

Missions



The Aché People of
PARAGUAY

Zimbabwe
The Lord Walks alongside
His Children

A Grandfather and
Grandson Serving in
Ecuador

**Teachers Who Reproduce
Other Teachers**



Thinking It Through

BY NATHAN BRAMSEN

Are We Asking the Wrong Question?

The questions on believers' hearts may vary across cultures and nations, but we share some common concerns. One question consistently surfaces regardless of the demographics or geography. It is, "Why are so many of our youth leaving the local church?"

I think this question may be intrinsically flawed since the goal should not be to "keep youth in the local church," but rather, to see unconditional disciples of Jesus Christ formed in this generation. As Paul put it, until "Christ is formed in you!"¹

The reality is that the majority of our kids are not ultimately leaving due to the music style, the size of the congregation, or the traditions. They leave because, far too often, we are in a maintenance mode rather than a missional mindset. The church was never intended to be a holy huddle seeking to survive in a wicked world. We were created to intimately know our God and to intentionally make Him known "in the midst of a crooked and perverse generation, among whom you shine as lights in the world."²

The Gospel of Jesus Christ gives us a relationship worth living for and dying for. This generation is looking for exactly that. A purpose. Their purpose. Are we preparing our kids for marriage but not for possible martyrdom? Do our Sunday school classes aim to entertain them on the weekend or equip them for the work? Are we seeking to pattern them after a mold or prepare them for a mission? Are we trying to preserve our role or pass the reins? Would we rather have our kids in our physical proximity than to see them persistently proclaiming the message of hope in this world's darkest places?

Allow me to encourage you with three "beauties" I see in many local assemblies of believers.

The first beauty is an uncompromised Gospel. Salvation is absolutely through faith alone in Jesus Christ, but this is not a mere walking the aisle, praying a prayer, or making an intellectual assent to Jesus's person. Christ doesn't want to be *part* of anyone's life. He wants all of it. He became flesh, died for mankind's sin, and conquered the grave not primarily to save people from hell

but to bring them into a relationship with Himself. When Jesus walked among men, He never communicated the idea that believing in His name would cost anything less than everything. "So therefore, any one of you who does not renounce all that he has cannot be my disciple."³ When we water down the message to fit into our current lifestyle, we suggest good news that is powerful enough to change a soul but not a life.

The second beauty is the preaching of an unconditional call. Isaiah responded, "Here am I! Send me."⁴ God had said nothing about the details of the call. Isaiah only knew the One calling. Paul reiterated this heart to Timothy in saying, "Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses."⁵ Are we encouraging our youth to go all-in in this battle at school, home, society, and work—even at the expense of losing their job, earthly dreams, financial stability, and even their own life? Yes, this message will ultimately be taught through example.

The third beauty is an unrelenting commitment to God's global mission. This commitment is to identify and intentionally equip lives in our local gathering to do "the work of ministry."⁶ Are we actively looking for giftings in the body of Christ into which we might pour our resources, time, and energy that they might be prepared to step up, not at our death but in our decision to relinquish control? When the local church becomes a training ground, when our prayer meetings become war rooms for global advances, when our communion services become passionate expressions of His worth, both we and our youth will not be attending because it's the right thing to do but because it's the very purpose for which we exist.

When we get back to emphasizing the mission of God to strategically see every soul reached at the great cost of our time, privacy, preferences, and finances, we will see a great work of God in our days. ■

Nathan Bramsen serves in Other Overseas Service (MPH Day 30).

