

An Analytical History of Maltese Pentecostalism  
and Evangelicalism with Attention to  
Formal Education's Influence

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A Dissertation Submitted to the Graduate Faculty  
In Partial Fulfillment of the Requirements  
For the Degree of  
Doctor of Ministry

Global University  
Springfield, Missouri  
January 2021

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*Dedication*

*To my Lord Jesus Christ for His forgiveness and the gift of eternal life  
moreover, trusting me with the pastoring and feeding of His sheep  
and*

*To my wife, Christine and my sons, Michael, David, and Mark,  
for giving me so much from their time so that I could study  
and achieve my academic goals.*

## *Acknowledgements*

When one completes an accomplishment such as a dissertation, several other people are always behind the research. As it is in my case, several people partnered in this project, that without their partnership, the writing of this history would not have been possible. I want to thank the following people who partnered with me to complete my Doctor of Ministry Degree.

I want to thank the late Dr. George Stotts, who went to be with the Lord. He mentored me in several courses and was one of my main inspirations during my graduate studies. Dr. Stotts started as my dissertation advisor but had to stop because of personal issues. Dr. Mark Barclift was my first graduate mentor, and because of his encouragement, I was able to attempt to take my second graduate course. Thank you, Dr. Mark, for your encouragement on my first Greek exegesis. Stephen Kuert was the one who first encouraged me to start my first Master's degree after I completed my second degree with Global University. Many of the Global University staff, who were directly or indirectly involved, were always encouraging and supportive of this work.

I wish to thank Paul Tremontozzi for his support throughout my graduate study experience. Thank you to missionaries Dan and Kathy Stump and the late Angelo and Helen Nesta who encouraged me to study with Global University and my denominational International Pentecostal Holiness leaders. They insisted on me studying with GU.

I want to thank all those who provided me with documents for my research and those who happily gave me their time for interviews. Special thanks go to Pastors Joseph F. Laudi, who provided me with boxes of documents, and Edwin Caruana, the

first two Maltese pastors, ordained in the Pentecostal and Baptist denominations in Malta.

Thank you to pioneering Pastors David Wintersborg, Tony Cauchi, David Flanders, Ray Hoover, and Joe Mifsud. They were a mine of information, providing their experiences about the early development of the Maltese Pentecostal and Evangelical Churches.

I also wish to thank the dissertation committee: Dr. Mike McAteer, the dissertation advisor, Dr. Mark Erickson, and Dr. Hedlun. Without their consistent support, it would have been difficult for me to complete this paper. Their extraordinary patience and meaningful suggestions guided me from start to finish. I would also give a special thank you to Tiffany Hedlun Hartley for proofreading the dissertation carefully.

However, one outstanding person is worth a unique and heartfelt appreciation. He was not merely an academic guide, but a personal mentor and a friend. His guidance through the exegetical courses caused me to desire and give devoted attention to the biblical languages. His challenging comments and brain-provocative questions made me a sharper student. His mentoring was not limited to academics, but was also spiritual and emotional. At one point, when I was thinking of giving up, he gave me the following advice, which I hope that whoever reads it will, like me, make it a maxim in time of discouragement. My good friend's recommendation was: "I am responsible for my journey, not the destination. God will bring me to the right place in His time if I will simply focus on the journey. Results are His domain. Obedience is my domain." He is Global University's Dean of the Graduate School of Theology, Dr. Randy Hedlun.

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### *Abbreviations*

|        |  |
|--------|--|
| AGMENA | Assemblies of God Middle East and North Africa.                                |
| AGWM   | Assemblies of God World Missions.  |
| BFBS   | British and Foreign Bible Society (1804).                                      |
| BSB    | Berean School of the Bible (Ministerial Studies)                               |
| CF     | Christian Fellowship.  |
| CL     | Christian Life.  |
| CMS    | Church Missionary Society.   |
| CS     | Christian Service.   |
| DEAC   | The Distance Education Accreditation Council.                                  |
| DEM    | <i>Dipartiment tal-Edukazzjoni ta Malta.</i> (Educational Department of Malta) |
| DFM    | The Assemblies of God Division of Foreign Missions                             |
| EQAVET | European Quality Assurance in Vocational, Educational, and Training.           |
| EQF    | European Quality Framework.  |
| GIT    | Global Institute of Theology-Malta.  |
| GM     | Gwardamangia Minutes   |
| GQF    | Great Questions of Life.   |
| GU     | Global University.   |
| ICI    | International Correspondence Institute.  |
| ICIU   | ICI University   |
| IPHC   | International Pentecostal Holiness Church.                                     |
| IQA    | Internal Quality Assurance   |
| KEB    | Knisja Evangelika Battista.  |

|        |   |
|--------|---|
| LMS    | London Missionary Society.                                |
| MBS    | Malta Bible Society (1817-1834).                          |
| MPEC   | Malta Pentecostal and Evangelical Churches.               |
| MQF    | Malta Qualification Framework.                            |
| MQRIC  | Malta Qualification Resource Center.                      |
| NAR    | New Apostolic Reformation.                                |
| NCFHE  | The National Commission for Further and Higher Education. |
| QA     | Quality Assurance.  |
| TBS    | Trinitarian Bible Society                                 |
| TEAM   | The Evangelical Alliance of Malta.                        |
| WFM    | Word of Faith Movement.                                   |
| WOL    | Word of Life  |
| WOLPHC | Word of Life Pentecostal Holiness Church                  |

## *Glossary*

**Catalysts for Change.** The sudden changes that could be vicious and sudden in nature. They would have staggering implications on the course of a country and its people (Stotts 2012, 16).

**Charismatics.** Groups within the mainline denominations such as the Roman Catholic and Episcopal churches that also operated in the gifts of the Holy Spirit but laid greater emphasis on healings (Cairns 1996, 492; Smeeton, 2015, 256).

**Currents of Thought.** A specialized term that refers to the political, religious, economic, and philosophical thought that can influence the study population. The population could be a country, race, or government are other entities that can be affected (Stotts 16).

**Evangelical. Orthodox** Christians with a Protestant heritage are identified mainly by four characteristics: their emphasis (1) on a personal conversation, (2) the Bible, (3) the cross of Christ, and (4) active service (Bebbington 3, 1989).

**Forces at Work.** Factors that influence both past and present events. The term refers to those factors the past directed or are presently directing people to alter or change the course of history (Stotts 16).

**Independent Charismatics.** The Third Wave movement stresses the sign and wonders phenomena such as prophecy and healing gifts primarily through independent churches and organizations that emerged in the 1980s (Cairns, 489).

**Independent Churches.** For this paper, the term “independent Churches” refers to those groups that do not believe in denominations and are not affiliated with other established churches on the Islands.

**Pentecostal.** Orthodox Pentecostals have the same characteristics of Evangelicals and place weight on the power of the risen Christ and His presence with the church today through the operation of the gifts of the Spirit within the biblical framework (Macchia 2011, 665). They emphasize holiness and believe in the baptism of the Holy Spirit and in speaking in tongues (Smeeton 1984, 237)

**Protestants.** The Protestants are members of the church that protested the bad practices and unbiblical teaching of much of Roman Catholicism. One of the most robust characteristics of Protestants is the rejection of the authority of the Pope and emphasized the authority of the Bible. This religious revolution is known as the Reformation (Walter, 2006).

## *Abstract*

Church history started in the New Testament and has been continually written since then. For example, Eusebius is the “father of church history” who wrote the history of the church from the apostles to Emperor Constantine (Smeeton 2015, 133). Malta has its own national (Catholic) church history. However, Maltese Evangelical and Pentecostal history has not yet been studied as an academic field. Therefore, this paper discusses the analytical account of the Maltese Pentecostal and Evangelical churches. Learning from the past will help the church not to repeat the same mistakes. Therefore, this investigation analyzes documents that are available and interviews people to synthesize events as they happened. The church will learn about forces of change and the religious-political environment in which the Evangelical was born and developed.

Before Evangelicalism, the Roman Church dominated the religious culture. Therefore, when the Evangelicals arrived, it was difficult for them to receive any permits. If the authorities gave any, it was always with great difficulty. However, several inroads took place through the years that gave the Maltese Pentecostal and Evangelical Churches (MPEC)<sup>1</sup> root on the islands.

History reflects every achievement made by the many prayers and the persistence of brave believers who were not intimidated by the cultural obstacles. This research considers some of these achievements as “in-roads into the Maltese society.” These include: Bible societies, working and building permits and Evangelical Christian education. Therefore, the dissertation describes the development of several aspects of Maltese society, emphasizing that of Christian education to educate the

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<sup>1</sup> The phrase “Malta Pentecostal and Evangelical churches” refers to when these congregations had their first and early second-generation Maltese pastors.

Maltese Evangelicals, translating the Bible into the Maltese language to reach their goals.

This paper also analyzes the education needs today and how its lack in the past weakened the Evangelical and Pentecostal churches' development, while its practice strengthens the movements. In Malta, for many years, Evangelicals represented Baptists and Pentecostals, and later non-Roman Catholic Charismatics, normally independent churches. Only in recent years, the distinction is being made between Baptists, Classical Pentecostals (IPHC and AOG), and others.

The research acquired data for this paper from several primary sources. These were available in the form of literature and the first generation of the first Maltese Evangelicals<sup>2</sup>. The research interviewed different categories of participants so that this paper would reflect an accurate Evangelical and Pentecostal history.

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<sup>2</sup> By Maltese Evangelicals, the author refers to the era when Maltese became pastors and later ordained as the first Maltese non-Roman Catholic Church leaders.

## CHAPTER 1

### INTRODUCTION

#### *A Reminder of God's Plan to Save Mankind*

Church history is an integral part of world history. The world today would not be the same without the presence of the church. God had the plan of salvation in mind before He created the world, which He designed and purposed. Biblical theology is missionary theology, and from the fall of humanity onwards we find *Heilsgeschichte* (salvation history), beginning with the *Protoevangelium* in Genesis 3:15. From the beginning of the Bible, God made it clear He would be the author of salvation. Adam and Eve introduced a universal problem to humanity that demanded a universal plan: to be rescued from eternal condemnation. This plan was Divine in origin, redemptive in purpose and designed for humankind. It was for - אָדָם *man*<sup>3</sup>, fulfilled by the Second Adam, the Son of Man-the Son of God, Jesus the Messiah, God Incarnate.

Consequently, Jesus is the builder of the church. Historians are still writing the history of the spread of the Christian church today. This research will study the Maltese church history as an Evangelical and Pentecostal field of study. Roman Catholicism holds the majority membership on Malta, with about .03%<sup>4</sup> born again believers, who would be classified as Evangelicals. As a Maltese native having always lived in Malta, the author is a pioneering pastor and educator in the Maltese

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<sup>3</sup> אָדָם: Adam-human being representing all sinful humans needing salvation by Christ, the second Adam (1 Cor. 15:22; 45).

<sup>4</sup> This percentage is the calculation of pastors who agree that Malta has about 1500 believers. However, Joshua project states that Evangelical Christians total 1.54%. If in 2018 Malta had a population 432,000 (Worldometers, 2019), that would indicate Malta would have about 6652 Evangelicals. This amount is far from reality.

Islands. His passion for orthodox doctrine, discipleship, and pioneering has created an interest in the development of the Maltese Evangelical and Pentecostal denominations and other groups. The Maltese people, the Maltese Evangelical and Pentecostal communities, and the church in general, need an analytical history of its development. It is part of the continued development of church history throughout the ages. As small as the church may be, the work of God and the struggles of the fledgling Evangelical and Pentecostal church deserve to have its history on record.

*An Introduction to the Topic: The Value of History*

The Value of Maltese National History

The Island of Malta, situated in the middle of the Mediterranean Sea, has a long history beyond the Egyptian pyramids.<sup>5</sup> Recently, researchers from Queen's University Belfast discovered that the first inhabitants arrived at about 5900 BC (Gallagher, 2018). This conclusion was made by DNA analysis, which revealed that the first inhabitants came from different areas of the Mediterranean, as well as from Europe and Africa (Caruana, 2018). Maltese history is rich in many cultures, including Phoenician, Punic, and Roman. Main religions, such as Judaism and Islam, were also part of the formation of the Maltese culture. All of these left their religious influences and artifacts that are scattered all over the Island. A 500-year ongoing rich history of Roman Catholic Christendom and its stronghold from several centuries formed Malta's religious ethos. Nevertheless, the history of the MPEC is diminutive and scarce. Consequently, this dissertation will produce an analytical study of the

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<sup>5</sup> The Paleolithic controversy is the theory that the Islands' history goes far beyond this age. However, for theological reasons, and because this research is not concerned with Maltese Pre-history, this topic will not be discussed.

MPEC, which will add to the academic world another study that would enrich Maltese history.

### The Value of Maltese Evangelical and Pentecostal History

The writing of national church history is an important enterprise (Hughes 2010, 141). As previously stated, Malta is a small country with about 0.03% Evangelical and Pentecostal Christians. Since the MPEC is small with about fifty years of history, it is imperative to write an academic account of the catalysts that caused events and their development. The local churches are few and varied with several peculiarities. Nevertheless, the difference between denominations and independent<sup>6</sup> churches still merit a written history.

Hughes (2010, 380) states that one should not worry if one's church does not have a long and esteemed history like other churches. In the next few decades, a church may also rise to the same stature as churches in larger countries. He claims that "A church history can help a new church grow, because it adds to the church's credibility in the community." The author is a member of the International Pentecostal Holiness Church (IPHC) and a student with the Assemblies of God's Global University, USA (GU). He agrees with accountability and believes in apostolic heritage, even if Maltese Evangelical history is not likely at this time to reach a large reading population. Nevertheless, the information will be available for later historians to use for further research.

The Book of Acts contains vital historical information regarding the beginning of the universalism of the Church, as Jesus commanded in Matthew 28:18-20. Paul, the Apostle, took the Great Commission seriously and, empowered by the Holy Spirit,

---

<sup>6</sup> For this paper, the term "independent churches" refers to those groups that do not believe in denominations and are not affiliated with other established churches on the Islands.



brought the gospel to Europe. The account in Acts 28 describes the Apostle's unprecedented journey to Malta, from where the Maltese church history starts around AD 60. However, this dissertation is limited to more recent Maltese history. It describes the area related to establishing the first Maltese Evangelical movement, especially the first Maltese leadership's calling to lead the fledgling church.

Nevertheless, Protestantism and Evangelicalism on the Island was mainly established after 1814, after Malta became part of the British Empire in 1813 (Demanuele, ND).<sup>7</sup> The Anglicans, Methodists, and the Plymouth Brethren and Scottish churches established themselves to serve the British military personnel and their visiting families (Fawthrop 1963, 5). These are the first official Evangelical churches in Malta. Many years later, missionaries established the first Maltese-led Evangelical church in 1982 (Fenech 2018; Caruana, 2018).<sup>8</sup> However, the religious history of Malta goes back six-thousand years. It will be shown that political and religious forces worked together to prepare the world and Maltese history to bring the Evangelicals to Malta.

Since this research aims to compose an analytical history of Evangelicalism and Pentecostalism, one asks the question: "Is there a particular value to researching this recent Maltese church history?" Consequently, the research described the value of researching Maltese church history as a necessary part of the national history and to demonstrate the value it has for the present and future of the Evangelical and Pentecostal churches in Malta. This section is describing the crucial concept of

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<sup>7</sup> This is general information that is well known by Maltese and is a topic that was taught in Maltese schools.

<sup>8</sup> Personal Interviews. See References.

“value.” It is then necessary to emphasize that the value of this study is to learn from history.

Both accomplishments and failures mark the brief history of the Maltese Evangelical and Pentecostal churches. Pastoral malpractices, rebellious attitudes, doctrinal differences, heresy, or the result of moral downfalls caused several setbacks to the church. Nevertheless, persistence by several individuals made inroads in the Maltese Catholic culture. These include working permits for missionaries, building permissions, evangelism, media, local ministries and education, and an accredited Pentecostal school. Subsequently, understanding the Maltese Evangelical and Pentecostal church history is imperative to learn from past mistakes.

#### *Problem Statement*

This research seeks to address the lack of formal recorded historical accounts of the Maltese Evangelical and Pentecostal churches that leave significant historical events without a dependable recorded history. It seeks to describe the efforts, difficulties, and success of the first Evangelicals—the Methodists and the Plymouth Brethren. These churches were the foundation stones to establish the Maltese Pentecostal and Evangelical churches. The research also seeks to analyze how formal education could succeed or fail, impacting the formation of the national Evangelical and Pentecostal churches. Additionally, the paper includes the history and development of the first formal (Pentecostal) education, and its intended influence on the Maltese churches’ future formation.

Therefore, this paper will be educative to both the local church, and the church in general, to have available this analytical study. Scholars and church leaders will then have available a dependable document to study further the events that could have prevented church growth and biblical maturity.

## Subproblems

### *Subproblem One*

Subproblem one will identify the ancient historical events that prepared the way for the first Evangelicals to arrive in Malta. It will answer how the early Evangelicals arrived in Malta.

### *Subproblem Two*

Subproblem two will characterize how the first Evangelicals established in Malta effected the Maltese Culture and how the Maltese reacted to the new religion.

### *Subproblem Three*

Subproblem three identifies how the first Pentecostals arrived in Malta, developing a primitive church with limited informal education available to the leaders and the laity.

### *Subproblem Four*

Subproblem four seeks to discover the cause of events of moral failures, church splits, and the closing of churches, and the role education would have had to prevent or minimize these problems.

### *Subproblem Five*

Subproblem five identifies the missionaries that introduced GU to Malta and the development that established formal education on the Maltese Islands.

### *Subproblem Six*

Subproblem six would seek the answer whether Maltese leadership took formal education as a necessary tool for their ministry.

## *Purpose of the Study*

Malta has a long history of Christendom. Historically, Malta was the Christian bastion in the European Union because it held firm in resisting divorce, gay marriage,

gay adoption, and sexual fluidity. However, Malta capitulated to secular forces for all these except abortion<sup>9</sup>. Recently, powerful forces of change are working to legalize prostitution, abortion, and euthanasia.

Christian Evangelicalism was established in Malta by the Methodists and the Plymouth Brethren and later sustained by other denominations and Christian societies. However, there is no available literature adequately published to give an analytical description of the Evangelical church's Maltese history and the subsequent establishment of the Pentecostal movement.<sup>10</sup> On the Maltese archipelago, with more than six thousand years of history,<sup>11</sup> the twentieth and twenty-first-century emergence of Maltese Evangelical and Pentecostal churches merit scholarly documentation of their field in Malta's history.

This research gave an overview of the prior history of Malta, starting with the Phoenicians, followed by the Punics and the Romans, including the arrival of St. Paul, the Byzantines, Judaism, Islam, the Normans, the Knights of the Order of St. John, and the Great Siege of 1565, as the religious and political historical context of the Island. Of particular significance for the introduction of Protestantism was how the French took over the island during the last days of the Knights in Malta, which became the motivation for change when the Maltese asked the British to save them from the French. This was when the Evangelicals and other Protestants came to Malta

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<sup>9</sup> At the time of writing, movements from local and EU countries and local politicians are pressuring the government to start "a serious discussion on the matter."

<sup>10</sup> There is one book with claims to be the history of the Evangelical and Pentecostal Church. The author will refer to it in a later section of this dissertation.

<sup>11</sup> Malta has the oldest religious temples in the world 3600-3200 BC. The Mnajdra Temples are a UNESCO heritage sight.

in the early 1800s. The Plymouth Brethren provided the first Evangelical worship place to the Maltese, still in use today.<sup>12</sup>

This investigation produced the first analytical study of the history of the Maltese Evangelical and Pentecostal Churches, which arose in the twentieth and twenty-first centuries. The research methodology included original interviews of church leaders and members identifying the forces of change and the currents of thoughts at work that formed the first Maltese and Pentecostal churches.

Several hurts that caused splits and several fallen leaders left a mark on the Maltese churches, resulting in several churches closing entirely. Furthermore, several churches hold doctrines which deviated from Biblical orthodoxy. The researcher hypothesizes that the lack of local formal Biblical, theological, and ministry education for church leaders was a significant factor in these specific deviations from orthodoxy.

The study's purpose is to produce an analytical history of the MPEC beginning when Maltese pastors began leading the indigenous churches leading to the first denominations, including the establishment of Global University in Malta. This dissertation aims to show that historical research of the MPEC is a study that will produce new knowledge in the field of church history, specifically to the Islands of Malta and Gozo. Above, the paper introduced the study and stated the problem, which will direct the research for describing the analytical history of the MPEC. The research also discusses the Maltese's long religious history and refers to a point when Evangelicals and Protestants made their inroads in a Roman Catholic-dominated country.

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<sup>12</sup> The reason for this history is to give a clear picture of the Maltese religious development.

The paper described the rationale for the study by first using a biblical precedent to give an accurate presentation and interpretation of history. Church history started with the New Testament. The book of Acts gives the history of the developing primitive church and gives the first indication of Christianity in Malta. Consequently, the history of the Maltese church, in general, deserves to include the history of the Evangelical and Pentecostal movement.

The research mentioned the limitations that exist regarding academic work of Maltese Evangelical and Pentecostal history. Up to this writing, no such research has been done so far at the University of Malta (Camilleri 2019).<sup>13</sup> However, several newsletters covering several years of ministry and other literature do exist, and they are excellent primary sources. Most writers and participants are still living and were available for interviews and clarifications, which is a strong point of this paper.

### *The Rationale of the Study*

#### Church History Has a Biblical Precedent

Maltese church history writing goes back to the first century, which the Bible records in the New Testament and other related writings. The church has the privilege of entirely trusting documents handed to her by the Holy Spirit's inspiration (2 Tim. 3:16; 2 Peter 1:20–21). Nevertheless, interpreters of the Holy text need to examine several factors in order to find what the author meant and what the readers were to understand at the time of writing (Klein 2004, 8). Therefore, examining the original language, social and political events, and geographical studies are needed to learn what the Holy Spirit wanted to initially state to the primitive church. Then, after the

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<sup>13</sup> This information was given to the researcher by Fr. Rene Camilleri. He is the senior lecturer of dogmatic theology at the University of Malta. He stated that since he has been lecturing at the faculty of theology, he never came across a history of the Evangelical church in Malta (February 4, 2019).

modern church understands the original intent (Gibbs, 1978), she will apply the principles deduced by scholarly research methodology. Consequently, correctly interpreting the Scripture produces the biblical history of the primitive church (2 Tim. 2:15). In the same way, careful examination of the available documents must produce an accurate account of events for future researchers.

#### Church History Includes History of Local Churches

In principle then, researchers, in general, cannot ignore the past of their particular field of study (Bradley 1995, 162). Similarly, church historians, studying ecclesiastical history, have the same responsibilities not to ignore the universal church's past in its national settings. It would also include the history of individual local churches and specific actors of Maltese Evangelical and Pentecostal Churches. The New Testament gives the modern church its apostolic heritage. The divine writing depicts the history of chosen historical first century churches. This is the first church history written, which was inspired by the Holy Spirit. Therefore, a study of Maltese church history is necessary, both for the nation and its interests.

#### The Breadth and Width of Church History

Pelikan (1971, xiii-xviii), states, "Church history is the broadest of all the traditional disciplines dealing with the church's past." The discipline of church history encompasses the church's practice and the church's philosophy; it studies dogma and its intersection with society and the larger world (Bradley 1995, 176-178). Everything that churches have done through the ages, events as significant as the Great Schism of 1054 and as small as starting a local church in Malta in the 1980s, is church history. The first was a force of change for the universal church; the second was the extension of God's Kingdom on a small Island. Both events affect the development of the church.

*The Focus of the Research*

As a broad field, church history is also the essential discipline of historical theology (Bradley 1995, 216-219). Therefore, the history of theology is also an integral part of church history. Theology teaches about God. God is holy, righteous, merciful, and forgiving. Biblical theology teaches about the sinful nature of humanity, exhibited in sinful behavior. It also speaks about the new creation as a new way of life and character development known as the Spirit's fruit. This development implies that holiness and exemplary behaviors, or the lack of them, are part of the church development, or lack of it. This study deems it imperative to include the spiritual development aspect of education at any ministerial curricula level and be continuous.

Additionally, continuous spiritual development needs to be present, and a responsible body oversees accountability for the gospel minister. Some Pentecostal denominations and churches teach holiness and the fruit and the gifts of the Holy Spirit as imperatives<sup>14</sup> to Christian life (Smeeton 1984, 237). Independent Charismatics emphasize power gifts (Cairns 1996, 492) such as healing and prophesy, without genuine concern of holiness, but more concerned on power and feelings (Clendennen, 2019). Biblical teaching will show that Pentecostal power is also to live in holiness. It is then imperative to understand the history of the church in general, and the local church, focusing on the Holiness and Pentecostals<sup>15</sup> of the late nineteenth and early twentieth centuries. The local church is the place where people learn about God's holiness growing in the fruit of the Spirit. It allows God to manifest

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<sup>14</sup> The author is using this term having in mind the indicative/imperative motif verbs in Ephesians.

<sup>15</sup> Since the Holiness and Pentecostal churches were the outcome from the Methodist church, the author considers that this connection is important for the MPEC's history.



the church's dynamic life manifesting ministry and manifestation gifts (Underwood 1984, 77) and the church giving glory back to God.

Bradley and Muller (1995, 216-219) states that the history of Christian thought functions as the primary discipline of historical theology. Without them, both doctrine and the history of dogma<sup>16</sup> cannot really function, "because the doctrines themselves (and dogmas as a special case of doctrine) can only be understood in their fundamental religious context and concerning the way Christians were living, thinking, and acting in society, that is, concerning a broad Christian history of ideas." Therefore, knowing what dogmas and doctrine the Evangelical and Pentecostal churches held can explain why serious schisms occur, and churches closed. In contrast, others appear from nowhere during the short history of existence.

What Bradley states is understood very well by church leaders on a small island, who have been pastoring since the start of Maltese Evangelical and Pentecostal church history. Some of the Maltese leaders experienced first-hand the effect of theological systems, or the lack of them, in developing the Maltese churches. The pioneering church made several mistakes because of a lack of education, including biblical leadership training (Caruana, 2019). Although the churches positively impacted society in several aspects, it still suffers the effect of lack of formal education today.

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<sup>16</sup> There is an important distinction between the terms doctrine and dogma. For example, doctrine explains when the rapture (if there is one) takes place, how long is the tribulation, and similar teachings. One's beliefs does not affect the important dogmas, such is the Divinity of Christ, the Trinity and salvation by grace (Bradley and Muller 1995, 203). Dogma then is that belief that Christians must hold as fundamental to faith (Corduan 1990). Acts 16:4 states, "As they went on their way through the cities, they delivered to them for observance the decisions (δόγμα) that had been reached by the apostles and elders who were in Jerusalem."

### *Hypotheses*

Kumar states that the research is based on historical facts, and therefore, it does not require hypothetical statements (Kumar 2014, 264). However, an essential aspect of this study was to assume that Christian education and ministerial training, which should include accountability, would have minimized the MPEC from undergoing spiritual downfalls, splits, and the related hurt. Furthermore, several churches hold doctrines that deviated from Biblical orthodoxy, including the perception of holiness and sanctification in ministers' lives.

Therefore, this research hypothesized that the lack of local formal biblical, theological, and ministerial education, including moral ministerial ethical principles and accountability for church leaders, was a significant causal factor in these tragic instances of deviation from doctrinal orthodoxy and ministerial characteristics. The literature available and the interviews conducted during this investigation concluded that the assumption was valid.

### *Limitations and Delimitations of the Study*

#### *Limitations: Research Sources Availability*

Since Maltese Evangelical and Pentecostal history is relatively modern history, written sources are limited. Nevertheless, the research's strength was in the advantage of having available the testimonies of living key witnesses and individuals, who will participate in the research. Living testimonies were primary sources, because they lived during the study's timeline (Leedy and Ormrod 1989, 172). George Stotts, a church historian, stated that "in writing a book or a dissertation there is no better bibliographic material than oral interviews, letters, diaries and the like" (2019, personal correspondence). Therefore, according to Stotts, the newsletters, written by missionaries, pastors, and other church workers to record their work relating to their

ministry, were primary materials. These sources were also valuable for the integrity of the research. Furthermore, most persons that the research approached regarding this study offered their assistance to partner in this project. These included Maltese and foreign primary and secondary sources who provided their original writings.

Several participants are the pioneers of the first Maltese Evangelical and Pentecostal works in Malta. They include pastors of Maltese origin who are still in the ministry. One of the primary sources, unfortunately, recently passed away. However, his daughter had an excellent recollection, in her young age, of going to the Brethren church. The daughter also wrote her accounts based on her father's own experience. She offered to give an interview. One other lady, a board member in the first church, called "The Maltese Evangelical Church," was willing to share her recollections.

#### Written Sources

The raw material provided for this research paper shows had a modest pool of original written material available. The documents' veracity could be tested, because the writers are still living, relatively easy to contact, handed in the materials themselves, and were willing to partner in the research project. In other words, it was genuine material. "Genuine," does not mean "accurate," because the investigation observed some inconsistencies in the approach to specific events. One can understand this since people are all biased with their personal opinions. Nevertheless, the research's success was partially depend on the primary sources' availability to triangulate information for clarification and veracity of the event. Authors produced these documents during the research timeline (1970-present). This sustained the validity, reliability, and relevance of the investigations to research the topic.

A published book exists called, *An Epistle to the Maltese*, by Tony Zarb Dimech. Zarb's goal was to write a history of the Pentecostal and Evangelical

Movement in Malta. He used some of the materials that the research participants offered to this researcher. However, Zarb's research is very biased towards the Word of Faith movement and does not refer to churches and ministries established long before the time of his writing. This book is useful in the sense that Zarb compiled some of the events<sup>17</sup>. However, it does not mention how and why events have taken place, resulting in the defragmented situation the Maltese Evangelical Church is in today. "The task of the historical researcher is not merely to describe *what* events happened but to present a *factually supported rationale* to explain *why* they happened" (Leedy and Ormrod 1989, 172).

### *Delimitations*

This historical research boundary is limited to the period of the events that some Maltese were saved, and pastors became leaders of Maltese churches in 1970 to late 1980s. The research paper will develop to give an account of the process of how GU became established in Malta. The paper will accomplish this by recording several AOG missionaries' work and how the AOG finally entrusted a Maltese national with the school. Therefore, the exploration will not refer to or provide exhaustive history of churches that were not connected with this event. The investigation will also provide a brief history of early Evangelicalism in Malta. References to Protestant churches will be made to provide background information and contrast the different denominations' characteristics.

Certain critical historical events including ethics took place in the fifty years of Maltese Evangelicalism. However, for ethical reasons, these events were left out

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<sup>17</sup> This research will refer to the original documents as primary sources and will not refer to Zarb.

since the persons involved are still alive at the time of writing. When necessary, names will have aliases for the sake of data protection required by law.

As much value as the Maltese Bible's first translation has, this paper will not record this in its history. First, several books and papers are addressing the research. Secondly, although it was one of the most significant Christian education events, it is not relevant to this paper. The research will refer to this history, however.

### *Basic Assumptions*

This study's basic assumption was that the sources mentioned above would remain available until completing this research. There were several reasons why they could not remain available. Some of the prospective participants would not be willing to continue the interviews; material promised would not be provided, and participants would not seem to be objective in their presentation of events. However, the research assumed that most participants would be willing to offer their information. Furthermore, they would want to be objective with the events as they perceive it. This research program received a significant number of documents from ex-missionaries living in different continents who were excited about the project.

Oral accounts do not have a consistent quality, which is the advantage of written documents. However, since oral participants were an essential factor in this research, it was necessary to be aware of these disadvantages. A definite disadvantage to the research was the distortion of recollections of the historical events. This could be the result of memory confusion. However, subjectivity is an inescapable reality. Personal bias, personal values, and the participant's church-political agenda were some of the factors that could distort objectivity. Another disadvantage this research encountered was the interviewing of individuals who have been perpetrators of the actions that caused hurt and splits in the church. The same was perceived by some

who felt that they would not want to talk about events that took place as not to “slander” or discuss others’ sins.

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

#### *Church History Records*

Sources are available from missionary organizations that sent missionaries to Malta throughout the years. One of the primary sources is the history book called “The Floriana Story.” It is an account of the Methodist Church in Malta, written by Erick Fawthrope in 1963. A Presbyterian retired pastor, Colin Westmoreland, provided for this research a copy of this rare book. The information in this book is an excellent background for the setting of the MPEC, especially the opposition that existed against anything which was not Roman Catholic.

## CHAPTER 3

### METHODOLOGY

#### *The Purpose of the Study*

The study's purpose was to produce an analytical history of the MPEC, starting by a brief Maltese history as background which led to the arrival of the first Evangelicals and Protestants. The historical development led to the time when Maltese pastors were first saved and later began leading the indigenous churches. Furthermore, the research gives the account of when the Maltese authorities accredited the first Pentecostal theological school.

#### Approach to Investigate the Identified Problem

##### *Study Population*

The population and its demographic characteristics were the MPEC community. The respective denominations, their subgroups, and other independent churches were the chosen subjects. The research included all genders and responsible age groups. The research included the personal experiences of several individuals. It listed forces that were at work and brought changes that were catalysts to forming the Pentecostal and Evangelical movements and divisions caused by these agents during the inception and early development.

Specific groups within the population are:

1. Several pastors and church members. At least four key ministers saw the birth and development of the MPEC.
2. Missionaries and missionary pastors who were responsible for the birth of the MPEC.
3. Church members (or ex-members) who attended the churches when splits took place. These splinter groups were essential to finding out why



different groups were formed and why they decided to leave a church, join the other, or stopped attending. Some split a church to start another. There are an estimated twenty-five churches and groups spread throughout Malta and Gozo and include about 1500 attendees. Several of these participants shed light on the “who, what, when, and where” of the early account.

4. Protestant Ministers who saw the Maltese church begin in Malta. One of these participants remarked that he had concerns about installing untrained pastors to the office during those days, a practice which is still taking place at the time of writing.
5. Roman Catholic scholars. The research secured the participation of Roman Catholic priests. One of them is a historical writer, and another is the senior lecturer of Dogmatic Theology in the University of Malta.

### *Setting*

The community studied in this qualitative research is the MPEC communities. The investigation describes some religious-related events in history, which explained how the first MPEC churches started. The paper’s emphasis was on the time when Maltese became leaders in the MPEC. This was the vision of the first non-Maltese missionaries and remained until their departure. The two denominations’ main differences are their hermeneutical stance on spiritual gifts, man’s free will, and eschatology. The MPEC churches consist of two main groupings: Pentecostals and Baptists. They are limited in their membership and are multicultural. There are three main Baptist churches, two classical Pentecostal denominations, and several other independent spiritual gifts-believing churches.

Interviews were conducted for this paper to receive information from primary sources who were the key leading players for MPEC to be born in Malta. Interviews

took place in hotel lobbies, church buildings, and via the internet to Norway and the United States of America. The research interviewed missionaries in the UK to connect those who had supportive roles to the fledgling MPEC churches. The study also made use of original written sources sent electronically or by mail.

### *Procedure*

Concerning “study design,” Kumar (2014) states, “The main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs, and experiences of a group of people” (132-133). Therefore, the study design required in-depth interviews with contributors and relevant groups. The exploration examined churches’ cultural characteristics (ethnography); participant observation was also necessary. The paper attempted to identify the subjective experiences because of the limited existent material documents which needed concordance with several witnesses. The concordance is essential because of the causes of changes that took place during the MPEC developing history. The research made use of questionnaires to gather data concerning the perception of ministerial education for the MPEC ministers.

Several newsletters and personal notes were available to the paper. Inconsistencies were evident when triangulating events. The problem of bias was present and expected in this kind of research. Nevertheless, after examining the available documents and in-depth interviews, the research paper clarified feelings, perceptions, and attitudes as the responders and participants interact with the research about the why, who, and where of the events. Therefore, it presents an accurate conclusion of the facts based on the information provided during the study. This historical-theological study referred to hermeneutical systems, or the lack of them,

that affected the fifty years of Maltese church leadership of the main MPEC on the Maltese Islands.

*Data Analysis: Description Data Collected*

The nature of this historical study is qualitative. The data collected was in the form of written materials and recorded audio. The data was collected mostly in the form of written materials, such as newsletters, newspapers, and reports. However, the main gathering of the data came from interviews. The methods of interviews that took place were structured, semi-structured, and unstructured in form. During the interviews, participants spoke freely which several times led to unstructured interview. For example, asking a pioneering pastor the question, “how did your church start?” was enough for the participant to mention events that were the catalysts that led to the starting of the church or group. The different responses and similarities were used to quantify the forces that led to several events in the Maltese Evangelical and Pentecostal churches. “There are no absolutes in the world of interviewing,” states Irving Seidman (2013, 25). It was challenging to formulate questions in line of inquiries that the research needed to adapt to focus on gathering as much objective data as possible. Every word that people use in telling their stories is a microcosm of their consciousness (Vygotsky 1987, 236-237).

The researcher used Microsoft Office for his writing. He also used Xara Designer Pro + for graphic design.

## CHAPTER 4

### THE METHODISTS ARRIVE IN MALTESE ENTHUSIASTIC TRADITIONALISM

#### *Early History*

Malta was considered an island passionate about her religion and values. The religious history of the land goes back beyond the time of Abraham. History records the religious fervor of the Islanders. The religions, Judaism, Islam, and the Roman Catholic Church caused the Maltese to evolve into a religious traditionalist people. Catholicism had firm control over the people. Catholic spirituality conditioned its followers to resist anything that differed from its religious tradition passionately. As of the writing of this paper, the Maltese Constitution declares the Roman Catholic Church is the island's religion<sup>18</sup> (Justice Services 1964, 7) and this was confirmed on February 16, 2020, by Robert Abela, the new incoming Prime Minister of Malta. However, in Malta, freedom of worship is lawful, as it was during the British rule for British subjects. Historically, the Evangelical church that spearheaded the breakthrough of the bastions of Maltese Catholicism was the Methodist Church.

#### St. Paul and Maltese Christianity

Acts twenty-eight describes the event of St. Paul's shipwreck in Malta and the first recorded account of how the gospel reached the Maltese Islands. This event is essential for Maltese Christian history. Besides being renowned for biblical narrative, the Pauline following was significant to connect the knights of St. John to the Maltese centuries later. Acts twenty-eight describes the Apostle's unprecedented journey to

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<sup>18</sup> Article 2 of the Constitution of Malta. (1) The religion of Malta is the Roman Catholic Apostolic Religion. (2) The authorities of the Roman Catholic Apostolic Church have the duty and the right to teach which principles are right and which are wrong. (3) Religious teaching of the Roman Catholic Apostolic Faith shall be provided in all State schools as part of compulsory education.

Malta, from where the Maltese church history starts around AD 60. Paul and his 276 traveling companions remained in Malta for three months. Maltese tradition states that St. Paul is the Father of Maltese Christianity, thus referred to as “Paul our Father” and “Our Father of Faith” (Archdiocese of Malta, 2020). Questions arise about how much the Romans would have allowed Christianity to openly take root on the Island, especially in the AD sixties. In ancient times, the Maltese worshiped the supreme deity of the Baal, Melkart of the Carthaginians, Hercules of the Greeks, Beelzebul of the Bible (Bass 1971, 29), and the goddess Juno, and others including Pollux Castor patrons of sailors, Prosperina, and Apollo. It is evident that during the time of Claudius Julius in the second century AD, a Maltese benefactor donated towards an altar dedicated to Apollo. In 1747, an inscription was discovered in the temple. Maltese archeologist Antanio Anenetto Caruana wrote a report on this finding in 1882, 89. A copy is found in the Maltese Public Library. (DEM 1976, 106).

Allowing a new religion to substitute a polytheistic culture for a new monotheistic religion in three months is not reasonably possible. It would have been easier to *add* Paul to the Pantheon, after surviving the snake bite, than substituting their “ἐθελοθρησκία.”<sup>19</sup> Furthermore, archeological remains, including those of the extensive Maltese Catacombs, are not enough evidence to prove otherwise. The present existing research does not provide enough information about when Christianity was firmly planted in Malta. However, the official date could be in AD

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<sup>19</sup> This religious term is found once in the New Testament (Col 2:23). Translations render the term in different ways to try and imply the meaning of man-made-beliefs. The KJV translates the word “will worship,” while the NKJV improvises the translation to “self-imposed religion.” The NASB translates it “self-made religion.” Kittel states that the term “seems to have been coined by the author to denote, not an affected piety, but a piety that does not keep to its true reality, to Christ, but is self-ordered” (1972). Therefore, as Paul preached a faith different than the Roman-Grecian traditions, so did the Bible believing Evangelicals and Pentecostals, preached a gospel that was very different than what the Catholic Church teaches to the Maltese.

535, when the Maltese Islands and Sicily were incorporated into the Byzantine Empire (McDonald 2016, 57).

### Paul in Malta and Maltese Cultural Religion

Nevertheless, Paul did arrive in Malta, and he did indeed preach the gospel with the power of Christ, healing the sick of the Island, including the father of the Πρῶτος, Publius (Acts 28:7). Since the Bible refers to Paul's ministry in Malta, one can conclude that Paul would naturally preach the gospel wherever he could. The research bases this presumption on what the Bible teaches about Paul's zeal for Christ. Paul considered, "woe to me if I do not preach the gospel" (Romans 1:13-17; 1 Corinthians 9:16). However, there is no evidence for this at all (Bonanno 2005, 199).

Furthermore, one can assume that the Evangelists had the freedom to share the gospel with those willing to listen. Since the shipwrecked lost everything, the Maltese treated them graciously and sent them on their way with generous gifts. Wiersbe (2009, 170) ascribes the Maltese's generosity as a response to the healing of Publius and their people (Acts 28:9-10). Paul's extraordinary rescue from the Northeaster violent storm, the serpent's bite, and his gifts to heal would undoubtedly arouse the Islanders' interest in who Paul was (2009, 170). However, because of his spiritual convictions, Paul would want to have attributed the protective and healing power to God as he did in Lystra (Acts 14:15-18).

The Maltese attempt to deify Paul was not his first experience, and not the first for Luke to record. By this time, the Greco and Roman culture would have been deep-rooted into the Island's values, similar to the Lystra account (Acts 14:8-18). Mystery religions often identified miracle makers with divinity (Keener, 1993). Therefore, the Maltese, like the Lystraians, identified Paul as a god (Acts 28:6). Keener and Walton (2016) also state that Jews and Gentiles believed that persons with a higher kind of

spirituality might experience superior protection from God or the gods. Consequently, in the experiences mentioned in Acts, the Gentile's customs were to venerate such people as partly divine.

### Maltese Religious Expressions

However, the Maltese people's superstition did not come only from the Romans. The Phoenicians, before them, brought the Egyptian cultus of healing. There is some evidence of these practices during the Phoenicians and the Punics settling of Malta (Ventura 1997, 7-17). The two civilizations believed in the daily dangers of life. They believed in the myriads of spirits that saturated the universe and influenced that natural process of life. These spirits were responsible for sicknesses, misfortunes, and the like. The Phoenicians had several holy places dedicated to different deities to meet their healing and protective needs. The belief included magical powers that could exorcise the spirits, concepts that the Romans also practiced. These would consist of talismans, incantations ascribed on papyrus strips just like the one found on various tombs scattered around the Maltese islands.

In modern times, strengthened by Roman Catholic non-biblical theology, Maltese pray to dead people so that they can mediate on their behalf and expect miracles due to their mediation. The priests' power and authority and their ability to change bread and wine to the literal body and blood of Jesus make the Maltese, especially in earlier centuries, fear the priests and submit to their teaching. The Maltese followed similar approaches towards healing by using unbiblical, pagan spiritualities. When the first Evangelicals and Protestants arrived in Malta, they faced these doctrines that the Maltese defended wholeheartedly. The “ἐθελοθρησκία” practices revealed to the first Evangelicals how much need the Maltese had for biblical education.

## The Order of the Knights of St. John

### *Malta-The Refuge Island for the Order*

This section's writing will only concentrate on the Order's role in the context of the Evangelical establishment on the Maltese islands. The writer assumes that the readers would be familiar with the Order of the Knights of St. John. The Knights lost Jerusalem, and they transited to Rhodes after their expulsion, leading to the Order's new home in Malta. The Knights stayed in Malta for 268 years,<sup>20</sup> during which the famous 1565 Great Siege took place.

In the Maltese context, between the twelfth and eighteenth centuries, the Order experienced several forces of change caused by the military, political, and economic fluctuations (Freller 2010, 7). Islamic pressure caused the multinational institution, led by Grandmaster L'Isle Adam, to evacuate Rhodes and re-establish in Malta. It was the Grandmaster La Valette that withstood the Turkish assault in Malta. Later, Grandmasters turned Malta into a center of Mediterranean corsairing (Wettinger, 2002) and imitated the Central European absolutist princes.<sup>21</sup>

### *The Maltese Pauline Identity and the Knights of Malta*

Maltese history interlinks with Christianity (Byzantine and Latin). The strong traditional belief that Paul stayed in Malta, and the related events, up to this day, gives the Maltese a distinctive Christian identity. The Maltese cult for St. Paul was already very well established at the Knights' arrival in Malta (Azzopardi, 2011). Maps of the era drawn for the Knights are evidence of the Pauline cult (Freller, 157). The chaplain of the Order and *uditore* to Grand Master L'Isle Adam, Jean Quintin d'Auton, arrived

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<sup>20</sup> The knights arrived in Malta in 1530 and left the in 1798.

<sup>21</sup> Absolute princes is sometimes used the same as "absolute monarchy." It is a kind of monarchy that holds itself about all written law, legislature, or customs. This supreme autocratic started to decline during the French Revolution.



in Malta a few months before the main contingent of the Order in 1530. Freller quotes him to have stated, “The local people are very religious ... there is a special cult of St. Paul who is worshipped all over the island” (2010, 156-157). This theological and ideological spiritual framework was necessary for the Order to win the favor of the Maltese. The chaplain’s observation was an essential religious pillar on which the relationship between the Order and Maltese was to build.

The process of establishing Christianity on the Island had started centuries earlier. During the Norman times, the Cathedral was the seat for Malta’s Bishop, although not all bishops resided in Malta (Freller, 161; Dalli and Cilia 2006, 85) or were Maltese. During 1615-1633, Baldassare Cagliares was the only native Maltese ordained as the Bishop of Malta (Cathedral Archives, 2019). What is essential at this point is that the Pauline cult was the main factor for the Knights to establish religious, political, and cultural support (Freller, 189). Their efforts pleased the Maltese. The Mdina and Rabat area, where St. Paul was supposed to be living in a grotto, eventually became an area of an international religious center up to this day of writing.

The many magnificent church buildings that one can see on the Maltese Islands are dated from the Orders’ period in Malta. Furthermore, several other religious orders established themselves on the islands between 1370 and 1492 (Pentin, 2010). The rivalry between the Knights, the Bishop, and the Inquisitor was continuous (McDonald 2016, 113). However, the conflicts did not interrupt local Christianity (Pentin, 2010).

The Great Siege of 1565 gave the Knights a great victory in Christendom and established the Order as the heroes of faith. Donations to the order were given from several sources so that the Order would rebuild the fortifications and the new fortified

city (Vella 1980, 20). However, over the years, and under several Grandmasters, the Order became bankrupt. The bankruptcy caused severe tensions between the Knights and the Maltese, which eventually led to the French occupation and later to the British rule.

### *Economic Failure and the End of an Era*

During the end of the age of the original Order of St. John, the economy declined. The treasury was in disarray, and taxes were unbearable for the Maltese. The authorities were also taxing game the Maltese hunted (Vella, 171). During this period (1775-1795), the French Revolution took place, which had shaken the nobility and the Orthodox Church, which was the primary supplier of knights and finance to the Order. Moreover, the French Republic confiscated the Order's properties, causing untold suffering to the islanders. The loss of French financial supply and catalysts for change in Europe caused the Order to drift towards the last bastions of *the Ancient Regime* system, the lands of the German empire, and the new power of Russia (Freller, 208). The Grandmaster Hompesch acclaimed and ratified Czar Paul I as the Orders' protector in 1797 (Freller, 209). The Czar was not, in fact, interested in taking the role of the Grandmaster of the Knights of St. John. However, as he was a practical person, he recognized the Maltese Islands' strategic value<sup>22</sup> (McDonald 2016, 129). Eventually, Hompesh ended the St. John's Order in Malta after 268 years of rule by giving over the islands to the French.

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<sup>22</sup> Military powers always recognized Malta was recognized as an island with strategic importance. The Methodists and others after them also recognized the geographic strategic importance, but in spiritual warfare. This concept will be referred to below.

### Napoleon's Invasion of the Maltese Islands

The complicated warfare history focuses on the French, the British, and Russia. The latter two were fighting the French (Vella, 174). However, at this time, Napoleon was making a name for himself. The Order's new alliances, especially with the Russian Czar was a pretext for him to attack Malta. He was careful to avoid Nelson's super-power fleet and, while making his way to attack Egypt, invaded the Maltese Islands. The Knights' capitulation with the French fleet's arrival left the Order in a state of panic and disarray, leaving the Island in the French's control in June 1798 (McDonald, 133). Malta then belonged to the French Republic.

#### *The Maltese Revolt Against the French*

The Islanders would soon revolt in response to the French government control of Maltese affairs. It was especially true when Napoleon showed disrespect to the church. He began plundering churches of their sacred riches (Pentin, 2010). Outraged by the pillaging, and the unprecedented economic predicaments, which exhausted the Maltese of their cash, a popular uprising began (Vella, 184). On September 2, 1798, an auction of the Mdina Carmelite church's properties was taking place. (Vassallo, 2019). Zerafa (2014) describes the event: "An angry and vociferous crowd had gathered near the church. They could not suffer watching their precious and sacred utensils going under the hammer! In that mayhem, the auction could not proceed." The Maltese suffered much watching their country passing on from one power to the other. They decided to rise against the French and eventually asked the British to help them.

*The British Rule and a New Epoch for Malta*

The Islanders requested the British to protect Malta. The Treaty of Paris in 1814 confirms this<sup>23</sup> (The Napoleon Series, 2008). The British agreed to safeguard the Maltese religious culture and other social rights.<sup>24</sup> This was not before tension arose between the British Protestant government and the faithful Catholics and their clergy (McDonald, 143). The British upheld their agreement with the Maltese, which was the reason why the Evangelicals found much opposition in Malta as they gave witness about Jesus and the Bible to the islanders.

Malta, then, became dependent on the Holy See instead of being overseen by the Bishop in Palermo. According to Pentin (2020), all the bishops from 1831 onwards were Maltese, and the British government gave them the honor that is usually due to army generals. Furthermore, as the population increased, several new parishes were established. Thus, the British's predominantly Protestant and Evangelical military landed in Malta as the Maltese requested.

However, it is relevant to this analytical study to note that the Methodists were not the first Evangelicals trying to break through the bastions of Catholicism in Malta. The Catholics in Malta defended their church as rigorously as the Knights defended their fortresses. The Inquisition punished severely anyone who defected to another faith or anyone caught proselyting the Maltese. Maltese history reveals this truth by what this research refers to as "The Quaker Attempt." The reason for inserting this

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<sup>23</sup> Article VII.—The island of Malta and its dependencies shall belong in full right and sovereignty to his Britannic majesty.

<sup>24</sup> British policy towards religion: "The Catholic Church is as much the established Church in Malta as our own Church in England and it would be a flagrant breach of faith towards the people of Malta and a violation of the understanding upon which they voluntarily placed themselves under the protection of the British Crown, if any measures were now to be adopted implying that the claims of the Catholic Church to be considered as the established Church of the island were to be disregarded" (Lee, Hilda. ND)

event here is because it will show the difficulties that existed for any non-Roman Catholic Christianity, Protestants, and Evangelicals to evangelize the gospel of Christ.

*The Quaker Attempt and Consequence*

Up to this time of writing, it seems that the earliest record of documented Evangelism in Malta is the account of Kathrine Evans and Sarah Cheevers. Both were middle-aged married women and mothers who had the calling for Mission work. Both Kathrine Evans and Sarah Cheevers were missionaries in 1653 (Grentz 2012, 3354). They were on their way to Alexandria for mission work, and on the way, they stopped in Malta on December 21, 1658 (Gill 2009, 258). While on the Island, the two missionaries distributed Latin and French Quaker tracts and even had the boldness to visit a nunnery in Valletta. A Franciscan Friar and two witnesses noticed their attempts and informed Inquisitor Gilormo Casanate (Greta, 3327).

Other Franciscans also gave testimony that confirmed the women's proselytizing on the island. As a result, they were arrested and imprisoned by the Inquisition in Malta, accused of proselytizing in Malta (2012, 3325). Consequently, Evans and Cheevers were interrogated and charged with heresy. News, in a small country like Malta, travels rapidly. The news of two English women preachers would already be contra-cultural. Trying to convert nuns would have seemed a mortal sin. Some Maltese may have remembered the public torture of a Maltese woman Sulpizia de Lango in 1617 (Bonnici 1984, 469). However, Casanate was keen on torture because he also tortured Fr. Simone Azzopardi and Fr. Gaspare Pringa, both Catholic priests. Evans and Cheevers would have been told about the consequences of heresy and proselyting, yet the female Quaker missionaries remained firm in their faith (Jude 1:2-3).

One of the foundational dogmas in the Roman Catholic Church is transubstantiation.<sup>25</sup> The line of questioning by the tribunal was about the said dogma. The interrogators were accusing the women they have no life in them because they do not eat the flesh and the blood of the Son of God. Gertz quotes from a written account of the women who asserted their theological stance. “The Flesh and Blood of Christ is (sic) spiritual, and we do feed upon it daily; for that which is begotten of God in us, can no more live without spiritual food than our temporal bodies can without temporal food” (Evans and Cheevers, 1663).

A personal visit to the cell<sup>26</sup> where the female missionaries were imprisoned would instigate the visitor to understand the women’s suffering in a small way for their “guilt” for preaching the gospel in Malta. It is difficult to really grasp their emotions. Being a woman in an inquisitor’s prison, such as that of Casanate, was not to be taken lightly. After all, the “Spanish Donkey” did cut women in half during the Inquisition (Kleyman 2019).

In the spiritual realms, a battle was being fought, which began blowing on the bastions of Maltese Catholicism. The Evans and Cheevers account portrays the Roman Catholic response to anyone who tried to preach the Gospel of Jesus from outside the church. The Roman church remained superior over the Maltese until recent years. Even in the 1990s, Maltese Evangelicals were assaulted,<sup>27</sup> and several saw others attacked during evangelism. It would have been much worse in the

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<sup>25</sup> This dogma is still one of the difficulties that Maltese have when Pentecostals and Evangelicals witness to Roman Catholics.

<sup>26</sup> Appendix A

<sup>27</sup> One day in May 1990, the author was evangelizing on a bridge at the entrance of the City of Valletta. A man took offence for preaching “another religion” and tried to throw him off the bridge.

nineteenth century venture when the British came to Malta. Thus was the environment that the first Methodists encountered when they started their work in Malta.

### *The Methodists in Malta*

This research will discuss the Methodist church's contribution to the Maltese Islands and how the denomination contributed to the theology of Pentecostalism and Evangelism, which eventually took root on the islands. Other Christian, non-Catholic churches arrived with the British, including the Plymouth Brethren. Their primary and lasting contribution was the building, which they contributed to the early Maltese church and is still in use today by a Baptist church. Both denominations were obedient to the great commission and suffered persecution by the Maltese for being obedient to Christ. Other denominations, such as the Anglican Church and the Church of Scotland, compromised with the government and did not evangelize the Maltese. Therefore, they are not included in this study.

### Evangelicalism and Protestantism

A clarification is necessary about how Evangelicalism and Protestantism are used throughout this study concerning the Maltese Evangelical and Pentecostal history. There is no easy way to define the several forms of Evangelicals. Therefore, this paper will present a general understanding of Protestantism and Evangelicalism with some limitations to meet this paper's goals.

### *Usage of the Term "Protestantism"*

The term *Protestantism* is a term introduced in the outcome of the Diets of Speyer (1529) (Encyclopedia Britannica, 2021). It designated those who protested the Roman Church's unbiblical doctrines and practices (Water, 2006). Buck states that the term Protestant was first given to those in Germany who followed Luther's theology, *de facto* protesting against a decree of Emperor Charles and Diet of Speyer

(2015). The Protestants rejected the authority of the Pope, transubstantiation, purgatory, and other non-biblical dogmas. Instead, they emphasized the authority of the Bible as they understood it in their days.

The Protestant church branches into several denominations, depending on their theology, administration, and practices. These include several groups of Evangelicals, Pentecostals, and others. For example, both Baptists and Pentecostals are under the one heading of Evangelicals; however, for this study, the two are separate from the same title for the sake of the Pentecostal and Charismatic differences. Therefore, this exploration would differentiate between churches of the Pentecostal (*charismata*) faith from non-charismatic theology. The term Protestant also identified Calvin and his followers. Nevertheless, today, it is a common name for “all those of the Reformed Churches” (Buck, 2015). In Malta, the Roman Church refers to both church groups as Protestants or sects negatively.

#### *Usage of the Term “Evangelical”*

William Tyndale treated the relative terms between *evangelical* and *gospel* in the 16<sup>th</sup> Century (Hindmarsh 2011, 146). He referred to the Greek εὐαγγέλιον as a term that signified “good, merry, glad, and joyful tidings, that maketh men’s heart glad, and maketh him sing, dance, and leap for joy.” In his commentary about εὐαγγέλιον, Tyndale expressed that the gospel must be preached throughout all the world, calling for repentance and salvation in Christ. Tyndale referred to Christ’s life, death, and resurrection and how Christ swallowed death and overcame eternal damnation on behalf of humanity. Therefore, the saved person should be joyful in the salvation that Christ gave humankind.

In England and America, Evangelicalism is often used to distinguish those denominations and churches that believe in the divinity of Jesus and His atoning



sacrifice from those that do not (McClintock, 2006). However, it seems this definition is too broad and vague. Therefore, this study will use “Evangelical” to refer to denominations and churches that believe in personal repentance based on Christ’s forgiveness by His atonement while living the faith (2 Cor. 13:5). Bebbington (1989, 3) refers to Evangelicals as Christians with a Protestant heritage and are identified mainly by four characteristics: their emphasis (1) on a personal conversion (the new birth), (2) holding a high view of the Bible, (3) the accomplishment of work of Christ on the cross (once-forever sacrifice for sin), and (4) activism.

As for Pentecostals, with the above, they also believe the Holy Spirit imparts spiritual gifts, including the body, ministerial, and manifestation gifts. The Holy Spirit gave the church spiritual gifts, and the church must use them within the biblical perimeters. These are the *charismata* that many churches do not agree the Holy Spirit still gives today. Pentecostals and Evangelicals do not rely upon their good works and moral duties (which always must be evident) for God to accept them but upon the finished work of Christ on the cross (Buck, 2015). One other significant distinction of Evangelicals is related to the Holy Scriptures. “Evangelicals hold a high view of Scripture, believing the Bible is the inspired Word of God, and every word is inspired. One can believe in the plenary inspiration and not be Evangelical, but one cannot be Evangelical and not believe in plenary inspiration” (Hedlun, 2019). The Evangelicals that this research will be referring to would be those who consider the Bible is plenary inspired and contains the plan of God’s salvation to sinful man. They live an alternative lifestyle of godly living, being purified as Christ already sanctified them (1 John 3:3).

### Differentiation of Evangelicalism and Protestantism

Considering the Greek term and the old English noun from which the term Evangelicals was derived, it is noted that it has a deeper meaning than most modern Christians perceive. They may miss the point of the evangelistic zeal and theological emphasis that William Tyndale and John Wesley had in mind. Today, *Evangelicalism* is a generic term referring to Protestant churches. However, (1) not all Protestant churches have the Tyndale understanding, and (2) the Wesleyan drive to teach the Bible and live the sanctified life; (3) while emphasizing the doctrine of salvation by faith in the atonement (McClintock 2006).

Today, the church also needs to recognize the difference between the non-Roman Catholic churches, and the Protestants. One group that this paper does not consider as Evangelicals are those Protestant churches that are by tradition nominal. This means that they are non-effective in spreading the gospel and not genuinely engaging in sanctified and holy lives or committed to preaching the gospel. They also consider their traditions essential for salvation or even above the authority of the Bible. Furthermore, nominal Christians do not give the same value to the Scripture as faithful Evangelicals do. In some ways, they do not consider the message regarding salvation and Christian moral values as authoritative. Some of the Protestant churches, for example, no longer, in practice, hold the value of the biblical marriage and life in the womb starting at conception.

On the other hand, this paper considers Evangelicals that, by tradition, hold to the Orthodox (classical) Christian (Evangelical) doctrines. This includes a commitment to grow in the holiness of Christ (2 Cor. 3:18), Trinitarian, and the belief in discipline, baptizing, and teaching (Matthew 28:19-20). Nonetheless, some

“Evangelical churches” do not hold to other biblical doctrines such as the Trinity and hell.

The relationship between the word and life message and experience, doctrine and devotion, has been central to evangelical spirituality from its earliest days (Scorgie 2011, 146). Historically, Evangelicals are known for their appreciation of the authority, inspiration, and infallibility of Scripture (Hernando, 2005). It seems that today, however, we need to judge each group independently since some have a severe deviation from the truth. The early evangelical church in Malta, mainly the Methodist and the Plymouth Brethren,<sup>28</sup> held to their traditional articles of faith that the denominations preached during those days. Although they did not hold on to the Pentecostal experience, the evidence shows that they were indeed Evangelicals.

### *Conclusion*

In conclusion to this section, Evangelicalism emphasizes salvation through a personal conversion, which is known as the “born again” experience. The experience is evident in Tyndale’s definition above. Justin Martyr could not have known about the eruption of hymn singing that would later emerge in the Evangelical Church. Neither could he imagine the writings of Jonathan Edwards and his scholarly analysis of religious emotions. Tyndale would not have envisioned the Welsh jumping with joy (thus the Welsh Jumpers) in the 1760s and the 20<sup>th</sup> Century Pentecostal’s dancing. Therefore, Evangelicalism reflects what the Apostle Paul calls the power or dynamic of the gospel to generate confidence and set people in joyful motion (Hindmarsh, 146).

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<sup>28</sup> Brethren do not actually have written down articles of faith, since they believe that the New Testament is their creed. However, they do have errors that conflict with biblical exegesis. Furthermore, they do not see themselves as a denomination, but a network of churches that are like-minded.

## CHAPTER 5

## THE HISTORY OF THE ESTABLISHMENT OF EVANGELICALISM IN MALTA

*Soldiers' Appeal*

When the British took over the administration of the Maltese Island (1814), many of the British armed forces stationed on the island adhered to and practiced Methodism. In 1815<sup>29</sup> (JISC, 2019), Methodist soldiers stationed in Malta asked the Methodist Missionary Committee in London to send a minister to them. No minister could be sent to them at that time, however. In 1823, “The John Wesley of the South of France,” Charles Cook (Stevens 1823, 88), missionary and pastor, came to Malta while he was on his way as a missionary to the Druze in Palestine. Cook welcomed the request of the soldiers to establish an organized work on the Island. He reported back to the Methodist Mission Commission that he had found several regular functioning congregations already established in Senglea and Cospicua, two adjacent cities on one side of the Grand Harbor. Opposite them, and across the harbor, there were two more congregations in Valletta and Floriana, two other adjacent cities (Fawthrop 1963, 5).

Historically, even before the cities existed as they are known today, they were crucial to the defense of the Island during both the Great Siege of 1565 and World War II, which began in 1939. The first Italian attack occurred in 1941, when they tried to block the Grand Harbour. The point is that in these two wars, the area was the concentration of the fighting. The natural harbors with their fortresses, and the elevated topography of Valletta, later fortified by bastions, were ideal for defending both the Knights and later the British war and supply ships. Therefore, the

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<sup>29</sup> Synod minutes, dating from 1823 with general correspondence from 1917 to 1941, indicate Wesleyan missionaries were in Malta from 1815-1902.

concentration of the military was initially in these areas. Furthermore, the navy and army provided jobs to the Maltese, which also focused on their habitation in these cities. Thus, the cities were ripe for evangelistic purposes.

#### Spiritual-Geographical Position of Malta

While Dr. Cook was in Malta, on December 29, 1823, he wrote to the Methodist Missionary Committee to appoint missionaries to Malta without delay. He based his plea on the importance of Malta's geographical position and the enormous importance of this island as a missionary station. Cook saw Malta and its geographic location as crucial for the gospel, just as the military establishments did through the ages. He stated:

See this little rock in the midst of a sea whose shores contain the thrones of the leaders of three of the Princes of Darkness. It faces France, Spain, and Italy, who have particularly given their power to the Beast and its other opposing coasts have long been cursed by the iron rule of the False Prophet. See this rock, with its crowded population, speaking the language of Rome and of Mecca, delivered into the hands of a nation blessed with the light of divine truth, and the desire to communicate it;- at a time too where unusual political agitations seem to announce that the most important changes may be expected, where the Mahometan power has seemed to be the most firmly seated. And say, if such a providence does not address a loud call to the Christians of our native country, to avail themselves of the facilities thus offered to their enterprise. (The Wesleyan-Methodist Magazine, 1824, 194)

During the same period, the committee of the Church Missionary Society (CMS) saw the Island and the British ownership of the Island as divine providence as a base to evangelize the East.

The committee feels deeply impressed with the conviction that Malta has not been placed in our hands merely for the extension and security of our political greatness. The course of Divine Providence seems plainly to indicate that the United Church of England and Ireland is called to the discharge of an important duty there. The Romish Church is manifestly in a state of gradual, but rapid dissolution. Its scattered members ought to be collected. What church is to collect them? The prevailing form of worship in the East almost universally, and in the rest of the world generally, is episcopal. Was ever such an opportunity presented for extending Christianity in that primitive form of its discipline which is established in the United Empire? (Missionary Registry 1813, 362)

A CMS correspondent, Rev. W. Jowett, an agent for the British and Foreign Bible Society (BSBS) arrived in Malta in 1815 (Jowett 1822, iv). A letter that he wrote to his mother reflects his spiritual observations of the Island. Jowett wrote, “As to the moral view of the scene...I can never; indeed I never ought long, to suffer that passage to be absent from my mind: ‘when he beheld the multitude, he was moved with compassion on them’” (Sant 1992, 13, [CMS: C/ME2/20]). However, Governor Maitland warned Jowett about his evangelistic zeal, “There is one difficulty, and which I’ll tell you in the first instance, and that is, the Roman Catholics; they won’t endure to hear of your mission; they’ll set their teeth against anything that is attempted outside their grade of their own Church” (13, [CMS: C/ME/19]). The early Evangelicals did indeed experience on the Maltese Islands the same Roman Catholic aggressive opposition to anything which was not of their religion, as did the Maltese Pentecostal and Evangelical churches centuries later.

The ancient settlers saw the spiritual strategies of the Island and built shrines and temples to meet the seafarers’ religious obligations, as briefly described earlier in this paper. However, the previous quotes indicate that man’s observation regarding the Island did not change. The Maltese Islands were considered as strategic to promulgate the gospel in the Mediterranean region. Consequently, the Methodists sent their first missionaries to Malta to establish Methodism as an organized church on the Islands. In 1992, AG missionary Dan Stamp (1992)<sup>30</sup> writes about the pessimistic nature of the Island, stating that “even St. Paul was shipwrecked here” (1). Nevertheless, the Stamps were committed to sharing the hope of Jesus with the Maltese during their missionary work on Malta.

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<sup>30</sup> Appendix B – Stamps Newsletters.

### The Arrival of Wesleyan Missionaries

Rev. John Keeling and his wife were sent as Methodist missionaries to Malta in 1824. Keeling “spent no less than nine troublous and difficult years in Malta ... had to struggle single-handed against great odds” (Fawthrop 1963, 12). Local opposition made life difficult to the missionaries and congregants, yet God’s work progressed. Furthermore, Keeling is credited by Fawthrop as being instrumental to a “number of translations into Maltese of some ‘rather elementary works (1963, 12).” Fawthrop’s context indicates that the elementary work referred to what was necessary to plant the Methodist church to service the military personnel and as well targeting the Maltese population. These included materials for learning and organizing meetings. Fawthrop also states that “a few Maltese seem to have been included in his flock.” However, the Maltese had their meetings separate from their English brethren and were held in secret (1963, 12). In the modern Pentecostal and Evangelical period, several translations were made. These include the translation of the Bible, study materials such as ICI/Global University courses, and books and pamphlets by the QUM<sup>31</sup> publishing ministry. Two classics worth mentioning by name are *Pilgrims Progress* translated by Joseph Farrugia and *The Cross and Switchblade*, translated by Connie Buttigieg.

### Rejection of Evangelicals

Just as England did not initially welcome Methodism, the Maltese also rejected the Wesleyans harshly (Denny 1987, 330), even if initially the church only served the British forces and did not openly evangelize (Fawthrop, 6). Thompson (1843), perceived the Methodists as “home invaders.” He states, “If my friends the

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<sup>31</sup> QUM is not an abbreviation. It is a Maltese word meaning “awake” or “wake up.”

Methodists think they shall invade my house for the purpose of enforcing their own religious observances against my consent, without meeting the same resistance that I would oppose to the like imposition being practiced on themselves, - my friends the Methodists were never so mistaken since the day” (275). This statement was the Methodists’ general national feeling, as this paper will report in the next sections.

Matters went very wrong when Keeling began to minister to the Maltese, who were generally financially poor. One of his early practices was to distribute alms and read to them portions of John’s Gospel. Although the private individual practice of giving alms was familiar, it had a negative effect when the Methodists practiced charity. The fact that a member of the *Society* was doing it made the Ecclesiastical authorities suspicious. One reason was that Keeling referred to the Methodists as being a “society” (Fawthrop 1963, 11). Using this term was very insensitive towards the Maltese culture because they interpreted this as them being a *secret society*<sup>32</sup> such as the *Free Masons* (Denny 1987, 329). As history confirms, the religious Maltese Catholics considered it provocative and initiated unnecessary persecution.

### The Persecution of the Evangelicals

This section will only highlight a few violent attacks and persecution by the Maltese on the Methodists that were recorded by Fawthrop. These events will illustrate the cultural bias against Christians not of the Catholic faith, for example, seen in the Evans and Cheevers’ story. Therefore, this research will describe events when Maltese attacked non-Catholic Christians, vandalized property, caused converts to lose their jobs or businesses, and when the local desecration of the first non-Catholic Maltese funeral.

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<sup>32</sup> Up to recently, a member of WOLPH church was challenged by his family for attending a “sect.” In the Maltese culture a sect does not mainly refer to a group, or a religious group, but has a negative connotation associated with non-Catholic churches, even as far as masonry.



Rev. Keeling spearheaded evangelism and ministry beyond the British personnel. He also made headway among the Maltese by giving alms, a method used by private individuals to aid the Island's needy. What Keeling also did differently was that he first read portions of the Gospel of John to the beggars and then distributed money to them. This method started bearing fruit because some of the Maltese were willing to hear and be educated with the gospel. However, this triggered opposition against the missionaries. Keeling's helping the poor and teaching the gospel to the Maltese was considered a provocative action by the Maltese Roman Catholic church (Fawthrop, 6). Evidence showed a proven strategy for winning the lost, which the Catholics referred to as "proselyting."

A period of attacks on Keeling's home began as a result. Stoning his house was common, sometimes with mobs running in the hundreds. Rev. Keeling was also personally pelted with stones several times. At one instance, the rocks thrown towards the house were to be removed by hand barrows. On another occasion, "three companies of guards with firearms arrived" to disperse 300 attackers (Fawthrop 1963, 6). The island's governor had to post police guards to protect the property and the family. Unfortunately, in those days, the mobs also used children to instigate violence. Fawthrop recounts how at one time, adults sent them to knock on Keeling's door to beg for alms. He realized that this was a trap, and he sent them away. However, two adults attacked him with stones, and later a large mob joined them.

Keeling was not the only missionary attacked. Even when a second missionary, Doctor William Harris Rule, joined him in Cospicua in 1826, he suffered several violent mob attacks (Fawthrope 1963, 8). Keeling then moved residences to Valletta, while Dr. Rule took Keeling's residence in Cospicua. The attacks prompted the government to be firm in protecting the freedom of religious worship. The

government's action had a significant impact on Maltese culture. In light of the inquisition authority, itself, this was an Evangelical inroad into Maltese culture. Nevertheless, the Maltese antagonism did not subside, but at least the Valletta congregation could meet safely, and in some way lessened the risks of the lives of the missionaries.

