

4 corners

SUMMER 2026

FROM RECEIVING TO SENDING: A QUIET SHIFT IN ROMANIA

FROM THE CONCRETE JUNGLE
TO THE RICE FIELDS
Thailand

THE SOUL-ENRICHING BLESSING
OF READING GOOD BOOKS
Togo



The greatest news we must never tire of telling

Michael Prest, Director, UFM Worldwide

In April 1970, astronaut Jim Lovell radioed back to earth with words that would become famous: “Houston, we’ve had a problem.” An oxygen tank had exploded and the spacecraft was crippled. Three men were drifting toward what looked like certain death and the world was gripped as they fought for survival.

Wonderfully, Lovell was a man of faith. Two years earlier, on Christmas Eve 1968, he’d orbited the moon on Apollo 8 and read from Genesis 1 to a billion watching people, reminding the world that behind the creation stands a Great Creator.

Two chapters later in that same book, humanity has a far greater problem. And it is entirely self-inflicted.

In Genesis 3, Adam and Eve stand before the Creator of the heavens

and earth having sinned against him. They’ve said yes to the devil and no to God. Death enters the world. Shame floods in. The curse descends. And they are driven from the garden, with cherubim and a flaming sword barring their return.

Through one man’s sin, as Romans 5 tells us, death spread to all people. To every person, in every time and place.

Do we feel the weight of that? The desperate, desperate situation humanity finds itself in, lost, without Jesus. Filled with shame, living under a curse and cut off from the God who made us?

And yet.

Right there, in the darkest chapter of human history, God speaks, and what he says is astonishing. In Genesis 3:15, addressing the serpent directly, God makes a promise:

“I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

Matthew Henry called this *the dawning of the gospel day* and with it a battle has begun. On one side, Satan and his offspring. On the other, the woman and hers. One descendant of Eve will be so significant in this battle that God singles him out. He will crush the serpent’s head. The serpent will strike his heel. Both blows will land, but they will not be equal.

A crushed head. A bruised heel. We know which one is fatal.

Satan knew what was coming (Rev 12:4) and he spent centuries trying to stop it. Yet in his every attempt to stamp out the line of Eve, God intervened.

Cain killed Abel, yet God provided Seth. Sarah's barren womb? God gave Isaac. Pharaoh's decree to drown the Hebrew sons? God raised up Moses. Exile, famine, genocide. Yet every time the dragon struck, God preserved his people and his promise.

Until, at last, the promised seed arrived, Jesus. Born of a woman, the Son who would crush the offspring of Satan.

And so Satan threw everything at him. Herod's sword, the wilderness temptations, betrayal and the cross.

It must have looked like the dragon had won. The seed of Eve, nailed to the cross, forsaken by his Father, mocked by the crowds, abandoned by his friends.

But what looked like defeat was in fact decisive victory. Through his death, Jesus was destroying the one who holds the power of death (Hebrews 2:14). Through the cross, he was disarming the powers and authorities, making a public spectacle of them, triumphing

over them (Colossians 2:15). He was making it possible for you and me, by repentance and faith, to be forgiven, restored, and made new.

The child was caught up to God and his throne. Satan couldn't stop him. The head, crushed. The victory, won.

This, friends, is the gospel! This is the news, the wonderfully *good* news, that all of us need.

It is the reason UFM mission partners continue to be sent by their churches, to cross cultures, learn languages, and give their lives in hard places. Because Genesis 3:15 is still true. And the world still desperately needs to hear it.

I hope you're encouraged by the reports of gospel progress in the midst of the battle that are shared on the pages that follow.

Michael



FEATURES

From the concrete jungle to the rice fields

4

From receiving to sending: a quiet shift in Romania

6

A lifeboat full of strangers!

8

The soul-enriching blessing of reading good books

10

Gospel-needy region, despite many churches

12

"Muslim is an adjective"

16

WHAT'S IT LIKE

... answering Islamic criticism of the Bible?

14

CHURCH RESOURCES

Building a personal relationship with Muslims

18

FOCUS ON

Iran

21

NEWS

New to UFM

20

From the concrete jungle to the rice fields

Long-term UFM mission workers *Johnny and Ann McClean* are transitioning from Bangkok to Udon Thani in Northeast Thailand. After years of church ministry, student outreach, and leadership training – including Johnny’s work with Langham Preaching and Ann’s role at ICS – they are now beginning a new season of gospel service in Udon Thani.

