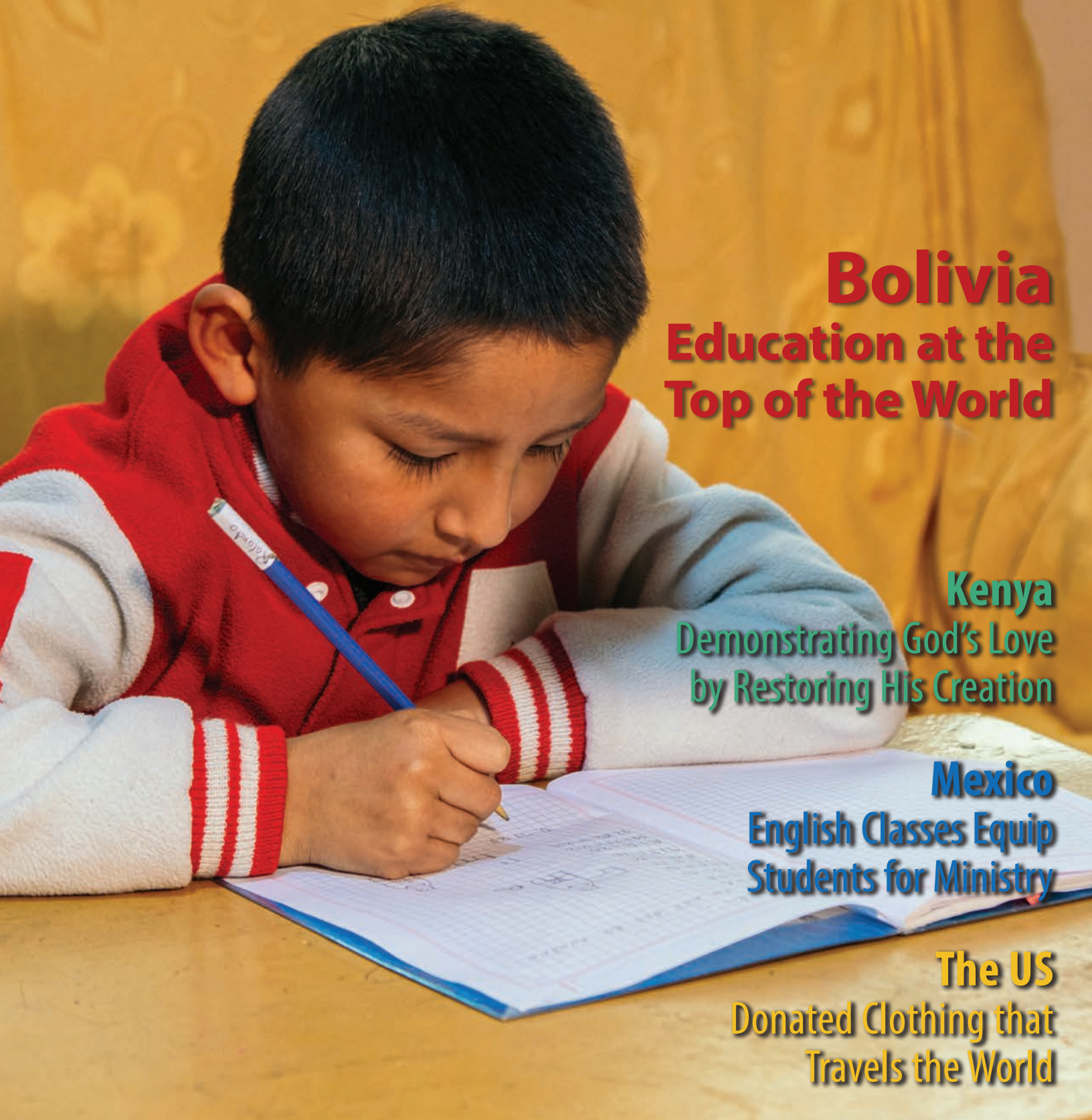


July 2024

# MISSIONS



**Bolivia**  
Education at the  
Top of the World

**Kenya**  
Demonstrating God's Love  
by Restoring His Creation

**Mexico**  
English Classes Equip  
Students for Ministry

**The US**  
Donated Clothing that  
Travels the World



# THINKING IT THROUGH

BY T. J. MARINELLO

## Workers All

Among the New Testament assemblies, people who serve the Lord vocationally are often called full-time workers. This nomenclature applies to resident workers, itinerant preachers, overseas missionaries, and Bible teachers, to note but a few categories. Among other groups of Christians, the titles more commonly used might be pastor, priest, missionary, or youth leader, again to note but a few. Since I grew up in the New Testament Brethren assemblies, our less common way of referring to vocational Christian workers never seemed something to consider until my work and life experiences took me to places where no assemblies existed. At that point, the question arose: What caused the assemblies to label our vocational Christian workers as full-time workers?

I think the answer is found in an underlying conviction, namely, that all believers are to be in the Lord's service. Some serve Him faithfully as a full-time vocation, and others serve Him faithfully in addition to other work. In both situations, the idea is the same: all believers are to be workers for the Lord irrespective of our employ. So is this conviction found in Scripture, or is it a peculiarity of the Brethren?

One of the great recoveries of the Protestant Reformation was the biblical concept of the priesthood of all believers. Instead of a special class of Christians who alone served the Lord on behalf of (and often to the exclusion of) other Christians, the Reformers realized that all believers were priests before the Lord. This idea is certainly found in 1 Peter 2:9 among the other titles and relationships with God that New Testament believers are privileged to have: "But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light." (ESV) Here our standing is clearly presented: we are priests before the Lord.

But, in the latter part of this verse, Peter notes a commission

