthazar Hubmayer, shook the foundations of the medieval order of the Roman Catholic Church. Through the biblical principles of *Sola Scriptura*, *Sola Gratia*, *Sola Fide*, the way was opened for the reintroduction of a simple, New Testament faith.

The influence of the Reformation was felt in Romania, especially in Transylvania. The German population in this province was drawn to Lutheranism. Johannes Honter played an important role. The Germans had to integrate their new faith with the privileged medieval system that the Hungarian kings established. A significant part of Transylvania's population was drawn to the Calvinist part of the Reformation. Likewise, Unitarianism spread among the Hungarians.

The Reformation also influenced Romanians, though to a lesser degree. For example Deacon Coresi printed in the German cities portions of the scriptures in the Romanian language. These translations used Cyrillic characters which the Romanians used until the time of A.I. Cuza (mid 19th century). This was a great step for spreading the message of the Gospel among Romanians and marked the beginning of the use of the Romanian language in the church.

The Reformation influenced Romanians not only through translated religious works, but also through the conversion of some of them to Protestantism. In the second half of the 16th

century a prince of Greek origin and Lutheran faith, Iacob Heraclid, occupied the throne of Moldova for a short time. Although he favored Protestantism, his short reign did not have significant effects. Groups of Calvinistic Romanians existed in Transylvania in the 17th century. Calvinistic synods in Transylvania contributed to the translation and publication of several religious works in the Romanian language, for example the Calvinist catechism.

When Transylvania came under the rule of the Habsburgh Catholics, the Romanian Protestant communities disappeared by absorption into the Greco-Catholic church or the stronger Hungarian Reformed communities. By the second half of the 18th century the Anabaptists disappeared from Transylvania. The principle colonies of Gabriel Bethlen in Transylvania, North of Alba Iulia, were subjected to persecutions by the state and religious authorities of the Habsburghs. Some were converted by force to Catholicism. Others were permitted by Catherine II of Russia to settle North of the Black Sea. From here they would later play an important role in the spread of evangelical denominations in the 19th century.

Perhaps the isolation of Wallachia and Moldova from the Protestant regions of Central and Western Europe and the weak emphasis placed upon missionary activity by Protestantism in its first three centuries explains the negligible success of the Reformation among the Romanian population.



**I know your deeds.
Behold I have put
before you an open
door which no one
can shut. . .**

Christianity at the beginning of the 20th century

Strong evangelical communities began to appear in Romania at the end of the 19th and the beginning of the 20th centuries. The Baptists were the first to appear. German Baptists were came to Bucharest in the 1850s and 1860s. They had a close relationship with J.G. Onken, a well-known Baptist missionary from Germany. German Baptist churches were also founded in Dobrogea. Romanian Baptist churches began in the zone of Oradea under the influence of German and Hungarian Baptists. German preachers Anton Novak and Henrick Meyer played important roles. Two of their converts, Mihaly Cornya and Mihaly Toth, became important Hungarian preachers. In 1875 the first baptisms were held by the Baptists among the Hungarians in the area of Salonta Mare; in 1886 the first baptisms were recorded among the Romanians in the zone of Oradea. The number of Baptists also grew rapidly in the areas of Cluj and Arad. Before World War I, the first Romanian

Baptist Church was founded in Bucharest. Ioan Branea and Constantin Adorian played an important role in establishing this church. After the war, the Baptists flourished in Basarabia where strong communities were started among Romanians, Russians, Germans and Bulgarians.

At the end of the 19th century the Brethren began missionary work in Bucharest. Through the call of E. H. Broadbent, an English missionary, and the work of Francis Berney, a Swiss missionary, the first Brethren church was founded in the capital in 1899. Among the first Romanian converts were Grigore Constantinescu, Florea Moisescu and David Teodorescu. The mission of the Brethren extended into the area of Ploiești and over the Carpathian Mountains where it spread among the Germans. During the First World War, due to migration caused by military operations, an important Brethren missionary center was established in Iași.

The first Pentecostal communities appeared immediately after WWI. In 1922 Gheorghe Bradin,

influenced by the Pentecostal movement in the United States, started the first Pentecostal Church in Păuliș near Arad. Independent of the Pentecostals in Western Romania, Pentecostal communities also appeared in Bucovina (Northeastern Romania). Although the Pentecostals appeared several decades after the Baptists and Brethren this movement spread rapidly, especially in the provinces of Banat, Crișana, Transylvania, Bucovina and Northern Moldova.

Also after World War I, a reform movement with evangelical nuances appeared inside the Romanian Orthodox Church. Tudor Popescu, an influential priest from the “Stork’s Nest” Church in Bucharest, and deacon Dumitru Cornilescu, translator of the Bible used in Romanian evangelical churches today, promoted this movement. In the face of strong opposition they were compelled to leave the Orthodox Church. Those that followed them were known under the name of “The Christians according to the Scripture.” Later they were forced by the authorities to unite with the Brethren, who were known as “The Christians according to the Gospel.” After 1989, their followers took the name of the Romanian Evangelical Church.

Iosif Trifia, a priest, initiated another revival movement in the Orthodox Church known as the Lord’s Army. Beginning in the 1920s this movement reached it zenith in the 1930s. But because it

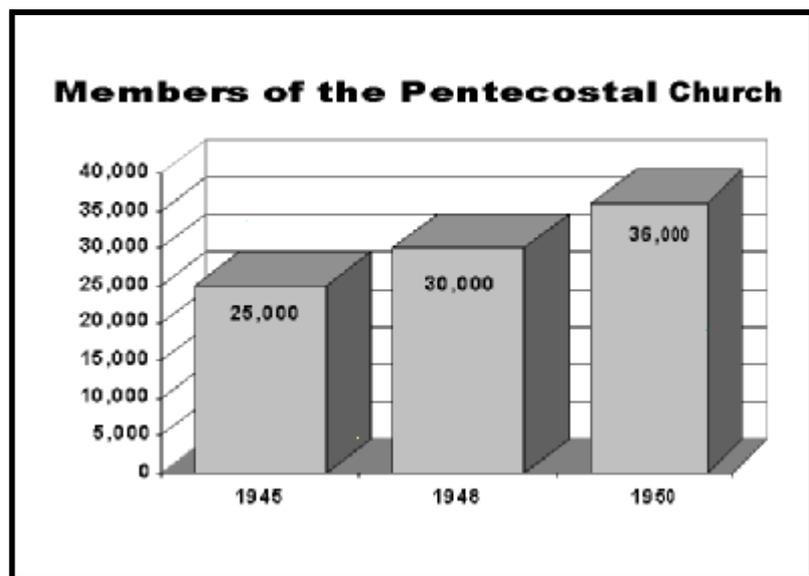
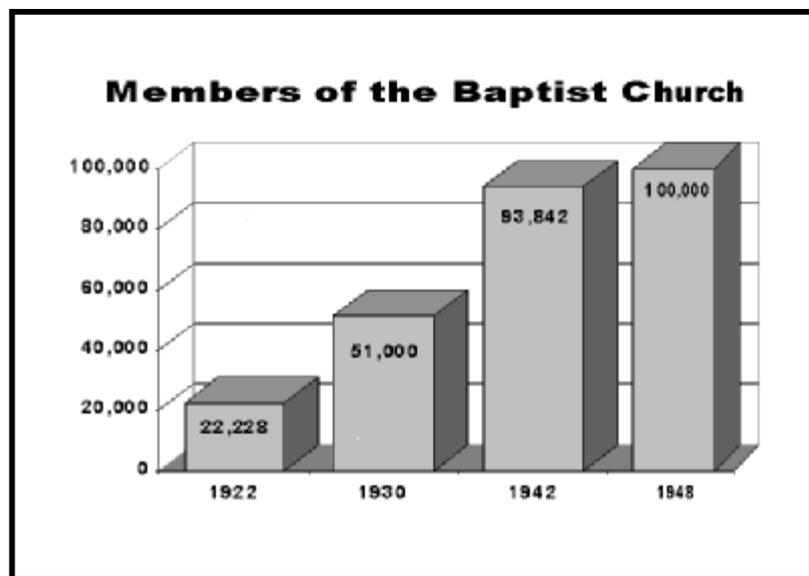
started to escape from under the control of the Orthodox hierarchy, measures were taken to temper the lay people drawn into this movement. The adherents of the Lord's Army were subject to persecution in the communist era. Patriarchal decision Nr. 98, October 24, 1949, disbanded the Lord's Army. This decision was ratified by the Synod on December 12, 1951. Those who should have defended the believers involved in this movement became instruments of the communist regime to destroy it.

With the formation of "Greater Romania" in the aftermath of WWI, Romanians found themselves in the situation where they needed to live with fellow citizens who had diverse ethnic and religious backgrounds. Although the state called itself democratic, political, national and religious exclusivism flourished in the period between the World Wars. Although the Constitution of 1923 promoted freedom of conscience, there existed several articles that actually restricted it. The Orthodox Church and the Greco-Catholic Church were established as "Romanian Churches," the Orthodox Church raised to the level of "dominant." These two constitutional articles played an important role, through their literal interpretation, in the discriminatory treatment of the other denominations. Additionally, the slogan of the extreme right, "to be Romanian is to be Orthodox," appeared in the 1930s. This slogan became famous as play

write Eugene Ionescu popularized it and gave it respectability.

On this basis, evangelical confessions along with other religious groups were subject to legislative discrimination. After much insistence, including international protest, the Baptists and Brethren obtained the status of religious associations, which gave them minimal religious rights. Still, persecutions were daily occurrences among evangelical Christians in

Romania. The Pentecostals were never recognized as a religious association. This forced them to come under the umbrella of the recognized evangelical confessions, especially the Baptists. Persecutions against evangelicals between the two world wars were recognized by the press. For example the newspapers *Adevărul* and *Dimineața* on November 21, 1931, pointed out the horrible persecutions against the



The data for the above graphs is taken from *Atlasul Religilor* by Dr. Constantin Cuciuc, Bucharest: Editura Gnossis, 1997.

evangelical minorities that brought to mind the Dark Ages.

These persecutions climaxed during the military dictatorship of Marshal Ion Antonescu. Law 927 published in the *Monitorul Oficial*, nr. 305, December 30, 1942, abolished all religious associations (considered “sects”) in the country. Their property, funds and archives became possessions of the state. Churches were closed. Some were transformed into dormitories, stores or even stables. Any gathering of evangelical believers was forbidden. The enforcement of these laws was entrusted to the local administrative authorities, especially the mayors and constables in rural areas, or the police in the cities. The Orthodox priests had an important role in the “destruction” – a term that appears in official documents – of evangelical communities.

Because evangelical Christians refused to renounce their faith, many were tried and condemned to severe punishments by military courts. Some were sent to battle fronts in discipline units; others were imprisoned, many dying in jail. Official documents attest that one means of repression was internment in concentration camps. Numerous examples could be cited but we can only generalize here because of limited space. According to some sources there even existed a plan to deport evangelical believers from Transnistria (the territory beyond the Nistru River, taken by Romania from Russia and ruled between the years 1941-1944), as happened to a part of the Jews and Gypsies.

Remembering the unimaginable persecutions of the inter-war period and the years of World War II explains the existence of what could be called the “martyr culture” among Romanian evangelicals.

Christianity after the Second World War

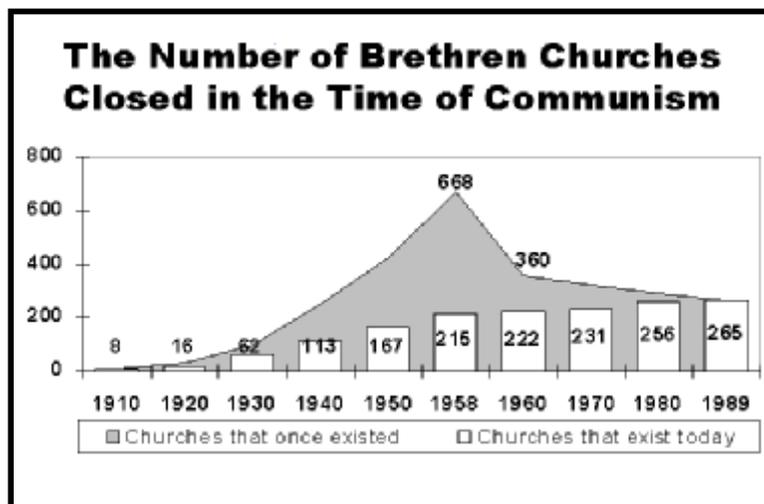
After World War II, the evangelical confessions entered into a period of reorganization. The Baptists, Brethren and Pentecostals obtained legal status as religious denominations. Still, problems did not bypass the evangelical churches during the 40 years of the communist regime that systematically attacked religion, especially Christianity. Many evangelical believers experienced the Romanian gulag. Here are only a few examples, though many could be given. Richard Wurmbrand, a Lutheran pastor from Bucharest, converted from Judaism, was imprisoned 14 years. His wife, Sabina, also experienced communist prisons. Simion Cure, a Baptist pastor, was imprisoned many years for his open opposition to the State’s interference in church matters. Constantin Caraman, a Pentecostal preacher, was

imprisoned many times in the 1950s and also experienced the atrocious conditions of the Danube-Black Sea Canal in the 1970s.

In the communist period there were numerous cases of churches being demolished or closed under various pretexts. For example, many churches in Bucovina (Northeastern Romania) were closed under the accusation of helping the anti-communists or because believers did not want to register in the collectives.

Printing of religious literature was not permitted, so many believers risked smuggling Bibles, books and tracts. Some were condemned for this.

Evangelicals reacted differently to these violations of their liberty and faith. Most kept to themselves, but there were a few resounding actions of protest. In the 1970s the persecutions of the communist state were openly denounced. Baptist Pastor Iosif Ton led this initiative. Among the better known



ones who joined him were Pavel Nicolescu, Radu Dumitrescu, and Aurelian Popescu (Baptist), Constantin Caraman (Pentecostal), and Silviu Cioată (Brethren).

A protest movement of evangelical Christians was started in the fall of 1977 and in May of 1978 was named *Comitetul Român de Apăre a Libertății Religioase și de Conștiință* (*The Romanian Committee for the Defense of Religious and Conscientious Liberty*). At this time the denunciation of the anti-Christian character and human rights abuses of the communist regime in Ceaușescu's Romania probably reached its highest level.

Romanian evangelicals had the support of several foreign evangelicals. For example, John Funderburk Jr., a Baptist, appointed by Ronald Reagan as the U.S. ambassador to Romania at the beginning of the 1980s, openly supported Romania's evangelicals. But as a sign of protest against human rights violations and lack of support from the Department of State, he resigned his post.

Christianity in the post-communist era

Under four decades of communism, God's people suffered persecution, imprisonment and sometimes even death. Churches were demolished. Property was confiscated; new constructions were forbidden. Although evangelical Christians were constitutionally allowed the freedom to meet and to

practice their faith, the pressures to conform to the secular ideals of the communist State were strong. Many Christians felt forced to keep their faith secret rather than risk persecution of their families. Certainly, evangelism and church planting were discouraged and severely restricted. Many Christians wondered if the evangelical church in Romania could survive such persecution and restriction.

But survive it did! Praise God!

After the bloody fall of the Communist regime in December 1989, evangelicals faced a new beginning. There was great receptiveness to the Gospel. Spurning the atheistic ideology of the past, the Romanian people turned out in mass to learn about spiritual matters. After decades of restrictions they were able to open new churches, schools and charitable foundations. Freedom to travel resulted in direct contact with evangelical churches from all over the world.

The Romanian Evangelical Alliance was founded by the Baptist, Brethren and Pentecostal denominations, a part of the Lord's Army movement and a group of Lutherans from Bucharest, to work more effectively in the areas of evangelism and the defense of religious liberty.

The decade of the 1990s was marked with tensions with the Orthodox Church. Some tensions were due to different perspectives about evangelism or proselytism. Due the Orthodox Church's desire to maintain a religious monopoly over the Romanian people, the decade following the fall of Communism saw numerous negative press

campaigns and infractions upon religious liberty in the areas of education and civil administration through the denial or slow approval of building permits for new churches. Occasionally evangelical Christians were maltreated, as for example in the village of Ruginoasa in March 1997. The Orthodox Church also manifested its long held desire to be recognized as the "national church" of Romania. This official recognition would infringe the religious liberty of other denominations.

Having a predominantly rural mentality, Romanian society is characterized by a reduced civic sense that upholds many aspects incompatible with a democratic society, including religious intolerance. These historical and social realities, briefly presented here, must certainly be taken into consideration both when analyzing the situation of the evangelical churches and when making future plans.

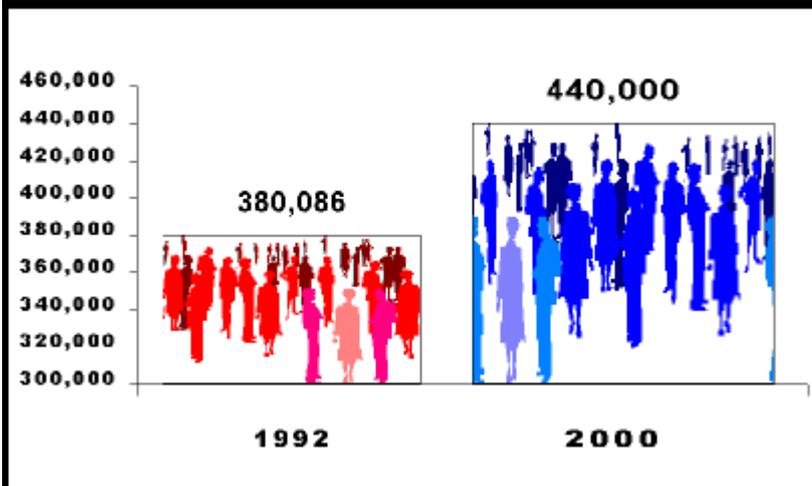
Growth of the Church in the 1990s

What has happened in Romania in the first decade of freedom after the fall of communist oppression?

When the results from the first post-communist nationwide census were revealed in 1992, evangelical Christians rejoiced to see that 380,086 people counted themselves as members of evangelical churches. Over the next eight years, that number increased to approximately 440,000.

We can approximate the number of people who were born again and became involved in the life

THE GROWTH IN THE NUMBER OF EVANGELICAL CHRISTIANS IN ROMANIA



of the Church in the 1990s. The Romanian census conducted January 7, 1992, registered 380,086 Baptists, Pentecostals and Brethren. By the year 2000 there are approximately 440,000 members and adherents in these denominations, including those who participate in independent evangelical churches. This represents a growth of about 60,000 people. However, we can reasonably assume that in the last eight years even more than 60,000 people were added to the church. For example, we know that some Christians have left the country and that others have died. In order to cover these losses it is more likely that at least 100,000 people were added to the evangelical churches in the past nine years.

When we talk about the number of evangelical Christians in Romania we must also take into consideration the Lord's Army movement within the Romanian Orthodox Church. The Lord's Army is a member of the Romanian Evangelical Alliance and considers itself an evangelical movement within the Orthodox Church. A

conservative estimate of this movement's size is 125,000 adherents. Thus, we can conservatively say that there are over 500,000 evangelical Christians in Romania, the third largest number of evangelical Christians in all of Europe after England and Germany!

The number of evangelical churches has grown tremendously during the 1990s. At the fall of communism, 66 cities in Romania did not have evangelical churches; today there are only eleven. Fifty-five more cities have evangelical churches! In 1989, there were evangelical churches in 1,886 villages. Today the evangelical churches exist in 3,023 villages – a 60% increase! In 1989, over 8.5 million people did not have access to an evangelical church; today this number is under 7 million. In 1989, there were between 1,800 and 2,400 evangelical churches in Romania; today there are at least 5,000.

This means that in the last ten years approximately five new churches have opened each week!

After the fall of communism in 1989, dozens of Christian groups rushed into Romania to help strengthen the church. Today, well over 200 Christian parachurch organizations exist in Romania to assist evangelical efforts in evangelism, church planting, leadership training and discipleship, literature production, and ministries that help disadvantaged children.

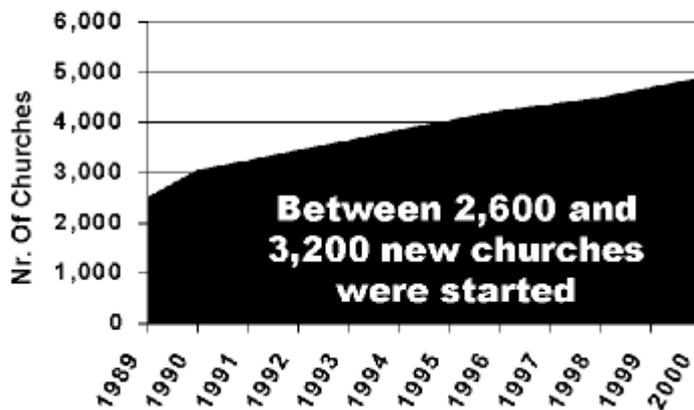
Dozens of Bible institutes and Christian training programs are preparing present and future leaders for the church in Romania. In the last decade tens of thousands of Romanians have been equipped for ministry. Hundreds of new churches have been built, and hundreds of mission points around the country are on their way to becoming organized churches.

Since 1990, over 2 million people have been exposed to the good news of the Gospel through 7,800 presentations of the "Jesus Film." Radio Vocea Evangelia broadcasts throughout Romania from six locations. Trans World Radio produces Christian programming heard throughout the country. A rapidly growing number of Christian films and videos are being produced for the Romanian audience.

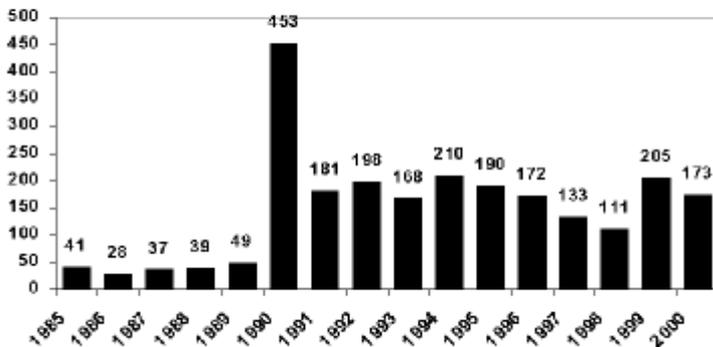
Romanians are also taking the message of the Gospel around the world as God is stirring increasing numbers of Christians toward cross-cultural missions.

All over Romania the gospel is bearing fruit and is growing (Col. 1:6). Let's look at the

THE GROWTH IN THE NUMBER OF EVANGELICAL CHURCHES IN ROMANIA

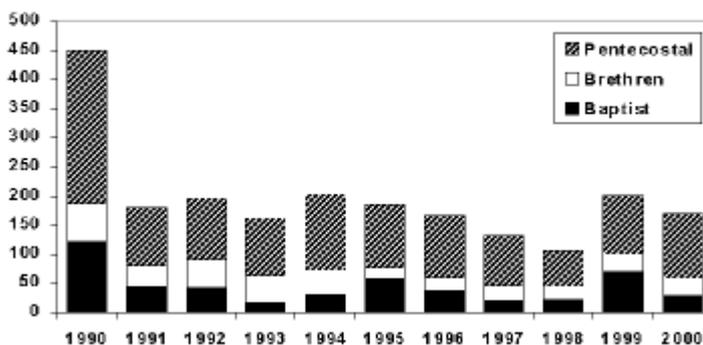


THE NUMBER OF EVANGELICAL CHURCHES STARTED PER YEAR



This graphs represents the 4,242 evangelical churches that we have the year they were started in our database.

THE NUMBER OF EVANGELICAL CHURCHES STARTED PER YEAR BY DENOMINATION



This graph represents the 1,383 Baptist churches, 646 Brethren churches and the 2,079 Pentecostal churches for which we have the founding year in our database.

GROWTH OF THE NUMBER OF CHURCHES

In our database at OC International, we have the founding year for 4,242 churches. Based on this information these graphs show the number of churches planted by year. Observe the apparent explosion of church starts in 1990. It is important to know that some of these churches existed during the Communist era and received their legal authorization in 1990-1991. In other words, they existed before 1990 and were legally registered in 1990-91. However, we can see that in every year, beginning with 1990, more churches were started each year than in the years under communism.

The data shows a decline in the number of church starts after 1994, but the rate of church planting again began to climb in 1999-2000. In 1999 the Average Annual Growth Rate (AAGR) was 4.57%. This is encouraging!

Here are some average growth rates for various periods:

- The Decadal Growth Rate (DGR) for 1990-1999 is at least 80%.
- We estimate that at the beginning of the 1990s there were at most 2,400 evangelical churches in comparison to 4,489 churches in 1999. AAGR for the decade is 6.05%.
- The DGR for 1991-2000 is 60%. This represents an AAGR of 4.81%.
- The AAGR for 1991-1995 is 5.71%.
- The AAGR for 1996-2000 is 3.88%.
- The AAGR for 1999 was 4.57%.

eight historic provinces of Romania to see how Christ is building his church. (Detailed information regarding Romania's eight historical provinces is found in Table 1 in Appendix 1.)



Crișana

Crișana has the highest percentage of evangelical Christians in Romania with over 6.5% of the population attending evangelical churches. Since 1989, 329 churches have been started in this province (83 in Arad, 103 in Sălaj and 143 in Bihor). After 1995, 59 new churches were started in both Bihor and Sălaj, the largest number of new churches per county during this period. In 1996-2000 the Pentecostals started 40 new churches in Bihor – the most in comparison with the other counties – and 34 in Sălaj. Also in this period, the Baptists started most of their new churches per county in Sălaj (24) and in Bihor (17). There are also significant increases in the number of people attending Pentecostal churches in Arad (from 18,501 to 20,890) and Sălaj (from 5,464 to 8,240) since the 1992 census.



Banat

The condition of the evangelical churches is also very good in the Banat province. Here 5% of the population is evangelical. After 1989, the largest number of new churches of any county in Romania were started in Timiș county – at least 160 new

churches, of which the Pentecostals started 129. Likewise, the number of Pentecostals in Timiș has increased over 5,000 persons since 1992, from 19,042 to approximately 24,300 today. At least 77 new churches were started in Caraș-Severin since 1989.



Oltenia

In the entire province of Oltenia the number of churches has grown 260% since 1989, from 73 to 263 churches. This is the highest growth rate in the country. The number of evangelical Christians has more than doubled since January 1992, growing by 7,430 persons (from 5,272 to 12,702). The Brethren and Baptists have experienced good growth. However, the Pentecostals have done exceptionally well, planting more than half of the new churches. Beginning with 24 churches in 1989, today they have at least 101 churches, a growth of 320%. Since 1995, all counties in this province have continued to experience above average church planting growth rates.



Transylvania

In Transylvania 526 new churches were started since 1989, the most of any province. Likewise, Transylvania has the most churches (1,255) and the most evangelical Christians (over 100,000). The rates of church planting in Bistrița Năsăud, Brașov, Mureș and Sibiu counties have been over 100% since 1989. Over 100 new churches were

started in Hunedoara and 64 in Alba. Since 1995, Bistrița Năsăud and Brașov have continued to have above average church planting rates.



