



THE

VOICE

OF THE MARTYRS

November 2025

HEEDING GOD'S CALL IN COMMUNIST NATIONS

AN ETHIOPIAN
COMMUNIST FINDS CHRIST

BUILDING THE
CHURCH IN CUBA



"Remember them that are in bonds, as bound with them." Heb 13:3



Christ or Communism?

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Each modern Western democracy fares better or worse at a given time depending on the place God's wisdom holds in the hearts and minds of its voters. To the extent that the electorate is ungodly, the corrupt and godless officials they choose become a self-teaching lesson and even a self-inflicted punishment. The form of government may not be inherently flawed, but no system can thrive without embracing God's wisdom. Communism is different. Founded explicitly on a rejection of God's sovereignty, the system is not only inherently flawed but also inherently evil, as VOM founder Richard Wurmbrand pointed out so well throughout his life and ministry.

We should all call out the ungodly greed so prevalent among some in our culture, but the fact that so many imagine Marxist-secularist ideology to be a viable corrective is dangerous. The answer to the sin of selfishness is repentance and faith in Christ Jesus our Lord, rather than the false hopes of Marxism or other totalitarian schemes.

We can observe the continued rise of Marxist ideology around the world, and its influence is even more widespread than is readily seen. For example, the Chinese Communist Party (CCP) is advancing the ideology quietly, patiently and with great effect. As China's business interests continue to take root and grow around the world, so does its ideological influence. The CCP runs a comprehensively intrusive surveillance state, using more than 700 million facial recognition cameras to track its citizens and assign them social index scores based on party loyalty. Leaders in government, business and academia in nearly every nation now have powerful economic incentives to avoid offending the CCP and are rewarded for advancing its influence.

When we discuss Communism's insidious spread, we should also be sure to describe how it can be — and has been — defeated. Caala's story occurs within the context of one such example in Ethiopia. In 1994, Richard Wurmbrand celebrated the fact that Ethiopian Christians, inspired by the testimony of persecuted Christians who had suffered behind the Iron Curtain, were seeing a tremendous revival in their land. This occurred following the nation's 1991 rejection of Mengistu Haile Mariam, a Communist-inspired dictator who had seized control of the country in a 1974 coup and imprisoned thousands of Christians, including VOM's field leader.

Genuine revival among Ethiopia's Christians led to Communism's defeat in their country, but in neighbouring Eritrea, a Communist-inspired dictatorship took hold in 1993. Today, Eritrea remains one of the least free nations in the world and a brutal persecutor of Christians. Depending on whether we learn from history's examples, Western nations will ultimately experience Christ's freedom or Communism's chains. Scripture, history and today's persecuted Christians bear witness that ultimately only Christ, enthroned in the hearts of our people, can make and keep our nations free.

About the cover: *Ethiopian pastor Caala Ebo was a fervent Communist as a young man. But a providential encounter reminded him of the Good News of Christ that he had heard as a child, setting him on a path toward prison.*



When Jail Becomes BIBLE SCHOOL

As a Communist in Ethiopia, Caala Ebo did not like people of faith. “I believed that Christians were the promoters of imperialism,” Caala said. “I didn’t like any kind of religion. I studied Marxism and Leninism and was very involved with Communist ideology.”

In high school, Caala joined the Communist youth movement. He aggressively opposed Christians, once confronting a fellow student who had recently placed his faith in Christ. “I started telling him that their religion was false and he shouldn’t follow Christ,” Caala recalled.

But Caala’s arguments weren’t as convincing as those of his classmate, and he ultimately felt that he had lost the debate. Frustrated and angry, Caala reported his classmate to Communist leaders. “I told them that unless you put him in jail, he won’t be converted to Communism,” he said.

His classmate was jailed for three months simply for standing firm in his faith, and Caala learned that his words could send people to prison. “There were many Christians who I was able to have imprisoned,” he said. “I became a good informant for the Communist Party.”

Not Always a Communist

The Communists came to power in Ethiopia in 1974, when a military junta overthrew the country’s long-time emperor, Haile Selassie. Caala grew up under that Communist influence, but he was not initially a follower of their atheistic ideology.

His father had practiced a blend of occult rituals and Ethiopian Christian traditions. And although Caala was very young when his father died, he followed in his father’s footsteps by participating in local spirit worship.