“I don’t know how many more years I may have, but I want every one to count for Jesus as only he knows how.”

Christopher Ash, *Not Old, Not Young, Not Done*, published by The Good Book Company, 2024.

Changing Seasons

Our first season as mission workers was a whirlwind: language study, pioneering work with IFES in Central Thailand, marriage, and the arrival of three children! In 2011 we moved to Bangkok, and the last fifteen years have been a season of serving under Thai leadership – teaching, training, and mentoring while juggling the rhythms of growing children.



In 2024, with our three children now in the UK, we realised that we were entering a new chapter. We began to ask: how should we best use our grey hairs and experience for the glory of God in Southeast Asia?

Challenging Needs

In April 2025, Johnny supported a Langham Preachers training week in neighbouring Country L. The spiritual needs there are staggering: a single Christian bookshop, bi-vocational pastors, no registered Bible college, frequent persecution.

... the ground is hard and the harvest slow.

Country L also shares a border with Isaan, Northeast Thailand. Isaan is Thailand’s largest and poorest region. Many families are tied to subsistence farming, often sending their children away for work or education. While mission workers have served faithfully here for years, the ground is hard and the harvest slow. Today, Isaan is still the least-reached region of Thailand.

Resources to help you pray for and support the work in N.E. Thailand.

“However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God's grace.” (Acts 20:24)

Standing on the banks of the Mekong River in April 2025, Johnny felt the Lord stirring his spirit for these two places where millions still do not know Christ. Meanwhile, in Bangkok, Ann was regularly praying with colleagues at the International Community School (ICS) for our small campus in Udon Thani. Started in 2020, this school sits just forty minutes from the border of Country L.

Could the Lord be calling us both to this region to work alongside the next generation of mission workers, pastors, and teachers?

Confirmation

Over six months, the Lord confirmed this calling. Doors opened at ICS Udon Thani for Ann and with Langham Partnership and the mission team for Johnny. In November 2025, after much prayer and consultation, we received the unanimous support of our home church and UFM for this new season.

From July 2026, Ann will join ICS Udon Thani as a mentor and support for their young teaching staff. Johnny plans to continue his work with Langham across East Asia, while also working alongside local pastors and mission workers to develop a



preaching movement across Country L and Isaan.

“Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honoured.”
(2 Thessalonians 3:1–2)

As we leave Bangkok, our home of 15 years, we are humbled by what the Lord has done. It has been a privilege to stand side by side with Thai brothers and sisters through many joys and sorrows. We are also so grateful for every prayer partner, supporting church and financial donor who has stood with us over so many years. Your support has played a huge role in our ministry here – thank you for being on this journey with us.

As we move from Bangkok's concrete jungle to the rice fields of Udon Thani, our prayer is that we will continue to press on in seeking to glorify God by encouraging the church, equipping pastors, and spurring on the next generation to love the Lord with all their hearts.



From receiving to sending: a quiet shift in Romania

Andy and Anca Worsop serve with Kairos Mission School in Romania.

I once asked a simple question in a room full of committed Romanian Christians: “How many of you have seriously considered going as mission workers?” The silence that followed stayed with me.

These were believers who loved the Lord and served faithfully, yet for most, the idea of going themselves had never really occurred to them.

Over time, through similar conversations, I have found myself wrestling with a growing question. Romania has a strong evangelical presence compared to much of Europe, yet it sends relatively few long-term mission workers. At the same time, large numbers

of Romanians readily leave for work abroad, often stepping into unfamiliar cultures and languages. I continue to wonder why this same willingness so rarely becomes willingness for cross-cultural mission. How might that connection be made?

There are, of course, understandable reasons. The Romanian church has come through a difficult history, particularly under communism, and much of the past decades have rightly focused on rebuilding and strengthening local congregations. The partnership and support of believers from other nations has also been deeply significant.

Yet there is a growing sense that something more may be needed.

What does it mean for Romania not only to be blessed, but to be a blessing?

That question quickly becomes practical. What does a call look like? Who should go? How should they be prepared? And how do churches move from supporting mission in principle to actually sending people?

This is where I serve with Kairos Mission School and Kairos Agency, led by Romanian believers who carry this vision. My role has been to come alongside their work, helping to train those exploring mission and supporting the sending process.

The school focuses on formation and preparation, while the agency oversees long-term care and sending. Together, they provide a pathway to move people from initial interest to a more tested and defined sense of calling.