Maramureș

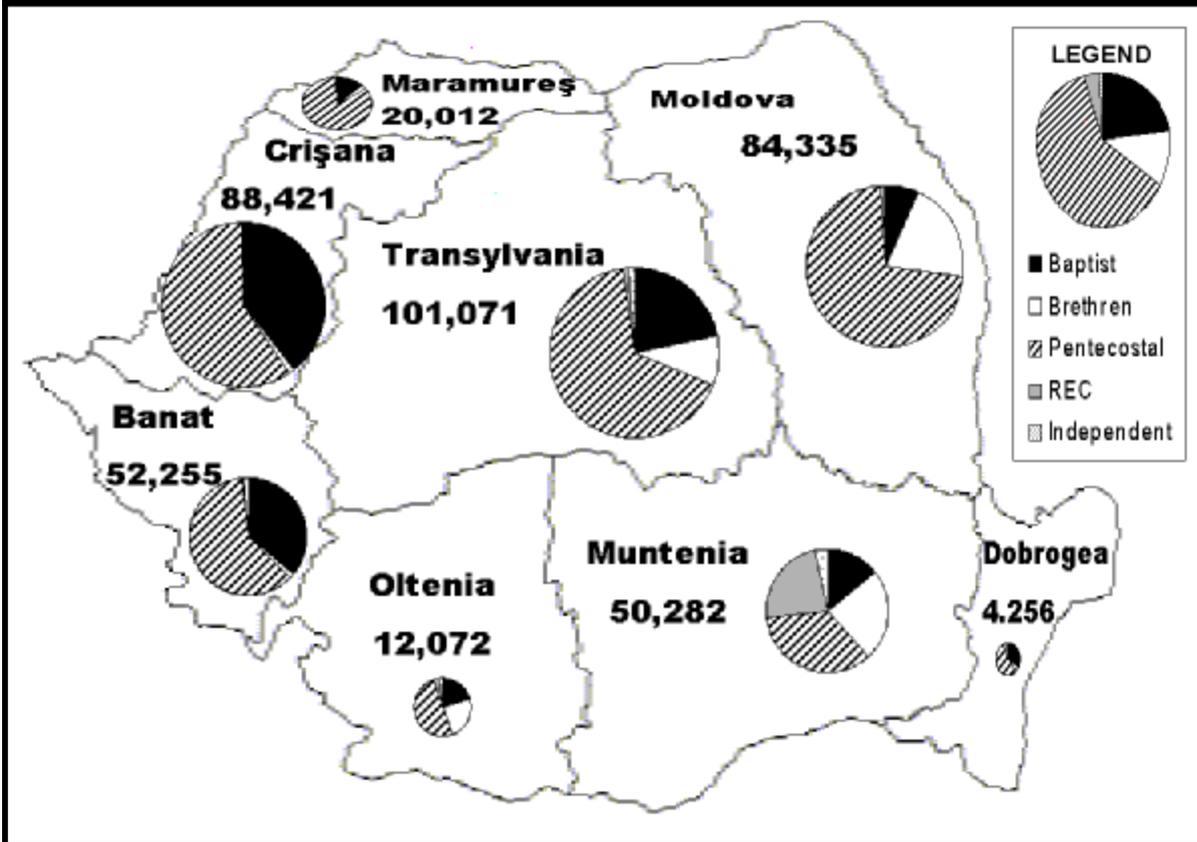
Maramureș is the only province in Romania where the rate of church planting is greater for the period 1996-2000 in comparison with 1991-1995. After 1995, 41 new churches were started in Maramureș and 22 in Satu Mare. Since 1989, 131 new churches were started in this province, a 142% increase.



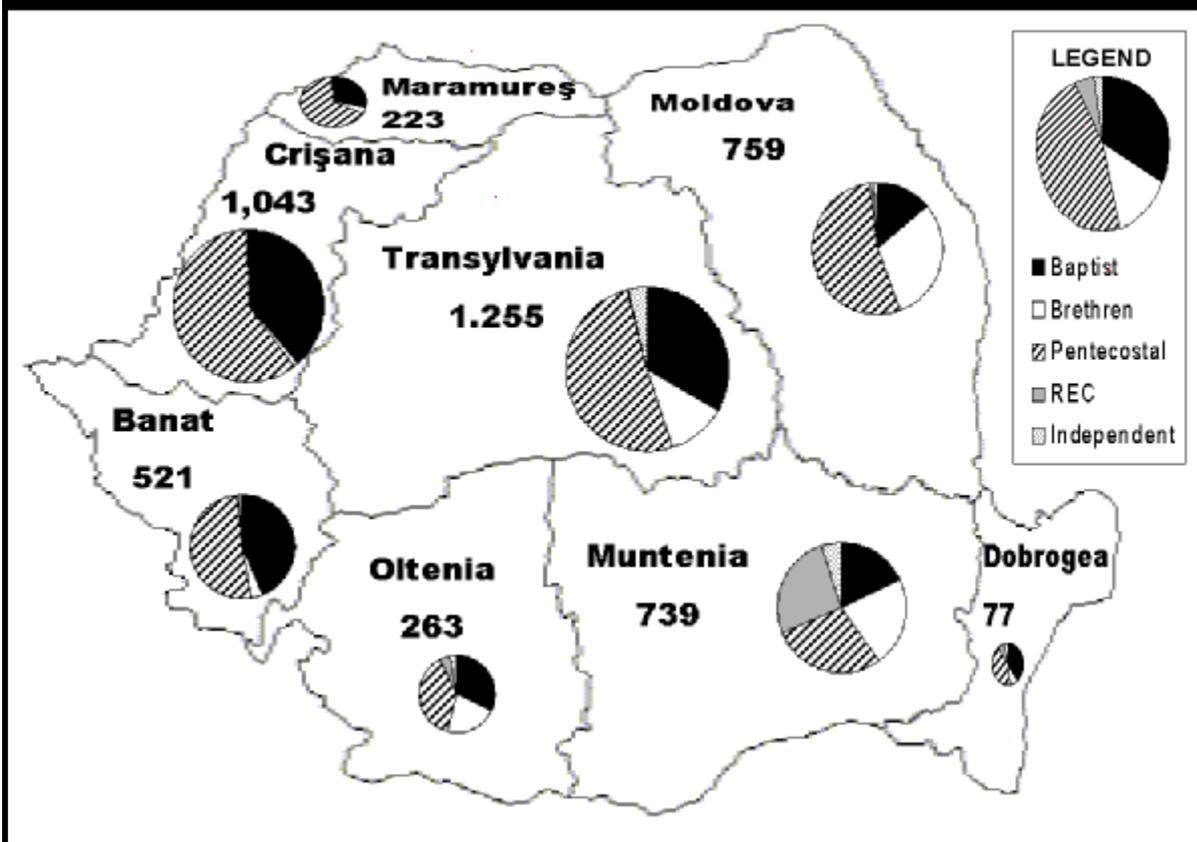
Muntenia

Spectacular things are happening in Muntenia! The number of churches has increased dramatically in Călărași (500%), Brăila (400%), Bucharest (255%) and Ialomița (225%) counties. In Călărași the number of Christians has grown from 307% since January 1992 (378 to 1,539). Brăila has the highest rate of church planting in all the country for the period after 1995, the Average Annual Growth Rate being 11.84%; but the Baptists have started churches at a rate of over 20% per year! The city of Bucharest has seen the number of churches grow from 18 to 64 (255%), and the number of people attending evangelical churches in Bucharest has increase nearly 40%. In Prahova 61 churches have been started and the

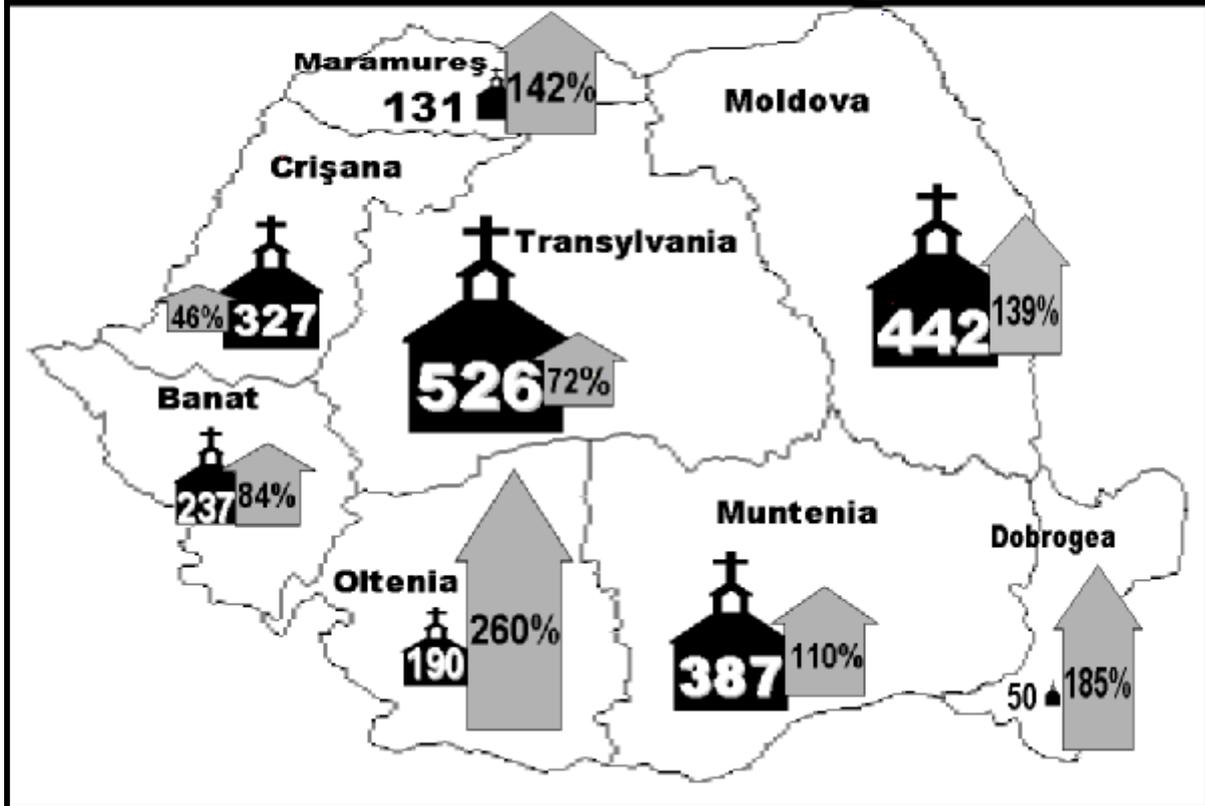
EVANGELICAL CHRISTIANS BY PROVINCE



EVANGELICAL CHURCHES BY PROVINCE



The Number of Evangelical Churches Started since 1989 and the Procentage of Growth



CHURCH SIZE ACCORDING TO DENOMINATION AND LOCATION

The average size of an evangelical church in Romania depends on its location and whether it was started before or after 1989. Churches in municipal areas are two to three times larger than city churches. Village churches are about half the size of city churches. Churches started after 1989 are not as large as those started prior. The number in parentheses for the Pentecostal denomination refers to the number of members. The other number includes members and adherents.

DENOMINATION	BAPTIST	BRETHREN	PENTECOSTAL	AVERAGE SIZE
Average size of churches started before 1990	81	111	169 (103)	123
Average size of municipal churches started before 1990	340	301	586 (358)	425
Average size of city churches started before 1990	107	99	213 (129)	148
Average size of churches in villages started before 1990	45	68	121 (72)	82
Average size of churches started after 1989	25	45	71 (43)	54
Average size of municipal churches started after 1989	67	106	222 (134)	150
Average size of city churches started after 1989	26	39	106 (68)	65
Average size of village churches started after 1989	17	25	51 (30)	39

number of members has increased 45% since 1991 (from 8,754 to 12,691, an increase of nearly 4,000 people). In Dâmbovița, 71 churches have been started since 1989 and the rate of church planting for 1996-2000 is greater than 1991-1995. Giurgiu has the highest church planting rate for the Pentecostal denomination since 1995, an incredible 27% per year! Ilfov and Buzău also have better than average church planting rates since 1995. Since 1989, 387 new churches were started in Muntenia.



Dobrogea

Dobrogea has the second highest rate of growth in the country, that is 185%. Fifty new churches have been started. Both Baptists and Pentecostals have grown at a significant rate. More churches were started in Dobrogea after 1996 than 1991-95 (24 compared to 19). Dobrogea has the highest average church-planting rate in all of Romania since 1995 with an Average Annual Growth Rate of 8.76% per year.



Moldova

In Moldova 32% more people are involved in Evangelical churches in comparison to the January 1992 Census (from 63,685 to 84,339). Every county has shown good growth in the numbers of

churches and people. Suceava is third in the number of church starts in all the country, with 107. In Botoșani, 77 new churches were started. Since 1995, the largest number of Brethren churches per county have been started in Botoșani and Bacău (15 and 12 churches respective). In all at least 442 new churches have been started in Moldova since 1989 (a 139% increase)!



In all of Romania the number of churches has grown from 1,800-2,400 churches in 1989 to at least 5,000 today. This represents a growth rate of between 108% and 177%!

Indeed, God has been doing a wonderful work in Romania. The nation ranks third in all of Europe in the number of evangelical Christians, behind England and Germany.

Christ has been faithful to his word: “I will build my church and the gates of Hell will not overcome it” (Matthew 16:18). The gates of Hell did not overcome it during the dark years of communism. Christ has caused his church to grow remarkably in Romania during the 1990s.

Let us thank God for the mercies he has shown to Romania and for the great work he has done in this nation!

OUR FATHER IN HEAVEN,

Praised be your name for the wonders you have wrought.

You have enlarged your Kingdom, O Lord,

You have gained glory for yourself!

Not to us but to your name be the glory.

All that we have accomplished you have done for us.

You have established peace for us.

Other lords besides you have ruled over us, but your name alone do we honor.

They are now dead, they live no more. You punished them and brought them to naught.

We thank you for those who first brought the gospel to this land.

We thank you that the gates of Hell did not overcome your church as she passed through fiery trials.

We thank you for the open door that you placed before your faithful servants.

They planted and watered, but you have caused the growth.

You have enlarged the harvest of our righteousness.

We praise you that you have provided seed for the sower and bread for food.

We praise you that the Gospel is bearing fruit in all of Romania and is growing.

We praise you that – in your great mercy – you have given new birth to tens of thousands of souls in the last decade.

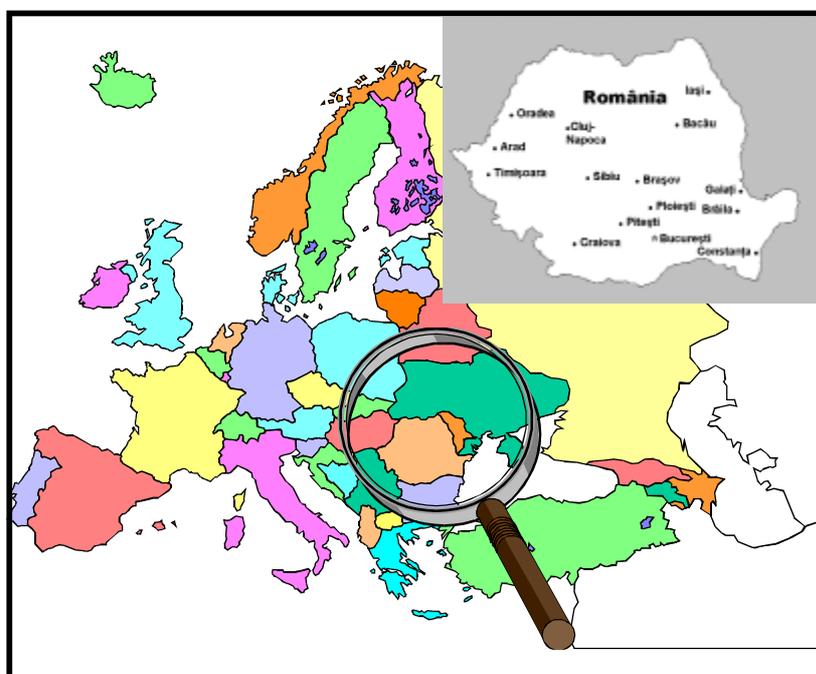
We praise you that your grace is overflowing our borders, reaching more and more people.

For all these blessings we praise your glorious grace, which you have freely given us through Jesus Christ our Lord, both now and forever more.

Amen!

Surveying the land

The state of the evangelical churches in each of Romania's provinces



Frequently people ask me what I do in Romania. When I respond that I am a missionary involved in research, I get questioning looks that ask, “What does research have to do with the church?” Fortunately I can answer that question.

Research in the Bible

You will not find the word research in the Bible, but research has biblical precedent. Often

when God called people to new ministries, he directed them to gather information and evaluate their resources. Today we call that research. In each of the following cases, we will see how research serves an important purpose in God’s plan.

- In the Book of Numbers, God commanded Moses to take a census of the whole Israelite community (Numbers 1:1-46). The purpose of this census was to count all the men who were able

to fight in the army. This enabled the Israelites to know the strength of their forces and organize themselves for battle. Likewise church planting research gathers information about the Harvest Force so that the church can better organize itself for the task of making disciples.

- Also in the Book of Numbers, God commanded Moses to send twelve men to explore the promised land (13:1). Moses instructed these twelve spies to bring back information about the land, the people who lived there and the condition of their cities. Likewise, good church planting research will identify what groups of people live in the target area, where they live and what obstacles need to be overcome to make disciples among those peoples.

- Twice Joshua sent men into the Promised Land to survey the land (Joshua 2:1; 18:3-19:48). As a result of these reconnaissance missions Joshua received detailed information about the cities, villages and the people’s perception of God. For the church planter this same information is crucial.

- Nehemiah found out the condition of Jerusalem before he ever proposed the task of rebuilding the walls of the city (1:2,3; 2:11-16). He wisely evaluated the morale of the people who would do the work as well as the condition of the wall. With this information, he successfully motivated the people for the extensive work of rebuilding the walls of Jerusalem. Likewise, we can better

motivate people to start new churches if we know their morale and the size of the task before them.

- Jesus ministered throughout all of Judea's cities and villages (Matthew 9:35-10:1). Matthew tells us that, "When he saw the crowds he had compassion for them, because they were harassed, and helpless, like sheep without a shepherd." (Matthew 9:36). Jesus' "barefoot research" filled him with compassion; this motivated Jesus to call his disciples to prayer and ministry. First-hand research also generates compassion and mobilizes people for prayer and ministry.

- The early church kept track of the numerical growth as the Lord added to their number (Acts 2:41,47; 4:4; 6:7; 9:31). For church planting this kind of information helps us know where and how God is working; it helps us see which methods work best.

These examples show us that there is good, biblical precedent for research. Information is a powerful tool that motivates and helps the church to fulfill its task of making disciples of all nations.

Researchers "survey the land" so that God's people can make more and more disciples who glorify God. We do not gather information to decide whether or not to start new churches. Just as God commanded Joshua to possess the Promised Land (Joshua 1:1-11), Jesus commands us to make disciples of all nations! Therefore church planting, as

one objective toward that goal, is not optional. Research helps us make the best use of the resources we have to accomplish the task of fulfilling the Great Commission.

Important Terms

But before we can survey the land in Romania, we must define six terms. Every discipline uses special terms to communicate important ideas. The work of surveying the land with saturation church planting in view also uses a number of special terms. Clarifying the meaning of these terms will help us better understand the task before us.

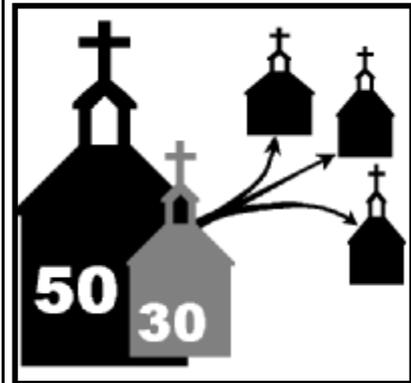
The Harvest Force

The Harvest Force refers to people in the church who are God's work force for gathering in the harvest (Matthew 9:38). The Harvest Force includes the number of local, life-giving churches, Christian workers, parachurch organizations and believers in a zone. We call these resources the Harvest Force. In examining the Harvest Force we want to answer the question: How adequate is the Harvest Force to accomplish God's purpose in the Harvest Field?

The Harvest Field

The Harvest Field refers to people in the world who have not yet become faithful followers of Jesus Christ. In this report this will be the number of people who *do not* regularly attend evangelical churches although we recognize that there are true believers in other confessions. When we examine the Harvest Field we want to know: Who needs to hear the Gospel? What

language do they speak? What ethnic and social group do they belong to? Where do they live? Do they have a witnessing fellowship of believers in their locality? How many cities and villages have evangelical churches? How many do not have an evangelical church?

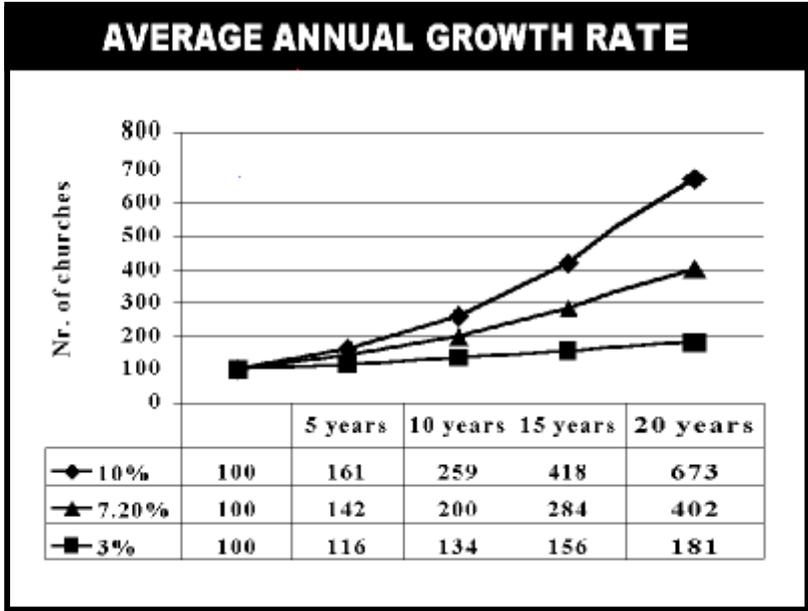


Churches with Church Planting Potential

Churches that have good potential to start other churches are an important part of the Harvest Force. Misiunea Mondială Unită has discovered that a church in Romania with 50 members can generally send out at least one church planting team. They have also observed that churches started after 1989 can often send out a church planting team if they have just 30 members. Larger churches, of course, have greater potential and can send out multiple teams of church planters. Using these standards we can estimate the number of churches that can be involved in starting new churches.

The Average Annual Growth Rate

The Average Annual Growth Rate (abbreviated AAGR) also tells us something important



about the Harvest Force, namely, how fast the church is growing. The AAGR is expressed as a percentage (%). To determine how long it would take for the number of churches to double, divide 72 by the AAGR. An AAGR of 7.2% means that the number of churches will double in 10 years; but AAGR of 3% means that it would take the 24 years to double in number. With an AAGR of 12% the number of churches would double in 6 years. Likewise the percentage of growth for a ten-year period is called the Decade Growth Rate (DGR).

The Population to Church Ratio

One statistic that we use to determine the saturation of a zone with churches is the population to church ratio (abbreviated PCR). This figure shows us how many people each church has to reach with the Gospel. A ratio of 1,055 people for every evangelical church – as in Sălaj – is very good. A ratio of 31,394 people for every evangelical church – as it is in Bucharest – is quite poor. This Population to Church Ratio is calculated by dividing the

population of a zone by the number of evangelical churches. For example, Dobrogea has a population of 1,008,733 people and 77 evangelical churches. This produces a ratio of 13,100 people for every church. For comparison, the average PCR for all of Romania is 4,500 people for every evangelical church.

Saturation

When we speak of saturation we want to project how many churches are needed so that every man, woman and child in Romania will be within the sphere of influence of an evangelical church. Then each person in Romania will have the opportunity to hear the Gospel and become a disciple of Jesus Christ through the incarnational witness of a local church. Missiologists call this objective “saturation church planting” or simply “saturation.”

The objective of a Saturation Church Planting Movement is to establish a church within reach of every person in a geographical region to give them the opportunity to hear the Gospel

and to see the life transforming power of Jesus at work in the lives of their neighbors. The message of the Gospel is more “believable” when it is confirmed by transformed lives. Also, when a region is saturated with churches the local church is present as a disciple-making center to help new believers become faithful disciples of Jesus Christ – who will reproduce, making still more disciples. Thus, “saturation” in itself is not the final goal, but a method to fulfill our mission of making disciples. Just as evangelism is necessary for planting a church, church planting is necessary to make disciples.

Once the objective of saturation is reached, local churches will still have a great deal of work to do to evangelize and make faithful disciples of Jesus Christ. It is possible for a county to be “saturated” with churches, but yet only 10-20% of the population is born again. A village of 1,000 people is technically saturated when it has one church – although there may be only 30 people who are born again. After the objective of “saturation” is achieved, there still remains much to do to make disciples who will obey all that Jesus commanded.

When we start to plan to “saturate” a zone with churches, we need to answer two questions:

- ✓ Where are new churches needed?
- ✓ How many churches are needed?

In answering these questions some emphasize geography, claiming a church within normal travel distance of every person would be a good goal. Ideally, every village and every neighborhood of every city should have a group of believers who regularly meet to fulfill the three-fold purpose of the church: worship, equipping and multiplication. Every village and neighborhood of every city needs a group of Christians who act as salt and light (Matthew 5:13-16).

Others set goals of one church for every 1,000 inhabitants. This is based on the theory that an average size church can impact 1,000 people.

Another point of view takes cultural and ethnic realities into consideration, proposing that churches must be established for every ethnic group in every region. We must keep in mind that different ethnic and social groups may need churches that worship in their mother tongue and reflect their cultural sensitivities. For example, Christians in Western Europe see a need to start churches oriented to younger people. Or, in a village of 800 people it is possible that two churches would be needed if there were two distinctly different ethnic or language groups in the village, such as Gypsies and Hungarians.

To estimate how many witnessing churches are needed in Romania to give every person the opportunity to become a faithful disciple of Jesus Christ, we have taken

a geographical approach. In Romania we believe that the practical implications of saturation church planting require that:

- Every village should have a church where believers regularly meet to fulfill the three-fold purpose of the church: worship, equipping and multiplication.
- Larger villages should have at least a church for every 1,000-1,500 people. Thus a village with 4,000 people would need at least three churches.



After the objective of “saturation” is achieved, there still remains much to do to make disciples who will obey all that Jesus commanded.

• In Romania’s cities we envision one church for every 1,500 people.

• In Romania’s larger cities, because the population is so dense, we project that one church for every 5,000 people will be initially sufficient. The larger city churches could use a cell church structure to saturate every neighborhood with an evangelical witness.

With this background, we will survey the land in Romania, province by province. We will look at the population’s ethnic and religious structure. We will look at the condition of the evangelical churches. We will examine how deeply the Gospel has penetrated each province. Believing that saturation church planting is the most efficient method of fulfilling the Great Commission, we will project how many churches are needed to give every man, woman and child the opportunity to participate in a gathering of believers where the Gospel is proclaimed and faithful disciples are made. We will also project how quickly the church could reach this objective based on the number of churches that have good potential for church planting and the recent growth rate.

Jesus commands us to make disciples of all nations! Therefore, church planting, as one objective toward that goal, is not optional. Our purpose in presenting this information is to help us grasp the most realistic and responsible manner to fulfill the mission of the Church, the Great Commission, and thus glorify God.

