

## ORTHODOX BACKGROUND BELIEVERS: LISTENING AND LEARNING

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### ***Abstract***

Evangelical church and organizational leaders in majority-Orthodox Romania often find themselves at a loss in understanding how to conduct outreach to Orthodox people. Often the cultural differences between Orthodox and evangelical Romanian Christians seem impassable. One approach is that of listening and learning from the transformational narratives of evangelical Christians converted out of Orthodoxy. The following article moves in this direction through qualitative analysis of conversion stories by four Romanian Orthodox background believers. Five common themes that arise from the data are discussed. The article concludes by offering an initial “evangelism rubric” to better posture evangelical groups to begin outreach among Romanian Orthodox people.

My stomach must have growled rather loudly. The Romanian Orthodox monk speaking with my wife and me kindly finished his sentence and invited us into the monastery’s quaint kitchen to continue our conversation over lunch. Visibly stunned and at a loss for words, my wife politely accepted, and soon we sat speaking over a meal of lentil soup and fish. The monk and I exchanged a cordial, back-and-forth conversation about the differences between Orthodox and Protestant theology. Both of us were admittedly surprised by the competence in explaining our own religious traditions and respectful grasp of the other’s. Before becoming a monk at the famous Putna Monastery, Father Alex had studied law in Bucharest and

had visited multiple Protestant churches. As I recall that unique lunch from two years ago, one phrase spoken by the monk reverberates in my mind: “I appreciated the Protestant emphasis on the Bible, but as I looked around at the Romanians worshipping in those churches, I could not help but think they were turning their back on their culture.”

Father Alex’s thoughts are indicative of how, for many Romanians, turning from Orthodoxy to another religious tradition involves a certain degree of cultural transformation. No longer do Romanians behave and worship the same way, and the results are certainly noticeable to friends and family. Following the social science definition of Harrison and Hunter that “culture” is the sum total of a society’s underlying attitudes, values, and beliefs, the mental and practical transformation that takes place after one shifts from Orthodoxy to evangelicalism may be considered cultural in nature.<sup>1</sup> Such cultural transformation is what Protestants call *conversion*, since it is foundationally a religious decision that is worked out in one’s value system and subsequent life choices.

Unfortunately, little research exists exploring the issue of how Romanian evangelicals with an Orthodox background came to the decision to convert. In my research, I could find only one source on the subject, and even that deals only with Orthodox theology in evangelism.<sup>2</sup> Therefore, the following study is intended to begin filling this gap, based on interviews with four Orthodox background believers (OBBs). I will first offer a broad-brush picture of the situation of Orthodoxy and evangelicalism in Romania. Then I delineate five major themes drawn from in-depth, semi-structured interviews with four OBBs, who I will call Mihai, Iosif, Mihaela, and Adriana. Finally, I conclude by sketching a potential “evangelism rubric” that evangelical churches may use in their outreach to Orthodox people.

## **ORTHODOXY AND EVANGELICALISM IN ROMANIA**

According to the 2011 census, Romania is 86 percent Eastern Orthodox, or simply Orthodox. Further breakdown by the National Institute of Statistics Romania declares that evangelicals make up roughly 6 percent of the population. Yet, the 6 percent figure also includes groups such as Jehovah’s Witnesses and Unitarians.<sup>3</sup> Eastern Orthodoxy in Romania goes back thousands of years to the first few centuries after Jesus’ death. Longstand-

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<sup>1</sup> Lawrence E. Harrison and Samuel P. Huntington, *Culture Matters: How Values Shape Human Progress* (New York, NY: Basic Books, 2000), xv.

<sup>2</sup> Matt Spann, “Witnessing to People of Eastern Orthodox Background: Turning Barriers of Belief into Bridges to Personal Faith,” (PhD diss., Southwestern Baptist Theological Seminary, Fort Worth, TX, 2001).

<sup>3</sup> National Institute of Statistics Romania, “What Does the 2011 Census Tell Us about Religion in Romania?” (Bucharest, Romania: National Institute of Statistics Romania, 2013), 4.

ing tradition, emphasis on the mystery of God, and the Orthodox desire to ignite all five senses (touch, taste, sight, hearing, smell) make Orthodox services exceptionally memorable and powerful.<sup>4</sup> Evangelicalism in Romania, on the other hand, is only about five hundred years old, having taken a foothold a generation or so after the Protestant Reformation began in 1517 in Central Europe.<sup>5</sup> From its inception, the evangelical movement upholds biblical authority as central, often advocating for a renunciation of art and imagination in response to excesses in Catholicism and Orthodoxy. The Protestant evangelical tenet of *sola Scriptura* makes for undeniably passionate preaching.