More people are asking serious questions about calling ...

We remain small, with around 40 mission workers connected to the agency and a small team supporting them. Much of the work is steady and unseen, but small shifts are becoming visible. More people are asking serious questions about calling, and more churches are beginning to consider what it might mean to send from within their own congregations.

One example is Călin and Beatrice, a Romanian couple now serving in the Amazon region of Peru. Călin grew up in the diaspora after his parents left Romania for work. After returning, marrying, and starting a family, mission was not an obvious direction.

But during a visit to his parents' church, where I was speaking on mission, he sensed a growing conviction – not simply to follow his parents' path of leaving for economic reasons, but to go for the sake of the gospel. Together with Beatrice, he began to take that call seriously.

After training at Kairos Mission School, they sensed a clear direction to serve in the Amazon and were eventually sent to Atalaya, where they now live with their three children, travelling into surrounding jungle communities.

Their story reflects what can happen when churches patiently walk with people as they discern, prepare, and are sent.

The ongoing challenge is helping believers move from agreement with mission in principle to personal willingness to consider going. That step takes time, teaching, and patient conversation. Yet quietly, something is beginning to shift within the Romanian church itself.

Please pray that Romanian churches would grow in confidence in God's global mission, and that those He is calling would be faithfully prepared and sent.

A lifeboat full of strangers!

After 9 years in UK pastoral ministry, A has served in Eastern Europe with his wife and daughter since 2007. Their main focus is Bible ministry, training, church planting and responding to war and humanitarian disaster.

Imagine walking into your church next Sunday and not recognising anyone there at all! Would this be a good problem to face or a bad problem?

We pray for more visitors in church and yet the reality is probably that if you went to church and didn't know anyone at all, unexpectedly, you would likely feel a little unnerved, maybe even a bit lost or uncomfortable.

That is the reality these days for many churches in Eastern Europe, near the war zones. There are so many new people coming into church, that it has shaken up the whole way that the churches do Sunday gatherings together. New visitors don't know the songs, they don't know when to stand or sit, they have no knowledge of the Bible, or what is appropriate to say or pray in church!

DL Moody famously once said: "The church is not a cruise ship. It's a lifeboat. Save all you can." On a lifeboat, strangers are thrown together in response to danger. However uncomfortable it may be for us when so many new people are here – imagine how much more so for them, who are so unfamiliar with church life? The goal of the lifeboat is to get everyone to safety – so here are some ways we can pray about this:

Pray that those who seek God will come without fear

Setting foot in a new environment can be pretty fearful for those who have never been to church. Pray that



God would compel them to come and that churches would think hard about being welcoming places for strangers – whoever they are and in whatever numbers they come.

... there is a huge shortage of disciplers, as many Christians have left as refugees.

Pray that believers would be ready and keen to disciple others

The New Testament church grows into maturity in Christ when “every part does its work” (Eph 4:16). In our churches now there is a huge shortage of disciplers, as many Christians have left as refugees. Pray that those who remain would have an appetite to help disciple others, and that many others would soon return to take part in this ministry.

Pray that Christians would be more ready to serve than be served

In some cases, those who do remain have complained that the newcomers have “changed our church – it isn’t what it used to be!” This is cruise ship mentality, not lifeboat mentality. Pray that God would make his people willing to make any sacrifices, that we might win some for Christ.



Pray that there would be a steady flow of new people bursting into the kingdom

Jesus called the burdened and heavy laden to come to him for rest (Matt 11:28-29). Pray for genuine conversions among those that come – not just human shelter from the bombings in a church building. Their souls are only eternally safe when they find “rest for their souls” in Christ. They need this eternal lifeboat to shield their soul from eternal justice, not just a building to escape drone attacks and enemy bombing.



The soul-enriching blessing of reading good books

Alexandre and Wijneke Kanri serve with l'Eglise de la Grâce en Christ du Togo (EGCT), a Christ-centred, Word-based denomination of 10 churches in Togo, West Africa.

While working as an anaesthetic nurse in a mission hospital in Benin, I was invited to the home of my Beninese colleague Jeremy and his wife Esther for a well-prepared African meal. It's what happened afterwards that makes me remember that evening, now more than 20 years ago, as if it was yesterday.