Surveying the land in Romania



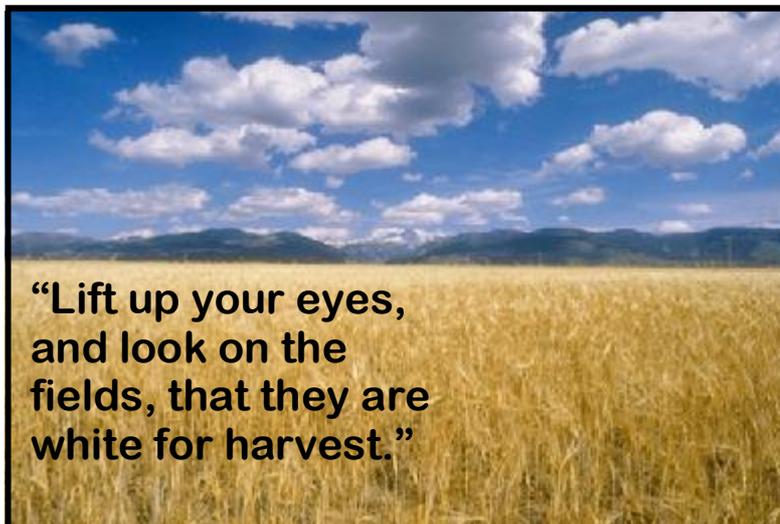
Crișana

Saturation is in sight!

Crișana consists of three counties, Bihor, Sălaj, and Arad. In 2000 it's population was 1,353,096. The majority of people live in rural areas (51.2%). Major cities are Oradea (population in 2000, 220,626), Arad (182,846) and Zalău (77,015). According to the 1992 Census, Crișana's ethnic composition is 72.5% Romanian, 22% Hungarian, 3.1% Gypsy, 1.1% Slovak and 0.8% German. Also according to the Census 66.2% of the people consider themselves Orthodox; 13.9% Reformed; 9.4% Roman Catholic; 3.5% Pentecostal; 3.2% Baptist; 2.1% Greek Catholic, and 1.7% have other religious affiliations.

The Harvest Force

According to our research, Crișana has the highest percentage of evangelical Christians in Romania (at least 6.5% or 88,421 people). There are 1,043 churches in Crișana, mostly Baptist (517) and Pentecostal (508). Since 1989 329 churches have been started in this province (growth 46.1%). Yet the AAGR for 1996-2000 is just 2.83%, next to the lowest in all the country. According to the information in our database, there are over 450 churches with potential to start new churches. (Research Note: other sources indicate that there are additional Baptist churches in this province).



The Harvest Field

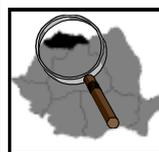
Crișana has the best population to evangelical church ratio in all of Romania, that is 1,297 people for every evangelical church. Already 644 locations are "saturated"! Only six townships out of 208 do not have evangelical churches. However, 1,264,675 people in this zone do not attend evangelical churches! And there could be as many as 356 villages that do not have a single evangelical church. Nearly 150,000 people in rural areas do not have access to an evangelical church.

What needs to be done to achieve the objective of saturation in Crișana?

The cities need 59 additional churches. In the cities of Oradea, Arad and Zalău alone, 37 additional churches are needed. We calculate that at most 487 new churches are needed for saturation. Taking into account that there are 450 churches with good potential, **it is feasible that the evangelical Christians in Crișana could achieve the objective of saturation in just a few years.** Yet at the current

AAGR, it would take 14 years to achieve saturation!

Although saturation is near, the evangelical churches must be mobilized to achieve this goal.



Maramureș

By faith the work can be done!

Maramureș consists of two counties, Satu Mare and Maramureș. The population of this province in 2000 was 921,076, with 50.5% living in urban areas. The major cities are Baia Mare (149,780), Satu Mare (129,153), Sighetu Marmeției (44,238) and Carei (25,046). The 1992 Census reports the ethnic structure as: 71.5% Romanian; 20.7% Hungarian; 4% Ukrainian; 1.8% German; and 1.7% Gypsy. The religious affiliations in this region are: 65.7% Orthodox; 11.2% Roman Catholic; 10.8% Reformed; 7% Greek Catholic; 2% Pentecostal and 3.3% other.

The Harvest Force

There are 223 evangelical churches in this area, the majority being Pentecostal (148) and Baptist (64). The Brethren have nine churches and there are two independent churches. Since 1989, 131 churches were started in this province (142% growth). Maramureş is the only province in Romania where the rate of church planting is greater for the period 1996-2000 in comparison with 1991-1995. The AAGR is 6.96%. There are 121 churches with good potential for church planting.

The Harvest Field

Over 900,000 people do not attend evangelical churches. Thirty of the 118 townships do not have evangelical churches (25%); 311 villages do not have an evangelical church; 92 villages having over 1,000 inhabitants do not have a single evangelical church. Over 260,000 people in rural areas do not have an evangelical church in their village. The population to church ratio is 4,130:1.

What needs to be done to achieve saturation?

To saturate this province with evangelical churches, a total of 772 churches are needed, or at least 549 new churches. The cities of Satu Mare and Baia Mare both need over 20 churches to achieve a PCR less than 5,000:1. In the other cities, 59 new churches are needed to achieve saturation. Having 121 churches with good potential for church planting, achieving the

objective of saturation could take 10 to 22 years.

The evangelical churches in Maramureş have had greater works in the second half of the 1990s than the first part; still a greater work of faith will be needed to achieve the objective of saturation.



Banat

The goal is within reach!

Over a million people live in the Banat province. It consists of two counties: Timiş and Caraş-Severin, 60.1% of the people living in urban settings. Timoşoara (329,554) and Reşiţa (92,776) are the largest cities. According to the 1992 Census, this province has a diverse ethnic structure: 82.3% are Romanian; 6.6% are Hungarians; 3.6% are Germans; 2.3% are Serbs; 2.1% are Gypsies; 1% are Ukrainian. This region also displays religious diversity. The Orthodox number 80%. Roman Catholics are 11.6%. Pentecostals number 2.4%. Baptists are 2%. The Reformed represent 1.7%. Greek Catholics are 0.95%. Others comprise 2.3%.

The Harvest Force

Evangelical churches are strong in this area with 5% of the population (or 52,255 people) involved in 521 churches (264 Pentecostal, 227 Baptist, 21 Brethren and nine independent churches). At least 237 churches were started here since 1989 (83.5% growth). The most new churches of any county in Romania were started in Timiş County – at least 160 new

churches. The Pentecostals in Timiş have done a phenomenal job of starting new churches (129 since 1989). Likewise, the number of Pentecostals in Timiş has increased more than 5,000 persons since 1992, from 19,042 to approximately 24,300 today. However, the AAGR for the entire province since 1995 is only 2.29%, the poorest of any province. (Research Note: other sources of information suggest we may lack a number of Baptist Churches in this province).

The Harvest Field

The Population to Church Ratio is 2,000 people for every church, second best in all the country. There are 273 villages already “saturated.” Only seven out of the 144 townships do not have a church. At most, 282 villages are without churches. However, let us not lose sight of the facts that nearly a million people in these two counties do not attend evangelical churches and that over 100,000 people in the Banat province may not have an evangelical church in their village.

What needs to be done to achieve saturation?

For saturation we calculate that a total of 917 churches are needed or at least 433 new churches. The city of Timoşoara will need 36 more churches to have one church for every 5,000 inhabitants. Reşiţa needs ten. The other cities will need 43 new churches to achieve the objective of saturation. Having 285 churches with good potential for church planting, it would be possible to achieve the objective of saturation in a few years. However, continuing at the average growth rate since 1995,

achieving this objective would take 27 years. The evangelical churches must be mobilized to “possess the land.”



Transylvania

Lots of potential. Lots to do!

Transylvania is found in the heart of Romania. It consists of nine counties: Alba, Bistrița Nasăud, Brașov, Cluj, Covasna, Harghita, Hunedoara, Mureș and Sibiu. Its population (4,211,457) makes it the third largest province, with 61.9% of the population living in urban areas. Some of the more important cities are: Cluj-Napoca (329,310); Brașov (309,671); Sibiu (167,737); Târgu Mureș (163,184); Bistrița (86,556); Hunedoara (78,435); Deva 75,515); Alba Iulia (71,638) and Miercur-Ciuc (46,021). Seven of 10 people are ethnically Romanian (73.4%). Two in 10 are Hungarian (22.6%). However, two counties, Harghita and Covasna, have Hungarian majorities (85% and 75% respectively). The Gypsies are also a significant minority (2.7%) as are those of Germanic descent (0.9%). According to the 1992 Census the religious affiliations in Transylvania are: Orthodox (68.6%); Roman Catholic (11.3%); Reformed (11.2%); Greek Catholic (2.4%); Unitarian (1.7%); and Pentecostal (1.5%). Others represent 3.3%. However the religious affiliations are quite different in Harghita, which is 66% Roman Catholic, 13% Reformed and 13% Orthodox, and Covasna, which is 37%

Roman Catholic, 34% Reformed and 22% Orthodox.

The Harvest Force

Transylvania has the most evangelical churches of any province, 1,255, of which 637 are Pentecostal, 418 are Baptist, 137 are Brethren, and 53 are independent. Transylvania also has the most evangelical Christians (101,071) of any province. In Transylvania 526 new churches were started since 1989 – the most of any province (72.2% growth). The AAGR since 1995 is 3.17%. However, the church planting rates in Bistrița Nasăud, Brașov, Mureș and Sibiu are all over 100% since 1989. Over 100 new churches were started in Hunedoara and 64 in Alba. Hunedoara (7.85% AAGR), Bistrița Nasăud (6.03% AAGR) and Brașov 4.76% (AAGR) have continued to have above average church planting rates since 1995. There are 533 churches with good potential to start new churches – the most of any province! (Research Note: other reliable sources indicate there may be 20 additional Baptist churches in Cluj County.)

The Harvest Field

The Population Church Ratio for the entire province is 3,356:1. In three counties the PCR is better: Bistrița Nasăud (PCR 1,886:1), Alba (2,250:1) and Hunedoara (2,135:1). Already, 19 townships are saturated. Even though evangelical churches are strong in this region, over 4,100,000 people do not attend evangelical churches! Evangelical churches are weakest in these two counties: Harghita (PCR 11,778:1) and Covasna (PCR 8,867:1). Both of these counties have Hungarian majorities and are largely Roman

Catholic. These counties also have two cities that do not have evangelical churches: Băile Tușnad in Harghita and Întorsura Buzăului in Covasna. In rural areas, 248 of 610 townships do not have evangelical churches (40.6%) and 2,276 villages do not have evangelical churches. Therefore, 23% of Transylvania’s population – nearly a million people – do not have an evangelical church in their village.

What needs to be done to achieve saturation?

Transylvania needs a total of 4,200 churches for saturation or 2,945 new churches! Transylvania’s cities need 253 new churches to have 5,000 people for every evangelical church. The most churches are needed in the cities of Brașov (47), Cluj Napoca (42), Sibiu (25) and Târgu Mureș (24). Another 282 new churches will be needed in cities to achieve the objective of saturation. Nearly 2,400 new churches will be needed in villages. Achieving this objective is not an impossible task taking into account that 533 churches have good church planting potential – the most of any province in Romania. However, at the current AAGR (3.17%), reaching saturation would take 39 years! The minorities in Transylvania will need special missionary activity, especially in Harghita and Covasna counties that have Hungarian majorities.

The evangelical churches in Transylvania have a lot of potential. And lots to do!



Oltenia

Growing well, but still a long way to go! Come help!

Oltenia's five counties, Mehedinți, Gorj, Vâlcea, Olt and Dolj, have a population of 2,399,831. It is the most rural province in Romania as nearly 55% of the people live in villages. This area is nearly all ethnically Romanian (98.3%) with a Gypsy minority (1.5%); 99% of the people consider themselves Orthodox. The largest cities are Craiova (312,358), Râmnicu Vâlcea (119,249), Drobeta Turnu Severin (115,979), Târgu Jiu (97,359) and Slatina (86,351).

The Harvest Force

The number of evangelical Christians has more than doubled since the January 1992 Census, growing by 7,430 persons from 5,272 to 12,702. In the entire province of Oltenia, the number of churches has grown 260% since 1989, from 73 to 263 churches. This is the highest growth rate in the country. Today there are 101 Pentecostal churches, 85 Baptist churches, 58 Brethren churches, 11 Romanian Evangelical churches and at least 8 independent churches. The Brethren and Baptists have done well. However, the Pentecostals have done exceptionally well, planting more than half of the new churches. Beginning with 24 churches in 1989, today they have at least 101 churches, a

THE CHURCH PLANTER'S HALL OF FAME

These denominations in the corresponding counties had both an above average number of churches started and a church planting rate above the national average in the period 1996-2000 .

COUNTY	DENOMINATION	NEW CHURCHES	AAGR*
Argeș	Pentecostal	7	7.14%
Bacău	Brethren	12	10.29%
Bacău	Pentecostal	8	5.92%
Bihor	Pentecostal	40	4.10%
Bistrița-Năsăud	Pentecostal	35	6.36%
Botoșani	Brethren	15	8.96%
Botoșani	Pentecostal	24	5.58%
Brașov	Brethren	8	6.67%
Brăila	Baptist	11	20.79%
București	Baptist	7	12.20%
Caraș-Severin	Pentecostal	14	3.98%
Călărași	Pentecostal	9	12.70%
Constanța	Baptist	7	7.96%
Constanța	Pentecostal	10	10.20%
Dâmbovița	Pentecostal	22	9.78%
Dolj	Pentecostal	10	6.96%
Galați	Pentecostal	8	8.92%
Giurgiu	Pentecostal	7	27.23%
Gorj	Baptist	7	7.53%
Gorj	Pentecostal	11	13.05%
Iași	Brethren	7	4.28%
Iași	Pentecostal	15	12.89%
Maramureș	Baptist	9	5.73%
Maramureș	Pentecostal	30	7.68%
Neamț	Pentecostal	10	7.21%
Olt	Baptist	6	10.76%
Satu Mare	Pentecostal	16	8.02%
Salăj	Baptist	25	5.47%
Salăj	Pentecostal	34	6.43%
Vaslui	Pentecostal	11	12.30%
Vrancea	Brethren	9	13.70%

*Average Annual Growth Rate

growth of 320%. Since 1995 the AAGR is 6.5%. As the majority (190) of the 263 evangelical churches in this province are new churches started in the last decade, only 85 churches have good potential for church planting.

The Harvest Field

Only one-half of one percent of the population are evangelical Christians. Thus, 2,887,129 people do not attend evangelical churches. This province has six cities that do not have a single evangelical church: Vânu Mare (6,986), Novaci (6,446), Băile Govora (4,830), Ocne Mari (3,572), Dragnești Olt (13,083) and Piatra Olt (6,640). Likewise 1,225,676 people in 1,968 villages do not have access to an evangelical church. Thus, over half of the population of Oltenia (52.8%) does not have access to an evangelical church! The PCR for the entire province is 9,125:1. However, three counties have better Population to Church Ratios: Gorj (6,074:1), Mehedinți (6,568:1) and Dolj (8,362:1). Two counties, Olt and Vâlcea, have very poor Population to Church Ratios, 14,520:1 and 17,229:1 respectively.

What needs to be done to achieve saturation?

We project that this province needs a total of 2,649 churches. This means that at least 2,386 new churches are needed. The cities need 287 new churches to achieve saturation. Craiova alone needs 54 churches! Villages are in need of 2,100 new churches. Having 85 churches with good church planting potential, the best projection for achieving saturation is 30 years.

To fulfill the Great Commission in Oltenia, Christians from outside of this province will need to come and help.



Muntenia

The greatest need for new churches

Muntenia is the largest province in Romania with a population in 2000 of 6,640,439 people. This province is made up of eleven counties: Argeș, Dâmbovița, Prahova, Buzău, Brăila, Ialomița, Călărași, Ilfov, Bucharest, Giurgiu, and Teleorman. This region is heavily urbanized (59.2%). Almost a third of the population lives in Romania's capital, Bucharest (2,009,200). Other major cities are: Ploiești (249,054); Pitești (186,163); Brăila (230,962); Buzău (145,610); Târgoviște (98,028); Călărași (76,636); Giurgiu (71,893); Alexandria 57,377) and Slobozia (55,308). The people are predominantly Romanian (97.7%) with a Gypsy minority (1.7%). According to the Census, most people consider themselves Orthodox (97.8%).

The Harvest Force

There are over 50,000 evangelical Christians (0.76%) and 739 evangelical churches in this province, more than doubling since 1989 (109% growth). Likewise, this region has seen a good growth in the number of believers since the 1992 Census. The evangelical denominations are fairly evenly represented in this zone. The Baptists have 134 churches. The Brethren have 162. The Romanian Evangelical

Church has 195. The Pentecostals have 212. There are 36 independent churches. The majority of the churches from the Romanian Evangelical Church denomination are found in this region. The AAGR since 1995 is 5%, although some counties have had better growth rates: Brăila – 11.84% the best growth rate in the entire country for this period; Călărași 10.93%; Bucharest 9.30%; Ialomița 6.49%; Buzău 5.87%; Dâmbovița 5.22%. There are 387 churches with good potential for church planting. (See the previous chapter for more about the growth of the church in this zone.)

The Harvest Field

Nearly 6.6 million people in this region do not attend evangelical churches! Only 0.76% of the people are considered evangelical Christians. The city of Azuga in Prahova County does not have an evangelical church. The large cities of this area are among the neediest in all the country; 42% of the townships do not have a single evangelical church; 2,338 villages do not have a single church. Thus, over 2,000,000 people in rural areas do not have an evangelical church in their village. This is more than the population of Bucharest, or 30% of the entire population of the province. The PCR for the province is 9,000:1, although this ranges from 3,803:1 for Dâmbovița to over 31,000:1 for Bucharest. Three other counties have Population to Church Ratios over the mean: Buzău (15,767:1), Ialomița

(11,705:1) and Brăila (11,021:1).

What needs to be done to achieve saturation?

Muntenia needs the most new churches of any province in Romania, over 4,000! We estimate that a total of 4,760 churches are needed to saturate this province. Over 600 new churches are needed in the cities, Bucharest needing the most. Brăila, Ploiești, Pitesti and Buzău also need many new churches. Even with 387 churches with good church planting potential and a good growth rate, reaching the objective of saturation could take several decades. Resources must be mobilized from within this province and from outside in order to more quickly reach the objective of saturation.



Moldova

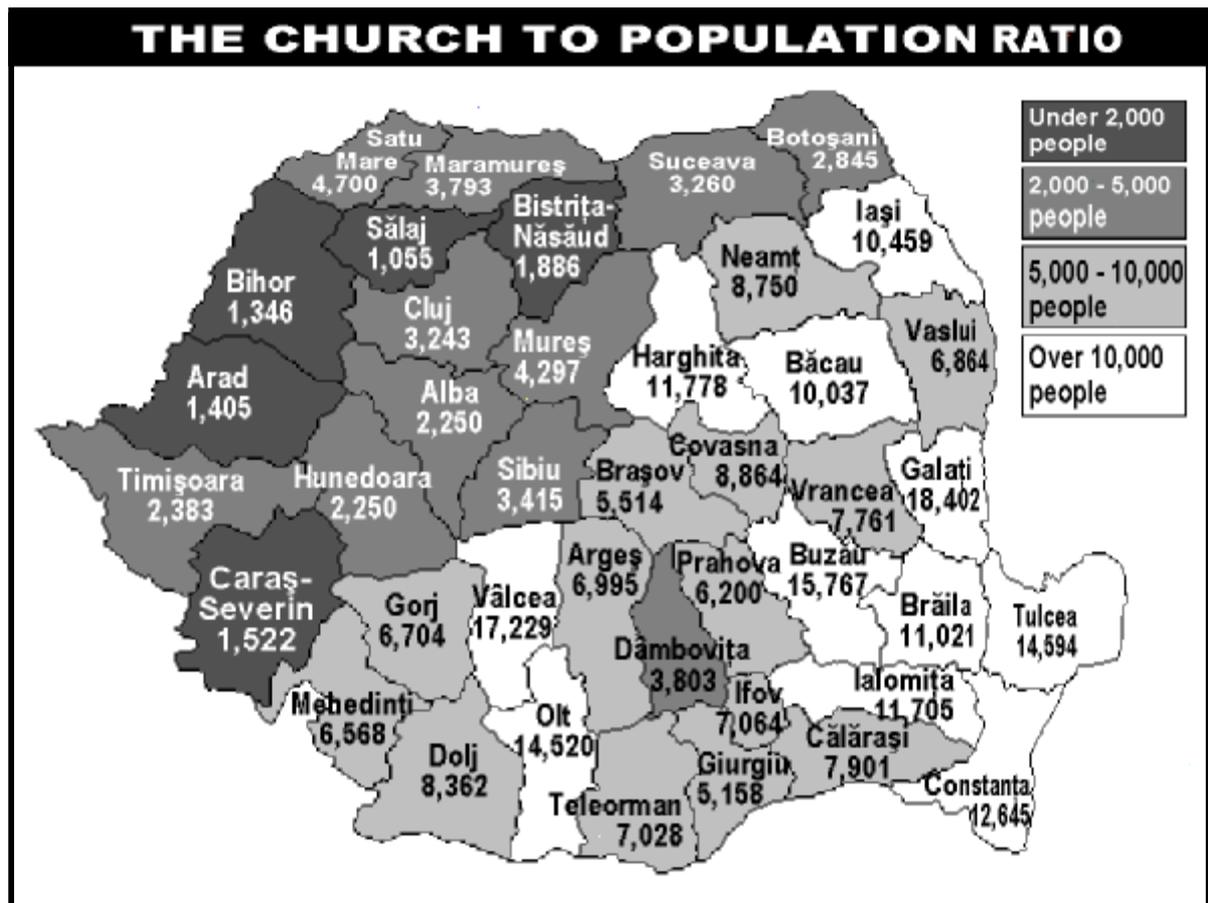
Saturation from North to South

The province of Moldova is made up of eight counties: Suceava, Botoșani, Neamț, Iași Bacău, Vaslui, Vrancea and Galați. This province is second most populous in Romania (4,858,789) and is the only one that has increased in population since 1992 (increasing by 72,587 persons). The majority of people live in rural areas (54.8%). Major metropolitan centers are Iași (345,795), Galați (326,956), Băcau (207,573), Suceava (117,615), Piatra Neamț (124,189), Botoșani (126,621), Focșani (96,930), Roman (81,013), Vaslui (77,900) and Bârlad (77,805). Moldova has the highest percentage of ethnic

Romanians 98.4%. The Gypsies are a small minority (0.8%). According to the 1992 Census, 92% of the people consider themselves Orthodox; 5.2% are Roman Catholic, primarily in Bacău and Neamț Counties, and 1% are Pentecostal, primarily in Suceava County, which has over 30,000 Pentecostals.

The Harvest Force

In Moldova nearly 85,000 evangelical Christians (or 1.74% of the population) are involved in 759 evangelical churches. This represents 32% more people in comparison with the January 1992 Census (from 63,685 to 84,339). The majority of the churches are Pentecostal (409), followed by the Brethren (233), the Baptists (103) and others (14). In total 442 new churches have been started in Moldova since 1989 (139%). The AAGR



since 1995 is 5.45%. With the exception of Suceava, all of the counties have had very good annual growth rates since 1995. The Average Annual Growth Rates for these counties are: Suceava - 2.51%, Botoșani - 6.03%, Vaslui - 6.34%, Neamț - 6.5%, Galați - 6.96%, Iași - 7.41%, Bacău - 7.92% and Vrancea - 9.16%. There are 424 churches with good potential for church planting.

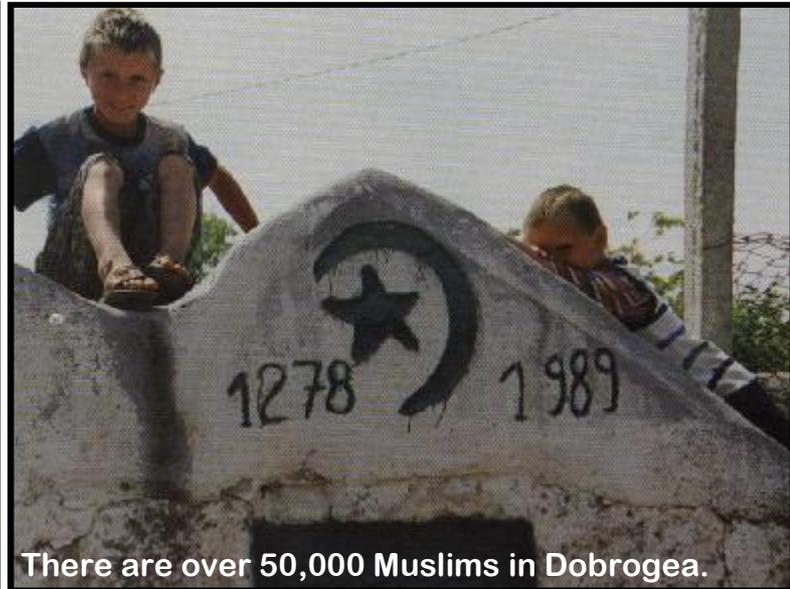
(Research Note: We lack information for about 20 Baptist churches in Suceava County that were started after 1992. This would improve the AAGR for Suceava).

The Harvest Field

The condition of the Harvest Field varies greatly in Moldova. The Population to Church Ratio is good in Botoșani (2,845:1) and Suceava (3,260:1), but is poor in the other counties: Galați (18,402:1), Iași (10,459:1) Băcau (10,037:1), Neamț (8,750:1) Vrancea (7,671:1) and Vaslui (6,884:1). The city Târgu Frumos in Iași County does not have an evangelical church. Half of the townships do not have even one evangelical church (290 of 578); 1,900,000 people living in rural areas do not have an evangelical church in their village; 2,487 villages are without evangelical churches.

What needs to be done to achieve saturation?

Saturation for this zone requires at least 4,423 churches. Thus 3,664 new churches are needed; 3,020 new village churches are needed to give Moldova's large rural population opportunity to attend an evangelical church. Moldova's cities also need 449



new churches. One-third of these new city churches are needed in four cities: Galați (59); Iași (53); Băcau (35); and Botoșani (21). Saturation could be realistically achieved in a short period of time in the northern counties of Suceava and Botoșani, which have 255 churches with good church planting potential. But reaching the objective of saturation in the six other counties, having only 169 churches with good church planting potential, could take several decades. Still these churches with potential, by targeting larger population areas, can make significant progress toward achieving the objective of saturation in the next five years.



Dobrogea

Romania's Mission Field

The province of Dobrogea consists of two counties Constanța and Tulcea. The population in 2000 was 1,008,733 inhabitants. With a

third of the population living in the city of Constanța (337,216) this is the most urbanized region in Romania (66.4%). The city of Tulcea, population 94,706, is the next largest city in this zone. This province is ethnically and religiously diverse: 92.8% Romanian; 2.7% Turks; 2.5% Russian-Lippoven and 2.3% Tatar. The population of Dobrogea is 5% Moslem; 91.1% consider themselves Orthodox; 1.9% adhere to the Old Rite Orthodox faith. Other religious confessions number 2%.

The Harvest Force

The evangelical churches in Dobrogea have experienced the second highest rate of growth in the country, that is 185%. Fifty new churches have been started since 1989 giving a total of 77 evangelical churches. Thirty-two churches are Pentecostal; 31 are Baptist; six are Brethren, five are Romanian Evangelical churches, and three are independent churches. Both

Baptists and Pentecostals are growing at a significant rate. More churches were started in Dobrogea after 1996 than 1991-95 (19 compared to 24). Dobrogea has the highest average church-planting rate in all of Romania since 1995 (8.76% AAGR). In Tulcea the AAGR is 8.08% while in Constanța it is 9.58%. On the other hand Dobrogea has the smallest percentage of evangelical Christians of any province in Romania (0.42% or 4,256 people), the fewest churches (77) and thus the fewest number of churches with good potential to start new churches (32).