Theologically speaking, perhaps the most significant distinction between Orthodoxy and evangelicalism is the concept of personal choice. According to Orthodox doctrine, a person becomes an Orthodox Christian through baptism.<sup>6</sup> Baptism is usually performed for infants in Orthodox families. In contrast, evangelical Christians maintain that people must be old enough to choose for themselves whether or not they wish to believe and be baptized.<sup>7</sup> For the purposes of this study, however, I have chosen not to interact with Orthodox theology. Only at certain points while developing common themes from my interviews will I delve briefly into Orthodox belief. Multiple, solid resources are available to explain key theological differences.<sup>8</sup> In this article, I am especially concerned with Orthodox versus evangelical behavioral practice, specifically in conjunction with the conversion process.

A recent study by the Pew Foundation classifies the Orthodox countries of Eastern Europe as “believing and belonging, without behaving.”<sup>9</sup> In other words, less value is placed on living according to Eastern Orthodox ethics as to that of mentally believing that one’s religious affiliation to Orthodoxy defines him culturally. In essence, this landmark study gives firm data demonstrating the old adage: “To be Romanian is to be Orthodox.”

Yet, as the following themes from the interviews explain, the practical application of Orthodox theology is often lacking among its adherents.

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<sup>4</sup> Donald Fairbairn, *Eastern Orthodoxy Through Western Eyes* (Louisville, KY: Westminster John Knox Press, 2002).

<sup>5</sup> Keith Hitchins, *A Concise History of Romania* (Cambridge, UK: Cambridge Univ. Press, 2014).

<sup>6</sup> St. Athanasius Orthodox Academy, *The Orthodox Study Bible: New Testament and Psalms* (Nashville, TN: Thomas Nelson, 1993), 217.

<sup>7</sup> Robert Letham, *Through Western Eyes: Eastern Orthodoxy, A Reformed Perspective* (Geanies House, Great Britain: Christian Focus Publications, Ltd, 2007).

<sup>8</sup> See Fairbairn, *Eastern Orthodoxy*; Letham, *Through Western Eyes*.

<sup>9</sup> Pew Research Center, “Religious Belief and National Belonging in Central and Eastern Europe,” May 10, 2017, accessed May 24, 2017, <http://www.pewforum.org/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/>.

Such desires for moral living were in large part what initially drew the interviewees to seek God in evangelical expressions. As mentioned above, however, conversion from the majority faith to a minority faith is not without a price. Thus, family ties among OBBs become strained or even severed, as OBBs are sometimes mocked for renouncing their “Romanian-ness” for a Western-looking, minority faith.

## MEET THE EVANGELICAL CHRISTIANS

Before developing the major themes that arose out of the interviews, it would be helpful to give a brief word about the interviewees themselves. Further detail will be given below in the five subsequent themes. Doing so assists in limiting the study’s findings to Romanian men and women of similar age ranges, namely twenty to thirty-five years old. Also, for the sake of anonymity, names have been changed.

*Mihai* is thirty years old and became an evangelical Christian at the age of fourteen. Before becoming an evangelical Christian, Mihai’s family rarely went to church and hardly ever spoke about Christianity. Following the dramatic lifestyle change brought about by his father’s conversion, Mihai slowly began the process himself. Although an introvert, Mihai now avidly serves on his church’s worship music team and enjoys aiding others in exploring how to share the gospel in the workplace.

*Iosif* works for an evangelical Christian organization. Presently in his early thirties, Iosif converted out of Orthodoxy at nineteen in what he describes as “a process” that first began with his older sister’s conversion. After his own conversion, Iosif’s family quickly noticed his regard for a more moral lifestyle, and although they did not become evangelicals themselves, Iosif’s parents did encourage him forward. A hard worker with a strong passion for evangelism and university students, Iosif lives to see Romanians reached with the life-changing message of the gospel.