"Let's read Spusjéon [sic]" Esther said to Jeremy as she opened the copy of Spurgeon's Morning and Evening. Totally captivated, they read the passage slowly out loud, not once... not twice...but three times; pausing after every sentence, delighting in each insight, and savouring every encouragement! Like two very dry sponges, they soaked up everything they squeezed out of the passage. Afterwards, Jeremy asked: "Is Spusjéon still alive?"

Jeremy's question makes us smile... but Esther and Jeremy, as West African believers, simply had never ever come across Spurgeon!

Reflecting on what I had just witnessed, I realised how difficult it is for those of us who are inundated with books to grasp the importance of good Christian books where there is a drought of printed resources. In fact, still today, ordinary believers in much of French-speaking West Africa have virtually NO access to affordable Christian books. Well-stocked Christian bookshops simply do not exist and online access to books is still very limited. I certainly had not fully realised what a blessing I had given them when I gave them this book a few months earlier.

Little did I know, back then, that one day I would move to the neighbouring country of Togo and marry a Togolese pastor-librarian with a passion for books. Or that today, I would be working on raising the funds for a micro Print-on-Demand (POD) system that will revolutionise access to books in West Africa!

It was during the time that the elders of our churches and the architect were discussing the building plans for expanding Tyrannus Bible

Institute that we found out about the possibility of microPOD printing. Immediately, it was decided to incorporate a printshop. Not only will the printshop, alongside a conference hall, add to Tyrannus' sustainability by generating revenue, we also realised the potential for blessing pastors, theology students, and ordinary believers with books:

- No longer will books need to come by ocean freight and the hassle of customs; instead they will 'arrive' in PDF format and can be printed locally, affordably, and on-demand.
- No longer will pastors depend on receiving pastor book sets, containing books chosen for them; they will be able to choose themselves those books that address the specific issues they are facing in their churches.
- No longer will imported books dominate but local authors will now be able to address the problems African churches face and publish directly in French and/or in the local languages.

In the 1500s God providentially orchestrated raising up the great Reformers to coincide with the invention of the Gutenberg press, and it was thanks to this press that Reformation light spread rapidly throughout Europe. West Africa too needs a Reformation and the rapid spreading of true Gospel light to dispel all false prosperity gospels and much doctrinal confusion. But might



June 2025



May 2026



Above: Tyrannus Bible Institute (including printshop) under construction. Scan QR code to learn more.

it be that God will use the books that will roll off these microPOD presses, which are currently being installed in many West African countries, as the means to bring such light?

Please join us in praying that God would provide the funds to purchase the microPOD system and that it will be used mightily by God to introduce countless Togolese believers to the blessing of reading soul-enriching books!

Gospel-needy region, despite many churches

Peter Mukungi, along with his wife, Promise, and daughter, Precious, serves with UFM in Kenya and is preparing to plant a faithful, Bible-teaching church in Mwingi Town, a growing region with great gospel need.

Christianity is largely well received and appears to be growing rapidly in Kenya. Most people would consider themselves believers, or at least attend church. According to some statistics, 85% of Kenyans identify as Christians. Kenya is often culturally described as a 'Christian country'. Across the nation, churches are everywhere.

However, in many places, the influence of the charismatic and 'prosperity gospel' movement is significant. This is largely a mixture of error and false teaching propagated by so-called 'men of God' who hold all manner of titles, and whose teachings greatly shape the theology of many people in Kenya. Prosperity gospel theology may appear lively, promising, and fulfilling, but at its heart it is a crossless message. There is therefore a great need for faithful, consistent gospel proclamation across Kenya today.

Moved by this clear need, we are currently preparing to plant a local

church in Mwingi Town, in the gospel-needy Lower Eastern region of Kenya. This region is home to around 4 million people, with many churches throughout, yet fewer than five known biblical churches. It is truly a mission field for planting faithful churches.

Mwingi Town is strategically positioned as a gateway to the Lower Eastern and North Eastern regions of the Republic of Kenya, making it an ideal location for advancing the gospel through preaching, church planting, biblical training of church leaders, and sending out gospel workers.

It is a fast-growing suburban town with a current population of around 30,000 people. There are more than 60 churches and over 40 denominations represented, most of which are led by self-proclaimed prosperity preachers who do not teach the Bible faithfully. It is quite a phenomenon.

More people are settling in the town each year, and new flats continue to be built to accommodate the growing population. As a growing business

hub and junction town connecting neighbouring counties, Mwingi attracts diverse communities and offers excellent accessibility for gospel ministry.