The Harvest Field

Over 99.5% of the population – over one million people – does not attend an evangelical church. The city of Sulina in Tulcea does not have a church. Over two-thirds of the townships do not have a single evangelical church (67 of 95); 290 villages do not have evangelical churches. In all 271,386 people in rural areas do not have an evangelical church in their village – an astounding 81% of the rural population! The Population to Church Ratio is 12,645:1 in Constanța and 14,594:1 in Tulcea.

What needs to be done to achieve saturation?

There is much work to do to fulfill the Great Commission in Dobrogea. Cross-cultural missionaries are needed to reach the diverse ethnic population of Dobrogea, especially the 52,000 Muslims and the 25,000 Russian-Lippoven. At least

575 additional churches are needed to reach saturation, 408 in villages and 167 in cities. The city of Constanța needs 59 new churches and 16 are needed in city of Tulcea. Since only 32 churches have good potential for starting new churches, help from outside is needed.

Dobrogea, with its diverse ethnic and religious milieu and three Unreached People Groups, presents Romania with its very own mission field.

Not just information, but inspiration!

This, to the best of our knowledge, is the state of the evangelical churches in each of Romania’s provinces. This “survey of the land” (Joshua 18:4) is also a conservative estimation of what is needed to give every man, woman and child the opportunity to hear the Gospel through the witness of a life-giving, local church.

It is an incontestable fact that in the 1990’s God did a marvelous work in Romania. But why should that stop? Building on the growth of the last decade, Romania’s evangelical Christians have the potential to make even greater strides toward fulfilling the Great Commission. But, this potential awaits release.

Romania’s evangelical churches have been compared to a sleeping giant. Well then, let’s awaken the giant!

We believe that the right information, in the right hands, at the right time has a powerful effect. So this “survey of the

land” is not just information, but inspiration – that can release the hidden potential of the church. As a spark lights a great fire, so information can inspire great church planting movements.

Do not keep this information to yourself. Use it to cast vision, strategize, intercede for and inspire others – that Romania would be filled with the knowledge of the glory of the Lord as the waters cover the sea (Habakkuk 2:14).

The right information, in the right hands, at the right time has a powerful effect.

Does your heart beat for Romania?

Seven great challenges before Romania's evangelical churches



God's heart beats for Romania. Does yours?

Does your heart cry out to God for your fellow countrymen that they may be saved (Romans 11:1)?

Do you beseech the Lord of the harvest to send out workers into his harvest field (Matthew 9:38)?

Do you cry out to God, "Give me Romania or I die," as John Knox did for Scotland?

Does your heart beat for the millions in Romania who travel the broad way that leads to destruction?

Does your heart beat for Romania? If not, why not?

Once Jesus went about all the cities and villages in Judea teaching and preaching. Matthew tells us that, "When he *saw* the crowds he had *compassion* for them, because they were harassed, and helpless, like sheep without a shepherd" (Matthew 9:36).

Do you see the connection between vision and compassion? Jesus, the Son of God, *saw* people through God's eyes; he *saw* their deepest needs. Thus, his heart was moved with *compassion* for the multitudes that were harassed and helpless.

Could it be that we don't have compassion for those around us because we do not see their deepest needs? Could it be we don't see their needs because we don't have clear vision?

How is your vision?

My vision is poor. Without my glasses I can't see a thing. But with the right glasses, I can see perfectly. In a similar way our vision of the world is poor and we need corrective glasses – theological glasses – that will help us see people the way Jesus sees them.

Looking at people through God's eyes moves us to compassion; seeing the world through God's eyes causes our heart to beat like God's heart.

Let me suggest three truths that can help correct our vision of the world:

1. God loves the whole world and sent his son, Jesus Christ, to be the atoning sacrifice for the sins of every man, woman and child (John 3:16; 1 John 2:2; 4:9,10).
2. God does not want anyone to perish, but for everyone to come to repentance and the full knowledge of the truth (2 Peter 3:9; 1 Timothy 2:4).
3. God has entrusted to the local church the responsibility to proclaim the Gospel and make disciples of all nations (Matthew 24:14; Matthew 28:19,20; Mark 16:15; Luke 24:47; Acts 1:8; Romans 1:5; 10:14-17; 16:26; 2 Corinthians 5:18).

From this perspective we can begin to see the world through God's eyes.

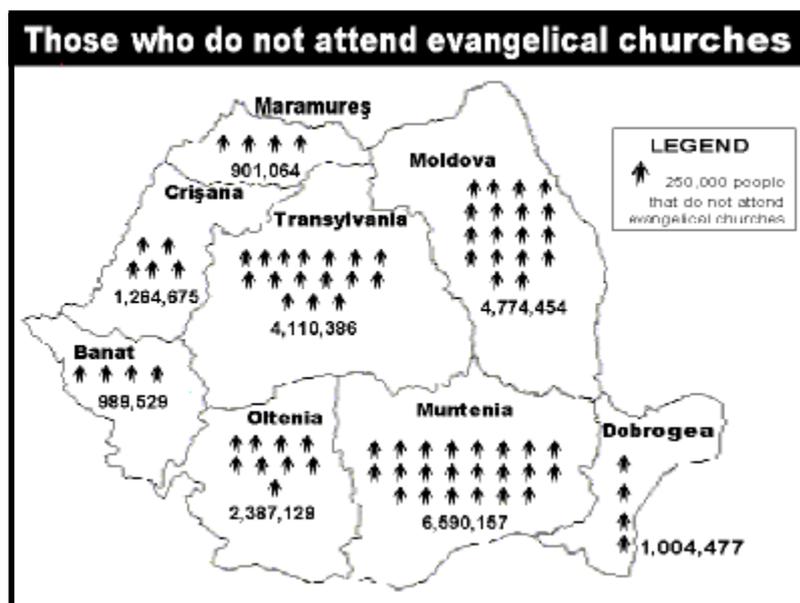
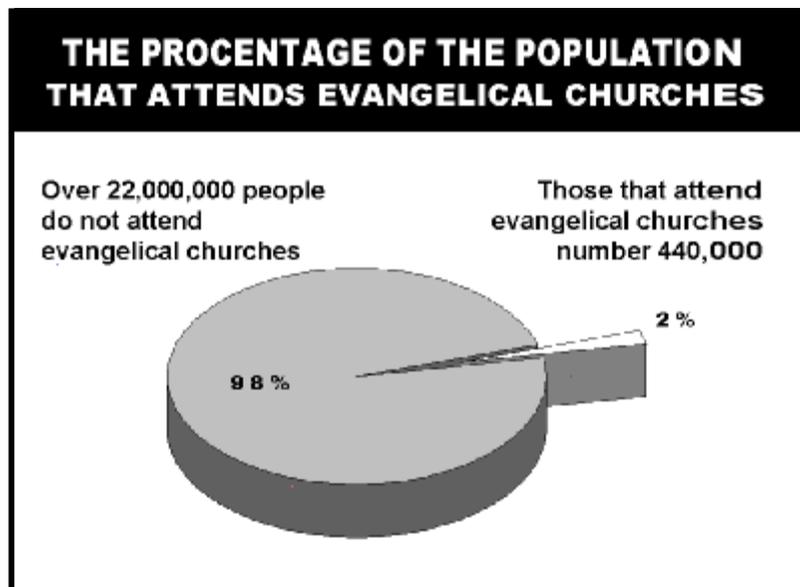
Let's try to look through God's eyes at seven great challenges before Romania's evangelical churches.

Challenge #1: 22 million people have yet to become disciples of Jesus Christ

According to our research, the Baptists, Pentecostals, Brethren and the Romanian Evangelical Church, together with some independent churches, have approximately 440,000 members and adherents. Since Romania's population in 2000 was 22,435,205, these believers only

represent 2% of Romania's population. This means that 22 million people do not attend an evangelical church! The percentage of evangelical Christians ranges from highs of 6.5% in Crişana and 5% in the Banat to lows of 0.76% in Muntenia, 0.53% in Oltenia, and 0.42% in Dobrogea. Thus 22 million people have yet to respond positively to the Gospel and become faithful followers of Jesus Christ.

Each year in Romania 280,000 people die, that is 767 per day, 31 per hour, one ever two minutes.



How many will enter into eternal life? How many “will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power” (2 Thes. 1:9)? “Do I take any pleasure in the death of the wicked?” declares the Sovereign Lord. “Rather am I not pleased when they turn and live?” (Ezekiel 18:22,23)? Does your heart beat for these people?

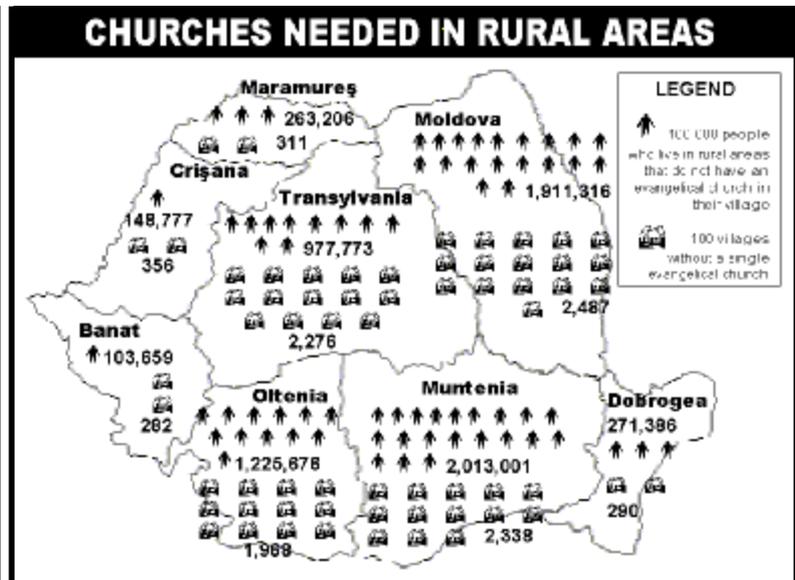
Challenge #2: 7 million people in 10,000 villages have no evangelical church

At most 10,308 villages do not have evangelical churches. Nearly seven million people live in these villages. Thus, two-thirds of Romania’s rural population do not have opportunity to attend an evangelical church. One million people – one seventh of those who without an evangelical church in their village – live in just 240 of Romania’s largest villages!

Does your heart beat for these seven million people in Romania who do not have an evangelical church in their village? Does your heart beat for the multitudes in Romania’s church-less villages who are harassed and helpless like sheep without a shepherd? Who is going to take the good news of Jesus’ atoning sacrifice to them?

Challenge #3: Romania’s cities

Saturation of Romania’s cities will require at least 2,500 new churches. Let’s remember that the majority of Romania’s population (54.6%) lives in cities.



Type and size of location	Number	Population
Cities	11	75,279
Villages with over 2,500 inhabitants	347	1,297,348
Villages with 1,000-2,500 inhabitants	1,708	2,538,923
Villages with 500-999 inhabitants	2,454	1,735,166
Villages with 250-499 inhabitants	2,460	900,389
Villages with 1-249 inhabitants	3,338	420,993
TOTAL	10,318	6,968,098

Currently that is 12,244,598 people. By impacting the 263 cities we can efficiently disciple over one-half of Romania’s population.

How does God see the people in Romania’s cities? What does he feel for them? Do you remember God’s words to Jonah? “Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left.... Should I not be concerned about that great city (Jonah 4:11)?” Are you concerned about the great cities of Romania? Does your heart beat for these multitudes?

Do you remember why Jesus wept over the city of Jerusalem? “As Jesus approached Jerusalem and saw the city, he wept over it saying, ‘If you, even you, had known on this day what would bring you peace – but now it is hidden from your eyes.... You did not recognize the time of God’s coming to you (Luke 19:41,42,44).’” “How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing” (Matthew 23:37).

THE 20 CITIES WITH THE GREATEST NEED

CITY	COUNTY	POPULATION IN 2000	NR. OF EVANGELICALS	PERCENTAGE OF EVANGELICALS	NR. OF CHURCHES	PCR*	**10,000:1
Bacău	Bacău	202,573	1,000	0.48%	7	29,653	14
Brăila	Brăila	230,962	718	0.31%	6	38,494	18
Braşov	Braşov	308,671	3,000	0.94%	15	20,645	16
Bucharest	Bucharest	2,009,200	14,000	0.70%	64	31,394	137
Buzău	Buzău	145,610	320	0.21%	65	24,268	9
Caracal	Olt	38,721	132	0.34%	2	19,316	2
Constanța	Constanța	337,216	1,500	0.44%	9	37,468	25
Covasna	Covasna	66,341	120	0.18%	2	33,171	5
Craiova	Dolj	312,358	1,837	0.59%	9	34,706	23
Focşani	Vrancea	96,930	525	0.54%	5	19,386	5
Galați	Galați	326,956	1,900	0.58%	7	46,708	26
Miercurea Ciuc	Harghita	46,021	14	0.03%	1	46,201	4
Piatra Neamț	Neamț	120,189	1,057	0.85%	6	20,698	7
Pitești	Argeş	186,163	625	0.34%	7	26,595	12
Odorheiu Secuiesc	Harghita	38,939	110	0.28%	2	19,470	2
Oltenița	Călărași	30,833	28	0.09%	1	30,833	3
Râmnicu Sărat	Buzău	41,348	10	0.02%	1	41,348	4
Râmnicu Vâlcea	Vâlcea	119,244	220	0.18%	3	39,750	9
Roman	Neamț	81,013	400	0.49%	4	20,253	5
Tulcea	Tulcea	94,706	211	0.22%	3	31,569	7
Turnu Măgurele	Teleorman	36,085	35	0.10%	1	36,085	3

***Population to Church Ratio**

****10,000:1 represents the number of churches which need to be started so that at most the population to church ratio in the respective city is 10,000:1.**

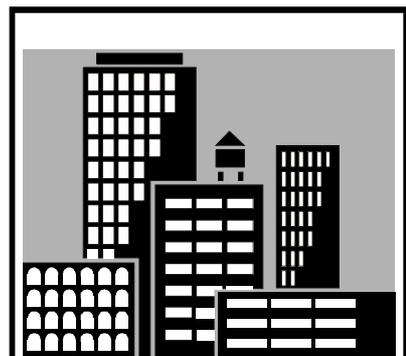
Do you weep for the multitudes in Romania's cities that are blinded by the god of this age from seeing the light of the gospel of the glory of Christ (2 Corinthians 4:4)? Do you weep for those who are not willing to turn from their sin and be saved?

Challenge #4: The Southeastern Provinces

Romania's evangelical churches are not spread evenly throughout the country. In the provinces of Crişana, Banat, Maramureş and Transylvania there are over 3,000 churches and 260,000 evangelical

Christians in comparison to 1,830 churches and 151,575 evangelical Christians in the Southeast. So there are almost twice as many churches and evangelical Christians in the Northwest in comparison to the Southeast!

However, consider that there are 7,531,624 inhabitants in the Northwest of Romania and 14,907,792 in the Southeast. This means that in the Northwestern provinces there are 2,478 people for every evangelical church, whereas in Oltenia, Dobrogea, Muntenia and Moldova there is only one church for every 8,146 people! There are over three times more evangelical churches per capita in the Northwestern provinces than



**To saturate
Romania's cities
with evangelical
churches, 2,500
new churches are
needed.**

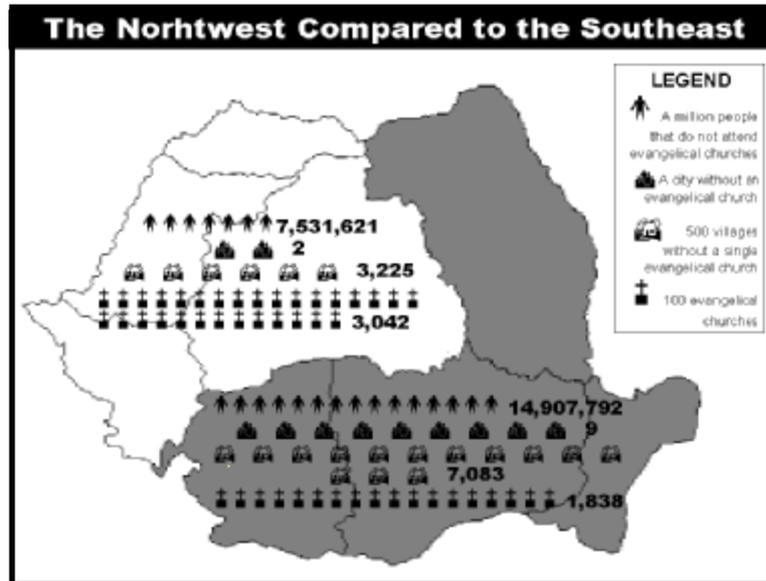
in the more populous Southeastern provinces. In fact, in the province of Crişana, one is over 15 times more likely to meet an evangelical Christian on the street than in Dobrogea!

We see again that the number of townships without evangelical churches is much greater in Southeastern Romania. At most, only 27% of the townships in the Northwest do not have a single evangelical church (291 localities out of 1,080); in the Southeastern part, however, 53% are without churches (844 of 1,806).

There is a similar trend with the number of villages. In the Northwest 3,225 villages do not have evangelical churches. In the Southeast 7,083 villages do not have a single evangelical church. So there are 2-1/3 times more church-less villages in the Southeast than in the Northwest. Thus, it is clear that the Southeastern provinces have a much greater need for new churches than the Northwestern provinces.

Challenge #5: 15,000 New Churches!

We calculate that a total of 19,939 churches – planted in the right places – are needed to give every man woman and child an opportunity to be in the sphere of influence of a life-giving church where faithful disciples of Jesus Christ are made. Let's round this up to 20,000 churches in total. With 5,000 current churches, this means that 15,000 more churches need to be planted in the right places to fill Romania with the knowledge of the glory of the Lord.



Does your heart long to see God glorified and that his name be exalted in this country? Does your heart beat for the Romanian people?

Challenge #6: Romania's Hidden Peoples

Romania has many minorities. They too need disciples! Examining the ethnic structure of Romania on the basis of the January 1992 Census, we observe that 11% of the population belongs to other ethnic groups. This means that one in ten people in Romania is not ethnically Romanian! However this statistic is not true for all the country. In Crişana, Maramureş, and Transylvania, three out of 10 people are not Romanians; in Banat, two out of 10 are not Romanian; but in Moldova and Muntenia only one in 50 is not Romanian. The Census also indicates that there are nine minorities with over 10,000 people. The other ethnic groups that have under 10,000 people total 48,185 people.

Let's see how deeply the Gospel has penetrated these people groups. If we look at the number of people who, at the time of the Census, said they belong to an evangelical denomination we see that the percentage varies from 0% to 8.3%. From the Census information we clearly see that there is not a viable evangelical movement among the Russian-Lippoven people, the Turks and Tatars. These three minorities are Unreached or Hidden Peoples meaning that there is not a

1 in 10 people in Romania is not Romanian!

viable evangelical church within the ethnic group that can disciple its own people. The Turks and Tatars are Muslims. The Russian-Lippoven people adhere to the Old Rite Orthodox Church (62%), the Romanian Orthodox Church (32%) and the Old Style Orthodox Church (5%). So, these ethnic groups require a

THE LARGEST LOCALITIES IN ROMANIA WITHOUT AN EVANGELICAL CHURCH

LOCALITY	COUNTY	POPULATION
Popești Leordeni	Ilfov	14,421
Târgu Frumos	Iași	13,875
Liești	Galați	10,998
Pechea	Galați	10,930
Breaza de Sus	Prahova	10,903
Matca	Galați	10,880
Săbăoani	Neamț	9,879
Drăgănești Olt	Olt	9,551
Tomești	Iași	8,886
Peretu	Teleorman	8,430
Cudalbi	Galați	8,156
Mihail Kogălniceanu	Constanța	7,808
Valu lui Traian	Constanța	7,354
Sângeorgiu de Mureș	Mureș	7,120
Bragadiru	Ilfov	6,951
Dancu	Iași	6,903
Sândominic	Harghita	6,676
Brănești	Ilfov	6,652
Întorsura Buzăului	Covasna	6,513
Remetea	Harghita	6,498
Azuga	Prahova	6,487
Oituz	Bacău	6,461
Dragalina	Călărași	6,317
Tufești	Brăila	6,176
Ditrău	Harghita	6,078

cross-cultural missionary effort. Also, the evangelical movements among the other ethnic groups, the Gypsies, Hungarians, Serbs, Germans, Slovaks, etc., also need strengthening.

Does not the Great Commission direct us to make disciples of *all nations*? So the task of evangelizing and making disciples of

Romania's minorities is an important aspect of fulfilling the Great Commission.

Does your heart beat for that one person out of ten who is not Romanian? Does your heart beat for the Turks, the Tatars, the Hungarians, and the Russian-Lippoven people – that they may come to a full knowledge of the truth and be saved?

Challenge #7: Mobilization of the Harvest Force

Thousands of churches and tens of thousands of workers must be mobilized for the Harvest Force. This is the most critical need before us.

We consider that a church has good potential to start other churches if it has at least 50 members or, if it was started after 1989, 30 members. For the churches in our database we found that 2,250 have good potential for church planting. The Baptists have 476 churches with potential. The Brethren have 286. The Pentecostals have 1,461, and independent churches have at least 27 churches with good potential. It is very likely that the actual number of churches with potential is higher, around 2,500. These churches with potential must be mobilized in order to fulfill the Great Commission.

The objective of saturation will not be reached automatically in any province. Achieving this goal will require the "work of faith, and labor of love and steadfastness of hope in the Lord Jesus Christ" (1 Thessalonians 1:4). Reaching the goal of saturation depends on whether the evangelical Christians will mobilize themselves to use the resources that God has placed at their disposal to fulfill the Great Commission.

If the evangelical churches with potential are mobilized, saturation could be realistically reached in a few years in the provinces of Crișana (Bihor, Sălaj, Arad) and Banat (Timiș, Caraș-Severin) and in the

THE PERCENTAGE OF EVANGELICAL CHRISTIANS IN THE LARGEST ETHNIC MINORITIES IN ROMANIA

Ethnic Group	Population	Number of Evangelicals	Percentage of Evangelicals	Counties that have large population centers
UKRAINIANS	65,764	5,447	8.3%	Maramureş (36,685 people or 6.8%), Tulcea (3,847), Suceava (9,549), Caraş-Severin (4,118) and Timiş (6,468)
SLOVAKS	48,185	755	3.9%	Arad (6,760), Bihor (7,793), Timiş (2,229), Sălaj (1,608) and Caraş-Severin (555).
GERMANS (All Protestants)	119,462	3,161 (36,475)	2.6% (30%)	Timiş 3,8%, Sibiu 3,8%, Satu-Mare 3,6%, Caraş-Severin 3,2%, Arad 2% and Braşov 1,6%.
GYPSIES	401,087	9,771	2.4%	Gypsies represent at least 1% of the population in 33 counties.
HUNGARIANS (All Protestants)	1,624,959	19,557 (813,250)	1.2% (50%)	Harghita 85%, Covasna 75%, Mureş 41%, Satu-Mare 35%, Bihor 28%, Sălaj 24%, Cluj 19%, Arad 13%, Braşov 10%, Marmureş 10%, Timiş 9%, Bistriţa-Năsăud 6,5%, Hunedoara 6%, Alba 6%, Sibiu 4% and Caraş-Severin 2%.
SERBS	29,408	314	1.0%	Timiş (17,144), Caraş-Severin (7,885), Arad (1,732) and Mehedinţi (1,379)
RUSSIAN-LIPPOVEN	38,606	100	0.26%	Tulcea (20,434), Constanţa (5,720), Brăila (2,359), Iaşi (2,688), Suceava (2,614) and Bucharest (1,209)
TATARS	24,594	1	0	Constanţa (24,011)
TURKS	29,832	5	0	Constanţa (24,295), Tulcea (3,390) and Bucharest (910)

counties of Suceava, Botoşani, Sibiu, Hunedoara, Maramureş, Cluj and Braşov. On the other hand in Oltenia, Dobrogea, Muntenia, most of Moldova and parts of Transylvania, where the church is weaker, reaching this goal could take much longer, even decades. Workers from outside these provinces can come and hasten the fulfillment of the Great Commission in these provinces.

Having over 500,000 members and adherents and 5,000 churches – 2,500 of which have good potential for church planting – Romania’s evangelical Christians are now positioned to make significant progress toward the objective of saturation church planting and fulfilling the Great

Commission *if* they mobilize themselves for this work.

Who, then, will mobilize the Body of Christ in Romania for this great and extensive work?

Who will call God’s people to prayer, that the Lord of the harvest would send out workers into his harvest field (Matthew 9:38)?

Who will equip God’s people for the work of ministry so that the body of Christ may be built up (Ephesians 4:12)?

Who will count the cost to see that every man, woman and child in Romania has the opportunity to hear the Gospel and become a faithful follower of Jesus Christ?

The greatest need of the hour is for men whom God can use to mobilize the entire Body of Christ to disciple the whole nation.

We need men like Joshua and Caleb, men who are strong and courageous, who follow the Lord wholeheartedly, who believe “the Lord is with us” and in faith say, “We should take possession of the land for we can certainly do it” (Number 14:9; 13:30) .

We need men like Jabez, who was more honorable than his brothers, who cried out to the Lord, “Oh that you would bless me indeed and enlarge my territory, that Your hand would be with me, and that You would keep me from evil

that I may not cause pain.’ So God granted him what he requested” (1 Chronicles 4:9,10).

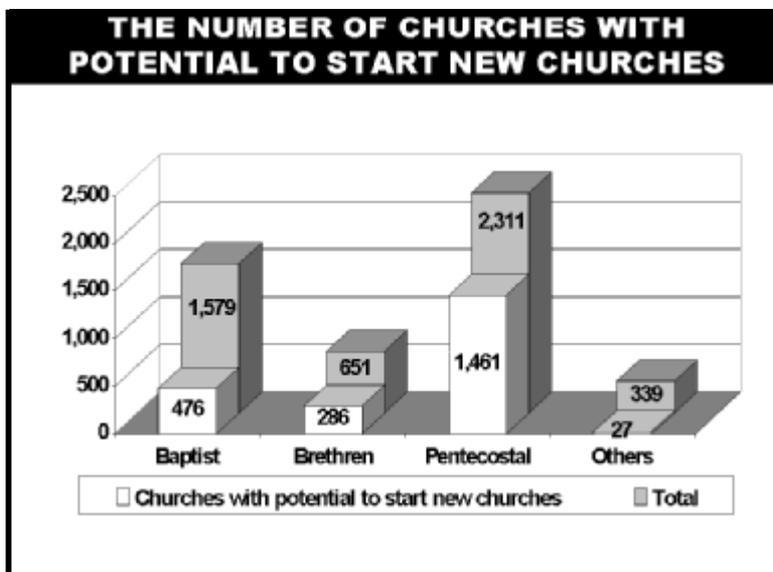
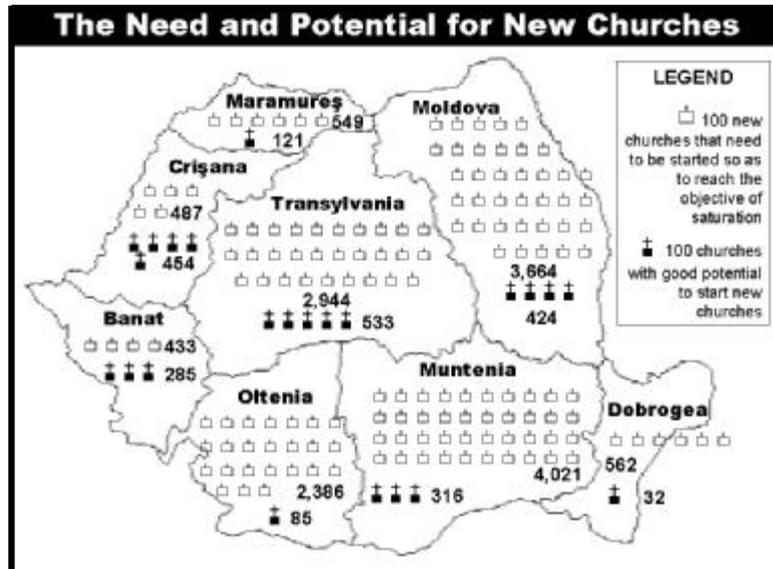
We need men like those of Issachar - 200 chiefs and all their relatives under their command - who understand the times and know what God’s people should do (1 Chronicles 12:32).