Working as a psychologist among special needs children, *Mihaela* is thirty-one years old and became an evangelical believer as a teenager. Strained relationships, specifically with her parents and former boyfriends, caused Mihaela to have an “up and down” journey toward full commitment to God and the evangelical expression of Christianity. Besides working with children, Mihaela’s passion is to reach other Romanian women wrestling with abusive relationships.

The final interviewee, *Adriana* is twenty-three and became an evangelical Christian only two years ago. After the death of her beloved grandfather, with whom Adriana lived for many years, she found solace in going to church and reading the Bible. Like Mihaela, however, Adriana’s parents do not understand why she converted, although they have slowly begun to accept her lifestyle change. To date, Adriana has not been baptized as an evangelical believer, but she wishes to soon.

## CONVERSION THEMES

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As mentioned above, five common themes arise from the interviews I have conducted with Mihai, Iosif, Mihaela, and Adriana. The themes are (1) influence of a near acquaintance, (2) existing spiritual interest, (3) frightening life crises, (4) desire for community, and (5) acceptance by immediate family. On the whole, these themes also appeared in this order in each interviewee's conversion narrative. Each theme will be discussed in turn.

*Theme One: Influence of a near acquaintance.* Interestingly, all interviewees maintain that a family member or close friend was instrumental in first introducing them to evangelical Christianity. Mihai recalls that, after his father changed jobs, some evangelical Christian coworkers attending the local Baptist church first invited him. Afterward, Mihai's father began attending regularly and slowly began renouncing his alcohol addiction. In Romania, consuming alcohol is taboo for evangelical Christians. Obviously, this delighted Mihai's mother, who had borne the brunt of her husband's alcoholic fury for years. So, she happily obliged when her husband asked to bring Mihai and his mother to the Baptist church. Mihai humorously admits that at first he was "dragged along" and felt the three hour service intolerable.

For Iosif, the noticeable conversion of his older sister to evangelical Christianity left a strong impression on his teenage self. Although the sister would not forcefully preach at him about hell or eternal damnation, Iosif's sister would often ask him questions and ask him to read from the Bible or other biblically based literature. Slowly, Iosif began reading the Bible for himself and considered his sister's words. Like Mihai, however, it was the visible change of his family member that found its mark.

Both female interviewees, Mihaela and Adriana, trace their initial introduction to the evangelical community through close childhood friends. For Mihaela, the kindness of two evangelical classmates attracted her to their church. Adriana's best friend took her to church after the tragic death of Adriana's grandfather and also encouraged her to attend an evangelical church in Bucharest, where she attends university. Although their conversion stories are by no means the same, Mihaela and Adriana find a kinship in a similar journey in their search for God.

*Theme Two: Existing spiritual interest.* Every narrative reached back to the time before the interviewees' conversion, and one by one, there was evidence of spiritual interest from childhood. Even though each family showed little to no interest in discussing spiritual matters or going to church beyond Christmas and Easter, the four men and women I interviewed thought deeply about the supernatural. Mihai explains that, because Orthodox religion was taught in school, and sometimes the class would attend a nearby Orthodox church, the reality of hell often echoed in his mind. Generally, the class would be asked to confess their sins to the priest, but Mihai would

become frightened that God would damn him for an unconfessed sin. “And the older I got, the more scared I would get,” Mihai remembers sadly.

Adriana also recalls going from time to time as a child to the Orthodox church to confess sins, although her attitude was somewhat more critical than Mihai’s towards confession. Adriana observes that she was always interested in God, but after the eighth grade, she gave up trying to figure out how to live like a Christian. All that changed, of course, when her grandfather died. Pausing for a moment, Adriana summarizes, “I felt hopeless. I mean all those emotions that I kept for all those years just like blew away. So I always told to my best friend, ‘I have a hole.’” Such hopelessness led Adriana’s friend to invite her to church, where the healing process began.

Iosif and Mihaela have little memory of attending the Orthodox church, especially with their parents. Once, Mihaela lived with her grandmother for a time, and they would always attend the Orthodox church together. All her life, however, Mihaela had a sense that the evangelical church taught the truth and was “always convinced that one day I would repent.” Growing up, Iosif only went to the Orthodox church “once or twice a year, during Easter,” but beyond learning the Lord’s Prayer, religion was not discussed in the home. Yet, after Iosif’s sister became an evangelical Christian, Iosif entered a multiple-year period of wrestling with the desire to also convert.