Its increasingly metropolitan nature presents a ripe and strategic opportunity for ... a gospel-proclaiming church ...

There is a clear need for a faithful, Bible-teaching, Christ-proclaiming local church to serve this growing population. Its increasingly metropolitan nature presents a ripe and strategic opportunity for establishing a gospel-proclaiming church that can evangelise non-believers, disciple believers in the truth, pioneer mission work and informal training, and reach a region where gospel faithfulness is limited, as well as areas further afield.

We therefore earnestly desire to see the people of Mwingi Town find a consistently healthy church where they can grow, be shepherded with a sound biblical gospel diet, and be equipped to reach others. We are excited to see the Lord build his church, advance his gospel, and grow his kingdom in that part of Kenya and beyond.

We are currently holding bi-monthly pilot fellowship gatherings in the town, which have been greatly encouraging.

We are preparing in every way, trusting the Lord to see a new church plant established in Mwingi Town to advance the gospel in the town community, the Eastern region, and beyond. We plan to launch the church plant in June 2027.

The harvest is plentiful in Kenya and in the Lower Eastern region. The workers are still few in this semi-urban area, and we are humbly asking the Lord of the harvest to send us as his harvesters into this mission field (Matthew 9:35–38).

Top: Peter and Kevin (co-planter).
Bottom: Church plant pilot fellowship.





What's it like ... answering Islamic criticism of the Bible?

This article was written by a UFM couple working among minorities in the UK

'The Bible has been changed' is a familiar objection sometimes raised in conversations with Muslims. Others may ask: 'How can God be Three yet One?' or 'How can Jesus be God if He prayed to God?'

Many Christians will recognise these as common discussion points in Christian-Muslim dialogue. Increasingly, such questions are shaped by online content, literature, and organised teaching within Muslim communities.

The Qur'an includes critiques of Christian beliefs about the Trinity, though Christians

would understand the doctrine differently. It is therefore important that believers are able to explain clearly and graciously that Christians worship one God in three Persons: Father, Son, and Holy Spirit.

Islam, like Christianity, is a faith with a mission impulse. In many urban centres across the UK, Muslims actively share their beliefs through dawah ('invitation' or 'call' to Islam). Literature and online resources often present arguments for Islam while also questioning Christian beliefs and the reliability of the Bible.



This means that Christians who want to share the gospel with Muslims need to be well grounded in Scripture, Christian doctrine, and church history. A thoughtful understanding of these areas helps believers respond wisely and confidently when questions arise.

In many towns and cities, Muslims make up a significant part of the population. Universities and colleges are often places where religious ideas are openly discussed, and many young adults encounter Islamic perspectives there. This presents an important opportunity for young Christians to be equipped both to answer objections and to share the good news of Jesus with Muslim friends and neighbours.

**We are called
not simply to win
arguments, but to
bear witness to Christ
in both truth and love.**

Conversations between Christians and Muslims can sometimes become intense, especially when deeply held beliefs are being discussed. For that reason, Christians should aim to be calm, respectful, and gracious at all times. We are called not simply to win arguments, but to bear witness to Christ in both truth and love.

There is also a need for Christian women to be equipped to engage

thoughtfully with Muslim women, as some conversations may happen more naturally woman-to-woman. Prayerful preparation and wise discipleship are essential in this area.

How might Christians respond when Muslims say the Bible has been changed? It can be helpful to ask gentle questions such as: 'When do you believe this happened?' or 'What evidence have you seen for that claim?' Questions like these often open the way for deeper conversation.

From there, believers can turn to the person of Christ. The Gospels present eyewitness testimony to Jesus' life, death, and resurrection. John records Jesus' striking claims about Himself (John 8:58), and Matthew records the Trinitarian baptismal command (Matthew 28:19).

When discussing salvation, Christians should take care to explain clearly the biblical hope of eternal life: restored fellowship with God through Jesus Christ. Adam's sin brought separation and death, but Christ, the second Adam, brings forgiveness, reconciliation, and everlasting life to all who trust in Him (1 Cor 15).

As the UK becomes increasingly diverse, Christians have a growing opportunity to share the gospel with Muslim communities. This work requires compassion, courage, patience, and confidence in the truth of God's Word.



“Muslim is an adjective”

J and his family served in the Middle East for 11 years. Now UK-based, J is available to give training and mission updates in person and by video calls to help UK churches in their outreach to Muslims.

It may sound rather scholastic to begin with grammar, but it really matters that Muslim is an adjective as well as a noun!