for us New Testament priests: "that you may proclaim the excellencies of him who called you out of darkness into his marvelous light." We are called to bear witness to the person and work of the Lord Jesus Christ. Where and when can we do this? One place and time is the Breaking of Bread as practiced among the assemblies. We focus on Him in praise and adoration; we remember Him (1 Corinthians 11:24–25). But, as we celebrate, we also declare His marvelous work on our behalf, we proclaim again His atoning work (1 Corinthians 11:26), and we bear witness of how it was possible to be called "out of darkness into His marvelous light." So do believers have *only* a priestly privilege? Actually, we also have a necessary work.

One of the grandest rehearsals of the all-encompassing change and subsequent standing of believers is found in Ephesians 2:1–10. Verses 1–3 record our hopeless situation before we were in Christ as dead, enslaved, and condemned. We were sinful by nature (v. 1); under the controlling influence of the world, the devil, and our fleshly desires (vv. 2–3a); and under the wrath of God (3b).<sup>1</sup>

The description radically changes with the stark interrupter of verse 4—"But God"—and continues with the message of God's saving grace through faith as the gift of God, not by our own works (vv. 5–9). Verse 10, then, records a commission—something all believers should do as the result of being in Christ: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand." (ESV)

We are to be workers for Him, to do the things He has set for us. In fact, we are to be characterized by these works: "that we should walk in them." (v. 10) What are they? Simply, obedience to God and a life of moral righteousness—living as "His workmanship."<sup>2</sup>

We find, then, that whether we serve the Lord as vocational Christian workers or in addition to other capacities, we all are in His service. We are workers all. ■

*Dr. Marinello serves in the Netherlands.*

<sup>1</sup> John R. W. Stott, *The Message of Ephesians* (Downers Grove, IL: IVP, 1986), 73. <sup>2</sup> Andrew T. Lincoln, *Ephesians*, Vol. 42 of *Word Biblical Commentary* (Dallas, TX: Word Books, 1990), 114.

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# A MINISTRY AT THE TOP OF THE WORLD

Teaching English and the Bible in Potosí, Bolivia

BY AMANDA DELZER

It's a bit unusual for MKs to return to the country of their childhood as adults and missionaries in their own right. I'm one of a small number who have done that. I grew up in the western highlands of Bolivia in the 1990s and early 2000s. My parents, Duane and Lori Delzer (*Missionary Prayer Handbook* Day 18), had been serving there since 1987. We lived in several different places, including five years in the city of Potosí, where I now serve.