*Theme Three: Frightening life crises.* Each interviewee became quiet for a moment recalling the awe of a frightening life event that ultimately led to conversion. Because these events make up such a strong portion of each interviewee’s narrative, I will spend considerable more time relating them. Further, such crises may be considered the “crescendo” of the transformations.

After attending the Baptist church for several months, Mihai was asked to attend a nearby evangelical Christian camp. Excited, Mihai smilingly tells of the massive tents for the campers and well-trimmed soccer fields and volleyball courts. Says Mihai, “I found it awkward at first. We had prayer groups in the mornings and the afternoons. We prayed before each dinner. We sang weird songs. I guess by that time I was getting used to it.” The week-long camp culminated on a stormy Thursday evening, in which the camp pastor spoke about Christ dying for the sins that are taking people to hell. Mihai again recalls, “I was like, ‘I know that. I can’t do anything about it.’ And then he said that we can have a relationship with God and talk to him and ask him to forgive our sins, and that’s all we need to do. And by believing that he can and will forgive our sins, then that’s it.” So when the altar call came, and the group was asked who would like to take this step, Mihai quickly said yes. Mihai’s fears of an inescapable hell instantly dissipated. Mihai vividly adds that immediately, the storm ceased and the sun came out, and “it was like redemption in nature. Quite symbolic.”

Iosif also attended an evangelical Christian camp in high school but, though he enjoyed the clean fun, still wanted to “be free and see the world.” After years of wrestling with the claims of the Bible and the truth of his sister’s words, it all culminated his first year of college. Although he liked to

attend the meetings of a Christian organization for students, Iosif would often leave the meetings and go directly to partying and drinking with his friends. At one point, one of Iosif's friends was beat up and spent time in the hospital. After his friends retaliated, Iosif was caught in the crossfire of a battle between his friends and some older students. One night, some "scary guys" came looking for him to beat him up, thinking that he was part of the retaliating group. Relates Iosif, "And that was the moment that I got scared for my life. I looked at my life and saw that I was a mess inside . . . I was like humbled in a way through that situation, and I think that was the moment when I said I really want to follow God with all my heart." Iosif gave up drinking and became even more involved with the campus Christian organization, finding happiness in his new life.

Mihaela's "frightening event" occurred after multiple harsh relationships with abusive men. One particular boyfriend appeared to be a faithful Orthodox Christian, even taking interest in Mihaela's fixation with evangelical Christianity. It soon became clear, however, that Mihaela's boyfriend actually had psychological problems. At one point, he even threatened to commit suicide. Three times Mihaela asked God to give her a sign that she should break up with him, and after God provided precisely what she requested, she finally did. "It was hard because I felt guilty before God and thought God was punishing me because I wasn't helping him," Mihaela whispers. In the end, after hours spent with both evangelical Christian friends and in personal Bible study, Mihaela proudly exclaims, "I got better all the way." As mentioned above, Mihaela now views her role in God's kingdom as helping other women escape from similar pasts.

Finally, Adriana's world was turned upside down with the death of her grandfather. Having grown up with him living in the same house, Adriana believes that her grandfather's death truly set her on the trajectory to life in Jesus. When she first entered her friend's church, Adriana recalls beautifully, "I felt like a peace inside me. I felt like the pain on my shoulders just went away. Finally I felt happy and alive, because before that I didn't feel alive, kind of like a robot." Adriana began reading her Bible regularly with a fervent desire. She also began attending an evangelical church every Sunday, where she appreciates the fervor and continues to grow in her devotion to her newfound faith.

*Theme Four: Desire for community.* Another common thread among each conversion story is the strong desire to be part of a faith community. After the interviewees' conversion experiences, it became clear to them that they needed to be around other like-minded people. Perhaps the most striking examples of the four interviews come from the narratives of Iosif and Mihaela.

After attending the evangelical Christian camp in high school, seeing normal guys and girls who appeared especially genuine in their faith, Iosif said to himself, "Yeah, maybe I want to try this." Further, Iosif continued attending the prayer meetings of a campus evangelical Christian organization, participating in their events, and enjoying the pleasant atmosphere that he did not find elsewhere.