#### Dr. Cleardo Naudi: Maltese Preacher

Dr. Cleardo Naudi, a Maltese professional in chemistry, renounced his Catholic faith on October 20, 1824 (Sant 1992, 7) and joined the Methodist Church, probably in England (Fawthrop 1963, 12). Dr. Naudi was sent to England by the government to investigate the plan of hospitals and schools, and other philanthropic organizations (Ellul-Micallef, 2010). About Naudi, Gleason, in the Connecticut Evangelical Magazine, and Religious Intelligencer, stated: "The liberal education of a medical man, united to a mind emancipated from the shackles of Romish bigotry, and enlightened by the spirit of pure benevolence, have qualified Dr. Naudi to be a highly useful instrument in the promotion of this great (evangelical) cause." The article went on to say that, although Dr. Naudi was educated as a Roman Catholic, he "had probably never bestowed any very close thoughts on serious subjects till he met, rather accidentally, with some religious books from England; these arrested his attention, and he has been since that time, an increasingly thoughtful character" (1814, 112). The Connecticut Evangelical Magazine was published in 1814. However, Sant claims that Naudi renounced the Catholic faith in 1824. If this is so Sant's date must be incorrect. However, it could be that Naudi did join the Methodist church earlier, but officially renounced the Roman church later.

As a result of his apparent open conversion, Dr. Naudi lost his profession and position with the university. For a time, he also had his pension withheld. Ellul-

Micallef wrote a long article about Dr. Naudi, explaining his research of this person. He describes Naudi's origins, his medical education, and his association with the University of Malta. In his report, he supports Fawthrop's historical narrative regarding Dr. Naudi's involvement with "Protestant missionary evangelization efforts..." (2010).

Dr. Naudi's educational and pastoral zeal reflected the Methodists' academic passion for learning. He wanted the truth of the gospel to spread on the island. Some rural Maltese called upon Naudi for spiritual guidance. During his pastoral visits, Naudi shared with them Keeling's sermons, which he translated into Maltese. He conducted Thursday's weekly Bible studies among both the poor and the educated. Fawthrop (1963, 12) quotes him to have said, "exhibit the truth, and to preach the gospel ... without any mixture of controversy ... nothing to do with Popery nor with Anti-popery, but with Christ."

#### Attack on the First Maltese Protestant Funeral.

An article by Denny states that in the late 1820s, the Maltese rioted during the first non-Catholic funeral for a Maltese Methodist. The riot caused the military to protect the Methodist pastors and the London Missionary Society's (LMS) agent, including the patrol of Valletta by night. Denny stated: "'Protestant' social control" was at that point pre-empted by grave problems of civil disorder (330). This event Fawthrop associated with the first funeral service made for a Maltese believer. Fawthrop vividly describes the incident by giving an account of people rioting and soldiers with fixed bayonets ready to fire. When

The first Maltese to become a Protestant had died, and Mr. Keeling and the Reverend S.S. Wilson (a London Missionary Society missionary who was staying in Malta) arranged for the funeral to be held. The garrison hearse was borrowed from a British officer and about 5 p.m., the procession started the half-mile or so from Valletta to the grave at Floriana. So a large crowd gathered first by hundreds then by thousands indeed Mr. Wilson estimated

them at 10 or 15,000 and began shouting, hooting, whistling, and screaming they closed in hurling stones and clutching at the coffin even stripping off have the pall and placing the life of those present in obvious peril. Nevertheless, the procession did its best to proceed with dignity and eventually reached the Pjazza San Giorgio (the Main Guard) where military protection was sought. (Fawthrope, 10-11)

Up to lately, Pentecostal and Evangelical funerals also found obstacles. These obstacles were not associated with violence as described above, but with resistance from unsaved family members and the Roman church. Shamelessly, they even offer a mass for the non-Catholic. In one instance, when a member of the First Jesus Center<sup>33</sup> in Gozo died, the pastor received several calls from the family and the priest to not interfere with the funeral. With some others, the pastor attended the mass in the curiosity of what would be taking place. During his sermon, the priest was shouting at the top of his voice, claiming the deceased attended the true church! The Gozo Jesus Center members were confused about why he claimed that. However, whatever the intention was, she did attend a born-again church.

#### Interdiction of a Maltese Printer

In 1842, Mr. Izzo, a local printer, was interdicted for supposedly undertaking the printing of a Methodist paper. As a result, he received a “vindictive punishment” by being suspended from partaking in the church’s elements of spiritual support (Knight, 2017). To understand the gravity of the case, one must know why religious censorship was in practice at the time. This was because of censorship legislation issued in the times of the Order of St. John (1530-1798) and remained in practice during the years of the British Protectorate (Bonnici 1957, 105). Bonnici states:

Since the year 1809, Bible Societies had striven to establish themselves in Malta, and for this purpose, they sent many boxes full of Bibles in the Italian and Maltese languages; to be distributed in Malta. This activity, however, was soon frustrated because some of the Bibles distributed in Valletta reached the

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<sup>33</sup> The Gozo Jesus Center was founded by Joseph and Christine Agius in 1990.

local priests, who energetically fought this kind of Protestant propaganda, banning their reading by Catholics.

Furthermore, the Bishop also refused to accept any further printing from Izzo's press. Izzo contended that, as the printer, he was not to blame for the subject matter of papers he published (Fawthrop, 17). The Malta Times joined in the dispute, describing the issue, stating that publishing an article of this kind in a country like Malta is provocative and that such actions were sure to disturb a country such as Malta. The paper equaled this kind of action with a "rebellion in this colony" (17).

### Other Ways of Persecution

Life for the Methodist missionaries in their own home was far from easy. Not only were the stones a threat, but also continuous verbal abuse. Missionary Rule describes how passers-by would "utter sincere and hearty curses" (Fawthrop 1963, 8). It was so dangerous that he had to keep a dog and a gun for protection. As he pursued his studies, "daily to the accompaniment...the cursing of the passing crowds and the dolorous Litanies." Besides violence and verbal abuse and other religious persecution methods, the Methodists suffered hostility in different ways. For example, when the place of worship needed a new roof, the problem was not merely hiring a contractor. The workers concluded that *heretics* did not deserve a new roof. Therefore, they went on strike. It was not until the Roman Catholic Archbishop authorized the work to take place that the workers agreed to build a new roof (Fawthrop, 13).

The above was just a glimpse of the price the faithful Methodists paid for the initial inroads into Catholic Malta. By far, Fawthrop's accounts in his "The Floriana Story," describe other hostilities and criminality against the Evangelicals. However, this did not stop God from ministering to the Maltese. By 1827, the wrath of resentment against the British Methodists subsided, and the British could somewhat freely meet in Senglea and Valletta since they were not of the native religion.

Nevertheless, hostility remained high against any Maltese that showed interest in Methodism. They would consider such persons as traitors to their faith. Later in this chapter, the research will refer to further opposition to the gospel and Bible distribution.

### *Maltese Contribution in the Spreading of the Gospel*

This section can only outline the vast contribution that a few Maltese men<sup>34</sup> contributed to Christian education in Malta. By Christian education, this paper mainly refers to the Bible as the sole source of doctrine and morals. The Bible and other Evangelical and Protestant educational literature were not available to Maltese. These were times when the Roman Church forbade the laity from reading the Scriptures in their own language.<sup>35</sup> It was contrary to what St. Jerome (347 AD) claimed: “Ignorance of Scripture is Ignorance of Christ” (D’Abrosio, 2010).

On the other hand, the Reformers such as Wycliffe, Tyndale, Luther, and others were committed to having the Bible available in the local people’s language. It was a dangerous attempt to do so and even led to martyrdom. For example, in 1401, Wycliff was called pestilent, wretched, and the son of the old serpent by Archbishop Arundel. The church then executed Wycliffe in 1415. (Branston, 2017). The Roman church, and the government, diplomatically actively opposed the missionaries. It caused them difficulties to provide the Bible to the Maltese in the languages they could read and understand. This work was the foundation for the Bible to become available to the Maltese in their language in the 1970s.

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<sup>34</sup> The situation of the Maltese women in Maltese Society and how it affected the church regarding the role of women in ministry will be discussed in the chapter that analyzes the history of the Pentecostal church..

<sup>35</sup> See the Council of Toulouse and the Council of Trent for official church statements.

### Cleardo Naudi's Contributions

Cleardo Naudi was one, if not the first, that broke away from Catholicism in Malta to Evangelicalism. He was a declared “protestant” (Sant 1993, 63) and translated several pieces of literature into Maltese for the locals to read in their privacy (Fawthrop, 12). These included sermons and studies on several theological issues, such as justification by faith. Since Italian was the language of the educated, many sermons were translated and distributed to them. The translations made it possible for the Maltese to learn about the biblical Christ<sup>36</sup> without attending the Methodist meetings, since they were forbidden to do so by the authorities. However, Naudi worked hard to provide Bibles to the Maltese and countries surrounding the Mediterranean.

Cleardo Naudi did not just work with the Methodists. He held several positions with different Protestant Bible societies and had several essential responsibilities (Sant, 1993, 63). For example, Sant (1992) notes that Naudi was “the

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<sup>36</sup> Christology is a major division between the Catholic and Evangelical views. For the author, one of the major differences is that the biblical Christ paid in full for the sins of mankind. He can completely save all those who want to go to the Father through Him (Hebrews 7:25). However, although the Roman church would not deny it, they contradict themselves when they keep praying for the dead to pray them out of the (non-existent) state of being in purgatory. It is the place where one goes after death to be purified or for temporal punishment, for one to pay his or her own sins before entering heaven. Hardon (2001) writes: When we speak of the souls of the just in purgatory, we are referring to those that leave the body in the state of sanctifying grace and are therefore destined by right to enter heaven. Their particular judgment was favorable, although conditional: provided they are first cleansed to appear before God. The condition is always fulfilled. The poor souls in purgatory still have the stains of sin within them. This means two things. First, it means that the souls have not yet paid the temporal penalty due, either for venial sins, or for mortal sins whose guilt was forgiven before death. It may also mean the venial sins themselves, which were not forgiven either as to guilt or punishment before death.”

Yet, just before Jesus died, on the cross, He cried “τετέλεσται” (John 19:30). It is perfect, passive, indicative. Literally it reads, “It has been finished.” The significance of the word, then, is clear. While Jesus’ sacrifice on the cross took place some 2,000 years ago, the results of the sacrifice did not diminish by the ages. Watson (2006, 8947) states “So, when Jesus uttered those words, “It is finished,” the work of redemption was accomplished for all time.”

first person to draw attention to the field for the Church Missionary Society (CMS) work in the Mediterranean, particularly concerning infusing new life into the Eastern Churches by the circulation of vernacular scriptures. He was appointed secretary correspondent in Malta and assisted W. Jowett - translating work and the writing of tracts in necessary languages” (10).<sup>37</sup> He also worked closely with Jowett, who was an ordained Anglican priest and worked with him in the area of Bible printing and distribution. Naudi also worked with Giuseppe Cannolo to translate Scriptures and other Christian materials (Ganado 2009, 34).

#### Giuseppe Cannolo<sup>38</sup>

Christopher Frederick Schlienz was secretary of the CMS. He met with Giuseppe Cannolo when he was advanced in years. Schlienz described Cannolo as a knife sharpener. He was a self-taught person with broad learning in oriental studies. His knowledge excelled and by the extensiveness of his oriental learning, excelled almost all his compatriots (1838, 38). However, Ganado states that William Jowett, who preceded Schlienz, recorded that Cannolo was a student of a distinguished professor of Arabic. At the time of the Order of St. John, Cannolo translated for Muslim slaves (2009, 29).

Because of his outstanding abilities, the CMS commissioned Cannolo to translate John’s Gospel into Maltese. The Society published the work in London in 1822. Ganado states to Schlienz, in a letter dated October 26, 1837, that Cannolo never taught at high schools, but his contribution to human knowledge is nonetheless precious and remarkable. Apart from the translation of St. John’s gospel, “Cannolo

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<sup>37</sup> C/ME/I; Stock, Church Missionary Society, 222-223.

<sup>38</sup> Cannolo sometimes was spelled “Canolo.”



translated the entire Old Testament and Thomas à Kempis. The Malta Times mentioned these works in a letter published anonymously on July 5, 1840” (34).

Cannolo translated with a view to give careful attention to the Latin text carefully without looking for style trimming. He made slight changes such as deletion of added words for a smoother meaning and adding participles to give power to words. ... but one has to confess that Cannolo used a style that brings readability. His translation is superior to his mate Anton Vassalli, making him a better translator.

Ganado states that Cannolo had a long and robust relationship with Protestant and Evangelical societies. However, unlike Naudi and Mikiel Anton Vassalli (see the following discussion about Vassalli), Cannolo remained a Catholic. Ganado quotes Schlienzy, who observed that Cannolo was, in many ways, “a zealous Roman Catholic.” It was known that he openly argued with one of Vassalli’s sons that they should not have abandoned their faith (2009, 35).

#### Mikiel Anton Vassalli

Mikiel Anton Vassalli was more academic than his contemporaries. It seems that Jowett was not pleased with Cannolo’s translation. He stated in CMS:

C/M039/17:

I have at length been able to engage a new Maltese translator, who is comparably the best on the island, both for ability and fame, viz. the learned Antonio Vassallo, author of the Maltese lexicon, living in great poverty ... His style is so much superior to that of Cannolo and Dr. Naudi that I rejoice in having him. He has given me St Matthew’s Gospel and is now on St Mark’s. I never incurred an expense with a greater satisfaction than this. (Sciberras 2018, 182)

Anton Vassalli passed Jowett his first draft of the translation of the Gospels and the Acts of the Apostles in less than two months. From a comparison between the translations, Sciberras suggests that it seems that Anton made use of manuscripts or translations made by Cannolo seven years earlier and that of Martini (182). Vassalli

used the Vulgate as his source and not the Protestant Bible. Mgr. Sant (2019 xviii-xix) acclaimed Vassalli's translations and scholarship. He described his translation style as faithful, precise, and stylish. It is a known fact in Malta that many scholars have studied Vassalli, and they do not all agree on their conclusions. However, they embrace the fact that Vassalli's translation work is a fundamental part of Maltese literary history.

After examining Vassalli's work, Clair Vassallo stated that he translated the gospels and the Acts of the Apostles with extreme care. He approached the work with a word-for-word translation style (2020). Jowett offered Vassalli work as a Bible translator for the CMS, but apparently, Vassalli did not accept the offer. The Society had the goal of having the Bible translated into the Maltese vernacular. In 1825 Hookham Frere, a British diplomat, was interested in cultivating the Education and the Maltese language. He helped Vassalli by making him the first Professor of Maltese at the University of Malta and paid his salary from his own pocket. Consequently, because of his academic commitments, he could not devote much time to Bible translation.

#### Karm Zammit

In later times, after several other attempts, including Mgr. Peter Sydon, David Wintersborg, a Pentecostal missionary from Norway, made acquaintance with Karm Zammit. With the support of *Troens Bevis*,<sup>39</sup> Zammit worked for seventeen years to provide the Maltese with a Bible in the vernacular. This translation many Maltese Pentecostals and Evangelicals still use to this time of writing. The Trinity Bible Society (TBS) in England printed the Bible in 1980, and the second version in 1983.

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<sup>39</sup> See next chapter

Partners International sponsored Zammit's translation (Caruana 2018). The first consignment of Maltese Bibles printed by TBS arrived in Malta in 1980. Missionary David Wintersborg, and Pastors Edwin Caruana, Joseph F. Laudi, and Paul Mizzi recount that the consignment was left opposed and delayed at customs. It was left exposed to the elements, destroying many Bibles.<sup>40</sup>

### Proselytizing Concerns

Although both non-Catholic denominations (Anglicans and Methodists) pursued common goals in biblical education and foreign missions, they had one significant opposing view in Malta. This was the matter of proselytizing to the Maltese. The Methodists were evangelical and sought to proselyte. However, the Anglicans avoided proselytizing. Jowett's mission was to study the Oriental and Roman Churches carefully; however, CMS restricted him. Referring to the Roman church, CMS instructed him: "Notice her condition, any favorable indication, the means of communicating to her our privileges. You cannot act, under your circumstances, as a public impugner of her errors, nor as a reformer of her practice; but you may watch, with a friendly eye, to ascertain the best means of restoring her to primitive health and vigour" (Stock 1899, 224).

In Malta, he was to work in private and discreetly, set up a printing press, establish a Bible society, and avoid any proselytizing activities. "Whenever the member of a Church which holds the main truths of the gospel, though with a great mixture of error, discerns that error, he is perhaps disposed to break away from its communion. It requires much wisdom, candor, and fidelity, to guide the conscience aright in such cases" (226). Jowett was also advised: "The Roman Catholic Church is

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<sup>40</sup> In 1824, Bishop Mattie also ordered Bibles to be destroyed. See section "Conflicting Outlooks" below in this chapter.

entangled in a snare from which it cannot be freed, while it holds the infallibility and Universal Headship of the Bishop of Rome” (Sant 1992, 226-227).

Regardless, Jowett used to bring friends together at his home, read a passage from the Bible, and then study it. This practice was not to arouse opposition from the Roman Church. Sant (1992, 25) states that “In this way, the CBS missionaries and the British and BFBS agents tried to reach their goal of evangelizing the Maltese without giving offense to anyone.” Jowett did not preach in public but organized home Bible study groups. The people attending his meetings must have been educated Maltese and foreigners since, according to Sant (1992, 13), they read Cardinal Martini’s Italian translation of the Bible. The general Maltese population was illiterate, and, according to Sant, Jowett’s philosophy for conversion was family meetings following St. Paul’s practice in the first years of the church. He wanted to avoid controversial issues that might have caused alienation rather than unity. In contrast, the Wesleyan missionaries’ aggressive practice was evident (Fawthrop 6); their goal was for Roman Catholics to convert to Methodism.

### *Formal Education*

#### The Methodists and Christian Education

Methodism had Evangelical education ingrained in its nature. The movement was born in a university. Wesley describes the beginning of this movement: “I went to the weekly sacrament and persuaded two or three young students to accompany me, and to observe the method of study prescribed by the statutes of the university. This gained me the harmless name of Methodist (Tuttle 1978, 113). Referring to the education, Stevens (1923) records: “It could not, therefore, be then indifferent, much less hostile, to the education of the people, though poverty, and its absorption in more directly moral labors for their elevation, did not at first allow much scope its

educational measures” (Stevens, 207). Wesley’s insight into the matter predicted the epoch of Methodism. Stevens states that: “Wesley, however never lost sight of such measures; and it is an interesting fact that in the year which is recognized as the epoch<sup>41</sup> of Methodism, the date of its first field preaching, and among the miserable people where the latter began, it all began the first of its literary institutions” (Stevens, 207).

Historians and Christian educators can see this educational embedding wherever the Methodists were (Europe and the United States), including the Maltese Islands, as this investigation will recount later in this chapter. If there is anything that can attest to the educational trend of Methodism, it is the fact that both Methodist factions, Calvinists and Arminians, shared the same Methodist seminary. This fact is remarkable because of similar events in Malta centuries later. When GU, an Assemblies of God school, was established in Malta, the school intended to unite several denominations using education, regardless of specific doctrinal differences, including the Arminian and Calvinistic hermeneutical systems. Up to the time of this writing, GU is the only established Evangelical Bible school promoted by both “factions” that hold to these two theological trends. This investigation will discuss the history of GU in a separate chapter.

#### The Methodists and Bible Schools

Stevens describes the events of the establishment of the Methodist educational programs during the ceremony of the laying of the cornerstone of Kingswood School, which opened in 1748. Kingswood is in Bath, Somerset England. The school provided education for a small number of sons and daughters of John Wesley’s colleagues and

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<sup>41</sup> Although an epoch is a period of time and not just one year, Stevenson’s text is quoted verbatim.

friends. The school was then restricted to boys only. They were the sons of local Methodist preachers and leaders (Kingswood, 2020).

Whitfield, who led the Calvinist branch of Methodism, laid the foundation stone. “Kneeling upon the ground, surrounded by reclaimed and weeping colliers<sup>42</sup>, prayed that ‘The gates of hell might not prevail against it, while the prostrate multitude, now awakened to a new intellectual as well as moral life, responded with hearty Amens’” (Stevens 1923, 207).

The financial support came from Wesley, who was Armenian, for whom, later, the Methodists named the school. He “reared it [the school] by funds which he received from his college fellowship or received from his followers” (207). With this spiritual heritage, readers can understand why Christian education was essential to the Methodists and why Maltese such as Dr. Cleardo sacrificed his professorship with the University of Malta. He lost his career because he worked to provide Christian education to the Maltese in their languages.

#### *Methodism’s Influence on Pentecostalism*

Since Methodism recognize the importance of formal education, one would understand why classical Pentecostals also emphasize formal education. In 1898, Rev. and Mrs. N. J. Holmes, Presbyterian ministers, founded a Bible college called the “Altamont Missionary and Bible Institute” in South Carolina. The school was the product of the holiness revival and later the Pentecostal revival. Then, in 1904 -1905,

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<sup>42</sup> First known use of the word *collier* is in the thirteenth century. It was a reference for those who worked in the coal mines. It was also used for ships that carried coal (Merriam-Webster). This author visited Gwennap Pit near Redruth in Cornwall, England. Wesley made his first journey to Cornwall with his brother. He was led by his compassion to preach the gospel to the “then rude and neglected miners of that extreme part of the kingdom” (Watson 1836, 110).

a female student began to speak in tongues during class. This glossolalia and the following events proved that the college, today is known as Holmes Bible College, is the first Pentecostal Bible School and is one of the accredited schools of the IPHC<sup>43</sup> (Hardesty, 2016).

Dr. D. Beacham (2017), the current general Superintendent of the IPHC, a historian and scholar, recounts how Wesleyan teaching influenced him at Emmanuel's college, another IPHC college:

For some time, I have been reflecting on our Wesleyan background. I grew up in a Pentecostal Holiness pastor's home. My teenage years were spent under the ministry of the late Rev. John W. Swails at the Franklin Springs Pentecostal Holiness Church, Franklin Springs, Georgia. I still remember the impact of his sermons during a period when he was reading Wesley's Journals. Each Sunday morning there were powerful accounts from the Journals that stirred my teenage heart. I attended Emmanuel College as a junior college and began my initial preparation for ministry in this Wesleyan Pentecostal framework.

This framework consists of how Wesley taught about God, beginning a good work in people's lives. This work goes beyond justification by faith and forgiveness of sins. Some Pentecostals often call this a *second blessing*. Others refer to the same teaching as *sanctification as a second definite work of grace*. Beacham (2017) states that "we experience victory over the dominion of sin and are empowered to fully live as instruments of righteous blessing in the world. In many respects, sanctification is the life-flow of grace that runs through the kingdom of God. Importantly, from Wesley, we have our Arminian understanding of God's saving grace, predestination, election, and human response."

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<sup>43</sup> The IPHC was birthed in the cradle of the late 19th century holiness movement.

*Methodist Educational Principles Carried on by Global University*

Consequently, Wesleyan's influence, even today, must not just satisfy us by its Evangelical doctrine. It also must produce a desire in all believers to know more about God's Word by formal learning. It is especially true for ministers of the gospel. God used the AOG to also further its education by the many schools the denomination has. Global University is one of God's fingers to reach ministers and laity in every corner of the world, regardless of the denomination. God is using GU for several believers to earn their education certification in Malta, as this research will address its detailed history in a separate chapter.

The Methodists and Sunday Schools

One can likewise understand why the early Methodists in Malta tried to minister to the populace's generally poor children. It was Wesley's vision to reach youngsters whose parents could not afford education for their children. Susanna, Wesley's mother, had influenced her son by example. She said, "There are few, if any, that would entirely devote above twenty years of the prime of life in hopes to save the souls of their children, which they think may be saved without so much ado; for that was my principal intention, however unskillfully and unsuccessfully managed" (Tuttle, 37). As a result, Wesley claimed:

Another thing which had given me great concern was, the case of abundance of children. Some of their parents could not afford to put to school, as they remained like 'a wild ass's colt.' Others were sent to school, and learned, at least, to read and write; but they learned all kinds of vice at the same time; so that it had been better for them to be without their knowledge, than have bought it as so dear a price. (Stevens 1923, 209)

Therefore, the Methodists continued with this philosophy as their religious practice when they came to Malta. However, the Maltese Roman Church and the general populace rebelled against Christian education (Fawthrop 1963, 12), since the priests were those who were authorized to use it. Up to recent years, the Bible was



available in bookshops, but the Roman church warned the believers that if they read it without the priest's interpretation, they could become confused.

Dr. Naudi's passion for the Maltese to have Christian Education in the language they understood led him to translate (Mr. Keeling's) sermons and Mission Society tracts into Maltese. It was a precedent for the Maltese, which is still in practice today in the Evangelical churches. Some churches preach in Maltese or English, and then it is translated into one or the other. This was also true in the early times of ICI/Global University when several Maltese believers, translated several modules of the *Christian Life* and *Christian Service* courses into Maltese.

Furthermore, several Evangelicals, mostly from the Baptist churches from where Publication QUM had originated, translated gospel tracts and Christian books into Maltese (an ongoing practice up to this time of writing) for those who cannot read in English.

In early Maltese Evangelicalism, the Methodists saw a great advantage of circulating sermons, tracts, or (their) translations. In this way, Maltese, who would not yet be bold enough to attend the Methodist church, might still read the sermons or hear them read in homes (Fawthrop, 12). By 1828, many lectures were translated and in circulation to read and study at one's convenience (12). This educational system seems to be an early form of a self-paced study method. The self-paced study is still the primary learning mode of Christian education in Malta, as GU designed its courses in this model.

Another fact of interest is that one of the significant subjects that the Methodists chose to translate were sermons on justification by faith (Romans 1:17). Justification by faith was the foundation of the Reformation and crucial for an island that is Roman Catholic in theology. This thought was also of the viewpoint of Rev.

Joseph Fenech Laudi who became one of the first two Maltese Pentecostal pastors in 1985.<sup>44</sup> Soon after his pastoral recognition, he joined the Assemblies of God. He claimed that he would have wished to have been trained in this topic to teach his Maltese Roman Catholic influenced congregation (2018).

Fenech Laudi further stated that he wished he could have studied the Epistle to the Romans early in his ministry. It would have prepared him better to help the Maltese understand what justification in Christ is. What Fenech Laudi experienced is similar to what John Wesley experienced nearly two and a half centuries before. John Wesley wrote in his journal, “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death” (Wesley 1738,.vi.ii.xvi). This expression resulted from hearing that evening, the preface to Martin Luther’s commentary on Romans (Wiersbe 1977, 17).

#### The Methodists and Organized Schools in Malta

Between 1827 and 1835, the Methodists worked hard to lay down Christian education foundations on the Maltese Islands. Translation work was one of the inroads laid to education. Other inroads were the organizing of Sunday schools and other informal and formal education initiatives. The Missionary Society and other Bible societies from England and the United States were very active in Malta, trying to establish their foundation on the Islands (Sant 1992, 6). The Methodists had strategies not only for the Maltese but also beyond the Maltese shores. They used Malta as their base to reach Africa and other Mediterranean countries (8). In recent history, one of the largest organizations that coordinate an Evangelical work in Africa

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<sup>44</sup> A Comprehensive account will be given in a later chapter.

and the Mediterranean called BlueMed has its base in Malta. “The BlueMed Network was formed in 1986 by eight different organizations that decided to work together in the Mediterranean, North Africa and Middle East regions. This network now includes a large number of individuals, Non-Governmental Organizations and Humanitarian groups. The purpose of this network is to work together to promote unity and compassion, developing leadership skills, personality, caliber, etc. and multiplication” (bluemed.org. 2020). In 1996, Edwin Caruana, the current Administrator, attended for the first time and his first contribution was to invite the BlueMed to operate from Malta, his home country. The BlueMed leadership agreed and in 1997 BlueMed transferred the administration to Edwin in Malta (Caruana, 2020).

The Missionary Society delivered copies of its religious teaching in Italian. These teachings proved to be useful to both children and adults, especially to the literate in Italian. Dr. Naudi used this literature to translate into Maltese for those of the lower class. He also started a Bible Study group for people who were more educated. Dr. Naudi earned the reputation of being the “Wesleyan Local Preacher” (12) and also translated the New Testament with Wesley’s notes (13). The Local Preacher also translated Keeling’s sermons (a Wesleyan missionary in Malta) into Maltese for the locals to study.

Fawthrop remarks that by 1828: “not a few of these sermons were in circulation.” Maltese could read them in private without their family and friends ostracizing them. The same occurred later, in the early days of Baptists and Pentecostals, when family and neighbors ostracized Maltese converts to the Pentecostal and Baptist churches. Like the Wesleyans, ICI/Global University used pamphlets such as “The Great Question of Life” to reach the Maltese by correspondence. The first AG missionaries to Malta, Roland and Iris Jones, mention

using ICI Evangelism material to reach the lost in Malta (Jones, 1986). Other ministers, Daniel and Kathy Stump, collaborated with the IPHC pastors to translate the six booklets that initially used stencil machines to print for circulation. Daniel and Kathy Stump were AG Missionaries to Malta from 1992 to 2002. During that time, they laid a strong foundation for ICI/Global University.

The Methodists also started “The Malta Charity School” in 1831 and “The Mission Day School in 1835” (Fawthrop 1963, 13). Keeling spearheaded this work, which aimed to reach the poor Maltese children. His Excellency the Governor Frederick C. Ponsonby,<sup>45</sup> and some locals, supported the school. Fawthrop does not specify whether the supporters were Maltese. However, in a few days, the school reached seventy students, who were all orphans. Keeling, who seemed to be running it, “decided to call a halt to increases until those already attending were got to some sort of order” (Fawthrop 1963, 13).

Nevertheless, the charity school turned out to be a disappointment for the Methodists. The authorities did not permit the school to teach any religious and Scriptural classes, which then missed the whole point of its original purpose. Methodist missionary Rev. John Brownell replaced Keeling in March 1834 and decided to withdraw from the school. Nevertheless, the school remained a secular institution and was administered by a local committee.

### *Bible Societies*

This section can only highlight the historical work of the early Evangelicals to give the Maltese the Bible in their language. It describes the early stages of Bible distribution in Malta at a time when there were no Bibles available in Maltese. The

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<sup>45</sup> The British Government appointed Major General Sir Frederick Cavendish Ponsonby as Governor of Malta on December 22, 1826. He served in this office for eight and a half years.

Methodists and other Protestant societies worked together to provide Bibles to Malta and beyond its shores. Eventually, their work led to the first Maltese translations and to the first Maltese “Protestant” translation, which is still in use today. The many quests for the translation of the Bible began a force for change in European history. The reformers such as Tyndale, Luther, and others believed the Bible should be available to all in their respective vernaculars. They all thought that the Bible and not church dogmas should guide the faithful.<sup>46</sup> The Reformers’ actions were the catalyst to shift away from the church’s power, which was invested in the clergy. The reformers taught the populace to look to the Scripture as the source of authority. Consequently, several Bible societies were born for this purpose.

#### British and Foreign Bible Society

During the Methodists’ efforts in Malta, several organizations with a mission majored in the production and distribution of Bible translations around the Mediterranean (Sant 1992, 6). The first of these societies was the British and Foreign Bible Society (BFBS). They used other Bible societies as agents or contacts. The BFBS’s first contact in Malta took place in 1808. They sent five hundred copies of the New Testament in Italian to be sold or given away free of charge. The first agent for the Society was the Rev. W. Terrot. Dr. Cleardo Naudi, the Maltese preacher, later replaced Terrot. Cleardo was thankful for his new position with the Society and the Bible donations coming from the BFBS. He referred to the situation of the Maltese,

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<sup>46</sup> The Reformation emphasized and identified the supremacy of the Bible over all man’s authority and church dogma with the Latin term *Sola Scriptura*. *Sola Scriptura* declares that only Scripture is our inerrant, sufficient, and final authority for the church, because it is God breathed and divinely inspired (2 Timothy 3:16). In the sixteenth century, this directly contradicted the teachings of the Catholic Church, which elevated tradition and the Pope and magisterium’s authority to the level of Scripture itself (Zondervan Academic, 2020).

including the Roman Catholic priesthood, as little learned in the Latin language, and “think themselves very happy in being able to read the New Testament in Italian” (Sant 1992, 7).

The work grew substantially in such a way that in 1809, the Rev F. Laing<sup>47</sup> wrote to the British and Foreign Bible Society (BFBS) not to send more books so that there will be no reason for suspicion to arise (BFBS, MC, Vol 3, 97-98. Sant 1992, 7). However, a BFBS report states that Dr. Naudi wrote that he had the Bishop of Malta’s permission to distribute the New Testament in Italian (230). Therefore, “hundreds of copies in Italian, modern Greek, Arabic, French, Spanish and Portuguese were distributed” (BFBS, Reports 1810-1830).

#### Malta Bible Society

The establishment of The Malta Bible Society (MBS) was on May 5, 1817. The goal was to supply Bibles in the Mediterranean and beyond (Sant 1992 7). The BFBS had already conceived the idea of such a society in 1815. However, some were skeptical about the plan. G. Yeoland, a BFBS agent (Yeoland, 1815), stated: “I am convinced it would be opposed by the Popish clergy here and consequently the government likewise.” Nevertheless, a committee was formed and established the MBS. The Maltese Dr. Naudi was one of its founding members and one of its secretaries. Naudi described MBS’s plan as follows:

Certainly the geographical as well as the political situation of this Island is so advantageous for a Society of this kind, that if assistance from Heaven which we cannot but expect in forwarding these truly divine works would increase and give adapted means, in a short time we shall witness a more earnest desire to have the Bible, and the formation of many other Bible Societies, which at (sic) its model and example shall be formed in all our adjacent and neighboring parts of Africa, Asia and Europe, as certainly are Tunisia, Tripoli,

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<sup>47</sup> Rev. Laing (an Anglican) was the British Governor’s private secretary for Malta.

Egypt the low and high (sic), Gerusalem (sic), Athens, The Ionian Islands, the Archipelago, etc. (Naudi, 1817)

Several letters describe the fulfillment of this vision. Dr. Naudi refers to one of MBS's missions in a letter he sent to BFBS on November 12, 1818. The accounts state that a certain Mr. Burchardt was one of the MBS agents. At one point, Mr. Burchards took with him six bulky cases from Malta to Egypt. These were:

full of Bibles and Testaments in various languages, without fear: he read, conversed, and distributed, in the most open manner; and Divine Providence, which without doubt, conducts these grand and important objects, assisted him in every step, as well in giving him a right discernment in his enterprises, as in preparing the people for the reception of the word of truth. (Bible Society Reports. 1818-1819, 210)

The Bibles' delivery was to the Muslims, different Christian denominations, and Jews. In 1820, the MBS opened a building in the capital city of Valletta. The Society used the building as a book storage and a meeting place. It also provided residence to its employees (Sant 1992, 9).

#### The Church Missionary Society

The Anglicans founded the Church Missionary Society (CMS) in 1799. As an association of persons, they wanted to be united in obedience to God's calling by proclaiming the gospel to all people in all lands from all the people of all races into the fellowship of Christ's Church (Church of England Guidebook, 1971/72). They wanted to communicate the knowledge of Christianity to those who did not possess it (Stock, 1899, 221). Some of its members insisted that the Society's program should include projects "of reviving and diffusing Christianity in any of the Churches abroad," referring not only to the Roman Church but also those Protestant Churches tainted with rationalists in Germany, Switzerland, Holland and other countries. Stock continues to comment:

Their main effort was directed towards the Oriental Churches; they thought that once these Churches returned to the genuine Gospel spirit, they would

draw the Muslims to Christianity! It has not appeared to the direct design of the Society to expand any part of its funds on Christian countries otherwise than with the ultimate view of winning, through them, the heathen to the reception of the gospel. (221)

Despite this mission statement, Sant observes that “they did not send any missionaries to Malta because none of the volunteers had the necessary qualities required for this work (1992, 10). It is interesting to note that the Methodists made sure that they trained their preachers adequately. Christian education was always an essential factor in the church. However, in contrast, the Maltese Pentecostal and Evangelical churches did not give education the importance it deserves, especially in training for leadership roles. This research will establish the negative impact of this failure.

### Conflicting Outlooks

Dr. Cleardo Naudi’s commitment to the gospel is evidence of his pastoral calling. He visited the Maltese at their homes in a culture that could easily ostracize close family members. Cleardo had a passion for educating the Maltese in the Bible. The Wesleyan Local Preacher was not only involved in most of the Protestant work in Malta but also had a vision beyond its shores. Actual to this fact, on June 6, 1811, Cleardo wrote to the CMS asking them to send missionaries to the East. In the letter, Naudi stated that potential missionaries had to be young men, competent in adjusting themselves to local customs, and they had to be articulate in Arabic or Greek or both (Stock, 221). Naudi went to London in 1814 (224). With his cross-denominational approach towards the spreading of the gospel, he suggested that three men should receive the Anglican ordination. However, according to Sant (1992), his proposal did not come to fruition (11). Nevertheless, the CMS nominated Naudi to represent it in Malta.



Naudi seems to have had a confusing outlook towards the Roman church, even if he suffered persecution because of his “defection.” Letters record that he talked highly of Bishop Ferdinando Mattei (Cheney, 2013). He praised the Bishop for his permission to distribute Italian Bibles mentioned above. Reynolds supports this claim in a letter dated July 1810 (BFMS: MC, Vol 4, Sant 1992, 19). However, his conclusion conflicts with that of Naudi’s. His letters indicate that the Bishop may not have had the grace Naudi stated. The reason is, although Yeoland confirms the Bishop’s permission to circulate Italian Bibles, he later ordered the Bibles be destroyed (CMS: C(ME3), Sant 1992, 54). Jowett reported in 1826 that “considerable opposition to the distribution of the Scriptures was manifested. Nevertheless, the Committee at Malta will persevere in the work” (BFBS MC, Vol.15, 146-151, Sant 1992, 20). Sant also states that Mattei took practical steps to gather as many copies as possible, both in Italian and in Maltese, so that he could destroy them (1992, 20).

### *Local Reactions to the Evangelical Church*

#### The Local Government

The British government found itself in a dilemma. The English missionaries put pressure on Thomas Maitland, the British Governor. They insisted that England has the principle of religious freedom. However, Maitland did not want to strain the relationship he had with the local Catholic leadership. As seen earlier in this paper, there was a British guarantee to safeguard the Catholic tradition in Malta. Any activity against the local church would have irritated both English leadership and the local church.

Yeoland writes about the present governor being indifferent to the situation. He claimed that the governor attended a Protestant church only twice in two years. However, the governor attended several services at the local Catholic Church.

Yeoland further contended that “the Government had not allowed the publication of a notice advertising the sale of the New Testament in Greek, and even he opposed with Maitland about the matter” (August 1815). Jowett (CMS: CME3/41, Sant 1992, 21) reports on behalf of the Anglicans that Governor Maitland refused to take over St. John’s Cathedral for the use of the Anglicans unless the authorities send more troops to him. The governor also advised Jowett to be watchful with his dealing in Malta. Furthermore, in 1818 Jowett complained that the Government and the Bishop were opposing the MBS in their attempts to distribute Bibles further.

In 1825, London forced the government to instruct MBS to change its name and forbid the distribution of Cannolo’s John’s Gospel and his other translations (Pinkerton, 1825). When the MBS asked permission to open a shop at the Capital City of Valletta, the local government denied a license to the Society. After the BFBS discussed the matter in London, Lord Buthurst instructed the Government in Malta to permit the selling of the Scriptures. “At their present establishment and it is considered that in this way the object which the BFBS have in view will be equally obtained, without giving the offense which would be produced in the minds of the Roman Catholic population of the Island, by opening a shop in no conspicuous part of the town as that proposed by you” (Hankey, 1825). The government, however, did not allow the printing of books and religious pamphlets and their distribution on both Islands.

#### The Roman Catholic Reaction

According to Sant, the strong and sometimes even violent reaction for the Roman church was understandable (1992, 18). This investigation mentioned some of the reactions above. Significant disapproval was met with the founding of the MBS. Both the Government and the Bishop strongly oppose the MBS. The Vicar accused

the MBS of being a “secret” society. When Naudi assured the Vicar that no secret society was involved and that the goal is for Bible distribution, the Vicar insisted that this was only a pretext (CMS: C/ME3/54, Sant 1992). Sant (1992) also claims that the Bishop sent a report to the Vatican in 1823: “The Bishop also included a list of doctrines that the Anglicans, Methodists, Calvinists and the Lutherans—were spreading. In principle, this would consist of the private interpretation of the Bible, the denial of the sacraments (except baptism), the rejection of the virginity of Mary, the invocation of the saints (19).

Officially, the Bishop raised his protest with the British government, claiming that allowing the MBS to circulate the Bible was going against Britain’s assurances to protect the Catholic Church interests on the islands. A delegation from CMS went to the British Secretary of the state, Lord Bathurst. The goal was to discuss the Society’s status quo. However, the secretary suggested that CMS change its name (BFBS: MC, Vol. 13, 364, Sant 1992, 20). Nevertheless, the Bishop kept protesting the distribution of the Bible, incoming shipments of Protestant materials, and Methodists’ meetings in a public hall (Fawthrop, 5). He also complained about the distribution of Bibles to the lower class against the priests’ will, which violated the promises in the agreement between state and church (BFBS: MC, Vol. 16, 269, Sant 20). This dispute occurred at the time when “The Bishop took practical steps to gather as many copies as possible, both in Italian and in Maltese, and destroy them” (Yeoland, 1815).

#### Methodists’ Attempt to Start a Church on Gozo

In 1990, when Joseph and Christine Agius went to Gozo to evangelize the Island, a similar attempt to stop them from evangelizing took place. The priests announced in every mass about a couple distributing Protestant literature. They announced that they should not take any literature from “those of the sect.” To make

sure they were not Catholics, the faithful should ask these people to make the sign of the cross! Later, the Agius couple found out that the Methodists experienced the same opposition in Gozo nearly two hundred years before. Fawthrop (1963) reported that Keeling, who also tried to start a church in Gozo, described Gozo as “being a century behind Malta. No great work appears to have been undertaken there” (13). The Agius couple can concur with Keeling’s report. However, since 1992, a church started and is still meeting today.

### The Brethren Church and Other Individuals

It is disappointing not to find much data about the history of the Brethren church in Malta. However, four people who attended the Brethren are still alive, and they were pleased to provide to this research paper what they can remember. This will be reported in the next chapter. There is the understanding that the building that they used to meet was in Floriana, and for many years, was referred to as the Gospel Hall. In 1940 Malta had a governor by the name of Sir William Dobbie. He was a born-again Christian and was part of the Brethren denomination and was a leader in his church on the island. According to Ray Hoover (2019),<sup>48</sup> The Brethren rented a small hall in Floriana with a 99-year lease. The Hall served as a meeting place for Evangelicals of different hermeneutical systems, including Maltese believers, since 1938. Seychell and his wife remember the days when the “Royal Naval Christians were allowed to give out tracts and evangelize British Service Personnel, but then the Maltese government forbade them to give out tracts to the Maltese people” (Seychell, 2018). Seychell continued saying that “Despite this, a good number of Maltese did find Christ but were forced by the circumstances to emigrate.”

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<sup>48</sup> Ray Hoover was an American Missionary Pastor, who was one of the pioneers for the establishment of the Maltese Evangelical (Baptist) Church.

The above reference shows how the status quo did not change much though in hundreds of years. The Roman Church had its grip on the Maltese. In 1962, Robert Seelye read an article in a magazine about Malta from where he learned that the Maltese Roman Catholic Church proclaimed that all those who vote for the Malta Labour Party would commit a mortal sin. After reading this article, Robert Seelye encouraged Ray Lentzsch to go to Malta to evangelize the Island.

Robert Seelye was actually converted by a tract that Ray Lentzsch gave him. Lentzsch came for a short visit in 1965 and was arrested for preaching the gospel out on the streets but was then released since he was American and not British. As stated earlier, the law at that time forbade any British from proselytizing any Maltese. Ray came to Malta two more times by 1968 and prepared the way for Robert Seelye to hold the first-ever evangelistic crusade, which consisted of two weeks of public meetings (Fenech Laudi, 2018).

This took place at the Queen's Hall in Sliema from January 29 to February 14, 1968. As expected, the Roman Church strongly resisted these meetings. What happened to Seelye was the same that happened to Evangelicals that preceded him, more than a century earlier—Seelye was accused of being a heretic. Joseph F. Laudi (2018) provided the following information to this research. The statement provides information about how the atmosphere toward Evangelicals did not change.

The media mainly via the various newspapers published article after article covering even the meetings themselves and all that was preached during such meetings. The Maltese Archbishop had a letter read in all the churches warning the faithful that an American heretic was preaching openly in Valletta and that no one should go to hear him. The size of the crowd grew as a result of this and many showed interest yet after the crusade was over the people disappeared into thin air never to be seen again. Since the 1968 crusade Robert Seelye held three other crusades and eventually a number of people, both foreigners and locals responded to the gospel message. (Fenech Laudi, 2018)

Rose Grixti (2019) states that in 1965 Ray Lentzsch handed out a gospel tract to her late uncle, Lawrence Polidano. The tract caused curiosity to Lawrence, who was eager to know more about the Bible, God, and salvation. In 1968, he once again met Lentzsch, who eventually led him to the Lord and was converted to Evangelical Christianity. At some point, his wife and his brother, Tommy Polidano, were also converted. Rose Grixti has memories of when she first attended the Gospel Hall. The work of God to save the Maltese was being employed even beyond the Maltese shores. In 1966, Joseph Seychell who was from Żejtun, met Ray Lentzsch in Lipari, Italy, while taking part in military maneuvers. Lentzsch pointed him to God's simple plan of salvation. He then started studying the Bible and later was converted to the Brethren Church. However, he also attended the Methodist Church since they provided Sunday school for their children. His son, Joseph, who later joined the Maltese military, gave up his career to become the first Maltese missionary to serve in a perilous Muslim country. In 1971, the Pentecostals arrived through whom two couples were saved. One of the couples is up to this day of writing superintending the Assemblies of God in Malta. The other couple, although they were born again by the Pentecostal, later joined the Baptist denomination.

### *Review and Conclusion*

In this chapter, the investigation gave an account of several events that led to the arrival of the Protestant and Evangelical movements in Malta. The main emphasis was on the Methodist church; the persecution they suffered did not stop them from providing the Maltese with Evangelical literature in their language. The several Maltese involved in the story provided Bible translations, and other Methodist teaching to the Maltese were the pioneers for the Maltese Bible to come available two centuries later. The Wesleyans emphasized teaching and training to both the clergy

and laity. Classical Pentecostalism has roots in Methodism. Consequently, the early Classical Pentecostals took formal Christian education seriously. The research will report in a later chapter, it was one of the first Pentecostal denominations, the Assemblies of God, who brought formal education to the Pentecostal and Evangelical churches in Malta.

## CHAPTER 6

## PENTECOSTALISM AND EVANGELICALISM

*The Beginnings (1970-1978)*

## The Vision of Missionary Evangelist David Wintersborg

The Pentecostals arrived in Malta, prompted by a vision that Norwegian missionary evangelist, Aril Edvardsen<sup>49</sup>, had in 1964. David Wintersborg<sup>50</sup> (2019) recounts that while Aril was looking on a Mediterranean map, he expressed, “‘Next we go to Malta to hold a crusade.’ This remark burnt itself into my heart.” Every time Malta was mentioned, Wintersborg remembered it, and he expressed that his “heart was on fire.” However, at that time, he kept these thoughts and feelings to himself.

In the late summer of 1970, David Wintersborg went to several countries in Europe with Ole Bjorn Urne.<sup>51</sup> The missionary evangelists visited famous places and churches in Germany, Belgium, Holland, and the United Kingdom. Since they considered Christian education an essential element for the church, they included visiting Bible schools in their itinerary. During this time together, they both felt that God would use them in some ministry but were still seeking His guidance. However, during this particular missionary journey, they both felt God leading them to their respective ministries as they drove home. Ole Bjorn was seriously considering starting Teen Challenge in Oslo (which he later did), and David intended to seek out Malta's

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<sup>49</sup> Aril Edvardsen founded the organization *Troens Bevis* in 1965. It is an organization that now supports around 1000 national missionaries around the world. The organization today includes a multi-media undertaking, with daily television transmissions reaching about 200 different nations.

<sup>50</sup> David Wintersborg is one of the main actors for starting the Maltese-led Pentecostal and Evangelical churches in Malta. He lived in Malta for several years to help establish the church in its early formative years.

<sup>51</sup> Ole Bjorn Urne, was an Evangelist & Graduate of Troens Bevis Bible Institute. He founded Teen Challenge of Norway and Pastored the Center Church, near Oslo, for years. He is also involved in great mission work in India



situation. Once back in Finland, he went straight to the Maltese Consulate in Oslo to gather information.

At the office at the Maltese Consulate, Wintersborg saw the map of Malta. To his amazement, it was the outline of what he saw in a dream in 1968. Then, he had thought it was Iceland and rejected the dream as his own imagination. However, since he had the same dream three times, he carefully recorded it. In his correspondence with the author, Wintersborg (2019) wrote:

When discovering the Maltese map, my heart jumped and was on fire again for Malta. The need for a strong evangelical witness in Malta was also evident, and I just had to visit the place. After diligent preparations, I flew out to Malta along with Serge Bonnet<sup>52</sup> for two weeks of evangelization in 1971. Beforehand and due to convictions in my heart, I already had printed several Gospel Tracts, called *Eternal Life*,<sup>53</sup> and even offering a correspondence course. I had prepared a response address, including a P.O. Box in the capital city of Valletta, leaving a blank space to write the number by hand once I had it. Our two weeks were a great success. Staying at The Salvation Army Red Shield House, we witnessed in the main street of Valletta every evening and covered many cities and villages during the day (by bus). Over 40 people responded to the *Eternal Life* Course, hungry to learn more about the New Birth.

David Wintersborg and his wife Anny used the summer of 1971 in Norway to prepare for support and practical matters. In November of the same year, David and Anny and their two-year-old son Benjamin moved to Malta, supported by the Norwegian Troens Bevis Evangelization organization. They drove through Europe and, after their arrival, rented a flat in Bugibba for the first few months. Then, they relocated to the town of Gzira, where they established their first center. An essential part of their operation was conducting house meetings and Bible studies. They used

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<sup>52</sup> Serge Bonnet, was a young volunteer joining in the very first evangelism in Malta on May, 1971. He was a member of the Mission Alliance Church, and later Chairman of the Bord of Porsgrunn Misjonskirke. He passed away June 2006

<sup>53</sup> The *Eternal life* tracts were gospel tracts which eventually were used for correspondence study.

their place as the office for the Eternal Life course and for evangelizing Valletta's capital city. David Wintersborg (2020) stated this about the content of the course: “We introduced the Course by a Gospel Tract called Eternal Life. The 5 lesson Course is about receiving Jesus personally, then slowly expanding on that the very first steps. Today the Revised Edition is named New Life and distributed through New Life School from 7 locations: Burkina Faso, Burundi, Himalaya, India, Indonesia, Nepal and Thailand! (The Headquarters of TBVE in Norway also distributes some languages editions).”

During those years, Ray Lentzsch and Robert Seeley were also roaming Valletta and other towns and cities in Malta, pioneering Evangelical work. Consequently, David Wintersborg learned about their ministry. He sought them out and found them at the Gospel Hall in Floriana and began meeting with them there. At that time, the Wintersborgs did not consider themselves in any leadership role but attended the church to hear the Word for their spiritual edification. At first, the Plymouth Brethren leadership of the Gospel Hall treated them with skepticism since they were Pentecostals. However, the relationship improved when the Wintersborgs took some Maltese to the meetings. The Wintersborgs' calling from the very beginning, however, was to plant a full-gospel church with national leadership. Nonetheless, like others preceding and following them, they understood the importance of unity among all Evangelical Christians. As Pentecostals, the Wintersborgs also believed that God wants to baptize all Christians with the Holy Spirit, which later became a divisive issue in the church.

#### Evangelist Pastor Tony Cauchi

During this period, Tony Cauchi received salvation in 1970 in England. In 1972, he began attending the Elim Pentecostal Church's Bible College in Capel,

Surrey, England. George Cauchi, Tony's father, was Maltese, living in England. They immigrated back to Malta in 1973. At Elim, Tony Cauchi started education and training for missionary service. During his seminary studies, he met with his soon-to-be wife, Elizabeth, in the same class. Both were attending a two-year course at the institution. George Cauchi invited his son to visit him and help him with some family matters. Tony wanted to build his broken relationship with his father and, therefore, made plans to travel to Malta with the possible mission of witnessing to his family and the Maltese.

In the Elim Bible School, Tony had met with Marcus Stone, his roommate. Marcus had a strong calling to mission work even during his teenage years. The two students and their future wives, whom they both met on campus, developed a close friendship. At that time, Marcus Stone had no clear sense of God's will for his future, but he felt that joining Cauchi in the Malta mission was something God had laid on his heart, at least for a temporary period. The two couples began to earnestly pray and get organized for their departure in August 1974.

Tony Cauchi's parents had rented a house in Gzira, which was opposite the house where the Wintersborg family lived by divine providence. David Wintersborg and George Cauchi both had outgoing personalities and became close friends. Learning that David was a Pentecostal missionary and knowing that his son was also in a Pentecostal Bible school to train to become a missionary was well received by George. His son, Tony Cauchi, stated, "My dad proudly said his son, who was training in a Bible college, was coming to Malta soon, and David looked forward to meeting me. Inevitable, we met within the first couple of days of my arrival." (Cauchi, 2019)

The Wintersborgs became close friends during Cauchi's first visit to Malta and introduced him to “obviously an embryonic church plant on the island.” Tony recounted that “There were two or three non-Roman Catholic churches, connected to English, Scottish or British Forces churches, but none were evangelical or Bible-believing groups (Cauchi 2019).” David Wintersborg had been in Malta for a few months and was going places in Malta to evangelize. Therefore, he took the missionary student with him.

Tony describes how David introduced him to the small Gospel Assembly in Floriana (The Brethren's Gospel Hall), where he had a remarkable moment of divine direction.

A visiting speaker who worked with Operation Mobilization, Ray Lentzsch, delivered a message on 2 Timothy 4:17: ‘But the Lord stood at my side and gave me strength so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth.’ I forgot the exact details, but he gave testimony of his travels around the Mediterranean, preaching the gospel and the remarkable ways that God had blessed and protected him. He used the analogy of ‘the lion's mouth,’ likening it to his ministry over the years in the Mediterranean. He emphasized the great need to establish the gospel in the very center of this ‘lion’s mouth,’ which was Malta. I had rarely experienced so clearly the voice of God speaking to my heart. In that meeting, I made the decision that, when I had finished college, I would return to serve the Lord in the land of my father. (Cauchi 2019)

Now married, Cauchi went back to college to return the next year with Marcus and his new bride. Before the couples arrived, David Wintersborg had rented a house<sup>54</sup> in the town of Pieta at 79, Gwardamangia Hill, Pieta, between Msida and Floriana. The new premises were to be separate from the Gospel Hall in Floriana used

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<sup>54</sup> This description is included because it describes the first meeting place where the Maltese church began to form.

by the Brethren. The new premises allowed the Pentecostals to plan their mission freely. Edwin Caruana, who was also led to Christ by Wintersborg,<sup>55</sup> stated that the Floriana church was the first church he visited. However, he followed Wintersborg to Gwardamangia. Caruana said that David Wintersborg claimed that the Brethren did not have the Holy Spirit and, therefore, decided to meet in a new place. This move caused a problem between the groups. The Brethren also had a problem with Pentecostalism. Nevertheless, a relationship remained between them.

The Gwardamangia church started hosting the work between 1971 until it closed in 1979 (Laudi 1988, Caruana Edwin 2018). It was sufficiently large enough for accommodation and meeting rooms (Cauchi, 2019). Wintersborg (2019) stated that it was the “Center” for the Eternal Life correspondence school's offices. The center even had a library of Christian Books. The center also became the new home for the missionary couples. From there they “went public,” advertising the Eternal Life correspondence course and the Maltese New Testament in the daily newspapers.<sup>56</sup> An Englishman called Dave Tucker<sup>57</sup> had volunteered to caretake the building and to care for two young Maltese couples who had committed their lives to Jesus between my first visit and my arrival with Elizabeth a year later” (Cauchi, 2019).

### Groundbreaking Evangelism Results

Cauchi indicated that David Wintersborg had not yet won any souls to the Lord in Malta, although he was a very faithful witness for the faith. He recalls

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<sup>55</sup> The roles of Edwin Caruana and his leadership development will be narrated below.

<sup>56</sup> Appendix M

<sup>57</sup> David Tucker was a former Navy sailor who helped the church planters in its infancy. He was a close friend of the Wintersborgs, even replaced them when they needed to travel for itinerary.

accompanying Wintersborg on Valletta's streets, where they met Joseph Fenech Laudi for the first time. Wintersborg recounted this historic day. While evangelizing in Valletta, Wintersborg could legally have a gathering no larger than ten to twelve people. He and his team, including Tony Cauchi, would share their testimony and share the gospel (1973, 1). During one of these outreaches, the Lord started producing results. Wintersborg recounts that day:

When we were evangelizing in Valletta, we could gather groups of 10-12 who would listen to our testimony. One night I noticed a shorter guy trying to look over the crowd. After they left, he remained to ask more about Jesus and the Word of God. His name was Joseph Fenech Laudi. He said: "We are Catholics. What is it that you have that I do not have?" I smiled and replied: "I have Jesus." I continued to explain the simplicity of the original version of the gospel. Laudi was one of the very first to receive Jesus through the Eternal Life course. Very soon after, Helen Azzopardi, his fiancé, also received salvation (2019).

Joseph Fenech Laudi (2020) asserted that he was much more forceful than the above conversation. He added, "I was furious and said Jesus belongs to us Catholics and not to you, Protestants." Wintersborg smiled and replied, "Well, you know if you truly have Jesus or not." Fenech Laudi pondered upon this reply and confirmed, "That was the question that made me seek for the answer." Joseph F. Laudi also recorded his salvation experience in a newsletter dated March-April 1973<sup>58</sup>. This testimony would be the first of its kind.

Being born and raised under the Roman Catholic tradition, I never really found Christ. From when I was a little boy, I used to think of God mechanically. But when I prayed, I never felt close to God and never found rest in my heart. All I did was to observe a tradition into which I had been born. At one time, I was on the point of getting closer to God, realizing my need, but I did not know how to fill this need. I had never opened a Bible; therefore, it was very hard for me to know what God was like.

Slowly this feeling passed away, but not completely. It was renewed some time ago when I met David. At this time, I was doing the Eternal Life course. At first, I was suspicious about all this and was confused. But the confusion was fading away as I was getting to know God more personally. I

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<sup>58</sup> Appendix B

began to meet David at his house every Saturday (I still do it now), and I was slowly growing more fond of the Lord as I got to know more about Him. By this time, I began reading the Bible and other books which have made a new man out of me. Lately, I have committed myself to the Lord, and I aim to get as close to Jesus as possible.

We are in great need for a place where we can hold up a ministry to others and where we can get them interested in the Lord Jesus, and by His help, Malta will be saved from traditional works unto Eternal Life with Him. “May the Lord be with me, may His Spirit guide me, and His love flourish in me” (1).

This was one of the most outstanding achievements of the Wintersborgs.

However, it was just one of several other victories for the Evangelical church in general, particularly to the Pentecostal church, especially to the Assemblies of God. Wintersborg states that Laudi was on fire for the Lord and was also taking the correspondence course called *Eternal Life* (1973, 2). Tony Cauchi (2019), who was with Wintersborg on the day, remembers the event and adds that Joseph Fenech Laudi personally asked for the Eternal Life Course. He used this course during his evangelism.

After completing the course, the missionaries awarded Fenech Laudi a Maltese New Testament (5), which was not yet available to the masses during those days. The Trinitarian Society then published the New Testament in 1980. This paragraph's significance is that Joseph Fenech Laudi, the first person saved under a Pentecostal ministry, had the calling of a pastor. Until the time of writing, he is still in the pastoral ministry, pastoring an AOG church.

Laudi testified that, at some point, he began to drift away from the fellowship. According to Edwin Caruana, this happened because of some family issues and death in the family. This prompted Wintersborg to write a letter to him (February 9, 1973), encouraging him to return to the private meetings they had together on Saturdays.

Wintersborg warned Joseph about the spiritual battles and the importance of reading the Bible, among several other exhortations.<sup>59</sup>

Besides the significance of Joseph Fenech Laudi and Helen Azzopardi's salvation, the correspondence study guide "The Eternal Life Course" played a role in the couple's salvation. It set Joseph's course to study with a recognized correspondent school, the International Correspondence Institute (ICI). In his June 1976 newsletter,<sup>60</sup> Cauchi states that the church distributed the Eternal Life's correspondence course to Malta's population as a free Bible course. The teaching material distribution was also a precedent. A few years later, the AOG and the IPHC used the ICI study materials, The Great Questions of Life (GQF), for evangelism and house-to-house distribution. Later, under the ministry of Dan Stamp, the GQF series was translated into Maltese.<sup>61</sup>

Wintersborg wrote about this operation in his newsletter of March - April of the same year. There, he confirmed to his readers and supporters "that we are now sending out through the post ... the Maltese 'Eternal Life Course'" (1).<sup>62</sup> Cauchi and his colleagues were trained by respectable denominations and knew the importance of Christian education to church leaders.<sup>63</sup>

Furthermore, they realized that the unsaved Maltese needed to have Christian education as well. The next chapter will describe how AOG missionaries also

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<sup>59</sup> See Appendix B

<sup>60</sup> See Appendix C

<sup>61</sup> See Appendix D

<sup>62</sup> See Appendix B

<sup>63</sup> This research will show why leadership training is important and that the lack of proper training caused several setbacks to the Maltese church.



attempted to use correspondence material as a means to train the church and reach the lost. However, until this time, Malta did not even have a whole Bible in the Maltese language. Nevertheless, in divine providence, God was also about to use David Wintersborg<sup>64</sup> so the vision the Methodists and other Protestants had, would eventually find its fulfillment through the support of a Pentecostal missionary.

#### Deportation of Pastor Tony Cauchi

The fate of Pastor Tony Cauchi was different. Since the Maltese government at the time wanted to expel “Protestant workers,” Pastor Cauchi suffered the same fate as the Methodists. The Maltese attacked him, and, because of this, he became known to the authorities. Cauchi, who was British, fell into the government’s category for expelling. Wintersborg’s account on the matter stated that “Unfortunately the attacks from local people, who were unhappy with this new church, (being so focused on the Word of God,) eventually lead to his expulsion. The Maltese Government declared him ‘persona non grata.’ A very sad end to the ministry of a very dedicated family” (2019).

According to Pastor Cauchi, during the summer of 1976, he had no idea that his and his family’s departure was so imminent. They were planning to start training Joseph Fenech Laudi and Edwin Caruana in preaching and leadership, which will be further described below. They had only met a few times before Dom Mintoff<sup>65</sup> again won the election in September 1976. The political situation was that the then re-elected Prime Minister, Dom Mintoff was working to remove foreign military assets

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<sup>64</sup> Wintersborg, was this time supported by Partners International. The organization also supported the translation of the Maltese Bible, by Karm Zammit. This would eventually be the first translated Maltese Bible printed in its fullness. Based on the Protestant tradition, the Bible did not include the Apocryphal Books. The “missing” books caused significant opposition by the Roman Church.

<sup>65</sup> Dom Mintoff was the then Prime minister of Malta. His wife, Moira Mintoff, is said that she was a believer and had even attended at the Gwardamangia in the past.

away from Malta. In fact, Pastor Tony Cauchi and his family were victims of this move. One of his election promises was to remove all the Protestants from the island, which was a specific effort to win the Nationalists, pro-Catholic Church vote. The missionary pastors knew it was only a matter of time but hoped that bureaucracy would prolong the prime minister's promise. Pastor Cauchi narrates:

In the past newsletters, we have often shared the uncertainty of our stay in Malta. From our early days there, we had difficulties with the authorities, immigration officials and police. Those in authority never seemed to be happy with our presence and reviews our case each month when we renewed our visas. We knew that every month granted by them was only by the grace of God, so that we could carry out the work of the gospel for a few more weeks. Finally, on November 10, 1976, we were handed an official letter, asking us to leave within four days. We were given no reasons, but we regard our "removal" as a political maneuver to please the Roman Catholic Church. (Cauchi, Newsletter 1977) <sup>66</sup>

It was a shock! Despite Elizabeth being six and a half months pregnant with our second child and celebrating John's first birthday, God's kindness shone through it all. Mrs. Duffy made John a birthday cake with a single candle on it, I arranged the sale of my car and a neighbor who was an RAF pilot offered transportation to the U.K. of our large luggage in a jet fighter! Finally, we bought flight tickets and had a wonderful and emotional send-off at Luqa airport from most of the fellowship. (Cauchi, 22)<sup>67</sup>

The work that this couple and the Stones accomplished was essential for future work. Up to this point, this chapter described how the vision of David Wintersborg and the calling of Tony Cauchi met together in a town called Gzira. Their partnership was godly, and their only goal was to start a Maltese Church. Both missionaries wanted to train nationals for leadership and ministry, but it was impossible to offer formal education to them until this point in time. Joseph Fenech Laudi was one of the prominent persons that would, as time passed, be one of the primary leaders.

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<sup>66</sup> Appendix C

<sup>67</sup> The Cauchi family left Malta on November 14, 1976.

Although, in God's providence, His plan was to establish Christian Education in Malta in 1984.<sup>68</sup>

### *The Formation of the Maltese Evangelical Church*

1977-1982

A close friend of the Fenech Laudi's was Edwin Caruana. He and his fiancé Sylvia, nee Abela, were saved in 1973.<sup>69</sup> With Joseph and his fiancé Helen, Nee Azzopardi, and the Wintersborgs, they started a Maltese church, which they called "The Maltese Evangelical Church." Edwin Caruana confirmed that David Wintersborg was adamant that the church would be for the Maltese (2018). He strongly resisted the foreign Christian believers' pressure to take over the Maltese church.<sup>70</sup> However, it did not work out according to plan. The minutes of May 31, 1978,<sup>71</sup> records in detail these recurring problems.<sup>72</sup> Yet, during these formative years, the nucleus of the modern Pentecostal and Evangelical movements in Malta was growing.

### The Formation of the First Maltese Church Committee

The Committee of the Malta Evangelical Church met on Monday, May 31, 1977.<sup>73</sup> The meeting took place at the church premises on Gwardamangia Hill. The

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<sup>68</sup> The history of Pentecostal education is described in the next chapter

<sup>69</sup> Appendix D

<sup>70</sup> The reason for this tension will be explained below.

<sup>71</sup> Appendix: E

<sup>72</sup> The Minutes of May 31, 1978 (thirteen pages long), describes several church problems that eventually led to the closing of the first Maltese Evangelical Church.

<sup>73</sup> Appendix: E

members present were David Wintersborg, George Duffey,<sup>74</sup> Joseph Fenech Laudi, Brian Platts, Edwin Caruana, Noel Formosa, and Connie Grech.

Wintersborg started the meeting and used Titus 1:1-9 as an introduction. Wintersborg knew that the Maltese Christians in the church were not yet capable of being elders. However, he felt it was the right time to elect Maltese believers to take charge of things in the church, both the building and the running of the church. He continued by saying that he consulted with Tony Cauchi, the former pastor of the church. Both felt he should propose the following agenda: “A church meeting of baptized believers should be called on Friday, and he should propose to them the new plan, namely that a committee of elected Maltese Christians should take charge of things in the church” (Gwardamangia minutes (GM) May 1977, 1). Also, the church committee elected people for administrative responsibilities.

#### The Indigenous Church Concern

The reason that Wintersborg proposed the above was first because of the uncertainty of the stay of non-Maltese on the island, which was a growing political matter. The Maltese Government was mulling over the deportation of Protestants to amend its disputes with the Roman Church. The second reason was, “It is not possible to get the Maltese to function as responsible members unless they are given responsibility” (GM 1977, 2). Consequently, he proposed Joseph Fenech Laudi, Edwin Caruana, Connie Grech, and Noel Formosa to be on the board. Noel Formosa refused to be on the board, because he felt he was not ready to accept such a responsibility (GM. May 1977, 2). Wintersborg also suggested that the

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<sup>74</sup> George Duffey was a faithful Gideon helping to spread the New Testament in Malta. The Gideons helped donate over 3000 New Testaments, mostly to the schools. After retiring in Malta, he joined the church fellowship, with his wife Marjorie. As mentioned above, George also helped in the ministry.

responsibilities of other mature church members would be to train the Maltese to be leaders, to stand by them, to support and give them advice. He also advised that the Maltese should preach as much as possible, and not others, since this would rob them of the opportunity to learn (GM. May 1977, 3).

However, George Duffey did not agree to a committee made up solely of Maltese and to leading the church. He claimed it was not scriptural. His rationale was that all members were one in Christ. He insisted that church members who were responsible and prepared should be allowed on the committee, whatever their nationality. He wanted to make clear that he agreed to give the Maltese Christians responsibility, as he had previously agreed with Pastor Tony Cauchi. He, in fact, had suggested that the church should provide the Maltese with the opportunity to lead the services. Wintersborg, however, did not agree with George Duffy.

The minutes record that Wintersborg remained firm on the vision he believed God gave to him. That is, “to specifically establish a Maltese church to reach the Maltese” (GM. May 1977, 5). He added that, according to Scripture, there would have been a Maltese leadership because that was the way Paul worked. He clarified by saying Paul always appointed leaders from among the people he converted to take charge, and then he left them (GM. May 1977, 4). Wintersborg continued saying that Paul made follow up visits to see how they were doing but always left the leadership in the hands of the local people (GM. May 1977, 5).

The Maltese church members agreed with Wintersborg. Both Edwin Caruana and Joseph Fenech Laudi insisted that Maltese services would serve those who did not understand English. Furthermore, if the Maltese witnessed to their countrymen, the chance was that the Maltese hearers would give more attention to the message. They pointed out that most of the Maltese that visited the church did not return. They also

pointed out that if Maltese (trainee leaders) would not learn by experience, they would tend to lean on the others and would not take up responsibilities. Furthermore, they felt that the Maltese would never have the opportunity to voice concerns about matters that they disagreed with. They also expressed that those who attended church in the past may return, once they learned that the leadership was Maltese (GM. May 1977, 6). Unfortunately, George Duffy did not accept an all-Maltese Committee (GM. May 1977, 7).

The church minutes cover a year of internal struggles and disputes, which were mostly theological. Readers of the minutes will notice that one group based their decisions on biblical principles, while others did not. Wintersborg and Cauchi had theological training, and, therefore, they based their approach on biblical principles. This matter will be further discussed in the section below.

#### The Language Concern

Caruana Edwin (2018) described that months rolled by and no more people were added to the church. However, some of the foreigners began attending. Quickly about thirty to forty people started visiting the fellowship, but initially only four were Maltese. As a result, the church became an English-speaking congregation. Eventually, this became a point of concern, as will be described further in this chapter—meanwhile, some other Maltese were saved and joined.<sup>75</sup>

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<sup>75</sup> The Maltese mentioned in this research are those that the author and other actors and participants of this history agree had a major role in how the church developed and had a role in how formal Christian education was established. It is not possible to include all history makers in this paper. However, some names will be included to encourage further research.

Although the church members were mainly English speaking, Joseph Fenech Laudi and Edwin Caruana were highly active in the congregation. In hindsight, Edwin Caruana declared that inducting leaders with no training and theological knowledge was a “major mistake” (2018) Pastor Edwin Caruana, who has been leading Maltese church associations since 1992/3<sup>76</sup> gave his view on why education is essential for the church. He stated that Maltese leadership started with no theological education whatsoever. They came from a Roman Catholic Church; whose custom was that the people go to church without actively participating. Suddenly, the new Evangelical converts found themselves trying to lead a church with no training and education, asking people to be active. Consequently, the leadership made several mistakes during the formative years (2018).

During the first formative years, people visited from abroad, provided books to read, and shared their experience with the fledgling Maltese leadership; thus, Fenech Laudi, Caruana, and some others were receiving some informal education. Pastor Caruana claims that because of several mistakes, some things did not have success. The leadership was working “on our steam, rather than learning from what others have done before us” (2018). The Maltese pastors and other leaders never experienced being in an Evangelical church before, let alone pastoring one. Things did not go smoothly, mainly because the other members from abroad were from Evangelical churches and knew how things should be. Yet, the Maltese did have the heart to reach the Maltese and understood the Maltese culture. In several ways, the English-speaking wanted the church to go in the way they wanted; and did not allow the Maltese leadership to plan how to reach the Maltese.

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<sup>76</sup> The main Maltese church associations that Pastor Caruana led are: The Fellowship of Evangelical Churches and The Evangelical Alliance of Malta.

### The Role of Women in the Church Concern<sup>77</sup>

Connie Grech was a person that before receiving eternal life in Christ in 1976 (Cauchi 1976, 1),<sup>78</sup> had determined to know God more than the Roman Church was teaching her. She grew up in a traditional Maltese town where people knew each other and were strict towards their religion. Grech attended all the religious services like everyone else and walked in the Catholic ethos exemplified by her father. At school, she took the study of religion seriously (2020). A Roman Catholic priest influenced her more than the others she had previously known. He taught lessons from the Bible and showed a particular love towards the Word of God. Later, in her college training to become a teacher, another priest inspired her to seek God further. In her mind, Grech knew that there was some way to know more about God than what she had learned from the Roman Church.