¹ Galatians 4:19; ² Philippians 2:15; ³ Luke 14:33, ESV; ⁴ Isaiah 6:8; ⁵ 1 Timothy 6:12, NIV; ⁶ Ephesians 4:12

PEREKEDZA

THE LORD WALKS ALONGSIDE HIS CHILDREN

**Natalie. A wife and mother with a heart for the Lord and for needy children.
Zimbabwe. A country with many orphans and single-parent homes.
Perekedza. A ministry to destitute orphans and children with disabilities.
This is how it all started.**

BY MARILYN BARNES



Perekedza is a Shona word meaning “to walk alongside” or “to go with as a companion.” That is exactly what Natalie set out to do: to care for a few children, to walk alongside them because they no longer had parents who could. But her desire grew as she became aware of more orphans in the nearby valley and then some handicapped children as well. Now the Perekedza ministry cares for more than 80 children.

Zimbabwe is a land-locked country that has an estimated population of 16 million people. Statistics are poorly kept in the country, but the Population Reference Bureau states that 43 percent of the population are under the age of 15. According to UNICEF, 1.3 million people live with AIDS, and as many as 180,000 of those are children. Chronic malnutrition, which manifests itself in symptoms such as chronic anemia and stunted growth, affects 11 percent of all Zimbabwean children five years of age and younger. The UN estimates that 1.3 million children have lost one or both of their parents to AIDS, and there are a minimum of 50,000 child-headed homes. These are homes in which both parents have died and an older child is left to care for his or her younger siblings. Statistics like these explain why

Zimbabwe Assistance Program (ZAP) partners with ministries involving children, ministries such as Perekedza.¹

Walking together

Natalie loves the children of Zimbabwe and has poured herself into caring for them, but she freely confesses she is not a Bible teacher. So, a few years ago, Maggie came alongside her to teach the children about the Lord through the Bible. Maggie took intensive language courses so that she could teach the children in either English or Shona, their native tongue. Together, Natalie and Maggie met with the children every Friday to feed them a hot meal, teach them a Bible lesson, and give them each a food pack to feed them for the week. They provided school fees and uniforms so the children could attend school and supplied medications for them as needed. The women even arranged for serious medical treatments, such as surgery, for some of the kids. Soon Natalie and Maggie realized that the children were dependent on them for everything, and rather than being grateful, the older orphans were actually expectant and demanding. How do you care for orphaned children without creating dependency?



Working together

At this point, near the end of 2016, Mik got involved. Mik is Maggie's adult son who has a background in agriculture. He was offered a large, unused field in the valley, and with the approval of the local chief, council, and social worker, he started teaching the children to grow vegetables through a biblically based method called Foundations for Farming. Mik taught the children how to prepare the ground, plant the seed, fertilize the soil, use pesticides, and harvest the crops while he instructed two adults, SC and EV, in the whole process as well. As the orphans waited for the first harvest, the Perekedza team required the kids, other than the youngest children and those with disabilities, to learn the farming techniques and work in the fields at training sessions held each Saturday morning. The leaders warned the children numerous times that if they didn't attend they would not receive a food pack on Friday. In the beginning, some of the kids arrived late or did not come at all, hid in the maize, disobeyed the leaders, or had an all-around bad attitude. It broke Natalie's heart to send some kids home without a food pack on Friday because they hadn't turned up the previous Saturday. She knew they would be hungry in the week to come. To make matters worse, some of the bigger kids knocked down a smaller child and stole his food pack. However, with consistent teaching and encouragement, eventually all of the orphans turned up Saturday mornings to both learn and participate.

Once the kids had the principles down, Mik encouraged them to start their own plots where they lived while SC and EV supervised. It was exciting to see the orphans' plots popping up all over the valley and flourishing. Mik was most encouraged by the orphans' enthusiasm to be successfully providing for themselves. The children harvested their own crops and used them to provide their own food; then they sold the rest to help pay for their own expenses, such as school fees. They became more appreciative as they learned productive work habits and realized how capable they



Page 3 (L-R): The orphans gather on the field before planting their crops with the help of the Perekedza team; The crops yield a plentiful harvest that will feed and support the orphans in the valley.

