

Missions

A BUILDING FAITH Beautiful Gate Special School



European Christian
Workers' Conference

Reaching the
Unreached
Tribes of Peru



Thinking It Through

T.J. MARINELLO

Thankful for “Much More”

During this season, many of the readers of this article will gather with family and friends to celebrate Thanksgiving. Many believers who gather will look at their table groaning with abundant food and then take the opportunity to thank God for His material blessings just before they enjoy the seemingly endless banquet and good fellowship. But not every believer will have this experience of pleasantly edible excess due to finances or have close fellowship due to schedules or family tensions. And yet, on this Thanksgiving and on any other day of the year, no matter the circumstances, the followers of Jesus Christ can be thankful for having “much more”—a nearly unimaginable abundance of God-given blessings. Romans 5:6–11 clearly records these lavish blessings in a remarkable series of statements.

The familiar words in verses 6–8 indelibly record for any who have put their faith in Jesus Christ these wonderful thoughts: “while we were still weak . . . while we were still sinners, Christ died for us.” Because of God’s love, and not because of our ability (“while we were still weak”) or our desirability (“while we were still sinners”), Christ died for us. Thus, the unfathomable quality of God’s love is underscored by both the utter helplessness of the objects of His love as well as the incredible timing of His love.¹ The passage continues: the applied, completed work of Christ at the cross has justified us (verse 9). **Justification means our legal standing before God has been irrevocably changed.** The shed blood of Christ has paid the penalty for our sin, and the resurrection demonstrates the acceptability of that propitious sacrifice made on our behalf (Romans 1:4; 1 John 2:2).

But it’s not only that believers have been justified. The text says, “much more.” Verse 9 also records that we have been saved from the wrath of God—the coming judicial punishment of a holy God poured out upon sinners who rightly deserve a wretched eternity away from His presence (2 Thessalonians 1:7–9); instead, believers have been reconciled to God. **Reconciliation means our personal relationship with God has been wonderfully transformed.** We have been delivered from a future whereby the rod of God’s punishment

should fall heavily upon us, to one in which we have a close, familial relationship with our heavenly Father. This reconciliation is almost unimaginable, yet because Christ “has already done the really difficult thing, that is, justified impious sinners, we may be absolutely confident that He will do by comparison what is very easy, namely, save from the wrath at the last those who are already righteous in His sight.”²

But it’s not only that believers have been justified and reconciled. The text again says, “much more.” Verse 10 records that we are “saved by His life”; this is sanctification. Once we have been justified and reconciled, we are being conformed to the image of our Savior. **Sanctification means we are being continually refashioned.** In the late fourth century, Ambrosiaster well captured the certainty of this blessing when he wrote, “The God who acts on behalf of His enemies will not be able to love His friends any less than that.”³ Fifteen hundred years later, another keen observer of this text states that “those who are the beneficiaries of Jesus’s death must also be the beneficiaries of all that is entailed in His resurrection life.”⁴

What response then? How should we respond as those who have put our faith in the person and work of the Lord Jesus Christ, as those who have been justified and reconciled, and as those now being conformed to the image of our Savior? Verse 11 tells us. “We also rejoice in God through our Lord Jesus Christ.” So in this Thanksgiving season, and on any other day, and in our present or any other set of circumstances, we can be thankful and rejoice for “much more.” ■

T. J. Marinello serves in the Netherlands.

1. James D. G. Dunn, *Word Biblical Commentary*, vol. 38a, Romans 1–8, ed. Ralph P. Martin (Dallas: Word Books, 1988), 254.

2. C. E. B. Cranfield, *Romans 1–8*, International Critical Commentary, ed. J. A. Emerton and C. E. B. Cranfield (Edinburgh: T&T Clark, 1975), 265–66.

3. Ambrosiaster, *Commentary on Romans*, quoted in *Ancient Christian Commentary on Scripture: New Testament*, vol. 6, *Romans*, ed. Gerald Bray (Downers Grove, IL: InterVarsity Press, 1998), 133.

4. John Murray, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1968), 175.



A Building

Beautiful
Gate
Special
School

Faith

“But we have this treasure in earthen vessels, so that the surpassing greatness of the power may be of God and not from ourselves.” —2 Corinthians 4:7

BY JOHN LOCKLEAR

Many of you who have followed the growth of Beautiful Gate Special School since its inception in early 2007 know that we have dreamt of constructing a handicapped-accessible facility that we could call home. Over the years, it seemed as if God was “closing doors” to our efforts, and we continued to see our financial resources drained in the maintenance of four different rental properties. Then, in late 2013, an Indian family, currently in fellowship at an assembly in Connecticut, permitted us the rent-free use of their ancestral property in Mysore for a period of two years. As we considered our limited time at this rent-free location, we felt God was giving us the faith to believe for our own permanent facility before the end of the two years. As we began to move forward in what we believed was divine timing, it was not long before God demonstrated that He was in complete control of this building project and was graciously allowing us the privilege of being a part of it.