If we think mainly of Muslims (noun) as a group with troubling doctrines and alien customs, we will tend to fear them rather than love them. It is better to think *adjectivally* that here in my neighbourhood is a Muslim *father*; a Muslim *daughter*; a Muslim *fellow-parent at the school*; a Muslim *who like me supports Arsenal*, etc, etc.

These identities readily become talking points:

“It must be really hard being separated from your loved ones in Kurdistan,” we can say with sympathy. Or “do you find it’s hard raising children in Europe?” (Muslims are, like us, troubled by drunkenness, porn, transgender ideology and the like.)

Whilst prayer is also key – for open doors and for our deepening empathy for our Muslim neighbour – it is good to have a gospel verse memorised

that you can share with them. Explain how much joy and peace you have personally gained from knowing Jesus: “Come to me all you who are weary and burdened and I will give you rest.” or “I am the Way and the Truth and the Life. No one comes to the Father except through me.”

Muslims are people made in the image of God, and they experience many of the same struggles we face. Yet there is one way in which Middle-Eastern migrants are *not* like Westerners: they are from the very lands in which the drama of the Bible played out. The infographic opposite may provide some conversation starters you hadn’t thought of, so that we introduce the Saviour to migrants in a way which doesn’t feel like a ‘Western religion’ is being offered to them.

My prayer is that churches grow to love migrants with perceptive minds and big hearts. May many more Muslims in the UK discover Christ to be the Good Shepherd who gathers in lost sheep from every nation.

1 The Scythians were the nomadic horsemen from north of the Black Sea, which equates to modern-day Ukraine, as well as Eastern Europe and Russia more generally.

2 Admittedly, the Kurdish connection with their ancestors the Medes is a little hard to get your mind around – you could check out my YouTube sermon about this (www.bit.ly/plan4medes), from the international church we helped plant.

"Ukrainians are mentioned in one of my favourite Bible verses! 'Here there is no...barbarian, Scythian¹, slave or free, but Christ is all, and is in all.'"



"Saul was a terrorist who became a Christian preacher! Can I show you his amazing story in Acts 9?"

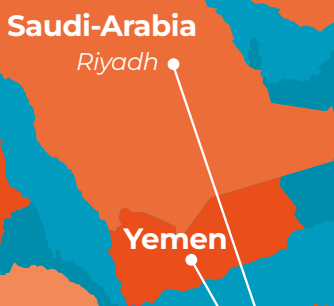


"Have you read about Ruth? She was a Jordanian, and from her family line came King Dawoud and ultimately Isa Mesih."



"The Kurds (the Medes) were present in Jerusalem for the original *shoresh* (revolution) that launched the church into the world (Pentecost)."²

"Your great king Kurush (Cyrus) allowed the Jews to return and rebuild their temple. He is even called the Messiah by the prophet Isaiah, and he pointed forward to the eternal Messiah to come."



"The peoples of Sudan and Ethiopia are mentioned often in the Bible – like Psalm 68: 'Cush shall hasten to stretch out her hands to God.'"

"The Queen of Sheba came from your land/peninsula to listen to Solomon's wisdom. One even greater than Solomon has come: Isa the Son of Dawoud; would you like to look at some of his famous teachings with me sometime?"



Building a personal relationship with Muslims

Have you ever had the opportunity to share your testimony or explain the gospel to a Muslim? If so, you have probably realised that simply presenting the essential points of the gospel is not enough to win them over.

Booklets such as 'The Bridge', 'The Four Spiritual Laws', 'Two Ways To Live' and 'Knowing God Personally' are very effective tools for explaining the gospel to Muslims. However, be prepared. Once you've explained using these materials, 'you've just begun. The Lord is sovereign, he can do anything. But I have rarely heard of a Muslim praying to receive Christ immediately after hearing about the Four Laws. There are important questions about the very nature of God, about Christ and about the Bible that require serious reflection and that a Muslim needs to understand.

Someone might say, "Why not simply add these different concepts as an appendix to 'The Four Spiritual Laws' and distribute them?" It's a good idea, but it would be ignoring a very important dimension: everything in Islamic culture is based on social relationships. Absolutely everything!

You can't just hand a leaflet or booklet to a Muslim, say, "This is how to become a Christian", and then turn your back on them. On the contrary, you need to be prepared to discuss, argue and even laugh and cry with them. Only then can you hope to see them come to Christ.