Then some Christian missionaries came to his town. “The Christian leader ... used to share the Gospel with children,” Caala said, “and as a child I

*“God provided me a very good father through the prison.
He helped me grow up in my faith.”*

sat with other children and heard what he said.” The Gospel that he heard as a boy stayed with him even after he embraced atheism as an adult. “I said many times, ‘There is no God,’” Caala said. In his heart, however, he felt convicted that he was telling others what was not true.

One day a foreign missionary walked into the government office where Caala worked and asked him if he knew anything about the Bible. Somewhat surprised, Caala replied that he did. “In the Psalms, it says that God’s way is deep,” Caala said, citing Psalm 92. Then he sang a Christian song based on the Psalm.

In response, the missionary bowed his head and prayed. When he looked up, he told Caala, “You belong to God. You will come back to the Lord.” Upon hearing the missionary’s declaration, Caala was overcome with emotion and began to cry.

The missionary left, and Caala never saw him again. But afterward, Caala couldn’t stop thinking about God, so he found a Bible and spent hours reading it. Feeling compelled to learn more, he sought out a childhood friend who was a Christian and asked him about the Holy Spirit. His friend explained that the Holy Spirit fills those who believe in Christ, and then he prayed for Caala.

After the discussion with his friend, Caala stopped drinking, smoking and chewing khat, a narcotic plant that is legal in Ethiopia. “I started crying and repenting and confessing my sins,” he said. “That is how I came to the Lord.”

Caala’s newfound faith angered his Communist friends. “They hated me,” he said. “They beat me, rejected me and abandoned me because we were friends and used to chew khat together, drink together, smoke together. After that they became my enemies.”

In 1991, Communism collapsed in Ethiopia. The country had endured years of civil war and lost its support from Cuba and the Soviet Union, which itself was breaking apart. Caala’s old Communist friends knew what he had done to Christians under the former Communist regime, and they decided to use that against him.

In the same way that Caala had persecuted Christians, his former friends created a case against him to have him thrown in jail. “They said I had killed people for the Communist government,” Caala said.

Having once sent Christians to the same prison where he was being detained, Caala now sought them out. “There was a man who was in prison who was a very good Christian, a strong Christian,” Caala said.

“God provided me a very good father through the prison. He helped me grow up in my faith.”

As Caala’s faith matured, he eventually became a leader of the church that met inside the prison. “The prison time was very fruitful for me,” he said. “I was really equipped with the Gospel when I was in prison.”

Authorities failed to prove many of the charges against Caala, and he was released after three years in prison. By then, he had felt the Lord calling him to full-time Christian ministry.

A Reunion and a Prayer

Caala never forgot the first Christian he sent to prison. That student went on to become a pastor who served in a remote part of Ethiopia. When Caala got out of prison, he decided to visit that pastor. “I had to really assure and confirm that I was converted,” he said.

When the reunion occurred, it was a meeting of brothers rather than enemies. “He was very happy, and he encouraged me,” Caala said. “He prayed with me. He was kind, and he was in tears.”

Today, Caala serves as a mentor to Ethiopian missionaries and pastors. Many of them are working to plant churches in Muslim areas, where they face severe persecution for sharing the Gospel. While his official role is to help pastors, his passion is leading people to the Lord. He requests prayer that more Ethiopians will come to know Christ. ■



A “MADMAN” IN A Vibrant Church

The path from promising student to celebrated scientist to Christian pastor was baffling to Cuba's Communist authorities, but straightforward to Moises de Prada. Even before

► Cuban authorities have damaged and destroyed churches, such as this one, but Moises did not let the prohibition on new churches keep him from creatively expanding their church building.



he answered the call to Christian service, there had been hints about the consternation he was causing; he never tried to hide the Christian faith in which he had been raised.

“Working in science and being a Christian was not acceptable for the Communist Cuban system,” Moises recalled. “I was continuously called by the Cuban security officers to try to persuade me that it wasn’t good for me, that it wasn’t commendable to go to church. On the contrary, I should stop going to church to serve ... the Revolution.”

Unswayed by the Communist attempt to persuade, Moises continued to follow Christ. And ultimately, after 12 years as an academic, he sensed the Lord leading him to become a pastor. In 1996, he answered that call and began leading a church. Then the opposition increased.

Communist Party officials and state security officers came to the church to badger and intimidate Moises. “But the Lord made me of iron,” he said with a laugh. “I give thanks to the Lord because he has given me peace in the middle of crisis.”