Top (L-R): One young man is overjoyed with the success of his plot; The orphans observe as one of the Perekedza team members teaches the methods of Foundations for Farming; Formerly empty, the crop field now produces much food through the children's hard work; Some of the orphans in the valley head their households, becoming the caretakers of their younger siblings. **Bottom:** The orphans practice the farming techniques they have learned.



were. The same kids who had been demanding became grateful and eager to learn more. There was a change of attitude. All this took over a year, and everyone praised the Lord for such a positive outcome!

Facing trials together

But then, overnight, everything changed. At the end of February of this year, Mik received a phone call and was commanded to meet with the valley's priest, a well-known man who has been the spiritual adviser to the former president. Why would he demand to speak to Mik at this time? The ruling party is known to use food as a weapon to control how the people vote. It wants to be the only one supplying food so the people will vote for their candidate, and with an election coming up this August, the ruling party wants to ensure its success. The orphans growing their own food so successfully, as well as providing for others in the valley, were most disturbing to the party.

The meeting the priest called was both lengthy and intimidating. He told Mik that he is stupid and arrogant; he accused Mik of trespassing and trying to steal land in the valley and of abusing the children. The priest forced Mik to produce documentation proving he has a right to be in the valley working with the children. He announced that should Mik enter the valley he will be put "behind bars for abusing private property" and promised that the best lawyers will never be able to get Mik out. Then he started talking about Mik's mother, Maggie. He told Mik that he hates her and that harm will come to her as well. He made it clear that he knows where they live. These were no idle threats; the priest has the power to carry them out. Eventually, the priest let Mik go, but the meeting left him shaken and with a vivid memory of the evil and hatred he saw in the priest's eyes.

Because of the priest's threats, the Perekedza team decided that, at least for a time, going into the valley to work with the orphans is unsafe. Natalie, Maggie, and Mik are very concerned that, without encouragement, the orphans will not continue to farm their vegetable plots. They are also unable to make contact with SC and EV. Please pray that SC and EV are safe and free to

carry on in encouraging the orphans. Pray also for the orphans, their crops, and the seed that has been planted in their hearts.

Despite the difficulties that Perekedza faces, many other ministries in Zimbabwe are flourishing. Some of these include a feeding program for pediatric AIDS patients, care for the destitute elderly, the Emmaus Correspondence School, Junior Club at Bethany Bible Chapel, and the training of nationals at Harare Theological College (HTC), where students are taught to rightly divide the Word of God, equipping them to teach their own people. Although these ministries endure difficulties in the current climate, none of them are under the same persecution as Perekedza. We would not desire or seek persecution, but seeing the Lord take what was meant for harm and use it for the good of His children is an encouragement.

Trusting together

Here is some wonderful news: Even though Natalie, Maggie, and Mik have no freedom to enter the valley, CM, a graduate of HTC, has that freedom. Each week, about 40 people from the valley, including many of the older orphans, get together for a Bible study. To avoid drawing attention to their meetings, CM keeps news about the study quiet and moves its location each week. Although CM can go in and out of the valley unnoticed at present, please pray for him. The priest may threaten Natalie, Mik, and Maggie, but he wouldn't hesitate to do grievous harm to CM, as well as SC and EV. These three bravely carry on the Lord's work in the face of danger. Pray for their safety and for CM's ministry of teaching the Word of God to the people in the valley and, most of all, that God's name would be glorified in Zimbabwe. ■



Marilyn and Phil Barnes served in Zimbabwe and are members of MSC Canada Worker-Care team.

¹ All funds sent to MSC or CMML marked for ZAP will go directly to help the needy in Zimbabwe.

The ACHÉ PEOPLE of PARAGUAY

BY PHILIP C. PARSONS



From top: Rich with nutrients, the red soil produces good crops; The first Puerto Barra believer, Timoteo helps to lead the community; Aché children are growing up differently than the generations before them and need prayer as they navigate the changes.