We need men like Nehemiah, who mourn and fast and cry out to God, confessing the sin of the people and seeking God’s favor, who successfully motivate God’s people to a task so great, that it can succeed only if God is involved in it; who persevere in the face of difficulties and bring their work to a good completion.

Are you one of these?
Romania needs you now!

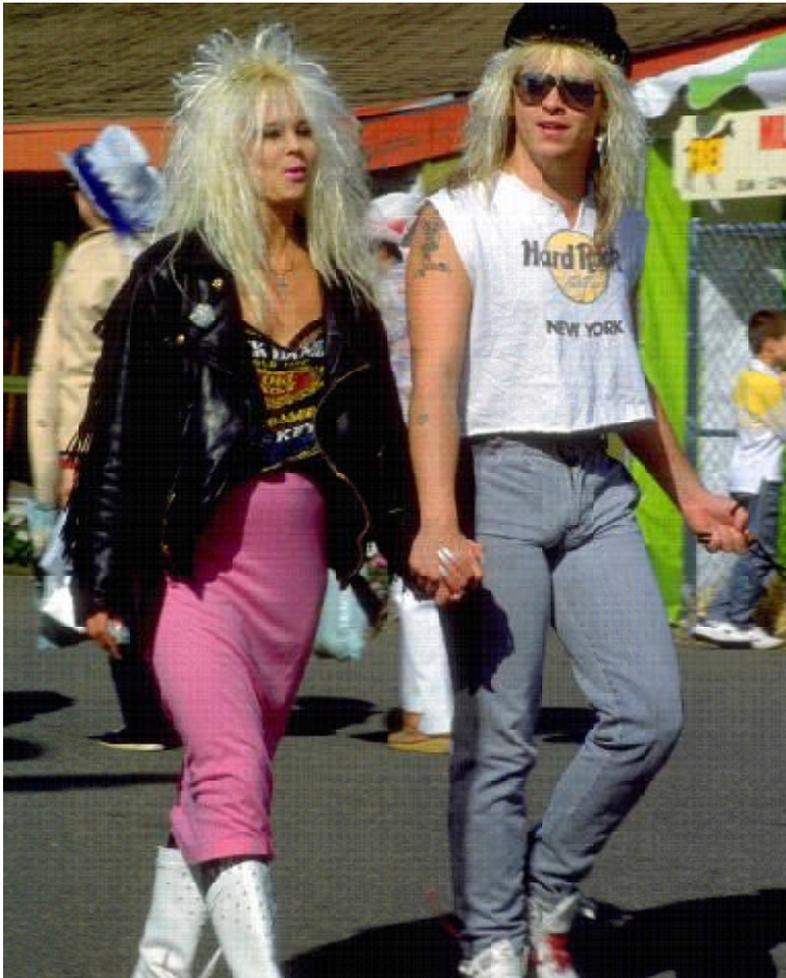
Does your heart beat for Romania?

Perhaps God is calling you to be one of those leaders who will mobilize the Body of Christ to disciple the whole nation.



The greatest need of the hour is for men whom God can use to mobilize the entire Body of Christ to disciple the whole nation.

Planting relevant churches in a new social context



A little over 10 years ago, the world stood in awe as the former Soviet Union and Eastern Europe's communist regimes began to topple one by one. Within a three-year period (1989-1991), border barriers between nations were torn down, the infamous Berlin Wall disappeared, statues of Marx and Lenin tumbled, and for the first time in decades millions of people stepped out from behind the Iron Curtain into a new world of complex changes and choices. In Romania, as in other formerly communist nations, expectations were high. Excitement about the new era of freedom and democracy filled the newspapers and magazines. People enthusiastically embraced their new freedoms, anticipating a new prosperity. The evangelical churches praised God for their new-found liberty to worship openly, to evangelize and to plant new churches.

Now, after 11 years of political, economic, social and religious freedom, a myriad of government "reforms," and a dizzying succession of changes in political leadership, it seems fitting to briefly evaluate the "new social context" in which the evangelical churches must work today. That social context greatly impacts the Church and its methods of presenting the Gospel, of attracting and discipling new believers, and of incorporating those people into the life of the church.

It is a society greatly influenced by external forces and new values through:

THE MEDIA: Today, Romania boasts dozens of television channels, radio stations and “internet cafes.” Slick new magazines are appearing on the newsstands, targeting a younger, upwardly mobile generation that desires a lifestyle free from the chains of Romanian tradition. For better or for worse, the media constantly exposes people to new values, ideas and expectations. For example, advertisements for certain brands of alcohol promise a multitude of friends, freedom, excitement and illicit sexual encounters. Publicity for one brand of cigarettes shows a sophisticated, stylish man asking, “Do you expect a man like me to come home early from work?” or a provocatively-dressed woman asking, “And you expect a woman like me to sew and cook?” or “And you expect a woman like me to be thankful for just a little?” The pervasiveness of mass media throughout Romania guarantees that both rural and urban zones will be sucked into the lure of these messages.

POLITICAL PRESSURES: To conform with requirements for Romania’s entry into international organizations of nations (e.g., NATO or the EU), laws have been or will be changed that affect society’s moral choices (e.g.,

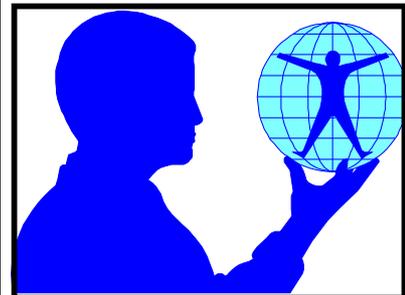
homosexual rights, liberty to have abortions on demand, and the influx of “pornography” under the guise of “freedom of the press”). Often the foreign pressure to change laws is extremely helpful in attaining guarantees for religious freedom and protection of minorities, but the laws also bring guarantees of freedom for groups that threaten the stability of families who wish to live according to Christian biblical values.

FOREIGN PRESENCE: One cannot take a stroll in Bucharest, Cluj or Timișoara today without hearing dozens of languages on the street as people pass by. The presence of foreigners in business, Non-Governmental Organizations and Christian offices influences the way decisions are made, the way business is done, and the way people are managed. It influences our ideas of what is right and wrong, proper and improper. The business practices of McDonalds, Microsoft, Renault or Citibank set new standards for management and change the expectations of a new generation of employees.

Foreign presence has also brought with it new options for religious faith. A variety of non-Christian religions like Islam, Hare Krishna, Baha’i, the Unification Church, the Mormons, and the Jehovah’s Witnesses now exist in Romania.¹ While the presence and increasing activity of these religions add to the confusion of choices available to people, without such choices, there would not exist true religious freedom.

How do these pressures directly impact the church? While the message of the Gospel remains

the same, our methods of communication, evangelization, church planting, leadership training and discipleship must be appropriate for the changing society around us. Today’s generation is exposed to many more ideas and choices than were ever possible for the generation raised under communism. Some of these influences are good; some are not so good. But the church cannot remain in the culture of the past, assuming that its people are not or should not be affected by these outside influences. Neither can it rail against these influences presuming that all change is wrong. In the church, music and worship styles, modes of dress, leadership practices, sermon



topics, and even church seating arrangements and architectural styles are all inevitably affected by exposure to international influences. For example, an authoritative leadership style that was acceptable in communist times may not be acceptable today inside *or* outside the church. Also, worship styles are changing and new songs are being written as Christians are exposed to both foreign church influences as well as to the practices of other denominations that Romanians now have the freedom to explore. Sermon topics, too, must change, as church members come face to face with the reality of increasing

exposure to homosexuality, pornography, promiscuity and gambling. Sermons need to cover issues that people are facing in their day-to-day lives.

Outside the church, Christian evangelistic messages must compete with messages from a growing variety of non-Christian religions and spiritist or occultist movements about which many church members remain ignorant. In a conversation with this researcher, one “mature” Christian remarked recently that she was thinking about exploring the benefits of transcendental meditation and yoga to help her relax and “discover her inner self.” Another asked about the difference between Jehovah’s Witnesses and evangelicals, observing that he couldn’t see much of a problem with the literature this group produced and the articles seemed extremely relevant. Still another wondered if it is harmful to explore one’s horoscope. Christians need to be instructed about the competing marketplace of religions and cults, how to recognize and hold to the truth, and how to present the Gospel in a clear and relevant manner. Christians must be instructed to discern good from evil and right from wrong as they are confronted with new ethical decisions on a daily basis (Hebrews 5:14).

It is a society facing extreme economic pressures.

Eleven years after the fall of Communism, Romania is still struggling with an “economy in transition.” The average net monthly salary per capita in the year 2000 was 2,173,478 lei or

43% of Romanians live at or under the poverty level and many must keep two or three jobs just to survive

about \$80 (a 39.8% increase over 1999), but the rate of inflation was 45.7% in the same time period meaning that people had a net loss in their buying power.² A recent article in *Romania Libera* (one of Romania’s leading daily newspapers), quoted Adrian Nastase, Romania’s Prime Minister, who noted that, according to European statistics, “At this moment, the standard of life of Romanians is half in comparison to the poorest citizens in the European Community in terms of their buying power.”³ Out of their meager salaries many are barely able to pay their utilities and maintenance bills let alone to buy food and have some disposable income for clothing, transport and entertainment. It is no wonder that a thriving underground economy accounts for between



17% and 40% of the GNP (depending on which study one reads),⁴ that 43% of the population lives below the poverty line,⁵ and that many people must work at two or more jobs to be able to survive. Because of these economic pressures, church leaders struggle to find lay people who can devote time to service in the church or who can regularly attend Bible studies and discipleship groups. It is difficult for church members to dream about church planting and expansion when they are worried about purchasing shoes for their children or finding a precious few minutes of time to spend with their families. In addition, churches often lose some of their most talented youth and families to other countries that offer greater possibilities for work, higher salaries and a brighter future. Official statistics say that almost 115,000 Romanians emigrated between 1994 and 1999, the great majority of them under 40 years of age and with university and/or professional training.⁶ Some social analysts estimate that the number is much higher and that Romania is rapidly losing its best-educated young adults who will contribute to the economy, creativity and glory of nations other than Romania.⁷

Obviously, churches are going to suffer when their people are suffering, for such is the character of the Body of Christ. When one member is hurting, all hurt with him (1 Cor. 12:26). When young families leave the country in search of “a better life,” the

church loses the potential of their spiritual leadership and financial involvement as longtime members. When people suffer financially, they also often suffer mentally and emotionally from their anxiety over their decreasing ability to pay their debts and to provide for their families. These economic and emotional pressures can lead to marital discord and desperate, unbalanced behavior. Such problems can affect the spiritual health of the church in two key ways: 1) if people cannot receive help, comfort and prayer for their needs through the church, they will look elsewhere for answers, and the church will be marginalized from the day-to-day reality of people's lives; and 2) desperate people sometimes feel forced to take desperate measures that compromise their integrity and the integrity of the church.

Churches are not without biblical guidance in these matters. While the Bible cautions us that the poor will always be with us (Matt. 26:11) and that we are to be anxious about nothing, but to trust only in God (Phil. 4:6-7), it also teaches us to help others and to give generously. The Bible says that we are to do good to all men, especially to those who are of the household of faith (Gal. 6:10), and we are to share liberally with those in need (2 Cor. 9 and James 2:14-17). In difficult economic times, the church needs to find ways to offer support both physically and emotionally to its suffering members. Forming special committees for helping the needy and to solicit and

disburse special offerings for the needy is a good, short-term solution. A long-term solution might be to help create jobs for those in need by participating in or creating a network of organizations who can help connect people with the appropriate job openings. Another solution would be to provide job training or retraining. We must ask ourselves what we as a church are doing to encourage and to be relevant to those in economic turmoil.

Demographically, it is a rapidly aging society.



By 2025, sociologists estimate that Romania will be “a country of pensioners.” Figures from the National Bureau of Statistics⁸ show that the low birthrate in Romania together with the currently low number of youth between the ages of 6 and 20 will result in Romania having 50% of its population over 45 years of age in 2025 and 23% over the age of 60! According to *Romania Libera* (Dec. 1997), “If the government does not take some steps to change this situation and to encourage its citizens to have more children, by 2025, we will

have a demographic disaster!”⁹ The most recent statistics for the year 2000 continue to show this tendency, reporting that while the number of young people aged 0-14 declined by 102,000, the number of people over 60 increased by 46,300!¹⁰ The birth rate also continued to drop alarmingly in both rural and urban areas.¹¹ This demographic change is important for churches to consider as they plan programs for evangelism and church planting for they must ask themselves: “Do we have relevant programs and ministry opportunities for older people and pensioners? Do we consider pensioners an active recruiting ground for service in the church?”

What can we do to help the growing number of pensioners in our churches who must survive on a fixed income far below the actual cost of living?”

On the other hand, churches must also develop programs that will encourage young couples to have children. For example, what kind of ministries and practical help do we provide to young mothers and fathers as they seek to raise children in this modern social context? Do we have childcare programs to enable young couples to attend church

activities? What does the church provide to help parents be more effective in their roles of raising the future generation of believers? Would it be possible to sponsor low-cost daycare programs or a kindergarten to provide quality childcare for working families? Could there be an interest among pensioners in the church to be “adopted” by young families who could benefit from their help and counsel and who in return provide a place of service and ministry for these aging saints?

Romania’s largest population band consists of young adults aged 20-29.

Romania’s demographic statistics also reveal another interesting fact. Currently, Romania’s largest population band (or 10-year age span) consists of young adults aged 20-29 (17%).¹² The majority of these are educated, technologically competent, they are conversant in at least two languages, and they know very little of the hardships their parents suffered under Communism. They are an extremely cosmopolitan group that is likely to be more aware of traditions and lifestyles in America and Western Europe than they are of their own national heritage and traditions. Unfortunately, this age group also makes up the majority of those leaving the country to work and live in other nations. What can the church do to encourage these young people to stay in Romania and to contribute to the future of their nation? The youth programs of the 80s and 90s will not be relevant to this new generation that refuses to look backwards,

but impatiently waits to make its mark on the future.

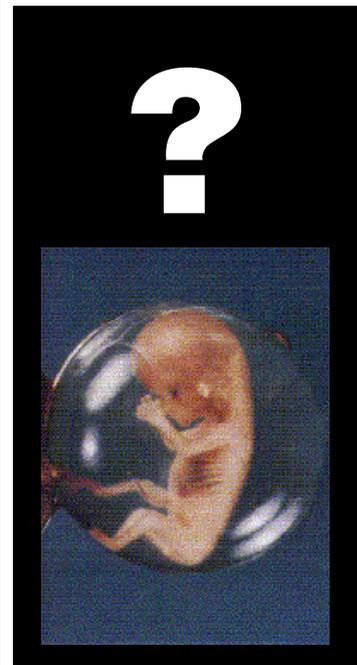
Romanian society faces difficult moral challenges.

In a recent inter-confessional prayer conference sponsored by World Vision in Romania, a long list of social problems that plague Romanian society and the church were identified. Participants from evangelical, Orthodox, Catholic and other confessions listed immorality, poor parenting, corrupt leaders and politicians, greed, family violence and pornography as challenges which need much prayer and effort to resolve. But two particularly devastating social problems were emphasized:¹³

1. CHILD ABANDONMENT AND ABORTION.

There are 100,000 children living in institutions in Romania today (the same number as after the Revolution in 1989)! The majority (about 70%) of these children are not orphans; they have living parents who abandoned them!¹⁴ Furthermore, approximately 5.5 million abortions have been performed in the last 10 years according to official records from the Government Bureau of Statistics (1999).¹⁵ Many believe the number is much higher because private clinics and self-induced abortions are not reported. Practically speaking, Romanians have killed 25% of their own potential population in the last decade! According to abortion statistics gathered internationally, Romania ranks not only the highest in Europe but among the highest in the world with nearly 80 women out of every 1000

having one abortion each year. Only Vietnam ranks higher.¹⁶ One recent article explored the reasons for this high rate of abortion. “Large numbers of women across Central and Eastern Europe still rely on abortion as the “mainstay” form of birth control,” says Dr. Iqbal Shah, a scientist for the World Health Organization in Geneva. The article also points to the deep cultural differences between Eastern and Western Europe regarding this subject. “In the West, most women who resort to abortion are unmarried and find themselves in a one-time dilemma, sometimes caused by contraceptive failure. In the East many of the women



Practically speaking, in the last decade, Romanians have killed 25% of their potential population!

are married and use abortion as standard birth control.”¹⁷ As one woman recently told this researcher, “We feel we have no choice in the matter. We cannot afford imported contraceptives, but worse yet, we cannot afford to have more children. Children are a burden, rather than a blessing!”

The mass amount of innocent blood shed in this nation must certainly be of concern to the evangelical church. Yet do we address the issue from the pulpit? Do we offer help and counseling to young couples or to women facing unplanned pregnancies? Does the evangelical church have a prophetic role to play in addressing one of Romania’s greatest shames?

2. SECULARIZATION OF SOCIETY.

Priests, pastors and other participants at the Conference of Christian Churches (June 2000) frequently emphasized that the cause of many of Romania’s problems today is “a lack of active faith in God.”¹⁸ They referred to this problem in many ways: “lack of faith in practice,” “no fear of God,” “loss of the sense of sin,” “secularization of society,” “loss of true faith,” “departure from God and from Christian values,” and “the promotion of atheism.” Whatever phrases were used, the problem they were describing was clear: Romania is not a Christian nation, but a secular one – where the majority of people make some claim to faith, but they do not live according to that faith. According to recent global statistics gathered about Christian practice in Europe

(church attendance and involvement, etc.), Europe in general has the largest percentage of “nominal Christians” of all the other regions in the world.¹⁹ Romania and other post-Communist countries appear to be no exception. For example, Romanian sociologist, Daniel Barbu, estimates that only 10% of the nearly 90% of Romanians who claim to be Orthodox actually practice their faith, and that the percentage could be far less. He also mentions that the obvious secularization of Romanian society is tied to the

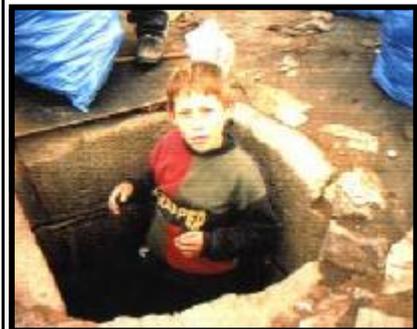
country; only a small fraction of Russians are now consciously Orthodox.”²²

The Czech Republic, according to recent research, is the most secularized post-Communist country in Europe, with 80% of its citizens clearly stating that they are atheists or agnostics.²³ Poland, which has always been viewed as a strongly Catholic nation, also faces an alarming number of people who are deserting its churches to honor other “gods” like consumerism, capitalism and education. The



fact that Orthodoxy is more of a national social identity than a living faith.²⁰ He writes, “Romanian Orthodoxy is much more a tradition without faith than it is a tradition of faith.”²¹

Russia, the historic stronghold of Orthodoxy, is struggling as well with the phenomenon of secularization. One poll recently taken about church attendance in Russia (including Orthodox and other faiths) showed practicing Christians to comprise only 1 to 1.5% of the population. Fr. Mikhail Makeyev, a Russian Orthodox priest, is quoted as saying, “Russia has gone through an irreversible process. It’s no longer an Orthodox





church, according to one Polish journalist, is becoming increasingly irrelevant to people's daily lives. He observes, "In the great black hole after Communism... the Catholic hierarchy sees the secular state as the new Public Enemy Number One. In this view... the aggressive atheism of communist society is being replaced by the practical atheism of a consumer society." The church, he said, no longer speaks the same language as its people; it does not address their modern needs.²⁴

The growing secularization of society and marginalization of the church affect evangelism and church planting in two key ways: 1) in our attitudes toward evangelism; and 2) in our search for relevance.

First, evangelicals can be assured that when they evangelize, they are not "stealing sheep" from the Orthodox churches; rather, these "sheep" have long been lost in the wilderness of secularism, materialism and skepticism. While often evangelicals are accused of proselytism in an already Christian society, even the Orthodox admit that this society is Christian in name only

and not in true belief. For example, Sergiu Grossu, an evangelical Orthodox writer, made these observations: "Today we live in a social context that is almost completely non-Christian, infected with every kind of vice, and threatened daily by the forces of darkness."²⁵ Grossu further states, "We [in the Orthodox church] must recognize that because of our sins, the influence of the church over the majority of the population is very weak and in most cases non-existent, and this fact is true among the same population that in the recent national census declared itself to be primarily 'Orthodox.'"²⁶ Orthodox and evangelicals alike are concerned about the secularization of Romanian society; both acknowledge the need for people who are truly changed by spiritual rebirth.

Second, evangelical Christians must find ways to show people that their faith is indeed relevant and practical to modern life – that Christ's death, resurrection and offer of salvation are just as important in today's materialistic and egocentric world as they have been in the last two millennia. Modern society needs to see the Church as a place where real

needs are met, rather than as a bastion of traditions and beliefs alienated from modern economic, political and social realities.

We Christians need to be ready to address questions of relevance when we defend our faith with non-believers. And, even more important, we need to ask ourselves how we can become more relevant to the troubled society around us. What can we do to show people that the love and forgiveness of Christ will meet their deepest needs? How can we practically show the relevance of our faith in Christ to the troubled society in which we live?

Sociologist Daniel Barbu challenges the church to retake its role in impacting society, for if the church does not take such a responsibility, from where will such morality arise? He writes:

"The whole world agrees that the transformation of Romanian society can only take place when there exists a common ethical and moral base. Such an ethical and moral base is missing in the discussions that take place among the political, intellectual, civil and journalistic leaders in society. Respecting political promises, keeping one's integrity of character, eliminating corruption and injustice, and dealing honestly with one another should be the first priorities of a healthy society. The only social institution that can help police the moral restructuring of society and address ethical issues is, indeed, the church."²⁷

The largest barriers to accepting the Gospel are often more social than they are religious.

However much we in the evangelical church would like to ignore the problems of the social, economic and political context in which we live, we cannot. For to do so would be to risk becoming more and more unattractive, unwelcoming and irrelevant to the society we wish to reach. Experts in church planting say that the largest barriers to accepting the Gospel are often more social than religious. In many cases the barriers are put there by churches and Christians rather than by the unsaved. How is this possible, and what are some of these barriers?

WE ERECT LANGUAGE BARRIERS

In our churches and outside of them, we evangelicals recognize one another by the language we use. We greet one another with "Peace," we address each other as "Sister" or "Brother," we often speak of being "saved," "purchased by the blood of the Lamb," "justified," "repentant," etc. Before the Revolution, evangelical Christians in Romania were known by the term "repenters," a term that was used to make fun of evangelicals who somehow were so bad that they were always needing to repent of sin and turn from their wickedness. Evangelical Christians were considered by

many to be near the bottom rung of society in terms of intellectual and spiritual strength. How are evangelicals viewed today when they use this term to describe themselves? Another confusion revolves around the term "neoprotestant" which is applied liberally in Romania to refer to all non-Orthodox, non-Catholic faiths.

This researcher encountered a similar situation when chatting with neighbors about our family's habit of going to church each Sunday with Bibles in hand.

Trying to be relevant, I mentioned that our Baptist church encourages Bible reading as a way of learning about God and his relationship with man. Waxing eloquent for a few minutes about the subject, I noticed that I had lost the attention of my listener. Finally, when she found a pause in the conversation, she asked, "What on earth is a *Baptist*? I've never heard that word before." While the question seemed to me to be totally irrelevant to our discussion, it was obviously troubling my neighbor who, unfortunately, paid little attention to my explanation about the importance of the Bible in our lives while she pondered about a word totally unfamiliar to her.

WE ERECT SUBTLE CULTURAL BARRIERS

While the presence of non-Christians in our churches should cause us to rejoice over the opportunity to present the Gospel and to be hospitable to the stranger, often joy and hospitality are far from our minds. For example, one Russian pastor recently lamented the intrusion of newcomers into his church saying, "Outsiders come to our churches from secular society.

WHAT ORTHODOX LEADERS SAY ABOUT THE CONDITION OF ROMANIA

"If this society lacks the Word and Spirit of Christ, it can become a jungle, where laws, no matter how severe, would do nothing but fill our prisons."

P.F. Teocitist, Patriarch of the Romanian Orthodox Church, Easter 2001

"When from the Nistru to the Tisa Rivers, all Romanians renounce sin, when from Maramureş to the Danube and the Black Sea, all Romanians desire to live according to the Gospel of Christ, when this nation is filled with legions of soldiers who will fight against sin, when for a second time we will take this nation for the Gospel of Christ, then, and only then, will we have guaranteed the future of this nation and of this people. Oh, how the condition of our nation would change, as a miracle, if its people would decide for Jesus Christ. When politicians and servants, farmers and scholars, the poor and the rich, the learned and ignorant, would all decide to live and work as the Gospel says, then immediately our country would become a new Canaan, sweet and pleasant."

Priest Iosif Trifia, Founder of The Lord's Army

These people do not always have spiritual understanding. They need to have the legacy of Baptist tradition transported to new generations. They do not even know the [traditions] of the church.”²⁸ To this pastor, visitors were a threat, not a blessing. To him the church might be viewed as a fortress to protect the “saints” from the intrusion of the world. For the average Romanian unbeliever, entering an evangelical church and staying for an hour would require a great act of bravery. For he or she neither knows nor appreciates the “sacred” traditions of our seating arrangements, the acceptable comportment and dress of the brothers and sisters in the church, or the participatory nature of our prayers and worship music. If the visitor sits down in an “unacceptable” place, all eyes are riveted on him or her and people already seated may actually get up and move rather than extend a hand in greeting. And God forbid if a woman should enter wearing a short skirt and jewelry, or a young man should enter with bleached hair and a ponytail! Evangelical Christians expect non-believers to conform to evangelical cultural norms that are behaviors we have learned over generations. Our subtle rejection of those who do not conform is a clear message that they are not welcome in our midst until they learn our traditions.

WE ERECT PHYSICAL AND PHILOSOPHICAL BARRIERS

One evangelical writer recently noted that even with the downfall of communism and the new freedom evangelicals have to express their faith, it is still difficult for evangelicals “to

avoid seeing non-Christians as enemies and all secular institutions as inherently evil.” Furthermore, believers still find it hard to imagine Christian involvement in a variety of professions they consider secular or profane: e.g., “journalist,” “athlete,” “politician,” “artist,” or “actor.” Actively engaging in political discussion or in secular cultural events is still considered suspect by many believers, and many pastors still caution their flocks about the dangers of being influenced by friendship with the unsaved. Many Christians segregate their lives into secular and religious components, keeping their religious life quiet and hidden in the workplace, but active in the church environment. Most of their close friends are believers, and they spend little if any time in meaningful interaction with the people outside their church circles, actually shunning close friendships with unbelievers. Although church leaders often challenge their flocks to be more active in personal evangelism, the church expects so much involvement of their people in weekly meetings that the average believer has little time for building relationships with unbelievers. As a result, our churches become fortresses for the saved, rather than lights for the lost.

At the same time, most evangelical churches are so hidden from public view and knowledge that we communicate secrecy rather than openness. Few of our churches have signs indicating who we are, few advertise meeting schedules to the public around us, and few go out of our way to invite neighbors to the church. Neither does our architecture define us as a church.