Building personal relationships with Muslims is perhaps the most effective way of ministering to them. It factors in the human element and addresses the needs of the person we're interacting with. Muslims are unlikely to become your brothers and sisters without first being your friends.

Christian women who regularly shop in Muslim shopping centres may get to know the saleswomen who work there. Others may meet Muslims in their workplace, or at the bank, office or shop. Some have Muslim landlords or tenants. Ladies, don't be afraid to sit next to Muslim mothers who are in the park with their children. Start the conversation by discussing the children. Ask them what they need and offer your help. Ask them if you can pray for them and do it right away in the name of Jesus. These social contacts are golden opportunities that God gives to develop friendships. It's not just about meeting people but about making sincere

friendships. In this way, Christians can show their true character and the importance of knowing Christ. They also get to know Muslims as people and to understand their problems, hopes, frustrations, interests, joys and sorrows.

This will not make you a nosy person in their eyes, but rather an interested and caring friend.

Western Christians tend to keep their personal lives to themselves. They go about their daily routine with their heads down. The Muslim mentality is quite different. So let me encourage you to look up! Do all you can to exercise hospitality and be welcoming to your Muslim friends. They like to talk about their family, their work, their country of origin, how many children they have and about their lives. They are often very proud of their children, especially when they are in well-paid jobs. Most families of Arab origin will like to talk about these topics and many more. So don't hesitate to ask genuine and wisely worded questions. This will not make you a nosy person in their eyes, but rather an interested and caring friend.

Gradually these experiences will lead you to feel more sympathetic towards Muslims and their needs. You will be more willing to share in their fears and expectations and you will sincerely wish

to rejoice with them and feel sympathy for them in their suffering. It is then that Muslims will begin to understand what Christianity is all about and to grasp what truly motivates Christians. Needless to say, this is one of the most important steps we can take. It is essential if we want to bring them to know the source of Christian love, which is none other than the Lord Jesus Christ himself.



Dr E.M. Hicham (PhD), is pastor, author and research associate at the *Institut de Science et de Théologie des Religions* (ISTR), Paris, and *Centre for Afro-European and Religious Studies* (CARES), Brussels. He is co-founder of www.word-of-hope.net and www.voix-des-prophetes.org - English and French literature ministries. He has authored a few books in French and English including: *Your Questions Answered - a reply to Muslim friends and Who is this Jesus?*

Originally published on Evangelicals Now (EN). Used with permission. To read more articles like this, visit www.e-n.org.uk.

Welcome!



Rosie Hooton will be serving in Greece in practical and spiritual care for trafficked women and refugees. She is sent by Queen Street Baptist Church, Ilkeston.



Susan Oloo will be serving at Christ Church Loresho, Kenya, using her practical gifts in administration as well as serving in children's and youth ministry. She is sent by St Andrew the Great Church, Cambridge.



Ed and Katie Houghton will be serving in France/Belgium, undertaking theological training and language learning in Brussels with a view to serving long-term in France. They are sent by Woodgreen Evangelical Church.



Cecilia Ngoma is from Zambia and will be serving in South Africa in student ministry. She is sent by Holy Trinity Gardens, Cape Town.



Vanya and Ana Barbu will be serving in Ukraine and are sent by the House of Prayer Church, Moldova.



Jackson Kiasa will be serving with a Christian organisation called iServe Africa, which seeks to raise servant leaders and faithful Bible teachers. He is sent by St Andrew the Great Church, Cambridge.



FOCUS ON ...

Iran



Iran, historically known as Persia, is one of the world's oldest continuous civilisations. Its influence has shaped art, architecture, literature, trade, science, and faith across the Middle East and beyond for thousands of years. Home to more than 90 million people, today, Iran remains a rich culture marked by resilience and complexity.

A Nation Under Pressure

Modern Iran has experienced profound political upheaval since the 1979 Islamic Revolution, which replaced the monarchy with the current Islamic Republic. Since then, many Iranians have lived under significant restrictions on speech, political dissent, media freedom, and religious liberty. Human rights organisations and international bodies continue to raise concerns over arrests, executions, internet shutdowns, and the suppression of protests. The EU recently extended sanctions linked to serious human rights violations in Iran.

Economic hardship, inflation, and international isolation have added to the pressure many families face. Younger generations in particular are increasingly vocal in calling for opportunity, justice, and greater freedoms.

Please pray for ...