Mihaela, too, notes how she kept coming back to evangelical churches after every rough and humiliating experience. In her youth, Mihaela's parents physically restrained her from joining an evangelical church, even declaring that she would have to move out if she tried. Now, Mihaela is deeply committed to her evangelical church and friends.

*Theme Five: Immediate family acceptance.* While baptism in an evangelical church constitutes a stark rip from one's Orthodox background, it is interesting that the interviewees found that their immediate family members slowly began to accept their new identity. Their parents may not comprehend the decision to convert, much less desire to follow, yet they have come to appreciate the positive effect the conversion has made. Of course, Mihai's parents' conversion played an integral role in his own, since they all joined the evangelical church at approximately the same time. Mihai's Orthodox relatives may not fully understand the change, but they clearly notice differences in Mihai's family's actions. For example, Mihai's father gave up drinking, often prays aloud at family gatherings, and loves to talk about Christianity.

The dramatic change brought about in Iosif's life as a result of his conversion gave his parents great pause. Iosif recalls that, even though his parents did not attend, his mother became so excited about his giving up alcohol and exorbitant lifestyle that she would often wake him up on Sunday, so he would not be late for the evangelical church. In addition, Iosif's father, who said he would never enter an evangelical church, came to see him be baptized. Of course, Iosif's older sister encouraged him every step of the way, and even today Iosif's family and his sister's family attend the same church and remain close.

Mihaela's parents are not evangelical believers either, but they cannot help but wonder at the remarkable way Mihaela's life has changed. Seeing the transformation of their daughter, from living in fear and guilt in abusive relationships to exhibiting the confidence of a Christian woman with impeccable intelligence, Mihaela's mother and father are proud of her. Unfortunately, Mihaela's father still struggles with alcohol, and her mother personally wants nothing to do with Christianity. However, Mihaela's father did attend her baptism, even though it was several hours' train ride, both out of fascination and love for his daughter.

Like Mihaela, Adriana's parents show little signs of interest in evangelical Christianity. Each time Adriana returns to her hometown during a break from university, she knows questions about her faith may arise. Adriana muses, "But they've kind of started to accept that I'm going [to the evangelical church] . . . They tell me I'm different. Like, 'you are not you.' It's like, 'What? But I'm still me.' Yeah, I think the way I think and the way I act is different from what I used to. Now I kind of know what I believe."

To summarize this section on the five themes, several propositions are clear. (1) Near acquaintances, specifically family members, greatly influenced the conversion of OBBs. (2) The OBBs interviewed already main-



tained a heightened awareness to spiritual matters. (3) Frightening life crises ultimately led to making the conversion decision. (4) Desire was strong for a healthy community that took seriously the call to ethical living. (5) Acceptance by immediate family members, based on the sustained positive change of lifestyle, assists the OBB because they do not have to deal with a clean, full break from family.

### POTENTIAL EVANGELISM RUBRIC

Based on the common themes gleaned from interviews with the four OBBs, I offer the following “evangelism rubric.” Ideally, the rubric could potentially be used by evangelical churches and organizations in outreach. The evangelism rubric sets as its foundation two key Bible verses (1 Pe 3:15 and 2 Co 2:15) that uphold the need for both effective spoken evangelism and ethical Christian practice. Each element will be briefly explained below.

### Reproducible Evangelism Rubric in Majority-Orthodox Romania

	Poor	Fair	Strong
Relationships with Orthodox neighbors			
Biblically-centered worship services			
Knowledge of gospel			
Ability to articulate gospel/testimony in “non-churchy” words			
Judgment-free atmosphere			
Enjoyable outreach activities			
Transparent relationships			
Ethical living among members			

#### Verbal Evangelism (Word)



*“Always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have.”*  
1 Peter 3:15

#### Ethical living (Deed)

*“For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing.”*  
2 Corinthians 2:15

Based on the twin realities that spoken evangelism should be confirmed through ethical Christian living, evangelical churches and organizations seeking to reach Orthodox people with the gospel may use this grid to evaluate their practices.<sup>10</sup> Leaders should ask if their members maintain a solid witness in both areas by working through the rubric's eight elements. Yet before giving a quick description of each element, it should be noted that I do not claim the list to be exhaustive, nor are the elements placed in a specific order of gradation. The rubric is merely offered as a response to the interviews and should be adapted as further research becomes available.