While it is simple to spot the Orthodox cathedral on every corner, one must search very hard and long to find where an evangelical church might be located. While keeping our identity subdued may have been a necessity during communist times, it is hard to imagine why such secrecy is necessary today.

I remember the time I was invited to a large evangelical church in Bucharest. After getting off the bus, I walked throughout the neighborhood for half an hour, but was unable to find the church on any of the streets that had been described to me. I returned home discouraged. The next day, I told a friend about my experience, and she said, “Dearest, the way you find an evangelical church in Bucharest is to follow all the old ladies with their babushkas! You certainly cannot expect the church to put up signs!” I couldn’t help smiling at the thought of some unbeliever trying to “decipher the secret code of the babushka” in order to locate and enter the neighborhood evangelical church. Something as simple as posting a recognizable and attractive sign would go a long way to making the evangelical church more visible to the people around it.

The challenges for church planting in a new social context

If we wish to reach people for Christ, to plant new churches and to disciple this nation, then we must think about and

discuss what we in the church must do differently to be relevant to the social context in which we find ourselves. The message of man's sin and God's grace, forgiveness and redemption has not changed; it is as culturally relevant today as it was 2,000 years ago. However, the methods by which we communicate, the media we use, and the people to whom we are communicating have, indeed, changed. Such changes should challenge us to ask ourselves, "How can the evangelical church impact society so that the Good News of the Gospel is able to change the lives of people and the life of this nation? What changes must we make in our churches to minister more effectively to our modern, troubled society, to show the love of Christ more completely and to win multitudes for His kingdom?"

May God grant us wisdom as we seek answers to these questions and then implement the answers that God reveals to us!

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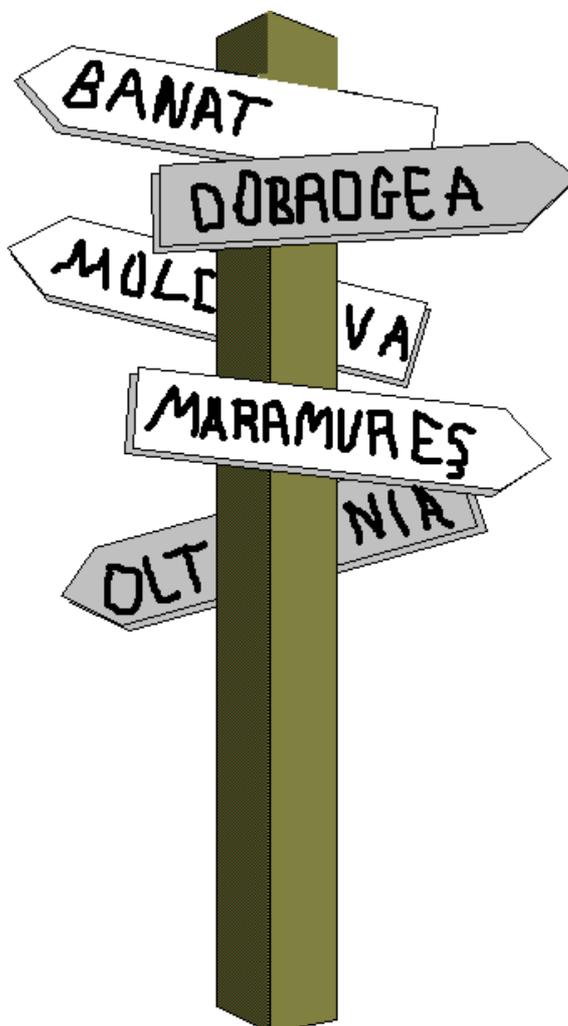
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Now is the time for the Church to act!

Twelve steps toward fulfilling the Great Commission in Romania



What is God saying to us? In this report we have documented what God has been doing in Romania. We have also described in detail the current condition of the church. We have identified the greatest needs that we face and resources that we have to meet those needs. This chapter is a call to action.

Our challenge and call is to present the Gospel to every person in Romania in such a way that he or she can understand and accept it. We want to gather those who accept Christ into churches so that they can be discipled and prepared to minister to others. Jesus told us to preach the Gospel to every creature (Mark 16:15). He also told us to make disciples of all peoples (Matt. 28:19). We must do this in Romania and in the whole world as a testimony to all peoples, and then the end will come (Matt. 24:14). Brothers and sisters, we have much to do to prepare for Jesus' return!

A biblical precedent: repairing the walls of Jerusalem

When Nehemiah presented the results of his investigation of the walls of Jerusalem, they responded enthusiastically, "Let us start rebuilding" (Neh. 2:18)! Obviously the citizens of Jerusalem knew that the walls had been destroyed. Nehemiah did not tell them anything new. They had lived without a wall for decades. They had the resources to build the wall, but they had done nothing.

What kept them from repairing the wall?

The people in Jerusalem lacked a clear call to action, confidence that they could succeed and a sense of unity. Nehemiah gave them all these, and they were motivated to take action. Our prayer is that you will respond as the people of Jerusalem did and be motivated to work together to complete the task.

A short review

Let us review briefly both the needs that exist and the resources that we have. As we have said, the spiritual needs in Romania are immense. Our research shows that evangelical Christians make up only 2% of the population. 22 million people have no contact with an evangelical church. We need more churches in almost every locality. There are over 10,000 villages without even one evangelical church. The 7,000,000 people who live in those villages have very little chance of hearing the Gospel and virtually no chance of seeing how Christians live or act. Almost every village and city that has an evangelical church needs more. The need is particularly great in our cities because of the large numbers of people who live there. In Bucharest and eleven other cities there is only one church for over 30,000 people!

Even though the need is large, we have the resources to meet the need and to greatly expand the impact of the evangelical church.

First of all, we have all of the spiritual resources, power and strength that God has promised us in Scripture. God has given us the Bible, the Gospel, his vision and his power for reaching the nations for Christ. He has promised to be with us and to build his church. Nothing can prevail against him or keep him from accomplishing his purposes. He has promised to meet all our needs according to his riches in glory (Phil 4: 19)! When we think negatively and doubt our ability to plant the thousands of new churches, we are focusing too much on *our* resources and forgetting that *his* resources have no limit. (For a more complete list of our spiritual resources, see Appendix 3.)

This is a time of unique opportunity!

Our potential for evangelism and church planting is greater now than it has ever been before! Today we have more churches, more evangelical Christians, and more trained Christian workers than ever before in history! There are hundreds of Christian missions, associations and foundations performing all sorts of ministries that support the work of the church. God has given us a vast supply of resources to accomplish his work here. We need to effectively use the resources we have and trust God for any additional resources we need.

Furthermore, this is a time of unique opportunity. More people than ever are praying for Romania, both inside the country and outside. Around the world prayer is being focused on the countries in the newly defined "40/70 Window," which includes

Romania!² All across our country, churches are holding additional meetings to pray for revival and for the healing of the nation. Many churches already have effective church planting strategies, have planted dozens of churches, and continue to plant more. Cooperation between pastors and churches is high, and in several areas pastors meet regularly to pray and discuss how to reach their parts of the country. We also have legal freedom to evangelize and plant churches. Because of the research that has been done, we now have specific information on where churches are most needed and which churches should be able to plant other churches. This information can be used both to motivate Christians to plant more churches and to direct our church planting efforts. It also helps us pray specifically and powerfully for needs within the country.



Never before have the conditions for church planting been so favorable! Let us take advantage of this opportunity to do as much for the Lord as we can! After all, we do not know how much more time we have to serve him before he comes again!

Based on this awareness of the need, our resources and our times, what specifically do we need to do?

Twelve steps toward fulfilling the Great Commission in Romania

In this section are many suggestions and recommendations concerning the work which we must do. All of these recommendations are important for the fulfilment of the Great Commission in Romania. We recognize that there are many obstacles and difficult problems to overcome. We do not presume to have all of the answers, but we know that they can and must be found. We welcome your comments and suggestions, and we wish to work together to do the Lord's work in Romania.

1 First, we need to pray.

We are greatly encouraged by the increase of prayer within Romania, but more prayer is needed. We must confess our failures, our sins and our lack of fruit. We need to pray for God's wisdom and guidance, for boldness and success in our efforts, and for greater unity and cooperation. We also need to pray that God will raise up many more laborers. And we need to pray for our pastors, evangelists and church planters, focusing our prayers on church planting efforts so that they can succeed.³

We are in a spiritual battle for the souls of the Romanian people. Many are spiritually blind (2 Cor. 4:4) and do not understand that they need to be saved. We need to pray for these people to be saved just as Paul prayed for the Jews (Rom. 10:1). We need to pray for people by name that God



will convict them of their need for salvation (1 Tim. 2:1-4).

God has called many people in our churches to pray. These people consider prayer to be their primary ministry within the Body of Christ. We need to encourage these people and involve them in praying specifically for evangelism and church planting. Other people are gifted in spiritual warfare. We also need to encourage and involve them in church planting work.

2 We must renew our passion for the lost.

Our research shows that on the average 100 evangelical Christians bring only three people to the Lord and incorporate them into churches in one year. If that is true, our passion for winning the lost cannot be very great. We need to ask ourselves some difficult questions: Could it be that we really do not care that people are going to hell? Do we consider our comfort and convenience more important than the eternal salvation of souls? Does it bother us that 767 people die every day and that the

majority of them do not know Jesus Christ as their Savior?

The Bible tells us that Jesus had compassion for the people (Matt. 9:36). He suffered and died to make salvation possible for us (1 Peter 3:18). Paul anguished over the salvation of the Jews and would have accepted eternity in hell if that would have guaranteed their salvation (Rom. 9:2-3). That is passion! How strong is *our* passion for the lost? Do we even bother to rejoice when a person is saved (Luke 15:10)?

Our pastor in Bucharest recently preached a sermon on hell. The subject made everyone tense and uncomfortable. It was a hard sermon for the pastor to preach and for us to hear. We need to be reminded regularly about the eternal destiny of the people who do not have Christ. The Bible tells us that they will be punished with eternal destruction and separation from God (2 Thes. 1:8-9) unless we convince them of their need for salvation.

3 We need to accept our responsibility.

We, the churches and evangelical organizations in Romania, must accept the fact that evangelizing the people of Romania is *our* responsibility. Christians in other countries have some measure of responsibility for completing the Great Commission here, but *we* have the primary responsibility. One day each one of us will all stand before

God to give an accounting of the deeds that we have done, and he will hold us responsible (2 Cor. 5:10). He has given us many resources, and he expects us to use them to accomplish his purposes (Luke 12:47-48). All of us want to be rewarded as good and faithful servants, but too often we act like the wicked servant and do nothing (Matt. 25:14-30). The eternal fate of millions of our fellow countrymen should be sufficient motivation for us in this work. If it is not, let us remember that God will also judge *us* for what we have done or not done!

Earlier we commented on the multitude of social and moral problems in Romania. It is easy to blame the West or the Orthodox Church for these problems, but we must also ask ourselves what we have done to resolve them and to communicate God's truth to the society around us. We do a reasonable job of warning our own people about the evil and dangers in society, but what do we do to warn others? If we do not proclaim God's truth about these issues, who will?

4 We need to work as the Body of Christ.

All of us are aware of situations in which a pastor or a church has acted inappropriately regarding another church. Perhaps a pastor pressured people to leave another church to come to his church. Perhaps a leader criticized the theology

or practices of another church. Perhaps someone took control of a whole church. These types of events and lingering suspicions of the communist era have created divisions between evangelicals that continue to hurt the work of the church. These divisions make us weak and give the devil a "foothold." By contrast, God calls us to love one another and has even said that our love for one another will convince others that we truly represent God (John 13:34-35). If we do not love one another, people will not recognize us as Christ's disciples.

A body is effective when it is whole and complete. Individual arms, legs, hands and feet can do



nothing. In a similar way, isolated Christians, churches and even denominations are less effective than they could be. God wants us to be a united, powerful, effective Body. We must forgive those who have sinned against us in the past and be reconciled to them. We need to cooperate rather than compete. We must speak well of other evangelical churches rather than criticize them. We must rejoice when they rejoice and mourn when they mourn. We must learn to share resources, information and blessings rather than hoard them.

This cooperation needs to take place both on national and local levels.

On the national level, we would like to propose the establishment of a committee that would oversee the work of evangelism and church planting. The purpose of this committee would be to promote vision for evangelism and church planting and to coordinate efforts rather than to control them. This group would monitor progress and work with the denominational leaders and Christian organizations to see that good progress is made. This committee would encourage cooperation and help settle disputes. Our suggestion is that this committee include at least one representative from each denomination and one each from some of the organizations that are heavily involved in this process. It is our hope that this committee will be formed either at or immediately after the National Conference held May 8-11, 2001.

In Nehemiah chapter 3 we read about different groups of people within Jerusalem who worked on different parts of the city wall. Because their efforts were coordinated, they succeeded in building the wall in record time. In a similar way, if each denomination works toward its own goals, and if our work is coordinated, we will succeed.

We would also suggest the establishment of an inter-denominational committee of leaders in each county to oversee evangelism and church planting. The purpose of such a committee would be the same as the national committee, but its operation would be limited to the one county. Committees of this sort already exist in several counties,

but frequently the committees do not represent all denominations.

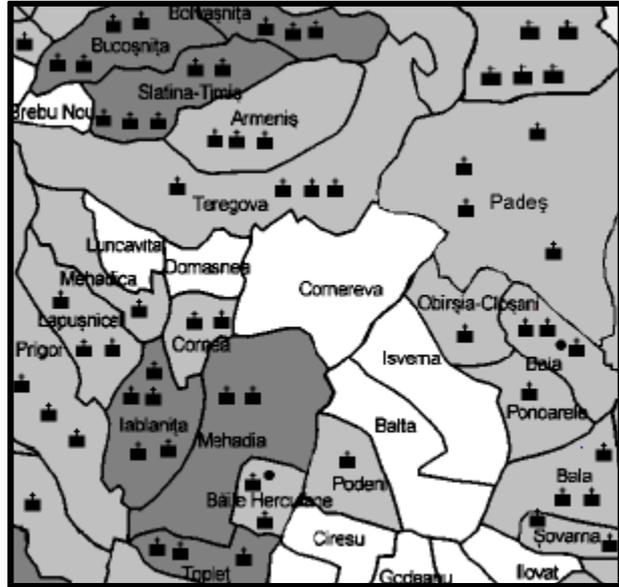
We also need to expand our vision to include a larger geographical area. It is very easy to get caught up in the needs of *our* church or *our* neighborhood or *our* city and to neglect the needs of people in other areas. For example, we know of several situations in which one township has many churches but a neighboring township has none. Also, the churches in the more evangelical areas in the Northern and Western parts of the country should be more active in assisting in ministry in the Southern and Eastern parts. The crying need is for the whole church to reach the whole country.

5 We must mobilize our church members for ministry.

Each member of the Body of Christ has a role in building up the Body (Eph 4: 11-16). Unless we involve and train more of our members, we will never be able to expand the church to the extent needed. God never intended our pastors and evangelists to do everything themselves. We have approximately 500,000 people that we can involve in the ministry! Obviously, many of those people are already involved in the work, but just think about how much more we can do if a large number of those people are actively involved in evangelism and church planting!

The leaders' job is to equip the other members of the Body so that *they* can do the ministry. One part of the equipping task is

AN EXAMPLE OF TOWNSHIPS WITHOUT CHURCHES SURROUNDED WITH TOWNSHIPS FILLED WITH CHURCHES



to give people necessary skills. This equipping task is difficult and time-consuming, but it is the only way that we as leaders can multiply our efforts and effectiveness. Paul knew how effective this multiplication could be when he wrote Timothy to train reliable men who would in turn train others (2 Tim. 2:2). Another part of the equipping task is to give people a positive attitude about the work and build their faith. We need to regularly promote the vision of filling Romania with churches and remind our people that we *can* reach that goal with God's help.

6 We need to give priority to evangelism and church planting.

Our churches have many good programs, but most of them are directed at meeting the needs of the people who are already in the church. We need to continue to meet those needs, but we also need to do much more to reach out to those who are outside of our churches and outside of the

Kingdom of God. We would like to see evangelism and church planting made the top priorities of every denomination, regional association of churches and local church. Then significant attention, key people, adequate funding and other resources would be applied to these efforts. We must seek to grow by winning people from the world rather than by receiving people from other churches.

In addition, many of the other activities that are not directly related to evangelism and church planting can be modified to contribute to those efforts. For example, our catechism classes can include instruction on doing personal evangelism, and our young people can be equipped and mobilized for evangelism and church planting. Our worship can honor the God who saved us and who loves the whole world. We can preach about the needs of the lost and the need for growth. Also, our denominational publications can promote evangelism and church

planting by including articles that instruct our people on these subjects, testimonies and reports of successful efforts.

We also need to consider how to make our churches more welcoming to non-Christians. A non-Christian who visits one of our churches may find it very foreign because he or she does not know how to behave. At times they feel rejected because they are different from the others in the church. We need to be sure that new people feel accepted, appreciated and welcomed in our services and that we attempt to contact them later to assist them with their spiritual needs.

Christian organizations also need to consider how their programs can contribute to the task of completing the Great Commission. Evangelistic efforts can be linked to church planting efforts. Discipleship programs can equip Christians for sharing their faith. Letters received by Christian radio and television ministries can be passed on to local churches that will contact the people personally. Social programs can include evangelism in appropriate ways. Not every program will contribute directly to the growth of the church, but many of them can.

As previously stated, we have a great need to establish more churches in our cities. Much church planting in recent years has been done in villages rather than in the cities. Even city churches have focused their attention on planting churches in villages rather than in the cities where they are located. We make the

mistake of thinking that our cities have enough churches because they have some churches that are large and well known. In fact, we do not have nearly enough churches in the cities given their large populations. The percentage of evangelicals is actually lower in the urban areas than in the rural areas! We clearly need a new emphasis on urban church planting. As part of that emphasis we need to identify methods of church multiplication that are possible and effective in urban settings. Many larger churches are in the cities, and those are the churches that have the greatest potential for planting churches. Therefore, we should be able to significantly increase the number of churches in our cities in a fairly short time if we make this a priority.

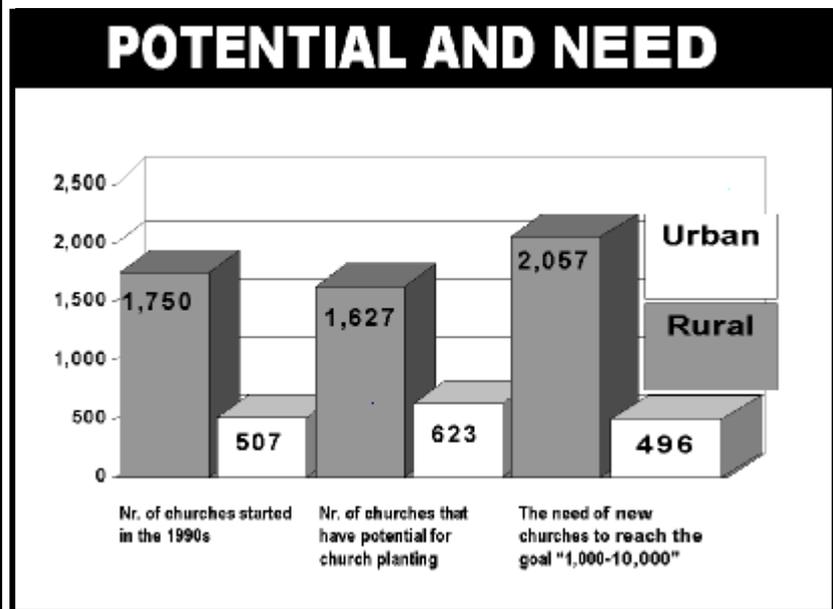
Another interesting result of our research is that the number of churches in the country is growing faster than the number of believers in our churches. This is partly due to the fact that we have been planting more rural churches than urban churches, but may also indicate that we have been focusing on church planting

more than on evangelism. Since we had no way of counting the evangelical Christians who are not linked to a church, this result may also indicate that we have been ineffective in bringing new believers into the life and fellowship of the church. This is always a challenge, one that deserves additional attention.

7 We need to work to eliminate bottlenecks.

Often when we have talked to leaders about the need to plant more churches, two serious limitations are mentioned: manpower and money. We need to take these limitations seriously, and we need to find ways to develop the leaders and sources of funds needed for the church planting effort. It is not our purpose in this report to present a comprehensive analysis of these limitations, but we can make a number of observations.

MANPOWER: To plant churches you need workers and leaders. Even though we have



half a million people in our churches, relatively few are effectively involved in evangelism and church planting. We need to mobilize the lay people in our churches. Developing leaders is often the more difficult challenge. It is clear that our seminaries and Bible schools are not producing many church planters. Men who devote several years of their lives to study usually want to use what they have learned in an established church. While it is important to teach about church planting in those institutions, we cannot expect them to be a major source of leaders for new churches. Other programs are needed. Organizations like Misiunea Mondială Unită and the Bible League have been very successful in preparing lay people for this work. BEE International has provided excellent training for many people. Campus Crusade has a highly developed training program for its volunteers. We need to utilize and expand these programs and others. We need a concentrated and coordinated effort by the denominations and the Christian organizations to develop leaders for the new churches.

MONEY: As with any project involving finances, we can do more if we reduce our costs or raise additional funds; and we need to work together to do both. Our costs can be reduced by making greater use of lay volunteers and by identifying less costly meeting places for new churches. We cannot afford to plant many churches if each one needs a pastor, land and a building. Alternative locations in which new churches can meet include homes (house churches), rented facilities, and facilities that are used by more than one church. Raising funds for

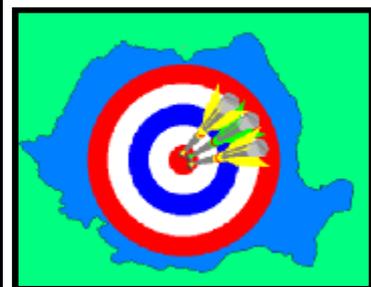
evangelism and church planting should be a major priority of the denominations and several Christian organizations. Funding should be sought primarily in Romania. Once our people understand the needs and the vision for growth, they will amaze us with their generosity. As much as possible, the funds for these efforts should be controlled by the denominations so that they can apply the funds to their most strategic and important projects.

8 We need to keep our ultimate objective in mind.

We know that God is not willing that any should perish and that he wants everyone to come to repentance (2 Peter 3:9). Therefore, we need to accept our responsibility to do everything possible help people come to the Lord. We also know that God wants us to train those who are saved so that they can be productive disciples (Matthew 28:20). God will not be satisfied until these things are done. As his children, we need to have the same desires and objectives that he does. We cannot rest until these things are completed.

While many activities contribute to evangelization and discipleship, it is our opinion that church planting is the most effective and comprehensive method. Where there is no church, it is unlikely that the people there will hear the Gospel or see how Christians live and behave. On the other hand, where there is a church, the Christians are a permanent witnessing community that can have a long-term effect on the

society. The others are likely to hear the Gospel from people in their own area. They can also see how the Christians love one another. Once people come to the Lord, the church serves as the appropriate structure for encouraging, loving and training them. It is not guaranteed that planting a church will result in effective evangelism and church planting, but it is hard to see how those functions will be done successfully without church planting. Therefore, we believe that it is appropriate to focus on church planting. We believe that when churches are planted, effective evangelism and discipleship will also happen. When we set goals for church planting, we do it with an expectation that we are in effect setting goals for evangelism and discipleship.



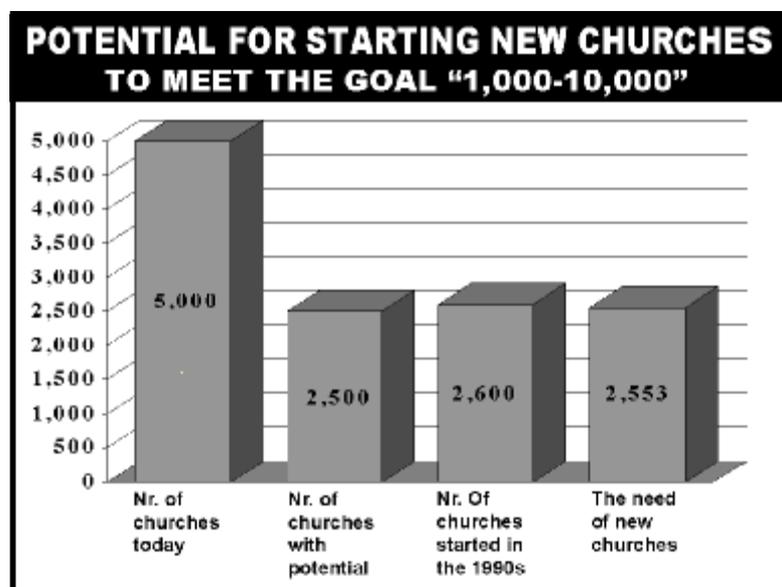
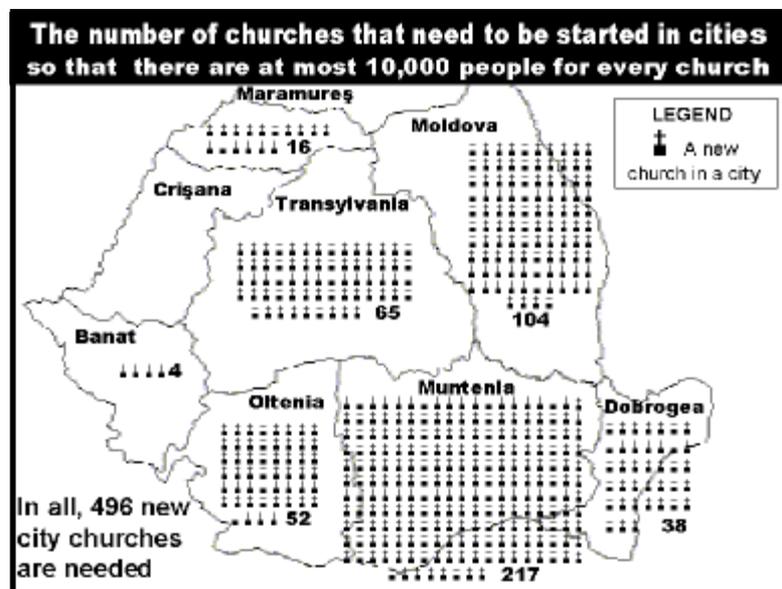
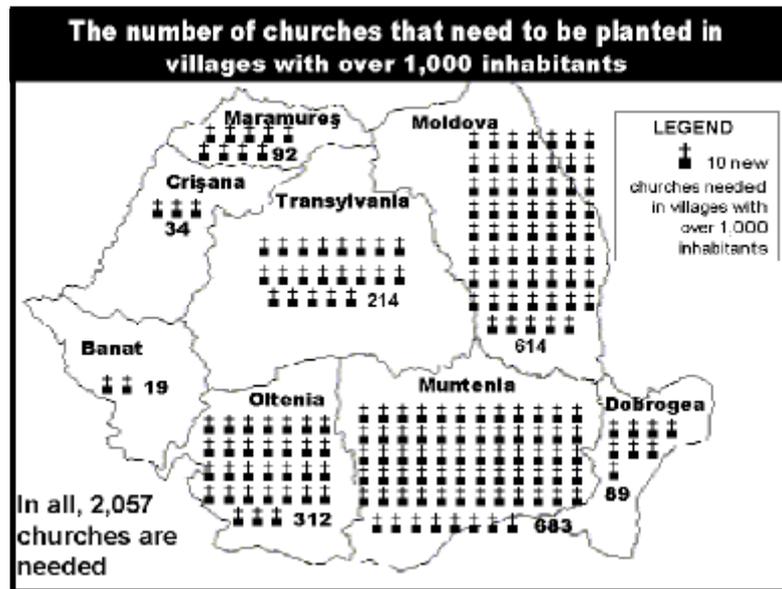
9 We need to set goals.