Connie Grech's quest to know God more led her to join a Catholic youth meeting in Floriana. There she met other young people and involved herself in the religious activities of the group. She even became the secretary of the organization. The group used to have folk-mass, after which, with the others, she discussed the mass readings. However, some of the youth started to become involved in hypnotism. In the author's interview, Grech stated that although she did not have biblical education, she felt hypnosis was wrong and openly challenged the practitioners.

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<sup>77</sup> Connie Buttigieg Nee Grech, provided all the information included in this section. The author of the paper interviewed this participant. Data added will be given reference accordingly.

<sup>78</sup> Appendix C



During those days, a Moonie's<sup>79</sup> (Unification Church) female missionary met with and further tested her faith. However, Grech's alertness kept her from that cult's deception.<sup>80</sup> At this time, somewhat confused, Grech met Anna Formosa, whose brother, Noel Formosa, was a believer and attending The Malta Evangelical Church in Gwardamangia. Noel later became one of its leaders.

What attracted Grech to the church was how the people appreciated the Bible and, like her, were dedicated to knowing God more. The preachers emphasized a personal relationship with Jesus, and that by his death, Jesus paid the penalty for humanity's sin. Nevertheless, she wanted to make sure that the Bible teaching was the truth. Therefore, she gave herself to the reading of the Scripture. As a Roman Catholic, the Scriptures confronted her by stating that Jesus died once for all sins. While Pastor Cauchi was still in Malta and discipling Buttigieg, he had led her to read the epistle to the Hebrews. Grech stated that it had a unique effect on her.

Grech prayed while she read because she believed God could guide her as she read the Bible. She felt that God was speaking to her from Scripture because, as she read, the Bible seemed to become alive to her and make sense. Therefore, she realized that the Evangelical church was teaching the truth. Grech was content with the teaching and the fellowship of the believers. At the time, no Maltese were yet in leadership, but David Wintersborg and Tony Cauchi initiated the concept of Maltese leadership. As established earlier, the college-trained ministers wanted to see an

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<sup>79</sup> Myung Moon promoted several heretical theological positions. Probably, the most dangerous of all was his claim to be the Lord of the Second Advent, and that the Holy Spirit is the feminine counterpart of God, but not a person, but a form of energy (Tabernacle Baptist Church, 1999). According to Slick Matt, "Moon claims to be the messiah of the Second Coming and his wife is the Holy Spirit. He and his wife, called The True Parents where he is the True Father and his wife the True Mother, are the first couple to be able to bring forth children with no original sin." (<https://carm.org/unification-church/the-unification-church>).

<sup>80</sup> There were already several cults in Malta during those days.

indigenous church. However, opposition erupted between the members. Grech called this period of hardship from conflicts as the birth-pains of ministry. She observed that the cultural divergences were evident, even if most members were English-speaking. Consequently, the church offices were created, which included Grech, as mentioned earlier in this chapter.

Furthermore, theological differences were arising within the congregation. There were Brethren, Baptists, and Pentecostals. Additionally, the role of women in the church became a theological argument. From the GM of August 12, 1977,<sup>81</sup> one can notice that the Maltese men, Joseph F. Laudi and Edwin Caruana, were cautious about how much women were to be involved in the ministry (GM. August 1977, 3). Maltese culture, in those days, did not allow women to have leadership roles. Grech recounts a discriminative issue in state education, where she worked: when a female teacher was to marry, she had to resign from her post. However, it was possible for her to re-apply after she had married. Furthermore, the salary was not equal. Women had less pay than men doing the same work.

From the beginning of her involvement with the church, Grech began to defend the role of women in ministry and leadership positions. Laudi suggested that women should not lead the service for the sake of peace in the church, while Caruana stated that he felt that women should never lead the service (GM. August 1977, 3). However, Connie Grech remained firm in her position and informed the two men that she could not agree with them until she searched the Scripture and learned otherwise. The three of them decided to examine further the Scripture before making a final

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<sup>81</sup> Appendix E

decision. Nevertheless, they all agreed that women would be allowed to pray aloud, share their experiences, and teach Bible studies (GM. August 1977, 3).

### The Pentecostal Concern

Another point of contention was the Pentecostal doctrine. Grech wanted to know more about the Pentecostal view of the Baptism of the Holy Spirit.

Consequently, she began to meet more with Pentecostals, who were part of the Malta Evangelical Church. After the Stones and Cauchies left the Island, Grech began to fellowship with another Pentecostal lady. At this time, the church in Gwardamangia was getting weaker, especially after the Stones and Cauchies were no longer leading, and the British soldiers left the island. Her faith in Pentecostal Christianity grew when she began experiencing God's power to heal terminally sick people.

Wintersborg and Cauchi were Pentecostals yet were willing to be cross-denominational as long as it would be a national church. Fenech Laudi brought the subject to the board meeting of May 31, 1977.<sup>82</sup> His question was whether the church started as Pentecostal or not. Wintersborg made it clear that "this work started as the Maltese Evangelical Church, but Pentecostal in nature, though not in denomination." He also insisted that there was to be a "Maltese church affiliated to no particular denomination" (GM. May 1977, 7).

However, as history developed, the church would, in the future, divide into Pentecostal and non-Pentecostal groups. It is not clear how much teaching was taking place regarding the two views. Edwin Caruana stated that, up to a point, neither Fenech Laudi nor he knew the difference. "We had no knowledge of Pentecostalism because missionaries took it for granted the Maltese knew. They did not take into

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<sup>82</sup> See Appendix E

account that they came from a Roman Catholic background. In those days, Caruana thought, when Wintersborg was praying in tongues, it was the Norwegian language (2018). However, later the members learned about the difference, even if the learning was minimal. Nonetheless, it was clear that the leaders did not emphasize this difference. Grech and Fenech Laudi were seemingly more interested in Pentecostalism. Caruana also had the same view, but later events led Caruana to join the Baptist church, which this research investigation will recount below.

### The End of the First Beginning

The Gwardamangia minutes of December 7, 1977, describes the instability of the first attempt to have a Maltese church. There was a lack of cooperation between the committee members, foreign interference, theological disputes, and struggles to have an indigenous church. All committee members offered their resignations, and each one had his or her reasons. The minutes state that the committee failed to produce its determined goals. The lack of cooperation between them and their friction with other non-Maltese was the cause of several problems. The minutes on page three state that the committee did not place the will of God first to have a Maltese-led church, but allowed other influences to guide them.

Grech stated that her calling to be on the committee was God-ordained. The original leaders, Tony Cauchi and David Wintersborg, both saw the calling and encouraged her to be on the committee. She also was elected by votes two times. She stressed that her role was not just to be a member but also God chose her because she was a woman. However, in the present church, she could do nothing because of the theological influences refuting female ministries. Grech could not fulfill her calling unless she had cooperation from the others (GM. December 1977, 4). Caruana asked her what her calling was, and she replied that her calling was to spread the Word of

God. She insisted that in the Christian life, believers must build each other up, regardless the gender.

The ten pages of minutes further describe several disputes between the committee members, which reflect a lack of understanding of what leadership should be. The lack of education in these areas and sound theological practices in the different matters discussed caused havoc to the church. Those working with the committee either came with a different theological view regarding ministry or were not sensitive to the cultural mores. The lack of teamwork was evident since the members made accusations towards each other. They were not cooperating, not keeping with what they agreed, and were working individually. A significant issue was the language used to preach. Should the preaching be done in English or Maltese, and should a translation be provided? The Maltese and the foreigners could not agree (6).

Consequently, the committee decided to send their resignation letters to David Wintersborg, who was in Norway, by express mail. As a result of the internal strife, the church closed in 1978/9 (Caruana and Fenech Laudi, 2018). Caruana's conclusion about the matter was, "The Maltese leaders were too young and inexperienced" (2018). It is clear then that mentors should not neglect the biblical teaching of 1 Timothy 3, especially verse six, which says leaders should not be new converts. They should not leave their protégées without supervision, and their teachers should always be available to guide them. At the time of writing, a Pentecostal church is struggling with leadership issues because an inexperienced and insufficiently trained leader was licensed and given the title of "pastor."

In the historical fabric of this story, there was a major political event taking place<sup>83</sup>. The Prime Minister of that time expelled the British forces from the island. Therefore, all the Pentecostal, Evangelical, and Protestant churches lost their British members. Those left in the church were the ex-committee members, Fenech Laudi, Edwin Caruana, and their spouses, Noel Formosa and Connie Grech (Caruana 2018, Fenech Laudi, 1988).<sup>84</sup>

### *The Second Beginnings*

1982-1992

Joseph F. Laudi and other actors of this history testify that between 1978 and 1981, the Maltese church went through a period of discouragement and persecution (Laudi 1988). However, God was still at work preparing other people from the United States, the United Kingdom, and other nations to return to Malta and assist the scattered church. They would help reorganize groups of believers into churches that are still active up to the writing of this dissertation.

### *A Time of Instability and Uncertainty*

In 1981, the small group of people mentioned above began meeting at Caruana's home in the town of Marsa situated at 56, Marsa Road, Marsa<sup>85</sup>. According to Caruana, Fenech Laudi stopped attending during that period. However, an English woman joined the group whose husband was a nominal Jehovah's Witness. The

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<sup>83</sup> Joseph Fenech Laudi's data are from a three-page note which compiles a brief outline of the Pentecostal movement and Assemblies of God. This short document confirms many of the dates that other participants supplied to the author. (see Appendix H).

<sup>84</sup> Appendix H.

<sup>85</sup> Appendix H

English lady must have related to AOG at some point because she assisted Caruana in contacting them. However, as the next chapter will reveal, both Joseph Fenech Laudi and Edwin Caruana contacted the AOG. In 1977, records show that AOG missionary Terry Peretti had enrolled them in ICI courses. He was the ICI director in Rome from 1976 to 1979.<sup>86</sup> Official records show that it was Fenech Laudi who contacted the AOG first, however. Edwin Caruana, though, claims that he was the first who contacted the AOG. Up to this time, Caruana did not know much about the difference of denominations, and his understanding was that the only two denominations were Protestant and Catholics. However, this section will describe the circumstances of how the Lord led him to establish the Baptist Denomination in Malta.<sup>87</sup>

Between 1980 and 1984, several events were developing at the same time. Missionaries and church ministries were coming to Malta. Each event has its own story, which integrates with the other as this history develops. Interestingly, God was calling some of these ministers, such as Baptist Pastor Ray Hover from the United States, and Pentecostal Missionary, Pastor David Flanders from the United Kingdom, to work in Malta. Both were instrumental in planting their respective denominations on the island. Besides, several independent internationals were also trying to start Evangelical churches. One was Matthew Aladesaye. He was the person that led Joseph and Christine Agius to the Lord. In turn, the couple became head leaders on several fronts, including Christian education. The background of how these missionaries came to Malta is similar in displaying the sovereignty of God. It shows that, although the work in Malta was in chaos, God was still at work preparing the key people He would use to build His church in Malta.

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<sup>86</sup> This history is recounted in more detail in the next section.

<sup>87</sup> Appendix H

## Forces at Work Preparing Missionaries to Malta

### *Rev. Ray Hoover*

In 1980, Rev. Ray Hoover pastored a church in Okmulgee, Oklahoma, in the United States. He recalls that someone called him and spoke to him about Malta. The person told him of a lady who had relatives on the island who needed to hear the gospel. The lady lived in South Carolina and, together with other believers from the East Coast, were praying for someone to go to Malta as a missionary. Rev. Hoover became interested in the idea and went to the library to learn more about Malta. Pastor Hoover asked the lady librarian for a reference book about Malta. The lady replied that she just returned from the island, and she would be happy to let him borrow the slides she took there.

Hoover's family was praying about this new plan. One day the family received an invitation to a pastor's meeting in Tulsa, Oklahoma. Hoover (2019) said that the well-known Dr. Clifford Clark was moderating the meeting. When he was on the podium, he asked if someone with the name of "Ray Hoover" was there. Rev. Hoover exclaimed, "I was shocked. How did the famous Dr. Clark even know my name?" After he acknowledged that he was present, Dr. Clark asked, "Ray, is it true that you are going to Malta as a missionary?" Hoover confirmed that this was in his plans. In response, Dr. Clark announced that his church would be the first to support Hoover's Maltese mission.



*Rev. David Flanders*

Meanwhile, in England, a twenty-two-year-old believer, David Flanders,<sup>88</sup> felt God calling him to become an Evangelist. He accepted Christ in 1973, and in 1981 God called him for full-time ministry. Flanders claims that when God called him, He asked him to be available to Him. In the autumn of the same year (i.e., 1981), God called Flanders to Malta. In similar circumstances, like Hoover, wherever Flanders went, someone would mention Malta, whether in watching television commercials, or read in newspapers. Flanders recounted that a pair of jeans he bought had the label made in Malta. Flanders considered that all of these circumstances were the means that God was using to call him to Malta.<sup>89</sup> David Flanders visited Malta fifty times from 1981-2006 (Flanders, 2018).

#### The Formation and Birth of the First Baptist Church

In 1981, Hoover resigned from his church and visited Malta to survey the situation there. He made arrangements with Randall Jordan, another Baptist missionary working in Sicily, to accompany him to Malta. Meanwhile, he wrote to the Maltese government for a working permit. The government reply “was courteous but blunt.” For Hoover to receive a working permit as a Baptist minister, there had to be a registered building for worship and a Baptist congregation on the island. At the time, Hoover did not know that there were a building and an embryonic Baptist church

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<sup>88</sup> David Flanders is from Cornwall England. He is an itinerant evangelist with a deep pastoral heart. Flanders was saved in 1973 when he was fourteen years old and received the Pentecostal experience six months later. Soon after Flanders began to preach in local churches. In 1981 David felt called to leave his promising management career and give himself entirely to the Lord’s service. He started Souls Harbour church in 1987. However, David’s calling also includes motivating people into ministry and provides them the framework necessary to excel in their calling. (Souls Harbour Church, 2020). I was one of those who benefited from Flanders’ ministerial nurturing calling.

<sup>89</sup> Considering that by this time David Flanders (1) never travelled outside England, (2) his young age, and (3) Joy his wife just gave birth to their first child, one can understand the circumstances that God used to lead the Flanders family into a ministry that will in a short time impact a country.

being formed in Floriana Gospel Hall, as Edwin Caruana was seeking to find his place in the church's current chaos during that time (Caruana 2018).

When Hoover visited Malta, together with Jordan, he went to preach in Valletta. As they were witnessing, they met the brothers Thomas and Lawrence Polidano. Thomas was the custodian of the keys of the Gospel Hall. The brothers were praying that the Lord would send a Baptist missionary to start a church in their building at Floriana. Suddenly, Hoover had what was required to receive a working permit from the Maltese government—a building registered as a church and a congregation. Therefore, Hoover returned to the United States, convinced that the Lord had opened all the doors he needed to move to Malta with his family.

In 1983, the Hoovers went to Malta, and with the help of Thomas Polidano and his brother, they settled in Malta. Soon after, another missionary Baptist Pastor from the States, Joseph Mifsud, of Maltese descent, also arrived in Malta. He was from the Bible Baptist Church. Pastor Joe Mifsud and his wife Jenny started Bible Baptist Church Malta in 1980. They went back to the United States for a period of time. Then, the couple resumed his pastoral work in Malta. Joe Mifsud's father was Maltese born. With his wife Jenny, they came to Malta as missionaries. The Mifsud couple won several Maltese to the Lord and started the Bible Baptist Church in Malta. Pastor Mifsud has a big pastoral heart. However, since he and his church were not a catalyst for the establishment of formal Christian education, their great work cannot be mentioned in this paper. Nevertheless, Pastor Joe held an unaccredited Bible school in his church.

#### Pastor Edwin Caruana, First Maltese Baptist Pastor

Edwin Caruana, at this time, was meeting with a home group of other Maltese Pentecostals at a town called Zejtun. Some of the members were from the original

group of Gwardamangia. Others were George and Judith Grech, who were hosting the home group (Grech, 2018). Since Ray Hoover was diligent in preaching the gospel on the Maltese Islands, Edwin Caruana heard about Ray Hoover and Floriana's meetings. While the Caruanas were attending the home group in the morning, they began visiting the Floriana church in the evenings.

Hoover was not familiar with the Maltese culture and made some mistakes at the time. He understood that he needed help to learn about cultural sensitiveness. Furthermore, while away from Malta until he renewed his work permit, Hoover let Caruana lead the church. This time helped Caruana to find his calling, and the Lord proved that it was so.<sup>90</sup> Therefore, by the end of 1983, Hoover asked Edwin Caruana if he could start attending at Gospel hall in Floriana to help him with the church. Edwin narrated that since the Zejtun group was doing well and had able leadership, he decided to join the Floriana (Baptist) church.

In a short time, the Floriana church had about twenty-five members. Some of them, however, were Pentecostals, while the others were Baptists and Brethren. A Pentecostal couple, Joseph and Claire Portelli, were Maltese<sup>91</sup> but had emigrated to the U.S. and settled in Ocala, Florida. They were both saved at a Pentecostal Holiness Church. After their retirement, they returned to Malta to share the gospel with their Maltese and Gozitan family and friends.

Edwin states that the Portellies tried to push the Pentecostal tradition in the group of mixed Evangelical backgrounds. As always, doctrinal issues about the gifts

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<sup>90</sup> Appendix D.

<sup>91</sup> Joseph was from the Island of Gozo and his wife Claire was from the town of Zejtun in Malta.

of the Holy Spirit became a matter of passionate discussions. Edwin, who also spoke in tongues at the time, and Al Sthol, another Pentecostal, tried to balance the situation.

However, matters came to a place that made Edwin warn the church that unless the members cooperated with the assembly's leadership, he would resign from the church. Edwin Caruana claimed that because of the havoc and because Thomas Polidano, a Brethren and the building's legal caretaker, did not accept Pentecostalism, Thomas Polidano closed the church. During this period Ray Hoover had to go back to the United States and was not present during this saga. However, it did not remain closed for long. Hoover returned to Malta, and so did Ray Lentzsch, who, together with Caruana, joined with Ray Hoover. Therefore, Tommy Polidano opened the building again for the use of the Baptist church. In a few years, Pastor Edwin Caruana<sup>92</sup> was solely leading the Baptist church. The Mediterranean Baptist Church, Motta Sicily, ordained Edwin Caruana as pastor on August 10, 1986. He was the first Maltese Evangelical Pastor ordained and the first in full-time ministry.<sup>93</sup> Meanwhile, the Portelli's left the church and went to live in Malta's second island, Gozo. Later, the couple was influential in assisting Joseph and Christine Agius to pioneer the first Evangelical/Pentecostal church on the Island of Gozo in 1990. As the pioneering pastors, Joseph and Christine Agius tried to keep a balance of doctrine, since the church in Gozo had included Peter and Ingeborg Dangelat, who at the time were Methodists, and refuted the gift of tongues. However, they later accepted Pentecostalism, were baptized in the Holy Spirit and spoke in tongues.

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<sup>92</sup> Appendix D

<sup>93</sup> Appendix D

*The Birth and Establishment of the First Maltese Pentecostal Church*

1981

*The Assemblies of God*

The person who catalyzed the formation of the Pentecostal church in Malta was Rev. David Flanders. Flanders organized the first Pentecostal church, nurtured it, and encouraged the early church's Maltese leadership, providing many evangelistic campaigns. Rev. Flanders saw the potentials in other budding ministers and guided and nurtured their ministry, a service that the church very much needed in those days.<sup>94</sup>

In the autumn of 1981, David felt the Lord leading him to go to Malta. He knew nothing about Malta except what he read in the Bible. Therefore, he contacted Scripture Gift Mission in London for assistance. The Mission provided him with two contacts of people who had requested the gospel tracts from them. One was Joseph F. Laudi's home address, and the other was Thomas Polidano and the Gospel Hall's address. The Flanders family, including their first child, visited Malta for a "disastrous week." Flanders narrated that "What could go wrong went wrong" (Flanders, 2018). The young family did not have any prior traveling experience, and they did not expect that they had to deal with sickness and other traveling incidents such as major flight delays.

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<sup>94</sup> The author of this paper was personally encouraged by David Flanders in several ways. He encouraged him to preach and teach beyond the Maltese shores. He did not just propose but also made it possible by inviting him to his church in Cornwall, England. While he was there, Flanders also prepared an itinerary for the author to preach in local churches around Cornwall. After this visit, he was invited by some of these local churches to conduct a series of studies, mainly in leadership and character development.

David did his best to try and find Joseph F. Laudi but could not. However, on Sunday morning, he attended the Gospel Hall,<sup>95</sup> and Thomas Polidano asked him to speak. After his sermon, Polidano asked Flanders to visit the evening service and preach again. The church members at the time were Tommy and Lawrence Polidano, and Anna Formosa. Formosa's brother Noel was also attending but was by that time at a Bible School in England.<sup>96</sup>

On the last day of the Flanders' visit to Malta, they received news that there was going to be a twenty-four hour delay with the departure of their plane because of heavy snow in England. Therefore, Reverend Flanders tried again to find Joseph F. Laudi at his home in Msida. This time, the attempt was successful. Flanders described how Joseph F. Laudi was tearful, lamenting that God forgot all about them. He gave a brief account of the Pentecostal church that was in Gwardamangia. The briefing included how the government deported Pastor Cauchi, the disappointments experienced, and the closing of the church. However, David Flanders encouraged Joseph F. Laudi and stated that God had not forgotten them, and it was God that sent him to Malta. Flanders did not know that at the same time, God was also preparing missionaries from the United States to travel to Malta to do His work on the island. Flanders admitted to Laudi that he did not know what to do at that time but promised Laudi that he would do whatever God asks him to help Laudi. Flanders also promised Laudi that he would return to Malta.

Flanders returned to Malta in June 1982. Between these two visits, Flanders tried to find assistance from other missionary organizations to help the church grow.

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<sup>95</sup> According to Edwin Caruana, the time frame that David Flanders arrived was about the same time when the Gospel hall was about to be closed.

<sup>96</sup> Noel Formosa graduated from a Bible school at Mattersy Hall, however, he never returned to Malta.

However, no one was interested in working in small countries like Malta.

Nevertheless, Flanders was being called to minister in small countries in Europe that the big organizations were overlooking. The only big organization that was sending assistance was Operational Mobilization. They sent the library ships Logos<sup>97</sup> and Doulos, which proved to be helpful to boost the Maltese church. The M.V. Logos informed Flanders about the Zejtun group (this was in a second visit in October 1982). Consequently, Flanders' October visit was the catalyst for the birth of the Maltese Pentecostal Church. During this visit, Joseph F. Laudi rededicated his life to the Lord at his home (later, he would become the church pastor). Flanders also found Edwin Caruana and the Zejtun group with the information the M.V. Logos provided. In October 1982, Flanders organized the scattered groups, and, with everyone's agreement, they started meeting as one congregation at the Gospel Hall.

It was clear the church lacked local leadership and the church was exposed to some unorthodox doctrines, which he needed to deal with the propagator by expelling him from the fellowship. Flanders explained that he had to exercise many persuasions to convince locals to move into leadership positions. There was a high degree of disappointment from past experiences. Visiting missionaries and tourists had promised help to the Maltese church but did not keep their promise. Nevertheless, in June of 1983, Flanders baptized a group of Maltese believers, mostly from the Zejtun group, which included all of the Grech family.<sup>98</sup>

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<sup>97</sup> Appendix E

<sup>98</sup> Appendix I

At this stage, Flanders was also evaluating the teaching and preaching abilities of the potential Maltese leadership. He emphasized that both Joseph F. Laudi and Edwin Caruana were naturally gifted leaders. They were grounded very well in doctrine by both David Wintersborg and Tony Cauchi. He described them as good students and vibrant leaders. According to Terry Peretti (2020) and Nesta<sup>99</sup> (1992), ICI supplied study materials to the Maltese church from Italy.<sup>100</sup> Several Maltese Christians were using these, as will be reported in the next chapter. The fact that Fenech Laudi and Caruana were exposed to ICI materials as early as 1977 explains why their teaching was solid compared with that of others, just as the case mentioned above.

In June 1983, the church was divided into two because of the Pentecostal/non-Pentecostal issue afore mentioned. The non-Pentecostal group remained in the Gospel Hall and eventually became “Knisja Kristjana Battista” (KEB).<sup>101</sup> Edwin Caruana is still leading the church. This church division, unfortunately, seemed to have set a precedence for several splits in the Maltese church in the following decades. The other group started meeting at homes while searching for a building for their worship services. Flanders states that as the new group was forming, Laudi showed the church leader's ability. The church did not call their group “Pentecostal” in the early stages, and they did not give a name to the congregation, but certainly it had a Pentecostal orientation.

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<sup>99</sup> Appendix J

<sup>100</sup> A detailed account of the history of ICI (Global University) will be reported in the next chapter.

<sup>101</sup> Christian Baptist Church



Meanwhile, another problem had arisen in the political scene. The Maltese government passed a law that forbade foreign interference in Maltese affairs. The law harmed missionary work, especially working permits. Flanders needed permits for outdoor evangelistic programs and distributing tracts.

The traditional Scottish church also had problems receiving permits. Rev. Westmorland, the Scottish church pastor, told Flanders to give up because he could not obtain permits (Westmorland, 2018). However, Flanders wrote to the Prime Minister, Mr. Dom Mintoff, and delivered the letter by hand to his office in Valletta.<sup>102</sup> Flanders reported that in two days, he received the needed permission to continue to work in Malta.

The permits opened a door for Flanders and the new fledgling Pentecostal church to begin several nation-wide campaigns, which included:

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<sup>102</sup> See Appendix I

| MONTH          | ACTIVITY  |
|----------------|---|
| 1983, November | Distribution of 5000 tracts by nineteen workers from England.<br>Activation of the church.<br>Valletta outreach marked by a truck attack.                                 |
| 1984, March    | Distribute of 90,000 tracts in Malta and Gozo in ten days campaign. It was called “The Every Home Crusade.”<br>Opening of the first church building in the city of Paola. |
| 1984, June     | There were 200 replies from The Every Home Crusade, and seventy-five of them started the ICI course “Your New Life.”  |
| 1985, November | Crusade in Victoria marked with violence.<br>The church was called “Knisja Kristjana Evangelika.” <sup>103</sup><br>Knisja Kristjani Evangelika joined the American AOG.  |

**Table 1 Early Pentecostal Ministry Activity**

David Flanders was a British AOG member; however, the Maltese church decided to join the American AOG. Therefore, Rev. Doug Clark, Area Director with the Division of Foreign Missions with the American AOG, visited Malta and the church in Paola to officially recognize the assembly as an AOG church on October 6, 1985. Membership at the time grew from twelve to thirty-three. By 1988, several missionaries came to Malta to work with AOG, including Angelo Nesta, Roland Jones, and Daniel Stump. They all left an impact on the theological educational future

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<sup>103</sup> Christian Evangelical Church.

of the Maltese church. Another missionary from the AOG was Rev. Abe Friesen. His contribution to education was introducing the Accelerated Christian Education, a homeschooling approach of self-paced study.<sup>104</sup> Abe Friesen later started his own church affiliated with the Apostolic Church of Pentecost of Canada. This inroad in Maltese culture is also significant. For many years the school kept serving children of missionaries and children of other Christian families.

#### *The Closing of the Maltese AOG Church*

This superb beginning marked with several Evangelical churches, including two pastored by Maltese, also had a severe setback when the AOG church closed around 1998. ICI University also ceased to exist around the same time but would emerge again as Global University several years later. Global University's history is described in the next chapter. Although the causes are personally sensitive, the effects illustrate and emphasize the importance of Christian education and the continued spiritual development church leadership requires, including accountability. Preaching "great" sermons and teaching accurate exegetical Bible studies will not replace the minister's moral authority characteristic. In the ministry worldwide, moral failure and unethical practices take place in the Pentecostal and Evangelical churches. Spiritual disciplines are as important as formal education and other talents, and gifts one can possess. Nevertheless, God was still working in the backdrop of all these ups and downs of the church to safeguard, among other things, the influence that ICI/Global University was having on the Maltese islands.

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<sup>104</sup> Appendix K

### *Christian Fellowship*

There are two reasons to include this section describing the formation of the first non-denominational Charismatic church called “Christian Fellowship.”<sup>105</sup> One reason is to illustrate the significance of this independent church. The pastor of Christian Fellowship (CF) led Joseph and Christine Agius to the Lord. The Agius couple had no idea that it taught aberrant doctrines, because they were too young in the Lord to know any difference. Later, as they started reading and studying the Bible, the Agius couple started noticing how much of these doctrines contrasted from the Bible. Later, they realized the difference between Charismatic and orthodox Pentecostal theology and doctrine. They do not recall that this church's pastor ever referred to the church as a “Word of Faith” movement. However, the books, videos, magazines, and tapes were all by prominent Word of Faith leaders. This research paper included this account because, through this church's pastor, the Agius couple learned about the importance of reading the Bible. At first, by reading the Bible, they learned how different the doctrine was from the Roman Catholic Church's teaching. It was by studying the Bible that the couple learned that they must serve the Lord wholeheartedly.

Pastor Matthew Aladesaye and his family were from Nigeria. They arrived in Italy in February 1983. Then Aladesaye traveled to Malta in the same month and applied and received admission to study mechanical engineering at the Technical Institute in Paola. This is the same school that Joseph Agius attended. The institute

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<sup>105</sup> Christian Fellowship had several Word of Faith elements in doctrine. However, it also had African non-Christian elements “Christianized” as well. In several ways it was legalistic. Women were not allowed to speak or wear makeup. Wives were encouraged to call their husband “lord.” They did not allow girls to play with dolls, and members could not have cats for pets. Also, expensive porcelain dolls used for home decorations were to be destroyed. The same would be true for wedding pictures that had Roman Catholic Church symbols in them.

provided qualified engineers to work in an engineering company called Hydraulic Units. Aladesaye started his studies in September 1984 and completed his course in 1988.

Aladesaye and his wife had a passion for the gospel, and during his time studying, they started a home fellowship from 1984 to 1985 at Sacred Heart Avenue, Sacred Heart, St. Julians. Mrs. Aladesaye worked as a nurse in the local general hospital. The attendees were eight Africans, and they decided to name the group “Christian Fellowship.” However, one Sunday, during a church service in the residence’s living room, Aladesaye recounted how he had a message from the Lord to move into a more prominent place, because the Holy Spirit wanted to do a more significant work from the fellowship. The fellowship rented the conference hall of Les Lapin Hotel, Ta’ Xbiex Seafront, in 1988. Their first Sunday meeting was on August 8, 1988.

After completing his mechanical engineering education in June 1988, Matthew Aladesaye began working at an engineering factory called Hydraulic Units and worked there until 1989. At this place of work, he met the author of this work, Joseph Agius, and preached the gospel to him several times. Agius, though, was not interested in a new religion. However, the Holy Spirit was dealing in His way in the life of Agius. Agius could not get into more trouble than he was, including his wife leaving him. These life circumstances prompted Agius to turn to Aladesaye and ask him, “What do you have that I do not have?” Aladesaye replied, “As I have been telling you, you need Jesus.” Agius and his wife Christine received the Lord and began attending Christian Fellowship. Joseph was the first Maltese male that started attending the church (Aladesaye, 2020).

After meeting at the Le La Pen Hotel for some years, the church decided to have its own building. Therefore, in 1993, CF moved to a leased property at Ċensu Farrugia Street, Msida. The church grew, and most members were Maltese. At one point, they were having the largest number of Maltese Evangelical Christians. However, most members were those who had left the AOG during its turbulent times. At that time, some matters that caused issues between the CF leadership and the members were causing many people to leave the church, join others, or start their own groups. Then, because of moral failures at CF, the church closed in about 1995.

Christine and Joseph Agius left the CF in February 1990. The couple confirmed that the church doctrine was not in accordance with biblical standards or not biblical at all. Although they did not have college training at the time, they began to notice several issues that were not scriptural. Joseph took to reading and studying the Scripture seriously and read it several times in one year. He was noticing that what the preachers were preaching was a deviation from the truth. The couple realized that the leaders were misusing the Scriptures in the healing gifts and other charismata and were legalistic.

Furthermore, the couple noticed problems with the moral and ethical standards of the pastor and elders, even if they presented themselves as very holy. At the time, Christine was the treasurer of the church. She was noticing that the elders, especially one in particular, were misusing finances. When the couple approached the pastor, he told the couple that he had the right to use the money as the elder saw fit. Besides, the couple found the same elder with a Maltese lady in a compromising situation and he had made advances to the author's wife. There was a reason for the pastor to allow the elder to use the finances as needed, which the author will clarify later in this chapter. Consequently, the Agius couple had to leave that church.

*The International Pentecostal Holiness Church*

When the couple left the CF, they tried to find a church where they could fellowship. They started attending different churches that were available at that time. They attended several times in the AOG church since they felt the Bible was used adequately by the American missionaries and the local pastor. One day Joseph Agius had a meeting with the pastor, Joseph F. Laudi. He explained what his calling was and asked the pastor for guidance. The pastor informed him that only the “foreigners” and he could speak in the church. Consequently, the Agius family realized this was not the place for them.

Meanwhile, Joseph Agius kept his commitment to evangelize, including his workplace and the Island of Gozo. The Agius couple had Gozo ministry on their heart ever since they were in Christian Fellowship, because they felt the Lord leading them this way. Therefore, once a month, they went with their one-year-old child for a weekend in Gozo to share tracts and give their witness of Christ. Eventually, the first Evangelical church was born on Gozo in 1992/3. The church used several buildings in those days. It first started to meet in a storeroom of an old farmhouse with no furniture except few chairs and one small table. However, after meeting with Peter and Ingeborg Dangelat, a German couple that settled in Gozo, they offered their restored farmhouse as a meeting place. Then the Dangelats purchased a building and allowed the church to keep using it until they pass. Then, it had its building in 1994. The church was called Jesus First Center. The IPHC leadership dedicated the building to the Lord and ordained Joseph Agius as the Pastor of the IPHC-Malta.<sup>106</sup>

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<sup>106</sup> Appendix L

When the Agius couple felt the Lord leading them to prepare themselves to start a church, the Lord also placed on their heart the need to be accountable to a Pentecostal denomination. By this time, they had had several strange experiences from the Word of Faith teaching and from other churches emerging from seemingly nowhere at that time. This included a couple from England that tried to recruit the Agius couple to join their church. Once again, it was a negative experience involving immorality among the leadership.

The Lord guided the Agius family by the Scripture in 2 Timothy 3:14. At the time, the couple understood that they needed to seek to learn how the Pentecostal church started. In Malta, at the time, the only Pentecostal denomination was the AOG, which would not accept Joseph's calling. The Agius couple kept faithfully evangelizing. In Gozo one day, while evangelizing, they met a couple, Joe and Claire Portelli, mentioned above. The Portelli's heard about Agius' dilemma and directed them to the International Pentecostal Holiness church, of which the Portelli's were members in Ocala, Florida, USA. Incidentally or providentially, the denomination was the first Pentecostal denomination, started in 1898.

Since the Agius family realized where God was taking them, they registered the name "Word of Life" with the income tax department on August 9, 1990. This was the requirement in those days. At Joseph's workplace, he witnessed to George Falzon, and George later started attending the meetings. They had their first meeting on August 17, 1990. They were the only two present at the meeting, which took place in the Aguis' home. However, the week after, August 24, 1990, George Falzon started attending the meeting and still attends Word of Life up to this day. Later, Jesus saved other people from Agius' place of work. The congregation started growing, and they began meeting in the Agius' house. The home became too small, and members with



larger sitting rooms and one home with a large garage offered their premises. The congregation grew and then rented three garages for four years. Eventually, the congregation bought a first-floor building and later extended it by building a second floor and later purchased the ground floor.

It took some time for Word of Life and the IPHC to establish communication. The Portelli's gave the Agius couple a private address of John Parker, one of the leaders of the IPHC, who was at the time doing mission work in another country. It took some time for him to receive the letter. Finally, Rev. Larry Bolling, an IPHC missionary in Rome, visited Malta to discuss the possibility of Word of Life joining with the IPHC. Rev. Bolling asked the Agius couple what they expected from the IPHC. The couple had only one thing in mind, and that was sound Christian education. Bolling offered some options to the couple until he realized that the Agius had copies of ICI study materials. Instead of providing IPHC studies, he encouraged the couple to use ICI materials instead. This example was another way that impressed the couple to think Kingdom first.

In 1992, the IPHC gave the ministerial license to Joseph and Christine Agius, as pastors of the Word of Life PH Church. Later the IPHC ordained Joseph in 1994 in Gozo. The celebration was two-fold; Joseph's ordination and the building's dedication by several churches' ministers.<sup>107</sup> The IPHC ordained Christine Agius at Word of Life PH Church in 1996. Christine Agius was the first female pastor ordained by a Pentecostal denomination in Malta. During those years, Word of Life started the first Evangelical prison ministry, the first Pentecostal church in Gozo,<sup>108</sup> which initiated

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<sup>107</sup> The celebration program indicates the several ministers from the AOG, Baptist, and other groups were invited to be participants in what God was doing.

<sup>108</sup> Appendix L

the Fellowship of Evangelical Churches (FEC) in Malta and Gozo. The FEC was the first organization that gave the Evangelical and Pentecostal churches a structure of national accountability. However, the Agius's ministry's crown would come later when they would lead the first accredited theological school in Malta. The AOG asked the Agius couple to direct GU.<sup>109</sup>

The Agius couple also had the unity of the churches in their heart. They knew that if churches work together with one goal to build the Kingdom of God first and not their church or denomination, the mindset would allow trust and cooperation. Together, they could solve problems that arise between the churches in the spirit of unity. A letter dated June 2, 1992, revealed this intention when Joseph offered the AOG assistance in a situation that had arisen between AOG and some churches. Joseph offered his home for this meeting.<sup>110</sup> The AOG minutes of August 29, 1992, states: "Joe Agius called for unity which will require much groundwork."<sup>111</sup> The Fellowship of Evangelical Churches (FEC) had its birth first, because the Agius couple invited the local churches to work with him in prison and help in the church in Gozo. These meetings led to the formation and organization of the Fellowship. A letter dated November 13, 1992, states how Agius was calling the churches to work collectively in the prison ministry. The letter states:

We thank the Lord Jesus for giving us the opportunity to work together in the Prison ministry. Since the Lord opened me the door to preach there, as a minister for Born Again Christian, nearly two years ago, I always felt this was what the Holy Spirit wants for us. We now see the fruit of the work of Brother Kingsly, who spent twenty-one months preparing the way for us there. ... I

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<sup>109</sup> See next chapter.

<sup>110</sup> Appendix M

<sup>111</sup> Appendix M

pray that you will come and have a part in this ministry so that it will be the first step towards the FULL COOPERATION between the Evangelical churches. (Agius)<sup>112</sup>

However, as the letter of April 23, 1993, indicated, although some leaders attempted to nurture unity and cooperation among all Evangelical and Pentecostal churches, other leaders continued to pursue separation and avoid collaboration. Examples included a pastor who attempted to start a separate prison ministry.<sup>113</sup> Later on, the Agius' sent a similar invitation inviting all established churches to be GU's stakeholders in Malta. Later, Rev. Paul Tremontozzi repeated this invitation in person.<sup>114</sup> Once again, two pastors tried bypassing the legitimate directors with the AOG leadership. However, both GU and the AOG leadership supported the Agius couple to keep pressing on with the work.

#### Education, Spiritual Development, or the Lack of Them

The 1990's gave rise to several independent churches on the island. Some of them were break-offs from the AOG. Most people that left the AOG mainly went to CF. However, some again split and started their own groups. From those divided groups, other divisions occurred. The church turmoil, which included division, migration of members between churches, and new churches starting, had several reasons. The reasons included administrative differences, the split from the KEB, several leadership incompatibility issues, rebellious members (causing the first mass

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<sup>112</sup> Appendix M

<sup>113</sup> Appendix M

<sup>114</sup> See next Chapter

departure from the AOG),<sup>115</sup> and the moral failure of several “ministers.” This period was challenging for the Maltese. Several of those people, who were young Christians at the time, still recount the pain and disappointments they experienced back then.

Earlier, the author referred to a church elder at CF who was compromising. This was not an isolated incident. During that period, four church leaders were found, at that time or later, to be having extramarital affairs. The first event took place in the then-thriving AOG Church. Rev. Daniel Stump described rather graphically<sup>116</sup> the pain this situation brought and the actions and conditions that resulted.

This event brought a leadership vacuum to the AOG church, which led to other severe mistakes by the missionaries who installed available believers to the vacant post. These appointed ministers were not necessarily those with a calling or who had the aptitude to study and had leadership skills. Furthermore, the moral integrity necessary for the pastoral ministry was, in some cases, overlooked. The mistakes eventually caused further internal trouble for the AOG. An opportunist took over the two churches the AOG had at the time. He joined the two churches into one, manipulated the Maltese leader to resign, and took over the building the AOG had purchased. He retained ownership and possession of the building even after the AOG removed him from credentialed minister status. This person was also director of GU

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<sup>115</sup> This split did not occur because AOG teaching was wrong. To the contrary, a group of people that up to the day of writing are considered troublesome had adopted theology that is unscriptural and exercised authoritarian leadership styles. They challenged leadership on whatever issue possible. Once example that caused a serious uproar was when Rev. Nesta, and AOG missionary, stationed in Malta, was speaking about the “giving thanks” during the Lord’s Supper. Little did he know that by using the Greek *εὐχαριστέω* would cause a problem. The Roman church uses the transliteration of the Greek into Maltese and it is synonymous to transubstantiation. Therefore, they accused Nesta of being a Roman Catholic. Another example to demonstrate their rudeness was when the pastor was encouraging tithing, one decides to put his wife’s tights (stocking) in the offering bag.

<sup>116</sup> Appendix N

in Malta and was relieved from his GU's responsibilities. Until this day of writing, he still uses the building that AOG had purchased for a house of worship.

The discussion above reported that the pastor of the CF allowed the elder to use the church funds as the elder saw fit. Later, it was revealed that the pastor could not discipline the elder, because the pastor also had at least one extramarital affair that was publicly known. The husband, whose wife was in an affair with the pastor, exposed the pastor in the middle of a Sunday service. As the pastor was going up to preach, the husband revealed the immorality.<sup>117</sup> As one expects, this devastated the church.

Most people decided to leave the church. One of the deacons asked Joseph Agius and Edwin Caruana, as the then officers of the FEC, to accept him as the leader of a new church he wanted to start because of the devastating situation that happened at CF. The FEC received his request and commended his move. He also gave more details regarding the immoral life of the pastor. Little did Agius and Caruana know that the same deacon was also having several affairs with other women, including the deacon's boss's wife and a lady from the church. One relationship bore a child, just a few months before the deacon wed a Maltese woman. Furthermore, the pastor suggested that the woman should have an abortion which she rejected.

Another split took place for CF. This group's leader was well known for compromising doctrine. A couple and another person who attended this group testified that part of the "deliverance" ministry was physically kicking people in the stomach. The leader did not believe in studying, because it limits the Holy Spirit.

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<sup>117</sup> The wife confessed to the pastor that she had committed adultery many years ago and could not get rid of the guilt. The pastor told her that she needed to sleep with him as he was holy and the guilt will go. The lady felt more guilt, so the pastor asked for more intimate activities. Finally, the wife did what she was supposed to do at the first place, which is tell her husband what she did many years ago. The couple are still together.

However, he had a vast video library of Word of Faith leaders. He claimed he is a prophet and prophesied several times to churches, but not one of them came to pass. This example is only one of several other groups that resulted from several splits on the island.

In time, all churches that suffered from moral failure closed down. However, the pastors were again installed in ministry by their denomination or by assuming pastorship of independent churches. The pastor accused by the wife's husband in the middle of a Sunday service spent only three weeks away from the pulpit. Unfortunately, the church board also met with the FEC leadership, defended the pastor, and was against any discipline. The FEC then excommunicated the church from the fellowship.

Those making decisions for installing leadership must consider the reliability, consistency, and call of leadership that is made clear in the Scriptures. As can be readily observed, most Maltese Evangelical and Pentecostal churches do not apply these principles. Churches repeated this practice of disregarding a biblically authentic call to ministry, resulting in churches closing or being led by unprincipled leadership. First Timothy 3:2–3, 5, 11 and Titus 1:7–8 gives the church leadership guidelines. Ordination committees need to be sure that the candidates are proven for maturity and of good repute. Several other churches repeated the mistakes made by the AOG. Another concern was why Christians were not worried about following a pastor who had not adequately trained for ministry and biblical studies.

Victory Church (now closed), pioneered and pastored by independent Larry Duca, made similar mistakes. When Duca had to leave to return to the United States for family reasons, he appointed a group of people to be leaders. Duca appointed a good man and committed believer as pastor of the church. He did not provide training

or mentorship. Duca never, ever heard him preach or teach. He just found a person who was obedient, faithful, convenient, and devoted to him. The brother, loyal to the church and his pastor, accepted the office. Later, he claimed that in a few weeks he nearly fell into depression. He could not withstand the pressure of ministry. He then sought help from the author to help him with his problem. Up to this day, he never was involved in pastoral leadership, although he and his family serve the church he attends wholeheartedly.

### *Holistic Education*

If it were available, holistic education would have minimized the damage caused by and to the Maltese leadership. Knowing history would have also helped, because the Maltese would not keep repeating the same mistakes. For example, an Evangelical church, in recent years, ordained a young married brother as assistant pastor. In the opinion of this author, he would not have ever give him that position. A few months later, he left his wife with a baby of a few weeks and then also left the church. In another example, a Pentecostal pastor appointed a church member to pastoral ministry and publicly conferred a ministerial title on him, disregarding warnings from a ministerial colleague and his own experience. The brother had all the potential and aptitude needed for the pastoral ministry; however, he was not yet ready. His spiritual maturity and biblical education were not adequate for what was required. Nearly two years later, the pastor suspended this person indefinitely from every ministry in the church. This section of the paper presents accounts as evidence that holistic education is necessary for anyone entering the ministry and trained for ministry. Consequently, Christian holistic education is imperative to all leaders in particular, and in general, Christ's body.

*Global University and Accreditation.*

The evidence presented in this paper after reviewing the historical evidence of upheaval and failure in the developing Maltese church is that GU was God's answer to solve the Maltese church's educational problems. The AOG missionaries and a few local students hailed it as the solution that leaders were seeking. Furthermore, leadership ministerial qualification was needed, not just for the sake of learning and transformation, but also for recognition. The preoccupation of few Maltese leaders was that Maltese pastors cannot keep facing people who ask them, "From where did you get your qualification to become a pastor?" In the Maltese mind, a priest goes to a seminary and spends eight years studying to be ordained (the equivalent of an M.Div).

On the other hand, Maltese made themselves pastors without any theological or leadership education and were self-authorized to ordain others as pastors. The day when the Maltese church would have an accredited school had come. The next chapter is the history of GU and its Maltese accreditation.



## CHAPTER 7

### THE HISTORY OF GLOBAL UNIVERSITY'S NATIONAL OFFICE IN MALTA

#### *Introduction*

The Assemblies of God Division of Foreign Missions (DFM) is now the Assemblies of God World Missions (AGWM). The organization initiated the International Correspondence Institute (ICI) in 1967. Its purpose was to provide programs to aid evangelism, discipleship, and higher education degrees to train ministry students worldwide. Consequently, the DFM worked with its missionaries to introduce ICI as part of their arm to reach the lost and train the found.<sup>118</sup>

The General Council of the Assemblies of God, in 1941, laid the groundwork for distance learning education. The Council appointed J. Narver Gortner to head a committee to prepare a reading course for a 3-year ministerial preparation program. Leaders of the Fellowship encouraged ministerial candidates to take advantage of this opportunity to prepare for full-time ministry. Students who could not attend a residential Bible school could now study at home, preparing mentally and spiritually for preaching the gospel. District councils participated by giving examinations based on the books in the recommended courses (Global University, 2001).

Initially, ICI used snail post to deliver its courses as the internet came later (Peretti, 2020). ICI quickly made roots in several countries worldwide and became an essential tool for church planting and training ministers and the laity. In 2000, ICI (by that time it was called ICI University) merged with the Berean University<sup>119</sup> and took

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<sup>118</sup> Global University (ICI) has the slogan on its promotional literature indicating its fundamental philosophy “Finding the Lost and Training the Found—everywhere.”

<sup>119</sup> The Berean School of the Bible began in 1948

the name Global University. As of that time, the school was already serving 180 countries.

The institution's network included regional offices in Latin America, the Caribbean, Africa, Europe, and Eurasia (Global University, 49). A regional director served each overseas-region. Regional offices administered the activities of more than 250 National Offices. On the other hand, the National Offices directed GU study groups and individual students' activities. Extension Centers were satellite administrative offices located in areas difficult to service from the National Office. Study groups were enrolled and serviced by local churches (49).

The Higher Learning Commission accredits GU. Global University was also accredited by The Distance Education Accreditation Council (DEAC) up to 2016 before GU determined to resign after the DEAC's pressure on GU to redefine its mission, nature academics, and governance. GU was also accredited by having regional as well as national accreditation, which was a powerful statement of the school's commitment to excellence in all areas of education, including content, instructional design, and service. Global University is building on the dreams of those who founded Berean and ICI Universities. The vision statement found on the school's website<sup>120</sup> testifies of the Great Commission. It states: "impacting eternity by reaching the lost and training the found, everywhere." This history will describe how GU came to Malta and was accredited by the National Commission of Higher Education<sup>121</sup> (NCFHE) and its impact on the Church in Malta.

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<sup>120</sup> [www.globaluniversity.edu](http://www.globaluniversity.edu)

<sup>121</sup> The National Commission for Further and higher Education is the legal entity in Malta that is authorized to regulate the Further and Higher education sector.

*ICI Arrives in Malta and Initial Development*

GU records indicate that Terry Peretti was the serving ICI director in Rome from 1976 to 1979 and again from 1992-2014 (Peretti, 2020). He enrolled Joseph Fenech Laudi, the first Maltese student, on April 14, 1977. Peretti recalls that he received a letter from Rev. Joseph F. Laudi,<sup>122</sup> who later enrolled in the first-ever college course BIB1063 *Galatians and Romans*. Rev. Laudi was encouraged to contact Peretti by Rev Doug and Ruth Clark, the Assemblies of God Middle East and North Africa (AGMENA) area directors. The Clarks visited Malta in the initial process for Laudi's fledgling church to join the AOG (Clark, 1985). During Peretti's time, five more students enrolled, one more in BIB1063 *Galatians and Romans*, and the other three in MIN1013 *Evangelism Today*. Rev. Edwin Caruana, one of the Evangelism Today students, has been one of the leading national Maltese pastors since 1992, when several churches formed the Fellowship of Evangelical Churches<sup>123</sup>. Up to this time of writing, Pastor Edwin<sup>124</sup> has been a fervent promoter for GU and sponsors the official premises for GU in Malta.

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<sup>122</sup> First Maltese ICI Students enrolled with ICI: Connie Buttigies nee Grech, Riby Gallagher, Noel Formosa, Edwin Caruana, and Amanda Fenech.

<sup>123</sup> The Fellowship of Evangelical Churches was the first organized entity that was formed between the Maltese local churches.

<sup>124</sup> Pastor Edwin Caruana is a Baptist pastor has been holding leadership positions in various Maltese organizations, and also internationally.

*The Establishment of ICI in Malta*

Missionaries Roland and Iris Jones

Global University and the Assemblies of God World Missions indicate that the first persons to introduce ICI<sup>125</sup> to the Maltese were Missionaries Roland and Iris Jones. The couple arrived in 1984, as a direct invitation from a Maltese church. The request stated: “On behalf of our church, I am extending an invitation to you and your family to come and assist us and work with us in evangelism.... We trust you will accept this invitation...” (Roland, 1984).<sup>126</sup> The missionaries accepted the invitation, and thus ICI started the road of its establishment on the Maltese Islands. Having directors living in Malta to connect with the Maltese churches and the populace was a major step to build a strong foundation for the school. Roland Jones’s initial vision for Malta was to establish Teen Challenge International in Malta. The letterheads strongly indicate this purpose. Jones mentions Teen Challenge only a few times, and that was a Crusade in 1985 from February 18 to 24 while the couple were working in Malta. All news indicates they were doing church planting and ICI. From 1985, the Jones started using AGMENA letterheads. This could indicate that the Jones couple did not start Teen Challenge work. Instead, they spent their time assisting the fledgling church and starting a school became a priority.

In their newsletter dated March 1985,<sup>127</sup> the Jones wrote that during January, they were doing follow-up for 120 students that were “so far enrolled in the

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<sup>125</sup> ICI was later called ICI University, and later up to this date Global University. References to GIT (Global Institute of Theology-Malta) will be referring to Global University.

<sup>126</sup> Appendix O

<sup>127</sup> Appendix O This news letter covered January and February and had eight points.

evangelical Bible study course.” Furthermore, they state they were doing follow-up related to another home Bible study that had already begun. It is not clear if these were ICI students. However, they write that in February, they started “even another Home Bible fellowship.” They further state that “Eight<sup>128</sup> Maltese students have enrolled in the college level ICI Correspondence course.”<sup>129</sup> The couple’s vision was that since Maltese did not have a Bible School on the island, ICI<sup>130</sup> was the answer to Maltese believers’ need to prepare themselves for future ministry. This vision was a continuation of the educational concept that previous missionaries had for Malta, such as the Methodists.

According to GU (ICI) records provided for this research, in 1985 there were six official enrollments. However, GU educators understand that some students do not study to earn credit but for personal enrichment. Regardless, Jones’ correspondence indicates that the students were taking their education seriously. On January 28, 1986, the missionaries reported that at a meeting with the ICI College Level students, there was a unanimous consensus that they need to move from a “strictly correspondence” design to a classroom structure. The Jones couple were working on the logistics for this project. They intended to create some training programs for the Maltese, who

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<sup>128</sup> Official GU records show that in 1985 there were six enrolled students and only one completed the courses. However, from 1977-1982, the records show seven other students enrolled and three of them completed their course.

<sup>129</sup> The number of students could be indicating enrollments in the Great Questions of Life evangelistic correspondence booklets, and other elementary courses such as the Christian Life series correspondence study guides.

<sup>130</sup> ICI is today’s Global University. Four schools comprise the institution. These are, the School for Evangelism and Discipleship, the Berean School of the Bible, the Undergraduate School of Bible and Theology, and the Graduate School of Theology. In Malta, throughout the years, up to the time of writing, the most subjects that were emphasized were in the Evangelism and Discipleship program, mostly the Christian Life and the Christian Service courses and the Berean School of the Bible program. However, several students also studied the undergraduate certificates. Furthermore, one student studied the following: two B.A. programs, a Master of Arts program, a graduate certificate in education, and a Master of Divinity program.

were called by God into the ministry. They further reported that two young men had given evidence of being called of God to preach and were making use of opportunities to speak in the open air and before the church body.

Furthermore, in the same newsletter, the missionaries reported involving students in what they called “ICI Evangelism.” Their efforts rewarded them because, by October 6, 1986, they recorded eleven students enrolled in the ICI college-level degree courses. They again affirmed their goal to study in a classroom structure. Their plans for that year were: (1) open a night Bible school, (2) enroll 300 students in ICI Evangelism *Great Question of Life*, and (3) Introduce the ICI Christian Life and Christian Service series to Malta again.

*Missionaries Angelo and Helen Nesta*

In their June 11, 1991 newsletter,<sup>131</sup> Angelo and Helen Nesta reported that their new ministry field was in Malta. The Nestas continued to build ICI on the island. The Nesta Missionaries, together with the Jones couple, also recognized the need to have a physical building for ICI office work and a learning center. They realized that the growth of the school partially depended on a facility. However, the missionaries’ work was to begin the school in Malta.

In their May 1992 newsletter, the Nestas stated:

I.C.I., our Bible correspondence courses are now blessing Malta. We are reaching out into many different areas. Individual believers and non-believers are enrolled in various courses. Some are involved in group study. A good number of prison inmates are diligently studying the evangelistic courses. The course “Marriage and Home<sup>132</sup>,” which is one of the most requested in the Christian Life series, is being translated into Maltese. We believe I.C.I. will

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<sup>131</sup> Appendix J

<sup>132</sup> This is one of eighteen modules that comprises the Christian Life course.

become one of the most effective tools of evangelism and church growth here in Malta.

During their missionary work in Malta, the Nesta's supported any church that needed their assistance. One of the churches was Word of Life Church.<sup>133</sup> Joseph and Christine Agius, the new fledgling church's pastors, sought to find Christian education and advice regarding decisions the church needed to make. The pastors also had, by that time, started the prison ministry. As the Nesta's reported in their newsletter, they provided Christian Life study guides for the prisoners and the WOL church. For the church, they also offered Christian Service courses. Joseph Agius, the pastor of WOL did not initially realize the value of the study guides until Pentecostal Holiness missionary Larry Bolling, who was working in Rome, encouraged the Word of Life church to use ICI and to keep its teaching as the standard for the church.

The Nesta's assisted WOL by teaching and preaching at the church and coaching Joseph and Christine to take the pastoral roles of the new church. The Nestas were the first to plant Christian education in Joseph and Christine Agius and WOL. The Nesta couple did not find difficulties helping the new church make roots, even if it was planning to join a different denomination rather than the AOG. This godly example positively influenced the Agius family, without them knowing at the time. Two decades later, the couple and the church became the central leaders in establishing the ICI (Global University) and receiving national accreditation on the island. The Agius couple and the GU office made education available to all interested independent and denominational churches. During this time, Missionaries Dan and

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<sup>133</sup> In 1991, Word of Life was not yet a member of the International Pentecostal Holiness Church. WOL was at that time still praying about the decision. Therefore, the abbreviation WOL is used at this time.

Kathy Stump arrived on the island to complement Nesta's work, and eventually lead the AG missionary work in Malta.

*Missionaries Dan and Kathy Stump*

The Stump family arrived in Malta in October of 1992. Angelo and Helen Nesta left some months later, in 1993. That was when, officially, the Stumps assumed directing ICI University. They remained as the directors until their departure in June of 2001. Dan and Kathy Stump did not go to Malta with the mandate of becoming the GU/ICI directors. Stump stated that he did not have in mind to have ICI as his main priority (2020, Personal Correspondence).<sup>134</sup> Dan recounts that there was truly little material available when he and Kathy first took over. He referred to an AOG missionary before Angelo Nesta (that would be the Jones') had imported a sizable quantity of Christian Life books. Still, they were all given away to the AOG church members.<sup>135</sup> Angelo Nesta only brought a few college-level books in his luggage, because he was afraid to import any materials through the Malta postal system. Therefore, Dan had only little materials to work with initially. The Stumps, after some time, received more than \$1,000 to purchase Christian Life materials. It was also an opportunity to begin building a stock of Christian Service and College level materials.

Within a few months, the Stumps settled on the island and in their ministry. In their newsletter dated November 12, 1993, they referred to the rough draft of Maltese translations of two ICI books to use for evangelism and training. These were the study guides that Nesta referred to in his newsletter mentioned above. The other course was *Your New Life*. Also, at that time, volunteers translated John's Gospel. Joseph and

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<sup>134</sup> Appendix N

<sup>135</sup> And other non-AOG churches.



Christine Agius, who were now pastors of the Word of Life Pentecostal Holiness Church (WOLPHC), translated the series into Maltese.

The couple used the ICI study guides to teach Bible studies during church study nights and home meetings. They also used them as sermon outlines for Sunday services, as Larry Bolling had suggested to them. At least two churches were using the ICI courses. These were the AOG and the WOLPHC. Dan states that the AOG church was making an effort to teach the classes. Attendance was not large, he stated, but it was enthusiastic. It especially birthed determination in two students to pursue ICI/GU studies more seriously. One of these two would be Michael Buttigieg, who had completed all the Christian Life series by the age of thirteen. His father was also studying and completed all the courses for the Christian Service. Around that period, Agnes Falzon, married with two children, also finished the Christian Life series.

Like his predecessors, Dan could see that ICI was the means of solving the problem of educating leaders. In his April 19, 1994 newsletter, he wrote that “the other most effective form of leadership training we are directing is ICI University – Malta.” He reported that this ministry was providing the best way to train leaders outside the classroom. He asserted that some of the present students were present and future leaders. Then he referred to one Pentecostal pastor who not only is studying for a college degree but is also using ICI Christian life material to teach his Mid-week Bible studies. That student would be the future, first Maltese GU director and is the author of this research.

Dan Stump was also instrumental in the prison work. In the same way as the Nesta, he supplied ICI materials for the prisoners. One of the prisoners was converted

from Islam, and Jesus saved him by a miracle.<sup>136</sup> He took Christianity seriously and soon started evangelizing. The inmates began calling him “Pastor Felix.” He became one of the most trusted inmates at Corradino Correctional Facility-Malta. Felix’s love of the Word of God led him to study more, and he soon completed the Christian Service program. Dan Stump, who also supported the prison visits led by Joseph Agius, presented Felix a certificate of completion at a special celebration allowed by the Prison Warden.

From 1995 to 1996, Dan reported in his newsletters that ICI was progressing in several areas. Besides leadership training (March ND, 1996 Newsletter), the *Great Questions of Life* were translated into Maltese (by the Agius couple)<sup>137</sup> and used in several evangelistic endeavors. These would include March for Jesus, tent meetings, and aboard the Operation Mobilization ships<sup>138</sup> that visited Malta to sell Christian books on the island. Dan printed thirty thousand copies for this event (December 21, 1994 Newsletter). In partnership with Joseph Agius, Dan Stump taught several courses to train leaders in different aspects of ministry. *Solving Life Problems* was another popular course (December 21, 1995) and was translated into the Maltese language.

Gradually interest grew among individuals and churches for more advanced training. Dan mentions Joseph Agius as the primary motivator for this season. Like Dan, Joseph had the vision of training those called for ministry (March ND, 1997, Newsletter). Dan Stump could see that working with Joseph Agius could advance his

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<sup>136</sup> Appendix M

<sup>137</sup> The Agius couple also prepared their translations ready for publishing to save money and print more copies. The artwork was provided by Dan Stump.

<sup>138</sup> [www.om.org/ships](http://www.om.org/ships)

vision for the island. The Stumps prayers were for unity and ICI's advancement and teaching to the Evangelical leaders in Malta. Stump expressed his desire in his March 1998 newsletter. He wrote:

Pray that the pastors will put aside the divisive attitudes of the past and give their people an opportunity to participate. Also, pray for wide acceptance of ICI University in Malta. It offers vitally important material for the further ministry development of the Maltese evangelical leaders. The course will be taught by a Maltese pastor and myself. The pastor in Malta is the most outstanding ICIU<sup>139</sup> student. He has just made the Dean's List for academic achievement.<sup>140</sup>

The Stumps were committed to seeing unity within the churches, as this author has personally experienced. They firmly believed that education is one way of achieving it. Under the Stumps' leadership, churches were using ICI's children's curricula, including the *God Loves You* evangelistic tool. The AOG and WOLPHC churches used the children's kinder and the grade one to six series for their Sunday school curriculum (Stump, June 29, 1998). The promoters leading the activities referred to the program as "Kids for Christ." (Stump, May ND, 1999).

When the Stumps arrived in Malta, Dan had observed that "there was a great deal of mistrust among the few evangelical churches" (2020). However, the impact of ICI/GU started a process to dismantle some of that mistrust. In 2001, after Dan and Kathy left Malta and were "excited about the reports we receive from the island," they wrote, "Some of the churches are experiencing the healing of hurts caused by occurrences in the past and are drawing together in unity" (November 19, 2001 newsletter). In their final days in Malta, the Stumps selected a couple to take over their work, including ICI. They were Ahmed and Marcell Bugri (June ND, 2001).

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<sup>139</sup> ICI University

<sup>140</sup> A reference to Joseph Agius

Global University officially made Ahmed Bugri the new director some months later when the Stumps were sent to serve in Spain and would not return to Malta.

*A New Era for Global University Begins*

Joseph Agius consistently made an appeal to his fellow ministers regarding the importance of Christian education. He insisted that Evangelical and Pentecostal leaders need to train teachers and preachers in a local accredited institute. The heritage of Evangelicalism has its foundation on the Methodists, which took the study of God's Word seriously. They studied the Bible methodically. This statement partially was motivated by his observation that leadership crises were consuming the Evangelical and Pentecostal churches. This included several church splits, pastoral moral failures, and doctrinal confusion mentioned in the previous chapter. Agius also stated his ministry philosophy that church leadership, including pastors, teachers, and other ministers, should be trained and approved before being given title or ministry position (Agius 2010, 2). This could save the churches from most of the problems they were experiencing. However, several local independent pastors disagreed with Agius. These pastors insisted that the claim that one also must be academically qualified<sup>141</sup> in ministry is unbiblical, and all one needs is God's calling (Agius 2013, 1).

Since 1994, Agius joined other voices encouraging pastors to train and receive qualifications, even if resistance persisted. Unfortunately, this church acculturation is conditioning an amount of apathy towards studying and certification. Because the Maltese government intends to require a license for all those who offer any kind of service to people, churches, and leaders who resist training and validation will be at a

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<sup>141</sup> One other opposition to accreditation is that some do have certificates. However, the qualification is issued by a non-accredited school. Others claim that their school is accredited by an accreditation body. Yet the accreditation body is listed as a fake agency in [www.geteducated.com](http://www.geteducated.com).

disadvantage. This civil challenge is in addition to the biblical mandates in the New Testament, both explicit and implicit. For example, since May 1, 2015, pastors are forbidden to counsel people unless they have a Master of Arts in counseling (MQF 7) and warranted to operate as such. If found guilty, a judge can send them up to twelve months in prison with a hefty fine.

Any person who, for the purpose of obtaining a warrant or registering a society of counselors according to the provisions of this Act, knowingly gives incorrect or in any other manner acts in a misleading or fraudulent manner shall be guilty of an offense, and on conviction, shall be liable to a fine (multa) of not more than two thousand and five hundred euro (€2,500) or to the imprisonment of not more than twelve months or to both such fine and imprisonment. (Justice Department 2015, 12)

In 2018, the government passed a law that churches need to register with the authorities. It was an indication that the government will soon require the qualification of leaders. Pastors and leadership cannot earn qualifications that are recognized by competent authorities overnight. Therefore, the plea for leaders is for them to embark on studying for an accredited qualification. The analysis of this historical data below will further identify how the church's absence from formal education impacted the church internally and in reputation.

#### Description of Establishment of the National

##### Global University Office in Malta

It is necessary to the purpose of this research to record the history of formal Christian education in Malta, referring to specific events that may not seem to be required by readers who are familiar with having Pentecostal and Evangelical Bible schools in their towns and cities. However, this account is essential to the Maltese church to have on record the history of how the first Pentecostal theological and Bible school received its accreditation in a sector which, for hundreds of years, was solely dominated by the Roman Catholic Church.

In this chapter, the author referred to several missionaries who had in their hearts to establish a Pentecostal Bible school in Malta to train people in their respective ministry. Other local pastors also believed in this vision and supported the efforts ICI/GU was doing on the island. In 1994, Dan Stump encouraged Joseph Agius to continue his theological studies and formally enroll with ICI University on January 27, 1994. According to GU records, he was the sixteenth enrolled student<sup>142</sup> and the fifth student that completed a college-level course. During that time, Agius was also taking Christian service modules, intending to teach them in his church.<sup>143</sup> This very research is the culmination of Joseph Agius' formal learning which led him to complete a doctoral degree in ministry (DMin). Joseph Agius is the first Maltese pastor and up to this time of writing who obtained a Pentecostal/Evangelical doctoral degree. He also is the first student who completed this D.Min. from Global University outside the United States.

Dan Stump encouraged Agius to coordinate with him, teaching the Christian Service modules in other churches. Eventually, they organized a class mainly from the AOG and WOLPHC. Pastor Edwin Caruana, a Baptist, also cooperated with the vision and allowed the Pentecostal ICI University to use his church building as the teaching venue. The building was the Gospel Hall of the Brethren mentioned in the paper. It was the precedent for what was to follow a decade later; after its legal establishment, GU operated cross denominationally, whether Pentecostal or Baptist.

In 2001, Dan Stump went to Spain to serve the Lord there. The GU office became Ahmed and Marcel Bugri's responsibility. The AOG appointed the couple as pastors for the New Life AG Church in 2001, which Dan and Kathy pioneered. GU

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<sup>142</sup> The day of the enrollment was January 20, 1994.

<sup>143</sup> Word of Life Pentecostal Holiness Church

appointed Ahmed Bugri as the GU-Malta director. However, the new director did not have the same vision that Stump and Agius had. Therefore, he stopped Agius from teaching GU courses to churches and other individuals. At some point, he also made it difficult for the students to study with GU. In fact, several students complained and sent written letters of complaint to GU and AOG officials. However, at that time, the officials did not seem to comprehend the gravity of the situation. Nevertheless, Agius, encouraged by other students, felt the need to resume his GU teaching. He informed Bugri, who made repeated attempts to disrupt and prevent this education effort, that he would be resuming teaching GU courses.

At that time, students from WOLPH were doing Christian Life courses, some without enrollment. Joseph Agius remained enrolled in a Bachelor of Arts degree with chronic opposition from Ahmed Bugri. Meanwhile, Bugri, who merged two AOG churches by that time, was getting into problems with the AOG leadership<sup>144</sup> and was eventually removed from his duties as GU director. Bugri then defected from the AOG, occupying the AOG building up to this time of writing.

#### *First Maltese National Representative*

The AOG church was non-existent by this time. Rev. Paul Tremontozzi, then Area Director for Southern Europe – Assemblies of God World Missions, contacted Joseph Agius to ask him if he would be willing to assume the responsibility of GU National Representative (referred to as National Director at that time) in Malta. Both Paul Tremontozzi and Joseph Agius had a strong rapport between them and the previously discussed AOG and GU national challenges. Tremontozzi asked Agius to be his partner, and the two worked for the best of the Kingdom. However, the then

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<sup>144</sup> This is a complicated issue that involved serious deception. This paper does not require the details, but it is important to point out that the AOG asked Joseph Agius to help them in the matter.

GU Regional director, Daryel Erickson, opposed the nomination of Joseph Agius. Later, Erickson changed his mind after Trementozi explained to him the actual situation with Ahmed Bugri.

Agius accepted the responsibility to direct GU in Malta. He considered that this invitation was the “heart-longing” vision that he had for the school. Yet, up to now, Agius could do nothing about it. Joseph Agius submitted his application to GU. Joe Szabo brought forward to the GU Board of Administration the nominations of Daryel Erickson and Paul Trementozi to serve as the GU National Director for Malta, for both CED and degree programs. The Board of Administration approved the application on the same day. Therefore, after receiving approval from the AOG and GU officials, Agius signed the director’s agreement on November 8, 2008.

#### *Renewal of the Maltese GU Office*

Unfortunately, Agius found no records at the office of the previous GU director. There were no fiscal records, no student records, and no study materials except hundreds of printed children’s courses. The only office equipment available was an office drawer cabinet, and most contents were not GU related. After Agius reported the situation to Paul Trementozi, Paul instructed Joseph to start the office “from scratch.” GU Student Services provided a list of active students who were all from Word of Life, of which Agius was the pastor. The list meant that the only students GU had were those with whom Joseph Agius was already working.



*The Development of Global University*

*Leading to Maltese Accreditation*

Once Joseph received the appointment, he immediately began working on several fronts. He began by creating a website<sup>145</sup> on which he wrote to inform the visitors about his appointment. He also listed information about GU's steps in subsequent weeks and his vision for the school. He sent the web address to all churches and individuals to communicate with them about GU's new leadership.

The director's philosophy of leadership included partnering with other stakeholders to reach mutually agreed goals. The partnership should give the stakeholders a sense of ownership of the project, thus committing themselves to meet the objectives and participate wholeheartedly in the program. Therefore, Agius wrote and invited all the pastors and leaders on the island to be partners in the project. Some replied positively. He also asked pastors and other church workers to become part of the board of administration. Agius wanted these people to help in the initial work to establish the school and be accountable to them. Included as a permanent member in the Board of Administration is the person holding the office of the area director of Southern European Assemblies of God World Missions.

Joseph wrote and formed the school statutes, discussed it with those involved, and shared other ideas with GU officials. Besides accountability, he wanted to be accountable for each step taken and receive godly and expert advice and GU's support. Agius believed that God gave him a vision for Christian education in Malta. However, he also wanted to make sure that whatever he does will not conflict with GU's accreditation.

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<sup>145</sup> [www.globaluniversity.org.mt](http://www.globaluniversity.org.mt). Later, after receiving the license, the school changed the domain to: [www.git.edu.mt](http://www.git.edu.mt).

After receiving feedback and advice, Agius aligned his plans as needed. The first decision he took was to re-start teaching the courses to all those interested. Pastor Patrick Stevenson from Live Seed Pentecostal Church announced that his church would become the second learning center, the first being Word of Life (the church the Agius couple served as pastors).