Preparation

A few years prior to his going to be with the Lord, Sunita’s father, Benjamin Peters, encouraged us to set aside some money for a future building project and even made an initial investment for us. As we made additional contributions over subsequent years, the fund grew to approximately \$20,000 by early 2014.

Feeling our faith continuing to grow, we consulted a contractor and got an estimate of \$38,000 for the building we designed. This was very encouraging to us because we already had more than half of that amount in savings. We decided to move forward in our mustard seed-sized faith and apply for a bank loan to cover the difference. We reasoned that the bank loan would let us maintain our testimony with the contractor by paying our debts on time, and then we could pay off the bank loan slowly, as God provided. As reasonable as that strat-

Above: The new Beautiful Gate building.

egy may have sounded in our human wisdom, it was not the plan God had chosen to magnify His Name and we soon found our plans grinding to a halt.

As the foundation was laid and walls were erected, our payments to the contractor quickly depleted our savings. Then we learned that our bank loan was rejected because a local government official had refused to give his required signature. Adding to our financial difficulties was our discovery that the contractor's initial estimate did not include carpentry, electrical, painting, plumbing, septic, and many other essentials. By the time all the other construction costs were added, the initial estimate of \$38,000 had ballooned to \$70,000.



Our savings were gone, the bank loan was rejected, and we had reached a critical point in the building project. We found ourselves standing in a half-completed building, talking to the contractor who required another \$5,000 installment before continuing the construction, and we had no money. At that moment I remember hearing myself say, "Without that bank loan, it is impossible." Immediately, I felt convicted as I was reminded of Gabriel's response to Mary: "For with God, nothing is impossible." We were helpless and totally dependent on God for His provision. Of course, that is exactly where He wanted us.

Provision

The very next morning, I awoke to Sunita's smiling face. She had arisen early to check our financial statement, which had been electronically posted during the night, and was eager to share the good news with me. We had not only received the \$5,000 necessary to make our next construction installment but significantly more! Abundance!

As I later contemplated God's faithfulness to us, in spite of my lack of faith, I was overwhelmed by another fact. The monthly closing date for contributions donated to Beautiful Gate occurs five days prior to their electronic posting. It follows that, at the very moment I was confessing that the situation was impossible without a bank loan, the money had already been in our account for four days. Although several months have passed since God provided so graciously, I am still brought to tears at the knowledge of His faithful love toward us.

Proving

Irrespective of our propensity to lean to our own understanding, it was always our desire to prove the faithfulness of God in this building project. Accordingly, we determined that we would not ask anyone for money or even mention the estimated construction cost, unless specifically asked. We wanted to see God move in the hearts of His people so that all the glory would be His. Well, God moved in some surprising ways. Sometimes God surprised us with the preciseness of His provision, other times we were perplexed by His provision, but He always provided.

One such occasion occurred when our painter had completed his work and brought us the invoice. Once again, we were at the end of the month and running low on available funds. The painter had never demanded immediate payment on other projects, so we considered asking him to wait until the beginning of the next month to receive his payment. Meanwhile, without our knowledge, someone had sent a donation for Beautiful Gate through Sunita's brother Samuel Peters (*Missionary Prayer Handbook* Day 9). As Sam arrived at the school to deliver the donation he overheard Sunita discussing the invoice with the painter. Suddenly, Sam realized that the amount of the bill being discussed was the exact amount of the donation in his pocket!

Another instance occurred as we prepared to make our final payment to the contractor. It seemed that each time we thought we had enough money to pay the final payment, the contractor would surprise us with an additional invoice. When we did receive the final bill, the contractor said that there was a discrepancy in how much we still owed. He asked to see our record of payments so he could compare them with his ledger. We confidently gave copies of all our payment vouchers but were naturally concerned and anxious about this new development. When we were finally able to meet with the contractor several days later, he refused to accept our last payment! He said that his office had discovered a payment we made in April, which he had a record of but we were missing. The contractor said that, instead of us owing him \$2,800 as we thought, he actually owed us \$450 and asked if he could pay us the following week. Now just pause, and think about that—because in India, that qualifies as a miracle!

Perseverance

As the construction was nearing completion, we were eager to clean up the debris and celebrate what God had done by dedicating our new building to His service. The construction,

which should have been completed by the first of March, dragged on until June and we had to reschedule the dedication on four different occasions. One reason for the construction delay was unprecedented rainfall during this year's monsoon.

The first major storm of the season occurred on the same day that we installed a 2,000 liter water tank on our roof. The high winds blew the empty tank off its support platform, snapping all the PVC connections, and sent it crashing to the ground, 30 feet below. A few weeks later, as the monsoon season progressed, the rainwater from the surrounding farmland formed a small



river, flooding our compound to a depth of 16 to 20 inches. The final setback came the following week when a violent storm passed directly over our school building. The winds displaced approximately 300 of our clay roof tiles, sending them sliding down to be broken on the ground outside or crashing into the classrooms beneath.