When I left Bolivia a few months before my 18th birthday, I never expected to return for more than short visits every couple of years to see my parents. Throughout my time at university, my interest in missions grew with every year that passed. However, I focused on the needs in Southeast Asia, believing God was calling me to serve in that part of the world. Several years passed after graduation, and I still lacked clear direction regarding a country of service and a specific ministry. The door to Asia remained tightly shut.

Then, out of the blue, my mom told me an old friend of hers, Mary Hawthorne, had asked her to pass on a message. Mary was a missionary I had known since I was a little girl; her family used to occasionally stop at our house on their way to the remote village where they lived and worked. My mother explained that Mary needed a trained English teacher for an outreach she'd started that used English as a second language to spread the Gospel in Potosí. After much prayer and discussion, God confirmed that this ministry was His will for me. I returned to Bolivia in late 2016, about six-and-a-half years after I had left.



to occasionally stop at our house on their way to the remote village where they lived and worked. My mother explained that Mary needed a trained English teacher for an outreach she'd started that used English as a second language to

## A miles-high city with a complex history

Bolivia sits right in the middle of South America. It's a landlocked country with three major climates: tropical jungle, warm valley, and arid mountain. The Amazon jungle covers a portion of the east of the country, valleys run through the middle, and the Andes mountain range dominates the west. Potosí is located high in the Andes. At about 14,000 feet above sea level, the

city is more than twice as high as Denver, Colorado. It has a wet and a dry season and tends to be cold most of the year.

The pinkish mountain behind the city is called Cerro Rico, meaning "rich mountain." It contains the largest silver mine ever discovered—the reason Spaniards built Potosí. The city's sad and difficult history still affects the culture and the way the people think. They tend to be reserved and are slow to trust new people. Once won over, however, they are warm and caring. As a collectivist culture, rather than an individualist one, they prioritize the needs of the group, but within that group, they work together to care for the individuals. The people are generally soft spoken and indirect in their communication. If you want to get things done or get permission for anything, the single most important factor is whom you know. Anything important is run by your network of personal connections.

Several combinations of religions exist among the people here. Some Bolivians in Potosí are devout Roman Catholics who pray to the statues of the saints and the Virgin Mary in their homes every day. They go to Mass regularly and complete all the sacraments. Most people, though, combine the Catholic religion with worship of the ancient mother-earth goddess called the Pachamama. They see the Virgin Mary and this goddess as one person. The two religions have been blended for over a century now, and people follow rituals for both throughout the year.



Similarly, the local miners also worship an old god—from the time before the Spaniards came—that they have nicknamed the Uncle. They believe he is lord of the underworld and they must make offerings to him (such as alcohol, cigarettes, and once per year, a llama). If they make him angry, he will cause an accident in the mine that will kill or disable them, they think.

**Top:** Centuries ago, Potosí sprang up around the silver-rich Cerro Rico. **Left:** Mary Hawthorne (left), pictured here with her husband, Steve, encouraged Amanda (right) to consider returning to Bolivia several years ago. **Right:** In Potosí, Roman Catholicism's influence remains strong, as represented by this large cathedral.

## “We find ways to share what God is doing in our lives while relating that to the topics we cover in class.”

Because of this fear, few miners have become believers up to this point. Some who have come to know Christ keep their faith secret because they don't want the other miners to get angry and harm them. These circumstances can be dangerous for the believers to work in, although not impossible. I know a few miners who are open about their faith. Our team has been praying for missionaries who will focus on this fairly unreached community, which numbers in the tens of thousands.

### God's love in English and Spanish

Here in Potosí, I mainly serve at my local church and through English classes at a ministry called Allinta Ruwana (AR). Currently, AR is a small ministry with three branches: a clinic, a developing hospice program, and the English language classes. I work alongside missionaries from several organizations, most of whom work in health care in some way. We have a doctor and a nurse from the US and many short termers who come for one or two years to help. The team also includes several Bolivian believers. My only other English teacher, Brenda, is one of our Bolivian team members.

We work in a small two-story building with the clinic on the first floor and two classrooms on the second. One of the classrooms doubles as my office, making for a tight squeeze. Hopefully, in the next few years, we will build more rooms to use for the English classes and recruit another missionary teacher.