- peace and stability amid rising tensions
- justice, mercy, and freedom for those facing oppression
- families facing fear, hardship, and uncertainty
- courage and protection for Iranian believers
- those seeking truth to encounter Jesus Christ.
- future freedom to openly worship and share faith



Iran ...



**92.3
million**

**est 1.2%
evangelical
believers**

**99.5% live among
unreached people
groups**

Joshua Project



**Converts
from Islam
face arrest,
imprisonment,
and family
rejection**



**Welcoming guests
is highly valued**



Dates

**There is a high
regard for
scholarship**



Pistachios

**Great poets like
Hafez, Rumi, and
Ferdowsi are
treasured**



Recent Developments

Iran remains at the centre of major international tensions in 2026, with renewed disputes over its nuclear programme, sanctions, and regional security. Recent negotiations with the United States have stalled amid rising confrontation in the Gulf region.

These events create uncertainty for ordinary people already carrying the weight of economic struggle and social restriction.

Faith in a Closed Context

Iran is officially Islamic, and conversion from Islam to Christianity can carry serious consequences. Yet despite pressure, reports over recent years have highlighted growing spiritual curiosity and the spread of house churches, digital evangelism, and interest in the person of Jesus.

Many Iranians are disillusioned with institutional religion yet open to conversations about hope, truth, forgiveness, and new life. In difficult circumstances, the gospel continues to travel quietly through relationships, media, Scripture, and courageous witness.

Why Iran Matters for Mission

Iran is often viewed through the lens of geopolitics, but behind the headlines are millions of ordinary people: students, parents, workers, artists, and professionals - longing for dignity, peace, and purpose.

For the global church, Iran is not merely a political issue; it is a people issue. It is a nation where barriers remain high, but spiritual hunger is real.

< Cut out, pop in your Bible, pray for Iran

Upcoming Events

Considering your role in mission, or supporting others? Join us for Bible teaching and a chance to chat at our events. Find out more at ufm.org.uk/events

Summer Conference

27 - 31 July 2026, High Leigh, Hoddesdon, Hertfordshire

AGM

29 July 2026, High Leigh, Hoddesdon, Hertfordshire

Week of Prayer

5 - 9 October 2026, online

Scottish Thanksgiving Evening

2 October 2026

Irish Autumn Conferences

20 October 2026

21 October 2026

22 October 2026

Scottish Prayer Day

14 November 2026

To support UFM's finances:



Online - please visit ufm.org.uk/general-fund



By post - please send cheques payable to 'UFM Worldwide' to one of our offices



Sign up to receive this magazine by e-mail or post!

www.ufm.org.uk/signup

To receive prayer letters from the mission workers in this magazine, please contact one of the UFM offices or email info@ufm.org.uk



Director Michael Prest
Deputy Director William Brown
Chair of Council Jason Duffin
Magazine Editor Peter Milsom

UFM Worldwide, Unit 10 Interface Business Park, Bincknoll Lane, Royal Wootton Bassett, Swindon, SN4 8SY
01793 610515 admin@ufm.org.uk

Northern Ireland

The Breda Centre, 14 Glencregagh Court, Belfast BT6 0PA
028 9020 2222

Scotland

11 Newton Place, Glasgow, G3 7PR
0141 353 0666

UFM Worldwide (USA)

Suite 305, 400 Office Park Drive
Birmingham, AL 35223. USA
(+1) 205-478-5557
admin@ufmworldwide.org
www.ufm.org

4 Corners is the magazine of UFM Worldwide
Registered Charity in England and Wales
(No. 219946) and in Scotland (No. SC039343)

   [ufmworldwide](https://www.ufmworldwide.org)

www.ufm.org.uk



5 - 9 October 2026, online www.ufm.org.uk/week-of-prayer



Week of Prayer

For the earth will be filled with the
knowledge of the glory of the Lord
as the waters cover the sea.

Habakkuk 2:14



UFM Worldwide exists to support churches in making disciples of all nations.

Since 1931 we've had the privilege of helping churches to identify, train, send and support workers for cross-cultural mission. We currently serve over 320 mission partners in 57 countries, sent by around 150 gospel-hearted churches.

UFM workers are committed to making disciples of all nations, taking the gospel to the least reached, and supporting under-resourced churches around the world.

Please be in touch anytime. We'd love to help you and your church with your world mission involvement.



ufm
worldwide

Supporting churches in
making disciples of all nations