Graciously, God enabled us to rectify each of these setbacks within 24 hours of their occurrence and, inclement weather notwithstanding, we moved forward with our day of dedication. More than 100 guests joined us in celebrating and giving thanks to God for His faithfulness and provision. An elder from our local assembly (the father of Edwin Solomon, MPH Day 9) joined



hands with Sunita's mother, Helen Peters (MPH Day 8), to cut the ceremonial ribbon and officially open the new school building. We were also able to share our testimony of God's provision, which opened an opportunity to share the Gospel with all those in attendance.



Praise

When we consider how we were able to construct this school building, we have to bow our knees in humble praise and thanksgiving to an all-sufficient, prayer-answering God. In fact, if we would have known of the great cost and frustrating circumstances awaiting us, we would never have had the faith or courage to move forward. But, God graciously chose to display His power through the weakness of two "earthen vessels, so that the surpassing greatness of the power may be of God and not from ourselves." (2 Corinthians 4:7) ■



John and Sunita Locklear were commended in 2004 by Calvary Gospel Chapel in Philadelphia, Pennsylvania.



Opposite page (L-R): Beautiful Gate foundation being laid; Half of the building completed. **Top (L-R):** Rainwater flooded to a depth of 16 to 20 inches; Displaced tiles fell into classrooms; J. Solomon and Helen Peters cutting the ribbon to officially open the school; Guests attending the dedication of the new Beautiful Gate building. **Bottom:** First group photo of our Beautiful Gate family at the new school.



REACHING the Unreached TRIBES OF PERU

BY PETER HOCKING

The apostle Paul had the strategy of taking the Gospel “where Christ was not known.” (Romans 15:20) Similarly in this article, we will consider as “unreached” any tribe that does not have an evangelical church of any kind.

Mission work among the tribes of Peru

The years 1930 to 1940 in the jungles of Peru saw the first mission work which focused on evangelizing Spanish-speaking people. Progress was slow but the Lord blessed the work, and a number of small churches were established. From 1940 mission workers arrived with a call to reach tribal people. They began the work among tribes that were open to engaging with outsiders. As more workers arrived, progress was made in establishing relationships with tribal groups that previously had been hostile to foreigners. By the year 2000, most of Peru’s tribes had at least a few groups of believers and parts of God’s Word in their own language. At this stage, some mission groups felt that their task had been completed and began to phase out their work among the tribes of Peru. However, from field research we realize that there is still much to be done, and so our concern remains. We hope to see a healthy church, capable of reproducing itself, in every tribal group.

In Peru, tribes can be classified as follows:

- Tribes that have numerous churches—19 tribes, including the Machiguengas and the Shipibo-Conibo in the Amazon basin. Most of these have formed their own association of churches, and several have Bible institutes as well as the New Testament and some books of the Old Testament in their own language.

- Tribes that have a few weak churches—22 tribes, including the Amaraeri, along the Madre de Dios and Colorado Rivers; the Kulina, in southeastern Peru; and the Piro or Yine, living in the Cusco, Loreto and Ucayali Regions. These tribes have a few churches and some sections of the Bible but are weak due to syncretism and a lack of spiritual leadership. Mission workers are needed to work with them, to encourage, teach and improve their understanding of how to apply the Scriptures to their lives.
- Unreached tribes who have no church—16 tribes, including the Maijuna, found in the northeastern Peruvian Amazon; and the Yora, in the Madre de Dios and Ucayali Regions. As yet 10 of these tribes have no gospel contact.¹

Unreached tribes

From this third group, there are six unreached tribes that have had some outside contact and have formed small villages. Among these are the Maijunas, the Chitonahuas and the Yaminahuas. They plant crops, speak a little Spanish and trade farm produce with traveling merchants. The 10 other tribes live as families scattered in the jungle and depend on hunting and gathering wild fruit. They are primitive, nomadic people, almost entirely naked and possess very few tools.



These tribes have a long history of being exploited and mistreated either by a powerful neighboring tribe or the Mestizo, those from the Spanish-speaking culture. When the lumber industry invades their territory, the natives who protest the cutting down of their trees are then killed.

Members of these tribes believe that everything is controlled by spirits, most of which are evil. However, they also believe that there are good spirits that protect and heal them. The shaman is the most important person in their community as they believe he understands how to bring protection from evil spirits and how to engage good spirits. They think that all sickness is caused by a form of witchcraft and consequently are beholden to the shaman.

These tribes are animist, living in constant dread of the jungle's evil spirits. They fear death, believing that in the next life their spirits will spend their existence wandering around unable to find rest. Drunkenness and immorality are endemic in their culture. They have no concept of sin or the power of Christ, who defeated evil through His death on the cross.

Due to their negative experiences with the timber industry, the tribes fear strangers and attack mission workers who penetrate their territory uninvited. However, some of these nomads are beginning to emerge from the jungle of their own accord, cautiously seeking peaceful contact with neighboring tribes. This gives hope for sharing the Gospel with them.

The challenge of the unreached tribes

Some mission groups believe that the remaining 16 unreached tribes are so small numerically that the effort to reach them is too great. The tribes' hostility to outsiders is also a challenge.