My students are between 7 to 25 years old. We separate them into different classes by age and language level. I'm responsible for four small groups and two individuals. In total, I teach about 10 classes per week. During the week, I prepare for class in the mornings and then teach in the afternoons and evenings.

Many of my students attend private Catholic schools and come from strongly Catholic families. My student Diego is one example. He's about 11 years old and is currently preparing for his first communion. My coteacher, Brenda, and I try to show Christ's love to our students and their families through our words and actions, and we find ways to share what God is doing in our lives while relating that to the topics we cover in class.

Four to five times per year, we hold an event called English Club and invite all our students. It's a great time of fun and games that revolves around a specific theme. Last year, we focused on the four seasons, and a steady group of about 10 students came. During English Club, we tell a Bible story in English and then explain salvation in Spanish so we can be sure our students understand the Gospel.

### Bible studies—even in a kitchen

On the weekends, I am involved in a couple of different things for Hebrón Iglesia Cristiana Evangélica, the local church I attend. It consists of about 120 people who meet in a small, simple building in the upper area of the city, as it climbs up the ridge. I teach a Sunday school class for 16- to 18-year-olds, and it's been great to study the Bible with them. They are really cool kids and always listen well. I try to spend more time explaining things about God and our relationship with Him rather than telling them what to do to be a "good Christian." Since there aren't enough Sunday school rooms, we meet in the kitchen (which occasionally causes funny situations).

On Sunday afternoons once per month, I lead a group study for some of the church's young women who are in their late 20s and early 30s. We are learning about certain attributes of God and how understanding Him more helps us grow in our practical Christian walk. The turnout has been good so far with about 10 young ladies coming to study and discuss the topics together.

On Saturdays and Sunday afternoons, I tend to meet with several women for one-to-one Bible studies and discipleship. We study a book of the Bible one paragraph at a time, and I teach them a simple Bible study method that uses three steps: observation, interpretation, and application. I hope that as we repeat these three steps with every paragraph, they will become more and more comfortable doing deep Bible study on their own. I would love it if they could someday teach others to do the same.

### Prayers for a city close to the heavens

Please pray with us for more people to be called to serve in Potosí, whether as ESL teachers, medical personnel, or missionaries to the mining community. Also, pray for the salvation of the 35–40 students currently enrolled in our English classes. Additionally, please pray that the believers at Hebrón will grow in their faith and that the Lord will give me wisdom as I teach and disciple one to one and in small groups. May this remote city so close to the heavens truly understand that heaven came down to us in the person of Jesus. ■



*Amanda Delzer is commended from Arbor Oaks Bible Chapel in Dubuque, Iowa.*



**Top row (L-R):** Amanda (right), pictured here with a coworker, teaches English at Allinta Ruwana; One of Amanda's young students receives an end-of-year certificate and a congratulatory hug; Amanda's Bolivian coteacher, Brenda, uses a Bible story to teach an English class.  
**Second row (L-R):** English Club involves games and crafts as part of learning English; It also includes presentations of the Gospel.  
**Third row (L-R):** Amanda fellowships at Hebrón, a local evangelical church; The young women from church enjoy an outing with Amanda.  
**Fourth row:** Amanda leads one-to-one Bible studies with women such as Silvia and Nilda.

# RESTORING GOD'S CREATION

Stewardship and  
the Gospel in  
Kenya's Kijabe Forest



BY MICHAEL & JANET ADKINS

Nestled amid Kenya's picturesque landscape, the Kijabe Forest stands as a testament to God's intricate design and provision for His creation. However, in recent years, the once-thriving ecosystem faced threats of degradation and depletion, affecting the people of the Kijabe community, who rely on its resources for their livelihoods and daily sustenance. As missionaries in Kenya with a deeply rooted passion for the Kenyan people, we were grieved to see them and God's creation struggle. So we dedicated our lives to supporting local efforts to replant and restore the Kijabe Forest while demonstrating God's love and care for all His creation.

## Life-threatening problems

We spent 27 years serving at Rift Valley Academy, an international Christian boarding school in Kijabe, before retiring in 2019. Toward the end of our time there, it became apparent that water access was becoming more and more difficult for the people around us. Several national men whom we worked with asked us to help support their efforts to find water sources for their community. Thus began our work in water resources and conservation.