The ultimate objective of helping each person in Romania to become a faithful disciple of Jesus Christ is very helpful because it clarifies what we want to do. It is also helpful to set goals that tell us specifically what we want to accomplish during a certain period of time. Goals are very effective in establishing our direction and increasing our

focus. When we face decisions about the allocation of our resources and time, our goals help us decide what to do. Having goals in common helps us to cooperate with one another. Goals help us know if we are making as much progress as we planned to make. They encourage us to take corrective action when necessary. Finally, they give us reason to rejoice when we reach them.

It is our strong belief that the goals need to be set by the denominations and local churches themselves. It is vitally important that the denominations own the goals and are committed to reaching them. We suggest that each denomination set its own goals and that those goals be combined to give us a sense of a national goal. Our expectation is that significant progress will be made in this direction at the National Conference in May 2001.

Based on our research and analysis, we would like to propose an intermediate goal for the denominations to consider. This goal is to plant churches strategically so that we have an evangelical church for every 10,000 people in each city and a church for every village with over 1,000 inhabitants. Reaching this goal would require planting 496 churches in our cities and a church in each of 2,057 villages, which has over 1,000 inhabitants, without an evangelical church. We believe that this goal is high enough to challenge us to greater activity and effectiveness but low enough to be reachable. Reaching this



goal will require starting 2,553 churches, a 51% increase beyond what we have now. That means that each denomination would need to grow by 51% to reach this goal. Since approximately 50% of the churches have good potential for planting churches, all we have to do to reach this intermediate goal is to have each church with potential start one new church.

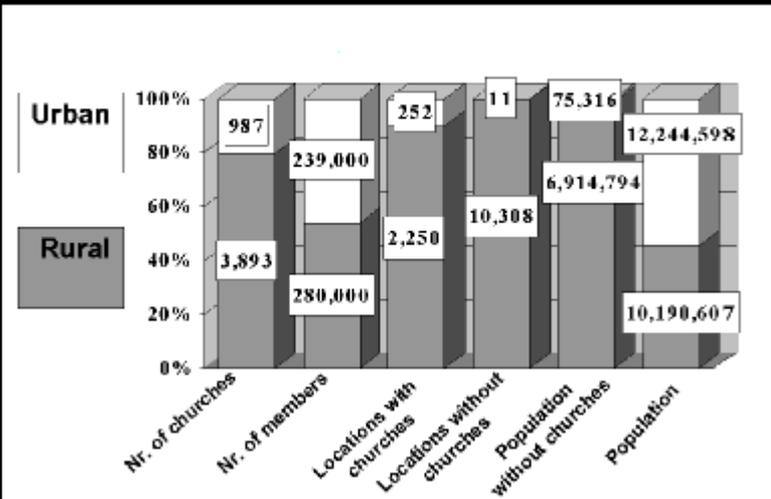
To better understand the size of the task that is before us, we can compare this goal with the growth that occurred during the decade of the 1990s. In that period approximately 2,600 churches were planted. We need to plant about the same number of churches to reach the above goal. In the 1990s the number of churches doubled. Now we need only a 51% increase in the number of churches to reach the goal. Certainly the evangelical church is stronger now than it was in 1990. Certainly we can plant more churches in the next ten years than we planted in the last ten!

We will rejoice when we reach this goal, but we must not forget that this is an intermediate goal. Even when we have reached this goal we will not have completed the Great Commission in Romania. We will still have much to do. (Later we will propose a final goal.)

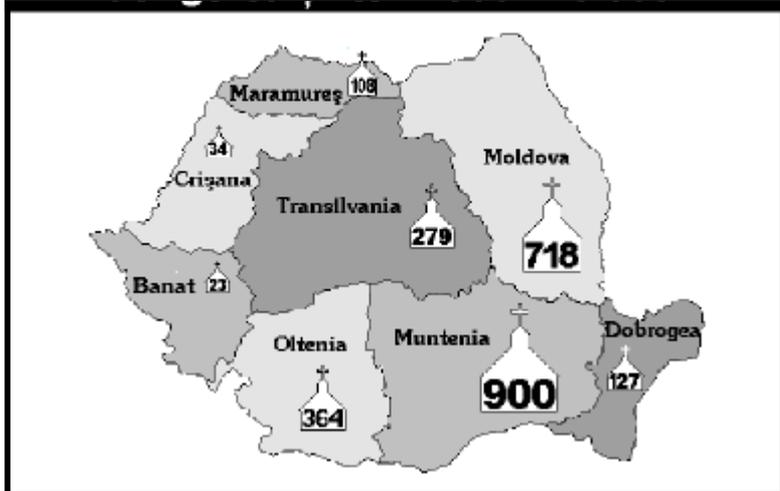
10 We must evangelize and plant churches in the right places.

Reaching the above goal will require planting at most 2,553 new churches and will require, of course, that those churches are

THE STATE OF EVANGELICAL CHURCHES IN URBAN AND RURAL AREAS



THE NUMBER OF CHURCHES NEEDED TO MEET THE GOAL "1,000 - 10,000"



planted where they are most needed. The map on this page shows how many churches are needed in each province so that there would be a church for every 10,000 people in the cities and a church in each village with over 1,000 people.

Most of the new churches need to be planted in the Southeastern part of the country, but there are fewer churches with potential in those areas. As the table on page 57 shows, most of the churches with the ability to plant new churches are in the Northwestern part of the country. The goal we

have proposed can be met in a year or two in the provinces in the West. If the churches in the Southeast have to plant all the needed churches in their areas without outside help, we will have to wait many decades for these goals to be reached on a national level. We can reach our goal more quickly if churches in the Northwest will help plant churches in the Southeast.

In most areas the bulk of the church planting responsibility falls on the urban churches because they tend to be much

larger and have more resources than rural churches. Therefore, the urban churches need to plant churches in both the urban and rural areas. In the rural areas there are 1,627 churches with good church planting potential, and those churches also need to be active in planting new churches.

OC International and Misiunea Mondială Unită have information on where churches are needed. We would be glad to give you any information that would help you to plan your church planting efforts.

11 We must persevere!

Reaching this goal will be a wonderful step in the right direction, but it is not the last step. We would like to see churches planted until the country is saturated with them. The expression “saturation church planting” refers to the process of planting churches until there are enough churches in the country that every person has access to an evangelical church. To reach saturation in urban areas there needs to be an evangelical church in every neighborhood. Rural areas are “saturated” when there is a church for every thousand people in every village.

More precisely, to reach the goal of saturation in Romania, we need the following:

- ⊙ In the smaller cities, there should be one evangelical church for every 1,500 people.
- ⊙ In large cities, where the population is denser, there

needs to be an evangelical church for every 5,000 people.

⊙ In rural areas, every village must have an evangelical church.

⊙ In larger villages, there should be an evangelical church for every 1,000 - 1,500 inhabitants.

⊙ Every ethnic and social group should have an evangelical church, that is appropriate for its language and culture.

Our desire is that everyone has the opportunity to hear the Gospel and to become a disciple of Christ through the work of the local church. Reaching these goals requires approximately 15,000 new churches! It is hard to imagine that we could ever plant that many churches, but with God all things are possible.

12 We must trust God.

The journey will not be easy, but it is one we must make. It will not be completed quickly, but we do not travel alone. God is with us. He will never leave us or forsake us. He wants to see his church expand in Romania even more than we do. He has the resources we will need - especially when ours run out. He *will* build His church. The question is whether we will build it with him or not.

Now is the time for the church to act!

After the twelve spies returned from their mission in Canaan, the Israelites concluded that

STATISTICS RELATED TO CHURCH PLANTING

PROVINCE	NR. OF EVANGELICAL CHURCHES		
	CURRENTLY IN THE PROVINCE	WITH CHURCH PLANTING POTENTIAL	THAT NEED TO BE PLANTED TO REACH THE GOAL “1,000 - 10,000”
Crișana	1,043	454	34
Banat	521	285	23
Transylvania	1,225	533	279
Maramureș	223	121	108
Total Northwest	3,012	1,393	444
Moldova	759	424	718
Muntenia	739	316	900
Oltenia	263	85	364
Dobrogea	77	32	127
Total Southeast	1,838	857	2,109

Misiunea Mondială Unită has observed that in Romania a church has good potential for starting other churches if it has over 50 members, or, if it was started after 1989, 30 members. Such a church can send out at least one church planting team.

possessing the land was impossible (Numbers 13 and 14). They decided that it was too difficult and that they were sure to fail. They did not believe that God would give them the land even though he had promised to do so. As a result, God rejected an entire generation and punished the nation by making them waste 40 years in the wilderness.

We stand at a similar crossroads. We face a major challenge and responsibility. We can commit ourselves and our churches to the completion of the Great Commission in Romania trusting that God will help us, or we can shrink back from the task because it is too difficult. We can make great progress in our generation, or we can leave the work for our children to do. It is our choice.

What will you do?

We believe that now is the time for us to accept the responsibility for completing the Great Commission in Romania, and dedicate ourselves to that task.

Let us begin!

ENDNOTES

¹*The Directory of Christian Organizations in Romania* is prepared each year by OC International and offers information about Romanian and foreign mission organizations working in this country. The current edition lists 228 organizations. To receive a copy contact OC International, C.P. 57-93, Bucharest.

²The “40/70 Window” refers to the zone between 40 and 70 degrees North latitude stretching from Iceland in the West to Siberia in the East. This zone includes 61 countries, including all those in Europe. The “40/70 Window” has recently been targeted by Christians worldwide for intensive prayer.

³Both Misiunea Mondială Unită and OC International try to keep current information on various groups that meet for prayer. For updated information, contact the office of either organization.

Appendix 1

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TABLE 1. GENERAL INFORMATION ABOUT THE PROVINCES OF ROMANIA

Province	Banat	Crişana	Dobrogea	Maramureş	Moldova	Muntenia	Oltenia	Transilvania	Total	
Population in 2000	1,041,784	1,353,096	1,008,733	921,076	4,858,789	6,640,439	2,399,831	4,211,457	22,435,205	
Percentage of Romanians	82.3%	72.5%	92.8%	71.5%	98.4%	97.7%	98.3%	73.4%	89.5%	
Percentage of urbanization	60.1%	48.8%	66.4%	50.5%	45.2%	59.2%	45.3%	61.9%	54.6%	
Nr. of evangelical Christians	52,255	88,421	4,256	20,012	84,335	50,282	12,702	101,071	413,334	
Baptists	18,714	34,981	1,436	2,634	5,638	7,282	2,579	22,013	95,277	
Brethren	728	861	165	544	17,201	12,058	3,035	9,519	44,111	
Pentecostals	31,883	52,334	2,320	16,754	60,494	17,454	6,408	67,334	254,981	
Romanian Evang. Church	420	0	270	0	830	11,770	480	1,075	14,845	
Independent churches	510	245	65	80	172	1,718	200	1,130	4,120	
Percentage of ev. Christians	5.02%	6.53%	0.42%	2.17%	1.74%	0.76%	0.53%	2.40%	1.84%	
Nr. of churches in 1989	284	714	27	92	317	352	73	729	2,588	
Nr. of churches in 2001	521	1,043	77	223	759	739	263	1,255	4,880	
Baptist	227	517	31	64	103	134	85	418	1,579	
Brethren	21	15	6	9	233	162	58	147	651	
Pentecostal	264	508	32	148	409	212	101	637	2,311	
Romanian Evang. Church	3	0	5	0	8	195	11	6	228	
Independent churches	6	3	3	2	6	36	8	47	111	
Population to Church Ratio	2,000	1,297	13,100	4,130	6,402	8,986	9,125	3,356	4,597	
Nr. of churches started '89-01	237	329	50	131	442	387	190	526	2,292	
Percentage growth after '89	83.5%	46.1%	185.2%	142.4%	139.4%	109.9%	260.3%	72.2%	88.6%	
AAGR 1991-2000	4.48%	2.90%	9.53%	6.00%	7.12%	6.02%	8.20%	3.71%	4.81%	
AAGR 1996-2000	2.29%	2.83%	8.76%	6.96%	5.45%	5.06%	6.50%	3.17%	3.75%	
Cities without churches	0	0	1	0	1	1	6	2	11	
Townships without churches	7 of 144	6 of 208	67 of 95	30 of 118	290 of 578	230 of 546	144 of 273	248 of 610	1,135 of 2,686	
Villages without churches	282	356	290	311	2,487	2,338	1,968	2,276	10,308	
Rural population w/o churches	103,659	148,777	271,386	263,206	1,911,316	2,013,001	1,225,676	977,773	6,914,794	
Total churches for saturation	954	1,530	652	772	4,423	4,760	2,649	4,199	19,939	
Nr. of new churches needed	433	487	575	549	3,664	4,021	2,386	2,944	15,059	
Nr. new churches needed in cities for a PCR of 5,000:1	52	39	103	54	313	598	163	253	1,575	
Churches with potential	285	454	32	121	424	316	85	533	2,250	
Nr. of years to reach saturation at the rate of:	AAGR 7.18%	9	6	31	19	26	27	34	18	21
	AAGR 91-2000	14	14	24	22	26	32	30	34	30
	AAGR 96-2000	27	14	26	19	34	38	37	39	39

TABLE 2. GENERAL INFORMATION ABOUT THE COUNTIES OF ROMANIA

County	Population 2000	Nr. of evangelical Christians	Percentage of evangelical Christians	Nr. of evang. churches	PCR ¹	Locations ²	Saturation ³	Potential ⁴
Alba	395,941	10,841	2.74%	176	2,250	597	766	73
Arad	476,272	34,955	7.34%	339	1,405	79	433	172
Argeş	671,514	6,801	1.01%	96	6,995	512	728	19
Bacău	752,761	5,189	0.69%	75	10,037	452	706	38
Bihor	620,517	39,192	6.32%	461	1,346	145	610	248
Bistriţa-Năsăud	326,278	19,279	5.91%	173	1,886	126	350	95
Botoşani	463,808	14,708	3.17%	163	2,845	215	439	95
Braşov	628,643	9,370	1.49%	114	5,514	105	357	42
Brăila	385,749	1,264	0.33%	35	11,021	115	247	6
Bucureşti	2,009,200	13,806	0.69%	64	31,394	0	407	46
Buzău	504,540	1,026	0.20%	32	15,767	459	590	8
Caraş-Severin	353,209	19,794	5.60%	232	1,522	149	411	125
Călăraşi	331,843	1,539	0.46%	42	7,901	123	289	17
Cluj	719,864	21,525	2.99%	222	3,243	278	584	84
Constanţa	746,041	3,689	0.49%	59	12,645	165	429	25
Covasna	230,537	1,365	0.59%	26	8,867	102	199	9
Dâmboviţa	551,414	6,922	1.26%	145	3,803	270	554	42
Dolj	744,243	4,918	0.66%	89	8,362	322	641	36
Galaţi	644,077	3,437	0.53%	35	18,402	157	385	22
Giurgiu	294,000	1,227	0.42%	57	5,158	123	284	7
Gorj	394,809	3,768	0.95%	65	6,074	383	500	16
Harghita	341,570	1,177	0.34%	29	11,778	235	367	5
Hunedoara	523,073	20,711	3.96%	245	2,135	318	619	107
Ialomiţa	304,327	886	0.29%	26	11,705	119	240	7
Iaşi	836,751	8,746	1.05%	80	10,459	371	633	40
Ilfov	275,482	1,421	0.52%	39	7,064	74	295	8
Maramureş	530,955	12,753	2.40%	140	3,793	146	429	80
Mehedinţi	321,853	2,170	0.67%	49	6,568	319	418	20
Mureş	601,558	7,356	1.22%	140	4,297	420	650	62
Neamţ	586,229	3,666	0.63%	67	8,750	312	531	37
Olt	508,213	1,000	0.20%	35	14,520	363	552	6
Prahova	855,539	12,691	1.48%	138	6,200	359	717	64
Satu Mare	390,121	7,259	1.86%	83	4,700	165	343	41
Sălaj	256,307	14,274	5.57%	243	1,055	132	336	94
Sibiu	443,993	9,447	2.13%	130	3,415	97	307	56
Suceava	717,224	41,967	5.85%	220	3,260	264	653	160
Teleorman	456,831	2,699	0.59%	65	7,028	184	409	18
Timiş	688,575	32,461	4.71%	289	2,383	133	506	160
Tulcea	262,692	567	0.22%	18	14,594	126	223	7
Vaslui	466,719	4,528	0.97%	68	6,864	408	636	32
Vâlcea	430,713	846	0.20%	25	17,229	587	538	7
Vrancea	391,220	2,094	0.54%	51	7,671	309	440	14
Total	22,35,205	413,334	1.84%	4,880	4,597	10,318	19,751	2,250

¹ The Population to Church Ratio.² The number of locations without evangelical churches.³ The total number of churches needed to reach the goal of saturation.⁴ The number of evangelical churches that have potential to start new churches.

TABLE 3. THE NUMBER OF EVANGELICAL CHRISTIANS PER COUNTY

County	Population 2000	Nr. of evangelical Christians	Percent of evangelical Christians	Baptist	Brethren	Pentecostal	Romanian Evangelical Church (estimate)	Independent Churches
Alba	395,941	10,841	2.7%	3,641	1,147	6,053		0
Arad	476,272	34,955	7.3%	13,586	86	21,078		205
Argeş	671,514	6,801	1.0%	171	353	1,617	4,450	210
Bacău	752,761	5,189	0.7%	242	1,166	3,541	220	20
Bihor	620,517	39,192	6.3%	15,761	220	23,171		40
Bistriţa-Năsăud	326,278	19,279	5.9%	1,848	165	17,181	75	10
Botoşani	463,808	14,708	3.2%	990	2,577	11,141		0
Braşov	628,643	9,370	1.5%	1,030	2,186	4,534	1,000	620
Brăila	385,749	1,264	0.3%	565	33	596	50	20
Bucureşti	2,009,200	13,806	0.7%	3,725	1,847	5,445	1,500	1,289
Buzău	504,540	1,026	0.2%	74	488	369	75	20
Caraş-Severin	353,209	19,794	5.6%	11,768	421	7,585		20
Călăraşi	331,843	1,539	0.5%	179	200	1,110	30	20
Cluj	719,864	21,525	3.0%	4,852	790	15,713		170
Constanţa	746,041	3,689	0.5%	1,221	101	2,052	250	65
Covasna	230,537	1,365	0.6%	255	14	1,096		0
Dâmboviţa	551,414	6,922	1.3%	177	1,390	2,985	2,350	20
Dolj	744,243	4,918	0.7%	666	2,046	2,011	140	55
Galaţi	644,077	3,437	0.5%	378	431	2,416	140	72
Giurgiu	294,000	1,227	0.4%	200	481	227	300	19
Gorj	394,809	3,768	1.0%	515	452	2,621	180	0
Harghita	341,570	1,177	0.3%	922	154	101		0
Hunedoara	523,073	20,711	4.0%	5,626	667	14,318		100
Ialomiţa	304,327	886	0.3%	170	16	590	90	20
Iaşi	836,751	8,746	1.0%	708	4,955	3,083		0
Ilfov	275,482	1,421	0.5%	327	66	558	450	20
Maramureş	530,955	12,753	2.4%	1,731	384	10,618		20
Mehedinţi	321,853	2,170	0.7%	939	282	899	30	20
Mureş	601,558	7,356	1.2%	1,131	952	5,168		105
Neamţ	586,229	3,666	0.6%	660	1,143	1,843		20
Olt	508,213	1,000	0.2%	293	244	318	40	105
Prahova	855,539	12,691	1.5%	854	6,099	3,698	2,000	40
Satu Mare	390,121	7,259	1.9%	903	160	6,136		60
Sălaj	256,307	14,274	5.6%	5,634	555	8,085		0
Sibiu	443,993	9,447	2.1%	2,708	3,444	3,170		125
Suceava	717,224	41,967	5.9%	2,348	3,361	36,198		60
Teleorman	456,831	2,699	0.6%	840	1,085	259	475	40
Timiş	688,575	32,461	4.7%	6,946	307	24,298	420	490
Tulcea	262,692	567	0.2%	215	64	268	20	0
Vaslui	466,719	4,528	1.0%	112	2,627	1,319	470	0
Vâlcea	430,713	846	0.2%	166	11	559	90	20
Vrancea	391,220	2,094	0.5%	200	941	953		0
Total	22,435,205	413,334	1.8%	95,277	44,111	254,981	14,845	4,120

TABLE 4. THE NUMBER OF EVANGELICAL CHURCHES PER COUNTY

County	Population 2000	Nr. of churches	Baptist	Brethren	Pentecostal	REC ¹	Ind. ch.	PCR
Alba	395,941	176	77	25	74		0	2,250
Arad	476,272	339	176	6	156		1	1,405
Argeş	671,514	96	5	12	29	46	4	6,995
Bacău	752,761	75	8	31	32	3	1	10,037
Bihor	620,517	461	234	2	223		2	1,346
Bistriţa-Năsăud	326,278	173	32	7	132	1	1	1,886
Botoşani	463,808	163	19	43	101		0	2,845
Braşov	628,643	114	18	29	31	5	31	5,514
Brăila	385,749	35	18	1	13	2	1	11,021
Bucureşti	2,009,200	64	16	8	11	6	23	31,394
Buzău	504,540	32	7	10	9	5	1	15,767
Caraş-Severin	353,209	232	138	13	80		1	1,522
Călăraşi	331,843	42	10	8	20	3	1	7,901
Cluj	719,864	222	65	5	150		2	3,243
Constanţa	746,041	59	22	4	26	4	3	12,645
Covasna	230,537	26	15	1	10		0	8,867
Dâmboviţa	551,414	145	11	24	59	50	1	3,803
Dolj	744,243	89	20	30	35	2	2	8,362
Galaţi	644,077	35	5	4	23	2	1	18,402
Giurgiu	294,000	57	9	13	10	24	1	5,158
Gorj	394,809	65	23	14	24	4	0	6,074
Harghita	341,570	29	22	3	4		0	11,778
Hunedoara	523,073	245	106	14	120		5	2,135
Ialomiţa	304,327	26	7	1	11	6	1	11,705
Iaşi	836,751	80	10	37	33		0	10,459
Ilfov	275,482	39	13	4	11	10	1	7,064
Maramureş	530,955	140	37	5	97		1	3,793
Mehedinţi	321,853	49	17	6	23	2	1	6,568
Mureş	601,558	140	42	18	77		3	4,297
Neamţ	586,229	67	14	18	34		1	8,750
Olt	508,213	35	15	6	8	2	4	14,520
Prahova	855,539	138	17	58	31	30	2	6,200
Satu Mare	390,121	83	27	4	51		1	4,700
Sălaj	256,307	243	107	7	129		0	1,055
Sibiu	443,993	130	41	45	39		5	3,415
Suceava	717,224	220	30	45	142		3	3,260
Teleorman	456,831	65	21	23	8	13	0	7,028
Timiş	688,575	289	89	8	184	3	5	2,383
Tulcea	262,692	18	9	2	6	1	0	14,594
Vaslui	466,719	68	4	36	25	3	0	6,864
Vâlcea	430,713	25	10	2	11	1	1	17,229
Vrancea	391,220	51	13	19	19		0	7,671
Total	22,435,205	4,880	1,579	6,51	2,311	228	111	4,597

¹ Romanian Evangelical Church

TABLE 5. THE GROWTH OF THE NUMBER OF CHURCHES PER COUNTY

County	Nr. of evangelical churches		Nr. of churches started 1989-31.03.2001	Percentage of growth 1990-31.03.2001	Percentage of growth 1991-2000
	1989	31.03.2001			
Alba	112	176	64	57.1%	33.6%
Arad	256	339	83	32.4%	34.7%
Argeş	55	96	41	74.6%	49.2%
Bacău	16	75	59	368.8%	188.5%
Bihor	318	461	143	45.0%	34.7%
Bistriţa-Năsăud	86	173	87	101.2%	69.6%
Botoşani	86	163	77	89.5%	68.0%
Braşov	40	114	74	185.0%	153.3%
Brăila	7	35	28	400.0%	218.2%
Bucureşti	18	64	46	255.6%	255.6%
Buzău	15	32	17	113.3%	100.0%
Caraş-Severin	155	232	77	49.7%	33.5%
Călăraşi	7	42	35	500.0%	320.0%
Cluj	168	222	54	32.1%	24.0%
Constanţa	21	59	38	181.0%	156.5%
Covasna	21	26	5	23.8%	23.8%
Dâmboviţa	74	145	71	96.0%	59.3%
Dolj	27	89	62	229.6%	97.8%
Galaţi	12	35	23	191.7%	105.9%
Giurgiu	34	57	23	67.7%	62.9%
Gorj	22	65	43	195.5%	124.1%
Harghita	24	29	5	20.8%	11.5%
Hunedoara	144	245	101	70.1%	28.9%
Ialomiţa	8	26	18	225.0%	225.0%
Iaşi	34	80	46	135.3%	122.2%
Ilfov	22	39	17	77.3%	56.0%
Maramureş	57	140	83	145.6%	66.7%
Mehedinţi	13	49	36	276.9%	109.1%
Mureş	69	140	71	102.9%	58.0%
Neamţ	22	67	45	204.6%	148.1%
Olt	6	35	29	483.3%	169.2%
Prahova	77	138	61	79.2%	53.9%
Satu Mare	35	83	48	137.1%	105.0%
Sălaj	140	243	103	73.6%	46.1%
Sibiu	65	130	65	100.0%	48.3%
Suceava	113	220	107	94.7%	60.6%
Teleorman	35	65	30	85.7%	62.5%
Timiş	129	289	160	124.0%	77.3%
Tulcea	6	18	12	200.0%	125.0%
Vaslui	25	68	43	172.0%	119.4%
Vâlcea	5	25	20	400.0%	177.8%
Vrancea	9	51	42	466.7%	410.0%
Total	2,588	4,880	2,292	88.6%	59.6%

TABLE 6. THE NUMBER OF CHURCHES WITH POTENTIAL FOR CHURCH PLANTING¹

County	Nr. of churches with potential	Baptist	Brethren	Pentecostal	Other
Alba	73	21	12	40	0
Arad	172	63		108	1
Argeş	19	1	3	14	1
Bacău	38	2	9	27	0
Bihor	248	75	2	171	0
Bistriţa-Năsăud	95	9	1	85	0
Botoşani	95	9	19	67	0
Braşov	42	6	11	25	0
Brăila	6	1	1	4	0
Bucureşti	46	12	8	10	16
Buzău	8	0	5	3	0
Caraş-Severin	125	67	5	53	0
Călăraşi	17	1	3	13	0
Cluj	84	16	4	62	2
Constanţa	25	6	2	17	0
Covasna	9	0	0	9	0
Dâmboviţa	42	1	12	29	0
Dolj	36	5	14	17	0
Galaţi	22	1	2	18	1
Giurgiu	7	1	4	2	0
Gorj	16	2	4	10	0
Harghita	5	3	1	1	0
Hunedoara	107	33	8	66	0
Ialomiţa	7	1	0	6	0
Iaşi	40	4	21	15	0
Ilfov	8	2	0	6	0
Maramureş	80	12	4	64	0
Mehedinţi	20	6	3	11	0
Mureş	62	9	11	42	0
Neamţ	37	5	6	26	0
Olt	6	1	3	2	0
Prahova	64	4	32	27	1
Satu Mare	41	5	1	34	1
Sălaj	94	32	3	59	0
Sibiu	56	15	16	24	1
Suceava	160	13	24	123	0
Teleorman	18	4	10	4	0
Timiş	160	23	2	132	3
Tulcea	7	2	0	5	0
Vaslui	32	1	14	17	0
Vâlcea	7	1	0	6	0
Vrancea	14	1	6	7	0
Total	2.250	476	286	1.461	27

¹ A church is considered to have potential for starting other churches if it has at least 50 members or, if it was founded after 1989, 30 members.