### Legalizing the Statutes

The charter members drafted a set of statutes to guide the school and then employed a notary to guide them in legal matters. After the administrators completed the necessary changes, the first legal Malta-GU document was ready to be signed by the charter members. The board agreed that they could combine the signing of the document during a promotional campaign. In cooperation with Rev. Paul Trementozi, the board set a date for February 28, 2009. On that day, the Board of Administration would become legal and official. The board also agreed that they would sign the document at a breakfast meeting in a hotel. The hotel management decided to allow GU to use a room appropriate for the occasion for free.

### The Signing of the Statutes

The Board of Administration sent invitations to all pastors and leaders on the island to attend a breakfast.<sup>146</sup> Twenty pastors and leaders from the Evangelical and local Pentecostal churches in Malta accepted the invitation. After breakfast, the attendees met together to hear about the vision of GU in Malta. Three speakers spoke about their perception of the importance of furthering academic education to the Maltese Evangelical and Pentecostal churches.

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The speakers for this historic event were: Paul Trementozzi, Pastor Patrick Stevenson, and Joseph Agius. Paul Trementozzi, the Southern European Assemblies of God World Missions Area Director at that time, talked about the biblical understanding concerning education from Paul's Second Epistle to Timothy. He described the epistle's historical background to provide better understanding of Paul's appeal to Timothy to study the Word of God diligently. Then he applied the Scripture for today's need, emphasizing the importance for leaders to continue their biblical and theological studies.

Pastor Patrick Stevenson, the Live Seed Christian Centre's pastor, communicated the importance of local churches becoming learning centers. The students could study systematic theology and earn college credits for their efforts. He also mentioned how he noticed spiritual growth in his church and growing interest for further study. Eighteen members of his church were about to take the final exam for their first course.

The director, Agius, spoke about the benefits of having the Maltese leaders academically qualified in their biblical studies by a university that has its degrees recognized even in Malta. He explained that he earned two BA degrees and one undergraduate Certificate with GU. The then Malta Qualifications Resource Information Center (MQRIC) had already recognized these programs. Agius continued sharing about the vision of having a Maltese seminary where leaders and laypeople could receive their theological education and receive qualifications recognized by MQRIC without the need to go abroad. He informed the attendees that they already had about fifty students studying for credits. Out of these, five were studying towards an undergraduate certificate in missions and biblical interpretation.

Another two were studying for an undergraduate degree in Bible and theology while another was working towards a Master of Arts in Biblical Studies.

There were several questions from the pastors and leaders present, and they showed a keen interest in the vision. There were also some suggestions about how GU could expand in the future. The event ended with the first Board of GU Malta signing the board's statutes.

### Administrative Integrity

Guided by education and training, the GU director chose to develop an approach to leadership that had not been used in Malta previously. He developed written guidelines to affirm the biblical concept for Maltese leadership. The GU director emphasized and put in writing guidelines to assure the biblical concept of servanthood for a student-centered goal: to maximize efficiency to the students' spiritual formation in parallel to academic studies. One sub-goal of this planning and organization was to set an example for the new generation of leaders that would be graduating from the school. The ministerial model of Ephesians chapter four was to be adopted. Christlike leadership provides the best imitation of Christ (Ephesians 5:1).

School Officials were required to help assist the students in reaching their full potential while under their care. Therefore, the Bible school officials and teachers must lead the students to commit to their goals. They worked in unity with others and had the best effective communication possible to further the Kingdom of God (Rush 7, 2003). For this to take place, the administration required the complete integrity of the character. Therefore, he wanted the school to realize the importance of integrity in

all of its aspects. The school also expected the students to learn by example and personal commitment, as later indicated in GIT's internal quality assurance website.<sup>147</sup>

### *Networking Rationale*

Partnership<sup>148</sup> is an essential principle that guides the Global Institute of Theology Malta (GIT). Those who wish to partner with GIT need to have (1) ability, (2) good testimony (3) willingness to work with others, and (3) a vision that must have a considerable agreement with that of the school. In other words, team members must have attributes that have the same/similar final objective. Partners are to work together not just as an organization but as an organism. Collaborative work was another impact the school wishes to have on the local leadership.

### Description of Activities in Networking with Other Church Organizations in Malta.

#### *Team-Mutual Understanding*

Several leaders entered a partnership with GIT, agreeing that Malta needed a Bible school for several reasons:

1. Until recently, there was no other accredited Bible school meeting the needs for all Evangelical and Pentecostal communities;
2. Most leaders have no seminary training in ministry, including biblical and theological studies;
3. After forty years of existence, the Maltese Church must become indigenous and not dependent on foreign missionaries to do the local work *aeternus*;

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<sup>147</sup> GIT's Internal Quality assurance website. <http://iqa.git.edu.mt/STUDENTS-CODE-OF-ETHICS.htm>

<sup>148</sup> Partnership here refers to all leaders of the Maltese Pentecostal and Evangelical churches and organizations. These includes pastors and missionaries, and parachurch organizations. In a broader way student and their participation is also included.

4. New Maltese leadership needs and must have the opportunity to train for ministry;
5. For scholarship and ethical reasons, Malta needs an accredited Bible school which offers recognized accredited study programs;
6. Since there is a lack of human resources, a Bible school administered by different local churches from different denominations will provide maximal participation of gifted teachers; and
7. Maximum participation will involve teachers from various churches, thus promoting more unity between the churches and the stability of doctrines.

### *Student Participation*

Joseph Agius made sure that those who worked alongside him also understood the following cardinal principle: “Student-Centered Approach.” The greatest asset of the Bible school is the students. These students, in the Bible school’s vision, are today’s and tomorrow’s leaders. Therefore, their participation in the school academic and day-to-day involvement should be part of good planning. The student’s involvement and feeling of being part of the school (Gangel 1997, 111) will allow them to experiment on their creativity. Often, able young people can learn new skills and continue to serve the college in a variety of ways. The director expected this example would transmit to the churches. Leaders would become guides and provide more opportunities for the laity to operate during church services.

### *Financial Integrity*

After the legal document was signed by the Administrative Board and notarized, the school could open a bank account with one of the local banks. The director, gleaning from his predecessor’s mistakes and other local church experiences, wanted to make sure that the school’s fiscal transactions, as small as they can be, be accounted for and entirely transparent. Therefore, the board adopted a system of

accounts that Rev. Christine Agius<sup>149</sup> has been using for Word of Life for GU-Malta. Since 1990 the Income Tax department was satisfied with the transparency of the documentation. Furthermore, the financial documents were to be made available to board members for scrutiny.<sup>150</sup>

### Extended Benefit of Networking

The networking was not limited to GIT-Malta. It developed a trend for pastors to invite each other to preach in their churches regularly. The trust between them has grown because they worked together with GIT, and therefore, the dream of seeing genuine unity began coming to pass. Different churches invited Agius to speak at various conferences to explain the importance of education and the benefits of studying with GIT. Also, through GIT, leaders settled differences between them, because they worked with GIT. The local church pastor asked the director to speak about GIT on a local church's TV program. The same pastor allowed GIT to use the full timeslot of one of his TV programs when Dr. Gary Seevers, GU's President, and the Dean of the Graduate School of Theology, Dr. Randy Hedlun, visited Malta<sup>151</sup> for school business in 2017.<sup>152</sup> WOPHC and Life Seed Pentecostal Church joined their weekly Bible study night to teach the Christian Service.

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<sup>149</sup> Rev. Christine Agius is the wife of Joseph Agius. With her husband, Christine pioneered two churches. She is also the treasurer of both WOLPHC and GIT. She also oversees the documentation of Gozo Jesus Center and present the documents of behalf of the entities mentioned.

<sup>150</sup> Maltese law does not require a licensed accountant to audit the finances of the school if they are less than €20,000. Therefore, the committee adopted the careful record system that Christine Agius has adopted. Christine Agius has also guided other churches in how to keep their records and how to present them to the government, after these churches had issues with the authorities.

<sup>151</sup> Appendix O

<sup>152</sup> This is a significant event for GIT history in Malta. It was the first time for Malta to host the President of Global University who came to visit with Dr. Hedlun, the Dean of the Graduate School

The fact that GIT had a building that belonged to a Baptist church to use a classroom and had the required building permit to meet the license obligations was a robust result of networking between churches. GIT used the building for free. The pastor gave the director a set of keys for the church building to use one day a week or any other times needed. The same went for storage space. For a time, another church was storing GIT's records at the pastor's office because, at that time, the director did not have space available.

Furthermore, another Baptist church started meeting with WOLPHC four times a year. This activity was a splendid example to other churches. This church houses the only Evangelical public library on the island. Churches began to support each other's activities, and, in most cases, they promoted GIT. GIT was invited by The Malta Evangelical Library<sup>153</sup> to exhibit study guides and promotional materials at their stand in the Malta International Book Fair.

### *Applying for Accreditation*

Another aspect of integrity was ensuring students that the school ran under the local regulations and received legitimization. Quality and excellence have always been an integral part of GU. In Malta, the government regulated recognized schools. Non-state schools were under a special branch in the Ministry of Education. A quality assurance office regulated licensing and other regulations through a quality assurance (QA) system to safeguard the students' quality-learning. Joseph Agius firmly believed in QA's visibility, just as the Christian life is to be visible. Educational institutions

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of Theology. They met with the then CEO Mr. Martin Borg. In this meeting, two major issues were discussed. The date of GIT Quality Assurance Audit by the National Commission of Further and Higher Education in Malta, and the including of the Graduate courses on the GIT license. Both discussions proved to have a positive result, since GIT was assured of having the Graduate courses on the license once the audit was completed. The audit took place on November 2017.

<sup>153</sup> Appendix P



dedicated to developing students should not be afraid of high standards to govern quality education in Malta. GIT, being character-changing in nature, is, by default, committed to offering the best Christian education possible. Quality assurance needs to be visible by the students' changed lives and not just with QA certificates hanging on the wall. Joseph Agius emphasized that QA starts with the director (dean) down to the janitor. After several meetings with the then Malta Qualifications Council (MQC), the director began working to bring accreditation to GU-Malta. The administration had not yet changed the school's name to "Global Institute of Theology-Malta." (It was still Global University-Malta). After many months, this vision came to pass.

Soon after he was appointed GU Director, Joseph applied first for a license with the then "Directorate for Quality and Standards in Education." However, the bureaucracy took months of waiting, visiting the offices, speaking with officials, and filling and re-filling forms. One of the difficulties that seemed to make the licensing impossible was that the law exempted religious schools from having a license.

Mr. Raymond Zammit<sup>154</sup> wrote to the GU director the following: "I am instructed by the director of the Quality Assurance Department to inform you that since your entity is of an exclusively, or almost exclusively, religious character, this falls outside the scope of Article 2 of the Education Act (Cap.327) and consequently, your entity does not qualify for registration as a new tuition center" (May 18, 2010).

However, the law stipulated that the Minister of Education can grant an individual license with discretion. Regardless, the education department denied GU the application. Nevertheless, the ministry advised Joseph about the MQC. From there, another long saga began, which produced the desired results on March 4, 2011.

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<sup>154</sup> Mr. Zammit was the education officer in the not state section of the not state schools quality assurance department in the directorate for Quality and Standards in Education.

On that day, the board received the good news that GU would be able to sign a protocol with the MQC.

### The Signing of the First Protocol

#### *Challenges and Victories*

One may not have expected an individual bias to come up in the initial stage of the application with the MQF. The director even had phone calls from the then CEO of the Malta Qualification Recourse Information Center, who personally called Joseph Agius to ask for more details. The application seemed to be stalled for no apparent reason. Joseph claimed that he could sense that the school's immediate contact, the person responsible for the processing of the application, could not make final decisions. For every little thing, she had to consult with her superiors.

#### *Signing Suspended*

Finally, both parties set a date for the signing of the Protocol on March 22, 2011. For this occasion, the Maltese GU board invited GU's regional director, Dr. Bob Rose, and his wife, Lynn, to attend the signing ceremony at the MQRIC offices. Everyone was excited because of the event. However, two days before, Joseph received a phone call informing him that the authorities suspended the signing of the Protocol, because the school's name could not include the title "University."

#### *Exercising the Constitutional Right*

At this point, the director had to be strong and remain firm. He even warned the person that he knew that the MQC was breaching his constitutional rights. The director also informed MQC that he would go to the Ombudsman with a complaint against them. He was determined to do whatever was necessary to have his rights respected. Agius also informed them that he could easily change the name, and it was no reason to suspend the signing. Furthermore, they should have informed him in the

first meeting after seeing the school's name on the application. He made it clear that, in his opinion, the whole issue was the MQC looking for an excuse to stop the signing of the Protocol.

### *Compromised Reached*

Joseph received another phone call within minutes, informing him that the MQC granted his request. However, he would be required to use a name that did not include "University." GU President, Dr. Gary Seevers, consulted with Agius and suggested the name "Global Institute of Theology." MQC accepted this new name. On March 22, 2011, Mr. Joseph Fitzpatrick, Chairman MQC, and Joseph Agius, representing the Global Institute of Theology-Malta, signed the agreement.<sup>155</sup> Dr. Bob Rose and his wife GU Regional Directors were present for the ceremony with the board members. The event was a milestone within Malta's Evangelical history. MQRIC and GIT signed the second revised Protocol one year later. The early Methodists would have been blessed to know that their dream was coming true two centuries later.

### *The European Quality Framework*

One of the most important advantages of the GU's accreditation in Malta was that it placed its certificates in a European Quality Framework (EQF). The EQF certification allows the students to have their work recognized in fifty-two countries.<sup>156</sup> The credits earned are also measured with a standard recognized in these countries and are mobile. This means that any credit earned in Malta would have the same value in all the countries using the European Qualification Standards. This

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<sup>155</sup> Appendix P

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history is significant because, in Malta, no other Christian Bible school was ever recognized.

### The Malta Quality Framework

There are eight levels in the EQF, which Malta adopted, and are called the Malta Quality Framework (MQF). All of GU's programs are level rated to their academic band.<sup>157</sup> It is prestigious for the Pentecostal and Evangelical church in Malta to have this high education level available to their leaders and church members. However, it does take work to maintain this standard, which requires continuous internal revisions and updates. Nevertheless, the National Commission for Further and Higher Education (NCFHE) which became the official Maltese accreditation body in 2013, provided training and guidance to the licensed providers.

### *EQAVET*

As part of his training to learn and keep updated with the legal procedures, Joseph Agius began attending seminars organized by the European Quality Assurance in Vocational, Educational, and Training institutions. After being involved in EQAVET and adopting its stocktaking system, GIT became more potent than when it signed the first Protocol. The achievement was another milestone for the first Pentecostal and Evangelical school in Malta to become part of this prestigious European standard of education. The quality of education GIT is offering is of the highest standard. The initial impact on GIT was that it places Evangelical education to the same level as any other secular school in Europe.

It was assumed by the GIT Director, GU officials, and the Board of Administration that this would motivate other pastors and laity to desire to have this

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<sup>157</sup> Appendix P

high level of Christian education. Furthermore, attending several training seminars and symposiums built a relationship with other educational providers. Several showed admiration that a non-Catholic school was seeking high academic standards. The maxim of “making quality assurance visible” had a special meaning for Evangelical and Pentecostal education. It was so because of the high esteem for the Scripture and its interpretation (Matt.22:29). Even its academic aspect has the primary goal of learning about God and transforming lives. Undoubtedly, the church in Malta could then have the opportunity to make Christian living visible as believers learn more about biblical virtues, such as holiness, righteousness, and the fruit of the Spirit, of which several Adhoc lists one finds in the Bible.

#### *ECVET*

Another aspect of European accreditation was the European Credit Transfer of VET credits. Consequently, the GIT director attended several meetings concerning ECVET. These were important meetings for understanding European credit values<sup>158</sup> and how GU’s credits fit within the system. In these meetings, GIT learned about the Europass supplement certificate and its significance. Every student who completes a recognized program receives the Europass Supplement.<sup>159</sup> Fifty-two countries accept Europass as an essential document for the mobility of the students. The diploma supplement is a passport for the earned credits. The student will have a paper describing the knowledge, skills, and competencies the student learned and can perform after completing an award or qualification. Furthermore, schools in Europe will accept the value of the credit that GIT students earn during their studies. From

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<sup>158</sup> Appendix P

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this aspect, the GIT expected that pastors would use GIT for their Sunday school studies, and parents would motivate their children to study the Bible and theology more seriously.

### *Licensing*

After the amendment of education law in March 2013, GIT became legitimate and able to apply for a license. Now GIT has become a full-fledged educational entity with all its responsibilities and privileges. The license stands on four pillars: (1) recognized study programs, (2) Internal Quality Assurance System, (3) qualified head of the institution, and (4) building with a permit for the school. GIT had the first three requirements, but not the building permit. This required extensive writing of documents that the director completed in a few months. He then submitted them to the new National Commission for Further and Higher Education (NCFHE). A provisional license was approved on December 10, 2013, just nine months after the new law.

### *Provision of Licensed Building*

The school did not have a licensed place to use for classrooms, as stipulated in the law. However, the Lord provided a benefactor who allowed his building's free use that had the required license for a school. The address was at 227 Triq il-Kungress Ewkaristiku Mosta MST 9038, Malta. Therefore, after informing the authorities, GIT had the first quality assurance visit by the Director of Quality Assurance. As a result, the school received a full five-year license issued on February 17, 2014, just two months after the provisional license.

Consequently, GU signed a protocol with the MRIQ in 2013. Then, the NCFHE granted a provisional, five-year license on December 10, 2014, and two months later, the standard five-year license. In 2017, the school went through a

challenging external quality assurance by the NCFHE and received an indefinite license on October 23 2019.<sup>160</sup>

### Challenges Experienced in the Process

The author already mentioned some major challenges in dealing with the authorities. After persistently dealing for about five years with government bureaucracy, GIT gained respect at all levels. Dr. Randy Hedlun attended three meetings with NCFHE officials. In 2014, he met with Sandro Spiteri, then head of the NCFHE Quality Assurance and with CEO, Edel Cassar. In 2017, Dr. Hedlun and Dr. Seevers, GU's President, both met with CEO Martin Borg at the NCFHE offices. During this meeting, Mr. Borg confirmed that once Joseph Agius receives his doctoral degree, the GU's Master of Arts degrees and certificates can be listed on terms and conditions of GIT's license. Both Dr. Seevers and Dr. Hedlun reported the diligence that GIT worked to reach its goals to excel in quality assurance. Dr. Hedlun (2017) informed Dr. Cassar during their visit that, "After visiting learning centers both in Malta and Gozo . . . I am impressed by the organizational and administrative excellence."

The most difficult challenges did not come from the government, but from some evangelical leaders who opposed Christian education. One major obstacle was that these church leaders kept their church people from studying with GIT. One significant opposition was from the Word of Faith minister, who also had a Bible school. While this church-based school claimed accreditation and purported to be a recognized academic institution, its accreditation is with ACI. ACI is not a credible, legitimate academic accrediting authority. The existence of an unaccredited

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<sup>160</sup> Appendix M

evangelical Bible school in Malta created additional challenges to the health and growth of Evangelicalism and Pentecostalism.

### Evaluation of Operations

Based on the comments the GIT director receives up to writing this paper from local and outside critique, the GIT administration and the school are moving forward. GIT had its second external quality assurance in 2017. In 2020 the school received notice that the NCFHE will award an indefinite license once one of its programs is re-submitted for accreditation. The accountability plan is working well, and the National Statistic office is satisfied with the yearly data the school provides them. GIT started its education push to the churches by teaching several Christian Service courses in three different churches and teaching Christian Life modules at local churches on Bible study evenings. It also introduced the Children's curriculum to some churches. GIT also taught individual courses from the college program. The leaders chose this undergraduate certificate because church leaders needed this training. The first module was MIN205 *The Biblical Role of Women* by Gill Catie (May, 2011).<sup>161</sup> Then the first certificate was The Bible Interpreter which commenced on January 2012.<sup>162</sup> Most GU programs up to 2020 received recognition, including Graduate courses. GIT also submitted a homegrown program using the GU's Christian Service. The NCFHE Accreditation rated the course as having MQF level 3. The Christian Life as an MQF level 2. Agius also submitted a homegrown Marriage counseling course in an MQF 5 award.

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<sup>161</sup> Appendix M

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### Serious Flaw in QA Management

The biggest flaw, which will be hard to forget, and caused GIT a scar is the following. After completing several Christian Service courses (CS), Joseph Agius discussed with his partners the greatest need of the Maltese Evangelical Church, and how GIT can help. There was a consensus that Malta lacked trained expositors and lay counselors. It was then GIT partners decided to introduce the Biblical Interpreter undergraduate certificate.

When students applied, the director did not vet the academic levels of the students. For the first course in the program, there were more than 30 applicants. Many started dropping out because the study was too challenging for them. GIT received the reputation that its courses were too complicated, and several were not interested in taking other GIT courses. Others struggled with the second course but either stopped before or after completing it. The lack of a proficiency test was a severe mistake in QA management.

Agius learned that a total quality management system involving quality assurance must be implemented in any school, especially in the case above. It would facilitate the school's ability to measure quality control and continuously monitor and evaluate, commonly known as "The Quality Cycle" (QC). The quality cycle is planning, implementing, evaluating, and reviewing the process and is an essential tool in GIT's internal quality assurance documents. Referring to QC will help GIT monitor the school's overall management system and not repeat similar mistakes. Since then, the director included in its IQA that GIT vets students before applying for any course to make sure they will not be disappointed.

### Description of Networking Activities

During the years of operation, the approximate timeline of activities is as follows:

- 2010:
  - GIT organized the first course in cooperation with the Evangelical Alliance of Malta, the first course. Guidelines for Leadership.
- 2011:
  - Christian Service, Christian Life programs, A BSB certificate were introduced at:
    - Destiny Assembly
    - Live Seed Pentecostal Church
    - Jesus First Center – Gozo
    - Redeemed Church of Christ Malta
    - In cooperation with Live Seed Pentecostal Church and Trinity Baptist Church:
    - GIT taught the course The Biblical Role of Women.
- 2012
  - In Cooperation with the Evangelical Alliance, the Undergraduate Certificate in The Bible Interpreter was initiated. The program was estimated to take two and a half years to complete.
  - 21st Century was introduced to Palm Spring Fellowship
  - Gozo Jesus Center BSB learning center.
- 2013
  - Christian Life was introduced in Sureway International (Malta).
    - Individual courses were taught at
    - Destiny International
    - Word of Life
    - Life Seed
    - Jesus First Center
    - 2014
    - BSB was introduced to Sureway International
    - Live Seed and Word of Life joined mid-week Bible study services to teach the Christian Life Series.
  - Baptist Women Fellowship started BSB
  - Greek I class was offered to all churches
  - Two churches are taking part in the course, while individuals from other organizations and fellowship attend the classes. Two pastors who could not participate in the classes want to either attend the program next time it is taught or have the class lectured their church.
- 2014
  - Greek I was for the first time taught for the Pentecostals and Evangelicals.
  - Live Seed Pentecostal Church started the BSB program.

- 2015
  - The Christian Counseling undergraduate course was initiated.
- 2015 – 2020 (time of writing). BSB Programs at AOG churches.
- 2017 – First International student to study BA in Malta with Student VISA
- 2017 – Pentecostal Denominations started the ministerial training program (BSB).

The above timeline does not include individuals who took courses independently, but only programs that churches organized with GIT. One can see that GIT became the means of real unity between churches. The director made sure that speakers to teach the courses come from different churches of different denominations. One of the fulfilments of this goal was that two out of three Baptist churches are involved in the programs, and their pastors and other leaders are involved in teaching.

#### Graduation Records

GIT in Malta had five graduations since 2013, which breakdown is as follows:

| Program   | MQF | Number of graduates |      | 2015 | 2018 | 2019 |           |
|---|-----|---------------------|------|------|------|------|-----------|
|   |     | 2013                | 2014 |      |      |      |           |
| Bachelor of Arts in Bible and Theology                | 6   |                     |      | 1    | 1    |      | 2         |
| Undergraduate Certificate in The Biblical Interpreter | 5   | 4                   | 3    | 1    |      | 8    | 16        |
| Undergraduate Certificate in Christian Missions       | 5   |                     | 1    |      |      |      | 1         |
| Undergraduate certificate in Christian Counseling     | 5   |                     |      | 1    | 4    |      | 5         |
| Ministerial Studies Level 1                           | 5   |                     |      |      | 8    | 2    | 10        |
| Ministerial Studies Level 2                           | 5   |                     |      |      |      | 1    | 1         |
| Ministerial Studies Level 3                           | 5   |                     |      |      |      | 1    | 1         |
| Christian Life  | 2   |                     |      |      | 2    |      | 2         |
| Total   |     |                     |      |      |      |      | <b>38</b> |

**Table 2 GIT Graduation Data since 2013**

GIT provided the Europass supplement to the students. This is an important advantage of accreditation in Malta. A copy of the Europass Supplement is found in Appendix P. Several European GU offices have considered this advantage to their

students. By applying for the program from the Maltese office, their students will benefit from recognizing the programs as well.<sup>163</sup>

### Local Church Opposition

#### *From Church Leaders*

The major challenges that GIT experienced came from pastors and other leaders who believed they did not need educational qualifications to pastor the church. Some even went further by claiming if they studied, they would limit the Holy Spirit. This idea was not just held in Malta. However, because of the Evangelical Church's small size, a few leaders not cooperating impacted its effectiveness. For several years, GIT's supporting leaders tried to reach this church section, without avail. As always, bad examples seem to overshadow good ones, especially when leaders wanted to take shortcuts, whether to gain a qualification from a non-recognized school or to take church titles.

#### *From Church Members*

It was and is still challenging to convince church members that Christian education is biblical and studying systematically and methodically was the foundation of the Wesleyan church, which gave birth to Evangelicalism. Many do not want to take the time to study. They do not want to accept that study is not just about education, but more importantly, knowing God's Word better, thus knowing God more. If applied, Christian education will help believers be more effective in the Kingdom of God, especially in their local church.

Other genuine believers wished to study, but their schedule at work and family responsibilities did not allow them the time. Nevertheless, though some work, or have

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<sup>163</sup> Appendix P

their own business, or have children, remain involved in their church programs, yet they make time for study. One particular mother had a grown-up dependent daughter and yet graduated with GIT in the Discipling the Christian Life program and earned eighteen ECTS credits.

### Logistic Challenges

#### *Financial Challenges*

GIT keeps the study costs as low as possible so it would not be an issue to prevent anyone from studying. GIT even gave free study guides when it saw the need. Presently, the school is sponsoring children that attend compulsory school. The sponsorship is in the MQF 2 Christian Life program with the value of eighteen European credits. GIT is also funding the cost of one credit in the Christian Service and the Berean School of the Bible programs, charging for one credit instead of two. Although our bank accounts are relatively healthy, GIT requires specific equipment to make office work more efficient. WOLPHC donates the office space and utilities. The faculty and all staff offer their services for free. Yet, besides the current expenses, GIT needs to pay for the quinquennial license.

#### *Lack of Volunteers*

The volume of work is increasing. There are several factors not necessarily related to the growing number of students. The market sector is one of them. To keep costs down, the GIT director does all the promotional designs and printing, printing, and binding of study guides and administering the several websites GIT uses for information and promotion. Christine and Joseph do all the inputting of data and keep all the records. Record keeping is essential for IQA and EQA. Joseph and Christine Agius tried to enlist volunteers, but they were not consistent, and many times the couple ended up doing the work. The GIT board, which is made up of pastors, is not

as active as Joseph and Christine Agius hoped it would be. All the administration fell back on the couple just a few months after it was formed.

### *Conclusion*

Leaders, such as pastors, elders, and teachers, do have one enormous responsibility. They have to be a positive influence to their followers. They are the models to their followers because modeling provides them the archetypal example of what is expected (Maxwell 1995, 183). Contrary to those leaders who do not condone academic studies for the pastoral office, Maxell states, “Ultimately, education and leadership shade into each other to become almost inseparable...” (1994, 116). Ironically, two of the mentioned pastors lead a Bible college in their church! However, they propagated non-orthodox Evangelical and Pentecostal theology.

GIT’s future success can come by working to strengthen the network that exists and working towards networking with other Evangelical prospective partners. There will always be opposition, but that will not stop GIT from pressing toward the vision. It is a mandate GIT believes the Lord gave to the school. GIT is determined to keep pushing forward regardless of the difficulties. Networking with churches is not enough; partnership is not just with organizations but also with the individual students. All those involved are in the Body of Christ.

The Bible teaches that the church is the Body of Christ. It is an active body operating with gifts given by the Holy Spirit. It is the reason maximum participation is encouraged at GIT. Pastors and students can use their spiritual gifts and talents to make the school successful and meaningful for the Kingdom of God. Its administration is not interested in self-glory. GIT envisioned people learning sound Biblical principles to pastor churches and lead churches. GIT also expected teachers and preachers to handle, with all integrity and excellence, the word of God. Sandin

(1982) notes that most churches lost their influence on society (Sandin, 96). With careful planning guided by the Holy Spirit, the Bible school can produce a new generation of Maltese Evangelicals and Pentecostals. They will influence the Island with God's holiness, purity, and integrity of character. The Bible School can communicate God's will on the island by systematic and methodical teaching to both leaders and the laity.

## CHAPTER 8

### CONCLUSION

#### *Summary and Characteristic of the Research*

This research paper records a history of the establishment of Evangelicalism in Malta, including Pentecostalism. This history reveals the Roman Catholic Church's hold on the Maltese and Gozitan populations. One example of the powerful domination of the Catholic Church was the arrival of the British military in Malta in 1814, according to the Treaty of Paris of the same year. This treaty required that the British government protect the Catholic Church, even though the British military were mostly Protestants.

The data collected for this study documents the extreme challenges that Methodists and the Plymouth Brethren faced. With their biblical belief systems, the evangelicals tried to evangelize to the Maltese. The biblical teaching conflicted with Roman Catholic beliefs and religious traditions, which prompted a strong resistance from the Roman Church. The historical data presented by the research will be briefly reviewed in this chapter for the purpose of analysis. The analysis will look specifically for evidence related to the role and effect of formal ministerial education and training within the historical data.

#### Challenges

One of the most severe experiences of Evangelicals in Malta predated both the Methodists and the Plymouth Brethren more than 100 years. In 1653, two Quaker female missionaries arrived in Malta. These were Kathrine Evans and Sara Cheevers. Witnesses reported the missionaries were sharing gospel tracts. As a result, the Roman Catholic Inquisitor imprisoned them for four years for their biblical stand against the dogma of transubstantiation. By the time of the British occupation, the



Catholic Inquisition ended, but the intense Catholic defense of the Roman supremacy and its doctrine remained for centuries. The persecution that the Methodists suffered was mainly by the mobs. This opposition reflected the church's influence towards non-Catholics to the extent of attacking and desecrating the first Maltese Methodist's funeral.

Even facing external challenges in a hostile environment, the Methodists strived to establish work among the Maltese. Lower-class people were not able to speak another language. However, the higher-class of society spoke in Italian. As it was in their denomination's nature, the Methodists tried to provide translations to reach the populace. Several Maltese Methodists provided translations in the Maltese and the Italian vernaculars. Materials translated into Maltese were Bible portions, sermons, and other Evangelical literature. They also tried to reach the younger generations by ministering to the poor children. They remained faithful to Wesley's vision to reach the youngsters and educate with the Bible the high and lower classes of the Maltese Society. The Methodists reached the Maltese from the streets and in their homes by their teaching.

The research data presented in this paper also documents several of the Maltese's efforts to translate the Bible and the involvement of several British and American Christian/mission/Bible societies to provide the Maltese with their own Maltese Bible. Education was ingrained in the Evangelicals' nature, and they spared no effort to provide it to the Maltese. Amid the turmoil, they established a school in 1831, calling it the "Mission Day School." This school was the first of its kind in Malta, evidence of the Evangelical inroads in the less-than-friendly culture.

### Legacies

The Plymouth Brethren also had a significant part in preparing the way for Maltese Evangelicalism. Although no official records were available, the witness of people who experienced the transition from non-Maltese to Maltese leadership within the Brethren movement gave the necessary details to present an accurate picture of the events. The Plymouth Brethren also provided the Maltese with a worship building. After the British military left the island in 1971, the church building (called the Gospel Hall) with its Brethren members became the home of the Evangelical Baptist Church, ministered by the first ordained Maltese pastor. This pastor is still leading the same church today.

Evangelicalism of the Pentecostal expression arrived in Malta in 1971. Initially, the believers won by the Pentecostals, and those worshipping at the Gospel Hall met together. Later, because of theological persuasion and other disputes, the group split. The Pentecostal believers started meeting in a large house they rented. The church was called “The Maltese Evangelical Church.” Documents used in this research reveal several challenges. As the Pentecostal church tried to establish itself in the same challenging ambiance, the new movement faced intense conflict emerging from several fronts. In the beginning, the church membership was multi-cultured. The early leadership consisted of Americans, believers from the United Kingdom, and also from Northern Europe. Leadership and laity challenged each other’s governance structure. Some wanted the organization to reflect their perceived traditions to the extent of refusing Maltese to be pastors, especially women. The non-Maltese were expecting the young Maltese prospective leaders to follow their leadership styles and theological concepts. However, David Wintersborg, the first Pentecostal missionary, and Tony Cauchi, a missionary student from Elim Pentecostal College, wanted to

introduce the indigenous church concepts. The data collected shows that church members challenged the various leaders and their leadership styles. The outcomes produced by these leaders also represent a challenge to how they practiced spiritual leadership. Later, these outcomes, such as confusion, immorality, strife and schism, and doctrinal uncertainty, strongly challenge the biblical validity and effectiveness of the early leadership.

### Education and Its Lack

The interviews conducted with the main evangelists and missionaries of the Maltese Evangelical pastors and other missionaries involved agree that the pioneers should have provided theological and ministerial training and given it its deserved disciplined attention. The church planters did attempt this at first, because all the Maltese leaders at the very beginning were enrolled in ICI courses. Colin Westmorland (2018) is a retired Presbyterian pastor who cared for his British flock during the time of the formation of the MPEC. He told this author in a personal interview that he noticed the hasty way the pioneers inducted Maltese leadership and how the practice kept repeating for fifty years (2018). He stated that he foresaw an Evangelical church that will break up and divide. He was also concerned about missionaries that were inducting leaders who had no formal education.<sup>164</sup>

For some years, the churches held together, but the data recorded confirms that divisions would soon occur. In the 1990s, a series of church fragmentations started. This happened because of the mixture of theological issues and moral failures. The interviews revealed that the leaders lacked not only formal theological studies but also

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<sup>164</sup> Sant (1992) observed that the Church of England at one point did not send missionaries to Malta because none of the volunteers had the necessary qualities for the work (46). This observation is also a lesson from history that the modern MPEC should be aware, and stop the practices that Westmorland was rightly concerned about.

spiritual formation teaching and accountability structures. The lack of healthy spiritual formation in the minister's life was the cause of three churches closing because of moral failures.

### Missed Opportunities

The first missionaries that came after the original pioneers seem to have missed the opportunity to train and equip Maltese leadership. Missionaries such as David Flanders, Ray Hoover, and others were much more active in evangelism and winning the Maltese. Their sterling work established the church with numbers, encouraging both leaders and laity with their various evangelistic programs. Yet, after the prospective pastors joined their respective denominations, they were being inducted and ordained without having the minimum requirement of Christian education that the denominations the missionaries represented required. The structure was there, but denominational leaders were not applying their own rules to Malta. The MPEC had two Maltese pastors that, without doubt, were divinely called for the ministry. The two went in two different ways doctrinally (Baptist and Pentecostal). They were willing to study, but their mentors did not coach them about the importance of formal Christian education, nor did denominational authorities outside of Malta.

The practice of appointing pastoral leaders without offering or requiring formal training shaped the Maltese Evangelicals in this practice and continues to this day. Leaders were not exercising adequate effort to change the status quo. As a result, Malta has an unknown number of split Evangelical groups, and groups that started independently. Anyone that wants to start a church can just set up one. One former

Maltese pastor<sup>165</sup> used a metaphor to explain the pastoral and national church situation. The interpretation of the concept in English would refer to “Pastors are like fast food cooks (*pastizzar*, “a cook of a well-known Maltese traditional snack. Tasty, but unhealthy”). One can start a *pastizzerija* (fast food shop) at any time he wants.” This analogy describes the situation very clearly. Several churches are unhealthy in doctrine and ethical leadership because of no leadership training, producing churches not based on biblical standards. The Maltese church structure is small in population but in chaos in several ways.

### Analysis

It is impossible to access all the factors that were in practice that shaped a national church that was in disarray in so many ways. The written records expressed this feeling when missionaries reported about the distrust and divisions that existed within the churches. Letters also recorded how at least one pastor made efforts to bring churches together by asking other pastors to participate in parachurch ministries he pioneered, which included his second church plant. Unfortunately, dishonest dealings with other leaders diminished these efforts. However, the research analysis can reveal the cause of most of the problems which conditioned the church as it is today. The Problem Statement of this paper referred not only to provide a written history of the Pentecostal and Evangelical church but also to the role of formal Christian education. How did the lack of education requirements influence the development of the MPEC?

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<sup>165</sup> This pastor was one that the AOG put in charge of a church after the moral failure of the pastor.

### The Neglect of the Wesleyan Tradition

During the Methodist era in Malta, the data showed that they kept establishing schools and providing materials to educate the populace in the biblical doctrine as it was in their tradition. Methodism was born in a university and led by Bible-educated ministers, therefore establishing schools was their custom, as this research reported. The data also reveals how the first Pentecostals considered education as a significant ministry of the new movement. In modern times, the Methodists did not alter their view regarding ministerial education. The education and development of Wesleyan clergy still aim to provide healthy, strong, and effective ministers of the gospel. The Methodists wanted to see transformed lives in their pulpits, churches, and communities. Holiness is still their maxim. Classical Pentecostals such as the IPHC, AOG, and several others, in principle, even now have the same concept in their educational and ministerial qualifications philosophy. However, in Malta, during the Maltese church's birth, the missionaries pioneering the work did not initiate nor did they require the practice to educate and train preachers formally.

The calling of the ministry is a good thing, but it is also a challenging journey. The calling of the first Maltese ministers is unquestionable. However, their church pioneer leaders from outside Malta failed to train them in the early Protestant and Evangelical fervency and may have inducted them into leadership too early. This practice continues up to recently. The results are not encouraging. There are instances when there is a particular need to place a national leader urgently. If this is so, then new leaders need to be ready to commit themselves to start their life-long journey of learning the discipline required for ministry. The negative results are in the evidence of the present church. Malta has several churches—denominational and independent--

with only one having a serving pastor qualified with an academic Bible degree and who maintains the life-long-learning commitment.

### Denominational Inconsistencies

When this writer joined his denomination, the leadership based their decision on the work he had already accomplished before applying for ministerial credentials. Regardless, the missionary responsible for the licensing informed the writer that he must begin formal studies provided by the denomination. However, once the missionary realized that ICI was available in Malta, he advised the candidate to commit to ICI studies. This paper reports this history. The emphasis of this comment is that the denomination expected that the candidate-pastor start formal education while serving his church commitments and still working a full-time job. This practice is the standard of most denominations. However, other denominations did not apply this procedure in Malta. Throughout the fifty-year history, they failed to apply the principle of imposing their own established requirements concerning religious education. It does not mean that denominational leaders retracted from the principle of formal ministerial education, but they stopped enforcing it as a requirement in Malta. They also missed the point of 1 Timothy 3:1-10 before appointing the local leadership. Moral qualifications have been put to the side, as was also the confirmation of one's calling. Several times, people were placed in the ministry when there was no evidence of pastoral calling. Therefore, the question remains: If throughout history, denominations in other countries clearly and strongly confirmed the need for leadership education, why was this requirement abandoned in Malta, and why did these denominational leaders think good results would occur?

History is evidence that untrained leaders made many unnecessary errors. This writing refers to a pastor who claimed he does not need to study because he is

ordained. Others think they can lead by what they perceive as right and because their position gives them the authority. For example, LR, an interviewee (2020), told this author that his pastor expects that his assistants do as he says because he is the “senior pastor” (2020). This writer’s observation is that this leader did not learn to assimilate studies such as shared leadership and teamwork. Through the years, the author of this paper observed that some pastors would not allow others in the church to expand in their calling. Some expressed to the author their concern that the pastor feels threatened by their progress. Thus, the church is missing an opportunity of the strength of multiple leaders in partnership. This writer was in discussion with a denominational leader about the subject. The leader asked the writer if he felt challenged or jealous when people took leading roles, to which the writer replied, “No!” This question reflects the attitude of many leaders, a condition of the heart, which reflects in behavior.

Harvard University Psychology Professor David McClelland<sup>166</sup> refers to a leadership characteristic which he calls “Power Motivation Trait.” This trait refers to “The need for power is the desire within a person to hold control and authority over another person and influence and change their decision in accordance with his own needs or desires. The need to enhance their self-esteem and reputation drives these people, and they desire their views and ideas to be accepted and implemented over the views and ideas over others” (2020). Dr. Al Rekers, a former student of McClelland, states that the “Power Motivation trait is very dysfunctional and ultimately destructive to churches when power-motivated carnal Christians unyielded to the Holy Spirit dictatorially lead a church (2020).” Having the correct attitude combined with

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<sup>166</sup> Professor McClelland’s father was a pastor, and he attended Wesleyan University as an undergraduate. In addition to personality motivation, he was interested in the psychology of religion.



education, will relieve the called leader from many potential insecurities. This writer delights when others excel in their ministry because that is one of his duties: mentoring and trusting his protégées to make their own decisions. This writer places responsibility on the ordination committees. All levels and types of leadership must be accountable to peers or higher authorities, or both. Being educated is also the personal responsibility of the individual, and it is a biblical requirement. Leaders must be trained in the words of the faith and of sound doctrine by following orthodox teaching (1 Tim. 4:6), protect the church from false teachers such as today's prosperity teachers (6:3-12), and false doctrine (3:12). Denominations that have set the above standards should implement them to help the national and local churches.

#### Leadership Responsibility

Leaders are to be an example of responsibility. The research data exposed several irresponsible behaviors that caused disappointments and hurts. This statement does not negate that parts of the congregations are also the cause of hurt in the church. However, some leaders, especially those who do not make themselves accountable, have made bad decisions, which caused schism and confusion that is still evidenced today. Unfortunately, a significant number of believers, who now attend independent churches they formed for themselves, stated to the researcher that they had taken a stand against denominational leaders because they do not seem to discipline pastors, or side with the pastor when there is a problem. This conception has partial truth, but certainly not in all cases. It is likely, then, that congregants lose trust for denominational leadership as a result of the repeated failure to administer qualifications and discipline. A conclusion is beyond the scope of this research, but a definite possibility is indicated.

The issue of ministerial morality contributed significantly to church dysfunction, including church division and even believers disassociating from any church. As this paper presented, there was a high number of pastoral moral failures with no effective discipline administered. Believers of that era are still suffering from the “betrayal” they experienced and (justified or not) still harbor resentment towards organized churches. They do not trust association with “pastors” because “they are all of the same kind,” said MB<sup>167</sup> (2019). BG (2019) exclaimed, “How can I sit before someone preaching to me when he was not able to control his passions” (rude words changed). Several persons that either stopped attending church or attended an independent group expressed the same sentiment.<sup>168</sup>

Local leaders were also confused about how to deal with the situation. Nearly everyone claimed that God forgives moral failures and pointed out Scripture accounts such as King David’s adultery and murder, Peter’s denial, and the perpetual nature of God’s calling. However, the lack of discipline destroyed the people’s trust in church leadership and denominational hierarchy. Quite a few said “they are of no use.” The loss of trust and respect was evidenced in the historical record both by direct assertions by interviewees and by the fact that so many congregants left churches pastored by morally compromised individuals.

The second generation of believers was not familiar with what happened before their salvation. They started attending mostly independent churches pastored

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<sup>167</sup> These initials are not representing real names since in Malta it is easy to recognize them. Therefore, is using pseudo initials instead. Some insisted that their real names would be mentioned, but the author with the advice of the committee, refrains from doing so for ethical reasons.

<sup>168</sup> Fifteen individuals who left one church for another because of moral failure and suffered the same in the church they started attending were present in a meeting with the author. In this meeting a sense of deep anger was exhibited, even after so many years. Although one should not accept certain language, yet the deep disappointments that these people has suffered can be understood.

and taught by people who were against anything formal. They did not know the history and reasoning behind all the divisions. They knew less about the importance of doctrine and formal Christian education.

The consequences mentioned in this history left congregations without trained, educated leaders, leaving them helpless and vulnerable. These believers, who were converted and disciplined under untrained pastoral leaders, fell for unorthodox Christian teachings such as that propagated by the Word of Faith ministries and hyper-faith Charismatics. These doctrines, some of which come from deceitful spirits and teachings of demons (1 Timothy 4:1), have caused untold harm and confusion. The lack of education not only impacted the MPEC. There was a time when members of the MPEC called those who tried to expose false doctrines as unloving, haters, and cause for division in the church of God. One missionary, sent by a large, international denomination, even said that believers should focus on love, not on doctrine. This statement was also continually repeated by the WFM's leader in Malta and other same-minded pastors and close followers. The local government authorities noted that certain Evangelical groups were out of line and referred explicitly by name to the WFM pastor. One government official, in the presence of the GIT board and a GU official, stated that one of the Word of Faith ministers caused GIT problems. GIT had to confirm that it was not associated with the "cult" in order to receive its accreditation.

Both the data collected, and this writer's part of this history, strongly indicate that formal, systematic, supervised study of Scripture and leadership skills, biblical or from proven practical leadership discipline, could have prevented hurts, divisions, and, indeed, many pastoral heartaches. The writer, who for nearly three decades was studying formal Christian education, can testify that his studies with GU protected

him from several unnecessary problems. He could see problems brewing when unlearned pastors were making particular decisions and teaching erroneous and sometimes false doctrines. Unfortunately, his warnings were ignored and, thus, ineffective.

The main reason this writer accepted the responsibility to direct GU and its Maltese accreditation was for this purpose; so that Maltese leadership would be appropriately trained and educated in leadership skills, Bible, and theology. He understands that education will never prevent doctrinal differences, but it does equip leaders with the knowledge and provides the confidence pastors need. Furthermore, pastors would be able to make educated decisions and lead the congregations with the moral authority the church of God deserves. They would also be equipped to respond to crises, both internal and external, with proven skills and an expanded breadth of knowledge and wisdom, all gained from formal education.

#### Proposed Actions in Response to the Historical Data and Analysis

To conclude the data analysis of the relatively short history of the MPEC, the author of this research made two questionnaires to understand better how pastors and laity understand the benefit of formal education. As the data gathered by the questioner demonstrates, there is a basic understanding of the importance of formal ministerial education. It is not too late, though, to solve the problem of so many pastors not being properly educated. There is 100% consensus by the pastors that participated that future ministers should receive education and training before being appointed or assigned to a position of leadership responsibility. If there is a particular need to appoint an untrained leader, these leaders need to begin formal studies as soon

as possible after they are appointed. This mandate is the proven experience of this writer as the abovementioned when he joined the IPHC.

Consequently, this section will first give the general picture of how the clergy and the laity perceive the importance of ministerial education and a proposed change the MPEC should adopt to go forward, including the responsibilities of denominations. Because GIT is the only accredited, formal education available in Malta in the disciplines of Bible, theology, and ministry areas, and because GIT was established expressly for the purpose of training spiritual leaders in Malta, the author hopes that independent churches will join the TEAM, become accountable to their fellow ministers, and receive their education from GIT.<sup>169</sup>

#### Questionnaire for Pastors

The author sent this questionnaire to fifteen pastors that have been established for the last years and somewhat cooperative. Nine responded, and the result in percentage is below. Responses to questions one to five are compared by a bar chart. Answers are based on a choice from 1 to 5 scale. “1” means “Not important at all,” and the “5” means “Very important.”

#### *Question 1*

How important is Bible knowledge as a qualification for serving as a Pastor? (Bible knowledge includes background information (history, culture, literature, etc.), canonization process, transmission issues, language issues, awareness of biblical-

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<sup>169</sup> By accountability, the writer does not refer to be under authority. Willingly, leaders put themselves under the obligation to answer to other peers for decisions and actions considering their consequences and outcomes. For example, this writer has made himself accountable to the members of his church and leadership. Furthermore, WOLPHC leadership are instructed to hold the pastor accountable and report to TEAM if necessary. On the other hand, the President of TEAM has the liberty to contact the writer’s denomination if he sees fit.

theological concepts, that is, knowledge of how biblical concepts relate to one another, within the canon of Scripture) and the like.

### *Question 2*

How important is the daily personal Bible study as a qualification for serving as a pastor?

### *Question 3*

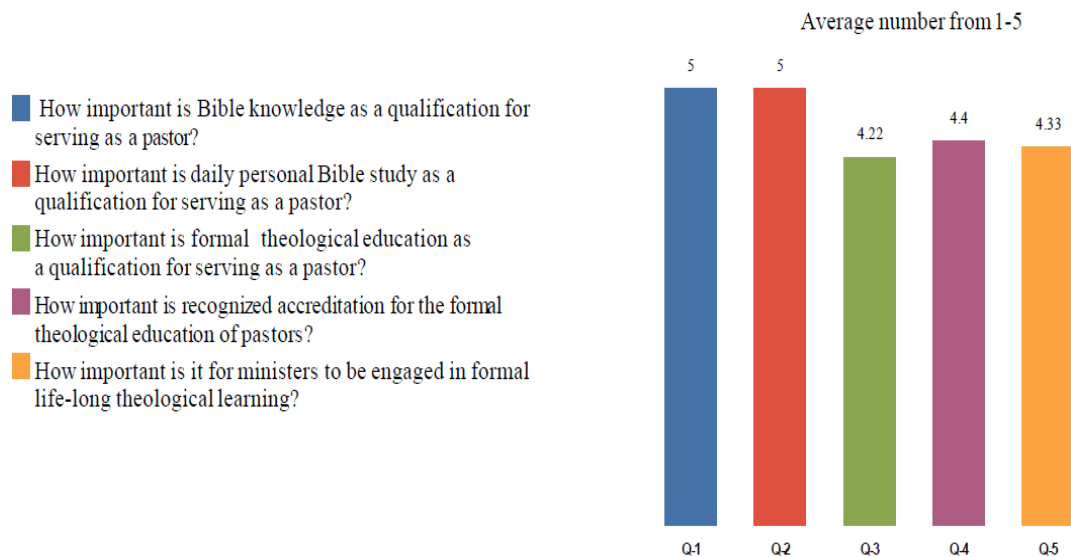
How important is formal theological education as a qualification for serving as a Pastor?

### *Question 4*

How important is recognized accreditation for the formal theological education of pastors?

### *Question 5*

How important is it for ministers to be engaged in formal life-long theological learning?



**Chart 3 Pastor's Survey Results: Engagment in Formal Life Long Learning**

### *Analysis of the Chart*

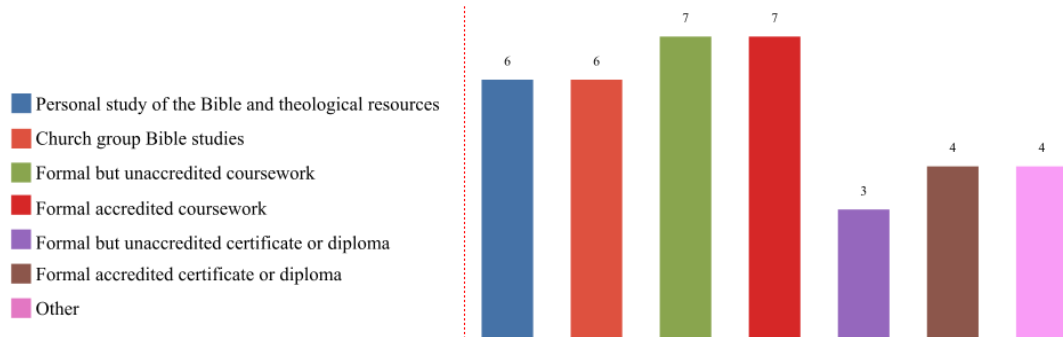
All participants chose level 5 for questions 1 and 2. This means (question 1) that they agree that pastors need to have sound exegetical knowledge of the Scripture.

This is a particularly good start because one cannot have this knowledge unless one studies. The reading of books, commentaries, and history is invaluable. However, research must also be assessed by experts on the subject. The interaction with a mentor can only enhance one's knowledge, skills, and competencies and guide the learning process to avoid various errors and extremes. Besides, one can receive an accredited certificate or a qualification that establishes the minister in his academic field in the local context.

Question two clarifies that daily study for a qualification is essential. Daily study, and not just devotion, needs to take place in the routine of the pastor. As busy one can be, after one's devotion, pastors' exegetical study needs to be second on the top of the daily to-do list. However, the scale drops to 4.22 (84%) for question three. Although this is still relatively high (between scale four-five), it seems that formal theological education is not as much-coveted as exegetical and daily study, even if 4.4 (89%) of the pastors recognize that accreditation for formal theological studies is essential. This may show that they are willing to study but not in a college setting (question four). However, as question five depicts, life-long learning is an accepted fact to 4.33 (86%) of the participants. This chart demonstrates that if, in fact, discipline is exercised, it is possible that in the next generation of ministries the MPEC will have more ministers formally qualified in their ministry.

### Question 6

How have you acquired your own Biblical and theological knowledge? (Check all that apply to you)



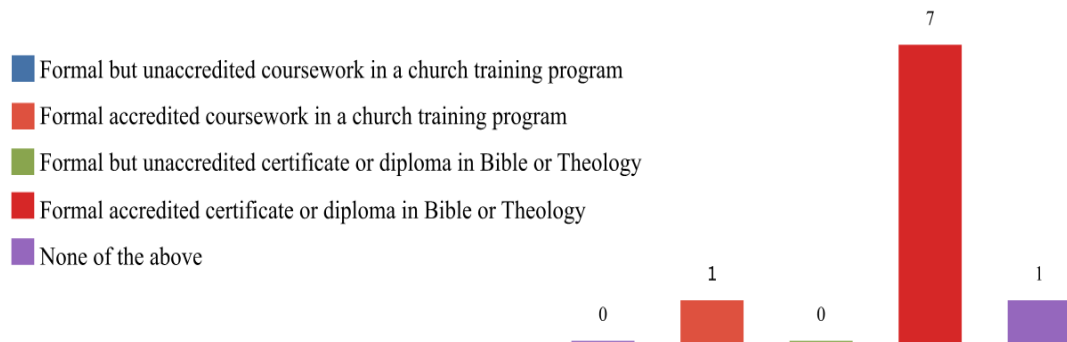
**Chart 4 Pastors' Biblical and Theological Knowledge and Qualifications**

It is difficult to interpret Chart 4 in light of the questions above and due to the fact that the researcher knows firsthand about the ministerial education of the respondents. In chart one "Personal study of the Bible," was chosen by 9 (100%) of respondents. In chart two, it went down to 6 (66%), just like question two. The rest of the questions are inconsistent with reality since this writer is familiar with those who received the questionnaire. For example, seven replied that they acquired their education from "formal accredited coursework." However, the writer knows better. One could have studied unaccredited courses or distance education, online or otherwise, but this cannot be clarified. Maybe the questions could have been worded differently to be more specific for clarification. The "other" question was answered by one person who stated that he/she prefers to have a mentor to train him/her.



### Question 7

What level of education should be required when preparing people for future pastoral ministry?



**Chart 5 Level of Formal Education for Future Pastors**

Question eight reveals that 7 (89%) of those who replied to the questionnaire agreed that the next generation of leaders needs to have formal accredited certification in Bible and Theology. One (11%) also suggests formal accredited courses is a good church training program that future candidates can have. However, it is troubling that 1 (11%) claim “none of the above,” especially when in the next chart, 100% recommend that future ministers should have formal learning qualifications.

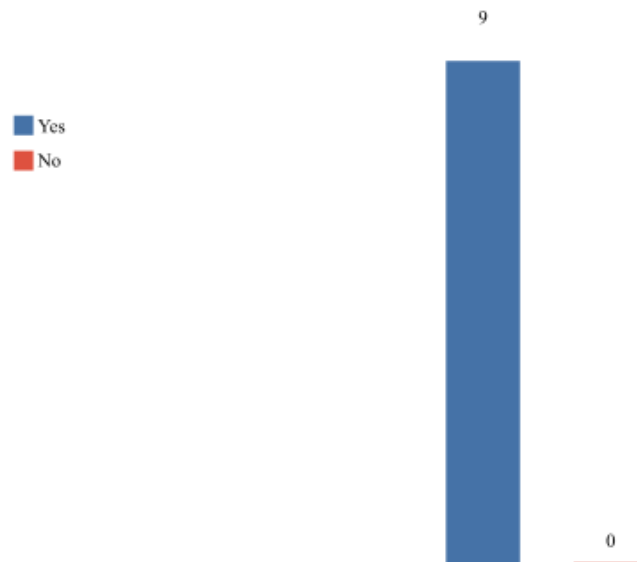
This seeming contradiction might be explained as respondents feeling threatened by the possibility of being required to complete formal training. For some reason, even after nearly ten years of GU recognition in Malta, no pastor finished a basic ministerial qualification.<sup>170</sup> Few claim that their experience, number of books read, and ordination is the certification they need to satisfy their pastoral requirements.

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<sup>170</sup> It is best to clarify, that an English-Maltese missionary, and pastored a church for a few years, did complete an M.A. study in Missions.

### Question 9

Would you, as a minister of the gospel, recommend that future ministers would need to have formal learning qualification before or soon after their appointment?



**Chart 6 Pastors' Recommendation for Future Ministers' Formal Education**

All the ministers chose the answer to question nine, "Yes." The question was requiring a simple answer of a "yes" or "no." The answer reflects the pastors' preference for future ordination requirements, mandating that future ministers would need to have a formal learning qualification before or soon after their appointment. Therefore, although there are discrepancies in the previous charts' answers, one can conclude that there is a desire by those who took the questionnaire that future ministers need to receive formal education.

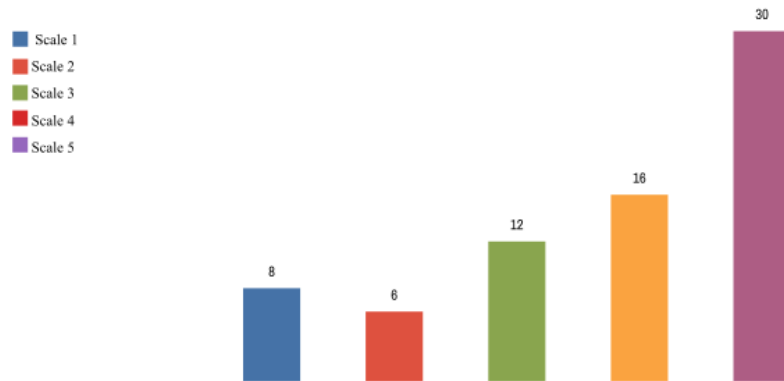
### Questionnaire for Laity

The researcher sent the anonymous questionnaires to the laity by way of their pastors. The researcher has no way of knowing who filled the questionnaire or what church the participants attended. However, the WFM pastor informed the researcher that he did not want to participate. The researcher does not know if all pastors

encouraged the congregation to participate. He estimates that the average of each church is about seventy people. Since nine pastors participated, the writer assumes then that approximately 630 people had the opportunity to fill the questionnaire. Seventy-two responded, which is 11.42%. It is low participation but represents a borderline significant sample statistically. The questions and their results are as follows:

### *Question 1*

How important do you think it is for pastors to be engaged in formal life-Long theological learning?

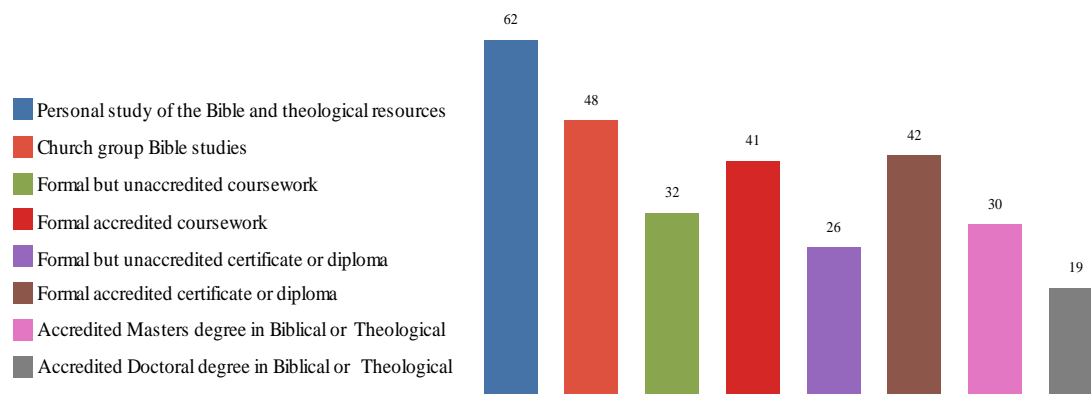


**Chart 7 Pastor's Engagment in Formal Life Long Theological Learning**

Answers are based on a choice from 1 to 5 scale. "1" means "Not important at all," and the "5" means "Very important." Out of seventy-two respondents, 46 rated between 4-5. According to this data, 64% expect their pastor to be involved in long-life learning. However, 26 do not. This data gives a rough idea that one-third (36%) of the congregation is not interested in the level of what their pastor is learning. In this light, the next question may reveal another uncomfortable situation.

### *Question 2*

As far as you know today, how has your pastor(s) acquired their own biblical and theological knowledge? (Check all that you are aware of).



**Chart 8 Laity's Understanding of Their Pastors' Biblical and Theological Qualifications**

At first glance at Chart 8, one can realize the laity's misunderstanding regarding qualifications and the education of their pastors since nineteen assumed that their pastor has a doctoral degree. This is not correct since no pastor in Malta currently has earned a doctoral degree. The only person who claims to have a doctoral degree did not earn it from an accredited institution. This pastor refused to assist in this project, and therefore, his church was not involved. This chart indicates that according to laity assumptions, theological resources are the means of their pastor's education. However, the actual reality reveals the laity's misconceptions regarding their pastors' education. This researcher knows firsthand about the pastors' education and knows that at this time of writing, no pastor has accredited qualifications. From the responses, it would seem that a significant number of lay people believe that their pastor's education is an essential matter.

In conclusion to this section, one can state that local churches, pastors, and laity need to receive more information about the importance of formal Christian education. It can also be stated with a higher degree of confidence that most pastoral leaders value formal education and perceive its crucial role in protecting the church and providing for the church's growth. It can further be concluded that the laity is less than well-informed about their own leaders' formal training and educational status and what is available and necessary.

This writer tried in the past to use his position in TEAM to promote education. It started with significant support but then faded. It may be because of the director's error recorded in GU history's chapter. However, the BSB is an excellent ministerial course that in Malta was given an MQF level 5 rating. At the time of writing, GIT is reviewing the BSB program to become a "home-grown" course and have its place in the indefinite license that GIT has acquired.

It is more evident that denominations and pastors must take this standard seriously. The MPEC need to take measures so that formal Christian education will become the norm for ministers. Furthermore, the laity must also be aware that personality, comfortable buildings, and other attractions should be of lesser priority to what their pastor feeds them during his sermons and Bible studies.

#### Recommendations and Suggested Solutions

Previously this investigation referred to established denominations that repeatedly placed church leadership that had not completed sufficient training. Furthermore, adequate knowledge of the moral lifestyles of some prospective pastoral candidates was not acquired. The following are proposals to help change the situation. The data represented in this historical research, combined with the author's personal participation in this history and his own pastoral education and experience, form the basis for these proposals. In the context of the following recommendations, this research refers to what Rev. Edwin Caruana (2020),<sup>171</sup> who has been leading the MPEC fellowship and alliance for several years, wrote, and what Joseph Fenech Laudi (2020)<sup>172</sup> the AOG Superintendent, has expressed.

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<sup>171</sup> Appendix D.

<sup>172</sup> Appendix H

Caruana states:

God gifted me with the ability to study on my own, but even this was difficult as there was nothing available in Malta, so I had to rely on what others gave me. There were two avenues that I ended up using mostly; these were books and messages distributed by the Banner of Truth Trust, a Reformed Theology trust, and what was known as ICI, International Correspondence Institute from the Assemblies of God.

Up to 1979, I relied on Christian workers for organized meetings or church, but from 1979 to 1982, Malta went through a political change that left us on our own, and we started meeting at my home around my dinner table. From that time, I realized how important it is to “teach and train” formally so that we can have Maltese Evangelical Leaders for our future churches.

The need for theological training became more apparent as I tried to lead the church, I did a lot of reading and correspondence study with the ICI courses, and in fact invited the Assembly of God to send more courses to Malta as I saw this as a good alternative to having a formal theological school in Malta.

My vision was to try to train as many Maltese believers as possible to open more churches in Malta. I had an input in the lives of almost all the Maltese Pastors on the island; one in particular, Joseph Agius, took the training with ICI very seriously and, to my delight, continued to obtain a degree.

My vision for formal theological teaching in Malta started taking shape when Joseph Agius began offering the courses to other Maltese believers and eventually, after a lot of hard work, began what is now the Global Institute of Theology (GIT).

As the church progressed in Malta, there were a lot of mistakes made; I believe this was because of the lack of education by some of the leaders. I believe that the churches in Malta need to be more committed to train and educate their leaders on all levels before they are put in office. I think this is more needed now than ever before when one considers the number of “resources” found on the internet! If we want a stable and unified church, I strongly believe in formal theological education

With this in mind, I encouraged the churches in the Evangelical Alliance to have the department for “Evangelism and Education,” and we appointed GIT as our official theological university. My vision is to see more future pastors and leaders trained to have a strong Evangelical church that caters well for the needs of its members.

Pastor Joseph F. Laudi, AOG Superintendent, also stated that “there are those few who are taking studying and preparation for ministry more seriously. Most of these are students studying with GU, known in Malta as Global Institute of Theology.

Through Global they are being equipped for ministry, and now work is being done to cultivate cross-ministry involvement between churches to allow students to gain practical experience” (Fenech Laudi, 2020).

The statements from these two pioneers sustain the assumption that formal Christian education is an absolute need for national leadership because, without it, several mistakes were made. It is the commitment of the present pastors to lead by example the next generation of leaders. It is also the basis for this author’s recommendations that are being suggesting below.

### Appointing the Called and Trained for Ministry: A Review of Biblical Standards and Principles Essential to Pastoral Education and Practice

In the past, missionaries who came to Malta to start or support churches had initiated the problem of inducting young believers into the ministry before confident they have a particular calling and were adequately trained. Missionaries seemed to be in a hurry to appoint leaders without considering the individual’s and the local national church’s implications. History proved that this practice failed. As recent as 2020, a young, inexperienced, and untrained pastor was appointed by the AOG.<sup>173</sup> This appointment went even against ministerial colleagues’ warnings. This pastor was subsequently stripped of his responsibilities, causing, once again, pain to the body of Christ. The minister who initiated this placement had previously agreed that it was preferable to train leaders before being placed in the ministry. Biblically, putting people in a ministerial position without having the biblical requirements is erroneous.

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<sup>173</sup> I warned that the placement and the title of a pastor was too early to impose on the candidate. It was simply too early. I learned by mistakes I made very early in my ministry and later as I studied the Scriptures on this subject manner.

### *No Haste to Lay Hands*

The Bible warns, “Do not be hasty in the laying on of hands” (1 Tim. 5:22). Paul was speaking of the ordination of ministers. The laying on of hands was the ceremonial practice that gave a minister the official title and position in a particular ministerial responsibility (Acts 6:6). This conclusion recommends that one must not provide certification, licensing, or ordination to candidates<sup>174</sup> until the prospective ministers prove their calling and prove their character’s integrity. The calling and the character go together, and one cannot be without the other. The Scripture is clear about what Paul is teaching. The ordination committee (or those responsible) must not be hasty to put people into ministerial responsibility.

### *Moral Qualifications of Ministers*

Since a minister’s placement is a public declaration to the church congregation and, in cases like Malta, a national one, then the person’s life must meet God’s moral standard as found in 1 Timothy 3:1-7. Those in leadership positions need to consider the history of faithfulness to the Lord, spouse, and children. Self-control across several areas of life is required for ministerial integrity before induction. American President Dwight D. Eisenhower once stated that “The supreme quality for leadership is unquestionably integrity. Without it, no real success is possible.” It is the basis of trust and influence (Anderson, 2007).

### *Education, Spiritual Formation and Accountability*

Education on this matter is essential. This paper referred earlier to the spiritual formation aspect of the minister. Education is cognitive, and one may pass exams with high grades. Nevertheless, both education and spiritual formation are important.

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<sup>174</sup> The three steps of certification, licensing, and ordination is the general practice of the established Pentecostal churches such as the AOG and IPHC.



While referring to spirituality and education, Hollinger (2005) states, “The head, heart, and hands need each other in the sense that they nurture each other, and each is integral to the expression of the other” (33). A person’s spirituality can only come from a genuine commitment to Christ and one’s knowledge (education) of God’s Word. Russell Spittler defined “spirituality” as the “shape of the cluster of ideas, beliefs, and behavior by which one interacts with non-physical reality.” Dr. Randy Hedlun,<sup>175</sup> who provided the quote noted that “If this is a valid definition of spirituality, then it is immediately evident how education impacts spirituality: our beliefs and behaviors are profoundly influenced by education. Advancing in knowledge and understanding is directly manifest in what I believe, how I behave, and what I think relative to the Spirit.” Hollinger (2005) further supports the importance of the oneness of the combination of spirituality and education:

The ministries of the church gathered, and the mission of the church scattered cannot be done without strong biblical and theological foundations to guide or without Spirit – filled dynamics to nurture and empower. Similarly, Christian understanding (the realm of the mind) is facilitated by a spirituality of the heart and an active life of the hands, which help the mind to truly understand God’s truth. Moreover, a spirituality of the heart without theological guidance and active mission is easily led captive by the varied false spiritualities that abound in our time. (232)

The church must not fear spiritual disciplines because most of them, at least, are based on Scriptures. For example, the four disciplines of Scripture are reading, meditating, reflection (contemplating), and prayer, known as the *Lectio Divina*, and they are undoubtedly Scriptural. Other spiritual disciplines are, but not limited to, fasting, isolation, and fixed hours of prayers. The holiness of the candidate must be evident.

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<sup>175</sup> Graduate Dean of Global University and a committee member of this dissertation.

Education and spiritual formation include accountability. A leader must be accountable. The research data showed that the early leaders lacked having a robust accountability structure. Consequently, the present church must refrain from placing young leaders that are not yet proven their character. Leaders lay a path for their followers to follow. If they expect their followers to imitate them and be accountable, they first must show evidence of their accountability structure. Prematurely ordaining or appointing candidates to a leadership position without accountability ignores God's guidelines for ministerial placements. Paul's warning to "keep yourself pure" implies refusing to be part of inducting people in ministry that do not meet the inspired requirement (Stamps, 2017). The MPEC must work hard to build a reputation, both internally and externally.

### The Reputation of the Church

#### *The Reputation of the Ministerial Office*

In the chapter describing the historical development of the MPEC, This investigation referred to the importance of formal education and the assumption that it could have minimized or managed, in a biblically authentic way, ministerial immorality. Accountability in the ministers' spiritual formation, development of leadership styles, and biblical education could only positively affect the clerical body. The church cannot, for example, take the consequence of a minister's moral failure lightly. In the secular world, even during these days, the public challenges the moral qualifications of a candidate opting for positions that require a high level of integrity. Then why not in the church? The analogy of the relationship between Jesus and the church in Ephesians chapter five is significant to 1 Timothy and the context of the character quality, integrity, and competency of the pastor.

The first aspect to consider is that leaders who set their heart to be overseers *aspire to a good work* (1 Tim. 3:1). The term overseers *aspire to a good work* signifies an earnest-passionate desire for heavy, painful work. The verb *desire*, ὀρέγεται, enforces the responsibility of the calling. BDAG gives the picture of the ἐπισκοπή stretching to reach out his hand; figuratively to seek to accomplish a specific goal; the ministerial calling. This is why, according to Guthrie, Paul introduces this office and draws attention to the importance of the office with the introductory formula: πιστὸς ὁ λόγος (1990, 90).

### *The Reputation of God*

Having a καλοῦ ἔργου (1 Tim. 3:1) is a term that indicates that the work is “good work” because first, it is the Holy Spirit that made them ministers to serve the church of God (Acts 20:28). Secondly, the pastorship is cooperating with God (1 Cor. 3:9; 2 Cor. 6:1). Davis comments on this phrase and states: “The ministers of the gospel work for God, who is carrying on the grand scheme of salvation in our world. His immediate service is the peculiar business of their lives” (2006). Consequently (οὖν), the overseer of the church must necessarily be (δεῖ) above reproach. Since δεῖ is present active indicative, “it is necessary that” the minister’s character must (continually) be according to the set standard the Holy Spirit has established in the Scripture. As the passage declares, the overseer must be of sound character and trustworthy to qualify for the noble work of shepherding the church of God. God is the Senior Partner in the work and the One that sets the standards.