When the men approached us, the age-old sources of water were drying up, and even animals were moving away from the area. This problem was largely connected to the Kijabe Forest. Its degradation meant, in part, the depletion of the water table and diminished access to clean water. Kenyan households rely heavily on charcoal and wood-burning stoves, so the Kijabe Forest was being cut down, literally, for survival. Further challenges such as poaching animals exacerbated the strain on the forest's ecosystem. It became clear that something needed to be done to restore the area and replenish this forest.

So the deforestation around us became the focus of our attention and that of other partners in the area. Amid the challenges, these partnerships have become beacons of hope, spearheading efforts to restore and preserve this natural asset.

## Partnerships to care for the land

With organizations such as Kijabe Forest Trust, individuals such as ourselves have been able to provide support for the Kijabe community. And at the heart of these endeavors lays a collaborative partnership with the community, facilitated by Kenyans committed to environmental stewardship. Our farm serves as a hub for education and empowerment. We have a thriving tree nursery that operates on our land and is dedicated to the efforts in the forest. We work directly with community members to equip them with the tools and resources needed for restoration—nurturing seedlings destined to replenish the verdant canopy of the Kijabe Forest.

Left (from top): A volunteer plants an indigenous tree seedling; Replenishing the forest requires teamwork.



Community involvement in the whole cycle of tree planting is paramount to the success of the restoration efforts. Members of the community have been trained to find and collect seeds of indigenous species, which are then used to aid the tree nursery in starting the seedlings. We work with individuals on the farm to help raise the seedlings. Once the seedlings are ready to be planted back in the forest, the cycle of restoration is complete, ensuring the long-term sustainability of the ecosystem.

Our partnership with these individuals has been extremely fruitful and, much as with the seedlings, a time of spiritual nurturing and growth. The men and women who work on the farm are beautiful reflections of God’s love and care for the land and their neighbors.

The planting season provides upwards of 80 jobs for community members as they help with physically putting the trees in the ground. This work happens two times per year, providing a dependable source of income for many families while engaging them in the restoration efforts.

When we reflect on the arch of our ministry, we never imagined that we might be involved in conservation or working with communities to rebuild their natural resources. However, as we listened to Christ’s commands to “love your neighbor” and to care for those in need, we found our ministry morphing to meet physical needs and help those around us build a better future



(Mark 12:31). In this way, we tangibly demonstrate God’s love for even the poorest. Once His love permeates their world, the Gospel is hard to resist.

### Rangers with a natural purpose

The significance of Kijabe Forest extends beyond its community’s borders, serving as a crucial water-catchment area for seven schools, including Rift Valley Academy and Moffat Bible College. It also serves three hospitals that attract patients from

all over Kenya. To protect this vital resource, 23 rangers begin each day reflecting on their purpose to safeguard the forest. These local young men and women are proud to serve their community and country. They receive basic training on how to identify tree species, animals, and other key ecosystem elements while learning how to confront and educate community members who are harming the forest. The rangers must maintain a delicate balance between understanding the community members’ needs and teaching them to responsibly use the resources. Additionally, the rangers receive training on snakes and first aid to ensure their safety and preparedness.

### Words of life

While these young men and women protect the forest, we have opportunities to aid in their biblical training. We receive solar Bibles—devices that contain an audio version of the Bible and can be recharged by the sun—from our supporting organizations and then give them to the rangers and workers. They listen to God’s Word in their own language while they engage in their duties and with each other. We have even heard the Bible playing in the tree nursery while the men and women work with the growing seedlings.

At times, we can follow up with these individuals—an especially rewarding part of the ministry. We take opportunities to answer questions and talk with them. We also give them devotionals and other Christian literature, including materials from Everyday Publications. One daily devotional, *God of the Trees* by Nathanael Reed, combines Scripture passages with information about trees in the Bible. The men and women are so happy to have this book and read it daily.

### Physical and spiritual restoration

Over the last few years of work, signs of renewal have begun to emerge. As the forest ecosystem thrives once more, the water table begins to rise, restoring the community’s access to water and revitalizing its agricultural activities.