TABLE 7. THE AVERAGE ANNUAL GROWTH RATE (AAGR) PER COUNTY

COUNTY	ALL EVANGELICAL DENOMINATIONS				BAPTISTS				BRETHREN				PENTECOSTALS			
	Nr. of ch. started 1991-95	AAGR 1991-1995	Nr. of ch. started 1996-00	AAGR 1996-2000	Nr. of ch. started 1991-95	AAGR 1991-1995	Nr. of ch. started 1996-00	AAGR 1996-2000	Nr. of ch. started 1991-95	AAGR 1991-1995	Nr. of ch. started 1996-00	AAGR 1996-2000	Nr. of ch. started 1991-95	AAGR 1991-1995	Nr. of ch. started 1996-00	AAGR 1996-2000
Alba	30	4.21%	14	1.68%	13	4.00%	4	1.07%	4	4.10%	3	2.59%	13	4.48%	7	2.04%
Arad	44	2.99%	18	1.10%	10	1.19%	2	0.23%	5	start	1	3.71%	28	start	15	2.04%
Argeş	17	5.04%	13	3.13%	2	14.87%	1	4.56%	7	27.23%	2	3.71%	7	11.20%	7	7.14%
Bacău	26	14.87%	23	7.60%	3	14.87%	2	5.92%	9	13.70%	12	10.29%	14	19.14%	8	5.92%
Bihor	60	3.31%	59	2.80%	18	1.75%	17	1.52%	0	0.00%	0	0.00%	42	5.46%	40	4.10%
Bistrita-Năsăud	27	4.81%	44	6.05%	3	2.29%	4	2.71%	1	8.45%	4	18.47%	23	5.56%	35	6.36%
Botoşani	25	4.69%	41	5.97%	4	5.51%	2	2.25%	6	4.94%	15	8.96%	15	4.43%	24	5.58%
Brasov	38	13.02%	31	6.55%	6	9.86%	2	2.38%	6	6.96%	8	6.67%	10	10.76%	6	4.40%
Brăila	9	12.70%	15	11.84%	2	6.96%	11	20.79%	0	start	1	start	7	start	2	3.40%
Bucureşti	21	15.44%	23	9.31%	2	5.15%	7	12.20%	4	18.47%	1	2.71%	3	9.86%	3	6.58%
Buzău	8	8.92%	9	6.83%	4	37.97%	2	6.96%	2	8.45%	4	10.76%	2	6.96%	2	5.15%
Caras-Severin	43	4.56%	16	1.45%	7	1.05%	0	0.00%	10	43.10%	1	1.61%	26	10.76%	14	3.98%
Călăraşi	15	20.11%	17	10.93%	3	31.95%	6	20.11%	5	28.47%	1	2.71%	7	22.42%	9	12.70%
Cluj	19	2.04%	24	2.31%	5	1.79%	6	1.96%	1	5.92%	1	4.56%	12	1.89%	16	2.28%
Constanta	15	10.56%	21	9.20%	5	8.45%	7	7.96%	1	14.87%	2	14.87%	8	14.87%	10	10.20%
Covasna	5	4.36%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	5	14.87%	0	0.00%
Dâmbovita	23	4.61%	31	4.93%	3	14.87%	5	12.89%	6	6.96%	3	2.71%	14	9.98%	22	9.78%
Dolj	25	9.42%	20	5.22%	7	11.20%	3	3.30%	10	10.76%	5	3.71%	8	8.02%	10	6.96%
Galati	8	8.02%	10	6.96%	2	14.87%	1	4.56%	0	0.00%	0	0.00%	6	10.76%	8	8.92%
Giurgiu	11	5.62%	11	4.38%	5	17.61%	0	0.00%	4	12.47%	4	7.63%	1	8.45%	7	27.23%
Gorj	15	8.70%	21	8.12%	5	7.78%	7	7.53%	7	22.42%	3	4.94%	3	5.39%	11	13.05%
Harghita	2	1.49%	1	0.70%	0	0.00%	1	0.93%	0	0.00%	0	0.00%	2	14.87%	0	0.00%
Hunedoara	32	3.18%	24	2.08%	12	2.62%	7	1.38%	2	4.10%	3	4.94%	15	3.04%	12	2.13%
Ialomiţa	11	18.89%	7	6.47%	3	31.95%	3	11.84%	1	start	0	0.00%	7	start	3	6.58%
Iaşi	20	9.24%	24	7.39%	2	5.92%	2	4.56%	9	7.39%	7	4.28%	9	14.87%	15	12.89%
Ilfov	6	4.40%	8	4.70%	2	5.15%	4	7.63%	1	8.45%	1	5.92%	3	8.45%	2	4.10%
Maramures	15	3.34%	41	7.18%	0	0.00%	9	5.73%	1	8.45%	2	10.76%	13	4.41%	30	7.68%
Mehedinti	15	10.96%	9	4.45%	5	9.24%	3	3.96%	2	24.57%	3	14.87%	8	12.47%	2	2.13%
Mures	37	7.34%	15	2.31%	8	5.15%	6	3.13%	9	17.98%	2	2.38%	20	6.72%	4	1.09%
Neamt	23	13.12%	17	6.03%	3	7.39%	4	6.96%	5	7.78%	2	2.38%	15	21.67%	10	7.21%
Olt	9	11.10%	13	9.73%	2	5.15%	6	10.76%	0	0.00%	4	24.57%	5	28.47%	1	2.71%
Prahova	33	6.51%	15	2.35%	5	9.24%	3	3.96%	14	7.14%	9	3.50%	12	11.84%	3	2.06%
Satu Mare	20	8.45%	22	6.45%	5	5.29%	5	4.18%	1	8.45%	1	5.92%	13	10.12%	16	8.02%
Sălaj	17	1.98%	59	5.78%	2	0.50%	25	5.47%	0	0.00%	0	0.00%	15	3.58%	34	6.43%
Sibiu	32	6.46%	10	1.63%	9	5.55%	3	1.53%	10	5.75%	3	1.42%	10	6.72%	3	1.61%
Suceava	57	7.21%	26	2.55%	1	0.73%	2	1.39%	18	12.26%	4	1.88%	38	7.52%	17	2.58%
Teleorman	21	8.81%	4	1.28%	9	12.70%	1	0.98%	6	6.96%	2	1.84%	6	47.58%	1	2.71%
Timiş	87	8.93%	39	2.94%	8	2.02%	5	1.16%	5	28.47%	1	2.71%	73	13.85%	31	3.76%
Tulcea	5	10.20%	5	6.72%	4	14.87%	1	2.38%	0	0.00%	1	14.87%	1	8.45%	3	14.87%
Vaslui	19	10.03%	18	6.34%	0	0.00%	1	5.92%	9	7.39%	6	3.71%	10	28.47%	11	12.30%
Vâlcea	9	14.87%	7	6.79%	5	21.67%	2	4.56%	2	start	0	0.00%	2	start	4	9.46%
Vrancea	23	26.97%	18	9.10%	7	27.23%	3	5.39%	5	14.87%	9	13.70%	11	45.41%	6	7.89%
Total	977	5.73%	843	3.88%	201	3.16%	185	2.52%	188	9.44%	131	4.61%	542	7.28%	464	4.62%

TABLE 8. THE SITUATION OF EVANGELICAL CHURCHES IN ROMANIA'S CITIES

County	City	M/O ¹	Population 2000	Nr. of churches	PCR ²	5000:1 ³	Saturation ⁴
Alba	Abrud	O	6,560	1	6,560	1	4
Alba	Aiud	M	28,607	7	4,087	0	0
Alba	Alba Iulia	M	71,638	12	5,970	3	3
Alba	Baia de Arieş	O	4,899	3	1,633	0	1
Alba	Blaj	M	21,332	5	4,266	0	0
Alba	Câmpeni	O	8,483	4	2,121	0	2
Alba	Cugir	O	29,819	5	5,964	1	15
Alba	Ocna Mureş	O	15,578	8	1,947	0	3
Alba	Sebeş	O	29,463	8	3,683	0	12
Alba	Teiuş	O	7,329	1	7,329	1	4
Alba	Zlatna	O	9,117	2	4,559	0	5
Arad	Arad	M	182,846	27	6,772	10	10
Arad	Chişineu-Criş	O	8,651	4	2,163	0	2
Arad	Curtici	O	9,812	2	4,906	0	5
Arad	Ineu	O	10,064	4	2,516	0	3
Arad	Lipova	O	11,483	6	1,914	0	2
Arad	Nădlac	O	8,415	3	2,805	0	3
Arad	Pîncota	O	7,456	4	1,864	0	1
Arad	Sebiş	O	6,800	7	971	0	0
Argeş	Câmpulung	M	42,890	5	8,578	4	4
Argeş	Costeşti	O	12,053	2	6,027	1	7
Argeş	Curtea de Argeş	M	34,085	3	11,362	4	4
Argeş	Mioveni (Colibaşi)	O	36,193	4	9,048	4	21
Argeş	Piteşti	M	186,163	7	26,595	31	31
Argeş	Topoloveni	O	10,278	1	10,278	2	6
Bacău	Bacău	M	207,573	7	29,653	35	35
Bacău	Buhuşi	O	21,924	1	21,924	4	14
Bacău	Comăneşti	O	26,333	3	8,778	3	15
Bacău	Dărmăneşti	O	14,363	2	7,182	1	8
Bacău	Moineşti	O	25,283	3	8,428	3	14
Bacău	Oneşti	M	59,921	4	14,980	8	8
Bacău	Slănic Moldova	O	5,390	2	2,695	0	2
Bacău	Tîrgu-Ocna	O	14,080	3	4,693	0	7
Bihor	Aleşd	O	10,757	6	1,793	0	2
Bihor	Beiuş	O	11,759	4	2,940	0	4
Bihor	Dr. Petru Groza (Ştei)	O	9,108	3	3,036	0	4
Bihor	Marghita	O	18,739	5	3,748	0	8
Bihor	Nucet (Bihor)	O	2,877	1	2,877	0	1
Bihor	Oradea	M	220,626	23	9,592	22	22
Bihor	Salonta	O	19,822	3	6,607	1	11
Bihor	Vaşcău	O	3,030	2	1,515	0	1
Bihor	Valea lui Mihai	O	10,641	2	5,321	1	6
Bistriţa-Năsăud	Beclean	O	12,071	6	2,012	0	3
Bistriţa-Năsăud	Bistriţa	M	86,556	22	3,934	0	0
Bistriţa-Năsăud	Năsăud	O	11,302	5	2,260	0	3
Bistriţa-Năsăud	Sîngeorz Băi	O	10,674	4	2,669	0	4
Botoşani	Botoşani	M	126,621	5	25,324	21	21
Botoşani	Darabani	O	1,202	4	301	0	0

¹ "M" stands for "Municipiul" which are large cities; "O" stands for "oraş" which are normal cities.

² Population to Church Ratio

³ How many new churches need to be started so that the PCR is at most 5,000 people for every evangelical church.

⁴ How many new churches need to be started in "Municipii" so that the PCR is at most 5,000 people for every evangelical church, and how many new churches need to be started in "oraşe" so that the PCR is at most 1,500 people for every evangelical church.

County	City	M/O ¹	Population 2000	Nr. of churches	PCR ²	5000:1 ³	Saturation ⁴
Botoșani	Dorohoi	M	35,011	5	7,002	3	3
Botoșani	Săveni	O	8,739	4	2,185	0	2
Brăila	Însurăței	O	7,503	3	2,501	0	3
Brăila	Brăila	M	230,962	6	38,494	41	41
Brăila	Făurei	O	4,579	2	2,290	0	2
Brăila	Ianca	O	12,903	1	12,903	2	8
Brașov	Brașov	M	309,671	15	20,645	47	47
Brașov	Codlea	O	24,918	7	3,560	0	10
Brașov	Făgăraș	M	43,938	4	10,985	5	5
Brașov	Predeal	O	6,547	2	3,274	0	3
Brașov	Râșnov	O	16,108	4	4,027	0	7
Brașov	Rupea	O	6,317	5	1,263	0	0
Brașov	Săcele	O	30,205	6	5,034	1	15
Brașov	Victoria	O	10,745	1	10,745	2	7
Brașov	Zărnești	O	26,650	5	5,330	1	13
București	București	M	2,009,200	64	31,394	338	338
Buzău	Buzău	M	145,610	6	24,268	24	24
Buzău	Nehoiu	O	7,704	3	2,568	0	3
Buzău	Pogoanele	O	12,618	1	12,618	2	8
Buzău	Rîmnicu Sărat	M	41,348	1	41,348	8	8
Călărași	Budești	O	9,714	2	4,857	0	5
Călărași	Călărași	M	76,636	4	19,159	12	12
Călărași	Fundulea	O	6,266	2	3,133	0	3
Călărași	Lehliu Gară	O	6,739	2	3,370	0	3
Călărași	Oltenița	M	30,833	1	30,833	6	6
Caraș-Severin	Anina	O	10,498	5	2,100	0	2
Caraș-Severin	Băile Herculane	O	5,982	2	2,991	0	2
Caraș-Severin	Bocșa	O	18,973	5	3,795	0	8
Caraș-Severin	Caransebeș	M	30,749	5	6,150	2	2
Caraș-Severin	Moldova Nouă	O	14,818	4	3,705	0	6
Caraș-Severin	Oțelul Roșu	O	12,823	8	1,603	0	1
Caraș-Severin	Oravița	O	14,856	7	2,122	0	3
Caraș-Severin	Reșița	M	92,776	9	10,308	10	10
Cluj	Cîmpia Turzii	M	29,713	5	5,943	1	1
Cluj	Cluj-Napoca	M	329,310	24	13,721	42	42
Cluj	Dej	M	40,783	6	6,797	3	3
Cluj	Gherla	O	23,959	3	7,986	2	13
Cluj	Huedin	O	9,927	3	3,309	0	4
Cluj	Turda	M	60,438	6	10,073	7	7
Constanța	Basarabi	O	11,174	3	3,725	0	5
Constanța	Cernavodă	O	20,330	2	10,165	3	12
Constanța	Constanța	M	337,216	9	37,468	59	59
Constanța	Eforie	O	9,315	2	4,658	0	5
Constanța	Hârșova	O	11,197	1	11,197	2	7
Constanța	Mangalia	M	44,041	3	14,680	6	6
Constanța	Medgidia	M	46,381	4	11,595	6	6
Constanța	Năvodari	O	35,594	4	8,899	4	20
Constanța	Negru Vodă	O	5,526	3	1,842	0	1
Constanța	Ovidiu	O	13,583	2	6,792	1	8
Constanța	Techirghiol	O	7,341	1	7,341	1	4
Covasna	Întorsura Buzăului	O	9,105	0		2	7
Covasna	Baraolt	O	10,502	2	5,251	1	6
Covasna	Covasna	O	12,301	1	12,301	2	8
Covasna	Sfintu Gheorghe	M	66,341	2	33,171	12	12
Covasna	Tîrgu Secuiesc	O	21,744	1	21,744	4	14
Dâmbovița	Fieni	O	8,121	3	2,707	0	3
Dâmbovița	Găești	O	16,325	2	8,163	2	9
Dâmbovița	Moreni	O	22,705	2	11,353	3	14

County	City	M/O ¹	Population 2000	Nr. of churches	PCR ²	5000:1 ³	Saturation ⁴
Dâmbovița	Pucioasa	O	16,377	5	3,275	0	6
Dâmbovița	Tîrgoviște	M	98,028	9	10,892	11	11
Dâmbovița	Titu	O	10,577	2	5,289	1	6
Dolj	Băilești	O	22,086	3	7,362	2	12
Dolj	Calafat	M	20,857	3	6,952	2	2
Dolj	Craiova	M	312,358	9	34,706	54	54
Dolj	Filiași	O	20,263	8	2,533	0	6
Dolj	Segarcea	O	8,610	1	8,610	1	5
Galați	Berești	O	3,879	1	3,879	0	2
Galați	Galați	M	326,956	7	46,708	59	59
Galați	Tîrgu Bujor	O	8,042	1	8,042	1	5
Galați	Tecuci	M	46,452	3	15,484	7	7
Giurgiu	Bolintin Vale	O	11,469	2	5,735	1	6
Giurgiu	Giurgiu	M	71,893	6	11,982	9	9
Giurgiu	Mihăilești	O	7,108	1	7,108	1	4
Gorj	Țicleni	O	5,170	1	5,170	1	3
Gorj	Bumbești-Jiu	O	11,891	2	5,946	1	6
Gorj	Motru	O	25,369	3	8,456	3	14
Gorj	Novaci	O	6,446	0		2	5
Gorj	Rovinari	O	13,114	2	6,557	1	7
Gorj	Tîrgu-Cărbunești	O	9,102	1	9,102	1	6
Gorj	Târgu-Jiu	M	97,259	6	16,210	14	14
Harghita	Băile Tușnad	O	1,796	0		1	2
Harghita	Bălan	O	8,962	2	4,481	0	4
Harghita	Borsec	O	3,068	2	1,534	0	1
Harghita	Cristuru Secuiesc	O	11,092	1	11,092	2	7
Harghita	Gheorgheni	O	21,156	1	21,156	4	14
Harghita	Miercurea-Ciuc	M	46,021	1	46,021	9	9
Harghita	Odorheiu Secuiesc	M	38,939	2	19,470	6	6
Harghita	Toplița	O	16,706	1	16,706	3	11
Harghita	Vlăhița	O	7,444	1	7,444	1	4
Hunedoara	Aninoasa	O	6,110	3	2,037	0	2
Hunedoara	Brad	M	17,709	2	8,855	2	2
Hunedoara	Călan	O	14,415	7	2,059	0	3
Hunedoara	Deva	M	75,515	6	12,586	10	10
Hunedoara	Hațeg	O	12,549	5	2,510	0	4
Hunedoara	Hunedoara	M	78,435	12	6,536	4	4
Hunedoara	Lupeni	O	30,805	4	7,701	3	17
Hunedoara	Orăștie	M	24,307	3	8,102	2	2
Hunedoara	Petrla	O	28,277	7	4,040	0	12
Hunedoara	Petroșani	M	50,192	5	10,038	6	6
Hunedoara	Simeria	O	14,595	8	1,824	0	2
Hunedoara	Uricani	O	11,893	3	3,964	0	5
Hunedoara	Vulcan	O	32,607	4	8,152	3	18
Iași	Hîrlău	O	12,146	1	12,146	2	8
Iași	Iași	M	345,795	17	20,341	53	53
Iași	Pașcani	M	45,865	3	15,288	7	7
Iași	Târgu Frumos	O	13,548	0		3	10
Ialomița	Țândărei	O	14,691	2	7,346	1	8
Ialomița	Fetești	M	36,721	4	9,180	4	4
Ialomița	Slobozia	M	55,308	5	11,062	7	7
Ialomița	Urziceni	M	18,735	2	9,368	2	2
Ilfov	Buftea	O	19,400	4	4,850	0	9
Maramureș	Baia Mare	M	149,780	7	21,397	23	23
Maramureș	Baia Sprie	O	15,894	3	5,298	1	8
Maramureș	Borșa	O	27,267	5	5,453	1	14
Maramureș	Cavnic	O	5,464	2	2,732	0	2
Maramureș	Seini	O	9,418	3	3,139	0	4

County	City	M/O ¹	Population 2000	Nr. of churches	PCR ²	5000:1 ³	Saturation ⁴
Maramureș	Sighetu Marmăției	M	44,238	7	6,320	2	2
Maramureș	Țirgu Lăpuș	O	14,018	8	1,752	0	2
Maramureș	Vișeu de Sus	O	18,177	3	6,059	1	10
Mehedinți	Baia de Aramă	O	5,761	3	1,920	0	1
Mehedinți	Drobeta Turnu Severin	M	115,979	6	19,330	18	18
Mehedinți	Orșova	O	15,009	2	7,505	2	9
Mehedinți	Strehaia	O	12,471	1	12,471	2	8
Mehedinți	Vânju Mare	O	6,986	0		2	5
Mureș	Iernut	O	9,864	10	986	0	0
Mureș	Luduș	O	18,556	4	4,639	0	9
Mureș	Reghin	M	38,556	7	5,508	1	1
Mureș	Sighișoara	M	36,112	5	7,222	3	3
Mureș	Sovata	O	12,236	3	4,079	0	6
Mureș	Țirgu Mureș	M	163,184	9	18,132	24	24
Mureș	Țîrnăveni	O	29,624	7	4,232	0	13
Neamț	Bicaz	O	8,957	3	2,986	0	3
Neamț	Piatra Neamț	M	124,189	6	20,698	19	19
Neamț	Roman	M	81,013	4	20,253	13	13
Neamț	Țirgu Neamț	O	22,369	1	22,369	4	14
Olt	Balș	O	22,713	3	7,571	2	13
Olt	Caracal	M	38,721	2	19,361	6	6
Olt	Corabia	O	21,571	1	21,571	4	14
Olt	Drăgănești Olt	O	13,083	0		3	9
Olt	Piatra Olt	O	6,640	0		2	5
Olt	Scornicești	O	13,674	3	4,558	0	7
Olt	Slatina	M	86,351	5	17,270	13	13
Prahova	Azuga	O	5,909	0		2	4
Prahova	Băicoi	O	20,013	3	6,671	2	11
Prahova	Boldești-Scăieni	O	11,634	3	3,878	0	5
Prahova	Breaza	O	18,669	1	18,669	3	12
Prahova	Bușteni	O	11,428	3	3,809	0	5
Prahova	Cîmpina	M	40,043	5	8,009	4	4
Prahova	Comarnic	O	13,477	2	6,739	1	7
Prahova	Mizil	O	16,981	4	4,245	0	8
Prahova	Ploiești	M	249,054	11	22,641	39	39
Prahova	Plopeni	O	10,030	1	10,030	2	6
Prahova	Sinaia	O	14,338	2	7,169	1	8
Prahova	Slănic	O	7,136	1	7,136	1	4
Prahova	Urlați	O	11,885	2	5,943	1	6
Prahova	Vălenii de Munte	O	13,642	3	4,547	0	7
Sălaj	Șimleul Silvaniei	O	16,903	5	3,381	0	7
Sălaj	Cehu Silvaniei	O	8,432	5	1,686	0	1
Sălaj	Jibou	O	12,357	7	1,765	0	2
Sălaj	Zalău	M	70,015	10	7,002	5	5
Satu Mare	Carei	M	25,046	3	8,349	3	3
Satu Mare	Negrești-Oaș	O	16,302	1	16,302	3	10
Satu Mare	Satu Mare	M	129,153	6	21,526	20	20
Satu Mare	Tășnad	O	10,043	3	3,348	0	4
Sibiu	Agnita	O	12,215	2	6,108	1	7
Sibiu	Avrig	O	16,919	5	3,384	0	7
Sibiu	Cisnădie	O	17,155	4	4,289	0	8
Sibiu	Copșa Mică	O	5,189	2	2,595	0	2
Sibiu	Dumbrăveni	O	8,751	3	2,917	0	3
Sibiu	Mediaș	M	61,786	9	6,865	4	4
Sibiu	Ocna Sibiului	O	4,248	3	1,416	0	0
Sibiu	Sibiu	M	167,737	9	18,637	25	25
Sibiu	Tâlmăciu	O	9,061	1	9,061	1	6

County	City	M/O ¹	Population 2000	Nr. of churches	PCR ²	5000:1 ³	Saturation ⁴
Suceava	Câmpulung Moldovenesc	M	21,476	3	7,159	2	2
Suceava	Fălticeni	M	33,206	3	11,069	4	4
Suceava	Gura Humorului	O	16,765	3	5,588	1	9
Suceava	Rădăuți	M	31,841	5	6,368	2	2
Suceava	Siret	O	10,169	4	2,542	0	3
Suceava	Solca	O	4,616	2	2,308	0	2
Suceava	Suceava	M	117,615	12	9,801	12	12
Suceava	Vatra Dornei	O	17,629	3	5,876	1	9
Teleorman	Alexandria	M	57,377	3	19,126	9	9
Teleorman	Roșiori de Vede	M	36,062	4	9,016	4	4
Teleorman	Turnu Măgurele	M	34,661	2	17,331	5	5
Teleorman	Videle	O	12,362	2	6,181	1	7
Teleorman	Zimnicea	O	16,479	2	8,240	2	9
Timiș	Buziaș	O	8,137	3	2,712	0	3
Timiș	Deta	O	7,018	2	3,509	0	3
Timiș	Făget	O	7,532	11	685	0	0
Timiș	Jimbolia	O	10,360	3	3,453	0	4
Timiș	Lugoj	M	48,629	6	8,105	4	4
Timiș	Sînnicolaul Mare	O	10,674	3	3,558	0	5
Timiș	Timișoara	M	329,554	30	10,985	36	36
Tulcea	Babadag	O	10,627	1	10,627	2	7
Tulcea	Isaccea	O	5,592	2	2,796	0	2
Tulcea	Măcin	O	11,678	2	5,839	1	6
Tulcea	Sulina	O	5,057	0		2	4
Tulcea	Tulcea	M	94,706	3	31,569	16	16
Vâlcea	Băile Govora	O	3,137	0		1	3
Vâlcea	Băile Olănești	O	4,830	1	4,830	0	3
Vâlcea	Brezoi	O	7,546	2	3,773	0	4
Vâlcea	Călimănești	O	8,930	1	8,930	1	5
Vâlcea	Drăgășani	M	22,374	2	11,187	3	3
Vâlcea	Horezu	O	7,356	2	3,678	0	3
Vâlcea	Ocnele Mări	O	3,572	0		1	3
Vâlcea	Rîmnicu Vâlcea	M	119,249	3	39,750	21	21
Vaslui	Bîrlad	M	77,805	5	15,561	11	11
Vaslui	Huși	M	32,873	2	16,437	5	5
Vaslui	Negrești	O	10,608	3	3,536	0	5
Vaslui	Vaslui	M	77,900	4	19,475	12	12
Vrancea	Adjud	O	20,582	4	5,146	1	10
Vrancea	Focșani	M	96,930	5	19,386	15	15
Vrancea	Mărășești	O	13,107	5	2,621	0	4
Vrancea	Odobești	O	8,192	1	8,192	1	5
Vrancea	Panciu	O	9,612	2	4,806	0	5

TABLE 9. RELIGIOUS CONFESSION ACCORDING TO THE JANUARY 1992 CENSUS

Religious Confession	Nr. of people	Percentage
The Romanian Orthodox Church	19,802,389	86.81%
The Old Rite Orthodox Church	28,141	0.12%
The Old Style Orthodox Church	32,228	0.14%
The Roman Catholic Church	1,161,942	5.09%
The Greco-Catholic Church	223,327	0.98%
The Baptist Church	109,462	0.48%
The Brethren and the Romanian Evangelical Church	49,963	0.22%
The Pentecostal Church	220,824	0.97%
The Seventh Day Adventist Church	77,546	0.34%
The Reformed Church	802,454	3.52%
The Unitarian Church	76,708	0.34%
The Augustinian Lutheran Church	39,119	0.17%
The Lutheran Church, Presbyterian Synod	21,221	0.09%
Jewish	9,670	0.04%
Moslems	55,928	0.25%
Atheists	10,331	0.05%
Without Religion	24,314	0.11%
Undeclared	8,139	0.04%
Other religions	56,329	0.25%
Total	22,810,035	

Appendix 2

Research forms

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