What is really at stake here is the character of God Himself. As the shepherd is to imitate God, he has the responsibility to be an imitation to his flock. The author of Hebrews states: “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith (Heb. 13:7 NASU). The

pastor is to imitate God because others will look at his way of life. God is holy, and therefore, it is expected from the minister to be likewise.

### *The Reputation of the Church*

1 Timothy 3 emphasizes several aspects of the moral character of the minister. The passage develops the personality traits that are imperative for the pastor; that is, what the pastor must be as an object of imitation and what he must not be, because believers are warned not to imitate what is evil, but what is good (3 John 11; 1 Cor. 11:1). The minister is an *influencer*, and therefore, must be held responsible (accountable) for his or her behavior.

### *The Influence of the Minister*

Elliston (1992) describes leadership as the process of influence (21). A drunken, disobedient, uninformed, rude, and presumptuous leader does not offer an exemplar to follow. Whereas ministers are to be paradigmatic for their followers, those who do what they think is right without being accountable will be planting the same seed in their followers' spirit. Leaders influence, and thus replicate themselves, through attitudes as well as behavior. If the examples and influences of leaders are missing, then holy obedience will be absent! This is what the Lord partially meant when Moses quoted Him saying, "Among those who approach me I will show myself holy; in the sight of all the people I will be honored" (Leviticus 10:3). The fire of the Holy God (Exodus 19:18), which had just sanctified the service of Aaron as well-pleasing to God, brought destruction upon his two eldest sons. They did not sanctify the Lord in their hearts but took upon themselves a self-willed service (Delitzsch, 1996), just as many are still doing even today in the church of God.

### Leadership Development

Leaders should not be inducted into an office without proper training and supervision simply because a need arises within a church congregation. Mistakes will be inevitable if one installs leadership because of emergencies. This kind of installation took place several times on the island. Pastors must not appoint a person as a leader to “lure” that person to attend his church. Likewise, using leadership appointments to retain individuals who threaten to leave is a failure to understand biblical leadership. Leaders should be perpetually developing both spiritually and in character, with their progress apparent to outsiders (1 Tim. 3:7; 3 John 1:12). Paul the Apostle gave Timothy many instructions about the qualification of leaders. One such warning was “He must not be a recent convert” (1 Tim. 3:6) and “must be first tested” (1 Timothy 3:10). Spiritual leaders should make sure that each person operating in both ministry gifts and body ministry gifts are serving in that part of the body where Christ, through the Holy Spirit, has planned for him or her to serve. Besides, they must be tested and proven to have the required qualifications.

One must not be appointed as a leader because one is wealthy, donates considerable money to the church, or the community gives good testimony about the candidate. This status does not *ipso facto* qualify such a person for a leadership place in the church. Eastern Religions, such as Hinduism, may teach the church a lesson regarding choosing and installing leadership. The guru waits twelve years before he appoints a person in leadership (Elliston, 19). Indeed, the church does not need to wait 12 years to appoint a person in leadership, but the idea is that the leadership test the candidate. Testing is a robust biblical principle. Those who lead were and are still

today expected to have higher moral and ethical values than those they lead.<sup>176</sup>

Heraclitus of Ephesus (500 BC) stated, “Good character is not formed in a week or a month. It is created little by little, day by day. Protracted and patient effort is needed to develop good character” (Goodreads, 2015). In Revelations 2:2-3, Jesus acknowledged to the Ephesian church that they cannot bear with those who are evil and that they continually scrutinize (ἐπείρασας - aorist, active indicative of πειράζω) those who presented themselves as Christian leaders. Ephesian leadership tested the character of some who called themselves apostles but found them to be false.

### *Implementing Solutions*

The first concept for this dissertation started developing in July 2015. During a graduation celebration at Global University, Springfield, Missouri, the Director of Global University in Malta was talking with Steve Handy, the Dean of the BSB. The discussion was about the American church history in the BSB program and Maltese students’ response towards the subject matter. The GIT Director was suggesting the possibility to have the history of the MPEC instead. The Director was also a doctoral student at the time, was thinking of a dissertation subject during that time, and he had already submitted a draft of a different nature. Somehow, the discussion led to the idea of a new proposal to research. Steve Handy suggested that the result of a dissertation on the MPEC, would lead to the possibility that a BSB course describing the Maltese history would become available to the Maltese. After sharing the discussion with the Graduate Dean of Global University, Dr. Randy Hedlun improvised the idea which now is present in this research. Back in Malta, the

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<sup>176</sup> In my experience as director of Global University in Malta, pastors have not received any formal education in this area. Although some may have read books, yet, the outcome of ministry shows otherwise. In fact, there seems that pastors lost interest in formal Christian education after they realized the amount of work it requires. Not one pastors passed the first level of the Berean School of the Bible in ten years of the BSB available to church leaders.

researcher had discussed with Maltese pastors and other Denominational leaders about the importance of formal accredited education and how they perceive the importance of such a course. They all agreed that such a course would be beneficial to the MPEC.

Writing history is one thing. Learning from its lessons is another.

Implementing the findings of this paper, in a way, is not difficult if the present leadership would be willing to implement what they believe, as expressed in the interviews and questionnaire. However, they need to reconsider agreeing to practice that, besides the spiritual aspect of ministry, church leaders need to be formally educated by accredited institutions. This presents a few problems.

To start with, the present leadership is not giving this example to budding leadership. Even if the pioneering leaders can explain their situation, it is a fact that finding new leaders willing to pay the price of leadership commitment is difficult. First and early second-generation pastors agree that people do not seem to be willing to sacrifice as we did in our beginning. This is true even if new leaders are now in established churches, with some local churches owning their buildings (which is one of the most resource-consuming aspects to develop a growing church). Therefore, there must be an agreement for the status quo to change. The implementation of the lessons learned from this history would require an attempt to bring back attention to this need and the cooperation of Maltese denominational leadership to educate the laity and keep their Maltese pastors accountable.

### Vision Sharing

One of the first steps of implanting a change is to share the vision. The MPEC needs to understand, not just know about, the importance of education, but also that implementation is coming. This requires a change of mindset, and that a new

approach is necessary. Sharing this vision is a force for change that helps the MPEC see that the change is a reality. Communicating this vision also allows individuals to distinguish between the old practices with what is actually biblical. This exposure can also be a source of inspiration to prospective leaders, because it helps them visualize what the church could be when the changes take place.

#### Frequent Communication

This communication cannot just come from the GIT director. It is imperative that the pastors who agree with this vision at least communicate it to their church in general and emphasize it to their leadership teams. Slowly, but definitely, these leaders must become accountable and realize the importance of education in the church. Frequent communication can shape the mindset and prepare those who feel their calling, knowing that academic qualifications are required if they want to serve in a leadership role.

#### Publication

The publication of a BSB course on the MPEC history could help to motivate the area of Christian education. It will not only describe the historical events but also why the church keeps repeating the same mistakes, and few are learning from them. It could be because the second and third generations are not aware of what happened in the past. Some of it is repulsive, but the new leadership should know how education can prevent unnecessary mistakes. Therefore, publishing a book and a series of articles about the MPEC history could also be an option to concentrate on topics related to the subject.

The main goal is to make known that solutions to several of the church's problem exist and are available through the training and qualifications that GU in Malta, seemingly being divinely predestined, is able to offer. Appendix R suggests a



curriculum addressing areas this research perceives as absolutely necessary for present and future leadership. I based the topics on addressing the several problems discussed in this dissertation, including areas of integrity in marriage, biblical leadership values, effective accountability, and personal life-long spiritual development.

### *Conclusion*

History is written for readers to learn. This paper has this goal. The author of this work tried to approach this writing as objectively as possible, with the academic committee's guidance overseeing the project. He wrote with the purpose for Maltese leaders, especially those rising in ministry, to appreciate the equipping nature of formal education. The MPHC can one day stand proud and be measured against the Catholic Church's clergy and not be looked down on because of the lack of education. Several priests, open-minded towards Evangelicals, commented to this author that GIT is a good "thing" that happened for the MPEC. Besides, one should pray that those who take the responsibility to place people into ministry do it responsibly and not because they need someone to fill the position. Desiring to be in ministry is a good thing, because it is an opportunity to be an example people can follow and to help Christians grow in the image of Christ.

Christians must remember that they are responsible for bringing those who are outside the church into the body of Christ. They know that the message of the gospel never changes, but a good reputation and testimony of converted sinners does much wonder to bring curious nonbelievers to inquire about the saving grace of the Lord. Consequently, a solid church, built on moral values, is where the unsaved can see the truth about the Holiness of Christ. Church leaders have an immense responsibility towards those whom God sends for their pastoral guidance. They are spiritual parents

to a spiritual family. It is an office that requires complete trust. They must be dependable and of good example and reputation.

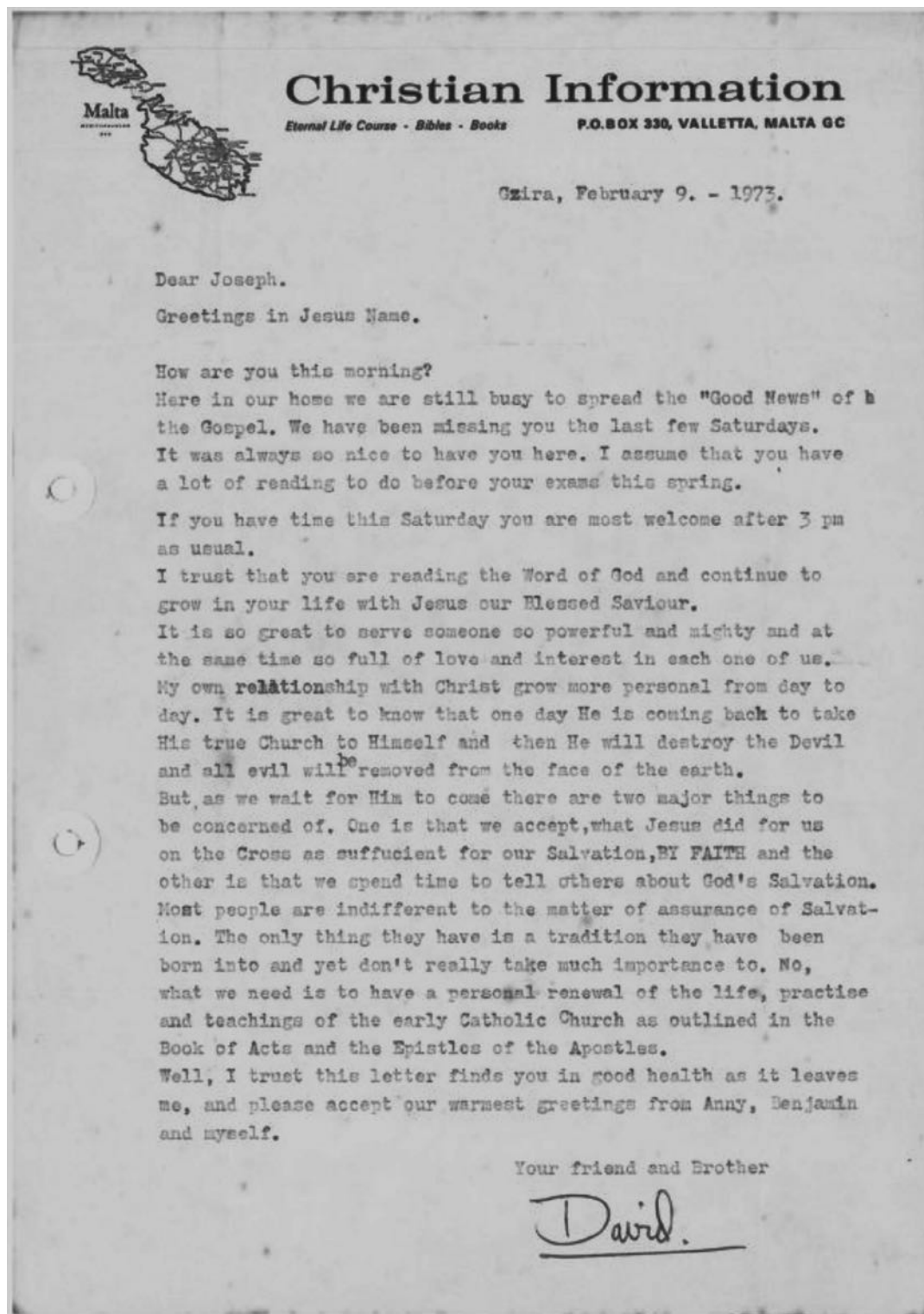
The ethic of ministerial faithfulness in marriage has a robust godly influence in a dark and depraved generation plagued with broken families' pain. God's solution is His Church. It is the example/model He has for the world. Since the church is the light and salt of the world, it must be led by people who can give an excellent reputation to God's healing institution. The church must be led by people who do not shame the one who sent them to seek the lost. Instead, they possess family values that can give hope to those who are seeking healing.

Conclusively, formal Christian education has a dual function: cognitively and devotionally. Formal education provides pastors and leaders with the necessary knowledge, skills, and competencies that include the development of leadership traits applicable to the different scenarios in the ministers' cultural context in which they serve. Its overall goal is to address the believers' spiritual growth, especially the leaders that God called to educate the laity about their spiritual life.

## APPENDIX A


*Quakers - Pictures of Cell*


## APPENDIX B


*David Wintersborg Letter February 9, 1973*

## David Wintersborg Newsletters


March-April 1973 (1)







MALTA - NEWS  
MARCH-APRIL -73



"A wide door for effective service has opened to us, and there are many adversaries". (1.Cor.16,9)

Dear Christian friends.

Hello once again from us here in Malta. We feel that we are only "standing still and beholding the wonders of God". God is moving by His Holy Spirit in our work. Recently we were invited to a Franciscan monastery to show slides and lecture about the work of the Holy Spirit in the contemporary church. We also spoke about salvation and water baptism. Later we were invited back to sing in a private service, which they called a "pentecostal" service. The priests and monks showed great hunger for the Word of God. Lately, we also have seen healings after prayer and laying on of hands. Joseph, who had numb and swollen fingers for a couple of months, was prayed for in the name of Jesus. The next day he was completely well and could move his fingers as normal. Our national worker has suffered from pain and numbness in a foot for several weeks and was healed the day after we prayed. The winter has been extremely cold in Malta this year. Jesus Christ is the same today as in Bible-days.


Please pray for Doris, the street-walker whom we tried to help. We witnessed for her and prayed, but she went back into the streets.

Praise God for VIVIENNE (18) who was a backslider, but now has renewed her covenant with the Lord. She was saved three years ago when she worked as a maid with an English Pentecostal family. Now she is again happy in the Lord and comes faithfully to all our meetings.

Praise God for JOSEPH (18) who has accepted Jesus into his heart and received the baptism of the Holy Spirit. He is on fire for the Lord and has taken the responsibility for the Maltese correspondence. He comes to the meetings with his girlfriend. (See his testimony on the next page). Praise the Lord for TONY COPELAND (24) who is back in Malta for Easter holidays and ministry. We are having a great time together in personal witnessing at the crowded Kingsway and other places.

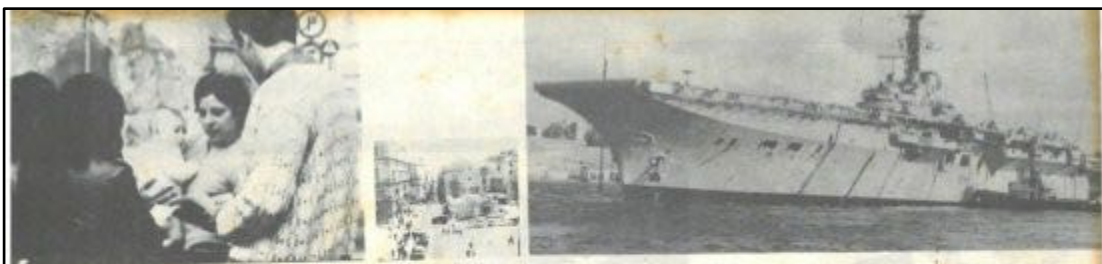
Please pray for thousands of leaflets about the Maltese N.T., that we are now sending out through the post and also for the Maltese "Eternal Life".

Many Christian servicemen have been here recently and we have had great fellowship with them. A young R.A.F. chap, who came along with one of our friends, asked Jesus into his heart. H.M.S. "Fife" just left Malta





March-April 1973 (2)



Earlier the aircraft carrier "Ark Royal" was here. We had many blessed meetings with the large group of bretheren in the Lord, from the ship. Please pray for the Christian servicemen and those they try to win.

Please pray also for the great Crusade we are planning to hold in Malta with the Canadian preacher Max Solbrekken and possibly a group from "Youth with a Mission".

Testimony from Joseph, who went through the Eternal Life course:



Being born and raised under the R. Catholic tradition, I never really found Christ. From when I was a little boy, I used to think of God mechanically. But when I prayed, I never felt close to God and never found rest in my heart. 'All I did was to observe a tradition into which I had been born. At one time I was on the point of getting closer to God, realizing my need, but I didn't know how to fill this need. I had never opened a Bible therefore it was very hard for me to know what God was like.

Slowly this feeling passed away, but not completely. It was renewed some time ago when I met David. At this time I was doing the Eternal Life course. At first I was suspicious about all this and was confused. But the confusion was fading away as I was getting to know God more personally. I began to meet David at his house every Saturday (I still do it now), and I was daily growing more fond of the Lord as I got to know more about Him. By this time I began reading the Bible and other books which have made a new man out of me. Lately I have committed myself to the Lord and I aim to get as close to Jesus as possible. I feel that the Lord want me to help win other Maltese for Him and I am sure that by committing everything to Him this will be possible. We are in great need for a place where we can hold up ministry to others and where we can get them interested in the Lord Jesus and by His help Malta will be saved from traditional works unto Eternal Life with Him. "May the Lord be with me, may His Spirit guide me and His love flourish in me".

Joseph Fenech Laudi.

Let us pray for Joseph and our many other Maltese contacts. At last we will thank all of you who have written to us. We love to hear from you and are praising God for all of you.

Treas. Odd Vigre  
N.P. Europe Mission  
Kirkbakken 34  
4000 Stavanger  
NORWAY

Yours for Jesus in Malta,  
Anny, David and Benjamin Wulff  
P.O.Box 330  
Valletta  
MALTA, GC





## APPENDIX C

Tony Cauchi Newsletter June 1976

PRAYER - LETTERNUMBER 7MARCH 1976MISSIONTOMALTA

Greetings from Tony, Elizabeth and John Cauchi and Marcus, Marianne and Daniel Stone, your brothers and sisters in Malta.

The Apostle Paul, writing to his spiritual children in Philippians 4:9 say 'These things which you have both LEARNED and RECEIVED and HEARD and SEEN me, DO, and the God of peace shall be with you'.

What challenging words these are for Christians who live before the eyes of a watching world! What kind of lives would they live if we told them to model their lives on ours? Would they be rejoicing like Paul? Would they be giving thanks in everything? Would their daily lives be true and just and of good report?

Our lives often speak far louder than our voices. We have learned that to preach of a loving, righteous and merciful Jesus Christ is in vain, if we cannot say 'be followers of me even as I am of Christ'.

NEW YEAR PARTY

1976 started off with a bang for us! We thought New Year would be a good opportunity to renew some old contacts by inviting them to a Christian New Year's Party. Former response to any invitations to our home had not been too successful, so we invited most of our most promising contacts. How surprised we were to see over 120 arrive! The Lord provided sufficient food and refreshment for every one. Some of our fellowship sang Gospel songs and organised some party games. The evening was rounded off with a Moody 'Fact and Faith' film and a short epilogue. It was a wonderful evening. Many barriers were broken down and relationships strengthened as people looked and saw how we enjoyed life- even as Protestant Christians!

VISIT OF THE O.M. SHIP 'LOGOS'.

From Feb 6-20th we were blessed with a visit from this Christian ship which transports a number of Christians around the world. They sell inexpensive educational books but primarily their work is to spread the message of our Lord. Unfortunately, they did not get permission to sell books, only to exhibit them. Nevertheless, they did a great work, conducting meetings at the University, in schools, youth clubs and different Christian fellowships on the island. The overall impression from Maltese was favourable. Obviously evangelism had to be 'Low-Key'- an 'aggressive' approach in Malta at this time would be unwise and damaging to the existing Christian witness. Local people were greatly impressed that 120 people from 25 nations could live so close together in love and harmony. A number of young people made a decision to follow Christ during this time. Please pray for them as we follow them up.

CRUSADE FOR TWO WEEKS.

2 days after 'Logos' left the island an American Evangelist, Robert Seelye, began a 2-week crusade in an hotel. We supported this ministry each night at a fellowship and also hope to hold periodic Christian coffee-evenings to maintain a spiritual interest in those Maltese who attended.



published and sent out amongst the Maltese people? Donations can be sent to the Trinitarian Bible Society or the same us.

#### ANSWERS TO PRAYER

Helen. The Lord has provided a job for her. She and her sister Silvana (still not allowed to come to the meetings) are receiving less persecution now from family and friends.

A pianist. We thank God for the gift of Mrs. Duffy to play our piano.

Connie has been a Christian now for 3 months and is becoming strong and established in the Lord. Thank you for your prayers.

#### FOR YOUR PRAYER

Anna, a Christian for six months, has recently fallen away from the Lord. Please pray for her restoration.

Saviour, also an enthusiastic Christian for some months, has been robbed of his fellowship with Jesus.

Michael, a young convert in Gozo, has extreme personal problems and enjoys no Christian fellowship except by letter.

John and Adelaide, a middle-aged couple contacted through door to door work. John is at present in a psychiatric hospital because of alcoholism. Please pray for his deliverance and their salvation.

Do pray that God will pour out His Holy Spirit to break the powers of evil and darkness that surround these people.

Also, we are now given only 1 month visas by the Immigration authorities while they discuss whether or not to allow us to stay and do the Lord's work. Please pray for God's hand of mercy, that His church may be established in Malta. The last 3 months have been a very trying time for all of us. But God has been faithful and kept us in His strength and love. We do thank you for your prayers and practical support and

#### CHRISTMAS GREETINGS

What can I give

Prayer as I am

If I were a

I would give



If I were a wise man

I would do my part

What can I give



June 1976(2)

It is wonderful to have the promises of God's Word "If God be for us who then can be against us!" Recently God has given us strength to persevere in the face of opposition from the enemy of our souls. During the last 3 months we have been through many crises. The young Maltese Christians have particularly gone through a number of weeks of spiritual turmoil and depression. These rebuffs of the enemy are surely an evidence that God is at work. What an encouragement to know that almighty God is with us during these times of enemy attack.

#### OUTREACH WORK

Over recent months our main outreach has been through individual door to door work and through our Friday night coffee bar, but these ministries seem to have fallen off with people becoming more and more unresponsive and even antagonistic. We feel this is a sign for us to change our outreach programme and are now devoting more time to the mass distribution of leaflets offering our correspondence course.

#### MASS DISTRIBUTION

We visited every house (5,000) in a nearby village (Gorai) and until now over 20 people have enrolled for the course. Upon completion they will be presented with a Maltese New Testament and we will follow them up by offering Bible studies, film strips etc. in their own homes. This is because it is so difficult to get a Maltese into a non-Roman Catholic meeting. Yet they are quite prepared to listen to the Gospel message and to discuss it at home. Please pray for this ministry.

#### FOR YOUR PRAISE

Mr. & Mrs. George Dufly, former Chairman of the Liverpool Gileads and now a resident in Malta, has recently established and led a Gideon branch

and prison may also be opened to receive the Word of God.

Victor and Helen, a Maltese business man and his wife, were contacted by a member of our fellowship and led to the Lord Jesus Christ. Please pray for their growth in the Grace and Knowledge of our Lord Jesus Christ.

Paul and Linda Sayer, an English service man and his wife, gave their lives to our Lord. A few weeks later they were baptised in water and in the Holy Spirit on the same day.

John Delaney, a sailor on board HMS Hermes which docked for a couple of weeks in Malta, was baptised in water and the Holy Spirit during his brief visit.

Also we had an opportunity to minister to a Friday youth group of about 40 to 50 young people. The 1 1/2 hour programme was entitled "An Encounter with Christ".

About 10 members of our fellowship sang and testified of their faith in Jesus. Many heard the Gospel for the first time.

Also Tony and Liz Gauchi are now the happy parents of a son called John. NOTE: We will be in England during July 1976 to share the work of Malta. Those who would like us to visit their church to share the work should write directly to us in Malta, P.O. Box 330, Valletta Malta. Treasurer: Mr. M. Harrison, 12 Hawthorn Avenue, Walsbych Camps.

#### SPECIAL NEED:

The translation of the Maltese Old Testament is nearly completed but the publishers (Trinitarian Bible Society, 217 Kingston Road, London SW19 3NN) have expressed their need of finances to publish the first complete Maltese Bible. Can you help financially to get the Word of God

*February 1977 (1)*

FINAL PRAYER-LETTER  
FEBRUARY 1977

M I S S I O N  
T O  
M A L T A

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD,  
TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE"  
Romans 8:28

Greetings to our dear friends, from Tony, Liz and John Cauchi. We praise God for the truth of this oft-quoted verse. How great is the comfort and security we enjoy because we know that our lives are being directed by the Master.

In past newsletters we have often shared the uncertainty of our stay in Malta. From our early days there, we had difficulties with the authorities, immigration officials and police. Those in authority never seemed happy with our presence and reviewed our case each month when we renewed our visas. We knew that every month granted by them was only by the grace of God, so that we could carry out the work of the Gospel for a few more weeks.

#### OUR DEPARTURE

Finally, on November 10th 1976 we were handed an official letter, asking us to leave within four days. Thank God He had allowed us to work for almost two and a half years before this came. We were given no reasons, but regard our "removal" as a political manoeuvre to please the Roman Catholic Church.

We appealed, but to no avail. So, after hastily packing, we left Malta on the 14th. Before we left, the fellowship came together, we prayed, selected six brethren to serve as overseers of the flock and commended them to the grace of God. They will meet each week to discuss and pray about the spiritual and practical affairs of the church.

Initially, we hoped to return but have since been refused any entry into Malta at all. We therefore consider our ministry in Malta terminated.

Praise God that His work there is not finished, and that He is working out His purposes for good. Please continue to pray for the Maltese Church, believing that God is able to meet their needs.



February 1977 (2)

#### SPECIFIC PRAYER REQUESTS

1. That God would raise up a national or foreign pastor or leader.
2. That the Maltese Christians would be Divinely strengthened and sustained.
3. That the work of evangelism may continue while there is comparative freedom for the Maltese to do so.
4. That the fellowship would acquire a separate building and be officially recognised as a Maltese Evangelical Church.
5. If a building is found, that the Lord would provide the necessary finance. (Meetings are in our former home at present)
6. For the completion of the Maltese Bible and its publication.

#### A LOOK BACK AND FORWARDS

As for my wife and I, we praise God for the privilege and opportunity of serving Him in Malta. It was a great time when, together with Marcus and Marianne Stone, we saw God moving in ways previously unknown to us, saving and blessing many. We also learned much about ourselves and the Saviour and trust that we have become more conformed to His image in the process.

Having returned home, we have been awaiting the Lord's direction for the future. Unfortunately, early in January we lost our second child a few weeks before birth. Nevertheless, God proved Himself to be the wonderful Comforter that He is, sustaining us through our time of grief.

We now look forward to serving the Lord as we enter the Elim Pentecostal Church. Our first pastorate will be at Dewsbury, West Yorks., commencing March 6th.

#### FOR YOU PERSONALLY

My wife and I would like to express our thanks to those of you who have supported us prayerfully and financially over these last two years. Without you, it would have been impossible for any work to have been accomplished. It is good to know that you have, and will continue to share with us in our vision for Malta. We urge you to pray with us that God will continue to do Great Things in that needy island in the days to come.

May God richly bless you in your service for Him.  
Your brother and sister in Christ,

Tony and Elizabeth Cauchi.

ADDRESSES: Tony and Elizabeth Cauchi, 6 Waverley Town,  
Dewsbury, W.Yorks. Tel: Dewsbury 462649

Marcus and Marianne Stone, Flat 6, Lowood  
House, Dovey Lane, Alderley Edge, Cheshire  
Tel: 585387

For those that would like to continue their contact with Malta, write to:- Christian Fellowship, 79  
G'Mangia Hill Pieta, Malta.

May - June - July 1977(1)

NEWS FROM MALTA

FIRST NEWSLETTER

MAY-JUNE-JULY 1977.

"NOT BY MIGHT, NOR BY POWER BUT BY MY SPIRIT, SAITH THE LORD  
OF HOSTS" Zechariah 4:6

Greetings to all our brothers and sisters in Christ from the saints in Malta. The Lord has given us this portion of Scripture as the guide line to victory and we intend to follow it by allowing the Holy Spirit to direct our every step.

In Tony's final prayer letter (February '77) it was explained how he and his family had to leave the island on the 14th of November 1976. Though they accepted this as from the Lord it still came to us quite unexpectedly and we were very sad to see them go but the good Lord sustained us. We now rejoice at the way the Lord is revealing Himself to us and teaching us to lean on Him rather than on man.

On May 7th, David Wulff and his family arrived in Malta from Norway. David first came to Malta in 1971 as a missionary and started this work. This time he came as an overseer to talk matters over concerning the function of the church. He proposed that both the leadership and responsibilities of the church should be transferred to the Maltese Christians. This proposal was accepted by the majority of the church members and so Joseph Fenech Laudi, Edwin Caruana and Connie Grech were elected as the new committee. Joseph was also elected as the Church Accountant, Connie as the Treasurer and Helen Azzopardi as the Secretary.

The Lord has increased our burden for this island and He is opening doors to the spreading of the gospel. We are now concentrating on translating and printing christian literature in the Maltese language. When we found out that many people regard christian literature in a language other than Maltese as a different religion or sect and they immediately put up their barriers. We are making arrangements with christian organisations to help us with this project. We trust that this will be possible and that the Lord will give us the tools we require to reach out to those in darkness. Malta is now getting more nationalized and the Maltese language is being given more priority than ever.

Connie is now in Cyprus attending a Christian Conference. She has been invited by the Assemblies of God to represent the Maltese Evangelical Church and she is sharing with them the burden which God has laid on our hearts. Joseph and Edwin will be leaving for England on the 29th of July. They will be attending the "Dales Bible Week" in Harrogate, Yorkshire. This will be from the 30th of July to the 5th of August and Ern Baxter (U.S.A.) with Bryn Jones will be the main speakers. We believe God will bless the three of them and trust that they will come back with a renewed zeal to serve God in the ministry He has given them.

*May - June - July 1977 (2)*

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Your brother and sister in Christ,

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G"Mangia Hill Pieta, Malta.



August 1977 - May 1978 (1)

# NEWS FROM MALTA

August 1977 - May 1978

Maltese Evangelical Centre

NOW THE DWELLING OF GOD IS WITH MEN, AND HE WILL LIVE WITH THEM. THEY WILL BE HIS PEOPLE, AND GOD HIMSELF WILL BE WITH THEM AND BE THEIR GOD. HE WILL WIPE EVERY TEAR FROM THEIR EYES. THERE WILL BE NO MORE DEATH OR MOURNING OR CRYING OR PAIN, FOR THE OLD ORDER OF THINGS HAS PASSED AWAY. (Revelation 21:3-4)

There is coming a time when the child of God will experience this and much more. Just think of it! No more tears, no more death, no more mourning and no more pain. So let us not give up, but move on - for JESUS IS COMING SOON!

It has been some time since our last newsletter and we trust that we have been remembered in prayer. Prayer is very much needed if we are to reach Malta for Jesus.

Now for some news about the activities of the past months...

## CONFERENCES ATTENDED

The week spent at the "Dales Bible Week" in Yorkshire, England was a tremendous time of blessing for Edwin and Joseph. It was good to renew fellowship with Tony and Elizabeth Cauchi (not forgetting little John, of course) and with other Christians who have been in Malta in years past. At the conference, we were able to share the need in Malta.

Connie, too, had a great time of blessing at the AOG conference held in Cyprus. She was greatly encouraged by the reports given by various missionaries and pastors of what God is doing in the eastern Mediterranean countries, in many of which it means real persecution to preach the Gospel.

August 1977 - May 1978 (2)

-2-

#### BIBLE DISTRIBUTION BY THE GIDEONS

On the 27th of August, 1977, the Archbishop of Malta was presented with a Dignitary Bible by the Gideons in Malta. This event was covered by the press and television. The President of Malta also was presented with a Dignitary Bible on the 21st of October, 1977.

At present, a total of 4,000 Bibles have been distributed to 80 hotels in Malta and Gozo. Many doors have opened for the Word of God - doors which had appeared to be hard to open. 26,000 New Testaments have been given to the students of various schools and colleges.

#### COMINGS AND GOINGS

It is always a joy and encouragement to meet Christians who come to our fellowship while on business or while vacationing in Malta.

Roy and Gerda Wallace from South Africa were invited to come and minister at the Centre. They had just come from England where they ministered at the church which Tony Cauchi is presently pastoring. It was encouraging to see a number of Catholics who attended the three nights of meetings.

Sobhi Malek, an AOG missionary who has visited us and ministered to us in the past, came back to Malta this February with John Bachman, an AOG minister. John is now staying in Malta and helping out in the work.

Vidar Langehaug and Magne Mogard came to Malta from Norway as part of their practical ministerial training program at Troens Bevis Bible Institute. While here, they did some sharing and street witnessing.

We have had a number of guests who ministered to us at the Centre while they were visiting Malta for other reasons. These guests have included Roger Flavell, Robin Shell and Rev. Derek Heaver.

Wayne and Nancy Mitchell, who have been with us for about two years, have returned to the United States. Wayne worked on the oil rigs and Nancy (the daughter of Bill and Ruby Gallagher) often helped out at the Centre by typing and working on a number of projects.



August 1977 - May 1978 (3)

-3-

#### MALTESE BIBLE STUDY

In late February, we began a Maltese Bible Study. We meet every Tuesday at 7:30 p.m. This is the first time that we have conducted services in the Maltese language.

The studies are proving to be fruitful. There is a growing interest on the part of those who attend. There seems to be a greater freedom to ask questions and many are being asked. It is a privilege to give the answers straight from the Bible itself.

#### THANK YOU!

We would like to thank all of you who have been supporting this work with prayer and with financial support. Many have written to ask for the best way to contribute to this work and to whom cheques are to be made payable. Cheques are to be made payable to Christian Information and sent directly to P.O. Box 330; Valletta, REPUBLIC OF MALTA.

We would also like to thank those of you who have written to us. Your letters are a source of encouragement.

#### PRAISE AND PRAY WITH US

PRAISE God for answering prayer! As mentioned, thousands of New Testaments have been distributed to the students of Malta by the Gideons. Now let us PRAY that the Word will take root in the hearts of these students.

PRAISE God for the union in marriage of Joseph and Helen on the 17th of December, 1977. Another Christian family is being established on this island. PRAY for complete guidance from the Lord for this couple.

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Use this space for YOUR prayer requests. Send them to us so that we can share in prayer.

.....  
 .....  
 .....  
 .....  
 .....

JESUS SAID : Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. (Luke 11:9 NIV)



August 1977 - May 1978 (4)

-4-

PRAISE the Lord that the Maltese Bible is nearing completion. Lord willing, it will be available late this year or early next year. PRAY for the health of the Bible translator. PRAY also that funds will be provided so that the Bible can be speedily completed. (Those who would like to contribute towards this cause can do so by sending donations to the Trinitarian Bible Society; Kingston Road; London, ENGLAND. Specify that it is for the Maltese Bible. If you prefer, send the cheque to us and we will forward it on to them.)

Finally, PRAY that the Lord will raise up a full-time Maltese worker to lead the fellowship.

#### FUTURE NEWSLETTERS

We are planning to send out newsletters more regularly in the future. If you would like to continue to receive "News From Malta" and have not sent us the yellow slip enclosed with the last newsletter, please fill out and send us the form below. Our mailing address is:

Christian Information  
P.O. Box 330  
Valletta, REPUBLIC OF MALTA

Thank you and may God's blessing rest upon you!

=====

YES! I would like to continue receiving News From Malta.

Name .....

Address .....

.....

.....  
(please use block letters)

I am enclosing a gift of ..... to help reach Malta for Christ.

September - December 1978



# NEWS FROM MALTA

Christian Evangelical Centre  
Christmas 1978. (Sep/Dec).

"BE NOT AFRAID; FOR BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE: FOR THERE IS BORN TO YOU THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHO IS CHRIST THE LORD." (Luke 2:10,11).

## GREETINGS!

These words of the first Christmas greeting were brought to the earth by the angels. Since the Fall, fear has been man's great problem -- fear expressed in many directions. But the Christmas greeting from God, brought by the angels, is that we may have "great joy" in the place of fear. Through all ages man has been searching for joy and peace. The fact of this universal search is evidence that it can be found. Man is ever searching, searching. But until his restless heart finds its rest in God, it will never find peace.

This great joy and peace is for all people and is a gift. This gift is Jesus the Saviour, God's Son who was born in Bethlehem, whose birth we commemorate this season.

If we could persuade both the anxious and the indifferent to seek and accept this great Christmas gift -- JESUS -- and if the government of our lives would be placed on His shoulders, then He would change tears to joy and give peace and rest of heart, as well as tranquility of soul.

## BRIEF NEWS

John Bachman, the A/G minister has gone back to Tunisia. He has been asked to go back to Tunis to work for a short while at the Good News Centre. He will be stopping in Malta on his way to the U.S.A.

Ray Lentzsch an American missionary who has been on and off Malta doing evangelistic outreach in the past has returned for a week. He now works with O.M. and forms part of the Logos crew. He spoke at the Centre and also showed slides about the ship's ministry. A number of Maltese people who had been contacted in the past attended this meeting.

Please continue to pray for us as we feel that some change needs to take place and different avenues taken to reach the 322,000 people who are bound by man-made tradition. Pray also for Malta and those leading this country as we face the future, particularly as the British forces terminate their stay in Malta.

In the name of our wonderful Jesus, our Saviour, we wish ALL of you a most blessed Christmas time and a Prosperous New Year, whilst thanking you for your prayers and support during the past year. God bless!

## APPENDIX D

*Edwin Caruana Testimony and Ordination (1)*

THE CARUANA FAMILY



EDWIN, SYLVIA, DESIREE, CHARLENE

Serving the Lord in

MALTA



FLORIANA EVANGELICAL BAPTIST CHURCH

NEWSLETTER

If you would like to receive our newsletter regularly, please write, requesting so, to our church address below.

Pastor Edwin Caruana  
FLORIANA EVANGELICAL  
BAPTIST CHURCH  
Filippo Sciberras Square  
Floriana

MALTA

**LOCATION:** Malta is situated 58 miles south of Sicily, 149 miles south of the European mainland, and 180 miles north of Libya.

**GEOGRAPHY:** The island of Malta is 17 miles long, 9 miles wide, with a shoreline of 85 miles and an area of 95 square miles. It is the chief island of the Maltese group – which include Gozo and Comino.

**POPULATION:** Malta, 298,000 – Gozo, 22,000.

**CLIMATE:** The climate is temperate and healthful for the greater part of the year with a mean annual temperature of 65°F (highest in July, 92°F – lowest in January, 46°F). The average rainfall varies from 10 to 15 inches.

**PAUL AND MALTA:** The traditional site of the apostle Paul's shipwreck, in about 60 A.D., is 8 miles northwest of the present capital city Valletta at a place now called Saint Paul's Bay.

**RELIGION:** Since the Maltese Islands were under Roman control (from 218 B.C.) the Roman Catholic religion entered the islands and now they are practically 100% so.

**LORD'S BLESSINGS:** First Maltese Christian church with a full time National Pastor.

**MINISTRY OF THE CHURCH:** Three church services, Bible institute on Monday and Tuesday, two Sunday school classes, Young Searchers League (Y.S.L.) and youth bible study on Thursday.

**GOALS:** To see more Maltese people saved and to start sister churches in different localities, including Gozo.

OUR TESTIMONY

Both my wife and I, were brought up as Roman Catholic. In 1973, the Lord called us out of the Roman Catholic Church through a Norwegian missionary. He showed us that although we had 'religion' and knew about Christ, we needed to be born again and have a personal relationship with our Saviour. From the very beginning of our Christian walk, being amongst the first born again believers on the island, we were involved in church work.

We were married in 1975, and the Lord blessed us with two daughters. Desiree, our eldest one, gave her life to the Lord in September 1984.

In November 1986, my pastor, Rev. Ray Hoover, gave me the responsibility of preaching in the Maltese language every Sunday evening. It was during this time that the Lord confirmed His calling on my life. In July 1986 I started working full time for the Lord, living by faith as the Lord provides through His people. I was ordained in the Mediterranean Baptist Church in Sicily, Italy on the 10th of August 1986, thus becoming the first Maltese to be ordained as a Baptist minister.

From January 1987 I will be assuming the pastoral care of the Floriana Evangelical Baptist Church in Floriana.

We covet your prayers for our family, our church, the Maltese people, and God's continued blessing on Malta.

In Christ,

*Edwin Caruana*  
EDWIN CARUANA.





#### HISTORY

Nearly 2000 years ago the Apostle Paul was shipwrecked on a small island in the middle of the Mediterranean Sea. He stayed there for three months preaching the Word of God (Acts 28:1-11). It is from this island that I, Pastor Edwin Caruana, am writing to you. The situation now is not what one would expect after such a visit, the island is almost 100% Roman Catholic. Up to three years ago there was no Maltese Christian church, only a handful of Maltese born again believers meeting in homes.

#### PRESENT

Today there are three Christian churches with about a hundred believers between them. Two of these churches are Baptist and one is an Assembly of God church.

# Newspaper

## CUTTINGS FROM MALTESE NEWSPAPERS

Try your  
luck  
reading  
in  
Maltese!

•VALLETTA, it-Tnejn. — Dan l-ahhar Rev. Edwin Caruana, li jservi fil-Knisja Evangelika Battista li tinsab fil-Furjana, gie ordnat bhala "Pastor" Battista fil-Knisja Battista tal-Mediterran, f'Motta S. Anastasia, fi Sqallija.

Il-kunsill ta' ordinazzjoni kien kompost minn erba' Pastors Battisti minn knejjes diffe-

## Malti ordnat bhala Pastor Battista

renti fl-Italja, Rev. Caruana hu l-ewwel Malti, imrobbi f'pajji-  
zu, li lahaq Pastor Battista. Hu  
wa tweled fil-Belt fl-1955 u mili-  
bidu tal-hajja nisranija tieghu  
kien involut fix-xoghol tal-Knis-  
ja. Huwa mizzewweg b'zewg  
itfal.



Rev. EDWIN CARUANA

## Maltese ordained Baptist Minister

EDWIN CARUANA, ordained Baptist Minister on August 10 in Motta, province of Catania, in Sicily, became the first Maltese living in Malta ever to become so ordained.

Born in Valetta in 1955 Rev. Caruana is the son of Joseph and Rose Caruana. He is the eldest of five brothers. On finishing his secondary education at St. Joseph's secondary school he went to the Technical College, Paola, where he studied electronics. He was converted from Catholicism at the age of 17. Two months later his fiancée, Sylvia, was similarly converted at the age of 15. They were married in 1975, had their first child, Désirée, in 1977 and their second, Charlene, in 1981.

From the very beginning Rev. Caruana was involved in church work such as leadership, preaching, guitar playing, outdoor witnessing etc.

In 1984 his missionary pastor, Rev. Ray Hoover, of the Floriana Baptist Church, gave the Sunday evening services over to him to preach in Maltese. He started working full time at the Floriana Baptist Church on July 1 this year.

Omnibus and Il-Misier.



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To make things easier here is a cutting from a  
Maltese newspaper in English

*The Floriana Evangelical Baptist Church (I)*

THE FLORIANA EVANGELICAL BAPTIST CHURCH

It is this church, the Floriana Evangelical Baptist Church, and myself that I would like to introduce to you.

The building we have, which is within walking distance of Malta's capital city Valletta, was a Brethren Gospel Hall for over 50 years. The Hall used to serve the British forces personnel here on the island. When the British forces left the island, two Maltese born again believers who attended the church, Tommy and Lawrence Polidano kept the work going mostly for British tourists visiting the island. They were helped by an evangelist, by the name of Ray Lentzsch, an American with O.M. who came to the island on missionary visits. On these visits he worked amongst the Maltese, in fact we are today, reaping some of the 'seed' that he had sown.

THE CHANGE

In February of 1984 Pastor Ray Hoover, a free Independent Baptist missionary from Oklahoma U.S.A. came and took pastoral care of the church. Pastor Hoover came to Malta with the intention of changing the church into a Maltese one. In the meantime I was fellowshiping with a group of Maltese believers meeting in Pawla, in fact that group is now the Assembly of God Church. When I learnt about Pastor Hoover's intentions I left that group, since I was not pentecostal, and joined Pastor Hoover in Floriana.

In November of 1984, after sharing with Pastor Hoover that I felt the Lord calling me into the ministry, he gave me the responsibility of preaching in the Maltese Language every Sunday evening. In the summer of 1985, Pastor Hoover's working permit was withdrawn, so I did all the preaching for three months. It was during this time that the Lord confirmed His calling on my

*The Floriana Evangelical Baptist Church (2)*

life. On the first of July 1986 I started working full time for the Lord, living by faith as the Lord provides through His people. I was ordained as a Baptist minister in the Mediterranean Baptist Church, Motta, Sicily, on the 10th of August 1986 thus becoming the first Maltese to be ordained as a Baptist minister. On the back page of this newsletter are two of the newspaper cuttings reporting the ordination.

MY TESTIMONY AND BACKGROUND

I was born in Malta in 1955 to Roman Catholic parents. I was converted at the age of 17 after being witnessed to by a Norwegian missionary, by the name of David Wulff, in Valletta. Two months later my fiancée, Sylvia, was converted at the age of 15. We were married in 1975. From the very beginning of my Christian walk I was involved in the Lord's work, such as leadership, preaching, outdoor witnessing, guitar playing etc. David Wulff started a Christian Fellowship in his home, which was attended by Maltese, British and Americans. When David Wulff left, a British man, by the name of Tony Copland took care of the fellowship, till he was deported from Malta, (no reason given) in 1976, after which we continued meeting in my home. In 1981 there was only 4 of us but, thank God, by 1983 the work started picking up again.

THANK YOU

I would like to thank you for allowing me to share this newsletter with you, and also for your continued prayer and financial support.

- - - - -

Address: Floriana Evangelical Baptist Church  
Filippo Sciberras Square  
Floriana  
Malta

Telephone: (Malta) 606051

*The Floriana Evangelical Baptist Church (3)*

DO YOU WANT TO KNOW MORE?

In this newsletter I have tried my best to give you as much information as possible, but you will appreciate that it is just an introduction.

My wife and I, will be visiting the U.K. between the 20th of October and the 15th of December 1986. We will be visiting the south and north of England, Scotland and Northern Ireland. If you would like us to visit your church while we are in your area, (see itinerary below) please contact our representatives.

During our visit we will be giving a slide presentation of the Maltese Islands and the work here, together with more detailed information.

ITINERARY

20th to 30th October:

Chelmsford, Essex  
Mrs Alice Gray - Tel. 0245 268904

31st October to 23rd November:

Leeds, Yorkshire  
Mr Kenneth Link - Tel. 0532 587420

24th to 30th November:

Glenrothes, Fife  
Mr Chris West - Tel. 0592 756488

1st to 15th December:

Newtownards, Co. Down  
Mr Will Ravey - Tel. 0247 814045

NEWSLETTER

If you would like to receive our newsletter regularly, please contact our representative in your area, or write to our church address.



*Edwin Caruana Reflection (2020) (1)*

December 18, 2020

Letter to Joseph Agius.

From Edwin Caruana

**The Maltese Evangelical Church**

In 1972, at the age of 17, I became one of the first evangelical believers on the Island of Malta, little did I know how this was going to change my life!

The first 10 years were difficult as I tried to maneuver life in a country which was practically 100% Roman Catholic by religion and culture!

As one can imagine it was difficult with my family, friends at school and later at work but God was faithful, and he helped me remain strong as several people invested in my spiritual life.

God gifted me with the ability to study on my own but even this was difficult at there was nothing available in Malta, so I had to rely on what others gave me. There were two avenues that I ended up using mostly, these were books and messages distributed by the **banner of truth** Trust, a Reformed Theology Trust, and what was known as ICI, International Correspondence Institute from the Assemblies of God.

Up to 1979 I relied on Christian workers for organized meetings, or church, but from 1979 to 1982 Malta went through a political change that left us on our own And we started meeting at my home around my dinner table! From that time, I realized how important it is to “teach and train” formally so that we can have Maltese evangelical leaders for our future churches.

In 1982, during a visit to Malta by the operation mobilization (OM) ship, logos, I met 6 other believers that were led to the lord by a relative that came from the USA.

When the ship left, I started a Sunday night meeting at what was a gospel hall; this had closed down but there were two Maltese brothers that were in charge of the building and they were very happy to start a meeting in Maltese.

The first meeting was in January of 1983 and there were 10 people in attendance.

The need for theological training became more apparent as the I tried to lead the church, I did a lot of reading and correspondence study with the ICI courses, and if fact invited the Assembly of God to send more courses to Malta as I saw this as a good alternative to having a formal theological school in Malta.

My vision was to try to train as many Maltese believers as possible so that we can open more churches in Malta. I had an input in the lives of almost all the Maltese pastors on the Island, one in particular, Joseph Agius, took the training with ICI very seriously and to my delight continued to obtain a degree.

My vision for the church in Malta was to have a unified church with a meeting location in every village of Malta, led by a Maltese pastor. This did not materialize as I imagined as I had not considered the different denominational difference.

The best I could do was to start the fellowship of Evangelical church, which eventually became the Evangelical Alliance of Malta.

My vision for formal theological teaching in Malta started taking shape when Joseph Agius started offering the courses to other Maltese believers and eventually after a lot of hard work started what is now the Global Institute of Theology (GIT).

As the church progressed in Malta, there were lot of mistakes done. I believe this was because of the lack of education by some of the leaders. I believe that the churches in Malta need to be more committed to train and educate their leaders, on all levels, before they are put in office. I think this is more needed now than ever before when one considers the number of “resources” found on the internet! If we want a stable and unified church, I strongly believe in formal theological education

With this in mind, I encouraged the churches in the Evangelical Alliance to have the department for “evangelism and education” and we appointed GIT as our official theological university. My vision is to see more future pastors and leaders trained to have a strong Evangelical church that caters well for the needs of its members.

My prayer is that future Maltese pastors will not have to do it like the pioneering ones but have a good, sound theological education that will help establish strong Evangelical churches in Malta.

## APPENDIX E

*Gwardamangia Minutes May 31, 1977(1)*Committee Meeting Report of 31st May 1977

The Committee of the Maltese Evangelical Church met on Monday 31st May 1977 at 78, G'Manga Hill, Paola. The members present were David Wolfe, George Duffey, Joseph Tenech Landi, Brian Platts, Edwin Camilleri, Noel Zamora and Connie Grech.

- ① The meeting started by David Wolfe reading from Titus ch. 11-14. David Wolfe started by saying that though all agree that the Maltese Christians in the church are not yet capable of being elders, however he felt it is the right time to elect Maltese Christians to take charge of things in the church, that is both the building and the responsibility of running the church. He continued that after he had consultations with each member present and with Tony Cauchi, former pastor of the church, he felt he should bring forth the following proposal: that a church meeting of baptised believers should be called on Friday and he should propose to them the new plan, namely that a committee of elected Maltese Christians should take charge of things in the church. Also the church committee should elect people for

*Gwardamangia Minutes May 31, 1977(2)*

the following posts: accountant, treasurer and secretary to write down report. He would also propose that there should be a monthly newsletter sent to churches and Christians abroad who are interested in the work to inform them of what is going on in the church. This newsletter will be in the hands of an elected newsletter editor.

The church members would also be asked if they were willing to become active members of this church by helping to further this work.

David said the reason for this proposal for Maltese leadership is a) uncertainty of the stay of non-Maltese on the island

b) it is not possible to get the Maltese to function as responsible members unless they are given responsibility.

David had in mind the following names for the committee Joseph Fenech Landi, Edwin Camena, Noel Formosa & Connie Grech. However Noel Formosa approached David Wolfe and told him he felt he was not ready yet to accept such a responsibility. So David suggested Edwin Camena, Joseph Fenech Landi and Connie Grech.

## Gwardamangia Minutes May 31, 1977(3)

David said he would propose that Joseph would hold the books while Connie would count the money. Beth would be responsible for the money, hold bank accounts etc. Helen would look after the monthly newsletter and write church meeting reports. Joseph and Noel would look after cassettes and <sup>once</sup> correspond.

The monthly committee meeting should be prior to the church meeting. The ministry of the other church members would be to train the Natives to be leaders, to stand by them, to support them and give them advice.

It would be up to the committee whom to ask to preach. However, David advised, the committee brethren should not ask others to preach regularly as this will rob them of the opportunity to learn.

The following Christians would be asked for the church meeting:

|        |         |       |
|--------|---------|-------|
| Ruby   | George  | Brian |
| Bill   | Majorie | Joie  |
| Edwin  | Helen   | Nancy |
| Sylvia | Joseph  | Wayne |
| Connie | Noel    |       |

David and Connie would attend as spectators.



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David said he was putting forward this proposal before the church meeting if the committee agreed with him. He added that any member was free to put forward his own proposal in the case that he did not agree with David's proposal.

Mr. Duffey said he could not agree to a committee of Maltese only leading the church as that was not scriptural. We all were one in Christ. Church members who were responsible and proved, should be allowed on a committee whatever their nationality. He said he wanted to make it clear that he agreed to giving the Maltese Christians more responsibility. In fact 12 months before he himself had told Tony Cauchi that he should give the Maltese a chance. When he was taking care of the church, the Maltese were given the chance of leading services.

David said he believed God told him specifically that he wanted him to found a Maltese church to reach the Maltese. He added that according to scripture, there should have been a Maltese leadership. That was the way Paul worked. He always elected leaders from among the people he converted to take charge and then he left them. He

## Gwardamangia Minutes May 31, 1977(5)

visited them to see how they were getting on but he always left the leadership in the local people's hands.

Edwin Camana said that it is of the greatest importance that we have Maltese services to reach the Maltese especially Maltese who cannot understand English.

Joseph Zenech Laudi said if the Maltese witnessed to, see that Maltese like them, are leading then they are more likely to identify themselves with them. Up till now a number of Maltese came to the top meetings but they did not return. Also if someone with more experience is leading, the Maltese tend to lean on him and never take up responsibility. He also added that if a mature person, who is leading, takes a decision, that the Maltese would not feel was the right one for a Maltese outreach, they would not have the courage to tell him.

Joseph Zenech Laudi suggested that the people proposed for the committee should have a probation period in which time they could prove themselves responsible.

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At this point David Wolfe reads, passage from "Watch my Acol" about the running of local churches in China.

David Wolfe asked Brian Platts what he thought about his proposal. Brian Platts said he thought that a Maltese church where in the Maltese language was used, was a very good idea. But this <sup>work</sup> was used for wonderful ministry ~~on~~ among the foreigners. He felt this should not be put aside. He said that this would necessitate some foreign meetings. He suggested that Mr. Ruffey could take care of that.

Moel Lermosa said that after the present meeting, the people concerned might become slack again. In the past none of the other Maltese were willing to help with giving out the Tracts. David agreed with Moel that the committee members had to realise that the new responsibility entailed hard work.

David said he would go with Joseph to the Landlord to rent the house for another year. He would tell him he would come



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occasionally to Malta. In the meantime, he would have Joseph as the guardian of the house.

Mr. Duffey said Mrs. Duffey felt that the Maltese should take over the preparation of the wine and bread for communion. David proposed Sylvia to do this.

Joseph brought forth the question as to whether this work started as pentecostal or not. David made it clear that this work started as the Malta Evangelical Church but pentecostal in nature though not in denomination. This church was to be a Maltese church affiliated to no particular denomination.

David said decisions taken should be proposed by a committee and submitted to the church meeting. The committee should never do anything in secret but should share everything with the church, the body of Christ.

David asked the committee members to vote for or against his proposal. All the members agreed with the proposal. Mr. Duffey said he agreed with the basic idea but did not accept an all Maltese Committee. The

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meeting adjourned to a later date.

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## Gwardamangia Minutes June 22, 1977 (1)

Leggta tal-Kumitat ta' 22 ta' Junju 1977

Il-membri tal-kumitat ittagħtu l-erlyta, 22 ta' Junju 1977. Il-membri preżenti kienu:-  
Edwin Camena, Joseph Tenech Laudi, Connie Grech u David Wolfe.

Għe diegħ li l-procedura tal-kumitat għandha tkun hekk:

1. Għali ta' bicca mill-kilja
2. Għali tar-rapport tal-leggta ta' għali.
3. Diskussjoni dwar kull suġġett minni għal fl-agenda.

Joseph Tenech Laudi għal li l-iskop tal-kumitat hu li l-membri jgħidmu flimkien b'x jgħidmu s-svilupp fil-knisja. Hu importanti hekk li dawk responsabli li jgħidmu c- Centre għal xi service jgħidmu kważi għal id-hin. Hekk nevitaw li n-nies jgħidmu jgħidmu servizz b'x. Dawk li he jgħidmu service għand jgħid li jgħidmu fil-hin. F'kass li wieħed li he jgħidmu service jgħid tard, l-ithor għand jgħid s-servizz hu. Joseph Kompla li hemm b'x li l-membri tal-kumitat jgħidmu were meeting u jgħidmu minn dawk li jgħidmu l-ithor. Għandna

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rakunni hemm lesta nagħtu għajruha, li minn għandha  
bżonna. Kollha l-aktar manna - nies li jigi fil-  
knisja u b'hekk inkuw nafukom aktar.

Ed kien imbagħod għara 2-regli għal l-ugħ  
tal-post "79, G'MANGA HILL, PJETA".

1. Joseph Zenech laudi qiegħed jidher tkom  
il-post imsemmi fl-oħra il-Knisja, David Wolfe u l-Knisja  
2. Il-membri tal-kumitat kollha għandha  
jgħallhom cawriet għal bini u għallha responsabli għal  
jidher u għal tal-bini <sup>kull</sup> meta jgħallha xi lezzjoni fil-  
post.

3. Il-Knisja li responsabli għal xi  
tkom li tistax siss għal li xi propjeta' tax-sid  
il-post kollha għamara u ogħetti oħra li jistgħu  
jitnekkaw.

4. Kull għamara oħra u affarijiet moliġi  
li jkun propjeta' tal-Knisja, imbagħod ogħetti u  
moliġi tal-uffiċju ma jistax jigi moliġi, moliġi  
jgħallha kull jidher il-membri tal-lezzjoni tal-  
knisja (church meeting) jgħallha fuq dan.

5. L-ugħ tal-bini 79, G'MANGA HILL  
li kumitat biss għal lezzjoni tal-Knisja, tal-kumitat  
u lezzjoni ufficijali oħra tal-Knisja u kollha għal



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xagħal tal-uffiċju.

6. Akkomodazzjoni tista' tigi offruta biss jekk l-membri tal-kumitat tal-Knisja jagħlu fuq dan u jekk dan ikkun x' jagħsem direttament max-xagħal tal-Knisja. L-idea membri tal-kumitat jir membri oħra tal-Knisja jistgħu jgħaww id-bini għal għarrijiet privati.

7. Fil-kas ta' xi kas ta' xi wieħed minn dawn ir-regolamenti jir problemi serji li għandhom x' jagħsem mal-post għandhom jgħu imsejja għandhom id-membri tal-Knisja u għandhom Rev. Wulf li jirprezentar t-T.B.V.E.

Wara li l-kumitat ddiskuta u għal dar-regolamenti, jir deċi li tnejn kull elba jkun responsabli b'is jgħu l-Knisja għal kull "service" jir legħa. Dejjejn dawn tnejn differenti.

David Wulf għal li ta jipproponi li Joseph & Edwin imorri konferenza l-Ingilterra. Tgħu f'65 \* retnu tichet għal kull wieħed, spejjes tat-train, bid & board għal sitt iljuri. Dawk id-membri li jgħossu li jistgħu jikkontribwixxu jistgħu iwegħdu tajnura fil-legħa ta' wara jgħidli fil-kumitat tal-membri tal-Knisja.

David għal uħall li ta jipproponi

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li, mtebba l-ghajnejn li kienet tagħti lill-knisja, id-knisja ttejjas mill-fondi tagħha għal P-ikel ta' Rose Marie u John wegi li jkun għall-malta.

St. Legata għalget u wasa keda l-kumitat tal-membri tal-knisja.

Id-fatt id-pagg tas-salun ticket għal l-Inglaterra u lura kien £75.

Edwin Caruana - EDWIN CARUANA  
 f'hauch  
 f'uch

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Lagħha tal-Kumitat ta' 12 ta' Awwissu 1977

Il-membri tal-Kumitat, Edmund Camilleri, Joseph Senesch Landi, Connie Grech, itteggħet 12 ta' Awwissu 1977, il-gimgha.

Chorus Books: Hemm numru għad li chorus books nazzjonali. Għandu jsewvi appall baxx minn issellij ta' kotba minhom, iġibhom lura. Minn ind jissellij jsew jsew xi wieted minhom, ind jikkonstatja wieted mill-membri tal-Kumitat. Minn ind jistax xi wieted, nissuggerixxa li jk jwaddat 25c fil-kaxxa tal-offerta.

Is-Sur Zammit: għandu jhallasna ta' sitt kotba tal-bilge. Ma kull tnaq d-kotba, għandu d-drut jku wieted b'xejn. Meta jku t-tnaq jingħata wieted b'xejn. Norway għadha tħallas lil Mrs. Zammit u għad ma jku l-flus minn Norway għad dan id-għen, ma nistgħux inthallas mill-fondi tal-Knisja. Għandna d-drut li nazzjonali minn 2 min għad 2 min. Mrs. Zammit għad baxx jgħidna Rendikont, tax-xogħol li jgħid jgħid jgħid it-taduzzjoni tal-bilge. Il-membri jgħid tal-Kumitat għandhom

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jikkuntatjauk dvar dan bier jispjega fepn wasal  
fil - tradugjoni. Is - Sur Zammul jikkalles IM 25  
fir - xohar.

Xeefol li henn bgonn li jir fil - knisja u minn  
na jghidha :

1. Librarian bier tku tku d - kella u cassettes -  
Nancy Mitchell u bier Tghina Connie Grech

2. Correspondence Lokali - li hi l-uniku "outreach"  
li ghendha bthakissa - Edwin Camena  
u Noel Formosa bier jghidha

3. { Correspondence Baranija } - Joseph Fenech Landi  
Newletter u sekretarji Helen  
Aggopardi u Connie Grech

4. Maintenance - Silvia Camena  
chr. Ruffey

5. Harut Tel - Kotba - Edwin Camena  
Joseph Fenech Landi

6. George Ruffey / occasional leading u ministry u private teaching  
Arlay Gallager / occasional ministry end com. sta



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tion for advice.

7. Pienet : ettejn Duffey u Ruby Gallager \*

It- puzgjonni tal- mara fil- knisja

Joseph Tenech Sandi gal li etjer bin ingommu  
l- pici fil- knisja li l- mara ma tmexxi  
service. Edwin Caruana gal li jhoss li mara

ma għandha gatt tmexxi service. Connie Grech  
gal li ma tistax tagħbel dwer dan gal ma  
tiffex fl- iskrittura u tara x' hemm dwer dan.  
Terqa Tgajjem il- punt wara li Toqtnel dan.  
Joseph u Edwin it- tnejn galu, sabemm l-  
argumenti tagħha jkunu bbezati fuq l- iskrittura.  
Kemm Joseph u Edwin galu li l- mara għandha  
titthallu lill- Tgajjem, Tgħallu permiss ta' bible  
studies, Tgħallu l- esperjenzi tagħha eie.

Time Table għal ftit ta' centru

It- Hadd fil- għodu / - Joseph jew Edwin skond  
u l- hadd fil- għaxxa / min ikun ta' jmesxi

It- Thirta - Connie Grech u min ikun ta' jmesxi

It- kwar - Connie Grech u min ikun ta' jmesxi

It- kumtat issuggeru dawk in- nies fuq imsemmija, issa jrid  
jgħallu ta' jmesxi u jgħallu ta' jmesxi.

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St. talg u l-imbied jppurawh Sylvia jew Helen.

Finanzi tal-Knisja

St. membr tal-Knisja għandhom jingħataw rapport dettaljat dwar il-pożizzjoni finanzjarja tal-Knisja. Għandha tingħata "hand out" lil kull membr li jkun fha x'rendikont ta' x' dehel u tneq minn meta il-Kumitat il-gdid tiegħi t-tneqxiya ta' Centre f'idegh.

Għandu jigi spjegat li Rodney Wood u Joseph Tenech Landi tneqxi xi flus li kelliham 2' jgħid mal-Knisja. Dawn vidu jittneqxi Rendikont ta' Dales Bible Week.

Għe wkoll diegħ li jingħata rendikont dettaljat ta' kif intefgu l-flus minn Joseph u Edwin għad-Dales Bible Week. Dan għandu jigi mitneq fuq il-hand out wkoll.

Church membership: St. hadd, dak li għad jkun matri s-service, itallat, li dawn in-mes li jgħid jkun membr tal-Knisja għandhom jikkontat il-Kumitat jgħid li b'is isir membr tal-

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Krisja 1a) unshed ind ukun Murrani moghmed fl-dma  
(by emersion)

b) u 79, G'manga Heli tied ukun id-dar  
spiritwali Taghlon wegt li jkann jghixu shalta.

Church Meeting : Dan ghandu jor deffem Kull  
Q- curvel gimghe tax - xaghar kif gie dieij fl-  
logghe tal - kumlat tal - membri tal Krisja.

Inventarju : Tiedu nragan lil George Duffey <sup>bas.</sup> jghitina  
l-inventarju.

Dagg Ta' Gitanu

Joseph Fenech Landi wisgjerixxa li Edwin jipprona  
jinnviri lil George Pace fid-dagg tal Gitanu.

Edni Camara  
Hadi  
fruk



## Gwardamangia Minutes October 7, 1977 (1)

Minuti tal- leggha tal- Kumitat tas- 7 ta' Ottubru 1977

Il- kelli membri tal- Kumitat itegghu fis- 7 ta' Ottubru 1977 u ddiskutew dan il- punti li ghejjen. Ghe enfezzjat li t- tnejn li għanne responsabli b'is jifhem, ikun t- tnejn li huma nqas njeħa għaliq il- juti. Il- membri tal- Kumitat għandha iktar sal- kthar wara "meeting" u jidher l- kthar.

Inthasat il- tatija li jingħad li t- kelli membri jkun aktar responsabli lejn d- dveri tegħhom. Hekk il- membri tal- Kunsja jgħaw li kumata min jgħadhom u jgħat fuqhom. U kuma jkun aktar lesti jgħtune aktar liberta' fid- deċizzjonijiet li jgħid jkun u aktar responsabli.

Sr- rata tas- seftura għanda tigi f'frazzjoni mill- Kumitat.

Ghe d'is, li suggerit li l- Kumitat jidher 1' għunata differenti mill- leggha tal- membri tal- Kunsja. Hekk il- membri ikollhom aktar din b'is jiddiskutu fit- tnejn effajiet li jikkoncernu il- tnejn tal- Kunsja. U il- membri tal- Kunsja ma jgħallawse jgħtune.



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kalgja laggja bel-chatti bit-tame li permas Tagħta.  
 miltgja l-chatti u din spiccat fix-xem. Dan għar  
 miltgja nuzzgja ta' kaperazzjoni bejntrun u ambra <sup>thadit</sup> milt-  
 nembri bannarin tal-knisja. Lkma ma konniet milt  
 miltgja f-ewwel iggjelidna kofra bixx idallna  
 laggja bel-chatti miltgħad ma bjaqriex għalik.  
 Kampja li din kienet is-sigħiri principali għalik  
 nidd jingħenja. Ad idall li konniet kienet għalik  
 li niddet Tagħta. 2-uzenja Tagħta mma hu kien  
 għalik li 2-uzenja Tagħta għalik Tabbgħadha  
 Mawway għar hu ma jista' jaccetta uzenja.  
 Konniet għalik għalik li Tind tuzenja għalik  
 thoss li l-iskopp li għalik kienet mawway l-  
 knisja milt-bida nett, jingħenja minn meta gie David Wulfe  
 kienet chatti bixx mawway xafid, kien li jiltgħad il-  
 chatti. Dan l-iskopp jalla għalik kallek. It-tot mawway  
 l- kumitat preżenti biss għalik il-kumitat mawway  
 xafid li kien għalik jiltgħad il-barranen u  
 mawway il-chatti. Imma l-kumitat jalla għalik  
 ma wettagħx dakk li gie mawway għalik. Għalik  
 kumitat chatti gie mawway bixx mawway knisja  
 chatti għalik hu jingħenja in-nies li jind jiltgħad  
 bit-vanzgħar għalik kumitat <sup>kumitat</sup> katholic bħal ma kienet



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is - nies li jien jidher. Għalhekk tal-kumitat jafu  
 kif il-komitat jidher u kuma aktar jistgħu  
 jidher. Imma l-kumitat ma jafux is-sinjura  
 f'alla l-ewwel imma jafu. Il-Lord Tagħhom  
 l-ewwel. Hawn li jidher jinfurxhom  
 minnha jinfurxhom bejnha. Komplet li kelliha  
 l-ewwel ambizzjoni li tinfurx f'kumitat. Imma  
 temmen li Alla jafu f'kumitat għalhekk jafu  
 jafu jafu f'ewwel għal li għal Tagħ  
 Tony Cauchi hu jafu jafu tal-kumitat  
 jafu ma l-ewwel, minni jafu tal-kumitat.  
 Imbagħad jafu tal-kumitat jafu f'kumitat jafu.  
 Hi tress li Alla ma jafu jafu jafu. Jafu  
 Tony jafu jafu jafu jafu jafu,  
 ma jafu li l-ewwel min jafu jafu.  
 Jafu David Wulfe jafu jafu jafu tal-  
 kumitat, li jafu minni responsibilita' u jafu li  
 jafu. Jafu jafu dan u jafu jafu.  
 Hawn li Alla jafu jafu jafu jafu jafu  
 minni tal-kumitat u jafu aktar, għal li jafu.  
 Alla kelli jafu aktar jafu jafu f'liha.  
 jafu ma jafu jafu jafu jafu jafu  
 għal li jafu. Hawn li hi jafu jafu jafu

## Gwardamangia Minutes

f' den il-knisja u jekk Alla nistgħu qal certu  
 xgħal hi ma tista' tagħmel xejn mingħajr qhajnura  
 tal-ohrajn. Ex-xewgħat tagħha kienet li likkopers  
 mal-ohrajn b'ier flimkien jgħidun b'ier u wasslu li  
 kienet li skollun u jwagħgħu knisja għal Mallin. Edwin  
 Canessa segħiba x' kienet din in-negħba. Hi wregħet  
 (1) Alla segħibha xxewgħat il-kelma tagħha. Komplet li  
 anke b'ier tagħha il-tagħha nisranja, hemm k'għann li  
 kull wieħed wasslu li ebor. Pietru stess j'wadda  
 mid-ithu jgħid "Issa k'għajjed m'ibgħida fid-dinja.  
 Hekk li x'k'għann" jekk ma jkollu ma min t'għann,  
 min jgħannu jgħid min jgħannu, ma jgħannu li  
 tagħmel xi tagħha wadda. Ex-segħba tagħha hi li xxewgħat  
 il-kelma tagħha t'Alta. B'ier -kollun li min u  
 tagħman tagħman il-kelma t'Alta darba u ma jgħann  
 hemm ma min tagħman b'ier jgħannu u jgħannu,  
 għalhejn. Wadda ma tista' tagħmel xejn.  
 St-tliet membri għad li l-kumitat  
 jalla għal ma kienet tagħha wadda u bi n'għann  
 wadda.

Joseph għal li għal-ohrajn li he  
 għal skollun li meta għann in-ekwalett, he  
 kien għann keller wadda mingħajr ma k'konsulta



## Gwardamangia Minutes December 7, 1977(4)

li d'araj. Hal li 2- rogeri Taghe kien li  
kelli l- araj ma ureux interest ma Tasse li  
gander jekkonsultom hu.

It- euvel laghe ma David Wulfe, Daniel  
kien gal li t- Imexija tal- laghet u l- priedhi  
ghank Kellhom p- uim kemm jist' jken minn Edwin  
u Joseph talli jara jekk Kellhom sejta li  
jippriedha. Imma kien jippriedha mill-  
Anger, Joseph Kemple. Dejjem kien jgalden li  
araj sakemm he kien li minn jgalden  
u kelli jippriedha kien akter u akter.