In March 2018 I was invited by Domingo Rodriguez and Eric Araneta of Grace and Truth Bible Chapel in Westby, Wisconsin, to join them to visit Bjarne and Rosalba Fostervold in Paraguay (*Missionary Prayer Handbook* Day 24). The Fostervolds have served in Paraguay since 1984 but were recently commended by Grace and Truth Bible Chapel. The assembly elders desired to publicly commend the Fostervolds to the South American tribal group among whom they minister, the Aché people of Paraguay.

The Aché people

Little is known about the early history of the Aché. However, we do know that early Jesuit missionaries first encountered this jungle-dwelling people in the 17th century and described them as nomadic hunter-gatherers. They lived in small groups and depended entirely on resources from the surrounding jungle. Their nomadic lifestyle made them secretive and evasive, making attempts to share the Gospel nearly impossible.

The Aché, who reside in southeastern Paraguay, have suffered many atrocities committed against them over the years. Their land is noted for its rich red soil. In the 1970s, loggers began to deforest their land. Following this, the government launched initiatives to sell the Aché land to farmers from neighboring countries. Over time, the Aché were no longer able to sustain life as their food source greatly diminished.

The Fostervold family

In 1959, Rolf and Irene Fostervold and their family sensed God calling them to the Aché in Paraguay. They first went under the authority of a missions organization, but when that organization decided to no longer invest time and resources to reach the Aché, the Fostervolds resigned from that group. This left the Fostervolds available to continue to share the Gospel with this indigenous people independently. Having observed the Aché for years, Rolf and Irene anticipated an opportunity that was about to unfold.

Aché leaders saw the demise of other indigenous groups who died out because they failed to respond to the changing world. Knowing the impact that land grabbing and deforesta-



tion was having on the Aché, Rolf, with the help of an Aché man who was enslaved by a local farmer, negotiated an agreement that established an Aché settlement known as Puerto Barra.

Puerto Barra

It took years for a basic level of trust between Rolf and Irene Fostervold and the Aché to take root. The Aché did not know how to respond to gifts of biscuits and food. As hunter-gatherers, the Aché were unfamiliar with prepared foods, so they burned and buried them. Timoteo, an elder today, remembers the tension the Aché men felt about leaving the jungle for another life. Often, the men would leave the Puerto Barra settlement to hunt and sleep in the jungle. They occasionally would return to the settlement to supplement their diet and learn about adjusting to modern life. Private property, living in a permanent home, and even using currency was unknown to the Aché. Timoteo remembers that some of the men wanted to leave the jungle while others did not. Those who chose to remain in the jungle died of starvation or disease.

What Rolf and Irene began is now carried on by their son Bjarne and his wife, Rosalba. In 1978 the family helped the Aché secure their first legal land title, and in 1983 the Fostervolds helped them buy their first tractor. In 1989 Rosalba helped legalize the school that was established in 1977. Today, Rosalba serves as the superintendent of education for the Aché and is actively working with the tribe in developing a curriculum that honors their history and language and preserves the deep spiritual transformation that Christ brought into their lives and culture.



Among many things, Bjarne serves as the community's informal consultant. He says the community's success was achieved by implementing the same skills used in

the jungle. The principles of communal living in the jungle were applied to the new agricultural society of sowing, harvesting, and distributing equally and have served the community well. With nine fish ponds, 80 beehives, and many cows and pigs, along with acres of soybeans, the community is a productive, thriving, and self-sustaining settlement. Today, the Aché in Puerto Barra is the model for the other five settlements in Paraguay.¹

Assembly conference

About 250 Aché live in Puerto Barra. The assembly is growing with approximately 75 in fellowship. Recently, the Aché men felt compelled to organize a conference to enhance their growth in the Lord. The conference theme was "I Have Decided to Follow Jesus." Veteran missionary Charles Morris of Argentina was the keynote speaker, but several other men were also asked to give their testimony or devotional ministry. The conference paved the way for personal relationships to be restored, hurts to be healed, recommitments to be made, and souls saved.