Next came bribes, trying to woo Moises back to academia and into the pocket of the security services as an informant against other Christians. “Each time they summon a pastor or leader of ours, they finish by trying to recruit you,” Moises explained. “They put a little card, a white card, on the table and told me, ‘Look, it is better for you to collabourate with us.’” Moises politely declined the offer.

When he declined, the authorities threatened Moises and his family, but the threats had the opposite effect of their intent. “I got so angry,” Moises said, “and God gave me the courage to stand up to them. I split the card in two and threw it on the table. It was a terrible moment.”

That day Moises was certain that the officers, one of whom had drawn his pistol, would kill him there in the office or on the street. But disregarding the threat, he turned his back and walked out. “Since that moment,” he said, “we’ve had hard times.”

Breaking Down Walls

The first church Moises led after becoming a pastor, at age 34, had eight members and met in a crumbling building with a dirt floor. The church was located in an area with a high crime rate, and the youth — who,

like many in Cuba, had lost hope in their future — were aimless and destructive.

As Moises and his congregation repaired the church and it began to grow in size and influence, he heard that Communist authorities wanted to either confiscate the property or demolish it, supposedly to build a youth centre. But Moises said not all of the delegates were opposed to the church. “We had found favour even in the government delegates there,” he said.

One government official reminded the committee of how the community had been transformed by the church. “Since the pastor arrived here,” the official said, “the crime is totally zero because 80% of the youth are inside the church!”

The congregation still had to defend the church building against demolition, however. At times, they boldly told the government workers to pull the building down on top of them while they remained inside. “The demolition teams looked at me like I was crazy or sick or psychotic,” the pastor recalled. Though unorthodox, their tactic was effective, and eventually the demolition efforts stopped.

The next church Moises was called to pastor was larger, with 230 members in a city of 1 million, and Moises had an enormous vision for the church. The problem was, the church’s narrow colonial-style building could never hold the large congregation he hoped to grow.

Since buying property is nearly impossible and constructing a new church building is illegal, the only option was to buy and then connect a row of five houses all the way to the corner of the street. And the only way to make this happen, Moises told his congregation, was to pray.

As the congregation followed his advice, the houses came up for sale one by one, and the congregation bought them. They then removed unwanted walls so the houses could be expanded and joined together. In the end, the church could accommodate 1,000 people.

One church member said he and others had their



◀ Moises and his partners went door to door to reach every household in their city with the Gospel. *Inset:* An evangelist distributes Bibles and Christian literature during a community outreach.

“The police went looking for us ... and took us there to the Justice Ministry,” Moises said. Police told them that they needed permission to conduct such a campaign — permission they didn’t have and surely wouldn’t receive.

They were released with a warning to stop their evangelistic outreach, but instead they simply moved to new locations. The campaign continued without further interruption. “We didn’t stop because people were coming and coming and coming,” Moises said. “Eight days of campaign we had. It was glorious!”

A Message of Hope

The Communist government was concerned about the campaign for more reasons than just church growth; it reflected a new pastoral unity in the city. Moises had begun to meet with leaders of other denominations for prayer and encouragement, and this multi-denominational effort represented something alarming to government officials, who often tried to sow dissent and distrust in and among churches to counteract their influence. “The government is afraid of all that is united,” Moises said simply.

Marches and processions are also seen as a threat to the government, and they are therefore strictly prohibited. But the pastors’ group wanted to again demonstrate the unity of the body of Christ by having a Palm Sunday procession. Aware that undercover state security officers were embedded in many churches, they couldn’t just announce the procession in advance.

“I said, ‘This Sunday, come with comfortable shoes, because we are going to do something special,’” Moises recalled. He worked with trusted church leaders to plan the route and make banners with slogans like “Christ Is the Solution” and “Jesus Loves You.” Then, when Sunday morning arrived, he announced the surprise.

“Brothers, today is a very special day,” he told church members. “I am not going to preach. We are going to go out to the street and march.” The congregation poured into the street. As they marched from one church to the next, thousands of people joined the procession, handing out tracts and declaring Christ’s salvation throughout the city.

doubts when they first heard their new pastor’s outlandish idea. Recalling their thoughts at the time, he said, “Pastor, when you said that we were going to build all the way to the corner, we thought, ‘This pastor is a madman!’”

Door by Door to Win a City

Expanding the church building was only the beginning of Moises’ crazy ideas.