The transformative impact of the work here serves as a powerful testament to God’s love and providence. As we—the rangers and workers, our partners, and ourselves—restore the forest ecosystem, the community experiences a renewed sense of

**Top (L–R):** Seedlings in the tree nursery wait to be planted in the Kijabe Forest; Two rangers carry materials through the forest; A man unloads sacks of seeds, which will eventually germinate on the farm; Even kids participate in the community effort; The planting season provides as many as 80 jobs. **Bottom:** Mike Adkins invites visitors, including missionaries Dale and Christine Hamilton (MPH Day 1), to share their faith and expertise with the forest rangers.

hope and abundance, recognizing God's provision and care for His creation. When we care for the forest, we not only honor God but also exemplify the principles of love for neighbors and the recognition of creation as divine revelation.

Our constant involvement in the community provides us with an ongoing opportunity to share the Gospel. Through our actions and words, along with the same from other partners, we demonstrate Christ's love and compassion. We hope to inspire those who come to Christ to embrace stewardship of and care for God's creation as an expression of their faith. As hearts and

minds are transformed by the message of hope and restoration, the Kijabe Forest becomes not only a physical sanctuary but also a spiritual sanctuary where the presence of God is tangibly felt, renewing and sustaining both the land and its people. ■



*Michael and Janet Adkins are commended from Upton Gospel Chapel in St. Peter's Bay, Prince Edward Island. Their ministry also involves digging water wells and supporting a small church.*

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# WISDOM FROM ABOVE

## English Classes Help Prepare Students for Ministry



BY ERIKA SAWATZKY

Missionaries are known to wear many hats, so when we have the opportunity to work in an area that matches our training, talents, preferences, and calling, it is special!

Language and education are close to my heart. Before entering the mission field, I earned a degree in languages and worked as a translator and later an academic adviser. Then, my husband, Ricky, and I began serving together in Mexico in 2015. A few years ago, a sister in Christ and fellow missionary here launched an online school, Universidad Sabiduría (or Wisdom University), with a vision of preparing young people to serve the Lord in whatever sphere they are called to. It has been my privilege to teach two classes in English and, thereby, serve the students.

In one class, which meets twice per week, we use Christian biographies to expand vocabulary and conversational skills. The class functions like a book club: We read the assigned chapter as homework and then work on that chapter for two sessions.

In the first session, every student shares the vocabulary they had to look up or couldn't find the definition for. The biographies also include expressions or turns of phrase that are good learning opportunities. It has been fascinating to explain the meaning of the expressions "a shattering blow" or "seven-league boots."

In the second session, we discuss spiritual lessons we can apply to our lives. Studying the biographies of Frank Garlock, Gladys Aylward, Brother Andrew, and Isobel Kuhn has given us an appreciation for God's work in the lives of ordinary people He called to do extraordinary things. These sessions are my

favorite since they often lead to heart-to-heart conversations about what the Lord is doing in the students' lives.

My other class focuses on English writing. I train the students to write for specific needs in the Lord's work—everything from scripting YouTube videos to composing missionary reports to writing gospel tracts. I hope that while the students' written English improves, they learn principles to use in Spanish writing too.

A highlight of this class was when Amy Young, a missionary in China and the author of *Enjoying Newsletters*, lectured during our newsletter unit. Hearing her perspective on how those of us in full-time ministry should approach this type of writing was so special.

For now, the university offers only online classes. However, all the students and most of the staff gather from across Mexico once or twice every semester for an in-person week. This gathering provides an opportunity for students to make their presentations to a live audience. We also sing together, share meals, attend each other's classes, and enjoy all-around good fellowship.



We are currently praying for the university's future. The school owns land on which to build a campus, but it must jump through a lot of complicated legal hoops before construction may begin. We are also praying for more students. Already, some young adults have expressed interest in enrolling, and we are praying that God will prepare their hearts for what they will learn.