One moving testimony was given by Timoteo. As a young orphaned boy, he faced death. Aché custom dictated that a child be put to death when the parents died. However, Timoteo's grandparents decided to care for him and therefore rescued him from this fate. Timoteo became one of the first converts of the newly formed Aché Puerto Barra community.

The last event of the weekend conference was a commendation service, which was the reason for our visit. Domingo and Eric, elders from Grace and Truth Bible Chapel, participated by following the biblical model from Acts 13. The



Top (L-R): Dale Konkol enjoyed fellowship with his Aché brothers; The Puerto Barra community raises tilapia for food and to sell; Rosalba Fostervold is part of the community and served lunch to the conference attendees. **Left:** Aché children in Puerto Barra receive a well-rounded education. **Right:** Bjarne Fostervold often interprets for visitors, including Charles Morris who shared God's Word at the conference.



Fostervold family gathered in front of the Aché people while the men gathered around to pray for them. Then, the Aché elders were asked to come and join the others and, in a symbolic gesture, the Fostervolds were “handed over” to the work and ministry the Lord called them to many years ago.

Other CMML missionaries who serve throughout Paraguay also attended the conference and celebration to show their support. Dale and Rosemary Konkol, Joe and Ramona Kay Marquez, and Michael and Sara Meiers were honored guests (all MPH Day 24).

In addition to the conference meetings, the Aché people welcomed us into their daily activities. They happily shared meals with us, showed us their farming techniques, and even invited us to a joyous birthday party for a one-year-old girl. Community is extremely important to the Aché people, and it was a great honor to be included.



Prayer for the future

Bjarne and Rosalba’s son Brian and daughter Sylvia are studying in Paraguayan colleges and help their parents with the ministry as they are available. The Fostervolds’ eldest son, Reidar, recently graduated from Moody Bible Institute and, Lord willing, plans to join them in the work.

The Aché have transitioned well but there is much to be

learned. The Fostervolds and the Aché are praying for workers who could come alongside them to share spiritual principles and also practical farming techniques. Bjarne says, “Our constant request for the tribe is to grow in maturity in Christ and for the Lord to provide urgently needed vocational training in order for them to serve the Lord spiritually and to share the Gospel with other tribes in Paraguay, and beyond, using self-sustaining economically diversified farming endeavors.”

Please pray for spiritual revival among Aché young people. Pray that this and future generations will follow God with all their hearts and have the courage to make the right choices and boldly share their faith in Christ with other tribal people. ■

Philip Parsons oversees CMML’s assembly relations and missionary care.



Another Missionary Visit

Before our visit to Puerto Barra, we visited Robin Wagar who, until recently, managed a missionary guest home in Asuncion with her husband, Tim, who went home to be with the Lord in June 2017. Robin is now transitioning to another area of the city to be close to her daughter and family, and is looking forward to new ministries there.

Top (clockwise from top left): The Aché in Puerto Barra live close to one another, which enhances the community bond; Like all children, this Aché child enjoys a candy; The Aché elders take their responsibility seriously and appreciated a time of prayer for them; Joe and Ramona Kay Marquez and Dale and Rosemary Konkol were honored conference guests; Domingo Rodriguez and Eric Araneta, pictured with the Konkols, represented the Fostervold’s commending assembly. **Above left:** A mother celebrates her daughter’s first birthday.

¹ Radwin, Max. “Can Forest Traditions Help the Ache People Survive in Modern Paraguay?” World Politics Review. July 25, 2017. www.WorldPoliticsReview.com/articles/22795/can-forest-traditions-help-the-ache-people-survive-in-modern-paraguay.



Teachers

Who Reproduce
Other **TEACHERS**

BY ALEXANDER STRAUCH

Before His ascension into Heaven, our Lord gave His disciples the Great Commission: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matthew 28:19–20)¹

An essential part of the Great Commission, which must never be overlooked, is teaching new believers all that Jesus Christ had taught. Not only were the disciples to teach new believers all Christ’s teachings, they were to observe and live them out. Christianity is not just knowledge to learn but a lifestyle to be lived.