Moving from bottom to top, churches should evaluate to what degree their members *live ethically* according to Scripture. Each interviewee noted fondly how s/he found a high degree of ethical living in the evangelical churches s/he visited, which was quite attractive. *Transparent relationships* refer to the extent that church members are willing to allow one another into their whole life. Seeking an authentic, faith-based community drove the OBBs both to search for and continue in the evangelical church. Especially younger generations, like those interviewed, long for communities that are not filled with "professional Christians" but instead are made up of men, women, and children ready to learn and grow together.

Both Mihai and Iosif joyfully place evangelical Christian camps as central to their conversion journey. Evangelical churches and organizations should cultivate other *enjoyable outreach activities*, where both introverts and extroverts, young and old, can have clean fun that is also attractive to non-evangelicals. Likewise, evangelical churches should cultivate a *non-judgmental atmosphere* in which all types of people are welcome and feel comfortable. Also related to atmosphere is church members' ability to use "*non-churchy*" words as they interact with non-evangelicals, adding to the comfort level of all and eliminating potentially awkward insider versus outsider conversation. Especially in communicating the gospel and the story of one's conversion to evangelical Christianity, non-evangelicals are often found scratching their heads in confusion due to the insider language of the evangelical church. Regrettably, insider, "churchy" talk made both Mihai and Iosif uncomfortable for a time when they first entered the evangelical church.

Next on the rubric is the element of *knowledge of the gospel*, returning to one's ability to know and articulate the transforming message of Jesus Christ. Preaching should be geared towards church members being able to reproduce in their own words what was delivered on Sunday, so that those outside the evangelical community may hear and be saved. For example, each interviewee was initially astounded at the simplicity of believing that Christ's sacrifice atones once and for all for sins, and thus the doctrine of

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<sup>10</sup> Duane Litfin, *Word Versus Deed: Resetting the Scales to a Biblical Balance* (Wheaton, IL: Crossway, 2012).

complete forgiveness should be emphasized. As Mihai brilliantly put it, “It’s like you go to school and there’s this huge bully that you know you’ll meet at the end of classes, and there’s no avoiding it. But at one point along the way here comes a huger guy that can beat up the bully.” *Biblically centered worship services* need to be just that—centered on the Scripture and not on putting on a show that will attract as many new people as possible. It is God’s Word that pricks hearts, as evidenced by the testimonies of those interviewed.

Finally, if an evangelical church desires to increase their outreach to Orthodox people, leaders must encourage and model the maintenance of *relationships with Orthodox neighbors*. It is because of evangelical Christians like Mihai’s father’s coworkers, Iosif’s sister, Mihaela’s schoolmates, and Adriana’s best friend that the process of turning to evangelical Christianity began. These believers were willing to become personally involved in the lives of their Orthodox friends and family, allowing their Orthodox neighbors to watch up close how they lived out their faith. Evangelical Christians would do well to remember, as expressed by European missiologists Van De Poll and Appleton, “people need time to find out what the Christian faith means in their life situation.”<sup>11</sup>

I propose this evangelism rubric for evangelical church and organizational leaders to seriously evaluate both themselves and their membership. Again, it is by no means an exhaustive list. However, using this rubric could be a solid, first step in understanding what areas leaders need to focus on if outreach to Orthodox people is truly an objective.

## CONCLUSION

Interviewing these OBB friends was not a chore for me. Indeed, it is an honor to recount their conversion stories. Due to their unique background in the Orthodox tradition, OBBs are poised to assist evangelical Christians in understanding how to conduct outreach, if only leaders might take the time to listen. This article may be considered a first step in that direction.

Returning to my experience at Putna Monastery, the winsome Orthodox monk with whom we had lunch maintained that to give up on Orthodoxy is to change cultures. In the sense that conversion is a change of values, beliefs, and assumptions, the monk is quite right, but that is not how OBBs see it. They are still Romanian, with a common language and heritage like any Romanian Orthodox person. As Adriana says, “But I’m still me. Yeah, I think the way I think and the way I act is different from what I used to. Now I kind of know what I believe.” What has changed is conversion, which the crossover evangelicals aptly call a “new birth.”

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<sup>11</sup> Evert Van de Poll and Joanne Appleton, *Church Planting in Europe: Connecting to Society, Learning from Experience* (Eugene, OR: Wipf & Stock, 2015), 5.

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