Imma s- Sur Duffey he galden gter Tasse  
mivaral. U bagdad itre li Joseph u Edwin.  
Edwin kien gal li Joseph li itag li jgalden li-  
Sur Duffey kien jippriedha u jgalden hu. Wara dan  
Joseph u Edwin kien jgalden. He rega  
gal l- kienja. U Joseph u Edwin galen kien  
jippriedha. Beda jippriedha kien tleat taad. Joseph  
gal li dan ma galden u itag li jgalden  
dan jgalden. Linn galden li hi ma  
kienet jekkonsultata dan dan. Hafa doli  
gaw kien effarizet li hi ma kienet taf kien  
gter l- araj ma galen. Edwin gal li anke hu

## Gwardamangia Minutes December 7, 1977(5)

Naan li nam affarjet li hu ma kuen jef Erhon  
 Joseph gal li ma kas p... li s-Sur.  
 Duffey jippriedhe Kull liet hadel. Hu kien gal den li  
 Edwin. Kienet Sylvia li marret Tghid li Duffey's kien  
 jifthe l- hadel u George jippriedhe. Hu kien kente  
 li George jifthe u jippriedhe. Kull liet hadel gter  
 li kien jef kif jehsithe u kien jef li k minn  
 hehe jifthe jifthe jifthe jifthe u nedni j'idgt. u den  
 jif-jett gere. Joseph kunte li l- kumilat akter  
 nes Edwin, Joseph u George millie Edwin, Joseph u George  
 Joseph kunte li kien ukoll gal li Edwin  
 li ma tawx gter li l-film juf il- Lagos isi propje  
 t- Thite, meta jkun kuen l- lagtha kil chalti.  
 Chita dak l- hadel, George kien misse jippriedhe,  
 hu taliban, minn juf l- pulple, mingtoji na konsultet  
 l- kumilat, li t- thita ta jenture l- film juf l- Lagos  
 Joseph gal li kien itage l- me' Ray Lynsey u den  
 kien galte li adisjone li l- film kien ta jenture  
 meta jkun kuen l- lagtha kil chalti misse s-Sur  
 Duffey kien galte li chite l- atjar jurnate, jef  
 inkelle s- Silt. Ray gatt li hu personalment  
 kien jippriedhe l- hadel wara s- kien gter  
 kien kuen akter nes. Joseph gal li s-Sur Duffey

## Gwardamangia Minutes December 7, 1977(6)

galle li bay ma setar blief t-thie.  
 Joseph Kample li l-aktar trage li  
 wegghetu komet li l-aktar Kapaci jghinu l-  
 banamin kien ma jghinu lil aktar shalhen mit.  
 Kune support għadha jaldm f'degge għal jor  
 wickel.

Comme segnet lil Edwin x'kien waslu  
 kien jekel dida l-ithra ta' rizenje lil kaid,  
 itra li imbagħad hu ma beghed.

Joseph gal li meta George Ruffey beghed  
 l-ithra, Joseph u Edwin t-tragħ. Iddecidu jingien-  
 jaw. Edwin kiel l-ithra ta' rizenje tiegħi meta  
 kien ma Joseph. Joseph Kample li meta Edwin  
 kien jef li n-Sur Ruffey ma kienx għal aktar  
 il-knisja, hu kien last jingienje. Kif George  
 reja beda għal Edwin biddel Tsielu. Edwin gal  
 li anke Joseph biddel Tsielu.

Joseph gal li dak j- jmen need  
 jingienje imbagħad l-inkwet. Imma l-inkwet  
 dak j- jmen kien donnu għadha idatti. Imma  
 Edwin kien ragenijet oħra wkoll. Wikked mir  
 ragenijet kien li ma jester jghu aktar responsibill  
 it kien għal ma setar tazz li kien "sijts" u



## Gwardamangia Minutes December 7, 1977(7)

għar ni' għandha bin għal famija. Joseph għal li  
Edwin kien għal "tippurax tildilli moħħi għar  
iddeterminat li nirreżenja."

Edwin għal li dabi in-nhar kien Joseph  
kellhom jirreżenja j' daga. Imbagħad kienu thallu  
ma George Duffey. Ma' hien kien biss biddel tsieku  
ma Joseph wara li thallu ma' George. Edwin kompli  
li għal għal din id lagħta kien kien ukoll jirreżenja  
kallu li x tagħta jien diki l-idha li kien kien  
għal (u li Joseph kien kien tagħta) u imbagħad  
jirreżenja lil David. Edwin kompli li kien kompli  
jirreżenja in-responsabilitagħta tagħta kien l-idha  
tassal jirreżenja David.

Joseph għal li kien jirreżenja is-sejta kien  
jirreżenja kien ma jirreżenja inkienet.

Edwin inqas għal l-idha tagħta kien kien  
tal-gimħa ta' għal. Kien li la Joseph u l-angas  
Cornie ma jirreżenja jirreżenja. Joseph għal li kien  
kien "dampening spirit." Joseph kompli li j' idha  
lagħta kien kien li Edwin kien l-idha  
kien jirreżenja kien akter u akter kien kien tagħta.  
Edwin għal li Joseph kien l-idha kien li kien  
jirreżenja kien l-idha, kien kien jirreżenja kien kien

## Gwardamangia Minutes December 7, 1977(8)

Puffey. Joseph gal li kull ma kin gal bl-uglij.  
hu zeig kelmiet bl-uglij bier jissige fuz hies  
thelken wegt li bolwin gal vers bl-uglij u uet  
bil-ohalli.

Joseph rega sashtra li hu jind jirrege  
gher kin hemm nuggas bi koperezzjoni hemm minn  
naka tel-mentri tel-kumitad u hemm minn naka tel-  
mentri tel-kunja. Imhalka f'hekk is-Centru  
mhunier jiltag l-iskop li ghalik tweggaf l-ikter  
grieghet ghat turisti bhal u l-barman bhal Gospel  
Hall. Kompla li Alla sijjatiku bier jiltag il-  
ohalli. Bhal issa ma jefx kif. Haza li jif  
zeig li bier jiltag l-ikter u l-għadde. Bhal li  
he jiltag jiltag fuz xi tracts.

Gie deig li t-thuta jiltag ittra  
bil ta' rizenja, jiltag li xulxin, jiltag f'għa  
bil David u jiltag "express". Bil David jiltag  
jiltag malaj hemm jiltag jiltag u jiltag li  
jiltag ma jiltag se. l-aktar ta' jiltag, e-  
Centru ta' jiltag. Bhal jiltag jiltag li jiltag l-aktar  
lilt jiltag għad. Joseph gal bhal li bier jiltag  
f'issu, is-sid li jiltag. Sazze fuz hu l-inventarj  
ta' l-afferjet li hemm jiltag Centru l-inventarj kin

## Gwardamangia Minutes December 7, 1977(9)

gland ~~Stee~~ n-Sun Duffey gher Tony Canchi lulu Kien  
 taf tak u bagħa beħi għandu. Ma neħtux c-  
 wiewet lis sid għer Talbessa sutt xher kera ohra.  
 Imma sa daki q- għien, Joseph gal li jind jara  
 li hemm daki kelli impizzel fl-inventarju u jekk  
 kien hemm xi targa nissa, jistrieħu

It- kumitat gal li c-centru jibgħi  
 jiffunzjona sa l-aħter ta' Jannar. Imbagħad jegħmel  
 skond kif jirispjondhom Daniel Wulfe.



## Gwardamangia Minutes May 31, 1978(1)

Minuti tal- loggħe tal- Kumitat Tal - 31 ta' Mayju 1978

Il- Ulett membri tal- Kumitat itaqgħu jid- 31 ta' Mayju 1978 u ddiskutew dawn il- punti li għajni.

Inters l- bżonn li jkri aktar dialoġu bejn l- membri tal- Kumitat. Kull membru għandu jkun aktar leali lejn il- membri l- oħra u jgħid support tagħhom hekk kif jidri. Kull membru għandu jkun 2- responsabbli li accetta kis- serjeta'. Inters l- bżonn li l- Kumitat jikkonferma aktar ta' spiss.

Għe deciz li l- loggħet għandhom jidmexxu b' din l- ordni. Ikkonferma jid- kant fit- bidu, imbagħad zmin għas għat- lall, wara l- studju tal- kelma l' lile. Hekk nippruvaw nispicaw mat- tminja u nifs u jkun hemm hin għal fellowship wara. Oħr hemm għalfejn ingħadu l- loggħe b' x jgħaddu l- hin tas- saltu.

Itt tal- post: Għe deciz li biżżejjed li l- post jiġi miġjub kwaru għal kull lezżet u kull membru tal- Kumitat għandu jiġi kanta għal il- membri tal- knisz għandhom jiġi informata b' dan.

Edwin Camana tassarri offiz li Joseph Geniel Landi ma jidherx id- dakt tal- kews.

## Gwardamangia Minutes May 31, 1978(2)

letter gabel na giel mittegha meta mes bera  
 l- kumitat rarka. Dan l- izgal ghandu jigi  
 immedjet. Pen hie l- responsabilita tel- membri  
 tel- kumitat li pargu li Joseph bus jarahe  
 Edwin sega ghelx jara is- sitwazzjoni  
 kritika li tmiel l- kunsig ta' ghelx jara spjegato  
 mes- Sun Bachman. Joseph wiejel kien il-  
 kumitat kollha li accetta li Mr. A Bachman jigi  
 jghinda. Dan ma jista jghina jekk ma  
 jkax jef is- sitwazzjoni prezenti.  
 Komit il- kunsig li jghandha hafna laqgati  
 ma tel il- jingha. Abela li thun ideja ta' ghelx  
 li nra mtegha l- laqgati tel- Thomas imma rajna  
 li ghelxa ma nistghux commi issuggerent li l-  
 meeting bl- Thomas li jkun bl- inglij. jef jesi  
 jef clark jef balle study il- jingha ta' wara  
 Prayer meeting. Suggeriment uhar kien li  
 l- laqgati bl- inglij issir l- istess gurnate  
 f' balle laqgati bl- shakti f' kmaner differenti  
 u wara clark li jkun jghandha jghandha j-  
 jingha meetings jesi jghandha jghandha j-  
 ghelxa ma saret l- clark fellowship f' dazze  
 chin. decisioni dvar



*Gwardamangia Minutes May 31, 1978(3)*

St. Kumbat xolja bix jiltoghe ghol dala dalar land

## APPENDIX F

*Robert & Barbara Seelye*

Nightly 6 - 8 p.m.

*' The Glorious Person and  
Work of Jesus Christ. '*



Mr. Robert Seelye

Mornings 10 - 12 a.m.

*' Love, Marriage  
and the Family. '*



Mrs. Barbara Seelye

Admission Free to the Public.

## American Evangelist



Robert Seelye  
"The Life of Faith"

Imperial Hotel, Rudolph St. Silema  
7:30 pm

Feb 21, 23-27 March 1-5

Free Admission No offering taken

## APPENDIX G

*Logos Library Ship Visit to Malta*

YOU ARE INVITED TO VISIT  
THE UNIQUE INTERNATIONAL BOOK EXHIBIT SHIP

## M. V. LOGOS

IN VALLETTA 6-20 FEBRUARY 1976

Books of every description available for sale at reasonable prices

Opening Hours:

Weekdays 10.00 a.m. — 2.00 p.m.

5.00 p.m. — 8.00 p.m.

Sunday 3.00 p.m. — 8.00 p.m.

- \* THE SHIP will be at the Marina Pinto Grand Harbour Valletta.
- \* A UNIQUE DISPLAY of books on every subject including educational textbooks, arts, literature, current affairs, encyclopaedias childrens books and a full range of Christian titles.
- \* AN OPPORTUNITY to meet with some of the Crew and Staff members from 25 nations working voluntarily in this youth service project



INTERNATIONAL BOOK SHIP  
**Logos**

**IS VISITING MALTA**  
open to public 25 nov - 6 dec  
hours: mon-sat 10 AM - 8 PM  
sunday 3 PM - 8 PM  
pinto wharf - marsa

## - PROGRAMME -

### Ladies Coffee Mornings:

COME & MEET THE "LOGOS LADIES" - FIND OUT ABOUT LIFE AT SEA. ALL LADIES MOST WELCOME  
2 DIFFERENT DAYS - FRIDAY 26 NOV 9.30-11am  
- THURSDAY 2 DEC " "

### Marriage & Family Seminar:

EXCELLENT FOR ALL MARRIED COUPLES. DISCUSSES THE ROLE OF HUSBAND & WIFE, RAISING CHILDREN ETC. VERY HELPFUL & INFORMATIVE.  
FRIDAY 26 NOV 7.30PM - 9.30PM

### Youth Rally:

GREAT FOR ALL TEENAGE YOUNG PEOPLE. SEE AN AUDIO VISUAL ABOUT THE LOGOS, HEAR SOME LOGOS, MEET THE CREW - AN ENJOYABLE EVENING.  
ON BOARD SATURDAY 27 NOV 7.30PM - 9.00PM  
\* DON'T FORGET TO INVITE A FRIEND

### Preparation For Marriage:

SUITABLE FOR ALL ENGAGED COUPLES OR THOSE CONSIDERING MARRIAGE. DISCUSSES LOVE, COURTSHIP, MARRIAGE - AS BASED ON THE BIBLE.  
MONDAY 29 NOV 7.30 PM - 9.30 PM  
\* THIS SEMINAR WILL BE EXTREMELY HELPFUL.

### How To Study The Bible:

LEARN SOME TECHNIQUES OF FINDING OUT WHAT THE BIBLE HAS TO SAY TO US TODAY. THIS WON'T BE ALL THEORY, BUT SOMETHING VERY PRACTICAL.  
WEDNESDAY 1 DEC 7.30PM - 9.30PM.  
\* BRING YOUR OWN BIBLE & NOTE PAPER!

### How To Know God:

A KEY SEMINAR FOR THOSE WHO WANT TO KNOW GOD IN A PERSONAL WAY. THIS AFTERNOON COULD CHANGE YOUR LIFE!!  
SUNDAY 5 DEC 2PM - 4.30PM.  
\* AFTERNOON TEA WILL BE SERVED.

*please note*

TICKETS ARE REQUIRED FOR ALL SEMINARS & ARE AVAILABLE FREE OF CHARGE BY WRITING TO: "M.V. LOGOS"  
FLAT 1, 48 ST AGATHA ST  
SLIEMA.  
(INCLUDE SELF ADDRESSED & STAMPED ENVELOPE)

ANY SPARE TICKETS WILL BE AVAILABLE FROM "THE LOGOS" - UP TO 30 MINUTES BEFORE THE START OF EACH SEMINAR. THESE CAN BE COLLECTED FREE FROM THE "INFORMATION DESK".

FREE FILM SHOWS ON BOARD MONDAY - SATURDAY DAILY AT 2.00PM!!



## APPENDIX H

*Joseph F. Laudi**A Brief History of the Pentecostal Movement (I)*

A  
BRIEF HISTORY  
OF THE  
PENTECOSTAL MOVEMENT  
AND THAT OF THE  
KNISJA KRISTJANA EVANGELIKA  
IN MALTA

1971/74 Christian Evangelical Centre

79, Guardamangia Hill, Pieta

David Wulff-Wintersborg, a Pentecostal Evangelist pioneered the Pentecostal movement in Malta. David Tucker, who's married to a Maltese, helped the work going during the summer months.

Four Maltese Christians.

1974/76 Christian Evangelical Centre

79, Guardamangia Hill, Pieta

Tony Cauchi, an Anglo-Maltese Minister took over the work and was assisted by Marcus Stone, an English Evangelist. Tony and his family was asked to leave the island by the local authorities - no reason given. The M.V. LOGOS visited Malta for the first time from 6th to 20th February, 1976.

Six Maltese Christians.

1976/79 Christian Evangelical Centre

79, Guardamangia Hill, Pieta

Tony Cauchi left Malta on the 14th of November, 1976. Mr. George Duffey a member of the Gideons took over the work for a few months. He too was English.

*Joseph F. Laudi*

*A Brief History of the Pentecostal Movement (2)*

David Wulff came back to Malta on the 7th of May, 1977 and set up a committee to be responsible for the Christian Centre and its function.

John Bachman, an A.O.G. Missionary came to help the work. He came in February 1977 and left on the 29th of September, 1978. He was succeeded by Doug and Linda Barringer who too came as Missionaries but they only stayed for about a year.

The Christian Evangelical Centre had to close down in about 1978.

Six Maltese Christians.

1978/81 Home Fellowship

A period of discouragement and persecution.

1981/83 Home Fellowships

David Flanders, an English Missionary/Evangelist came to Malta in 1981 to help encourage us. He only came for a week but kept in touch.

LOGOS visited Malta for the second time, 25th November-6th December, 1982. On Board met another group of Five Maltese Pentecostal Christians. Joined as one group. David at this time was back in Malta and through his efforts and encouragement we again met regularly. We started meeting for a short time at the Gospel Hall.

Seventeen Maltese Christians.

1983/85 Knisja Kristjana Evangelika

93b, Queen Street, Paola

Pioneered this Church with 17 Christians. David Flanders was with us for the Official setting up of this Church. During this period a few left the church and others were added. Roland Jones, U.S.A. came in 1984 as a Missionary. Twelve Maltese Christians.

*Joseph Fenech Laudi - Reflection 2020 (1)*

## **The Church Then and Now - Fifty Years in the Making**

**By**

**Pastor Joseph Fenech Laudi**

**December 21, 2020**

From humble beginnings, where there were less than a handful of born again Christians pertaining to two small churches, a brethren hall in Florian and a Pentecostal church in Guardamangia, to hundreds of evangelical / Pentecostal believers spread all over the island.

Some now worship in established churches that are structurally, numerically, and doctrinally sound. Others worship in a small group set up with fewer believers and a looser leadership structure and no solid doctrinal position. Furthermore, some are legalistic in nature and some border on the cultic.

As I look down memory lane and analyse the last five decades of Evangelical/Pentecostal history I see both encouraging and discouraging developments. It is difficult to balance out these traits and changes seeing that one can easily loose count of the number of groups rapidly springing up.

I believe the greatest change that I see is that people are living a busier more hectic lifestyle and so they find it hard to commit themselves unconditionally to god, the church, and to the study of god's word. As a result, I see that many believers attend church rather than participate in church life. On the other hand, when it comes to giving financially to the church, in our case, it seems that people are still generous, perhaps people afford more since both husband and wife are wage earners.

As far as ministry I have noticed that a common problem to the "then and now" is the lack of people who feel called to the ministry. It seems that one of the ministry that is appealing to most is pulpit ministry where one can be under the limelight. Yet not many are willing to study and do what it takes to become a seasoned minister. Very few are willing to sacrifice and prepare themselves for the ministry.

I thank the Lord that there are those few who are taking studying and preparation for ministry more seriously. Most of these are students studying with Global University, known in Malta as Global Institute of Theology. Through Global they are being equipped for ministry and now work is being done to cultivate cross-ministry involvement between churches to give the opportunity for students to gain practical experience.

I understand that we are living in a more modern era than fifty years ago. Church worship has gone a long way since our early worship services but one must be careful to stimulate worship through meaningful lyrics and not try to create an atmosphere where the band becomes the centre stage because of their performance and choice of music played.

In my opinion evangelism is on the decline as people become more comfortable in a church as it grows and then it (the church) begins to look inwardly rather than

outwardly. Also, prayer meetings seem less conspicuous than in the past, at least in some churches.

Having said that one positive aspect is social media which is helping churches reach out to unbelievers and to keep their congregations together despite of the covid-19 pandemic.

Some Pentecostal churches are not operating in the gifts as in the early days of the movement and this could be out of caution due to exaggerated manifestations taking place in some of the prosperity churches. We must be careful to preserve our Pentecostal heritage and not be Pentecostal in name only

Much more can be said on the history of the Evangelical and Pentecostal churches but it will take pages upon pages to justly address the situation of the church “then and now.”

To conclude I believe the church today although adapting to the times, needs to go back to its roots as found in the Book of Acts and be that spiritual and powerful entity that we read about in the New Testament.



## APPENDIX I

*David Flanders Judith Grech's Baptism*

*David Flanders*

*Letter to Prime Minister Dom Mintoff*

Rev.D.J.Flanders  
Jesus Is The Answer  
International Mission.

43,Victoria Ro  
Camelford,  
Cornwall,  
England. PL32

Prime Minister of Malta  
Mr.D.Mintoff.  
Auberge de Castile  
Valletta.  
Malta.

Dear Mr. Mintoff,

7th July 1983

I write to you enclosing a copy of my application for a permit under the act No. XI of 1982, that is the Foreign Activities Act.

As you will see from the application form I run a Christian organisation promoting the Gospel of Jesus Christ. We believe that all the guidance necessary for the christian life is found in the Bible and therefore we teach the Bible and that alone. Our foremost consideration is that people find a faith and meaningful relationship with Christ which changes their life to one of holiness and Christlikeness.

I send you a copy of this application knowing that we can rely on you, Sir, to give this matter just consideration. To ask for your personal attention to this matter is I feel presumptuous, therefore I only ask that you be aware of our application and our motives.

May I also make reference to the fact that our interest in Malta is firstly a matter of deep personal conviction, in that I believe God has called me to this work, and secondly at the invitation of a group of Maltese people calling themselves the Evangelical Church.

Should you require references either to my standing or proof of my relationship with the Evangelical Church here, I would be glad to furnish you with these. Also if you would like to know more about me or my intentions I would consider it a great privilege to meet you personally. As I leave Malta today any meeting would have to be on another occasion, however I would be willing to fly out at your convenience.

Thank you for your attention,

Yours sincerely,



Rev. David Flanders.

David Flanders

Letter to Prime Minister Dom Mintoff

Application to Hold an Activity in Malta in terms of  
Act No. XI of 1982

(See notes before filling in application)

1. Name of applicant .... Revd. David John Flanders
2. (a) Application made on behalf of.....  
(b) Application made on my own behalf ..Yes.....
3. Date of Activity .Nov./Dec.1983.. & .Feb./Mar./June.1984
4. Place of Activity ..Based in Yalletta and Floriana....
5. Exact title of Activity.. JESUS. IS. THE ANSWER. MISSION...
6. Nature of Activity .Christian. Evangelical. Campaign....  
leading people to a real and personal knowledge of Christ  
In association with the KNISJA EVANGELIKA .. Floriana..
7. Scope of Activity .Preaching and teaching both indoors and  
outdoors. Distribution of literature. Promotion of Bible. Music.  
.....
8. Details of any foreigners and any foreign financial  
contributions involved in terms of the Act .Revd. D. Flanders  
and wife. Also assistants who will be the personal responsibility  
of Revd. Flanders. Financial support from abroad will pay  
for Revd. Flanders work, and expenses.

Declaration

I am aware of the provisions of Act XI of 1982 under  
which this application is made and bind myself to ensure  
that the conditions under which this application may be  
granted will be fully respected.

I declare that the particulars furnished in the  
application are correct.

... 7th. July. 1983

Date

..... *D. J. Flanders* .....

Signature of Applicant

\* N.B. Further details under  
sections 3, 4 & 8. will be  
submitted at request nearer  
the dates concerned. Full  
details will be given.

43, Victoria Road, Camelford  
.....  
Cornwall, England.....

(Address of Applicant)

Notes:

1. Print or type
2. Delete as necessary
3. & 4. Be as precise as possible
5. If applicable
6. & 7. You are advised to consult section 3 of Act XI  
of 1982
6. to 8. You may give more details overleaf.

This application has to be accompanied by a fee of Lm3.

## APPENDIX J

*Angelo Nesta November 1990*

November 1990

Dear Christian Friends:  
Greetings from the Island of Malta!

No, we are not here because of a shipwreck like the Apostle Paul, (Acts, 28:1-10), but by choice and after much prayer. We are here on invitation of the national brethren to help them establish a local and national Assembly of God church and ministry. Malta is not a big country, having a population of only 350,000. At the moment there is only one church with an average attendance of about 100 believers. The congregation is enjoying a wonderful revival spirit. A number of new believers are attending. Recently thirteen were baptized in water. We hope to reach all the Island with several new churches. We have a wonderful opportunity before us. We request your prayers for a dynamic apostolic ministry like Paul.

Where is Malta? Only 60 miles from Sicily, off the tip of southern Italy. We arrived here on the eighth of November. Until we get fully settled here, please continue to use ONLY our Stateside address.

News from Italy is very encouraging. The new chapel that has been opened in Treviso is doing very well. Another new chapel in the city of Belluno has been opened. Construction of the new church in Vicenza has not been completed as planned. Pray that they will be able to move in by December. Pray also for our national Pastor, Enzo Specchi. He is carrying a big load, having two churches under construction at the same time.

Our health has greatly improved in these last few weeks. We are feeling better each day. Helen will need more dental care in the future. We are trusting the Lord for renewed strength each day.

Your prayers and support of our ministry are greatly appreciated. You are now helping us reach Malta with the wonderful message that Jesus is Lord. God bless you all.

Your Missionaries to Italy and Malta,

*Angelo & Helen Nesta*

Angelo and Helen Nesta

P.S. The Holiday Season is just around the corner. We take this opportunity to wish you all a Blessed Christmas. May 1991 be the beginning of a great Decade of Harvest.

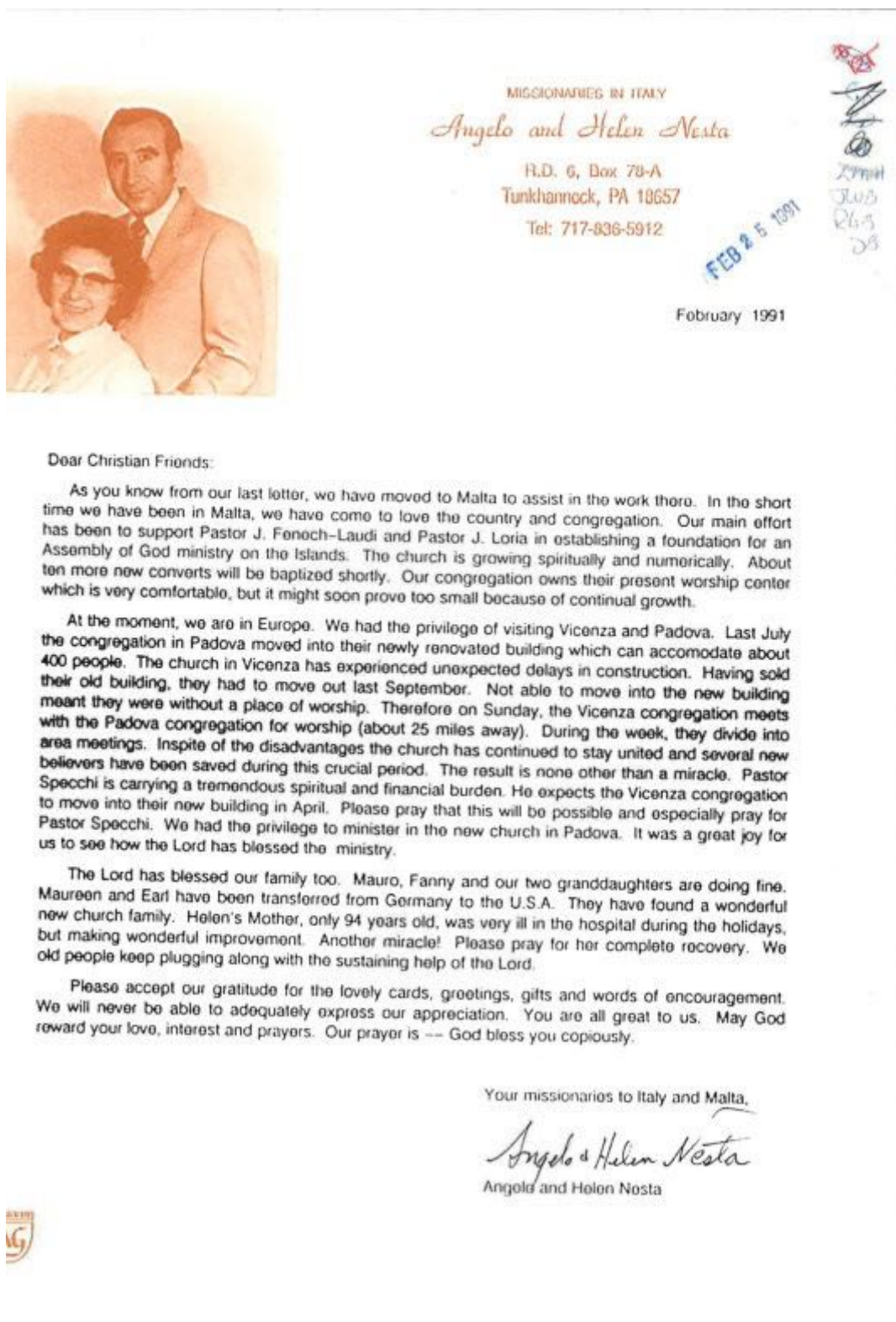
*Merry Christmas*





Angelo Nesta

November 1991



Angelo Nesta

June 1991



Angelo and Helen Nesta

R.D. 6, Box 78-A  
Tunkhannock, PA 18657  
Tel: 717-836-5912

dm  
GR  
KE  
OR  
LHH  
JWB  
DS  
GHC

June 1991

Dear Christian Friends:

As we write this letter, our hearts are filled with gratitude and praise for all the wonderful things our God has done. Again He has manifested His greatness. Let us share a few events that may be of interest.

First of all a testimony of victory. After months of intense prayer, very hard work, difficulties in acquiring permits, great inconveniences and financial struggles our church in Vicenza, Italy, inaugurated their new worship center on May 12, 1991. It was a very happy occasion for Pastor Specchi and congregation alike. And although they were without their own place of worship since last September, they still continued to grow. Pastor said there is a great spirit of victory and rejoicing in the church.

Secondly, on April 7, 1991, a new Christian Television Studio was dedicated to the Lord. From this studio, Italian programs will be produced for all Italy and Italians around the world. This is a tremendous instrument to reach the masses with the gospel. Rev. Onofrio Miccolis, Director of the television ministry, is to be highly commended for his faith and vision in such a wonderful accomplishment. This lovely studio is located in Tivoli, on the outskirts of Rome.

Thirdly, from our new field of ministry in Malta, the church continues to grow daily. On Easter Sunday, six new believers were baptized in water in the Mediterranean Sea. In spite of cold water and weather, the new believers did not want to reschedule this service for more favorable conditions. To accommodate the growth, several new Sunday School rooms will soon be added to our facilities. The cost will be about \$24,000. Up to now all radio stations were government controlled, but just recently they granted permits for private stations. Our little church requested a permit to operate a radio station. It would be the only Evangelical radio voice in Malta. The operating cost will be very very high so this will have to be a tremendous step of faith for our little congregation. Please pray finances will not hinder this great opportunity to reach all of Malta with the gospel.

By the time you receive this letter, we will probably be on our way back to Malta (June 11, 1991). We have been here on a brief medical leave to complete critical dental work begun last year. Thank the Lord for a wonderful christian Dentist that helped in this time of need.

In this Decade of Harvest, thank you for giving us the opportunity to be your partners in this great ingathering of souls. God bless you all copiously!

Your missionaries to Italy and Malta,

*Angelo & Helen Nesta*

Angelo and Helen Nesta



1991

AUG 8 1991

## PASTOR &amp; MRS. JOSEPH FENECH LAUDI

Pastor Joseph and Helen are native Maltese. Joseph was born in Floriana and Helen was born in Maida. They both have had their educational training in Malta. They were married on December 17, 1977 and since have had two lovely children. Daniela was born October 30, 1981 and Rachel was born on April 13, 1983. Their family has proven to be a blessing to our community.

Joseph came to know the Lord as his Saviour back in December 1972 under the ministry of a Pentecostal minister from Norway. Helen came to know the Lord in June 1973. Since then, they have been very active in various types of ministry.

Early in his conversion, Joseph showed signs of leadership in the church and was encouraged to serve the Lord. His responsibilities began as a committee leader, then a Home Fellowship leader. Preparation for the ministry began with a brief period of study in Norway, followed by many hours of personal study in various Bible courses. In 1985, Pastor Joseph received ministerial credentials and in 1989, he was officially ordained by the Assemblies of God, U.S.A. He became Senior Pastor of Christian Evangelical Church in San Gwann in 1989, at which time Pastor Joseph Loria was called from Brussels to share in the ministry. Several men of God, such as David Wulff from Norway, Pastor David Flanders from England, Anthony Giordano and Douglas Clark from the U.S.A., and Pastor Loria had a great impact on Pastor's life.

After much much prayer, waiting on the Lord, counsel with other men of God, the local church leadership and congregation, a decision was made. Pastor Joseph and Helen prayerfully accepted the challenge and great responsibility to commit themselves full time to the pastoral service of Christian Evangelical Church of the Assemblies of God in San Gwann, Malta. This wonderful commitment to the Lord and congregation begins officially July 23, 1991. May God's anointing and blessings rest upon Pastor Joseph, Helen, Daniela and Rachel is the prayer of all the congregation and friends.

## CHRISTIAN EVANGELICAL CHURCH

Today is a very special day in the history of Christian Evangelical Church of the Assemblies of God in San Gwann, Malta. Highlights or important achievements in the lives of people are called milestones. They mark growth and progress. From its humble beginning, we see continued evidence of God's blessings on the church.

Back in 1971, this congregation had its beginning, with Pastor Joseph Fenech Laudi, being the first to accept the Lord through the ministry of a Norwegian Pentecostal. After, these believers met with other Christians of an English speaking community. Another milestone was in 1981 when the small Maltese Fellowship began to meet in the homes of believers. About twelve were in regular attendance. With great difficulties and persecutions, the church grew to about 30 people. In 1983 another milestone was reached when the Christian Evangelical Church came into existence and began services at Queen Street in Paola. Later, in 1985 the church became affiliated with the Assemblies of God, and Joseph Fenech Laudi was granted ministerial credentials with them. Growth continued spiritually, financially and numerically to about 60 believers. Not all was easy going but many remained steadfast in the Lord.

In 1988, Pastor Joseph Loria was called to share in the ministry. Pastor Joseph and Tonie have been a great help in the Word, music and service. Their willingness, love and enthusiasm have been an encouragement to Pastor Fenech Laudi and congregation.

A giant step of faith was taken in December 1989. With meager finances, a big faith that God would provide and encouragement from friends willing to give, the present facilities, on John F. Marks Street, San Gwann, were purchased and are now the home of Christian Evangelical Church. The building provides lovely accommodations for about 200 people, but is already becoming small because of the present growth. Therefore new facilities are being considered.

The latest milestone has been the decision taken by the Church to have our Senior Pastor leave his secular employment for fulltime ministry and service to the congregation. We believe God will honor this step of faith. This fulltime commitment begins July 23, 1991. May God bless our Pastor, wife and family as together we press on to the high calling of our Lord Jesus Christ.

We look forward to the next milestone with anticipation of great things God has in store for us.

*Angelo Nesta*

*November 1991*



**ANGELO AND HELEN NESTA**

BOX 297  
VALLETTA, MALTA  
Tel: (00356) - 373664



November 1991

Dear Christian Friends:

Greetings from Malta!

Well, it has finally cooled off. The summer heat and humidity were often unbearable, but now it is lovely. Thank the Lord, we are both feeling fine.

The ministry here is progressing very well. The church is still enjoying spiritual and numerical growth. A few months ago, seven more new believers were baptized in water. Recently several were filled with the Holy Spirit. Within two years, the present church facilities have been paid in full. It is time to plan for a larger place of worship. There is a real spirit of expectation amongst Pastor Fenech Laudi and believers. Malta is being blessed but we believe a greater spirit of revival is on the way. Will you pray to see this vision fulfilled?

Last month, we made a special trip to Italy to visit the pastor's wife who has been diagnosed as being in the last stages of leukemia. Upon our arrival we visited her in the hospital. She was suffering very much, but when we left she was at home and feeling better. Nuccia still needs our prayers for a complete miracle. While in Vicenza, we were so blessed to see the new church facilities that were recently completed. They are really beautiful with a sanctuary that will seat 400, a large nursery, offices, Sunday School rooms and a small guest apartment. And best of all the congregation is growing. Pastor Specchi and congregation are to be commended. Now pray that the Lord will provide finances to pay the balance which is due shortly.

Please pray for our daughter Maureen who is expecting her first child in January. She and Earl are all excited. We are also and hope to be with her during delivery. Our son Mauro, Fanny and their girls are doing well.

Thank you for giving us the opportunity to give Malta the most precious gift - JESUS. Your generosity and kindness in the support of our ministry is greatly appreciated. May the Lord reward you copiously!

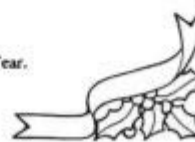
Your missionaries to Italy and Malta,

*Angelo & Helen Nesta*  
Angelo and Helen Nesta

**SEASONS GREETINGS !**

**A CHRISTMAS PRAYER**

May you have a greater awareness of JESUS  
This Christmas and throughout the coming New Year.





Angelo Nesta

May 1992



**ANGELO AND HELEN NESTA**

BOX 297  
VALLETTA CMR 01  
MALTA

Tel: (356) 373664



GR  
JEP  
JCR  
JML  
JWS  
CW

May 1992

Dear Christian Friends:

Greetings from the islands of Malta!

After a long and very busy winter, we are finally getting to enjoy lovely spring weather. May and June are beautiful months here. There is plenty of green around and flowers everywhere. In a couple of months everything will turn brown or burn out because of the lack of rain and intense heat. But we are going to enjoy it while it lasts.

A lot has happened since we last wrote. So we will begin with the big event in the Nesta family. Our daughter Maureen and husband Earl blessed us with a new addition to our family, a beautiful baby boy. Micah Joel arrived on Friday, January 17, 1992. We felt we needed to meet him upon arrival, but he beat us by one day. We were able to enjoy watching him grow during our short stay in the States. He is growing and doing very well. We also had a few days to spend with our son Mauro, Fanny and our two lovely granddaughters. Tanya and Kimberly didn't understand why we had to leave so soon. Grandchildren have a way of making you not want to leave.

Many of you remember praying for Nuccia Specchi, our pastor's wife in Vicenza, Italy, who was suffering greatly from leukemia. She was given very little hope, but God answered prayer. PTL Doctor's have since confirmed that she is free from that dreadful illness. Nuccia and her husband are very grateful to God and all of you that prayed for her. God is still performing miracles! However she still needs prayer for an arthritic condition. CK?

I.C.I., our Bible Correspondence courses are now blessing Malta. We are reaching out into many different areas. Individual believers and non-believers are enrolled in various courses. Some are involved in group study. A good number of prison inmates are diligently studying the evangelistic courses. The course "Marriage and Home", which is one of the most requested in the Christian Life series, is being translated into Maltese. We believe I.C.I. will be one of the most effective tools of evangelism and Church growth here in Malta. Please pray that we can find a suitable office to use as a learning Center where we can receive students for teaching, counseling, prayer and personal ministry.

Our pastor and church in Malta are doing well. The ministry is enjoying steady growth. We are enjoying excellent services. Shortly we will be opening new cell groups that will help us fulfill our "Decade of Harvest" goal for ten new churches on the Islands. Do pray for Pastor Joseph Fenech Laudi, his wife and children. Dan and Kathy Stump, our AVG missionaries, have joined in ministry here. They are involved in evangelism and music. We welcome them to Malta.

We are overwhelmed by your faithfulness in the support of our ministry. Your kind letters, cards, and prayers are a great encouragement to us. Please accept our heartfelt gratitude. We are honored to be your hand extended to the land of Malta! We are counting on your prayers. God bless you all.

Your missionaries to Malta and Italy.

*Angelo & Helen Nesta*

Angelo and Helen Nesta

Angelo Nesta

October 1992



**ANGELO AND HELEN NESTA**

BOX 297  
VALLETTA CMR 01  
MALTA

Tel: (356) 373664



October 1992

Dear Christian Friends:

Greetings! Summer is over and now we are looking forward to a very busy winter. God has been so good to us. He has kept us in good health through these hot and humid summer months.

Recently we returned from over three weeks of ministry in Italy. It was a very busy time but most rewarding. Our first week was spent visiting two Christian Camp Meetings in northern Italy. We can remember the old sites with rustic facilities that provided just the minimum necessities. Today they are filled to overflowing with campers seeking the Lord in convenient accommodations. It was marvelous to see their hunger for God and christian fellowship.

The other two weeks were spent visiting the churches we started in Vicenza and Padova over twenty-five years ago. Today they are thriving churches. During some very difficult economical times, they have continued to grow spiritually and numerically. Both churches are in lovely new buildings of worship. New believers are being baptized and added to the churches. The expansion of our vision to reach all the northeast of Italy continues to be fulfilled through the Mission Veneto outreach. We were able to visit two of three new churches in Belluno and Treviso, but time did not permit us to visit the latest one in the city of Trieste. How happy we were to see so many christian workers that have been trained years ago, now active in many places of responsibility. Some of the children we dedicated to the Lord, today are leaders in the church. Please pray for Pastor Enzo Specchi as he leads these expanding congregations.

Here in Malta the Lord continues to bless. Recently seven new believers were baptized and added to the church. Visitors are present in almost every service. A Tent Crusade is being planned for shortly. Please pray that all the needs will be met, permissions granted and that many will be saved. Pastor J. Fenech Laudi would also appreciate your prayer support.

Lord willing, we will be returning to the States for furlough. Our arrival date is about the 6th of January 1993. We are looking forward to seeing as many of you as possible. Please make note of our following stateside address:

Angelo Nesta  
R.D. 6, Box 78-A  
Tunkhannock, PA 18657  
Tel: 717 - 836-5912

**PLEASE HELP US. DO NOT SEND ANY CORRESPONDENCE TO OUR MALTA ADDRESS AFTER NOVEMBER 20, 1992.** It may not reach us here in time. But all mail sent to our address in the States will be forwarded to us wherever we are. This will assure us receiving your mail and also save you money. We would appreciate your help.

Thank you for your faithful support through the difficult summer months. We pray the Lord will reward you for your generosity and interest in our ministry. We covet your prayers during this time of transition to the States. Looking forward to seeing you soon. God bless you all!

Your missionaries to Malta and Italy,


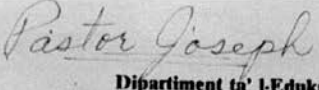

*Angelo & Helen Nesta*

Angelo and Helen Nesta

**PLEASE MAKE NOTE OF ADDRESS CHANGE AND IMPORTANT DATES**

## APPENDIX K

## ACE License (1)

Tel. 221401  
 Our Ref. ....  
 Your Ref. ....

Dipartiment ta' l-Edukazzjoni  
 Beltiscebħ, Malta  
 .....5th January..... 19..89.

Hon. Minister of Education  
(through a/Secretary)

REPORT OF A VISIT TO PREMISES FOR PROPOSED A.C.E. SCHOOL

I visited the above premises at Melfar Flats, Ball Street Gzira on the afternoon of the 4th January 1988. Mr Friesen, the principal, has proposed this new premises in lieu of a previous one in Gzira.

1. Premises. The premises consist of a ground floor flat of 4 small rooms as per Attached plan. It is the intention of Mr Friesen to add another toilet if licence is given to him to run the school. Only 2 rooms will be used as classrooms, the other rooms will be a games room/dining room and a multi-purpose room. A small yard is attached to the flat.
2. Mr Friesen intends to accommodate not more than 14 students aged 12-19 years as a start. If his venture is successful and the student enrolment increases he will look for more suitable premises which will include playground space.
3. Mr Friesen intends to recruit only ex-patriate students; the children of missionaries in Africa and Southern Europe. I made it clear to him that he cannot recruit any Maltese students.
4. I expressed my worries as to the lack of sufficient playground space where students can exercise themselves. I was assured that the students will avail themselves of a nearby tennis court under the supervision of Mr Friesen or his wife. The students will be accommodated in private homes. Lunch will either be provided in the school or in a nearby restaurant.
5. The Accelerated Christian Academy (Malta Branch) will provide an accredited education leading to Canadian/American University entry and based on planned courses and pre-prepared curriculum packages. In this way most of the learning is self-directed and largely based on Mastery Learning techniques. Evaluation and progress assessment are a continuous process. In this way, one teacher (and a helper) can cope with a class of students of different attainment. The textbooks provided combine all the study, practice and testing required to reach the standards required.
6. The school intends to run from Grade 5 to Grade 13. Grades 5-7 will consist of basic education. The curriculum consists of English,

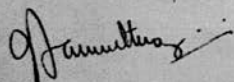
## ACE License (2)

2.

Mathematics, Science, Social Studies and Word Building (orthography). These are studied every day. Art and Physical Education (Sports) are included. From Grade 8, Word Building is replaced by an "elective", that is a subject of specialisation of the student's choice. The whole curriculum (as devised by the ACE) has a denominational bias. The programme, in fact, is deeply impregnated with religion.

7. Mr Abe Friesen is a Canadian teacher with teaching experience in the ACE curriculum. He holds a B.A. degree, a 1 year teacher training course and a 3 year course in the ACE training programme. He will be initially assisted by his wife, who will act as helper (not a teacher).

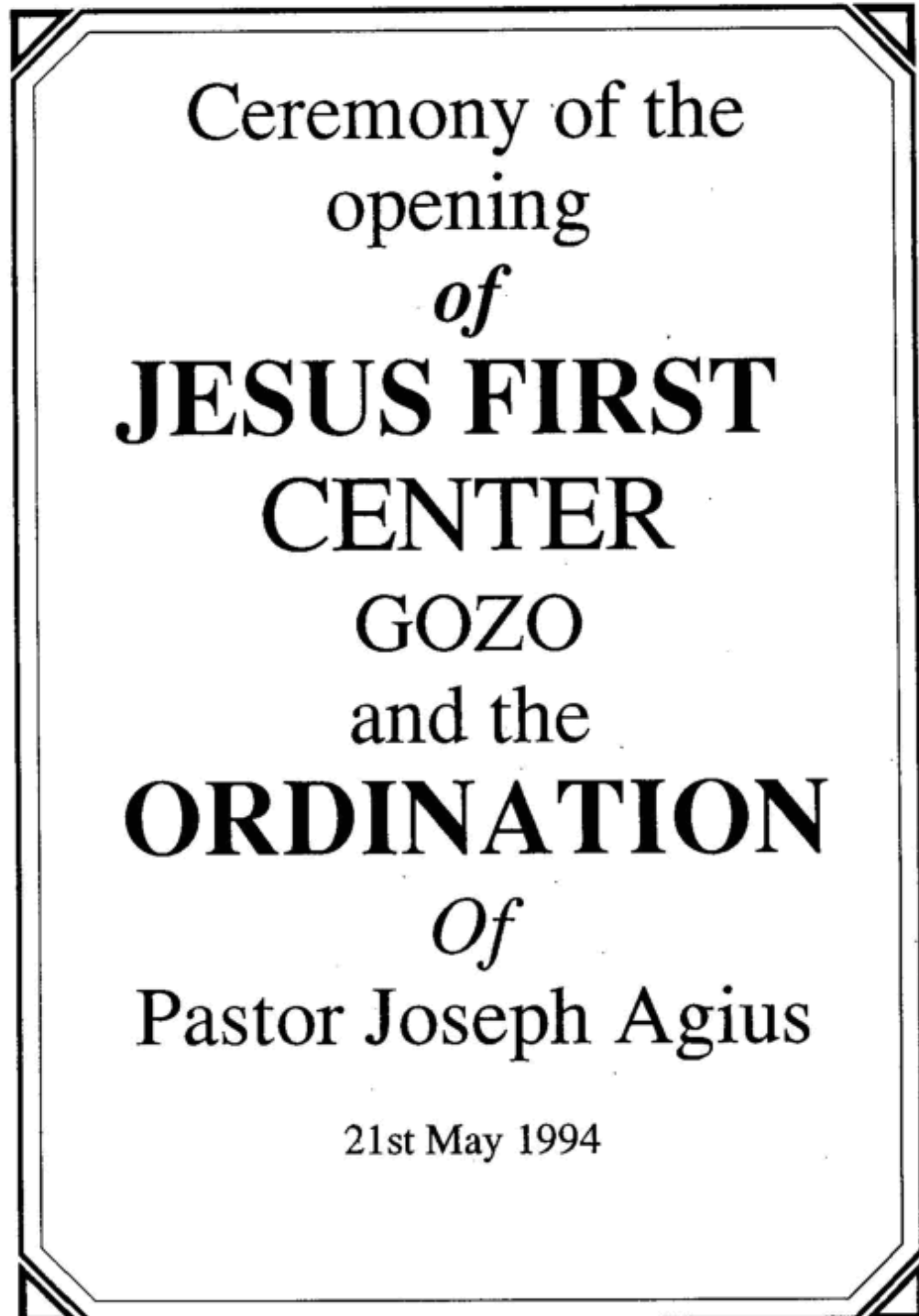
8. The programme which the school will be running is an accredited one; the subject content and levels compare favourably with those available in Government schools though the system of instruction and the curriculum range are different. I am of the opinion that Mr Friesen can handle a class of 14 students (maximum) in the premises available, provided that adequate physical exercise facilities are provided.



J. Zammit Mangion  
Education Officer II  
(Planning)

Encl. a) brochure on school  
b) plan of premises

## APPENDIX L

*Gozo Jesus Center Dedication and Ordination (1)*

*Gozo Jesus Center Dedication and Ordination (2)****Programme***

|                     |  |
|---------------------|--|
| <i>Opening:</i>     | Pastor Edwin Caruana)<br>Praises (New Creation)                |
| <i>Prayer:</i>      | Pastor Daniel Stump<br>Worship (New Creation)                  |
| <i>Address by:</i>  | Peter & Ingerborg Daugelat                                     |
| <i>Introducing:</i> | Rev. Ray Brewster<br>Rev. Orvin Sherrill<br>Rev. Larry Bolling |
| <i>Dedication:</i>  | Rev. Ray Brewster<br>Praises (New Creation)                    |
| <i>Address by:</i>  | Mr. Jim Rawland  |
| <i>Ordination:</i>  | Rev. Ray Brewster<br>Rev. Larry Bolling                        |
| <i>Address by:</i>  | Pastor. Matthew Aladesaye                                      |
| <i>Prayer:</i>      | Pastor. Paul Mizzi   |

Refreshment: Provided by friends of **Jesus First Center**

## Brief History of Jesus First Center

Today's celebration had its beginning in March 1990. After four days of fasting and praying in Gozo with Pastor Matthew and other brothers, we met Peter and Ingerborg Dangelat for the first time early that morning as we were returning to Malta.

We talked for a few moments, and after that they gave me their address, so that our other Christian brethren, Joe and Claire Portelli, would contact them for fellowship.

The Lord laid on the heart of my wife and myself that we should evangelise Gozo, and a few months after we were born again we started to go there for two or three days at a time, every few months for evangelism.

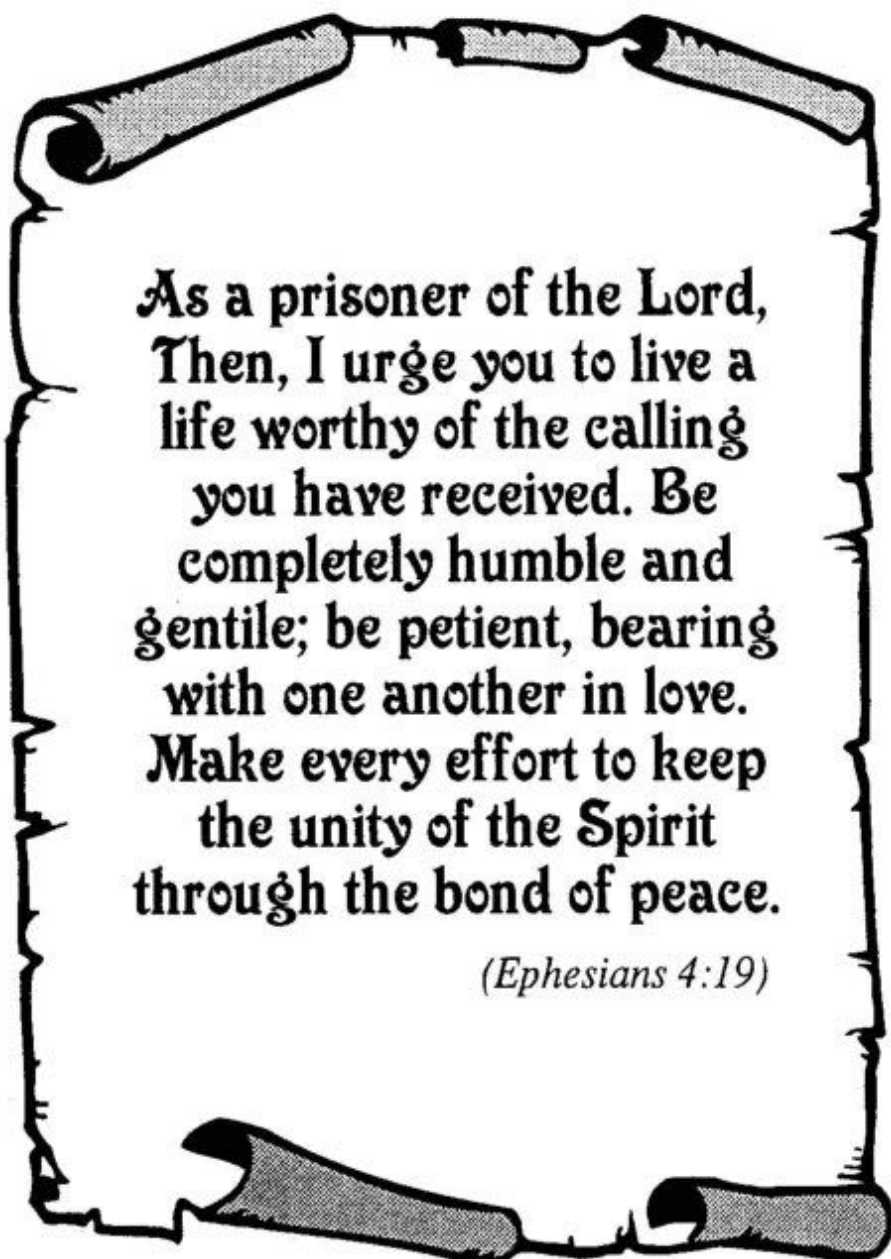
It was on one of these evangelistic trips that again I met Peter and Ingerborg. We had a wonderful time of fellowship, and a short prayer meeting. Most of the prayer was concentrated on planting a church for Born Again Christians on the Island of Gozo.

After three months, on January 1992 The Lord, again laid it on my heart to go to Gozo for preaching and evangelism every two weeks on Saturdays. So I got in touch with the few Christians on the Island and started to meet regularly.

First we met at a house and then after I phoned Peter to tell him that we started to fellowship there, he offered his house as a base for Christian meetings.

Last summer the Lord led Peter to start what we now call 'Jesus First Center'. We started with a Friday prayer meeting and a bookstall at Victoria on Saturday mornings and the usual meeting in the afternoon, meanwhile preparing for Jesus First Center Which we are now starting to use for the Glory of God. HALLELUJAH!





**As a prisoner of the Lord,  
Then, I urge you to live a  
life worthy of the calling  
you have received. Be  
completely humble and  
gentle; be patient, bearing  
with one another in love.  
Make every effort to keep  
the unity of the Spirit  
through the bond of peace.**

*(Ephesians 4:19)*



## APPENDIX M

*Miscellaneous Letters*

# Word of Life Church

of

*Pentecostal Holiness Church*

P.O. BOX 16 - BALZAN BZN 01 - MALTA

REG. CHARITY No. 670162517

TEL: 493611

*"The Words  
I Speak to You  
They are Spirit  
and  
They are Life"*

JOHN 6:63

13th November 1992.

PRISON MINISTRY

Dear Pastor,

I greet you in the Name of Jesus.

We thank the Lord Jesus for giving us the opportunity to work together in the Prison Ministry.

Since the Lord opened me the door to preach there, as a minister for Born Again Christians, nearly two years ago, I always felt this is what the Holy Spirit wants for us. We now see the fruit of the work of brother Kingsley, who spent twenty-one months preparing the way for us there. Glory to God.

As I already discussed with you on the phone, I would like us to meet together on the 5th of December 1992, at 9.00 hrs. The meeting place will be at 'Knisja Evangelika Battista - Floriana', as Pastor Edwin offered himself to use his place. Praise God.

I pray that you will come and have part in this ministry, so that it will be the first step towards the FULL CO-OPERATION between the Evangelical churches.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

Always yours because Jesus lives

Pastor J. Agius

THERE IS BUT  
ONE GOD, THE  
FATHER FROM  
WHOM ARE ALL  
THINGS, AND  
WE EXIST FOR  
HIM; AND ONE  
LORD JESUS  
CHRIST, BY  
WHOM ARE ALL  
THINGS, AND  
WE EXIST  
THROUGH HIM.  
- 1 COR. 8:6

*Miscellaneous Letters*

**The General Council of  
The ASSEMBLIES of GOD**

P.O. BOX 40, SAN GWANN SGN 01, MALTA

Rev. JOSEPH FENECH-LAUDI, President

TELEPHONE (356) 875870

Rev. DANIEL V. STUMP, Secretary/Treasurer

FAX (356) 370415

Ref: 930421DP.AOG

21 April, 1993

COPY

Superintendent Joseph Brincat  
Assistant Director of Prisons  
Habs Kordin  
Paola, Malta

Dear Mr. Brincat:

It was indeed a great pleasure yesterday to meet with you at your office. Thank you for allowing me to share what was on my heart, as far as prison ministry is concerned.

I would like to take the opportunity to put down on paper our proposals so that you will be able to consider them accordingly.

As I expressed yesterday it is so important that prisoners are given every opportunity to experience a change of heart, this will help them integrate into society and be a blessing to it rather than a burden. We are all aware that man has physical, material, emotional and spiritual needs and that it is so important that these needs are met. We as a christian organisation would like to be at your disposal and offer our humble services to all those who require spiritual assistance. We would also be willing to help in other areas should we be in a position to do so.

In view of the above we are requesting the permission to hold services in the prison chapel, or any other suitable building, which would be open to all who are interested to attend, both male and female. As you might be aware there are a number of prisoners who are of a non-Catholic faith and these would be tremendously encouraged. I am confident that these services will help meet the spiritual need of many. As we develop a close relationship with those who show interest we would then be able to minister on an individual bases thus fulfilling our Lord's desire to visit and care for those who are in prison.

## Miscellaneous Letters



# Word of Life Church

of

## Pentecostal Holiness Church

P.O. BOX 16 - BALZAN BZN 01 - MALTA

REG. CHARITY No. 670162517

TEL: 493611

*"The Words  
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They are Spirit  
and  
They are Life"*

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### PRISON MINISTRY

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Always yours because Jesus lives


Pastor J. Agius

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WE EXIST  
THROUGH HIM.

- 1 COR. 8:6

## Miscellaneous

### ICI in Maltese Prisons




# ICI


## in Maltese Prison

The Lord called me to a prison ministry twenty years ago and I served Him there for 15 years. Most people I ministered to were Africans. However, after some time building relationships we started a weekly church service on Sunday afternoon and a weekly Bible study group. During the years, inmates wanted to know more about the Bible. In response to this need, Rev. Dan Stamp, an Assemblies of God missionary in Malta who accompanied me during some of the services, provided to the inmates the Christian Life and Christian Service courses from ICI.

Felix Kola was one of the inmates that wanted to know more about the Bible. He was a Muslim who was caught at the airport importing drugs in a box that had written on it "Jesus Loves You." After his conversion, Felix became one of the most trusted persons and became my "assistant" pastor in the prison. Today he is pastoring a church in Africa. The following is the testimony of how he was saved.

While he was asleep in his cell, Felix saw a bright light coming from the shelf on which he had some books, including the Koran and a Bible that I gave him days before. The light was coming out of the Bible, and it moved out on its own. He felt the urge to take it out and started reading it. He spent three days in the prison cell reading the Bible without going out to eat or drink.





Two inmates pastoring from the outside a wall which was to later become the Evangelical Chapel

The photo shows Felix Kola in the middle with Mrs. Janeth Grech, one of the helpers, and myself. Felix is holding a Christian Service course outside the prison, just after his release. The picture was taken with this study guide because ICI studies were that important to him.

Recently, I learned how Global University is introducing its study guides into different prisons and how the success of the program helped inmates to find the Lord, and to form churches in several correctional facilities. I believe GU courses are destined to be used in prisons because of the transforming effect they have on those who study them and apply them in their lives. I encourage all those who are active in prison work to use Global University program for their discipleship programs.

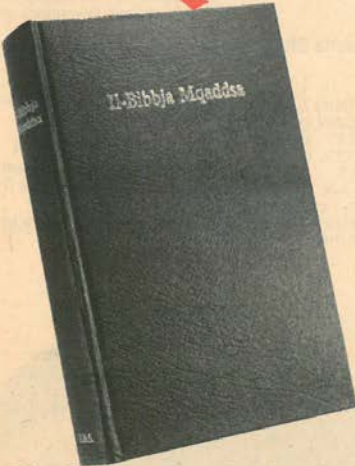


## Miscellaneous

## Maltese Bible Advert

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# IL-BIBBJA MQADDSA



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KARM ZAMMIT**

mill-  
**VERŻJONI AWTORIZZATA INGLIŻA**

**Eluf qeghdin jircievu barka  
permezz tal-qari ta' dil-Bibbja**


- \* Verżjoni Shiha f'Volum Wiehed
- \* It-Tieni Edizzjoni Riveduta
- \* Legatura Sabieha b'qoxra iebsa
- \* Daqs Ideali: 20x13x2.5cm
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il-librara ewlenin, jew dirett  
billi timla l-formola  
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## Għaliex Taqra l-Bibbja Mqaddsa?

**Għax: L-ISKRITTURA KOLLHA hi mogħtija b'ispirazzjoni minn Alla, u ti swa għat-tagħlim, għat-tanfir, għat-twiddib, għat-tahrig fil-haqq. (2 Timotju 3:16)**

**L-ISKRITTURA MQADDSA tista' tagħmlek għaref għas-salvazzjoni permezz tal-fidi, li hi fi Kristu Gesù. (2 Timotju 3:5)**

**Imbierek min JAQRA u dawkl li jisimghu. (Rivelazzjoni 1:3)**



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Jekk jogħġbok ibgħatli ..... kopja/kopji tal-Bibbja Mqaddsa bil-Malti. Qed nibgħat cheque ta' ..... Lm  
 pagabbli lil Full Gospel Outreach.


Isem .....

Indirizz .....

.....

*Miscellaneous*


*The Biblical ROLE of Women*




# Global Institute of Theology-Malta

Representing Global University

[www.globaluniversity.org.mt](http://www.globaluniversity.org.mt)





The EVANGELICAL Alliance of Malta

## The Biblical Role of Women

Starting Monday May 9  
Every Monday till July 18  
from 19:30-21:30

Starting by an introductory seminar, May 02, 2011

**Course Description**

The Biblical Role of Women (MIN2052/3—Credit: 2 or 3 hours)

The Biblical Role of Women, written by Assemblies of God women—ordained ministers and scholars—uses an exegetical and hermeneutical approach to study what Scripture says about women in life, family, and ministry. The course undergirds the historic Assemblies of God stance on the place of women in the body of Christ and will take its place as an important support for all women in ministry. Study of this course helps students learn how God related to women in the Old Testament and identify roles women played in the first-century church. The goal of the course is to point the student toward what today's church should be like, wherever people know and follow Jesus Christ. The Holy Spirit empowers and equips both men and women to expand His kingdom.

**Venue: Life Seed Christian Center Instructor: Josephine Stevenson**


If you wish to take this course in a class or independently, please contact us at:  
[guassistant@globaluniversity.org.mt](mailto:guassistant@globaluniversity.org.mt) | m-79475618 | t-21435529 |  
[www.globaluniversity.org.mt/RoleofWomenInfo.htm](http://www.globaluniversity.org.mt/RoleofWomenInfo.htm)

Degrees awarded by Global Institute of Theology are accredited by the Malta Qualification Council




*Miscellaneous*

*The Bible Interpreter*



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with the collaboration of the The Evangelical Alliance of Malta

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## Miscellaneous

## GIT First License 2013-Fhi-026



The National Commission for Further and Higher Education is licensing **Global Institute of Theology (Licence Number: 2013-FHI-026)** as a **Further and Higher Education Institution**. **Global Institute of Theology** is licensed to deliver Further and Higher Education programmes at the following address: **Global Institute of Theology, Triq Anglu Gatt c/w, Triq il-Kungress Ewkaristika, Mosta.**

**Mr. Joseph Agius, Director**, has been vested with the legal representation for **Global Institute of Theology**.

This licence is being issued with a document detailing the licensing conditions for **Global Institute of Theology**. The provider is legally obliged to abide by these conditions and to inform The National Commission for Further and Higher Education of any changes which occur during the period covering the licence.

This licence is valid for five years and should be renewed by **February 2019**.

  
 Ms. Edel Cassar,  
 Chief Executive Officer,  
 The National Commission for  
 Further and Higher Education

  
 National Commission for  
**Further and  
 Higher Education**  
 Malta  
 c/o Bice Mizzi Vassallo School  
 Alamein Road,  
 Pembroke PBK 1773  
 Tel: (+356) 2180 1411; 2754 0051

**28<sup>th</sup> February 2014**  
 Date of Licence Issued



## APPENDIX N

Dan &amp; Kathy Stump

June 1991

FROM THE  
STUMP  
FAMILY

"...as a light to the nations."  
Isaiah 42:6



1200 Woodrow, 19A  
Modesto, CA 95350

Dear Friends,

**Y**ou may notice a couple of new things about our newsletter. First of all, we have new stationery, thanks to some generous cousins who will be ministering to us by printing and mailing all of our newsletters. Notice the Texas postmark...? Also, notice the map. This map pictures the new field to which God has called us. At the end of November, we will be going to the new mission field of Malta.

Some two years ago, the Lord laid on our hearts a burden for Malta. Our desire to serve as missionaries to Malta has come to fruition as our leaders in Springfield have given us their approval. When the Lord began dealing with us about going to Malta, we found it difficult to think of leaving our ministry to military personnel. We have served as missionaries to military personnel stationed in Europe for over seven years. We have loved it and have seen much fruit. But, the burden for Malta wouldn't leave.

Going to Malta won't be easy. It's very small; the "big" island is 9 by 17 miles. An aunt, after looking at a map, told us we would need to lose weight before we went! It's very remote; about 60 miles south of Sicily and 180 miles north of Libya. It's dry; there are no streams, rivers or lakes on the island. It is the most densely populated nation in Europe; 3,000 people per square mile. And one of the biggest trials of all, no Mexican food!



The spiritual need is great. With a population of 375,000, there is only one Assemblies of God worker, compared to America, with one Assemblies of God worker for every 8,000 people. The prevailing attitude of pessimism is characterized by the cynical saying, "Even St. Paul was shipwrecked here". (Acts 28:1) We need to share with them the hope that only Jesus can give.

We desperately need your prayers as we undertake this new and difficult mission field. We have heard of other missionaries who have gone there and "shipwrecked". Pray for the needed visas, trustworthy transportation of our household goods from Italy, and help with the multitude of details involved in such a move.

Our lives have undergone another change as we sent Kristin off to Bethany College in Santa Cruz. We are very excited about this opportunity for her, even though it will be extremely difficult to say good-bye in November. More prayers are needed!! She has settled in well and is enjoying herself. In the girl's dorm, there are four halls, each with a different name: Victory, Unity, Miracle and Circus. Guess which one Kristin is in!

If you have any questions, please contact us at our Modesto address, listed on this newsletter.

We want to thank those of you who support us. We believe that your support is because of our ministry and not our location. We do appreciate your continued support. May God richly bless you for your giving.

*Dan, Kathy & Kristin*

MISSIONARIES DAN, KATHY & KRISTIN STUMP

Dan & Kathy Stump

December 31, 1991

# FROM THE STUMP FAMILY

"...as a light to the nations."  
Isaiah 42:6

GF  
SF  
LH  
JWG  
GBR



1200 Woodrow, 19A  
Modesto, CA 95350

Dear Friends and Family,

As we sit among a jumble of boxes and suitcases, preparing for our upcoming departure from America, we decided to take a few minutes to reflect. We think of these past 15 months in the States and it brings thoughts of thankfulness. We are thankful for the special times with our family and friends. We are thankful for the new friends we have made and the encouragement we have received from everyone.



Even though there have been a few times of discouragement, God has always been faithful to lift us up. We have been lifted up through the knowledge that people are praying for us. We have appreciated those who encouraged us to pursue our vision of going to Malta.

When you receive this letter, we will be in the process of settling into our new home and ministry in Malta. We are excited to arrive and see what God has in store for the Stumps! Our next newsletter will include our new address as well as news of the "settling in" process.

We recently spoke with the national pastor of the one existing Assemblies of God. He is happily anticipating our arrival. It was stirring to speak with him about the many potential areas of ministry.



Of course, this good-bye to family will be the most difficult we have encountered as we leave Kristin at Bethany College. We know the Lord will be faithful to comfort all of us as we separate for the first time. We are very comfortable leaving her in good hands. . . God's and Bethany's! She has fit in well at Bethany and is adding her own unique touch to the campus.

Again, thank you for your continued prayer and financial support. We couldn't do it without you! May God richly bless you during this holiday season.

*Dan and Kathy*

MISSIONARIES DAN, KATHY & KRISTIN STUMP

Dan & Kathy Stump

April 7, 1992

# FROM THE STUMP FAMILY

"...as a light to the nations."  
Isaiah 42:6



1200 Woodrow, 19A  
Modesto, CA 95350

Merħba j' isem Gezu Kristu mill-għira ta' Malta! Greetings in the name of Jesus Christ from the island of Malta! *29*

**W**e have arrived! We are so very happy and thankful to be here in Malta. We want to let all of you who prayed for our move know that your prayers were answered. We arrived in Malta in mid-December (to the coldest weather in 50 years!) with only one week to find a home and arrange for shipping of our household goods from Naples. We found our house in three days and had our shipping arrangements made sooner than that!

We continued on to Naples, where our furniture had been in storage during our itineration. We had a wonderful Christmas holiday with friends in the area. Then we packed up all our household goods in a 40 foot container and sent them on the ship to Malta, with many prayers. One week later, our things arrived, all in perfect condition. We were waiting for them, after having driven through all of southern Italy and Sicily then traveling for eight hours on a car ferry to Malta. We thank the Lord for His goodness in helping us accomplish these things. It was all truly miraculous!

We are excited about the ministry opportunities here in Malta. We are building a relationship with the pastor, who we already respect and appreciate. It was an exciting confirmation for us when he recently shared that, after our short visit here three years ago, he felt strongly that we should come as missionaries. There had been no discussion of that as a possibility, so we were very pleasantly surprised to hear how he had felt. We fully believe that it was God's desire as well.



We are already busy studying the Maltese language (pray for us, please!) We are also busy training worship leaders and preparing musicians for ministry. We will soon be involved in evangelism training as the next step of helping to prepare the Maltese believers to see souls won and more churches planted.

On a family note, our daughter Kristin is doing very well at Bethany College in Santa Cruz, California. She is having a good time, getting good grades and growing spiritually. We are happy with her decision to attend Bethany. **HOWEVER!** We are very much looking forward to her visit in just a few months!

Here is our address, but please don't let it discourage you from writing!

Dan Stump  
2, Aubretia Place  
TRIQ IL-KTAJJEN  
SWIEQI, ST. JULIANS STJ04  
MALTA, EUROPE  
(356) 370-415

Your missionaries in Malta,

*Dan and Kathy*

MISSIONARIES DAN, KATHY & KRISTIN STUMP

Dan & Kathy Stump

July 1992

# FROM THE STUMP FAMILY

"...as a light to the nations."  
Isaiah 42:6

2. Aubretia Place  
TRIQ IL-KTAJJEN, SWIEQI.  
ST. JULIANS STJ 04, MALTA



Stateside Address:  
1200 Woodrow, 15A  
Modesto, California 95350

**S**ummer greetings from the middle of the Mediterranean! We are enjoying ourselves, even though North African weather along with it's sandy winds have arrived. We are writing to you with a tremendous sense of God's approval on our move to the mission field of Malta. It's been evidenced through many things, not the least being the acceptance and approval of our ministry by the one ordained Assemblies of God Maltese minister. He told us that he prays every day that our stay will be a long one.

Our language study is proceeding. Kathy was excited last night when she understood a good part of the sermon in Maltese. Now if our tongues could only say what our brains tell them to!

We have been privileged to direct several exciting events these past months. First, was an Evangelism seminar that trained a number of people in effective personal evangelism. The response was such that we have been requested to repeat the seminar this coming month.

Dan's experience directing a marching band many years ago was useful as he was asked to lead the Maltese church in a "March for Jesus". The march



was held simultaneously in all of the countries of Europe. Seventy of the Maltese believers marched for an hour and a half through a heavily populated area singing and proclaiming Jesus as Lord. There was even a 150 foot Christian ministry ship that joined the parade by following close to shore

proclaiming the message of God's love for Malta. Next year, we expect to have four times as many people involved as we invite several other evangelical groups to join us.