Strategies for reaching the unreached tribes

When the Lord first led us, and our Peruvian coworkers, to evangelize the Yanasha tribe 30 years ago, we limited each visit to a duration of two weeks. Based in the Peruvian Amazon, the tribe had weak churches and had asked for our help in training local leadership. The Yanasha are bilingual so we taught in Spanish, sometimes requesting that one of the church leaders explain to others what we were teaching. However, it appeared that believers were not taking the teaching seriously and were failing to put it into practice in their lives. We prayed more and provided clearer teaching, but there was no significant change. Some of our coworkers decided to stay and live in one

of their villages; this revealed that "Christians" still went to the shaman with their health problems, would get drunk at village feasts and were unfaithful to their wives. Outwardly they seemed to be good Christians, but in their private lives they were no different than other tribal people. This was because of their animistic world view. They had embraced Christianity and had added it to their other beliefs, but what really ruled their lives was animism. They had become syncretistic.

New strategies

We changed our pattern of teaching and began to lay a solid foundation of Old Testament truth that would enable people to better understand the Gospel. Previously, people believed in Christ as the "Powerful One" but not as their Lord and Savior. They did not understand the seriousness of sin or the holiness and justice of God. They could not recognize that the spirits, whose help they sought, were demonic, bent on deceiving and destroying them.

The best approach

From experience, it is necessary to teach the Old Testament chronologically, beginning with Genesis Chapter 1, explaining the nature of God, how He views sin and the need of a substitutionary sacrifice for the forgiveness of sins. Having been provided a foundation, people begin to understand their lost condition, understand the person of Jesus Christ and have a genuine conversion experience. Several years ago, we began teaching in this way to the Christians we were working with in the Asháninka tribe, based in the rainforests of Peru. Encouraging changes are now evident in their lives. After a teacher-training seminar, one of the Christian leaders testified: "I have come to realize that I have been preaching about God without really knowing Him! With what I have learned now, I cannot continue doing some of the things that I have been doing!"

Taking the Gospel to the unreached tribes

In order to effectively communicate the Gospel to an unreached tribe, we advise that the mission worker take the following steps:

- Win the acceptance of the leaders of a tribal village.
- Live in their village—this should be done by a team, rather than just one family.



- Learn the language of the tribe well enough to establish a vocabulary for the spiritual concepts taught in Scripture.
- Understand the culture and beliefs of the people—this enables engagement with cultural concepts which can be corrected as necessary through the teaching of the Word of God.
- Teach the Old Testament chronologically, laying the foundations for a correct understanding of the Gospel. New Tribes Mission offers good materials for doing this, called *Firm Foundations*.²
- Present the person and work of Christ, explaining the meaning of His death and resurrection. Invite people to repent of their sins and to trust in the sacrifice of Christ for forgiveness.
- Instruct new believers in how to live for Christ.
- Teach believers how each congregation can follow New Testament principles of church life, through studying Acts and the Epistles.

Some readers may feel that this process is too long, but we, and other mission workers, have found that this is the best way to see true conversion, positive discipleship and a healthy church developing among tribal people. Local Christians, who have received proper training and discipleship, are more effective in reaching other people within their communities.

It is our prayer that the unreached tribes of Peru, and of the world, may receive and gain an understanding of the Gospel, leading to their salvation and laying a firm foundation for church growth. ■



Peter and Marta Hocking were commended in 1971 by the assemblies in Evanston, Illinois, and Avondale, Chicago, Illinois.

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PRAY:

- that God will deliver the tribal peoples from their fear of evil spirits and outsiders.
- that God will draw the unreached tribes out of hiding to make contact with Christians from nearby tribes.
- that God will prepare and send mission workers to the tribes with weak churches and to those without any church at all.

1. For more information on this ministry, see the *Asociación Segadores (Segadores Association)* website: www.SegadoresPeru.com.

2. For information on *Firm Foundations*, see: www.NTMBookstore.com.

May We Introduce

Nelly Heikoop
Missionary to Japan



Is it possible to become interested in overseas missions before becoming a Christian? I was born into a religious home where the Bible was read after meals, and church was attended very regularly. We held many basic doctrines with which most reading this would agree but did not truly know the God we knew so much about. We left our church when my parents discovered teachings not found in the Bible and did not attend any gathering for three years. One day my dad stumbled across World Evangelism Crusade and was invited to their monthly meetings. I wish our reaction to the guitar playing and clapping during singing could have been captured. Shouldn't these people have known to slow the tempo and that the organ was the only sanctified instrument? Nevertheless, we were drawn to something genuine. The missionaries' testimonies fascinated me and the book table supplied us with our first missionary biographies.

When I was eight years old we started attending an evangelical church where the Holy Spirit began convicting me of my sin. For one thing, I knew I was lazy so I began a self-improvement plan. This somehow always ended in failure. However, having been taught the way of salvation, I knew where I *should* turn. I remember finding a place on the bathroom floor (there is not a great deal of privacy in a house with 12 children) and telling the Lord He could take over my life. I experienced victory over sin and my mom noticed a change in my life as well.