From the beginning, Christianity has been a teaching-preaching movement. James Orr, a Scottish theologian, best known as general editor of *The International Standard Bible Encyclopedia*, makes this profound statement: “If there is a religion in the world which exalts the office of teaching, it is safe to say that it is the religion of Jesus Christ.” The great revivals and reformations throughout church history have been a result of the fresh, Spirit-empowered teaching and preaching of the Word of God. Spirit-empowered teaching is still needed today.

In the majority world we see many conversions to Christ and a significant numerical growth of churches.² However, at the same time, there can be a limited biblical and theological understanding among many of the leaders and teachers of these new movements, due to a lack of solid biblical teaching. Therefore, there is a need and an opportunity for Western mission workers and gifted Bible teachers to help ground these new believers in “the whole counsel of God.” (Acts 20:27)

At the 2010 Lausanne Conference in Cape Town, South Africa, the education of local leaders and teachers in developing countries was emphasized as an urgent need. Otherwise, many new converts are open to the enemy’s clever deceptions. New believers are being “tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.” (Ephesians 4:14)

Our hearts should grieve for fellow believers who are tossed to and fro by deceptive teaching.

Prosperity teaching, for example, has exploded worldwide. This is not the biblical gospel of Jesus Christ; it is a “gospel” of false promises and materialism. It is a gospel built on poor Bible exposition and exegesis, by people who enrich themselves at the cost of the vulnerable. Many brothers and sisters in Christ are caught in the web of this pseudo-gospel. Our hearts should grieve for fellow believers who are tossed to and fro by deceptive teaching.

One of the most effective ways to counteract false teaching is to direct effort into the education of local and national leaders, and teachers, in sound biblical knowledge and Christian doctrine. Facing challenges similar to those we face today, Paul wrote to Titus: “But as for you, teach what accords with sound doctrine.” (Titus 2:1)

Western churches and leaders have much to offer our fellow brothers and sisters in parts of Africa, Asia, and Latin America in the way of education and printed resources that can be used for training in sound doctrine. In North America and Europe we have 500 years of Reformation history and thinking. We have vast resources and tools to help us understand the Scriptures and to help us live the Christian life. We have easy access through the internet to the world’s greatest Bible teachers. There are many resources for helping Christian marriage and parenting. We have Bible schools and seminaries, as well as many online tools for Bible study. With such resources at our disposal, it is remiss of us if we do not share this wealth in Bible interpretation, systematic theology, Bible doctrine, and Christian living with other believers who have little by way of resources. We have a responsibility to help believers in other parts of the world who have been introduced to the evangelical faith more recently.

However, there is caution here: rather than dump Western theology or a Western worldview on others, all teaching must be appropriate for the context into which it is being taught. Sensitivity is required and care must be taken to focus on biblical principles and not our traditions.

Thankfully, many Christian organizations and mission workers are addressing this responsibility. A missionary friend, who has spent 36 years in Africa training teachers, pastors, elders, and leaders, recently told me that the need for Christian educa-

tion of leaders and teachers is as great as ever. Many of the pastors and elders he trains have confused ideas about the Gospel and about the biblical purposes of the local church.

There are also online schools providing good biblical education that can reach large numbers of people worldwide at minimal cost. I have personally been involved in one such school for the past five years: Biblical Eldership Resources (BiblicalEldership.com) and its School of the Shepherds. This is an online school designed to be used in the local church to train future shepherd elders. It is not an exaggeration to say that many elders simply do not know what they are supposed to know, and they are ill-equipped in biblical doctrine. They are not trained or prepared for their job. Online schools, like School of the Shepherds, can have a global impact via the internet. To reach other language groups, School of the Shepherds is being translated into other languages.