If there were one word to describe this work, it would be *surprise*. The opportunity to teach was unexpected, as have been the results. Each student has been willing to share what the Lord has been teaching him or her through the classes. And, as He always does, God has used this avenue of service to bless and teach me more than I could possibly give to others. ■



*Erika and Ricky Sawatzky are commended from Mitchell Christian Assembly in Mitchell, Manitoba.*

Right (L-R): Erika teaches a class during one of the online university's in-person weeks; The in-person weeks include opportunities for each student to give a presentation.

# Ask a Missionary

Missions work around the world is unique—different from what friends and family at home encounter day to day. So, to learn about life on the field while getting to know our missionaries better, we asked them to share their firsthand experience or advice.

## QUESTION: How do you prioritize time with your spouse, children, or friends?

### ZAMBIA

Patrick Coleman



Since our children are all grown now, it is just Sherry and me at home, but our schedules keep us busy. We have our main meal at lunch and talk about our day. Once per week, we go for a date at a local restaurant. It isn't fancy—there are no fancy restaurants in the area—but it is a reminder that we need the time just for us.

### ZAMBIA

Sherry Coleman



Early on, Patrick and I realized that to ensure quality time with our loved ones, we needed to intentionally carve out time in our hectic schedule. Therefore, we embraced discipline and the power of scheduling.

Wednesday evenings became sacred as we designated them date nights. This time was non-negotiable, uninterrupted by anyone or anything. Similarly, we dedicated Friday evenings to family. We would silence and stow away our phones and gather around the table by 6:00 p.m. to enjoy each other's company, engaging in lively conversation while relishing good food. After, we enjoyed some entertainment, be it a movie, board game, or puzzle.

At least once per month, we would prioritize friendships by either hosting friends or visiting them for fellowship, shared meals, games, or simple conversations. Maintaining connections outside the home while nurturing spousal and familial time became essential, contributing to a balanced and fulfilling life.

As the years passed, we found that these routines resulted in a mutual respect for each other's time. It isn't always effortless, and occasional deviations occur. Ultimately, adhering to the wisdom of "for everything there is a time" has led us to a happier, healthier, and more peaceful existence.

### COLOMBIA

Angela Loudon



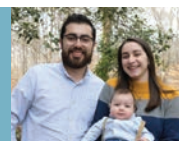
1. We fiercely guard our Mondays. After a busy weekend of ministry, usually with people in our home, we reserve our Mondays as a family-only day. We each have hobbies and things we like to do together. It has been so good for the three of us to know we can depend on that day to be together.

2. Home schooling our son has been a good way to spend quality time together. Each parent dedicates one hour every morning to each subject we teach.

3. Prioritizing friends is much harder, but the best way is to schedule time on the calendar. In our case, we usually manage one to two monthly video chats with overseas friends and the same number of lunches with local friends.

### COLOMBIA

Carlos & Anna Grace Cruz



Since the weekend is typically the busiest part of our week, we try to set aside part of Monday to rest, catch up on things around the house, and spend time together as a family. That might involve a slower morning routine, eating out, going to the park or downtown, or getting ice cream. It's nice to have that time at the beginning of the week to "recover" from a long weekend and prepare for the upcoming week.

### ALBANIA

Margaret DeHart



We have a weekly date night in our schedule—the same day every week—and that helps us prioritize time together.

**ASK YOUR QUESTIONS!** Visit [CMML.us/askamissionary](https://www.cmml.us/askamissionary) to submit your question—it might be selected for a future issue!



With Love from Believers in America

## THE CMML CLOTHING CENTER MEETS MISSIONARIES' NEEDS

BY MARILYN RISDEN

For 70 years, the CMML Clothing Center has been practically assisting the Lord's servants, providing clothing, shoes, and accessories that meet the workers' personal and ministry needs. The Clothing Center serves those with a current assembly commendation, including active and refocused missionaries and home workers. Monthly, volunteers from local assemblies sort and purge the Clothing Center to keep it in excellent condition and create a welcoming environment for our guests.

### JUST THE THING MISSIONARIES NEEDED

We continue to witness the wonderful ways through which the Lord provides for His workers: Some find a specific shoe size and style, clothing items suitable for a family member with special needs, or "new" luggage. One family used the Clothing Center to replace its essential wardrobe after it had to suddenly evacuate its country of service, arriving at CMML with minimal clothing. Others select appropriate clothing for transitioning from one climate to another.