When I was 17, my parents took us to Belgium, where we were introduced to and worked alongside MSC missionaries. I cannot say for sure when I knew God was calling me to full-time missions; I just know that it gradually became a passion that I could not shake. Around the same time that I had become a Christian, I knew I wanted to be a teacher. I loved the classroom and dreamed of having my own some day. This passion eventually led to an interest in ESL, which brought me to Toronto and its vast Asian population. I grew to love and appreciate the Korean, Chinese and Japanese I taught. For years I had believed God was calling me to China but finally let go of this aspiration when no peace or direction was offered to me.

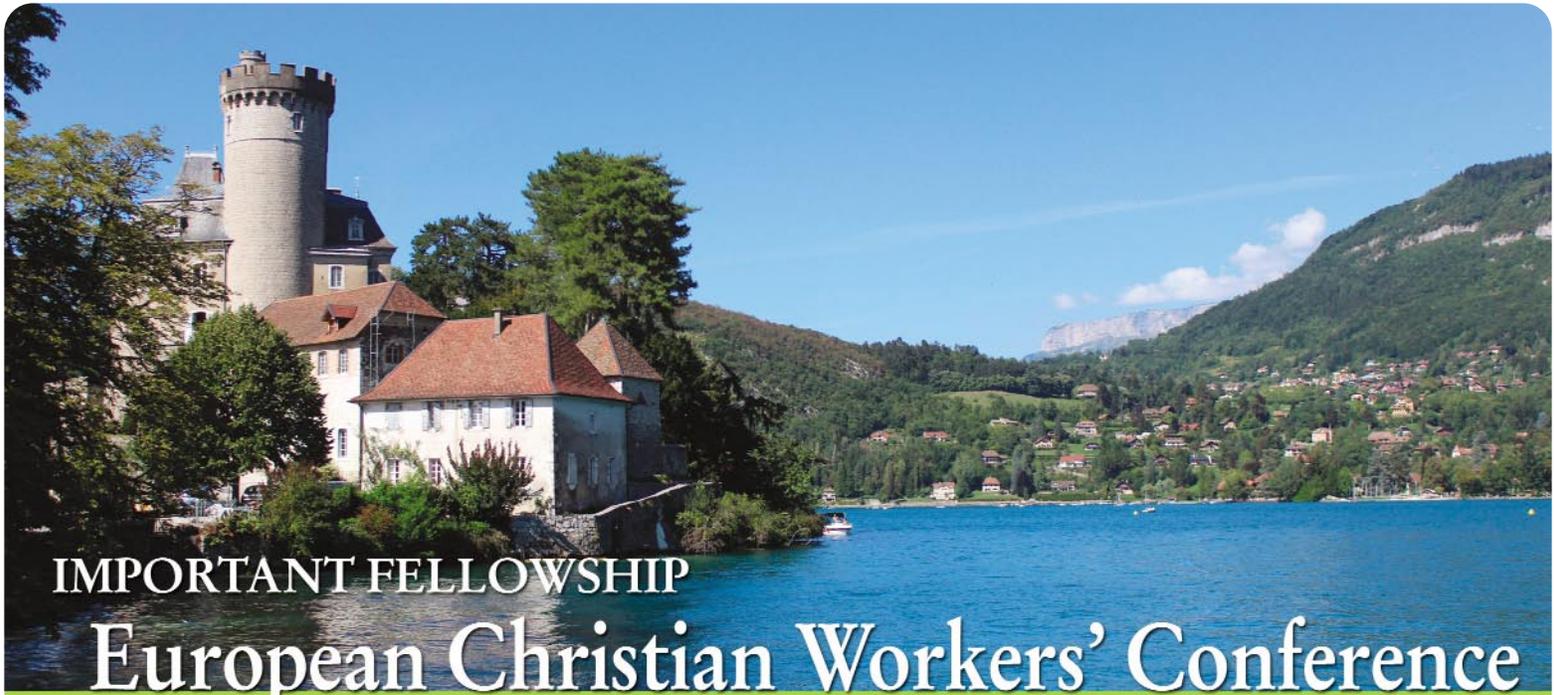
One Sunday morning, overseas workers Peter and Mary

Cliff visited Leaside Bible Chapel in Toronto and spoke about the needs in Japan. Intrigued, I started half-heartedly praying about it. Several months later in 2011, friends Gary and Claudette Weeks returned from a missions trip in Tokyo and shared, very enthusiastically, about their time and ministry there. Gary challenged me to consider going to Japan since he felt young workers were needed to reach the young people. Then the tsunami hit. I believed this to be the opportune time to go and decided to spend the summer there along with two others. I was blown away by how little they knew about the Bible. Was this the country with the world's highest standard of education? After I left, the Japanese took a permanent place in the back of my heart.