The 2 Timothy 2:2 principle

A strategic need in world missions today is the intensified training of national and local leaders. But this is only part of the task. We must pass on the biblical vision that trained leaders are to be spiritual reproducers and disciplers of others. They are to make every effort to train indigenous teachers and leaders at local and national levels and not use their training to promote their own status or lord their education over others. They are not to become like Diotrephes (3 John 9–10). They are to see themselves as servant leaders, promoting others. This is true biblical reproduction of teachers and leaders: “What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.” (2 Timothy 2:2)

If we do not train teachers who understand and carry out the biblical mandate—to train other teachers, who will in turn train other teachers—we have failed in our discipleship of Christian leaders and teachers.

How you can be involved

How can your local church and its elders participate in this worldwide need for teaching “the whole counsel of God” and to teach teachers, who will have the vision to train others in the ongoing process of gospel transmission to the next generation?

I Select a part of the world for which you have a burden, perhaps a place where your church already has mission workers. Concentrate your efforts to help this country and its churches to train teachers.

2 Send printed or audio resources to mission workers there and to the local believers they are working with. Your mission workers also need to be challenged to read new books or hear important messages from other gifted teachers for their own personal growth.

3 Send Spirit-gifted Bible teachers from your church to help on a short-term basis.

4 Financially support potential indigenous teachers to attend Bible school for more in-depth teaching.

5 Partner with local believers and their leaders in prayer.

When I visited a certain Asian country, some local church leaders asked me, "Do you even know we are here? We have

very few Western visitors come to see us, teach us, or pray for us." Following this encounter, our church began a prayer partnership with them. Many assemblies in distant countries desire our fellowship and help. They want our support, our prayers and our love. Be a partner church with a church that needs your assistance. ■

Alexander Strauch is a commended worker based in Colorado. Visit BiblicalEldership.com for more information about Biblical Eldership Resources.

¹ All Scripture is quoted from the English Standard Version. ² The majority world is also known as the developing world.

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MARK YOUR CALENDARS! Upcoming CMML Conferences

Visit CMML.us/events for more information for these and other conferences.



GEORGIA YOUTH NIGHT / October 5, 2018

(Middle school, high school, and college age)

Speaker: Micah Tuttle

Theme: Don't Waste Your Life

Location: Believers Bible Chapel, Augusta, Georgia

GEORGIA REGIONAL CONFERENCE / October 6, 2018

Speakers: Micah Tuttle and David Reeve

Theme: Reaching This Generation

Location: Believers Bible Chapel, Augusta, Georgia

BAY AREA CMS-CMML CONFERENCE / November 3, 2018

Speakers: Ian Burness and Craig Fritchey

Theme: Global Vision for the Local Church

Location: Community Bible Chapel, Haywood, California

NEW JERSEY YOUTH NIGHT / November 9, 2018

(Middle school, high school, and college age)

Speaker: David Reeve

Location: Terrill Road Bible Chapel, Fanwood, New Jersey

48TH ANNUAL FALL CONFERENCE / November 10, 2018

Speakers: Ian Burness and David Reeve

Theme: Global Vision for the Local Church

Location: Lincroft Bible Church, Lincroft, New Jersey

NORTHEAST 26 BELOW / January 11–13, 2019

(High school, college, and career to about age 26)

Speaker: Nate Bramsen

Location: Camp-of-the-Woods, Speculator, New York

REACHING HIGHER / February 8–10, 2019

(Ages 20 to 39)

Speaker: Ken Barrett

Location: CMML Guest Home, Wall Township, New Jersey

MIDWEST 26 BELOW / February 22–24, 2019

(High school, college, and career to about age 26)

Speaker: Nate Bramsen

Location: Hidden Acres Christian Center, Dayton, Iowa

Our Trip to Morete Cocha Ecuador

A GRANDFATHER AND GRANDSON SERVING TOGETHER

BY ANDY ROGERS



Grandpa and me preparing to go to Morete Cocha.



The large community building used for church meetings.