Another was a campaign he named “177,000 Doors.” He divided the city into 12 sections and assigned a leader to each section. Each leader then took a team of church members to a section of the city — 177,000 households in all — where they shared the Gospel and invited people to church. The church grew to 2,000 members within a few years, and church leaders had to plant eight more churches around the city to accommodate new members.

The culminating event of this door-to-door effort was an evangelistic outreach that was intended to last three days but stretched to more than a week. Officials saw in this event the opportunity to silence Moises.

“The Gospel is countercultural, and the atheist culture of Communism is always going to be afraid of the Gospel, which sets men free.”

Communist officials confronted the leaders of the procession, claiming they were anti-government, but the leaders testified that the only message they were conveying was the message of hope in Jesus Christ.

All of the churches involved in the march suffered repercussions, including charges of wrongdoing and increased threats, but Moises still speaks of that day with elation. “It was worthy to see,” he said. “It is one of the glorious things that truly brings honour to God.”

The joy that Moises shows is something he sees throughout the Cuban church. “The Cuban church is a vibrant church,” he said. “It is a joyful church, because the joy of the Lord is our strength. It is not because we have all of our needs covered, but because in the middle of our crisis, our focus is on Jesus.”

Seeing It Through

Seven years ago, Moises moved to Havana to take up his third pastorate as well as leadership of his denomination. It was a hard move, he said, because they had experienced so much joy and victory in their previous church.

Upon arrival in Havana, Moises was greeted with a summons from the state security office. The officials sarcastically congratulated him for curing the last town of its sins, making it clear they would continue to monitor him.

Moises said such encounters still bring some fear, but because they have become such a common part of ministry, he has learned to accept the constant pressure. “In each moment, we have had the grace of God and the favour of God and the courage of the Lord,” he said. “It is not because we are brave, but it is that God gives us the courage to be able to face the government’s harassment. The world doesn’t understand that the Cuban government is an atheist state and ... is still an enemy of the church.”

Moises’ family, committed as they are to the Lord, still plead with him sometimes to curb his activities and teachings, fearing the consequences of his boldness. But Moises feels compelled to teach the truth. “The Gospel is countercultural,” he said, “and the atheist culture of Communism is always going to be afraid of the Gospel, which sets men free. By that you become one of the biggest enemies that the Revolution has.”

Moises noted that many people choose to leave Cuba for the promise of a better, freer life. While he understands the desire and fear that drive emigration, he cites Hebrews 12:1-2 to teach his congregation that fleeing persecution is often a choice to not finish the race marked out for them: *“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy*

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

He is not unsympathetic to those who feel persecution is too much, noting that he too has considered leaving. “Humanly speaking, it is not worth being here,” Moises said. “But the calling of God has kept me in Cuba, nothing else. It is worth it to administer the church and serve Christ, to be with our hand on the plow and with our eyes fixed on Jesus and to do God’s will here. My desire is that we be free to preach Christ in the squares, in the parks, in the streets, in the stadiums, in the hospitals, to have the freedom to preach in season and out of season. I am not motivated by anything else.” ■



▲ Pastor Moises and his wife, though faced with constant opposition, remain committed to Gospel proclamation in Cuba. “It is not because we are brave,” Moises said, “but it is that God gives us the courage.”



Christian women embrace after a house-church meeting in Dhaka. Violence against Christians in Bangladesh has increased during the past year.

BANGLADESH

New Violence Against Christians

In August 2024, protests and escalating political violence forced the resignation of Bangladesh's prime minister. Islamist groups took advantage of the chaos in the government and lack of police presence across the country to attack the country's Christian minority, looting and destroying churches and targeting Christians' homes.

Monoara, her daughter and her granddaughter were among the Christians whose homes were attacked. On 5 August, 2024, the three women fled to the nearby jungle as a group of extremists descended on their house, destroying or carrying off their possessions.

"I thought that was my last day," Monoara recalled. "I was so sad, but after a while I started to say, 'Thank you, Jesus.' I am very grateful to the Lord because he saved me and preserved my family. Despite losing all our belongings, we have life. And as he took away, he can give again, as he did with Job."

In December 2024, several Christian leaders from across Bangladesh received letters from the Islamist group Hefazat-e-Islam, warning that any celebration of Christmas would "be the last celebration they do in this life."