While attending university to obtain a degree in TESOL (teaching English to speakers of other languages), I felt the need to be open to go anywhere. Opportunities came and went but Japan eventually rose to the surface. God continued

"Though the earth be removed and the mountains be carried into the midst of the sea; Though its waters roar and be troubled.... Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth!"

to lead and Psalm 46 came alive to me in a brand-new way. I read, "Though the earth be removed and the mountains be carried into the midst of the sea; Though its waters roar and be troubled.... Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth!" To me, this was a description of Japan with its earthquakes, monsoons, tsunamis and more importantly, spiritual darkness. He has promised to be exalted in a nation that largely does not exalt Him and has allowed me to be a part of that. I look forward to shadowing mission workers Timothy and Christiane Marcy in Takasaki City, Lord willing, and anticipate how He will use me in the "Land of the Rising Sun." ■



IMPORTANT FELLOWSHIP

European Christian Workers' Conference

2015

BY CRAIG FRITCHEY

A few years ago CMML held a conference series in the United States titled “The Challenge of Europe” which helped many understand the urgent need to re-evangelize Europe. While the missionary speakers did an excellent job explaining the needs, barriers and opportunities to share Christ in Europe, my wife Daniela and I were given a fresh perspective into “the challenge of Europe” when we were invited to attend the 2015 European Christian Workers’ Conference (ECWC) as CMML representatives, along with Allan and Fiona Wilks (CMML) and Russ and Alison Sutherland (MSC Canada).

The annual conference for English-speaking missionaries to Europe was held August 22 to 28 at a simple yet beautiful retreat center near Annecy, France. Approximately 110 people attended. The conference coordinators (all missionaries to Europe themselves) have gone to great lengths to create a safe, inviting and intimate environment for missionaries to share the joys and struggles they face as they serve the Lord in Europe’s post-modern, post-Christian culture.

Before each morning meeting, and for an hour and a half each evening, missionaries were given time to share brief updates on their work. These sessions were especially precious as we were privileged to hear missionaries share with one another how God is working in various areas of Europe. Some reported great blessing, and their excitement about how God is reviving hearts was contagious. Others had gone through great discouragement or difficulty with little fruit for their efforts and shared their struggles, knowing that those in the audience had also gone through similar experiences.

After each report there was a time of fervent prayer for the

missionary, his or her family and the ministry. Separate prayer times for men and women were also held each morning before breakfast. Daniela noted, “It was obvious that these missionaries rely heavily on prayer. You could sit with any missionary at the conference and listen to story after story of how God answered prayers. It was a great reminder for me—both to pray for missionaries and to make prayer a priority in my life.”

Fellow missionary and ECS Ministries international coordinator, Jim Fleming, was the keynote speaker and titled his message series “Let the Beauty of Jesus be Seen in Me.” Jim focused the messages on “the character and nature of our Lord Jesus Christ, how that nature becomes ours when we are in Christ and how we should then allow the nature of Christ in us to flow out to others.” Jim stated that his goal was to “encourage his colleagues’ hearts in Christ.” David V. (*Missionary Prayer Handbook* Day 13—France) shared that “Gathering together with like-minded believers for times of discussion and prayer while hearing God’s Word shared to us was very encouraging.”

Seminars were held each day on a variety of topics. Paul Rabideau, an elder from Cedarcroft Bible Chapel in New Jersey, led three excellent sessions on biblical counseling: “Listening: The Key to Helping,” “Recognizing Problems with Anxiety” and “Recognizing Depression.” Paul and his wife, Rita, were also on hand to provide a listening ear to anyone who needed to talk. Jim Fleming’s wife, Sharon, led a ladies’ session titled “When the Well is Dry: How we Feed Ourselves Spiritually,” and Maureen Crow (MPH Day 13—France) led a special roundtable discussion on the value of both single and married missionaries on the field.

Above: Chateau de Duingt



The afternoons left time to relax or sightsee. Kathy Moriarty (MPH Day 14—Ireland) reprised her role as activity planner and organized opportunities to visit some of Ancey's sites, including its beautiful lake and the surrounding villages. These outings provided an opportunity to make new friends or to spend quality time as a family.

A key component of the ECWC is the children's ministry. Anne Stanczak (MPH Day 16—Poland) shared, "This conference is so important to us as parents because it gives our children the opportunity to connect with other 'third culture kids' for friendship, support and spiritual encouragement." A further testimony of the impact this conference has on missionary kids is that many adult MKs return to this conference each year to lead the teen, children and nursery programs. Former MKs Joy Delzer, Emily Vargas, and Anna, Jennifer, Marco and Paul Tabailoux as well as Paul's wife, Amanda, joined former missionary Sara Rettig and CMML volunteer Judy Gallagher to run the children and teen programs. The program theme was "Back to Bethlehem: Christmas in August." Thursday evening the younger kids treated everyone to a special Christmas play complete with costumes, carols and memorized lines.

It was clear that everyone at the conference looked for ways to help and encourage someone else. UK missionary John Pickbourne made multiple trips to and from Geneva Airport to pick up those flying in for the conference, Hank and Beryl Gelling (MPH Day 12—Belgium) ran the "snack bar," and Canadian chiropractor John Shields provided services for those who needed some "adjusting." Thursday afternoon Fiona Wilks and a few other women surprised some of the younger couples and babysat their children so mom and dad could have a "date." I was privileged to lead the singing at the conference and was encouraged by the many talented missionaries and MKs who volunteered to play an instrument or help teach new songs.