For the last few months we have been holding training sessions every week for the Maltese who have a desire to be used in leading worship. They have learned to play the guitar and are beginning to be worship leaders in some of the small group settings sponsored by the church. They will now begin to join us in leading the worship during our regular services. The months of training had a great finale when we sponsored a one day worship seminar by British musician Noel Richards, who is an internationally recognized worship leader.

Our daughter, Kristin, is with us for her summer break from Bethany College. "Time flies when you're having fun" they say. For us, it is going at the speed of sound, because we are having an "awesome" time! She finished her first year at Bethany with a good G.P.A. and an even greater desire for ministry. She is looking forward to returning next year. We are very pleased to have her continue her college studies, but sad that she has to leave here to do it! Meanwhile, Kristin is using her time here to direct the Maltese children in a children's musical called "Fat, Fat Jehoshaphat". The kids love Kristin and the music she is teaching them.

Please continue in your faithful prayers for us. They work!

*Dan and Kathy*

Please Note Change of Apartment # in the Stateside Address.

**MISSIONARIES DAN, KATHY & KRISTIN STUMP**

*Dan & Kathy Stump July 1992*



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Springfield, MO  
65802

**The Stumps Marching For Jesus**



Training future worship leaders.



Dan & Kathy Stump

October 06, 1992

OCT 06 1992

## NEWS!! DIRECT FROM MALTA

We have some interesting and exciting opportunities in the very near future, so we are writing to you directly from the field to inform you more quickly. We need to have your prayer support.

### TENT CRUSADE

We are busily planning Malta's very first tent crusade during the first two weeks of November. We are locating a tent on a very visible and busy corner in the capital city of Valletta. An evangelist will be coming from England to help conduct this crusade. We feel like this will begin the process of planting another Assemblies of God church here in Malta. Please pray against the fear of persecution that keeps many from coming to an evangelical meeting. Pray for boldness amongst the believers and for many unbelievers to be saved.

### MALTESE ASSEMBLIES OF GOD

Just three days ago, a document was signed and registered to form the General Council of the Assemblies of God of the Republic of Malta. This was an important step to recognize new Assemblies of God churches and to establish a process for ordaining Christian workers. On Sunday, Jim Neely, the Assemblies of God representative for Southern Europe, dedicated the newly secured office that will be used for the Maltese Assemblies of God. Pray that God would call more Maltese to lead this work and that we would have wisdom in training these future national leaders.

### FAMILY

We had a wonderful summer with Kristin. She directed a children's musical that turned out great. The church had never experienced anything like this before and were quite enthralled. Kristin left with a great burden for Malta and is even now trying to organize a ministry group from Bethany College to come next summer. Of course, we wouldn't mind that! She impressed us with the news that she had made the Dean's List last semester. This entitled her to a discount on her tuition. We told her to do that again!

### WE APPRECIATE YOU!

Thanks for your many birthday and anniversary greetings. It is good to be remembered! The cost of living index here was just raised to 184. That means it costs \$1.84 to buy something that would cost \$1.00 in America. Not very cheap, is it? Please continue to be faithful givers. You do have a part in the ministry in Malta and you will see much fruit.

GOD BLESS ALL OF YOU!!

*Dan and Kathy Stump*



Dan & Kathy Stump

April 12, 1993

# FROM THE STUMP FAMILY

"...as a light to the nations."  
Isaiah 42:6



2 AUBRETIA PLACE  
TRIQ IL-KTAJJEN, SWIEQI,  
ST. JULIANS STJ 04, MALTA

Dear Friends and Family,

**T**he Maltese islands are totally unprotected from the elements of the weather because of their location in the middle of the Mediterranean Sea (Paul the apostle knows). Recently, we have been experiencing cold winds from Northern Europe that change overnight to warmer, sandy winds from the deserts of North Africa. But the wind that we are enjoying is the wind of the Holy Spirit as it moves gently across the hearts of the Maltese people. It is touching people like Mary Rose, the young woman who gave her heart to Jesus last week at our home meeting. She is the 20 year old daughter of a family of new believers. It was the first evangelical meeting she had ever attended.

In January, we finished nine weeks of new believers classes that were a follow-up to the Tent Crusade in November. They were attended by an average of 20 people. At the same time, we offered a leadership training course to equip people to lead home fellowship meetings. In February, we began the weekly home meetings in five parts of the island. The total attendance of these groups is over 60 and growing quickly with almost all the new believers getting involved. You can understand our pleasure in seeing such fruit from our efforts in evangelism and leadership training.



In February, we sent postcards to the pastors of churches that support our work in Malta. The postcards pictured the area where we believe God wants to plant the next Assemblies of God church in Malta. We asked for their congregations to join us in prayer. Within one month we saw the result of those prayers! God has provided a building in a perfect location. It is on a major road for the southern part of the island. The building is new and yet the owner has agreed to lower the price from \$25 to \$9 per day! Chris Gillen, a missionary of the British Assemblies of God, will lead the ministry while we train a Maltese to serve as pastor. By the end of March, Knisja Kristjana Evangelika ta' Fgura will be open!

We very much enjoyed attending the biannual Southern European missionaries conference in Spain. The conference was uplifting and refreshing as we enjoyed God's gift of laughter. There is nothing quite like a group of missionaries!

At the end of May, we are looking forward to a visit from Dan's mom and dad and Kathy's mother. Kristin will also be coming on a summer MAPS assignment. The fun thing is that everyone arrives on the same day! It should be a wonderful time together. We are anxious to have our family meet our adopted Maltese family.

Thanks to those who sent Christmas greetings, pictures, letters. It is always a joy to hear from those we love. We would not mind hearing more often! May God continue to bless each of you in your service to Him. Thank you for your continued financial and prayer support.

Your missionaries to Malta,

*Dan and Kathy*

MISSIONARIES DAN, KATHY & KRISTIN STUMP

Dan & Kathy Stump

July 21, 1993

JUL 21 1993

# FROM THE STUMP FAMILY

"...as a light to the nations."  
Isaiah 42:6



2 AUBRETIA PLACE  
TRI Q IL-KTAJJEN, SWIEQI,  
ST. JULIANS STJ 04, MALTA

Warm Maltese Greetings!

We are very anxious to update you on recent happenings in Malta. Exciting answers to prayer have occurred and we know you will be thrilled to hear about them.

In our last letter, we spoke of the soon opening of the new church in the town of Fgura. Over 100 people attended the dedication service! There was seating for only 50 people, so they spilled into the hallway and down the stairs. While many were visitors from other churches, a good number had never been in an evangelical service. A gentleman named Charlie gave his heart to the Lord that night and has been in every service since. An average of 40 have been attending since the opening night.

In May, we held an evangelistic crusade at the new Fgura church. Our speaker was Stan Hyde, an evangelist from the British Assemblies of God. During the week of meetings, 28 people made decisions for the Lord. One couple, Joe and Doris, brought their severely handicapped daughter to a meeting for prayer. Joe was known all around as a particularly disgusting character because of his fondness for young girls. He is a different man now with sweetness and joy emanating from his face! Praise God for the change in his life. A New Believer's Class is being conducted for those who responded at the crusade. Please continue to pray for this new church and its pastor, Chris Gillen. This is his first time pastoring and he is finding it to be quite a challenge. Also, pray for those who made a commitment to Christ, but have not been able to break away from their old religion. The pressure and persecution that comes from becoming an Evangelical is something that most of us cannot really understand.



We had a wonderful three weeks with our parents. They fell in love with the Maltese people, and were thrilled to see what God is doing here. Many believers who come to Malta are excited as they sense that God is preparing for a great outpouring of His Spirit on this land.

Kristin has arrived so you can imagine the joy in our household! We want to thank those of you who gave money towards Kristin's ministry expenses. You made it possible for her to come. Kristin was able to see God's provision for her personally, not just for the family. Please pray for her efforts to minister to the Maltese this summer. Kristin has been given responsibility for the youth ministry in addition to her assignment with the children. She will be preparing the youth to do street dramas and working with them in evangelism.

Kristin has already begun rehearsals with the children who will be involved in the musical. One child who was in last year's musical stated on the day of the first rehearsal, "This is the best day of my life. Kristin is going to start teaching us the musical." We feel certain it will be a success!

In the past several months, we have lost over \$300 in monthly support. That is quite a large amount to lose less than half way through our term. Please continue to be faithful. We want to thank those of you who have given so sacrificially, even when the American economy is having such difficulty. We are full of vision and plans for reaching Malta that will not be realized without your partnership. A big "GOD BLESS YOU" from the Stumps.

*Dan and Kathy*


MISSIONARIES DAN, KATHY & KRISTIN STUMP



Dan & Kathy Stump

November 12, 1993

NOV 12 1993



# FROM THE STUMP FAMILY

"...as a light to the nations." Isaiah 42:6

September/October 1993

**W**e have decided that the summer of '93 was probably the fastest summer in the history of time! I suppose that is because our time with Kristin was so precious. Kristin's summer of ministry was very effective and fruitful in the lives of the youth and children of the Maltese Assemblies of God churches.

Under Kristin's direction, the youth presented a street drama where hundreds gathered each time to watch the presentation and receive literature. Amazingly, absolutely none of the literature was discarded but seemed to be treasured. In many cases, they did not wait for it to be distributed to them but took the initiative to come and ask for it. There is a gradual changing of attitude in Malta as the people are beginning to let down their defenses against the gospel message.

The children's musical that Kristin prepared (with a little help from her parents) was equally successful. A dozen people made commitments to follow Jesus at the two performances in the main Assembly of God church. The people here have grown to love Kristin even more after her second summer of service in Malta. Some of the Maltese believers cried harder than Kristin's mother when they said good-bye. When Kristin boarded the plane, she thought, "Why am I leaving this place where they love me so much?"

We are now in the difficult period of adjusting to being without her. Kathy is testifying to everyone that at the trying time of Kristin's departure she felt a tremendous surge of strength as a result of the prayers of you faithful friends. Please keep praying. Thanks again to those of you who blessed our family, and the Maltese church by giving financially to send Kristin.

Another exciting recent event was when Margaret, a dear African friend to whom we had ministered in Italy on our last term, came to Malta. She made the trip along with her child because she wanted "her pastor," Dan, to baptize her. Margaret's arrival was clearly orchestrated by God because after months of waiting for a visa she arrived

on the very weekend that a baptism had been planned. It was a real joy to baptize Margaret along with 13 new Maltese believers.

The newly formed General Council of the Assemblies of God of Malta was able to issue its first ministerial credentials to a Maltese believer named Emmanuel. Two days ago, Emmanuel delivered his first sermon to the church. He has proved faithful in leading a home meeting for the last eight months. He is the first of many Maltese that the National church can now approve into the ministry.


The formation of the Maltese Assemblies of God organization has also given more credibility to the local church and was an important prelude to the recent formation of the Maltese Association of Evangelicals. Our Maltese Assemblies of God leader has been elected as the president. Just yesterday this new group made plans to have the first ever meeting of all the evangelical congregations in the country on October 3rd. Please pray that this sign of Evangelical unity will be a great testimony to the nation of Malta.

We are having another tent crusade! Yes, at the beginning of November, we will once again erect the tent. We plan to locate the tent very close to the newest Assemblies of God church. Please start praying now!

We were recently given the rough draft Maltese translation of two ICI books to use for evangelism and training. Pray that we can quickly edit and print this much needed material.

We are continually thankful for your faithful prayer and financial support. May God bless you as you bless us.

*Dan and Kathy*



MISSIONARIES DAN & KATHY STUMP

MALTA ADDRESS: 2 ALIBRETTA PLACE, TRIQ I-KTAJEN, SWIEGI, ST. JULIAN'S STJ 04, MALTA PHONE/FAX (356) 370415  
STATESIDE ADDRESS: 1200 WOODROW, 15A, MODESTO, CALIFORNIA 95350

*Dan & Kathy Stump*

*December 22, 1993 (1)*

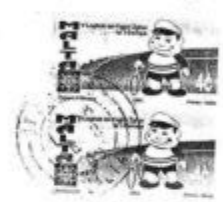
**THE "PICTURE" OF  
MINISTRY IN MALTA**  
**BY**  
*Missionaries*  
*Dan and Kathy Stump*

~~NET~~  
~~KIDS~~  
~~CM~~  
~~CK~~  
~~CS~~  
KR



*Return Address:*  
2, Aubretia Place  
Triq il-Katjjen  
Swieqi STJ 04 — Malta

DEC 22 1993



*Eurasia Field Office*  
*1445 Boonville Ave.*  
*Springfield, MO 65802*  
*USA*



Dan and Kathy Stump, missionaries to Malta along with Jim and Eloise Neely, the Southern European representatives for the Assemblies of God.

*Dan & Kathy Stump*

*December 22, 1993 (2)*



Tent Located in the main square of the capital city, Valletta.



Dan leading worship,  
Kathy at the piano.



United praise

Jim Neely bringing  
greetings; six national  
pastors waiting to  
minister the Word.

**HISTORIC MEETING**

In October, the evangelical churches cooperated to sponsor a 72 hour Bible reading Marathon. The finale was a historical combined service of the evangelical churches in Malta.



*Dan & Kathy Stump*

*December 22, 1993 (3)*



Setting up for the first service in the newest Assemblies of God church in Malta



The sign announcing "Good News for everyone" on the opening day.



On the left is Emmanuel Buttigieg, the first Maltese to be issued ministerial credentials by the newly formed Assemblies of God of Malta. The translator for his first message is Joseph Fenech Laudi, superintendent of the Maltese Assemblies of God.

Baptism of our African/Italian friend.

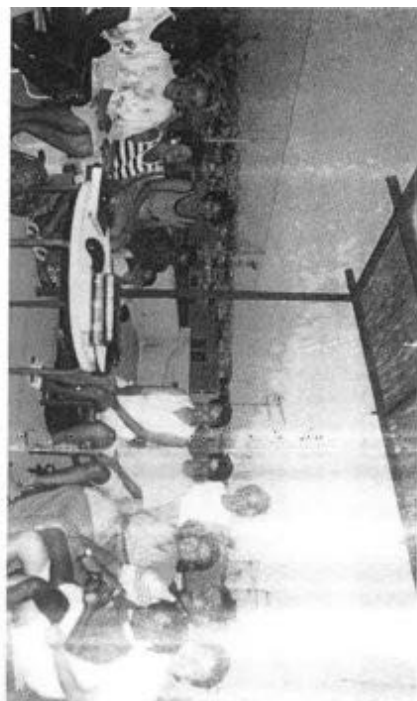


*Dan & Kathy Stump*

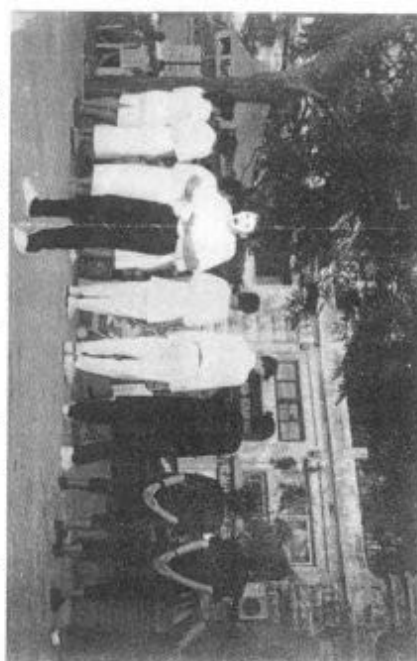
*December 22, 1993 (4)*



Children's musical directed by our daughter, Kristin, who cast her father in the role of Sir Oliver.



Summer home group, meeting on the roof of our home.

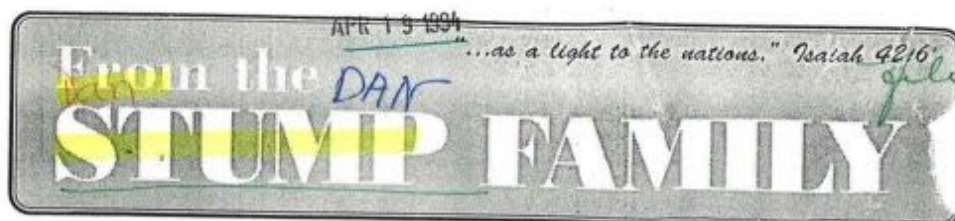


Kristin and the Maltese youth group performing street mime.



Dan & Kathy Stump

April 19, 1994



Sometimes, missionary work can be tough!!! We are in one of those times. Yet, God continues to help us optimistically call our hard times "challenges." Thanks to your prayers and support we seldom experience discouragement.

Our vision for ministry in Malta continues to motivate us to invest ourselves in the training of leaders through every opportunity we are given. Such opportunities do come often. For example, the young woman that was the first missionary sent out by the Maltese church stayed with us for almost four months. She was on a furlough period following the death of her father. We have been able to fill the need for "family" since she is now without parents. During her stay we were used to assist in the continual equipping process that God is working in her life.

Dan has again used his musical training to teach a sixteen week course on playing guitar and leading worship. Twelve people took the course. One of them began playing guitar and leading worship at another church even before the training was completed. Most of the others are now playing in one of our home groups. This week all of them will join us in playing their instruments for the Easter service.

The other most effective form of leadership training that we are directing is ICI University-Malta. Through this program we have the opportunity to provide the best ministry training available outside of the Bible college classroom. Among the students that completed over 100 courses this last year are some of the present and future leaders of the work in Malta. One Pentecostal pastor is not only studying for his college degree but is also using ICI Christian life material to teach his Mid-week Bible study.

Our commitment to the work of training leaders includes giving the church an awareness of the responsibility that it has to reach out and evangelize cross-culturally. The Maltese church recently received a mission statement that reads in part; "...to cooperate with the world wide efforts of the Assemblies of God to reach Malta and the nations beyond". The nations beyond, yet closest to Malta,

are among the least evangelized in the world. They include nations like Libya, Algeria, and Tunisia. Even our decision to take our 1993 annual vacation in the country of Tunisia was motivated, in part, because of this knowledge. The other reason was that Tunisia is the cheapest place for us to visit.

Plans have been made to send Maltese believers into some of these lands this summer. They can travel freely in Libya even without a passport or visa. Meanwhile, the Maltese are being encouraged to distribute Arabic Gospel portions and witness to the many hundreds of Libyans that travel through Malta every week. Your prayers for these efforts would be appreciated.

We also have continuing plans for evangelizing Malta including two tent campaigns, one in May and the other in November. The second of these tent meetings would be for the purpose of planting a new church in an area called Zebbug, which means Olives.



The olive trees that gave the area its name are gone, replaced by thousands of people that need to hear the Gospel. Thank you for helping us accomplish these things for God.

You may be interested to know that our daughter, Kristin, is returning for another summer of ministry in Malta. This summer is different in that she is coming at her own (our!) expense. Very soon we expect to be able to send you good reports of God working in Malta. God bless you until then.

Dan and Kathy

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Dan & Kathy Stump

1994

From the

# STUMP FAMILY

"as a light to the nations." Isaiah 42:6

Dear Friends,

We have just come through some of the deepest waters we have ever experienced in ministry. God used us to begin the process of confronting sin in the life of the national leader of the Assemblies of God work here in Malta. Subsequently, the truth of his adulterous life was revealed. We are providing leadership and counsel for those that are now having to deal with the tragic effects of this sin. Our disappointment is great. We have done all that we could these last two and one half years to equip him to be the leader that God could use for this work. Now, he has been dismissed as the pastor of the San Gwann church and is no longer ordained with the Assemblies of God of Malta. It has been a very painful experience.

We want to thank those of you who have been praying for us. We know that God gave us strength to stand for correct scriptural discipline when others wavered. Please pray for the complete restoration of the marriages and families involved.

We had our third tent crusade at the beginning of May. To be very honest, it does not appear to have been a great success as far as adding to the church!



Over forty people came forward for salvation, but they have not yet become a part of the church. However, the great thing that did come from this effort was a challenge to the church to serve God in ministry.

At the close of the last service, those who wanted to serve God in some form of ministry were asked to come forward. Over 20 people responded, so a School of Ministry was announced to begin immediately. Almost everyone that responded to the call has been attending. These seminars are covering everything from handling a

microphone to preparing a sermon. We are excited about the eight or ten potential pastors that we see in this group.

We feel that more Maltese than ever before will be released into ministry. One of the people attending the School of Ministry is the newly appointed pastor of the San Gwann church. He was a faithful deacon, and is a humble man with a loving pastoral heart. In these last few weeks, we have seen him begin to blossom. We know that God will use him.

Kristin is with us for the summer, working with the Maltese youth and children. She has been an invaluable comic relief for us during the times of stress. We thank the Lord for her. She brought us a report of a special scholarship that she received at Bethany College. The scholarship was provided by Ruth Alta Couchman after her death. Ruth was a long-time missionary who served in South America. She was also very short, as is Kristin. Kristin's friends are now calling it the "short" scholarship. We are grateful for every kind of financial provision no matter what it is called.

We had Brother George Elrod and wife, Betty, as our house guests for several weeks. They proved to be a real blessing. George was the main instructor for the School of Ministry that was not planned or even foreseen when he was scheduled to come. In fact, the Elrods only came at this time because of a conflict in schedule that prevented them from coming earlier. God's timing is amazing. The Elrod's also gave very valuable advice and encouragement during this difficult time of damage control.

We ask that you continue to remember us and the church in Malta in your prayers. We need the strength and courage that only God can give. Thank you for praying and also for the faithful financial support. May God continue to bless everyone of you!

Dan and Kathy

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Dan & Kathy Stump

October 24, 1994

From the

# STUMP FAMILY

"as a light to the nations" Isaiah 42:6  
OCT 24 1994

We want to thank you for responding to our call to pray for the church in Malta during these past months. We have continually been dealing with the very difficult situations brought on by moral failure in the life of the former national leader. We do believe that in response to prayer, real repentance is coming. There are encouraging signs of spiritual progress in his family and the church that he pastored.

In our last newsletter, we told of the School of Ministry that developed miraculously at the very time that the former pastor was removed from the ministry. About half of the 20 people that attended these training sessions have since had an opportunity to preach their first sermons in the church. Hallelujah!

Two Maltese believers have been able to experience the challenge of pastoring for the first time, because of the change of leadership in the one church, and the furlough of the missionary pastor of the other Assemblies church. Frans and Emmanuel have proven faithful in fulfilling the role of pastor and will surely be among those used in this type of ministry during the coming years.



The missionary work force in Malta is in transition and growing. God is establishing a great missionary team to help train workers, build churches, and evangelize Malta. New missionary Patrick Russell and his family have just arrived

from the Assemblies of God in Australia. Nicholas Attard Montalto and his family have departed for England to begin itineration as newly appointed missionaries with the British Assemblies of God. Nicholas, who has already been helping the work in Malta, has resigned from his job as an electrical engineer to serve as a full time missionary. British

Assemblies of God missionary Chris Gillen and his family are soon returning after their first furlough.

Recently, as the director for ICI University in Malta, I went to the prison to make a presentation. There I met Felix Kola Mogaji, a former Moslem from Nigeria. Felix received Christ and renounced Islam through the efforts of a Maltese Pentecostal pastor who supplied him with ICI material from our office. I presented Felix with a certificate acknowledging that he had completed all 18 ICI courses in the Christian Life series. Following the presentation Felix preached his first sermon. He has since become the unofficial resident chaplain for the small evangelical community behind bars.

We don't mean to suggest that our sufferings are like those of the Apostle Paul, but let us give the Stump version of II Corinthians 11:24-25 (KJV) to let you know how August (the hottest on record!) went for us!

"Six times I received different rental cars from the agent for fourteen days minus one. Thrice were they broken down, once I was sickened by the apparent destruction of my guitar (the neck completely broke away from the body), thrice I suffered appliance breakdown, (microwave, FAX, refrigerator), thrice I suffered major car repairs (A/C, clutch, radiator), day and night for four months have I spent with my motorcycle in the repair shop."

Actually, these matters are not of great concern but you could help by continuing to pray for us as we sometimes hurt with the pain of separation from our loved ones. Kathy has shed a few tears lately over some of the recent events in Kristin's life. Thank you for caring.

Dan and Kathy

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Dan & Kathy Stump

December 21, 1994

DEC 21 1994



Holiday greetings from Malta!

As we look back over 1994, we see a year that was almost overwhelmingly challenging. We see the sin that destroyed the close relationship we have had with the former national leader. We see the threats, accusations, and pain that we experienced. Through it all we see most clearly the faithfulness of God shown by you, our friends and family. By this we are overwhelmed! We have received letters in response to our situation, assuring us of your love and prayers. For example, we heard from a pastor who has never written to us, telling us how God had laid us on his heart. He prayed for us. Later, when he received our newsletter he found out why. We thank you and our precious Father for His loving faithfulness. We are seeing some resolution to the problems here, but we do ask you to continue praying that we would have His wisdom and boldness.

You might be wondering how we will spend Christmas. We are having an international missionary Christmas as we share our turkey and pumpkin pie with the Australian and British Assemblies of God missionary couples that are working with us in Malta. We look forward to a fun time of trying to decipher each other's English!

We are truly excited about two future events. One will have taken place by the time you receive this letter. That is the 10 day visit of the Operation Mobilization ship, the "Doulos". The evangelical churches are co-operating, to make this a great evangelistic success. We are printing enough of the ICI course "Great Questions of Life" to hand to every one of the 30,000 people that are expected to visit the ship. We are praying for a substantial response to these courses.

The second exciting event is in March 1995, when we will participate along with over 150 other countries in Billy Graham's "Mission World" satellite crusade. Again, the evangelical churches are co-operating to see this crusade bear much fruit here in

Malta. We have already had one exciting answer to prayer in the area of finances. The estimated expenses for the crusade are over \$9,000. Dan organized a men's breakfast and presented the faith promise concept of giving. That morning \$1,600 in cash was given and pledges of \$4,500 were made! Over half of the budget was met from these 30 men whose average wage is \$5-\$6 per hour! We do know that God has exciting things in store for March.

We need to be proud parents and tell you about our daughter Kristin, who is at Bethany College. She was honored by her peers by being chosen as one of nine seniors to speak at a chapel service during the year. Her turn came during the last week of November. She felt that God gave her something personal and important to share. She heard many positive comments. Her biggest compliment was from one of the theology professors who discussed her sermon in his class. He challenged his students that Kristin's message was what everyone on campus needed to hear. From these nine students, two will be chosen as speakers for the graduation and baccalaureate ceremonies. We are pleased, to say the least. We always knew that she had the Stump gift of gab, but didn't expect it to be used like this!

After reading our last newsletter, some of you were concerned about Dan's broken guitar. It was expertly and perfectly repaired free of charge. This was truly a provision from the Lord.

We pray that as you prepare to enter the New Year, God will challenge you to pursue more purity, accountability and boldness at confronting sin in your life. Through all that has happened here, we are ever more aware of the need for this in our lives.

We love you and want to thank you once again for all that you are to us.

*Dan and Kathy*

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Dan & Kathy Stump

April 1995

# From the STUMP FAMILY

"as a light to the nations." Isaiah 42:6

Spring 1995

Dear Friends,

What an event filled three months we have had! There has been the exciting 'Global Mission with Billy Graham' crusade, the distribution of ICI's 'Great Questions of Life' from the Operation Mobilization ship M.V. Doulos, and the launching of New Life Assembly.

We have spent many hours preparing for New Life Assembly. We are working with our new Australian Assemblies of God missionaries. It is located in Paceville, where many thousands of the young people of Malta come with their friends for the discos and night-clubs. The "Pace" in Paceville is the Maltese word for peace. This is not in evidence in the lives of these young people. God has provided a great location right "where the action is". Every Saturday evening, we pass out flyers and invite the young people to a one hour meeting with contemporary music, testimonies, and a short message. A contact from our "Great Questions of Life" distribution came last week with her boyfriend and told us she would see us again on Saturday. Please pray for New Life Assembly and God's continued wisdom to do the things that will be most effective in helping this generation find peace.

'Global Mission with Billy Graham' on March 16-18, was a very wonderful time of building unity in the Evangelical churches. It also gave the country notice that the Evangelical churches are growing and able to produce something of this magnitude. The meetings were held in the largest and most prestigious location in the country. The building was a huge hospital built in 1574. What a fitting location to see the healing of souls that took place during these three days. The attendance was up to 500 a night which is outstanding considering that the average combined membership of the



sponsoring churches is barely over 200. Dan was the emcee for the crusade meetings and acting chairman during the week before the crusade. The Maltese chairman was sent to Puerto Rico to do the translation. In our next letter, we hope to give you testimonies of those who have come into our churches because of this effort. We have just finalized arrangements for broadcasting a one hour Billy Graham Crusade special, to be shown during prime time on the national television station. This will be the first ever evangelical broadcast in Malta. Pray on May 20, as believers invite their friends into their homes to watch this broadcast.

The church that suffered the loss of a pastor because of moral failure has now elected a wonderful godly man who was serving as interim pastor. Pastor Frans and four new deacons were elected by a very strong vote. This is a new beginning for the church. The people are excited about the future and feel that things will now be moving forward.

The 1st of April we will be accompanying three leaders from the Maltese Assemblies of God to the Southern and Eastern European Leadership Conference, which unfortunately is being held in Switzerland! Along the way we will visit friends in Italy, like Bob and Melissa who were in our church in Naples and are now the pastors of the church. We will see two other former congregation members who are now leading fellowships in another part of Italy. It is exciting to see your "kids" grown up and serving God in ministry.

We have the privilege of returning to America for Kristin's graduation the 1st of May. This trip is an answer to prayer and a blessing from the Lord that is being provided by our parents. The next time you hear from us, we will be the amazed, but proud parents of a college graduate!

Thank you for praying for us during the months when our newsletters were not so encouraging!

We love you.

*Dan and Kathy*

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COPY TO JLP



Dan & Kathy Stump

July 19, 1995

JUL 19 1995

# From the Stump Family

Summer 1995

Dear Friends,

Greetings from the Stump family and the believers in the country of Malta who are very appreciative of your prayer and support!

In our last letter, we spoke of two upcoming trips. They are now history. The first trip was to the Assemblies of God Southern and Eastern European Leader's conference held at Lake Lugano, Switzerland. The second trip was to California for Kristin's graduation for Bethany College. Both trips were extremely refreshing and affirming.

The Southern and Eastern European Leader's conference provided a great opportunity to hear what God is doing in the other nations of Europe. Especially touching was the testimony of the General Superintendent of the Czech Republic. He has maintained an attitude of love and humility even through persecution and hardship. The three men who attended from Malta were a blessing to the other national leaders as well. They showed sweet spirits and a heart for the lost of Malta that touched everyone deeply. One of the Maltese representatives, Frans, has never been out of Malta. You can imagine the pleasure we had watching him discover Switzerland, snow, and a huge body of water that was fresh and not salty. Since we have no lakes in Malta, he had to go to the lake and taste the water to be convinced it was not the sea.


The affirming nature of this trip was due to the fact that on the way to Switzerland we were able to visit several families that were a part of our ministry in Italy from 1986 to 1990. They are now involved in leading churches themselves including the one we pastored when we served as missionaries there. They were all kind in attributing a major part of their equipping to the time they spent under our ministry. The major part of our current efforts here in Malta is the training of pastors. We are encouraged to have affirmation that this is an area of ministry for which God has clearly anointed us.

Our visit to America during May was just wonderful! We felt like royalty, being waited on hand and foot by our families who also paid the cost of the trip. We are extremely grateful to our wonderful parents. Kathy especially loved not having to cook or do dishes.


Kristin's graduation was a very special event for us. Along with graduating with a B average, she was honored as the "Dramatist of the Year". This award was based on Kristin's scholastics, her contribution to the drama department and her positive effect on the spiritual life at Bethany. We are proud that she has become such a woman of God along with her highly acclaimed talents.

We are looking forward to a variety of summer ministries. One exciting outreach we will be working with will involve 15-20 major outdoor performances held over a two month period in many different locations around Malta. The presentation is by a music and drama evangelism group from America called "The Salt Company". Plans are also underway for a major evangelism crusade in September using an Italian television evangelist name Gaetano Sotile. His weekly program is now being broadcast in Malta with tremendous success. Gaetano is a member of the Assemblies of God International Church in Rome and is highly recommended.

Your interest in the events of our life and ministry is astounding to us. So to those of you who have read through the entirety of this information, God bless you.



Dan and Kathy



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Dan & Kathy Stump

October 23, 1995

# From the Stump Family

OCT 23 1995

SLC  
CZ  
BK

Fall 1995

Dear Friends,

The summer of 1995 is now history. We look back remembering the numerous ministry events that we have been involved with. These events will make a difference in the lives of many Maltese people. In our last newsletter, we asked you to pray for two scheduled outreaches. The first outreach was by a very talented group of university students from different parts of America. The group, *The Salt Company*, used drama, puppets and music to minister to large crowds of children and adults. We provided a major part of the logistical support for preparing the 14 different performance locations and transporting the two large trucks full of equipment. It was a lot of work physically. Setting up the staging took about three



hours and was usually done in the middle of the hot and humid summer days. We found it exhausting but very rewarding. We will be providing follow-up material for the hundreds of children that filled out a card requesting more information. We will be using the ICI course for children called "God Loves You". We are hoping to have this course available soon in the Maltese language. Pray that this presentation of the gospel will effectively reach the children of Malta.

Your prayers for the outreach scheduled in September were answered in a very different way. The Italian evangelistic team we were expecting had to cancel at the very last moment. Since all the permits for an outdoor outreach had already been obtained, we assisted the Fellowship of Evangelical Churches in producing our own program. On each of the three nights, 250-300 people gathered around and listened intently to a fast-moving program of music, drama, testimonies and a short evangelistic message. The response was the best we have ever seen in Malta. One pastor's wife had to apologize to her husband. She did not believe that we could put together a

program in just one week that would be good enough to attract a crowd.

We would describe an outdoor outreach in "super religious" Malta as highly successful when 20 to 30 people remain after for follow-up and 4 or 5 end up visiting one of our churches. Occasionally, one or two respond to the gospel and become disciples of Jesus Christ. A less tangible accomplishment is the establishing of a good reputation for the evangelical churches in Malta. A well-received public presentation can go a long way towards showing the people of Malta that we are not a strange cult, as they have been told. We feel that these types of outreaches will one day help the people of Malta to find it culturally acceptable to attend an evangelical church. This is the process that is taking place in the neighboring country of Italy.

We know you will rejoice with us that along with the evangelism efforts we have had opportunities to train the leaders of the Assemblies of God work in Malta. Dan has just finished teaching a 10 week course called "Preaching and Teaching". The men who have studied this ICI University course are preaching regularly in the Assemblies of God churches.

Our daughter, Kristin, is settling into her teacher credential program at Bethany and finding it very enjoyable and challenging. She is taking 20 units, teaching pre-school and working as part-time staff at Bethany. The school asked her to be the assistant director of the traveling drama group, *The Bethany Players*. Once again the Lord has amazed us in the area of finances. The money she will receive from the school will pay for almost all of what remains of this year's college fees. It appears that she will complete five years of college debt-free. Bethany may be starting a Master's program in the fall of 1996. In addition to the one year teaching credential program which Kristin is now working on, she would need only one more semester to complete her Master's degree. We all feel that this would be an opportunity she should take.

Once again, thank you for your faithfulness in prayer and giving. You are truly a part of what is happening in Malta.

Dan and Kathy



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Dan & Kathy Stump

December 21, 1995

DEC 21 1995

From the

# Stump Family

Winter 1995

Dear Friends,

In just a few short days, we will be turning the final page of this four year chapter in our life of missions ministry. On December 27th, we leave these unique "Gzejjer Maltin" (Maltese islands) for furlough. We will return as soon as possible after we have raised the funds to continue the ministries here in Malta. We leave with mixed feelings. We will miss our Maltese friends, yet we are excited about this opportunity to be with family and friends in America. We also look forward to a busy schedule of itineration because we enjoy this type of ministry. We often feel ministered to by the congregations we visit and believe that God allows us to minister to them as well. In the process we have the blessing of renewing many relationships around the country.

**Malta Crusade Report**

We just finished co-ordinating a crusade with our British evangelist friend, David Flanders and his team. We held one week of meetings in each of the two Assemblies of God churches. In each church several people responded for salvation. We also arranged and participated in a concert outreach. We had musical guests from England, America, Canada and Australia. That sounds impressive, but a good number of these "guests" were part of the evangelistic team and us local Assemblies of God missionaries! The concert was held in a beautiful former Methodist church that was built and used during the time of the British forces presence in Malta. It is now a government cultural center which is why so many people came that would certainly not have come to an evangelical church. We had an average of 175 people attending each of the two nights. It was a joyous occasion to see this building being used again for spiritual purposes. It would be a great place to use for starting a new Assemblies of God church. Who knows?

**Training Continues**

Dan is in the process of teaching another ICI course, "Solving Life's Problems". Once again, it is well attended and proving very valuable for the participants. It was revealing to learn in one of the early lessons that each of the leaders taking this class has come from a home with severe problems such as alcoholism and abandonment. It is a joy to have a part in building a new foundation for the homes of the leaders of the work in Malta. Some aspects of the ICI University ministry will continue during our absence with the assistance of two British Assemblies of God missionary couples. They will be teaching the ICI courses that have recently been established and requirements for ministerial recognition in the Maltese Assemblies of God.

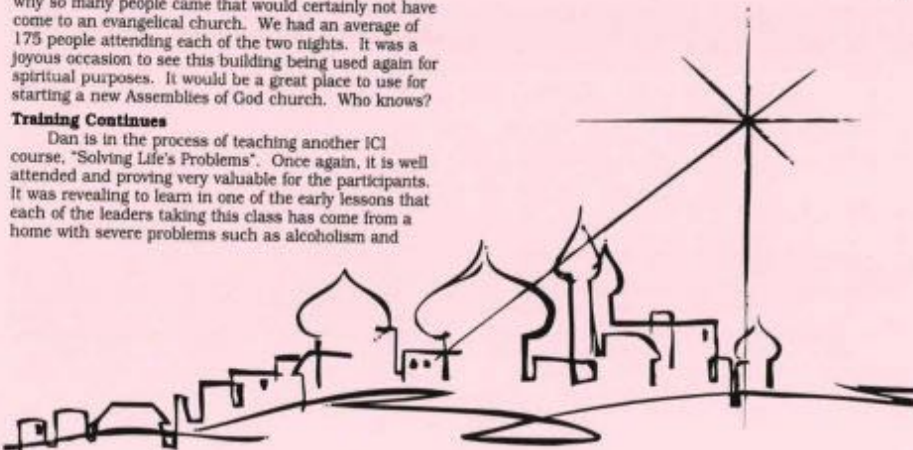
**California via Spain**

When we leave Malta on December 27th, we go directly to Southern Spain for the Southern European Assemblies of God Missionary Retreat. We arrive in America on January 2, and hit the itineration trail hard, with a full schedule beginning the first Sunday in January! We will be locating in Scotts Valley, California for the first eight months of the year. It is close to Kristin's college, so we will be providing free room and board (and advice!) for our daughter while she finishes the teaching credential program. We are excited about being together again, even knowing that it will be a different experience living with an "adult" child!

**Come see us, or at least write!**

Our address effective January 2, 1996 is: Dan and Kathy Stump, 605 Tabor Dr. #3, Scotts Valley, CA 95066  
May your family have a joyous holiday season.

Dan and Kathy



*Dan & Kathy Stump*

1993-1994

## The Stumps

have returned! Yes, we are back in California, renewing acquaintances and enjoying the fellowship of our family. We arrived on Tuesday, January 2nd and had our first services on Sunday, January 7th. On Sunday, we were quite exhausted from jet lag and from driving the unheard of distance (by Maltese standards) of four hours. The Sunday evening service found us tired and stumbling over our words. In fact, Dan spoke of Publius, the Roman procreator.....

In February we had a wonderful 12 days of itineration in Hawaii. Yes, we did have a missionary purpose for the trip. We ministered in five services. A highlight was the chance to speak to a rally of the Samoan churches on Oahu. The almost 500 in attendance responded wonderfully to our ministry. What a great time that was! Our parents spent the first seven days with us. They said it was one of the best vacations they have ever had. We know it was because of the warm acceptance and love of the churches we visited. The other factor which made it so nice was that we knew the places to go because of our time living in Hawaii many years ago.

Kristin is living with us at our temporary home located next to her college campus. We are enjoying our time with her even though she is extremely busy. She has been hired to teach sixth and seventh graders in a public school for the rest of this school year. This job is a provision from the Lord. The salary she receives will pay off all her remaining school bills. It is also fulfilling her student teaching requirements even though she is in complete charge of the classroom. She is finding it a huge challenge, but one she knows the Lord is able to help her with. One of the teachers at the school asked her how she managed to keep such a good attitude. I wonder?

At this moment, we are enjoying the company of Marcelle, a young Maltese woman. She is en-route to Malta after a year of training for children's ministry in England. Pray for her as she returns to begin a new ministry to children in Malta. She has been a real joy to show around California as we travel in ministry. She has been an important part of several of our recent services where we have used her to introduce the congregations to the Maltese people and their spiritual needs. We look forward to a visit in the first two weeks of May from a young British musician friend and another visit the last weeks of May by a Maltese pastor and his wife.

Our latest report from Malta is that the churches are doing well without us, as it should be. They are growing in number and in health. ICI courses are continuing to be taught by others to help train the present and future ministers and workers of the church in Malta.

Our monthly missionary ministry budget for Malta has been increased by \$1500. In the next few months we need to raise pledged support to cover this amount. We will keep you posted about the progress. We also desire to raise enough cash to buy a tent for evangelism and church planting in Malta. Please pray with us about these financial needs. We are so very grateful for those of you who have been faithful in your prayer and financial support. We would love to hear from you, our friends.

Dan and Kathy Stump  
605 Tabor Dr. #3  
Scotts Valley, CA 95066  
Ph. (408)430-0913  
103615.1435 @compuserve.com





## Dan & Kathy Stump

June 21, 1996

### DAN AND KATHY STUMP Missionaries to Malta

JUN 21 1996

#### The Stumps are on the road.

Five months and 17,000 miles later, we are still enjoying the itineration process. It is such great fun to renew and build friendships. We believe that the communication we have with pastors is significant as a source of mutual encouragement. We love pastors and try to demonstrate it during our times of fellowship.

In our services it has been very encouraging to see the responses towards the ministry in Malta. The majority of Americans are not familiar with Malta, so they seem quite fascinated by the information we share. Many seem genuinely ready to become faithful prayer partners as they learn of the areas of spiritual need in Malta.

#### The Stumps are playing hosts.

We have had the opportunity to host a British musician named Steve Parsons and a Maltese couple, Pastor Edwin Caruana and his wife Sylvia. God fabulously blessed our times of touring and ministry together with these dear friends. They all shared in a number of our services and were very warmly received. They said some complimentary things about us, which was certainly great PR. Steve was a great tourist. We have never seen anyone so excited about walking across the Golden Gate bridge! No doubt the most exciting time for the Caruanas was when they experienced a typical California phenomenon...a moderate earthquake. We ordered it especially for them.

#### The Stumps have missionaries for neighbors.

We are having a wonderful time living at Pacific Mission Villa, the housing that is provided at a reduced rate for missionaries from the Northern California/Nevada district. We are surrounded by missionaries who are experiencing the same joys and challenges as we are. We have significant times together, sharing about our sources of encouragement and discouragement.

#### The Stumps have an incredible daughter.

Kristin is finished with her semester of "student" teaching, and is honestly glad that it is over. It has been a tremendous load to manage a full time teaching position and complete the course requirements for a State of California teaching credential. Yet, by God's grace, there is clear evidence that Kristin had a positive effect on her students.

She is looking forward to an exciting summer with three weeks leading a drama team for Bethany College at youth camps, one week as the back-stage manager for a huge youth conference in Southern California, and two weeks attending a state-funded program called Education through the Arts. Unfortunately, none of these things will produce any finances, just great experience. In the fall, she will become one of the first students in the new Masters program at Bethany College.

#### The Stumps are crazy by some people's standards.

Dan has just returned from a 2,000 mile motorcycle ride. He and half a dozen other men rode their bikes to Boise, Idaho for a Promise Keepers convention. The convention was enlightening but it was the trip there and back that will probably be most remembered. While Dan was gone doing his "guy" thing, Kathy and Kristin did their "girl" thing and got their ears pierced. On this highly spiritual note we end this newsletter. Hopefully, only good friends that love us are still reading at this point. We love you, too.

Dan



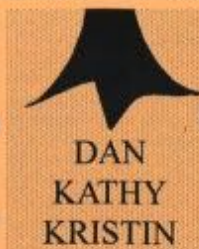
Kathy

605 Tabor Drive #3, Scotts Valley, CA, 95066, Telephone (408) 430-0913, CompuServ 103615.1435

Dan & Kathy Stump

October 15 1996

# THE STUMPS



OCT 15 1996  
1996

MISSIONARIES TO MALTA --- 605 TABOR DR. #3. SCOTTSDALE, CA 95066

## THE JOYS OF ITINERATION

When we explain to friends that we are currently itinerating to raise funds so we can return to the mission field of Malta they often express words of sympathy for us. The following accounts of God's blessing should help you to understand why we find reason to rejoice.

Several weeks ago a Sunday missions service was cancelled. With only a week to find a replacement service we were not very hopeful. We were at a Woman's Ministries Celebration on Thursday of that week where we met a pastor who asked about our itineration. I told him our schedule was full until our departure except for this Sunday night. He quickly responded with an invitation to present our missions ministry to his people. The invitation and generous offering was miraculous enough but we were blessed even further. The church notified us this week of their intention to begin monthly support of our ministry to Malta.

We recently received a \$900 offering to help us buy a tent for evangelism in Malta. It was sent by African friends that we pastored in Italy. Their sacrificial giving is a humbling example of God's provision for us and the work in Malta.

## INTERVIEW WITH FABIAN

(Fabian is an 18 year old Maltese believer who has just spent two weeks visiting us.)

How long have you and your parents been believers? I received Christ when I was 10 years old. My parents have believed for about 14 years. How many evangelical believers were in all of Malta at that time? There were about 10 other believers and only one evangelical church. What about now? There are approximately 400 believers meeting in 10 different churches.

What opportunities have you had to serve God? I have always been in schools where I was the only one that could tell the other students what it meant to be an evangelical Christian. I have been able to use my musical ability to lead worship at church and in outreaches. This summer I helped in a series of outdoor evangelistic meetings that were sponsored by several churches. I also assisted my sister with special children's meetings on the beach.

How can we pray for the youth of Malta? Those of us that are evangelical believers need strength to be faithful to God and to be bold in our witness to the youth who are just living to make money and please themselves.

## FUTURE EVENTS

1997 Ministry team from  
Boulder Colorado 1998  
Southern Calif. College  
Vanguard Choir

pray



## RETURN REPORT

Date of Departure - Jan. 1997

Monthly Pledges needed \$800  
Cash Offerings needed \$12,000



Dan & Kathy Stump

December 1996

# THE STUMPS



MISSIONARIES TO MALTA—#2 "Aubretia Place", Triq Il-Klappien, Swieqi-St. Julian's STJ 04, Malta

## DECEMBER 1996

We have so much wonderful news to report. We want you to have this information early in the new year so you can rejoice with us about the blessings of 1996 and join us in looking forward to the opportunities of 1997.

Foremost on our minds is the completed task of raising the funds to return to the mission field of Malta. This was an overwhelming challenge at the beginning of the year. It required miraculous divine intervention. God has worked wonders. We have our tickets to return on January 31st.



We have been able to order the tent needed for evangelism in Malta. The tent, already in stock and waiting for our order, will arrive in Malta shortly. The churches and individuals that gave have covered not only the cost of the tent and the shipping but also some of the equipment needed to use it in Malta. We are grateful for a generous gift from an anonymous donor who is likely one of the people reading this newsletter.

We have also neared the goal of raising the monthly pledges needed. Several churches have indicated they will do something to help meet this need although it may not be until after our departure. We are thrilled to have seen so much come in in during these last months. Do you remember our October newsletter that reported our need of \$800 a month in pledges? Thank you for praying with us.



Do we have other needs? Of course! The Speed the Light funds to purchase a vehicle are not currently available from the Northern California and Nevada Youth Department. (Speed the Light is a program of the Assemblies of God Youth Department. They try diligently to provide a vehicle for each missionary.)

The good news is that the youth of the Hawaii District has contributed \$5,000 towards our need. We also have the \$4,000 we received from the sale of our 10 year old STL vehicle. However, this is not enough to meet our need because of the high cost of vehicles in Malta. We ask you to join us in prayer for our youth department and to do what you can to promote the Speed the Light program.



One of the richest blessings of this past year is our time with family and friends. Having Kristin living with us has been absolutely wonderful.

An added blessing has been the deep relationships we have forged with our neighbors here at Pacific Mission Villa. Being surrounded by missionaries and ministers who have opened their arms to us in love and affirmation has been a balm to our hearts. Thank you Lord for this special gift.

## Dan &amp; Kathy Stump

March 1997

# THE STUMPS



DAN and  
KATHY

MINISTERING IN MALTA

MARCH 1997 REPORT

The Stumps have returned to Malta! We are fully back into life and ministry in Malta. In fact, it seems so natural to be here, it is almost like we were never gone. We have not even had trouble adjusting to driving on the "proper" (left-hand) side of the road!

On our way to Malta, we spent an enjoyable but cold week on the East Coast visiting with loved ones and ministering in services. We enjoyed the ministry which included a Sunday in Lancaster, an Assemblies of God Synagogue meeting in Philadelphia, and an evening service in the Bronx. There we had the best cappuccino we have had outside of Italy! Our week on the East Coast was a good transition between California and Southern Europe.



Leaving all our friends and family was just as difficult and painful as we anticipated. We thank the Lord for the tremendous love we received during this last year from the people in the 130 churches we visited in addition to our other friends and family. The pain of separation is easier when you know you are loved. Upon arrival at Malta International Airport, we were blessed to be met by two dozen enthusiastic greeters! What a joy it was to once again see our friends here in Malta. Their genuine pleasure at our return continues to heal the sadness of our departure from the States.

We are seeking the Lord for direction as to what new avenues of ministry He may want us to pursue. We will continue directing ICI University to train leaders and administrating the General Council of the Assemblies of God of Malta.

We are already busily planning the many upcoming evangelistic events that should keep our three summer interns from Bethany College busy. The first use of the beautiful tent we were able to purchase will be May 12th through the 19th at the City Gate of the capital Valletta. Thank you to those who helped provide this tent for the ministry in Malta. Please join us in prayer for a fruitful week of meetings.

Many have asked what a typical day is like for us. Let us tell you of several "typical" days trying to arrange delivery of a shipment from the States! We made a trip to customs and waited to speak to one officer who sent us to a licensing office to secure a certain document, we returned to customs to wait and speak to a second officer who sent us to the Trade Department to get an importer's license. After finishing there, the customs office was closed for the day. So we returned the next morning. Of course, the man we needed to see was out for the morning! So we returned in the afternoon and got the paper work completed....or almost. We had to go to another office to have information entered in the computer. But we were not yet done in the customs building because we had to return and see the customs cashier. You can only imagine the mound of paperwork we now possessed! The next step was to get a truck and go to the customs bond storage facility by the port to pick up our shipment! But even then not everything was released until the following week when more papers were secured and arrangements were made for the police inspector to come. Somehow unpacking the beautiful things that the WM's of Northern California gave us made it worth all the effort!



Please note our overseas address and phone number. As always, we would be thrilled to hear from you!

2, Aubretia Place Phone (356) 370415  
Triq Il-Ktajjen Compuserve 103615,1435  
Swieqi STJ 04  
MALTA, EUROPE

*Dan & Kathy*





Dan & Kathy Stump

July 1997

# THE STUMPS



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BK

## MINISTERING IN MALTA

## JULY 1997 REPORT

May 12, 1997 we inaugurated our beautiful new tent with a crusade inside the City Gate of the capital city. What an exciting experience it was! As we raised the center pole for the first time, there were enthusiastic shouts of joy for this opportunity to reach out to Malta. All through the six days of services, there was tremendous worship and unity. Our British evangelist, Dave Flanders, said that of the 40 times he has ministered in Malta, this was the most exciting. In the middle of July, we had another tent crusade set on the sand of one of the busiest beaches in Malta. For the first time, the local pastors did the preaching. One of the evenings a man named John gave his testimony. He told how he was an abusive alcoholic husband. One day in May, he and his wife came into the capital city and saw the tent. Curiosity drew him in for the first service and hunger drew him back each night. Two months from that time, he shared with us how God changed him, made he and his wife one again and healed him from terrible back pain! They are now part of one of our Assemblies of God churches. The wife said that when she heard Dan leading the people in praise at the tent she thought she had entered heaven.



At the first tent meeting we had sense of desperation for God to bring revival in our own lives and through us to the nation of Malta. We had been back in Malta for a number of months and all the encouragement of our itineration experiences had worn off. At about the same time we were hearing reports of the great moves of God in our home district which provoked us to holy jealousy. We felt overwhelmed to see again the amount of effort it takes in Malta to produce so few tangible results. Because of our desperate calling out to God and the supportive prayers of a few close friends we saw a major difference in our ministry of music and administration at the tent meetings. We must confess that we have not managed to maintain the same intensity in our petitions to God. The spirit is willing...but. So God, knowing our weakness, is doing a new thing in Malta. He has put the same sense of desperation on the hearts of several Maltese pastors. We are now meeting weekly for prayer and are soon going on a two day retreat for prayer and fasting. Pray with us that this will be a new day in Malta, a day that will usher in the revival that Malta has never yet experienced.

We had two fun filled months with Bethany College missions interns, Ben and Stephanie. One high point was traveling by ship and "Speed the Light" car to the European Missionary Retreat in Spain. They will not soon forget the sea-sickness and the record breaking 10 hour trip through the entire length of Italy that was necessitated by the mechanical problems of our ship in Genoa.



At the retreat they ministered effectively to the children of Assemblies of God missionaries in Europe. We immersed them into several types of ministry they had never before experienced. In the process they seemed to fall in love with the people of Malta. We appreciated their helpful and willing attitudes. Bethany College has some wonderful students who give us great hope for the future.

Speaking of great kids, our daughter Kristin is planning for a late August arrival in Brussels, Belgium for her first solo missions experience. She is excited about the unlimited potential for ministry in this highly significant city. Of course, she is experiencing the challenge of seeing God provide for her financial needs. She would certainly appreciate your prayers. She would also gratefully accept any help. Here is her account number and address:

Kristin Stump (account # 292307-8)  
Assemblies of God DFM  
1445 Boonville Ave.  
Springfield, MO 65802

Please note our overseas address, phone number, and e-mail address. As always, we would be thrilled to hear from you!

2, Aubretia Place  
Triq il-Ktaljen  
Swieqi STJ 04  
Malta, Europe



Compuserve  
103615,1435  
Phone number  
(356) 370 415

*Dan & Kathy Stump*

*September 16, 1997*

# THE STUMPS



## MINISTERING IN MALTA-----SEPTEMBER 1997 REPORT

### **NEWS RELEASE**

The Stumps are about to embark on a new ministry. We are starting a unique church in Malta that we will pastor. It will be a church with a difference for the following reason.

### **BI-CULTURAL MALTA**

Malta is a country of two different cultures. Although they are both Maltese, there is a distinct Maltese-speaking and English-speaking segment of society. The English-speaking are the more educated since the public schools instruct progressively more in English until it is used exclusively at the University of Malta. We have long seen a need to target this significant part of the Maltese population. For several years, God has been building the willingness in us to be the ones to birth such a work. We believe He wants a church that would attract and minister to this people group.

### **NOW IS THE TIME**

Many things have confirmed that now is the time to begin. The national pastors have been opposed to the idea of starting another church since the existing evangelical churches were not yet full. In the past weeks God has changed this attitude. When we asked them to pray with us about our desire to plant a new church, they responded with understanding and agreement. This is one of the miracles brought about by our recent times of prayer with this group of pastors.

### **GOD'S PREPARATION**

The first week of September we attended a very useful church planting conference in Spain. Following our return home, Northern California Nevada Assistant Superintendent, Jim Braddy, will be conducting the first church growth seminar in Malta. Surrounding these two events is the participation of many Maltese churches in a 40 day fast for revival in Malta. All of these events spoke to us that now is the time to begin.

Although we have pastored before, church planting is a new step for us. We feel humbled by our sense of inadequacy. While we know that we must depend totally on God, we are convinced that God has equipped us to raise up this ministry.

### **EXCITING PLANS**

We also feel that God wants us to demonstrate a different pattern for worship to the churches of the evangelical movement. Many church leaders have no exposure to the creative methods that God uses elsewhere. It is often best to have a way of demonstrating new ideas. We believe that God can lead us to develop services that are exciting, interesting, and relevant to the Maltese people.

### **ISLAND WORSHIP CENTRE**

will begin on Saturday October 12. God bless you as He blesses the Maltese people through your prayers.

20, Aubretia Place  
Triq iL-Ktajjen  
Swieqi STJ 04  
Malta, Europe



Compuserve  
103615,1435  
Phone (356) 370 415  
FAX (356) 376 998



Dan & Kathy Stump

December 8, 1998



# The Stumps

MINISTERING IN MALTA



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*eth*  
*hmm*  
*ok*  
*file*

DEC 08 1997

## 1997 in Review with a View to 1998

**February** - arrived in time to plan the first ordination service for the Maltese Assemblies of God

**March** - taught an ICI University course for church leaders

**April** - hosted a 24 member evangelism team from Ireland

**May** - had our first meetings in the new tent, directed Malta's first Gospel choir

**June** - hosted interns from Bethany College and provided ministry opportunities for them in Malta and at the European Missionaries conference in Spain

**July** - sponsored a children's outreach (Heatwave) concurrent with a second week of tent meetings. We began to meet weekly for prayer with the leading Pastors of Malta and participated in the first prayer/fasting retreat for ministers

**August** - Evangelical Churches began forty-day fast, we developed vision for Island Worship Centre



**The tent featured prominently in the outreach activities of this past year, with a total of three tent campaigns that added new believers to our Assemblies of God churches.**

**A YEAR OF FIRSTS**

*...ordination...tents...choirs..*

*...prayer, fasting retreats...*

*...church growth seminar...*



### ISLAND WORSHIP CENTRE

**Has been born**

**September** - sponsored Malta's first Church Growth seminar with Northern Calif. Assistant District Superintendent Jim Braddy

**October** - helped lead Malta's first all night prayer meeting for the Evangelical Churches, made preparations for the start of Island Worship Centre

**November** - Island Worship Centre begins. Have third and final tent meeting for 1997

The third Assemblies of God church in Malta began in November under the leadership of Dan and Kathy Stump. The church meets each week on Saturday evening. It has been called, "the church for people who don't like church". So far the most excited attendees are children. We have received testimonies of how children can't wait until Saturday night to attend I.W.C..

The vision for this new church plant is to "help build more meaningful relationships with God through the use of contemporary worship styles and innovative Biblical teaching". The worship band is a miracle in progress as new believers and seekers are being included. The teaching features interaction, outlines to fill in, visuals, and dramatic illustrations.

The current location is a multi-purpose room in a government holiday complex. It is proving to be an ideal meeting place for the present.

We are believing that many will find a life-giving relationship with God through Jesus Christ at I.W.C.

**We want to wish everyone a very merry Christmas and a wonderfully happy New Year. Dan and Kathy**

## Dan & Kathy Stump

March 1998



**This newsletter is printed on the  
bulletins for Island Worship Centre,  
the newest church in Malta**

**"I think I am going to start being  
a full-time Christian"**

This comment was made by Caroline in a conversation with her neighbor who was instrumental in bringing her to Island Worship Centre. IWC was her first exposure to an Evangelical church in Malta. Caroline has also been coming because of the insistence of her 11 year old son who does not want to miss a service. Caroline's husband also attends when he is in Malta on a break from his job in North Africa. Pray that the entire family will mature in their relationship with Christ and build a "full-time" Christian home.

### A Surprise Response

Dan was surprised by the response of the Maltese believers to the death of his Grandfather. They were greatly encouraged to hear how a family of believers faces the final days, death, and memorial service of a loved one. Grandpa Fisher's death brought a new understanding to many Maltese believers who have had so little exposure to the death of true believers.

### A Feature Magazine Article

The Stumps were recently featured in a full page interview that appeared in the magazine with the largest circulation in Malta. This was the most positive article about the evangelical church to ever appear in the Maltese media. This was surprising considering the fact that articles about religious groups other than the official State Church are normally censored. The article has produced an incredible number of encouraging comments from the many Maltese friends of the Stumps who are not yet believers.

### Family News

The Stump family is enjoying the relative geographic closeness that Kristin's arrival in Brussels has brought. She joined the family for Christmas vacation, happy to see Malta again after over three years. The family Christmas present was a trip to Tunisia. On Christmas Day, it seemed appropriate to take a camel ride. Passing tourists expressed appreciation for the Stump version of "We Three Kings". Kristin is enjoying her first MAPS assignment in Brussels and they seem to be enjoying her! Dan travels to Brussels the first of March for a conference. The end of March, Kathy will meet her vacationing mother in Brussels, then travel together back to Malta. The Stumps are indeed thankful that Air Malta flies directly to Brussels!

### Occult sacrifice interrupted?

Some extremely unusual circumstances found Andy, one of our fellow missionary helpers, walking through a dark field on the back side of the complex where we were getting ready to start the first meeting of Island Worship Centre. Several dark figures ran away as he approached the area from where he heard a strange sound. When he arrived at the source of the sound he found a impaled cat in the middle of a satanic rock formation. By the time he relieved the cat from its misery and disbursed the signs of occult worship, he was too late to attend the meeting. It appears that he had a valuable part in our first gathering even though he was not there.

**"You better not mess with me  
I am protected by Jesus"**

This was the comment of a new believer who is attending IWC when she was threatened with a curse. This threat was by a "friend" who is involved in the occult. He later mocked her decision to attend our services.





*Dan & Kathy Stump*

*June 29, 1998*

The hot and busy summer season has begun for **THE STUMPS IN MALTA**. Though we are warm from the sun, we are also warmed by the Son because of His faithfulness to us.

On May 30, the **MALTESE "MARCH FOR JESUS"** was held with 200 people participating. There were representatives from almost all of the Maltese evangelical churches. We marched around the walled capital city of Valletta singing of victory and dancing in praise to God. One of the most exciting aspects of the march was watching the two recent converts from Islam. They were singing and passing out tracts with the look of joy that could only come from the new freedom they have in Christ. Another high point was the portion of the march led by the pastors up Crucifix Hill. This was immediately followed by **A TRIUMPHAL ENTRANCE THROUGH THE CITY GATE** into Freedom Square where we led a time of praise. Pray that this will prove to be a turning point in the unity of the Maltese Evangelical Churches

Again this summer, we have two student **INTERNS FROM BETHANY COLLEGE** assisting us in our ministry to Malta. We plan to keep them busy during their two month stay. We are especially excited about involving them in a **NEW CHILDREN'S PROGRAM CALLED KIDS FOR CHRIST (KFC)**.

We planned to form KFC because of the need for the children of our evangelical churches to have a time of systematic teaching. They need a firm biblical foundation to help them stand against persecution for "being different". When this vision was also voiced by several other pastors, "KFC" was formed. So now it is a **COOPERATIVE EFFORT OF FIVE CHURCHES**. It will initially be a ten week program for children between the ages of six and twelve. They will be studying the children's curriculum produced by ICI University. We have almost 40 children signed up with sufficient workers for three age groups. Please pray that these sensitive hearts will be molded and that this will successfully evolve into a long term ministry to children.

Very soon we will be having **OUTDOOR EVANGELISTIC MEETINGS** with British evangelist David Flanders and a 25 member team from the Pentecostal Church in Norway. This will be a busy time for our Bethany interns especially. **PLEASE PRAY** for them.

In July we are also looking forward to the **MINISTRY OF MEL AND SHARON JOHNSON** from our home district of Northern California/Nevada. They lead a ministry called "Rekindle" that focuses on the needs of those in ministry. They became available for ministry in Malta at the last minute. What a blessing their ministry will be **FOR THE PASTORS** who are generally fighting discouragement, burn-out, or confusion.

On the family side, in March I (Kathy) enjoyed a short vacation with my mother in Northern Europe. She then returned to Malta with me for a week long visit. In late June, we will take the "trip of a lifetime" as we tour Germany, Switzerland and Austria for nine days on motorcycles. Joining us will be two couples from America. Shortly after that, we are greatly anticipating a visit from our daughter, Kristin. We are excited to announce that **KRISTIN WILL BE STAYING FOR ANOTHER YEAR OF MINISTRY IN BRUSSELS**. This next school year, she will have the privilege of teaching one class at Continental Theological Seminary as well as continuing to teach at International Christian Academy. At the seminary, she will be teaching Speech. For those of you who know her, you know that she is an expert in that area!

**THANK YOU** for your continued prayer support. Malta is a difficult place with many different types of opposition. It can easily become discouraging. At those times, we remember the call that brought us here and the charge to be faithful realizing that God is the only One who can change Malta.

*Dan & Kathy Stump*



# Dan & Kathy Stump

October 1998

Oct. 1998

STOP SENDING MONEY...WE DON'T DESERVE IT. At least that is how we sometimes feel. It is humbling to be the recipients of such generosity. We might find it easier to give up and leave if your financial support was not so faithful. Your financial help is one of many confirmations that God has indeed placed us in Malta.

Thank you for remembering the several prayer requests we made in our last newsletter. We have some praise reports about the needs we mentioned. The first concerns the Bethany College interns who were sent here to assist us with our summer ministries. The two students, Wes Penner and Carrie McCauley, have reported that their time in Malta was a great learning experience. Wes and Carrie made a significant contribution to the successful ministries of the summer of 1998. They gave invaluable logistical support for the evangelism team from Norway and helped to give a very successful start to the children's ministry, "Kids For Christ".

Kids For Christ also had a great finish. It has been decided that it will be expanded to last throughout the entire summer of 1999. Here are a few of the comments we have heard.

"I want it to be everyday"  
"..so good I am sorry I missed one of the lessons"

Sarah, age 7  
Gabriel, age 7

"They were very attentive and participated well, I had fun"  
a teacher

"The ICI Children's material we used was great"

another teacher

"The children in my church now participate in prayer times"  
a pastor.

The last praise report is concerning the ministry of Mel and Sharon Johnson from Northern California. They were able to spend over two weeks in Malta giving valuable training and

counsel to church leaders. There are no licensed Christian counselors in Malta, so the gifted ministry of the Johnsons was irreplaceable. There has been a radical change in several lives because of their timely intervention. We sponsored a seminar where the Johnsons spoke to an average of 80 people from 9 different churches each session. The three evening sessions also attracted a number of unbelievers. Our efforts toward facilitating this ministry in Malta was well rewarded by the wonderful results.

Your next prayer target is an ICI University training course that we are making available to all the evangelical churches of the nation. Pray that the pastors will put aside the divisive attitudes of the past and give their people an opportunity to participate. Also, pray for wide acceptance of ICI University in Malta. It offers vitally important material for the further ministry development of the Maltese evangelical leaders. The course will be taught by a Maltese pastor and myself. The pastor is Malta's most outstanding ICIU student. He has just made the Dean's List for his academic achievement.

ON A PERSONAL NOTE...Our motorcycling holiday driving through central Europe and the Alps was an absolutely wonderful time. It was full of fun yet very relaxing. We felt like it was the best holiday we have ever taken. We happily missed the 110 degree weather that Malta was having! The highlight of the trip was sharing the awesomeness of God's creation with the family and friends who were touring with us.

Thank you once again for your faithful prayer and giving. You are demonstrating great love to the people of Malta through the ministry of the Stumps.

YOUR AMBASSADORS TO MALTA,  
*DAN AND KATHY STUMP*



Dan & Kathy Stump

Christmas 1998

Christmas  
1998

### ICI University Progress

We are encouraged to report that the prayer focus of our last newsletter, the ICI University course, is very successful. This is the largest group of Maltese to ever attend a long term training course of this nature. The twenty active students come from five different churches. This is an encouraging sign for the future ministry of ICI University in Malta. As the directors of ICI University Malta we are rejoicing at the level of interest this group has shown for future courses. We are already making plans to offer a four course series that would lead to receiving a Christian Worker's certificate. It is an important development that this course is being taught primarily by a Maltese teacher. I have been happy to simply administer the course and teach on two occasions when the Maltese instructor was abroad.

### Ministers Council Invitation

I have recently been asked to serve on the Malta Council of Ministers that includes the leading Catholic and mainline Protestant leaders. The group has recognized the importance of including us Evangelicals. For our Evangelical churches it has produced greater levels of recognition from the Maltese Church authorities. We have always felt that our call to Malta included a special emphasis on ministry to the spiritual leaders. We have been honored that God has allowed us to build close relationships and provide ministry to leaders of many different church and mission groups in Malta. Please pray that we will have valuable ministry to a new group of leaders with whom we would normally have little contact.

### Church Planting Declaration

Our efforts to start Island Worship Centre have been discouragingly slow, even though it compares favorably with similar church planting efforts in Europe. We started a year ago

with great vision and high expectations. Consequently, we were ready for the infusion of renewed vision that we received at the recent European Church Planters Conference in Vienna, Austria. The conference produced a statement that we enthusiastically affirm. The Vienna Declaration is:

**"We are relentlessly reclaiming Europe for Jesus by planting Pentecostal churches."**

We were privileged to lead all of the worship sessions for the conference.

### Prisoner's Prayer

We ask that you pray with us for Mario. He is a young man that attends the weekly meeting in the prison. From the first days of his conversion he has struggled with the knowledge that so many prisoners return to their old ways upon their release. In his case that would mean back to the drug scene. His release date in January is quickly approaching. He has made steady progress in his Christian life. He is finding comfort in the words of his favorite song, "X'habib ahn' ghandna fi Kristu", ("What a Friend We Have in Jesus").

### Christmas Prayer

Our Christmas prayer is that this season will be as happy for you as we anticipate it will be for us. We will be visited by our daughter in Malta for one week. The next week we will be together in Portugal for the Southern European Prayer Retreat. Kristin will be directing the children's program while we pray and fellowship with our Assemblies of God missionary friends.



YOUR AMBASSADORS TO MALTA,

*Dan and Kathy Stump*

*Dan & Kathy Stump*

*Malta Report 1999*

# MALTA REPORT

After seven years and just when you thought you had our address figured out, we have moved! An opportunity came before us that could have been only from God's hand. We have been living in a typically crowded neighborhood in an average sized apartment with a small office. We have just moved to a three-story house with four bedrooms, four baths, and a larger office. Incredibly, we are paying the same rent! Our new home is "in the country" with lovely views of the sea and countryside.

The main confirmation that God wanted us to move was the huge downstairs room that can seat 50 people! Island Worship Centre now meets in that room. Consequently, we are saving the money that we were spending to rent a hall. We are excited about God's plans for this house. The few meetings we have already had were specially touched by God's presence. Our Maltese street name translates to "Saint John the Evangelist Street". The street has a prominent statue of Saint Paul on one end and a historic chapel at the other. Pray with us that many will be saved and disciplined in this "spiritual" location. Please make note of our new mailing and e-mail address at the end of this letter.

Along with the excitement of moving, we had an exciting start to the year. Our daughter Kristin, who was with us at Christmas, accompanied us to the Southern European Missionary retreat in Portugal. Kristin worked hard leading the ministry to the missionary kids while we just sat and received ministry that began our New Year in the best possible way.

Since that time of sitting and receiving we have been going and giving. We are continuing our church planting efforts at Island Worship Centre and our training ministry as the directors of ICI University Malta. In addition we recently co-ordinated two weeks of special ministry meetings for the churches of Malta.

We called the first week of special meetings, "Exploring the Bible". They were facilitated by Evangelist David Flanders who arranged for Professor Roy Peacock to speak and Steve and Danae Parsons to lead worship. It was an incredibly rich time of encouragement for the churches of Malta from some of England's very best ministers. It was our delight to host them in our new home.

The next week we presented a Muslim Awareness Seminar taught by Dr. Paul Parks from the Springfield based Center for Ministry to Muslims. It was a time of information and challenge that could not be more appropriate. Malta is in an extremely strategic location for reaching Muslims, yet attitudes toward Muslims are characterized by the Maltese nursery rhyme that says, "God is good, but Mohammed is a Pig". Pray with us that the Evangelicals of Malta will catch the vision of reaching out in friendship to these people.

In April, we return to America for three weeks to celebrate the 50<sup>th</sup> wedding anniversary of Dan's parents and visits with old friends. Kathy will especially enjoy visiting her old friend, Wal Mart! From April 8-27, we will be available in California at (209)524-8963 or (209)928-4574. Call us and say "Hi"!

We feel that God has given us a promise of fruitfulness here in Malta. We don't know when, but we truly believe it will happen. Please continue to pray with us for this vision to materialize.

**Dan and Kathy Stump**

*Dan and Kathy*

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*Please, Ar*



*Dan & Kathy Stump*

*May 1999*

# STUMP NEWS

**America to Albania from Malta**

May 1999

Before we tell you about our upcoming ministry trip to Albania we want to set the stage with a description of the blessings we enjoyed during our recent trip to America.