Grandpa baptized more than a dozen people in the river.

I recently had the privilege of visiting the village of Morete Cocha with my grandpa. My grandpa's name is Lloyd Rogers (*Missionary Prayer Handbook* Day 23) and he has served the Lord in Ecuador for many years and in many jungle villages. We also traveled with Pepe. Pepe grew up in Arajuno, a Quichua community in the jungle of Ecuador. He was about eight years old when he first met my grandpa and spent a lot of time with him. He still remembers how he wanted Grandpa to adopt him, even though he wasn't an orphan! Pepe moved to Canada when he was 18 years old, and I met him a couple of years ago during one of his visits to Ecuador.

Their village

Morete Cocha is a Quichua village that sits along a bend in the Morete River. It has a population of approximately 450 people. Of these, only about 50 are active Christians. The people typically live in either traditional homes with thatched roofs or modern wooden houses with steel roofs. Materials such as cement, nails, hinges, and steel roofing must be flown in by small Cessna aircraft or carried by foot into the village. The people eat what they hunt, fish, or can grow in their gardens. Food is cooked over an open fire and is often shared with the whole village because there is no refrigeration to preserve food.

Our visit

We arrived in Morete Cocha on a Friday afternoon. We were served ant-eater and plantains for dinner. In the evening, we had a short meeting about the importance of the Bible in a Christian's life. The young Christians must be taught basic concepts since few can read the Bible in their language. Some listen to a recording of the Bible on small players.

The next day we continued with the theme and then split into two groups. Grandpa spoke to a group of about six men who want to become leaders in the local church. It is encouraging to see men wanting to serve the Lord and the local church. Pepe spoke to the couples and young people about unconditional love. The people were very attentive and genuinely interested in learning these things. On Sunday afternoon, Grandpa led a meeting for the group of 15 people who wanted to be baptized later that day.

Your prayer

Please pray that the people of Morete Cocha, especially the new leaders in the church, will continue to grow in the Lord and that they will become a good example for others to follow. Also pray for safety as we fly in and out of the jungle villages. ■

Andy Rogers, the son of Daniel and Nikki Rogers (MPH Day 23), grew up as a missionary kid in Ecuador.

WHAT'S NEXT?

2018 Youth Event Focuses on "What's Now"

BY CRAIG FRITCHEY



We're so often concerned with the Lord's will for what's next in our lives that we neglect obedience in what's now. This was the theme of the message Mike Dilione (*Missionary Prayer Handbook* Day 17) presented at CMML's annual "What's Next?" middle and high school event held at the CMML Guest Home on April 28.

Mike asserted that there are at least three things that is God's will for everyone: that we be right with God by trusting in the Lord Jesus Christ, that we be set apart for God's use and glory, and that we tell others the message of the Gospel. Mike challenged the 98 young people and youth leaders in attendance to be passionate about their faith, holiness, and sharing the good news of Jesus with their friends. He challenged each young person to bring an unsaved friend to the 2019 "What's Next?" as a practical outworking of this challenge.

We thank the Lord for the beautiful spring day and for the excited group of young people in attendance. Many in attendance had never been to the CMML Guest Home, so a large group joined CMML's Jennifer Rogers on a tour of the building while others enjoyed exploring the grounds and playing a wide assortment of lawn games. We're grateful for the Terrill Road Bible Chapel (Fanwood, New Jersey) youth leaders who provided great music and for the volunteers from Fifth Avenue Chapel (Belmar, New Jersey) who helped with the barbecue and food service.

Please pray for the students and youth leaders who attended this year's event. Every opportunity for young people to come see firsthand how God is working through the ministry of CMML—both locally and around the world—is a unique chance for the Lord to work in hearts and direct the next generation into greater service for Him. If you are within driving distance of the CMML Guest Home in Wall Township, New Jersey, we invite your youth group to join us in 2019 for next year's "What's Next?" middle and high school event. ■

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