The conference was capped off with a special celebration of the Lord's Supper. The sweet time of remembrance ended with an acapella medley of Chris Tomlin's "How Great is Our God" and the old hymn "How Great Thou Art." It was an appropriate selection for this group of missionaries who, while working in different parts of Europe with different cultures, traditions and challenges, all seek to lift up the person and work of our Lord Jesus Christ.

While Europe may be an aesthetically beautiful place to live, it is a spiritually dark and needy continent that demands much from those who serve there. This conference has become an important place of rest, fellowship and spiritual rejuvenation for many missionaries serving in this difficult context. Mark Ferguson (MPH Day 16—Moldova) said it best: "Our family came to this conference hoping for some encouragement and we have not been disappointed!" Please continue to pray for and support this conference and the missionaries it serves. ■

Craig Fritchey is CMML's conference coordinator.



Top Left: The "Middlers" kids' group. **Right (from top):** ECWC group photo; Mark & Christy Ferguson returning from a biking trip; Teen group prayer meeting; Jim Fleming; CMML and MSC representatives Allan & Fiona Wilks, Russ & Alison Sutherland, and Craig & Daniela Fritchey; Children performing a Christmas play.

MK Corner

MISSIONS Magazine Chats With Missionary Kids

Interview with the Beer children—Day 5, Zambia

BY ANNIE ELLIOTT; Recipe by Joy Beer

While on furlough in the United States, the Beer children shared with CMML what it's like to be missionary children growing up in Zambia. These delightful children describe their home, food, play and school—relaying many similarities and differences from children growing up in the U.S. Their mom, Joy, also shared with us one of the children's favorite Zambian lunches. We suggest you make this dish for your children, grandchildren or Sunday school class to help them relate to missionary kids.



David (13), Daniel (12), Kara (9)

Describe where you live.

David: It's hot. On one side of us there is bush and on the other side there is a market. We have a garden, a tree house and a rope swing.

Daniel: There are hardly any trees, and it's really sandy and hot.

What are your friends like?

David: The local ones are Zambian and they believe in all kinds of animals that don't really exist. They heard a tradition from the older people that there's a snake with a man's head and if it sees you, you die.

Kara: They also don't like chameleons. Chameleons move their eyes and change colors, and that scares them.

Do you have any MK friends?

David: There's Joel Poidevin. He's my best friend. We built our tree house with him. He lives in Lukulu, next to the Zambezi river.

Are there only Zambian children where you live?

Daniel: Yes, and also Congolese—we are friends with Solomon, the doctor's son.

How do you celebrate your birthdays in Zambia?

David: We usually decide what we want for our birthday. On my 13th birthday we made an ice cream cake.

Does everyone celebrate birthdays like that?

David: Only missionaries. Well, nowadays some of our friends have birthday parties. They put a tarp on the ground and someone throws sweets up in the air.

Do they give gifts?

David: Our friends usually give each other money. They don't really give each other presents.

What are your favorite foods?

Daniel: Cornmeal porridge.

David: I really like macaroni and cheese.

Kara: I like lots of foods; some are Zambian.

Tell me about some local food.

David: There are two kinds of mice where we live. There's one kind that lives in houses, which isn't good for you to eat. In the fields there are mice that dig holes and make little hills of sand. You can dig them up and eat them. They are very good. Also, in the beginning of the rains, there are flying ants. The Zambians catch them, take off the wings and fry them.

Kara: Or they just pop them in their mouth raw.

David: Then there are big cane rats that live out in the bush. Those provide a lot of meat!

Kara: But we usually eat rice and potatoes and chicken.

Do you speak any languages beside English?

Daniel: We speak a bit of Lunda and Luvale, but only a few words.

David: Our friends speak English to us. They mostly speak Lunda to each other.

Tell me about your schooling.

David: Our mom teaches us.

Daniel: It's the Sonlight curriculum.

Kara: We sometimes do school on the veranda or outside.

Daniel: We did it once in the tree house but only once because Mom wouldn't come up there.



What activities or hobbies are you involved in?

David: Mountain biking.

Daniel: Baseball with friends.

Kara: Swinging on our rope.

David: Our favorite activity is to catch cows that get in the gardens. We catch them, then the owners have to pay to get them back; the money goes to the older ladies whose gardens they ate.

In your own words, what is a missionary?

David: A missionary is someone who goes to preach the Gospel and teach other people about Jesus Christ.

Daniel: They help people who are sick.

Kara: A missionary is a person who goes to different lands and helps people to follow Jesus.

What's the most difficult part of being an MK?

David: If we go a couple of hours away, Zambian kids stare at us.

Daniel: My dad says some of them have seen a white man but probably not white children.

When people ask you where you're from, what do you say?

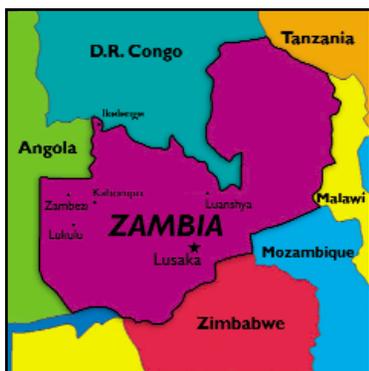
Kara: I usually say my dad's from England and my mom's from America, and I was born in Africa.