Despite the threats, a Christian named Saiful hosted a Christmas programme at his house-church. When photos of the event were later posted on social media, local Muslims marched in protest, threatening violence. Police were able to break up the protest, but the Muslims vowed to return and burn Saiful's home.

Saiful's house-church meets almost every day for prayer and Bible study, and members continue to share the love of Christ with those who persecute them. Monoara and her family also continue to host prayer meetings as they recover from the attack on their home.

INDONESIA

Pastors and Evangelists Imprisoned for the Gospel

Indonesia's blasphemy laws, which forbid expressing hostility or contempt toward any religion, have been used by the majority-Muslim government to imprison pastors and evangelists for proclaiming the Gospel. While it is legal for anyone to convert to Christianity in Indonesia, it is illegal for Christians to evangelize; that is perceived as a violation of the blasphemy laws.

Pak Aman, a Sundanese Christian who converted from Islam, leads a small church in his community. After appearing on the YouTube channel of another Christian convert from Islam, he was arrested and detained under Indonesia's blasphemy laws.

Aman said he initially thought he would be imprisoned for several years, but the courts ruled in his favour and he was released from custody after nine months.

Muhammad Kace is another Christian charged under the country's blasphemy laws. His lawyers have so far succeeded in reducing his 12-year sentence to 8 years, but he remains in prison with a further appeal pending.

Kace has received support from local pastors and the global body of Christ, enabling his family to rent a home near the prison. He has also been provided essential medication and food. In a video call with Front-Line Workers, Kace praised God and talked about his ministry to the prison guards and others he encounters. His wife, Watma, and their family hopefully await his release.

The persecution of Christians by Islamic extremists has led many Indonesian Muslims to question Islam and become more receptive to the Gospel. Evangelists like Aman and Kace are taking advantage of this opportunity to share the Gospel, and they have led many Muslims to faith in Christ.



Christian activities in Indonesia sometimes lead to criminal charges and prison terms under the country's blasphemy laws.

Prayer Diary

1 – 30 November 2025

W	1.	DRC*	Pray for thousands of Christians who have been forced from their homes by Islamist attacks.
T	2.	CHINA	Praise the Lord for Christians in China who share the Gospel despite police intimidation!
F	3.	MALAYSIA	Many indigenous people have come to Christ in eastern Malaysia. Pray that they continue to grow in faith.
S	4.	NORTH KOREA	Pray for the effectiveness of Christian radio broadcasts into North Korea.
S	5.	SUDAN	Pray that Christians in the Nuba Mountains region will be a beacon of hope to those fleeing Islamist violence.
M	6.	BRUNEI	Pray that churches, which are monitored closely by the religious police, will reach out to Muslims without fear.
T	7.	TURKMENISTAN	Pray for the wisdom of Turkmen who convert from Islam to Christianity. They face pressure and harassment.
W	8.	SYRIA	Praise God that many Muslims have come to Christ as Christians in Syria have offered compassion and practical help.
T	9.	MOZAMBIQUE	Pray for Front-Line Workers serving in dangerous parts of Mozambique. Use Psalm 32:7 as a guide.
F	10.	MALI	Some Malian Christians worship in towns dominated by Islamists. Praise God for their bold, faithful witness.
S	11.	BENIN	Pray for sisters Renee and Rebecca, and others who are persecuted by their families for following Christ.
S	12.	NIGER	Pray for Brahim, Wararni and Usaden as they proclaim the Gospel among the Tuareg people.
M	13.	ALGERIA	Pray for a pastor from a Muslim background who was sentenced to prison for holding “unlicensed worship.”
T	14.	RUSSIA**	Pray that many will have an insatiable hunger for God’s Word.
W	15.	BURKINA FASO	Pray that Christians forced to flee their homes will find fellowship with other Believers while they are displaced.
T	16.	PAKISTAN	Christian converts from Islam are often beaten and threatened by family members. Pray that they will be comforted.
F	17.	TANZANIA	Pray that Christians living in remote, predominantly Muslim areas will have access to God’s Word.
S	18.	YEMEN	Pray that God will supply the needs of Christian converts who have lost jobs because of their faith.
S	19.	INDONESIA	Pray that members of Muslim extremist groups will seek the one true God.
T	20.	CAR***	Pray for the replacement of Bibles destroyed in Islamist attacks.
W	21.	SAUDI ARABIA	Pray that sharing the Gospel through digital media will be effective in this highly restricted country.
T	22.	VIETNAM	Pray that ministry outreach events will bear fruit and remain free of government interference.
F	23.	OMAN	Pray that digital access to God’s Word will thrive among Omanis, who are not allowed to purchase Bibles.
S	24.	EGYPT	Pray for the successful distribution of Christian resources, including print and digital Bibles.
S	25.	CAMEROON	Pray that members of Boko Haram will see the brokenness of their lives and turn to faith in Christ.
M	26.	KENYA	Pray for an abundance of Bibles in needed dialects throughout Muslim-majority areas.
T	27.	NEPAL	Pray for Christian workers who share the Gospel in some of the most remote and spiritually dark villages in the region.
W	28.	QATAR	Pray that Qatari Christians will find fellowship and opportunities to worship regularly.
T	29.	ISRAEL	Pray that Christians in Islamist-controlled areas will have access to God’s Word without fear of detection.
F	30.	VENEZUELA	Pray that God’s Word will be available to every Christian.