Shortly after our arrival, we were able to celebrate with over 125 people in a time of honoring the senior Stumps for their 50 years of marriage. The people who came were family friends and relatives from all over the country. This event afforded the opportunity for us to see loved ones that we normally could never have seen in such a short visit. Dan emceed the program for the day that included a play by the grandkids written and directed by Kristin. The day went back and forth from joyous laughter to sentimental tears as many people shared how our parents positively affected their lives. We pray that our marriage will have the same effect on others.

We were also blessed to see many minister friends from the Northern California/Nevada District of the Assemblies of God. They were attending the annual district council, which was being held in our hometown of Modesto. We had quality time with some of the greatest people in the world because of this opportunity. We were continually blessed with their love and affirmation.

Our final blessing was the several opportunities we had to ride motorcycles while enjoying the wonderful roads and beauty of California. Equally wonderful people that made these excursions memorable accompanied us.

Dan shared a message recently about Hannah's gift. She asked God for a child and was blessed by the birth of Samuel. Then in thankfulness to God for this gift, she gave Samuel back to Him. God has given us the gift of wonderful relationships with family and friends. We feel that, like Hannah, we want to give this gift back to Him.

We are going to Albania with the intent of building meaningful relationships with the refugees and missionaries there. We were asked by our Southern European directors to assist an Assemblies of God missionary family with their ministry to the Kosovar refugees. Because of God's gifts to us, we gladly said, "Yes".

We will be in Albania from June 1<sup>st</sup> through June 17<sup>th</sup>. We will have no access to e-mail so you won't be able to "talk" to us. You can talk to Him about us! We would ask for your prayers that we could sensitively build relationships with the refugees that will restore some of the dignity they have lost. Pray that our relationship with them will show the love of Christ in such a way that they would turn to Him and find the sense of security that they so desperately need.

While in America, we were only able to be with Kristin for two short days. So, we are looking forward to having her with us in Malta for an entire month this summer. Afterwards, she will return to her missions assignment in Brussels for another year. This time, however, her missionary assignment will be as a full-time professor of English and Communications at Continental Theological Seminary. CTS is the leading educational institution for the Assemblies of God in Europe. We are excited about this opportunity for her to affect the lives of future Christian leaders in Europe.

Again this summer, we will be sponsoring the children's ministry, "Kids For Christ". KFC is a co-operative effort of five different churches. We supply ICI Children's curriculum material and administrate the ministry. The kids enjoyed it so much last year that they have been asking repeatedly, "When is KFC going to start?". Please continue to pray for the young ones of Malta as we help train and shape their lives to serve Jesus.

SKC  
ELH  
KJF  
CM

Dan & Kathy Stump

August 30, 1999

# STUMP NEWS

August 1999

MISSIONARIES TO MALTA

The Kosovar refugee problem in Albania is now old news replaced by news of the Kosovar refugee problem in Kosovo. But we want you, our supporters, to know about our experiences ministering in Albania. It was God's timing that we were there in June when we were most needed. We had a blessed opportunity to be God's representatives of hope and compassion to refugees who had suffered incredible loss.

Albania  
Report

We spent two and a half weeks in Camp Hope, located about an hour from the Albanian capital of Tirana. Camp Hope was a well run refugee center cared for by Assemblies of God missionaries. The refugees already had their basic material needs met so we were able to focus on their emotional and spiritual needs. When we visited their twelve by eighteen foot 'homes', we would always ask permission to pray for them. We were never turned down. We always felt complete freedom to speak to these cultural Muslims about Jesus and His love for them. We listened to some terribly heart-breaking stories and then responded by sharing the hope that is in Christ.

Muslims?

God placed it on Kathy's heart to take donated toiletry items like lotions, perfumes, nail polish and lipstick for the women. In many ways the items seemed totally impractical, especially the 330 bottles of nail polish! Not surprisingly, they proved to be a valuable tool for ministry. Kathy quickly built a close relationship with the teenage girls and called together a special meeting just for them. All sixty-five of the camp's teenage girls eagerly attended and received the gifts. At the meeting Kathy was able to share the testimony of our two 'adopted' Iraqi refugee girls in Malta who have had very similar experiences. Their testimonies relate how God can turn hate and anger into love and forgiveness. At the end of the meeting, Skendije raised her hand and said with tears in her eyes, "For the first time my heart is soft and my brain is at peace." Skendije later responded to Kathy's invitation to commit her life fully to Jesus Christ. We believe this meeting began a deep healing in many of the girls' hearts.

Kathy's  
Great  
Idea

Dan was in charge of a weekly children's meeting that had 70 Kosovar children in attendance. They were an amazing group of children, hungry to listen and to learn. When he shared the truth of the gospel with them and asked how many of them wanted to give their lives to Jesus, they all responded!

Dan and  
the Kids

Albania is not a very safe place. Many of the people have guns which they fire frequently. Yet, because of God's special presence, we never felt in danger. Once, we were awakened in the middle of the night by extremely loud machine gun fire. At first light, we discovered that less than 50 yards from us, two men had been murdered in a revenge killing. We will always remember witnessing glorious spiritual rebirth even in the midst of literal death.

In our last newsletter when we mentioned Dan's parents 50<sup>th</sup> wedding anniversary, we asked that you pray for our marriage relationship to be a blessing to others as well. We seem to have a growing ministry of giving parental care to young people. With Kristin's enthusiastic approval we continually adopt young people into our family. Each one has a story of great need that God is ministering to through us. We feel honored and useful.

Having  
Children  
the Easy Way

Pray that God will help us plan an effective prayer retreat for all the Evangelical Pastors of Malta. There is a clear need for us to gather in a time of intensive prayer. Pray that there will be 100% participation.





*Dan & Kathy Stump*

*November 29, 1999*



8

NOV 29 1999

## Missionaries to Malta

Holiday greetings

Fall 1999

# Dan and Kathy Stump

## The People of Island Worship Centre

We have had the blessing of seeing people commit their lives to Jesus at Island Worship Centre, the church we are planting. We want to share their testimonies with you.

**STEVE** first encountered the Lord while he was briefly in prison. Since his release, he has been attending IWC. We have seen him grow from being a very worldly character into being a man who is truly seeking to please God. He still has many struggles, but we see him responding to God's prompting and guidance in his life. He faithfully attends Island Worship Centre and brings his children. Even they have changed from being rowdy, noisy kids into ones who sing enthusiastically and pay close attention to the message each week.

**ROSEANNE** is a beautiful South African woman who has been in Malta for 10 years. She is a passionate Spanish dancer by profession and is now bringing that same passion into her relationship with Christ. This past summer, she returned from a visit to South Africa with a burning desire to know God. So we were easily able to lead her into a relationship with Christ. She has had some 'new age' understandings about God. But it is a beautiful thing to see 'the light come on' as she grasps a new intimate revelation of God through Jesus Christ.

**JOHN**, through our mutual appreciation of motorcycles, was invited to IWC. He had exposure to church as a child but had gone far astray. When he met us, he had begun his way back to the Lord and

has progressed rapidly as he regularly attends our meetings. His work takes him away to a North African country for weeks at a time. He called us from North Africa recently and shared a wonderful testimony. One night, while he was working on an ICI course we had sent him, he wondered; "Does God really care or even know that I am studying the Bible?". At 4 AM he was awakened by a noise downstairs and went to investigate. He startled two robbers who reacted by shooting him. He said: "At that moment I felt such a strong presence of the Lord that I really knew God cared.". He was tied up for hours but eventually managed to escape and get help. He said that all through this ordeal he felt neither pain nor fear!

During the upcoming holiday season, we are reminded of the many blessings and joys for which we are thankful. We would like to share a few of them with you.

Our greatest blessing is the privilege we have to work for our Father. He has truly been an ever present source of comfort and help during these past years of our involvement in missions. We pray that we can reflect His character.



## Special points of interest:

- Dan was elected to serve as the Secretary of the National Council of Ministers for Malta
- ICI University Malta is continuing to train Christian leaders each week.
- Kathy just turned 50 years old and celebrated the event by selecting her very own new refrigerator.

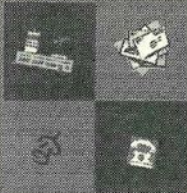
## Successful Ministers Prayer retreat

In our last newsletter, we asked you to pray about the pastors' prayer retreat that we were planning to host. Praise God! We had over a dozen pas-

tors here for the two days of prayer. There was a wonderful warmth and unity of spirit. We are grateful for what God did as He began to restore


some relationships that had been distant. Out of this meeting came a new commitment to unity and working together for the common goal of seeing Malta come to Jesus.

Dan & Kathy Stump January 2000



Missionaries to Malta

## Dan & Kathy STUMP



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### Y2K Firsts

Y2K has come and gone with no negative affect on life in Malta. The new year has brought several new beginnings. In mid-January we responded to the need for a service designed specifically for Maltese speakers. On Sunday morning January 14, 2000, we had the first meeting of Knisja Kristjana Ewangelika ta Bahar l-Ċagħaq. (Go ahead, try to say it!) We are initially ministering to some people who have lost confidence in church leaders. They are hungry to grow beyond the things that have negatively affected them. One of the most enjoyable things in our services is to see the people's joy restored. Pray for us as we seek ways to build this new work.

The first official appearance of Evangelical ministers in the National Cathedral took place as Dan and a Maltese Pastor participated in a Millennium Prayer service. The President and Prime Minister of the country were among the distinguished guests. Through events such as this, the Evangelical church gains more and more credibility with the people of Malta.

In January, we joined with other Evangelical Christians for the first annual Maltese Evangelical Celebration Service. This year the celebration included a presentation about the history of the Maltese Evangelical church, including information about the first missionaries who came and stories of the first evangelical Christians. We were able to lead worship and direct the choir. All in all it was a joyful day, finding encouragement from the past and vision for the future.

Another first will be the Maltese Assemblies of God Missions conference in April. Europe Region director, Greg Mundis, and Southern Europe representative, Jim Neely, will share information about Assemblies of God missions activities throughout the world. We hope to see the local churches challenged to participate in missions.



*The Stumps are sprouting!  
Details in next newsletter*

### God Changes People

Occasionally, I have opportunity to minister in the national prison. On my last visit a disappointing crowd of only three turned up. Disappointment disappeared when I learned that one of the three men, John, took my message and shared it with a sizeable crowd of his fellow inmates. John, a former bouncer, is nicknamed "il Fana!" which means "the lamp post". He has changed so much that

his nickname is taking on a whole new meaning as he boldly shares the light of the Gospel.

One evangelical believer, that we have known since we first arrived 8 years ago, recently shared with us about his plans to attend an Assemblies of God Bible School in England. The miracle of change is that when we first met him he was strongly against

all denominations and of the persuasion that Bible schools were not only unnecessary but dangerous. It is fun to watch God change people's understandings as we patiently pray. This encourages us to pray for the people in Malta who have not yet recognized the value of Christian training that we offer through ICI University courses.

### Family update

We enjoyed a wonderful three weeks at Christmas with our daughter, Kristin. She is enjoying her teaching position at Continental Theological Seminary in Brussels, Belgium. We are looking forward to a visit from Dan's parents and two aunts who will help celebrate Dan's 50<sup>th</sup> birthday in March.



Dan & Kathy Stump

July 24, 2000

# THE STUMPS



MINISTERING IN MALTA

JULY 2000 REPORT

**"No one, other than St. Paul, ever comes to Malta by accident, it's not on the way to anywhere." Dan Stump, December 1999**

Dan has had to eat these words because of the stories of most of the 16 people that have stayed in our home over the last six months. Many of them, like the Apostle Paul, have been in transit with their time in Malta being somewhat unplanned.

## Iraq to America

Jacqueline is an Iraqi Christian refugee girl whose family all received visas to America. Jacqueline, who is now 24, was considered too old to be included in the family visa, so was left behind. She now lives with us and has become very much like our own daughter. Since moving in she has developed a wonderful attitude of trusting God. She knows He has a purpose for this time marooned in Malta. She will one day join her family after they secure their citizenship. Meanwhile she is studying at the University of Malta and working at Kentucky Fried Chicken.



## Switzerland to International Waters

Miriam is a Swiss girl who will be with us for almost three months. She is developing her English language skills before she joins the ministry of Operation Mobilization on board the MV Logos II. A few nights ago she also 'developed' her heavenly language as she was baptized in the spirit. Both of these "daughters" have been a tremendous blessing for Kathy...they do most of the house cleaning!

## Italy to Italy

Frank and Joan Testa, from Pennsylvania, were ministering in Italy when they found they had to leave the country immediately to renew their visas. A mutual friend suggested Malta, so very unexpectedly they arrived to stay with us. Their unique giftings made them perfect for the many ministry opportunities we were able to quickly set up for them in Malta. He is a former priest of 13 years, she is a former nun of 22 years. They left the Roman Catholic Church separately when they discovered the truth of the Bible and their need of a personal relationship with Christ. We sponsored one event that drew over 150 Evangelicals and Catholics to hear their testimony.

## Belgium to Belgium

Our friends, Roger and Elaine Hillegas, also came to Malta because of the need to travel outside of the European Union and renew their visas. They are interim pastors at the Assemblies of God International Church in Brussels, Belgium. Roger is an incredible communicator in spite of being legally blind. He was uniquely able to share about how all things can become shadows in the light of Christ. The combined ministry of these unexpected guests brought together some of the largest numbers of Maltese Evangelicals ever.

## Sicily to England

Dr. Peter Gammons, a well known evangelist from the United Kingdom, was traveling from a crusade in Sicily with his wife when she prematurely delivered a son here in Malta. Since Peter now has a 'Maltese' child spending the next few weeks in the hospital, we have scheduled a three day crusade. Please pray for a real move of God that will capture the attention of this nation.

## Malta to England

Simone is a new Maltese believer who wanted to be baptized before she left for a year of training in England. Her commitment to Christ is an answer to the prayer we requested in our last newsletter for Knisja Kristjana Evangelika. This Maltese meeting that we began at the first of the year is reaching people and becoming a viable Maltese Church. It includes some potential leaders that we believe God is training to continue the work. Keep up the prayers.

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Dan & Kathy Stump

November 2, 2000

NOV 02 2000


# THE STUMPS




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MINISTERING IN MALTA
OCTOBER 2000 REPORT

**We have just ended** another interesting summer which combined two of the things we enjoy the most...travel and ministry.




Since our last report to you, we were able to attend Celebration 2000 in Indianapolis, Indiana. This was a celebration of the Assemblies of God attended by over 35,000 people from around the world. To us it seemed to take on the character of the greatest missionary convention our movement has ever had. It was the largest gathering ever of both missionaries and international Assemblies of God leaders. Because Dan is both the National leader of Malta and Malta's missionary representative, we were privileged to participate in the special sessions of both groups. We enjoyed wonderful fellowship with minister friends we seldom see and a chance to make new friendships with leaders from all over the world.



Our 30th wedding anniversary was August 15th so we celebrated by visiting parts of America we have never seen. Our GOOD friends, Dennis and Hazel Moore, loaned us their convertible sports car so we really saw a lot as we drove "top down". Our vacation included visits with several friends from our past and a ministry visit to the family of the Iraqi refugee girl who is a part of our family in Malta.

We have also traveled to Cornwall, England at the invitation of our friend David Flanders. As a regional presbyter, he asked us to do a worship seminar for leaders and to preach in some of the churches. David is a pastor/evangelist who has ministered in Malta almost 50 times over the last 18 years. The church David pastors is buying a new building to help reach

the people of Cornwall. We were thrilled to present a \$1,500 offering from the Evangelical churches of Malta to help. This was quite a sacrificial gift for our young churches. The love it represented brought tears to the eyes of our brother David and his entire congregation. We felt like Paul the Apostle taking a gift from the newly established churches to help meet a need and encourage the church in Jerusalem.




**Prisoner Johnny "Il Fanal" (The Lamppost)** who we wrote about in an earlier newsletter was able to experience his first communion service as several of us who minister regularly in the prison joined him for this special celebration. We have learned from his unbelieving brother, who is in the same prison, that Johnny is respected and loved by the other inmates. Many of them gather around him as he shares the insights he learns from our teaching. This is very encouraging since we are restricted from going into the prison living quarters and can only minister directly to the few who attend our meetings.

**Thank you** for making our ministry travels possible by your giving and making them profitable by your prayers

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*Dan & Kathy Stump*

*April 2001*

# THE STUMPS



MINISTERING IN MALTA

APRIL 2001 REPORT

Have these past few months flown by for you? They have for us because they have been so busy. More importantly they have been enjoyable and fruitful months.



In our last newsletter, we asked for your prayer in several matters. We want you to know how God has answered!

The visit of the ministry ship, Logos II, was highly successful. They had 57,000 visitors in their three week stay. That is 15% of the entire population of Malta. We met many visitors to the ship that were not believers, but were buying Christian books and attending Christian conferences. We were privileged to help facilitate this ministry.

The other request was for the right people to oversee the ministry here while we are on furlough. Once again, God answered and He answered wonderfully. The people that God is sending, Ahmed and Marcelle Bugri, are highly qualified. Ahmed, a Ghanaian, has already worked and ministered in Malta for several years. During that time he married Marcelle, his Maltese wife! Ahmed will graduate in May from Continental Theological Seminary in Brussels, where our daughter, Kristin, is a professor. Not only has Ahmed done well in his four years of study, but for the past two years he has pastored a church. He is also well equipped to continue the ministry of ICI University Malta. For most of his time in Brussels he has been helping in the headquarters for ICI University in Europe. God is good. He knows our need and how best to fill it.

In April we are hosting a missions team from Continental Theological Seminary in Brussels. This same Ahmed Bugri will be leading the team. This will be a perfect time for him to meet his new congregation!

God has brought into His family and ours a young Maltese family who have had a true and dramatic conversion experience. Patrick and Carmen's marriage was in desperate straits when they saw an ad for our church. They came and accepted Christ. God has done a wonderful miracle in their lives and marriage. They have become bold witnesses for God's forgiving love and restoring power.



We were asked by our Area Director to host and organize a Marriage Retreat for Southern European Assemblies of God missionaries. So, for four days in March, we hosted 21 missionary couples from seven different countries for a significant time of marriage enrichment. It was a success by all accounts. We were particularly happy to give opportunity for the couples to see Malta for the first time as they enjoyed fellowship with their co-workers.

God has shown Himself so faithful to us these last months. We pray that His faithfulness will be shown to each of you in your times of need. God bless you!!

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# Dan & Kathy Stump

June 2001

## The Stumps

### Deputation Ministry (Furlough?)

Endless hours on the phone, thousands of letters, 12 months full of speaking engagements, 50,000 miles of travel.... call us crazy, but we truly enjoy deputation ministry! We love seeing old friends and making new ones. We are thrilled if we can encourage a pastor or spark some young person to respond to the mission's call. It is always time well spent.

On June 26 we leave Malta but because of several conferences, family visits and services in other parts of the States, we will not actually arrive in California until August 10. Nevertheless, we are excited!

### 20 years of Missions Ministry

Recently, while organizing some files, we put together our history in missions. We read through our mission application letters and our many newsletters. What a lot of memories they evoked! Our greatest surprise came when we realized that we had completed 20 years in missions this last March! We can see how God faithfully helped us through hard times and blessed us in so many ways. Many of you have been prayer and financial supporters the entire 20 years.... thank you! You have had a big part in the victories we have experienced for the kingdom of God.

### Family Miracles

Our daughter, Kristin, is leaving Brussels in July and moving to Dallas, Texas to be close to her boyfriend, Paul Mathias. She said, "Go ahead and tell everyone that I am not moving there because of the weather! It is because of the guy!" Paul is the son of Assemblies of God missionaries, Jim and Maralyn Mathias. Kristin and Paul have quite a story about the "miracles" that brought them together. It is too long to tell here. We hope to have an opportunity to tell you in person. Kristin will be teaching high school speech and drama.

Our Iraqi daughter, Jacqueline, has been given a miraculous gift from God. Through totally unexpected circumstances, she was given a visa to visit her family in America. When she arrives in America, it will be four years to the day since she last saw them. We are praying that it will work out for her to stay permanently in America. She will not stay illegally. We know God will honor her integrity. Our prayer when she first came to live with us was that somehow she would be able to go to America by the time we had to leave for furlough. She leaves 18 days before us!



Dan and  
Kathy



### Ministry in Malta

God is bringing a wonderfully qualified couple to take our place, Ahmed and Marcelle Bugre. At his recent graduation from Continental Theological Seminary, Ahmed was chosen as the graduation speaker. They have had at least three different ministry positions offered to them. But they feel God wants them here and we agree! Please pray for the transition to new leadership for the ministries in Malta.

Our final days in Malta have been exciting. We were able to baptize four people. Patrick and Carmen are the young married couple we spoke of in our last newsletter. Steve is a 'work in progress', who has become very serious about serving Christ. Rose is our 71 year old church grandma who is so afraid of water that she cried when she told us of her desire to be baptized. She came out of the water with joy on her face and a shout of "hallelujah". What a wonderful way to end these last four and a half years of ministry.

### New USA Address

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July 20




Dan & Kathy Stump

November 19, 2001

# The Stumps

NOV 19 2001

*Dan and Kathy*



**Greetings from Roseville**  
We are happily ensconced in wonderful missions housing provided by our home district. We are thoroughly enjoying the accommodations as well as fellowship with our neighbors, who are kindred missionary spirits.

Our return to the States has coincided with two life-changing decisions, both of which we are thrilled about.

**Family Announcement**  
First, we want to announce the engagement of our daughter, Kristin, to Paul Mathias. After a first, blind date skydiving and Kristin's consequent move to Dallas, Paul proposed to her in the basket of a hot air balloon. She happily nodded yes...the first time Paul has seen Kristin speechless! They will be married in California on July 6, 2002. We are all enjoying the preparation and plans for this exciting event.

We are incredibly grateful to Paul's parents for setting up the first date and to Paul and Kristin for being willing to comply! Mostly, though, we are grateful to God for providing a man of such character who will treasure our daughter.


**A New Project in Spain**  
The second decision was one that was more unexpected and surprising to us. After leaving Malta for our deputation, we were approached by our leadership to be a part of a new project in Barcelona, Spain. When it was mentioned to us, our hearts leaped with excitement about the possibilities. After weeks of prayer, we felt that God would have us make this change. We will continue to have input and ministry contact with Malta.

**Prayer and Support Needed**  
Since our arrival in California we have had more than a dozen services each

month and have already driven over 10,000 miles. Obviously, your continued prayer and support will be much appreciated.

**Exciting Reports from Malta**  
We are excited about the reports we receive from Malta. Some of the churches are experiencing healing of hurts caused by occurrences in the past and are drawing together in unity. Ahmed Bugri is doing a wonderful job pastoring the churches and administering Global University. We know that God has brought him to Malta and we are excited to turn the ministry there over to him and his wife, Marcelle.

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Dan & Kathy Stump

April 2002



# The Stumps

Ministering in Southern Europe

Dan and  
Kathy

April 2002

## Successful Services

We have ministered in over 80 churches throughout Northern California and Nevada. The responses of the people toward our missionary presentation have been very encouraging. We praise God that in addition to raising missions awareness, several people have been saved and many others have rediscovered hope in their lives. One recent report we received was of a young Maltese/American man who committed his life fully to the Lord in our meeting and has since been a forceful witness to his Maltese family.

## Armor Too Tight?

We have been using a suit of armor to describe Malta and the constricting social systems of Europe that prevent Europeans from hearing and responding to the simple gospel. We have only had the helmet get stuck a couple of times, which helped to illustrate our point, but caused some concern to our volunteers. We have since learned to pick our volunteers more carefully! We would ask you to pray for the powerful anointing we need even more in the next 33 services that we have before our departure to Spain in August.

## Provision Praise

Praise God that the cash needed for us to return to the field has been raised. However we have raised only a little over 10% of the monies we hope to have for several building projects in Malta and Spain. The other part of our personal financial need is to raise the last 6% of our monthly budget. There is still a need for your prayers and giving.

## Maltese Ministry

Through the wonder of e-mail we continue to have opportunity to give counsel and encouragement to the leadership of the Assemblies of God in Malta. The reports that we receive are a source of rejoicing as we see the work maturing. Like every maturing process, it is not without some pain and continued need for prayer. We will be visiting Malta in September to pack and ship our household goods to Spain. We ask for prayer that God will bless the churches of this nation through us during that visit and our continued contact over the years. We are pleased that our new assignment will not exclude us from involvement with Malta in the future.

## Now We Know

Part of our new assignment has recently been clarified. We have learned that we will be given the opportunity to pastor the International Church of Barcelona after we have had a few months of language study. The pastoral role will last for a year while the current missionary pastor is on furlough. Concurrent with these tasks we will be involved with other missionaries and national workers in the development of the vision for the Southern European Strategic Ministry Center. Our primary focus in the Ministry Center will be the development of multi-national church planting teams. It seems very appropriate that while we will be developing this multi-national ministry we will be involved in the ministry of an international church.

## Wedding Wonders

Plans for our daughter Kristin and Paul's wedding are progressing quickly...and the money is flowing out just as quickly! We are looking forward to a wonderful time with family and friends as we celebrate on July 6.

## Dan & Kathy Stump

July 15, 2002



## Dan & Kathy Stump

"...as a light to the nations." Isaiah 42:6

July 15, 2002

Dear supportive friends and family,

### An Announcement

On Saturday the 6th of July in Santa Cruz, California our daughter Kristin was wed to Paul Mathias, son of Jim and Maralyn Mathias. Jim and Maralyn are AG missionaries in Finland. Paul and Kristin's picture is on the back of this letter.

### The Ceremony

The wedding ceremony started with a humorously accented quote taken from the movie 'The Princess Bride'; "Mawige ... Wuv, twu wuv ..." and ended with a kazoo rendition of the Hallelujah Chorus. In between were many tender moments which included a precious time of worship. The wedding festivities began on the 4th of July with a Stump/Mathias family picnic. Many family members and friends spent three days together in the dorms of Bethany College. By the time of the ceremony it was truly the joining of two families. The highlight of the reception was the performance of theme kisses by Paul and Kristin. There was the 'librarian' kiss, the 'drama teacher' kiss, the 'skydiving' kiss and so on. Kristin was in rare form and Paul played along willingly, which is further proof that he is the perfect man for our daughter. We feel overwhelmed with gratitude. God has truly blessed.

### Now what?

Now that the wedding is over we are beginning to focus on preparations for our departure to Spain in mid-August. Before we leave however, we have 10 services remaining, about \$175 of monthly support to raise and a load of boxes to pack.

### A New Ministry Center

There is an exciting development that will impact our ministry of forming multi-national, church planting teams. Property in Tarragona, Spain, has just been secured by a deposit. This future Strategic Ministry Center property was appraised at \$1,000,000 but is being made available to us for only \$395,000. It consists of 5.6 acres of land with three recently refurbish buildings. It is thrilling to think of all the ministries that will be blessed to be able to use this facility. Any contributions would be welcome.

### Happy Goodbyes

It has been a delight for us to be guests in 115 churches these last months. We have been blessed by the positive remarks of the pastors and people of their congregations. We know that many people will be praying for the work of planting churches in Southern Europe. Our time with family and friends is never long enough but these last months have been precious because of your love. Thank you for sharing yourselves with us.

US Address: 1933 Lindsay Dr. • Roseville, CA 95678-4276

E-mail: dan.stump@agmd.org





Dan & Kathy Stump

November 2002

# The Stumps

Ministering in Southern Europe



November 2002

## SPANISH STORY STARTS

Hola from Spain! We arrived in September and have been busy in ministry since. It has been exciting to see how things have come together as a confirmation that God's hand is in our move. Within two weeks of our arrival here, we had miraculously found just the right house to rent! We found it through a member of the International Church of Barcelona (ICB). We were able to deal directly with the owner, thus avoiding the costly realtor fees of about \$1,400.

Our home is located in a seaside village just 30 minutes from the heart of Barcelona and the Church that we will soon be pastoring. Going the other direction toward Tarragona, we are 25 minutes from the new Southern European Ministry Center where we will be ministering in the future. We feel blessed by God's wondrous provision. Our home is spacious with room for guests. Make your reservation early!

## MALTA MOVE

After we found our house, we made a quick trip to Malta to pack our belongings into a container for shipment to Spain. This was our first opportunity to observe how the work in Malta is continuing without us. We are happy to say that the work of the Assemblies of God in Malta is going better than we could have possibly anticipated. Any guilt we had felt about leaving was alleviated. The only sorrow we experienced was saying good bye to the many people we have loved these last 10 years.

## MULTI-NATIONAL MINISTRY

In early December, we assume the pastoral responsibilities for the International Church of Barcelona. We are extremely excited about serving this congregation made up of people from at least 20 nations. It is a young congregation with many university students and young professionals. There

are also a good number of refugees and other economically challenged people. Along with the great ministry opportunity, we are expecting to have some great international food!

## LANGUAGE LEARNING

We have just finished our first two weeks of Spanish language study. These past two months with so little ability to speak Spanish have proved interesting. We have managed to buy what we needed, open a bank account, and complete other important tasks with an interesting mixture of Spanish, Italian, Maltese and a lot of acting!

Here is our new address;  
C/ Enric Granados, 10  
08870 Sitges, Spain  
and phone - (34) 93 894-8084

Thanks for your prayers and support.

*Dan and Kathy Stump*

DEC 03 2002

## APPENDIX O

Jones Roland April 1984



Middle East &amp; North Africa Office

**TCII TEEN CHALLENGE INTERNATIONAL**

April 1984

Dear Friends and Supporters:

Choice greetings in Jesus!

Why is Teen Challenge International appreciative for your prayers and support?

\*Gerhard is one reason. From the time he was thirteen until he was twenty nine years of age he was running into trouble. Thank God, a few months ago he ran into Jesus on a street corner in Wiesbaden, West Germany. A youth worker from the local TCI outreach center was street witnessing. Through that witness, Gerhard was brought to the realization, according to his testimony, that for the first time in his life he realized the need for God's help. He was led to the Lord by the Teen Challenge worker. God graciously saved him. Today, he is worshiping in a church in Wiesbaden that was pioneered through Teen Challenge evangelism.

\*Full Gospel Outreach on the tiny Mediterranean Island of Malta is another reason. As I write this letter I am thanking God for another milestone. Before me is a letter dated March 23, 1984 from the director of this evangelistic outreach to Malta. The letter states in part, "on behalf of our church I am extending an invitation to you and your family to come and assist us and work with us in evangelism....We trust you will accept this invitation...." If you could have visited the island with me last summer I know that what I am writing could be in a clearer perspective for you, but consider that for the first time in history we have an invitation to help a group get organized and established on an island that has never had a pentecostal church.

\*Another reason is Marie-Louise Hak, a Spirit-filled youth worker from Holland. She has worked in rehabilitation centres in Israel and now feels a call to live and work there full time. She writes excitedly and with depth of Israel, a place she considers not so much as a 'Holy Land' to be visited, but where the 'Holy Child' Jesus can be introduced to Jews and Arabs alike. The Gospel is effective in 'hard places'.

We are thanking God for a growing number of people across our movement who share this vision. It is literally an effort to pour some 'Gospel Water' where so little is being poured. We want to thank those of you who have already entered into these labors with us. Your faithfulness is always encouraging. May God richly bless all of you.

Your Missionaries • to the Middle East and North Africa,

*Roland & Iris Jones*  
 Roland and Iris Jones  
 P. O. BOX 144 • NEW BROCKTON, ALABAMA 36351



Jones Roland

July 24, 1984



Middle East & North Africa Office

**TCII** TEEN  
CHALLENGE  
INTERNATIONAL

AUG 15 84

*out*  
*copy*  
*ep*

July 24, 1984

*This is for July DR May-June  
newsletter is in May DR*

Dear Friends and Supporters:

Choice greetings in Christ!

There a number of things we want to share with you in this letter. Rather than to impose on your already busy time we will list the items in brief.

\*On June 19 the Government of Malta approved our application to do Gospel work on the island. This is a breakthrough in our efforts to locate on the island for our ministry in North Africa and the Middle East.

\*Applications have been made for a permanent resident's permit to live on the island and assist in the pioneering and maturing of the first pentecostal church that we know of in the long history of the island.

\*Tentatively, September 10 will be our date of departure for the field.

\*If you have not started your monthly support please do so as soon as possible. The offerings for our work must be designated: J. Roland Jones Acct. # 284310.

\*Pastor, would you make it a special point in one of your church services on August 5 to request prayer for the Roland Jones family regarding some of the following needs?

1. IIThess 3:1 ..'that the word of God will have free course.'
2. Collossians 4:3 ..'that God would open to us a door of utterance.'
3. Hebrews 13:18, ..pray for us, for we trust we have a good conscience in all things willing to live honestly.'

We will need an affirmative answer from God to all these requests in order to bring the Good News of Jesus to the hearts' door of the lost in North Africa and the Middle East.

Thank you for caring.

Yours sincerely

*Roland + Iris Jones*  
Roland and Iris Jones  
Vergie and Geri  
Missionaries to the Middle East and North Africa.

P. O. BOX 144 • NEW BROCKTON, ALABAMA 36351

Jones Roland

December 27, 1984

DEC 27 1984

December 1984

## MERRY CHRISTMAS GREETINGS!

I go walking by the sea most everyday. Roland is always telling me to be careful (especially on certain days), when the waves are crashing in so high! I meet all kinds of people and thoroughly enjoy my walk. The Maltese people, for the most part, have stone walls around their yards, and a dog somewhere inside, keeping "watch" against intruders. Just a few houses down from where we live, is an enormous black (bearlike!) German Shepherd. The girls and I are quiet fond of him. Geri pays him a frequent visit-about twice a week, and he by now, must feel quiet "at home" with us! As I am coming to "his yard" he sees me and starts jumping, barking, ready for me to talk to him and give him a pat on the head. By the time I have reached the end of his domain, he has raced down to the far corner and is "resting" across the wall, waiting for another round of attention! YESTERDAY, THE GATE WAS OPENED, and their little girl was "in charge" of the German Shepherd. (his name is Chonan) Here I come, "knowing" she understands, I like her dog a safe distance FROM me! Just as I am nearing the gate, here he comes! Jumping all over me! Barking, wagging his tail, having a delightful free for all-while I am about to have a heart attack! I'm absolutely petrified! "Get the dog off of me!! Take him inside!! PLEASE!!" And all the little girl can say is, "Pardon? Pardon?" Obviously, she did not understand but one word of English, and that was PARDON!! Finally, when I was positively satisfied that Chonan had every intention of making an end of me, I summoned every ounce of remaining courage and presence of mind I had left (!) took the little girl by the shoulders and "demonstrated" what she should do with her mongrel!! She GOT the message, and I FLEW into outer space!! Two people on the sidewalk, who had been enjoying the SHOW, headed for the sea when Chonan started after them! (By the way, this IS the LAST of the SEVEN WONDERS OF MALTA!)

All joking aside, God really did speak to me about that incident. The dog hadn't the slightest ill intention toward me, but the enemy of our souls hasn't the remotest glimmer of good-will toward any one of us. My fear was my only "enemy" in the dog incident, and when satan comes charging at one of God's children, we have to "call his bluff" and send him off packing, in Jesus Name!! I call it a bluff because he knows he is a defeated foe! Calvary wounded him fatally, and he is powerless against a born-again, Spirit-filled saint of God. All he can do is GROWL! He is "toothless and clawless"! We are the equipped ones, in Jesus Name! HALLELUJAH...

Helen, our reserved little pastor's wife, was scheduled to give the devotional last week in our Ladies Fellowship Circle, and I observed she seemed unduly fearful. The Spirit of God quickened me to quote a familiar passage to the group, twice. "God has not given us the spirit of fear, but of power, and love, and a sound mind;" later, when Helen gave us the devotional she was poised and able to relate to us the message God had given her to share. I do not tell the ladies what they should talk about, nor do I give them a topic, but invariably God leads our hearts and minds together in the same vein of thought, for we always leave the meetings with hearts overflowing with joy and gratitude for the way our Father has met us. No wonder we are growing numerically!

It is that time of the year when excitement is high and people are celebrating His glorious birthday again. Bright colored lights are everywhere, music is in the air, and Christmas trees and manger scenes adorn our homes. It is so good to be alive! Jesus is so very real! I love celebrating His birthday. He brings so much happiness into our lives. But in day to day living, He is exciting and because He is ALIVE, I will rejoice!

Thanks for standing by us in your prayers and giving. I am thrilled to be working for Jesus on Malta. He is doing His wonders among the Maltese people and being in the King's service here is most rewarding. His ways never cease to amaze me. Healing miracles are occurring in the church and God is receiving the glory. People are being saved, a one to one ministry is happening, and His church thrives! Dave Flanders and his team from England recently concluded revival in Paola. Muslims were reached. Next Saturday, we are scheduled to have a street concert, and Roland ministering in Valetta, where multitudes throng. We are believing God for a harvest of souls.

When you pray for the church in Paola, call Joseph Fenech Laudi's name before the Father. Joseph is the pastor, who has to work long hard hours at the airport to make a living for he and his small family. God's hand is upon him for Malta, and he needs to be free in full-time service for the Lord. The church desperately needs him present in ALL the services, and this is not possible now, with the small group being unable to fully support him.

Jones Roland

March 1995

March, 1985

agmena

the assemblies of god  
middle east and north africa, ltd

BG

BS

WJM

Dear Friends and Supporters:

Greetings from the Middle Sea!

The first two months of 1985 have gone by extremely fast and have been extremely busy. Let us just highlight some of our activities over the past eight weeks:

1) January 6-13 was a week of special prayer emphasis involving the whole Church. Special prayer services were held. The subject of prayer was not only discussed but engaged in as we offered to God intercessory prayers for this island nation and for needs around the world.

2) Personal follow-up was done for the 120 students who have thus far enrolled in the evangelical Bible study course. In the process of this follow-up another home Bible study was started.

3) The Middle East/North Africa winter business meeting was held in Jerusalem January 14-21. A special seminar on Ministry to Muslims was held the last two days of the meetings.

4) After our first three requests were denied for permission to hold open air meetings, the last 6 have been granted. Iris and Vangie were used wonderfully by the Lord to sing the Gospel and I thanked God for the liberty to preach. I am told that 5 years ago it would have been unthinkable to believe you could have been given this privilege.

5) February 18-24 Bob Smith, Director of Teen Challenge Campus Ministries in Brussels, Belgium was with us for a Good News Crusade. Out of that meeting we have been able to start even another Home Bible fellowship. We have found thus far that these home fellowships are the 'bread and butter' of our evangelistic outreach.

6) Iris has started children's story hour in two different homes.

7) We have been invited to speak to Nigerian University Students in a Saturday night Bible Study. They are here studying at the University of Malta.

8) Eight Maltese students have enrolled in the College level ICI Correspondence Course. Since we do not have a Bible School on Malta this is a real answer to the need of Maltese believers preparing themselves for future ministry.

Thank you for sharing with us in this ministry. With all the activities mentioned above we are still in the very early embryo stage of having a strong Evangelical Church on this island where 99% of the population is Roman Catholic. Please remember us in your prayers. God grant us a spiritual breakthrough.

Yours sincerely,

*Roland, Iris, Vangie + Leri*  
The Joneses

Jones / Middle East



Jones Roland

May 22, 1986

MAY 22 1986

FEB 5 1986



agmena

the assemblies of god  
middle east and north africa

January 28, 1986

Dear Friends and Faithful Supporters:

Greetings from Malta!

It was thoughtful and kind of so many of you to remember us during the Christmas holidays. Thank you for your cards, kind words, and gifts.

When you see a disabled jet off to the side of the runway at your airport (due to a terrorist Hijacking back in December) American and Libyan fighter jets facing off at each other about 180 miles south of here, and missionary friends who couldn't make it to our recent field meeting because of the heavy fighting in Lebanon, it is with some anxiety that you travel by air in this part of the world. But we have a truth to hold and a promise to claim and that is, "Our God Reigns".

At a recent meeting with the ICI College Level students there was a unanimous consensus that we move from a strictly correspondence "study by yourself" style to a classroom structure. We are in the process of working out the logistics of what would be involved to do this. It is our intention to have some type of ongoing training program for the Maltese who are being called into the ministry.

And God is answering your prayers with regards to this matter. Two more young men have given evidence of being called of God to preach and are making use of opportunities to speak in the open air and before the Church body. We praise God for this!

There are many things on the agenda between now and July; Seminars, starting special English services for foreign students who are studying at Malta University, outdoor Evangelism, ICI Evangelism, and a spiritual strengthening in the Church fellowship. We depend so much on your prayers - Please keep these matters before the throne for us.

Thank you again for being so faithful in your support of this ministry. May God bless you abundantly.

Our best wishes for you in 1986!

Yours sincerely,

Roland and Iris Jones  
Missionaries to the Middle East/North Africa

BS  
RW  
SM  
SAC  
BVC  
JP

JNH  
SM  
BS  
MFB  
OR  
RW  
WJM

maestro Jones

COPY TO JLP  
& NOTEBOOK

*Jones Roland*

*January 1986*

MALTA REPORT  
January 1986

October 6, 1985 Christian Evangelical Church on Malta formally affiliated with the General Council of the Assemblies of God U.S.A. A letter of Welcome from Executive Director of Division of Foreign Missions was read to the congregation by AGMENA Area-Representative Doug Clark. A word of Welcome and response was given in return by the pastor of the Maltese congregation, Joseph Fenech-Laudi.

Credentials were granted to Joseph Fenech-Laudi (License) and Noel Formosa (Christian Workers).

Coinciding with the time of affiliation we had a two week faith campaign with Anthony and Rita Giordano. It was our first breakthrough as far as getting people into our meeting place. We advertised in two papers, listed our home telephone as a reference number and waited to see what would happen. As of December 20th there have been over two hundred phone enquiries from people with needs of all descriptions. Iris has prayed, counseled, and invited them to our meetings. Most are reluctant to give their addresses and therefore the phone contact is as far as it goes.

There are now eleven students enrolled in the ICI College level degree courses. As a group meeting recently it was a unanimous consensus to change from a strict correspondence structure to a classroom structure.

Some projections for 1986:

- 1- Open a Night Bible School
- 2- Enroll 300 students in ICI Evangelism GQL
- 3- Promote more outdoor Evangelism
- 4- Start an English Worship Service
- 5- Introduce the ICI Christian Life and Christian Service series to Malta again

Respectfully submitted,

Roland Jones

## APPENDIX P

*Global Institute of Theology - Malta*

*[Http://www.git.edu.mt/bod\\_history.htm](http://www.git.edu.mt/bod_history.htm) (Accessed December 8, 2020)*

**BOARD OF DIRECTORS CHOSEN TO OVERSEE GLOBAL UNIVERSITY IN MALTA**

Global University-Malta, for the very first time, has its own Board to support the National Director in furthering the mission of theological education in Malta. This board was inaugurated on Saturday 28, February 2009 at a breakfast meeting organized by the new board. The board sent invitations to all pastors and leaders on the island to attend for breakfast and at the Dolman Hotel, Qawra. 20 pastors and other



leaders from the Evangelical and Pentecostal local churches in Malta accepted the invitation. After the breakfast the attendees met together to hear about the vision of Global University in Malta. There were three speakers who spoke about their perception of the importance of furthering academic education to the Maltese Evangelical and Pentecostal churches.



The speakers for this historical event were: Paul Tremontozzi, Pastor Patrick Stevenson and Pastor Joseph Agius. Paul Tremontozzi, the Southern European Assemblies of God World Missions Office, spoke about the Biblical perception concerning education from the Second Epistle to Timothy. He described the historical background of the epistle to understand the exhortation of Paul to Timothy to study diligently the Word of God. Then he applied the scripture for today's need emphasizing the importance for leaders to continue their Biblical and theological studies.



Pastor Patrick Stevenson, pastor of Live Seed Christian Centre spoke about the importance of having the local church becoming a learning centre, where the students can study systematic theology and earn college credits for their efforts. He also mentioned how he noticed spiritual growth in his church and growing interest for further study. In fact, 18 members of his church were about to take the final exam for their first course.



Pastor Joseph Agius, the National Director, spoke about the benefits of having the Maltese leaders academically qualified in their Biblical Studies by a university which has its degrees recognized even in Malta. He spoke about the vision of having a Maltese seminary where leaders and lay people can receive their theological education and be qualified with certificates accepted by the Maltese Qualification Recognition Information Centre. He informed the audience there were about 50 students studying for credits, of which five are studying for undergraduate certificates in Missions and Biblical interpretation, two are studying for an undergraduate degree in Bible and theology and one doing a Masters Degree.

There were a number of questions from the pastors and leaders present and they all showed keen interest in the vision. In fact there were a number of suggestions how Global University can expand in the future.

The event ended by the first board of Global University Malta signing the Board's statutes.

**The signing of the Statutes**

*Global Institute Of Theology - Malta*

# Newsletter



**GLOBAL**  
INSTITUTE OF THEOLOGY  
MALTA

License-2013-FHI-026

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Feb 2017

THINK *quality* FRIENDLY.

Issue: 61

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Joseph Agius  
GIT Director




**GLOBAL**  
UNIVERSITY



**GLOBAL**  
europass  
CENTER

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**Dr. Severs and Dr. Hedlun At Mdina**

**Sight seeing St. Paul's Islands**

**Dingli Cliffs**

**Dr. Severs preaching at Word of Life PH Church**

**Dr. Severs with the St. Paul's Island in the background**

**Dr. Hedlun with the McCartney (AG Missionaries)**

## Historic Visit

Dr. Gary Severs President of Global University and Dr. Randy Hedlun, Dean of the Graduate School of Theology.

The visit had three objectives. First, an important meeting with the CEO of the NCFHE; to establish a new Board of Trustees, and to upgrade GIT to offer Graduate programs.

During their meeting with the NCFHE's CEO, they discussed about GIT's future licence and to activate the new external quality assurance audit which will take place in November'17. Also, during the establishing of the Board of Trustees, a new constitution was signed. Furthermore, Dr. Hedlun had a two day training with Joseph and Christine, regarding the administration of the graduate office.



*Global Institute of Theology - Malta*

*Malta Book-Fair 2017*



*Global Institute of Theology - Malta*

GIT and MQRIC officials after signing GIT's first protocol.  
March 22, 2011



*Global Institute Of Theology - Malta*

*MQF/EQF Levels*

|   |   |   |
|---|---|---|
| 8 | Doctoral Degree   |   |
| 7 | Master's Degree<br>Post-graduate Diploma<br>Post-graduate Certificate |   |
| 6 | Bachelor's Degree   |   |
| 5 | Undergraduate Diploma<br>Undergraduate Certificate                    | VET Higher Diploma<br>Foundation Degree |
| 4 | Matriculation Certificate<br>Advanced Level<br>Intermediate Level     | VET Diploma (iv)                        |
| 3 | General Education<br>SEC Grade 1-5                                    | VET Level 3 (iii)                       |
| 2 | General Education<br>Level 2<br>SEC Grade 6-7                         | VET Level 2 (ii)                        |
| 1 | General Education<br>Level 1<br>School Leaving Certificate            | VET Level 1 (i)                         |
| B | Introductory Level B*   |   |
| A | Introductory Level A*   |   |

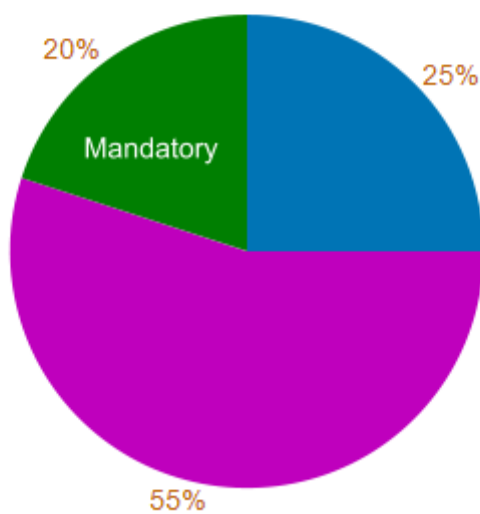
\* These are not yet included in legislation

**Annotations**

- i. A Full VET Level 1 qualification should enjoy the same parity of esteem as a Full Secondary School Certificate and Profile (SSC&P) Level 1.
- ii. A Full VET Level 2 qualification should enjoy the same parity of esteem as 4 Secondary Education Certificate (SEC) subjects at Grade 6 and 7.
- iii. A VET Level 3 Qualification should enjoy the same parity of esteem as 6 Secondary Education Certificate (SEC) subjects at Grades 1 to 5.
- iv. A VET Diploma should enjoy the same parity of esteem as the Matriculation Certificate.

*Global Institute of Theology - Malta**EQF/MQF Credit System*

|                         |     |
|-------------------------|-----|
| Contact hours           | 20% |
| Practical, mentoring*   | 25% |
| Self-study & assessment | 55% |





*Global Institute of Theology - Malta*

Dr. Randy Hedlun's first visit to Malta



# Global Institute of Theology-Malta

Representing Global University-USA

## Newsletter

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October 2013
Exclusive Edition
Issue 28

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"One of the greatest privileges available to Christ's followers is the opportunity to minister to others in His name. Whether as a credentialed minister or lay minister, representing God's love and truth through the life of the church is especially meaningful and fulfilling."

**Historical Visit by Dr. Randy Hedlun**-Dean of the Berean School of the Bible

October's newsletter is dedicated to an important event that took place in the beginning of the month. Dr. Randy Hedlun visited Malta for the specific reason to meet with the students, pastors, and Global University's (GIT) leaders.

Dr. Hedlun, is the Dean of the [Berean School of the Bible](#) (BSB). Berean School of the Bible is GU's adult continuing education program. Maybe better referred to as "The Christian Life Long Learning discipling program." As such, BSB courses do not earn college credit but do earn continuing education units.

However, GIT is working with the Malta Qualification to accredit the courses in Malta. In fact, a BSB curriculum, will have MQF level 4. This is in the same level of an "A" level which we are familiar with in Malta. The BSB offers ministry

credentials since 1948 and has trained Assemblies of God ministers for over six decades. Over 1,500 BSB study centers across America have brought ministerial training to their local communities.

In Gozo, the pastor of [Gozo Jesus Center](#), Peter Daugelat completed the Licensed Level of the BSB program. Since Peter began his studies with GU, he has encouraged a number of students to study with BSB courses.

Students receive 100% uniformity and consistency in course delivery both online and offline. So whether students are looking to fulfill their AG credentialed education requirements or to enrich your life, our BSB program is ideal for them.

Besides teaching at GIT Learning Center meeting at [Destiny Christian Assembly](#), Dr. Hedlun presented 36 courses to the [Evangelical Library of Malta](#).

**To read more about Dr. Hedlun's Visit, kindly use this link.**



Peter and Inge Daugelat

training designed to prepare the student to fill a church leadership role and to help the student fulfill the call of God on his/her life.

BSB has pioneered distance education for A/G ministerial



Dr. Hedlun and Andre Camilleri



NCHE  
National Commission for Higher Education



[quassistant@globaluniversity.org.mt](mailto:quassistant@globaluniversity.org.mt)



21435529  
79475615

[www.git.edu.mt](http://www.git.edu.mt)

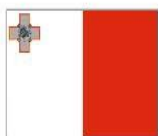
*Global Institute of Theology - Malta*

*Europass Supplement (1)*



## Europass Diploma Supplement

The Bible Interpreter



*Global Institute of Theology - Malta*

*Europass Supplement (2)*

**EUROPASS DIPLOMA SUPPLEMENT**

*This Diploma Supplement model was developed by the European Commission, Council of Europe and UNESCO/CEPES. The purpose of the supplement is to provide sufficient independent data to improve the international 'transparency' and fair academic and professional recognition of qualifications (diplomas, degrees, certificates etc.). It is designed to provide a description of the nature, level, context, content and status of the studies that were pursued and successfully completed by the individual named on the original qualification to which this supplement is appended. It should be free from any value judgments, equivalence statements or suggestions about recognition. Information in all eight sections should be provided. Where information is not provided, an explanation should give the reason why.*

|   |  |
|---|--|
| <b>1. INFORMATION IDENTIFYING THE HOLDER OF THE QUALIFICATION</b> |  |
| 1.1 Surname:  | Joe  |
| 1.2 Name:   | Dun  |
| 1.3 Date of Birth:  | June 15, 1975  |
| 1.4 Student Number:   | -MLT   |
| <b>2. INFORMATION IDENTIFYING THE QUALIFICATION</b>               |  |
| 2.1 Name of Qualification:  | Undergraduate Certificate in "The Bible Interpreter" program.  |
| 2.2 Main area/s of study:   | Biblical Studies.  |
| 2.3 Awarding Institution:   | Global University-USA.   |
| 2.4 Institution Administering studies:                            | Global Institute of Theology-Malta.  |
| 2.5 Language of Instruction / Examination                         | English  |
| <b>3. INFORMATION ON THE LEVEL OF THE QUALIFICATION</b>           |  |
| 3.1 Level of Qualification  | EQF/MQF Level 5  |
| 3.2 Official Duration of Program:                                 | 3 Years  |
| 3.3 Access Requirements   | School leaving certificate or School leaving certificate or successfully passing 3 (out of 7) module exams with a result of no less than "C" 73% (GPA 2)   |
| <b>4. Information on the contents and results gained</b>          |  |
| 4.1 Mode of study:  | Distance Education   |
| 4.2 Program requirements:   | In order to complete this program, students need obtain 30 undergraduate credits (calculation based on 1 GU credit is equivalent to 45 hours of total students interaction with study material, projects and practicum). The program is studied independently, using the study guides and related textbooks. Modules are either 2 or three GU credits; and are divided into four sections (units) making up an average of 13 lessons each module. To complete each module students need to take self-tests after each lesson and four unit evaluation tests. The programs will train students to apply correct established rules of exegetical and hermeneutical principles. Brief history of hermeneutics and the Intertestamental period are covered. Modules also contain lessons dealing with the application of rules while studying biblical books. The projects and collateral readings addressing learning in the cognitive, psychomotor, affective and volition/dispositional domains.<br>The certificate program provides basic training in specific hermeneutics This certificate program includes courses drawn from the GU degree credit program. Students who wish to study for credit |



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|   |  |  |   |                |              |
|---|--|--|---|----------------|--------------|
|   | <p>but do not wish to embark on a full degree program are encouraged to begin with a certificate program of their choice.</p> <p>Briefly, those who complete a certificate in "The Bible Interpreter" program will be able to:</p> <ul style="list-style-type: none"><li>• Value the importance of exegetical studies.</li><li>• Recognize different literary genres that are used in the Biblical Text.</li><li>• Apply hermeneutical rules according to the different genres learned.</li><li>• Analyze doctrines based on eisegesis instead of exegesis.</li><li>• Synthesize the principles learned in all courses for a holistic approach in Bible Interpretation.</li><li>• Demonstrate exegetical skills by correctly applying hermeneutical principles during biblical interpretation.</li></ul> <p>Practices a consistent behavior demonstrating the application of Christian living as taught in the Bible</p> |  |   |                |              |
| <b>4.3 Program details and results:</b>         |  |  |   |                |              |
| <b>Year</b>                                     | <b>Code</b>  | <b>Title of Study</b>                      | <b>GU Credits</b>                             | <b>% Marks</b> | <b>Grade</b> |
| June 17/09                                      | BIB2043  | Principles of Biblical Interpretation      | 3   | 95             | A            |
| April 06/11                                     | LIT1303  | New Testament Literature                   | 3   | 97             | A+           |
| Oct 26/11                                       | BIB1033  | The Life of Christ in the Synoptic Gospels | 3   | 95             | A            |
| Jan 03/12                                       | LIT1213  | Old Testament Literature: His Story        | 3   | 98             | A+           |
| May 08/12                                       | BIB4062  | The Corinthian Letters                     | 2   | 96             | A            |
| Aug 27/12                                       | THE1042  | Man and Sin                                | 2   | 96             | A            |
| Dec 13/12                                       | THE2012  | The Bible and the Church                   | 2   | 96             | A            |
| <b>4.4 Total Number of GU Credits taken: 18</b> |  |  | <b>Total number of GU Credits Awarded: 18</b> |                |              |
| <b>Grading Scheme</b>                           |  |  |   |                |              |

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|    |        |      |   |
|----|--------|------|---|
| A+ | 97-100 | 4.00 | Superior  |
| A  | 93-96  |      | Excellent   |
| A- | 90-92  | 3.67 |   |
| B+ | 87-89  | 3.33 |   |
| B  | 83-86  | 3.00 | Satisfactory  |
| B- | 80-82  | 2.67 |   |
| C+ | 77-79  | 2.33 |   |
| C  | 73-76  | 2.00 |   |
| C- | 70-72  | 1.67 | Poor at the Undergraduate-Level<br>Note: Below 70% is failing at the Graduate-Level and will receive 0 grade points |
| D+ | 67-69  | 1.33 |   |
| D  | 63-66  | 1.00 |   |
| D- | 60-62  | 0.67 |   |
| F  | 0-59   | 0.00 | Failing at all levels   |

|   |  |
|---|--|
| <b>4.5 Classification:</b><br><b>Award Achieved:</b><br><b>Date of Commencement:</b><br><b>Date of Award:</b> | Excellent<br>Graduate Certificate in "The Biblical Interpreter."<br>May 6, 2019<br>May 6, 2019   |
| <b>5. INFORMATION ON THE FUNCTION OF THE QUALIFICATION</b>  |  |
| <b>5.1 Access to Further Study</b><br><b>5.2 Professional Status</b>  | Holders of this certificate are eligible to enroll to further studies towards an undergraduate degree in Bible and Theology, Intercultural Studies and Christian Education.<br>Not applicable  |
| <b>6. ADDITIONAL INFORMATION</b>  |  |
| <b>6.1 Additional Information</b>   | The Certificate Programs Provide Specific And Basic Education In Particular Areas Of Hermeneutics And Are Designed To Enhance Students' Skills In Communicating The Christian Message. Graduates In This Certificate Are Adequate To Be Recognized Teachers In Bible And Theology Courses. They Are Also Academically Recognized Candidates To Teach And Preach On Local Evangelical And Pentecostal Churches, Lead Home Groups, Teach "Christian Service In The Community" (MQF 3), Sunday School And Other Similar Ministries. |
| <b>6.2 Further Information Sources</b>  | Global University website: <a href="http://www.globaluniversity.edu">www.globaluniversity.edu</a><br>Global Institute Of Theology website: <a href="http://www.git.edu.mt">www.git.edu.mt</a>  |
| <b>7. CERTIFICATION OF THE SUPPLEMENT</b>   |  |
| <b>7.1 Date of Issue:</b><br><b>7.2 Signature:</b>  |  |

*Global Institute of Theology - Malta*

*Europass Supplement (5)*

Name:  
7.3 Official Post

7.4 Official Stamp

**8. Information on the National Education System -Malta**

Education in Malta at all levels is governed by the Education Act, 1988 and is the responsibility of the Ministry of Education and Employment.

Students access higher education institutions following thirteen years of schooling, of which six years of compulsory primary education, five years of compulsory education and two years of post-secondary education (optional). Applicants wishing to join GIT-Malta undergraduate program are required to have a school leaving certificate as a minimum. If not, the student must complete seventeen undergraduate GU credits enrolled in an "undeclared program." This is the opportunity to complete one of the undergraduate certificates available by Global University (GIT-Malta).

GIT-Malta also programs from with MQF levels 3 and 6. The institute is also preparing home grown courses for MQF level 2 and 4.

GIT-Malta is a voluntary based educational institute with the goal to make Christian education accessible, affordable, and accredited through distance, self-paced learning mode.

*Global Institute of Theology - Malta*

*Europass Supplement (6)*

| MQF Level | Title of Award  |                    | MQF Level | EQF Level | European Qualification Framework (EQF) |
|-----------|---|--------------------|-----------|-----------|--|
| 8         | Doctoral Degree   |                    | 8         | 8         |  |
| 7         | Master's Degree<br>Postgraduate Diploma<br>Postgraduate Certificate                                 |                    | 7         | 7         |  |
| 6         | Bachelor's Degree   |                    | 6         | 6         |  |
| 5         | Undergraduate Diploma<br>Undergraduate Certificate<br>Higher Education Certificate                  | Vet Higher Diploma | 5         | 5         |  |
| 4         | Matriculation Certificate<br>Advanced Level<br>Intermediate Level                                   | Vet Diploma        | 4         | 4         |  |
| 3         | General Education Level 3<br>SEC Grade 1-5  | Vet Level 3        | 3         | 3         |  |
| 2         | General Education Level 2<br>SEC Grade 6-7<br>Secondary School Certificate                          | Vet Level 2        | 2         | 2         |  |
| 1         | General Education Level 1<br>School Leaving Certificate<br>Secondary School Certificate and Profile | Vet Level 1        | 1         | 1         |  |

The Malta Qualification Framework is a meta-framework for the classification of qualities of qualification achieved in a formal, informal and non-formal learning outcomes approach within set criteria of specified credits, workloads, quality assurance systems and accreditation procedures.

Further information is available at <http://www.ncfhe.org.mt>.

**Global University**  
[www.globaluniversity.edu](http://www.globaluniversity.edu)

Global University is a fully accredited nonprofit Christian University, in the Pentecostal tradition, based out of Springfield, Missouri. As a worldwide online and distance education pioneer, the university integrates education and service through a network in 150 countries, including the United States. Its three main languages of instruction are English, Spanish and French for undergraduate programs. Four schools comprise Global University; School for Evangelism and Discipleship, Berean School of the Bible, Undergraduate School of Bible and Theology and Graduate School of Theology. The vision of Global University is to impact eternity by reaching the lost and training the found, everywhere.

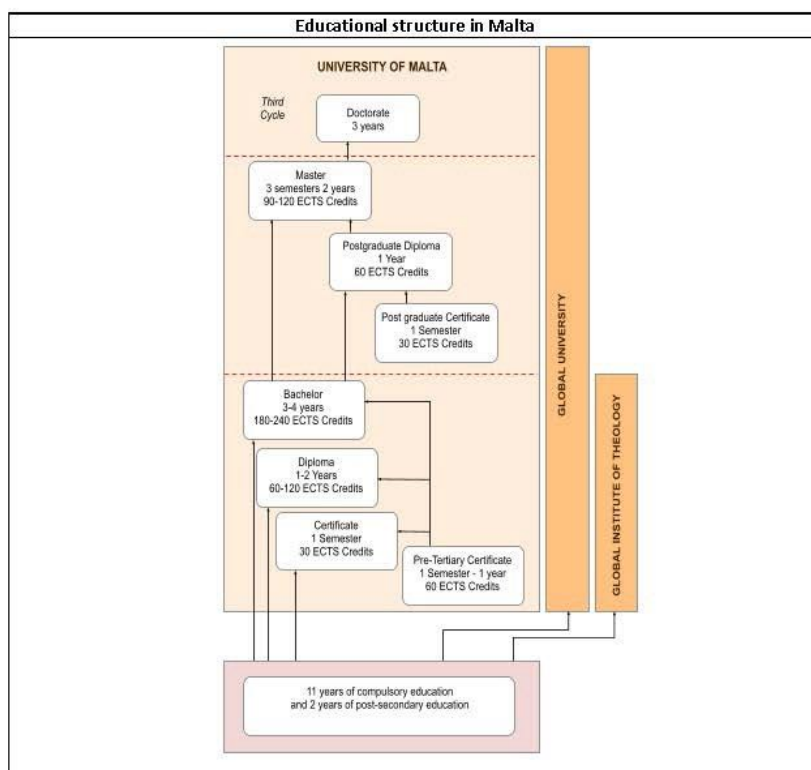
*Global Institute of Theology - Malta**Europass Supplement (7)***Mission Statement:**

Global University is a Christian university in the Pentecostal tradition that:

- integrates education and service through a worldwide network for student support.
- provides access to ministerial training from adult continuing education to the graduate level.
- produces curricular materials in multiple languages.
- serves the local church and Christian community through evangelism, discipleship, and leadership training through nonresidential distributed learning methods.

*Global Institute of Theology - Malta*

*Europass Supplement (8)*



## APPENDIX R

### *Recommendations (1)*

#### Implementation Plan

#### Recommendations for Specific Attention on Spiritual Growth

##### *Solution by Integrity*

Preventing is better than cure. Preventing unprepared and untrained individuals from filling a ministerial office is much easier than removing them later because of failure. Solutions to the problem discussed in this section are not easy to implement. Malta's church history demonstrates that implementing biblical principles and administering biblical standards and qualifications is challenging, even extremely difficult. The data reflects an absence of integrity, both in practice and in values. Leaders were promoted and recognized who themselves lacked clear evidence of integrity. Individuals and authority bodies were responsible for appointing leaders themselves who failed to demonstrate clear allegiance to and practice of integrity. It should be the ordination committee's responsibility to ensure that the person installed in the ministry has the right reputation with fellow ministers and those outside the church. Integrity is difficult to counterfeit. The committee must consider the candidate's trustworthy reputation or the lack of it before even mentioning the placement

##### Solution by Spiritual Development

To prevent ministers from falling into sin, they must be responsible enough to work towards spiritual development with the goal of personal maturity all the days of their lives. Several programs have proved to keep ministers growing in their Christlikeness and ministerial capabilities: preventing them from falling into sin. I will adapt for this section from Clinton's development phases (1988, 30-33) and briefly explain them.

##### *Phase One - Sovereign Calling*

The first phase is crucial for preventing/solving the problem of ministerial sin. It is essential that the calling for the minister is, in fact, from God. Denominations and other ordination bodies should not install leaders because there is a vacancy unless there has been evidence of the sovereign calling. The Holy Spirit works in the prospective ministers' life and builds their character to value the concepts I mentioned. However, this is not enough. There must be then cultivation of the inner life program.



### *Phase Two - Inner Life Growth*

In this phase, the personal integrity of the ministers will begin to show. Their responsibility to their inner life growth will be evident. Spiritual education will become a way of life and show evidence that they value spiritual growth. Holiness and a genuine thirst to know God more should mark the minister's character. Therefore, an absolute contempt for the world and its vanities is evidently growing in the minister's life (Kempis 1886, location 154).

### *Phase Three - Ministry Maturing*

Clinton clearly states that ministers need formal and informal ministerial training even after installation (31). Therefore, continuous professional development must be natural for ministers. Spiritual growth is also the result of education. According to Boa (2001), education is one of the relevant elements necessary for ministers to work out God's universal purpose of one's life (465). Worldliness is an enemy to spiritual maturity. It is external, in the mind and the heart. It would be well if ministers cultivate the ancient practices of spiritual disciplines. Ministers should be meditating on the vanity of our culture, our lifestyles, and eternity.

### *Phase Four - Life Maturing*

I consider this phase as critical. According to Clinton, it is a mature state; it is where the "leader identifies and uses his or her gifts-mix with power" (32). Power is used for submission to accountability and not to abuse frail followers. It is a phase where ministers consider themselves servants of the people they lead and have their best interest at heart. Croucher states this is "the phase where one is acting on one's specific life purpose and calling in ministry as one's ultimate areas of contribution clarify" (2003). I indeed hold that this level is a level of stability in character and value of ministry.

### *Phase Five - Convergence*

One may call this the accomplishment stage. Ministers are to continue developing godly influences. It is a period of merging ministry achievements and experiences, where leaders pass holy values to other generations of leaders. At this stage, ministers earn the reputation of having moral authority, and all those see their integrity near them. I realize that not all protégés want this kind of accountability and training. The ordination committee must then be strong and take the biblical position. Nevertheless, when a person or family realizes the need for accountable mentoring, the pastor-mentor will have the satisfaction of transferring his experiences into others and see them mature. I enjoy watching three families in our church slowly but surely approaching the day to pass on the ministerial baton to them.

## **The Marital Ethic**

Ministers must treat the evil of sexual immorality as the scripture called it—sin. The ethic of holiness is becoming rare in the church. It seems that preachers do not have the time or the courage to speak out against one of the most talked-about sins

in the bible. Are preachers neglecting sexual morality for a particular reason? It could be so, and below are some of the reasons.

### *The Absence of Moral Authority-Examples*

Some pastors do not have the moral authority to speak bluntly against sexual sin. They could be personal friends of one or more fallen pastors mentioned in the research, and they cover them. They do not discriminate whom they allow to minister in their pulpits or lead their worship services. They do not do background research on their visiting speakers. I am stating this because several times, one hears about a speaker or a visiting worship leader whose past, during his ministerial career, has been marred by adultery. Nevertheless, pastors do not take this seriously and allow them to minister.

### *Understanding the Value of Marriage*

When ministers understand the value of marriage and the family, they will realize that the family is a cell-church and will honor it as such. The overseers' qualifications are to focus on their ability to manage their household well (1 Tim. 3:12). They must manage their family well. The word *προϊστήμι* means "manage" not "rule" as rendered in the KJV. It means an interest in, show concern for, care for, and give aid (BDAG. Cf, 1 Thess. 5:12; 1 Tim. 5:17), not a despot kind of authoritarian control.

This type of family leadership reflects the parallel between church and home seen in Ephesians 5:28-6:9. This requirement reflects the way the overseer will treat his congregation. Paul is making it evident that the attitude at home reflects how they should treat the church people. Leaders cannot manage the church without love, grace, and compassion guided by a sacrificial attitude of faithfulness and respect.

Therefore, one solution for leaders is to be trained. They must be committed to devoting themselves to the wellbeing of both the family and the church. Good managers are faithful to Jesus, the one who trusted them to shepherd both the human and their spiritual families. The leaders' love and concern for their family and church will guard them against falling into the snares of the devil. Consequently, leaders must regularly examine themselves to see that their marriage reflects the biblical profile. They can do this by regularly read marriage enhancement books, seminars, and courses like those offered by Global University and hold themselves accountable.

### *Understanding the Value of a Godly Example*

The home is the place where one can prove his or her values. It is where Moses commanded parents to be teachers of the Torah (Deut. 6:1-3). Someone said that if you want to know one's attitude under the heavy pressure of responsibility, observe how the person reacts under slight pressure. The home is the actual training ground for church leadership. The same love, firmness, compassion, mercy, and grace at home are the abilities to handle the family of God in a local congregation.

Consequently, another solution to preserve marriage is to live at home with the same sermons' principles that the minister preaches. The pastoral couple must have

other godly couples as confidants to relate and keep their marriage under accountability, especially if serious problems are creeping into the marriage. As stated earlier, adultery does not just happen.

### Accountability as a solution

#### *Answerable to Others*

Ministers have an obligation to answer to other ministers concerning their choices and decisions in the light of the consequences such choices and decisions bring forth. In Malta, this is a commitment that seldom works. However, I do not see any other way the Maltese church can raise its standards. Scorgie claims, “An individual to be accountable implies a singular responsibility, which cannot be off-loaded and to another, to answer for one’s own actions, and receive praise or blame and, when appropriate, reward or punishment” (2011, 243). As ministers of God, accountability is a sign of them honoring the value of ministry and showing their commitment to live above reproach. Their spirituality leads them to be answerable to others.

#### *Surrendering to the Will of God*

For ministers to surrender to the will of God, they first need to be humble. I believe in the passive surrender to God, in the sense of obedience in love. Humility is an inner attribute, a facet of the Spirit’s fruit, and necessary for spiritual growth. Surrendering the will is not easy; however, it is the way to victory. In the context of spiritual warfare (which sexual temptation is), James commands the church to humble herself in the lord’s presence. However, he also promises that God himself will lift her (4:10). Taking advice, confessing one’s sins, and receiving correction, and if necessary, rebuke is not a sign of weakness. On the contrary, it is the demonstration of one’s moral authority, placing him or herself to the advice and guidance of others. Surrendering is also an attitude that demonstrates one’s contentment in the relation of love to God and His church.

#### *Pro-Active Measures*

I recommend some pro-active measures to minimize the problem of sexuality in the pastoral office. I will list several measures that one can adapt according to the Maltese church’s needs. If the Maltese Evangelical community can agree on the sanctity of the pastoral office, then they can help and assist that the following guidelines are implemented without prejudice.

1. The standard of the one-woman husband must be a prerequisite to all ordination boards. This standard will set the principle that marriage violators will be removed from the office and, in my view, aeternum. This guideline should create a more profound fear of God and respect to his family and the church. As alluded to in this chapter, placement committees need to scrutinize the candidates thoroughly. If the persons responsible for the induction does not live on the island, they cannot know the candidate’s reputations with outsiders. They need to consult with the local Maltese church, with pastors known for their integrity.

2. Denominational leaders can organize regular marriage enhancement seminars with the assistance of professionals. They have access to professional Christian therapists who can address pastors and their spouses on keeping their marriage growing amid ministerial frictions. Others can share their experiences of what works for them.
3. Training pastors on how to be accountable to their spouses and other leaders is essential, especially in the matters of sexuality if there is a problem. Peers can help in these areas to support the couple if need be.
4. I believe that congregations can also help. One of the best things they can do is to make it clear to the leadership that they will not allow themselves to be under the ministry of fallen pastors. Congregations can also help by supporting the pastors, especially if they see them tensed and overworked. They can do this by helping and allow the pastoral couple to have their well- earned undisturbed breaks and help by carrying the load of ministry. This will help the couple to sustain and build their relationship.

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