Do you have any prayer requests?

David: That our Zambian friends will become Christians.

Learn about Zambia

- Zambia is about the size of Texas.
- There are two main seasons—rainy (Nov. to April) and dry (May to Sept.).
- Zambia shares Victoria Falls, the world's largest waterfall, with its neighbor, Zimbabwe.
- 72 languages are spoken in Zambia.
- There are currently 26 MKs from Zambia listed in the *Missionary Prayer Handbook*.
- 47% of the population is under the age of 15.



Make a Local Dish!

Fried Sweet Potatoes with Peanut Sauce

Try this variation of a common local dish that the Beer children like to eat for lunch.

Ingredients

3 or 4 sweet potatoes

Cooking oil

One medium onion

3 tomatoes

1/2 cup chunky peanut butter

Water

Salt

Cook the potatoes

1. Boil 3 or 4 whole, unpeeled sweet potatoes for about 20 minutes, or until soft. They can be cut in halves or chunks, if they are very long.

2. Drain, cool, peel and slice the potatoes into 1/4 thick medallions.

3. In a frying pan, cook the potatoes in 3 to 4 tablespoons of cooking oil, until brown.

4. Turn the potatoes over to brown on the other side. Additional oil may be needed.

5. Remove potatoes from the frying pan and place in a warm oven (approx. 200 F).

Make the sauce

1. Chop one medium onion.

2. In a pot, sauté the onions with 1 tablespoon of oil for 5 minutes.

3. Add 3 chopped tomatoes and cook for another 5 minutes.

4. Add 1 teaspoon salt, 1/2 cup chunky peanut butter and 1 cup of water. Combine and heat thoroughly. (Add more water if the sauce is too thick.)

Pour the peanut sauce over the fried sweet potatoes and serve.

Spicy variation: Add 1/2 to 1 teaspoon dried chilies or chili powder when cooking the onions.

May We Introduce

Joshpril Bernardo

Missionary to the Philippines



The Lord has blessed me with a Christian family that is always willing to serve Him at any given opportunity. Their willingness to serve continued even as we moved to Canada. Seeing their example of service toward others—whether they are believers or unbelievers—definitely made an impact on me growing up.

One stormy night as I cowered in fear under a blanket while hearing thunder pounding outside, I was saved. That night felt to me as if God was pouring His wrath on the people of earth—one of them being me. I cried out and my mom came to comfort me. She took that opportunity to share with me about the Lord Jesus. She said that maybe I was scared of thunder because Jesus was not in my heart even though I heard several stories about Him. So, at age 10, I accepted Christ as my Savior. Thankfully, the curiosity of my 10-year-old self continually urged me to learn more about Christ, and that saving faith I experienced has continually endured. I was then baptized at age 14.

In 2010 I went for a solo vacation to the Philippines. There I was exposed to camp ministry by participating as a staff member at Emmaus Bible Camp. Before I returned to Canada I attended a conference where they introduced youth to various missions opportunities in the Philippines. One opportunity that made an impression on me was translation work. I was told that if I were to become a part of this ministry, being bilingual would be beneficial. Three years after that I went for a vacation again and was formally introduced to translation. That same year, 2013, I returned as a missionary trainee and a

year after that I returned as a full-time missionary.

I currently serve in Manila, Philippines, as part of the translation team. It's a small team with huge responsibilities. Even with the small number, the Lord has blessed the ministry to keep going. We're also blessed that the Lord keeps sending volunteers who are willing to learn and help with the translation process. The team translates the *Our Daily Bread* devotional as well as Bible School of the Air correspondences from English to Tagalog. The ODB is a daily devotional and a translated version has to be released yearly. Though we don't quite see the effect it has on the readers as we work behind the scenes, we're happy to know that our readers are always ready to get their own copy as every New Year starts. On the other hand, BSA correspondences are mostly used by new and mature believers who want to expand their biblical foundation. These correspondences are mostly used for Bible studies, Sunday schools and even prerequisites for some courses at Christian training camps.

Please pray for me and the team as a few of our teammates will leave to help in other regions of the Philippines. Pray that those of us who are left behind would still be able to continue and to produce good translations as we focus more on quality rather than quantity and, most importantly, focus on serving God rather than man. ■

2015 CHRISTMAS MAILING DATES FOR INTERNATIONAL MAIL SENT FROM THE U.S.A. AND CANADA



To ensure delivery of Christmas cards and packages to international addresses, the Postal Service suggests that your mail be at the post office by the mailing dates listed below.

MAIL ADDRESSED TO:

Africa
Asia/Pacific Rim
Australia/New Zealand
Caribbean
Central & South America
Europe
Mexico
Middle East

FIRST-CLASS MAIL INTERNATIONAL:

December 1
December 8
December 8
December 8
December 1
December 8
December 8
December 8

Missionaries Enjoy Hearing From You!

As you write to a missionary, please be sure to use their overseas or furlough address. Under no circumstances should mail for a missionary be sent to CMML or MSC Canada. We are unable to forward those letters or packages and will have to mark them "Return to Sender."