*DEMOCRATIC REPUBLIC OF THE CONGO

**RUSSIA AND AREAS UNDER ITS CONTROL

***CENTRAL AFRICAN REPUBLIC

PAY IT FORWARD!

*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: **For where your treasure is, there will your heart be also.***

Matthew 6:19-21

The "Church" is **not** a building you meet in, on a Sunday.

YOU are the "Church"

Similarly, the Persecuted "Church" is *YOUR Christian Brother or YOUR Christian Sister* who faces challenges to avoid life threatening situations and even Martyrdom, just for being a born-again Believer.

Let them know they are not forgotten.

They ALL need your prayers.

Provide help for those who have suffered persecution themselves or for the families of Christians imprisoned or martyred because of their witness. Such help will assist in the immediate aftermath of a persecution event and in meeting ongoing or long-term needs.

Your gift may be used to assist with needs like these:

- living expenses
- children's educational needs
- relocation within a nation
- legal assistance
- vocational training

**Grow deeper in fellowship with our persecuted Christian family?
Become a Global Ministry Partner.**

When you commit to a monthly gift, you'll become a VOM Global Ministry Partner, helping address all needs in service to our persecuted brothers and sisters while being their voice to others.

Go to www.persecutionsa.org/donate to donate or complete the Debit Order form to commit to a monthly amount.

Once complete, please email it to bianca@vomsa.org



"Remember them that are in bonds, as bound with them." Hebrews 13:3

Stand with Persecuted Christians



Serve persecuted Christians in hostile areas and restricted nations and be a voice for them. Your gift addresses all ministry needs, including the immediate needs of our persecuted brothers and sisters, while calling Christians around the world into closer fellowship with the persecuted and to a deeper commitment to Christ.

Please consider a donation into any one of the following bank accounts:

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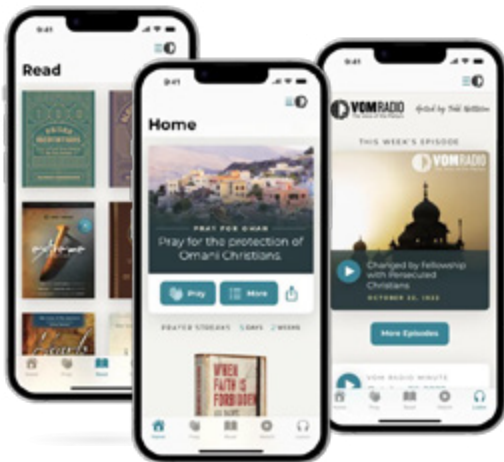
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Account no.: 02-249-5592 (Cheque)
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Account no.: 909-861-7711 (Savings)
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Helpful Prayer and Information Resource



Download our FREE "VOM App" ON YOUR SMARTPHONE.

Type in "Voice of the Martyrs" when searching or click on the appropriate Google Play or App Store icon.

Daily reminders to pray for the persecuted; research Hostile or Restricted countries and the work VOM are doing there; connect to VOMRadio plus much, much more.



VOM App



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Christian Mission International - The Voice of the Martyrs, South Africa.

CMI | P. O. Box 7157, Primrose Hill, 1417 South Africa | **Tel: 010 777 0114** (8am-1pm) | **Cell: 076-022-3336** (8am-5pm)

Email: cmi@vomsa.org/bianca@vomsa.org | Website: www.persecutionsa.org |

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