### BLESSINGS FROM ONE COUNTRY TO THE NEXT

Often, missionaries find items they can use in their ministries. After the Clothing Center received a large donation of lightweight drawstring backpacks, Becky Hulshizer (*Missionary Prayer Handbook* Day 22) took a quantity to use as prizes in her Bible club and camp ministries. Jeanne Lipsi (MPH Day 19) has utilized the colorful backpacks in her children's outreaches too. She has also selected clothing to pass on to a Brethren home for older people in Brazil. Small accessories, such as scarves and costume jewelry, are



easy to travel with, and the women in Jeanne's various ministries eagerly accept these items.

A special-areas missionary family discovered some clothes that the staff at their school would find useful. Women from the nearby villages work at the school to support their families, and they appreciate the gently used or new items.

Sarah and Jerry Mattix (MPH Day 25) took several suitcases of clothing back to Cyprus to use in their ministry to young women seeking political asylum and college-level education. Of the clothing donations we received for this ministry, several came from young women in one of our local assemblies. The ladies in Cyprus were thrilled to add to their wardrobes.

Since luggage fees are expensive, missionaries may be unable to take large amounts of items back to their field of service. We are sensitive to this fact. So, if a family member or group from a local assembly plans to visit a missionary, we will happily help them prepare items they can deliver.

### GRATEFUL HEARTS, HAPPY CLOSETS

Our guests are grateful for the Lord's provision, as seen in the following comments:

- "The Clothing Center has been a huge blessing to our family, and we all were able to find so many things that we really needed."
- "We found clothing for our family for the next two years."
- "We found everything that our boys needed for boarding school! We did not expect to find things for our son who is small for his age, but you had it all! You saved us so much money and time searching for his size."
- "We thank CMML for sending our girls new clothes and lots of love from America."

It is a blessing to be involved in this aspect of CMML's care for the Lord's servants. Truly, God does provide—even beyond what is needed!

# Q&A

We often receive inquiries about what believers may donate to the Clothing Center and how they may help. Below, we answer these frequently asked questions. For more information, visit [CMML.us/clothingcenter](http://CMML.us/clothingcenter).



## How do missionaries use the Clothing Center?

Returning *from* the field, they look for:

- New sizes and replacement items
- Updated clothing that fits American culture
- Clothing appropriate for a different climate

Returning *to* the field, they look for:

- Items that meet long-term needs—various sizes and styles appropriate for the culture and climate
- Items for specific overseas ministries

## What does the Clothing Center provide?

- A variety of clothing and accessories for men, women, teens, and children
- Shoes
- New toiletries
- Luggage

## What does the Clothing Center need?

Clothing that meets the following criteria:

- Clean and free of stains, pet hair, rips or holes, and missing buttons
- Approximately less than 10 years old
- High in cotton content, for those serving in hot climates
- Multifunctional—for layering or mixing and matching

Items in the following categories:

- Business-casual clothing
- Boys' clothing in sizes 5–12 (all items)
- Men's clothing, especially belts, new dress or casual socks, and short-sleeved shirts

## What is not appropriate to donate to the Clothing Center?

- Heavy, bulky clothing (too difficult to transport to the field)
- Extremely dressy or trendy items
- Very unusual sizes

## How do we donate clothing?

- Personally deliver items to the Clothing Center at CMML in Wall, New Jersey. (Contact Marilyn Ridsen beforehand.)
- Ship the items to the Clothing Center, but first, contact Marilyn Ridsen for information and instructions.

## How can we become involved in this ministry?

Donate:

- We appreciate receiving the items listed to the left (also listed on our website).
- Financial donations to the CMML Clothing Center fund are used to purchase items in short supply.

Volunteer:

- Interested believers in assemblies within the New Jersey–New York metropolitan area, please commit to volunteering one day per month. Contact Marilyn Ridsen for more information.

Pray:

- Pray for awareness of CMML and the Clothing Center ministry.
- Pray for consistent volunteers.
- Pray for physical strength to maintain the ministry. ■

*Marilyn Ridsen, CMML Clothing Center manager*



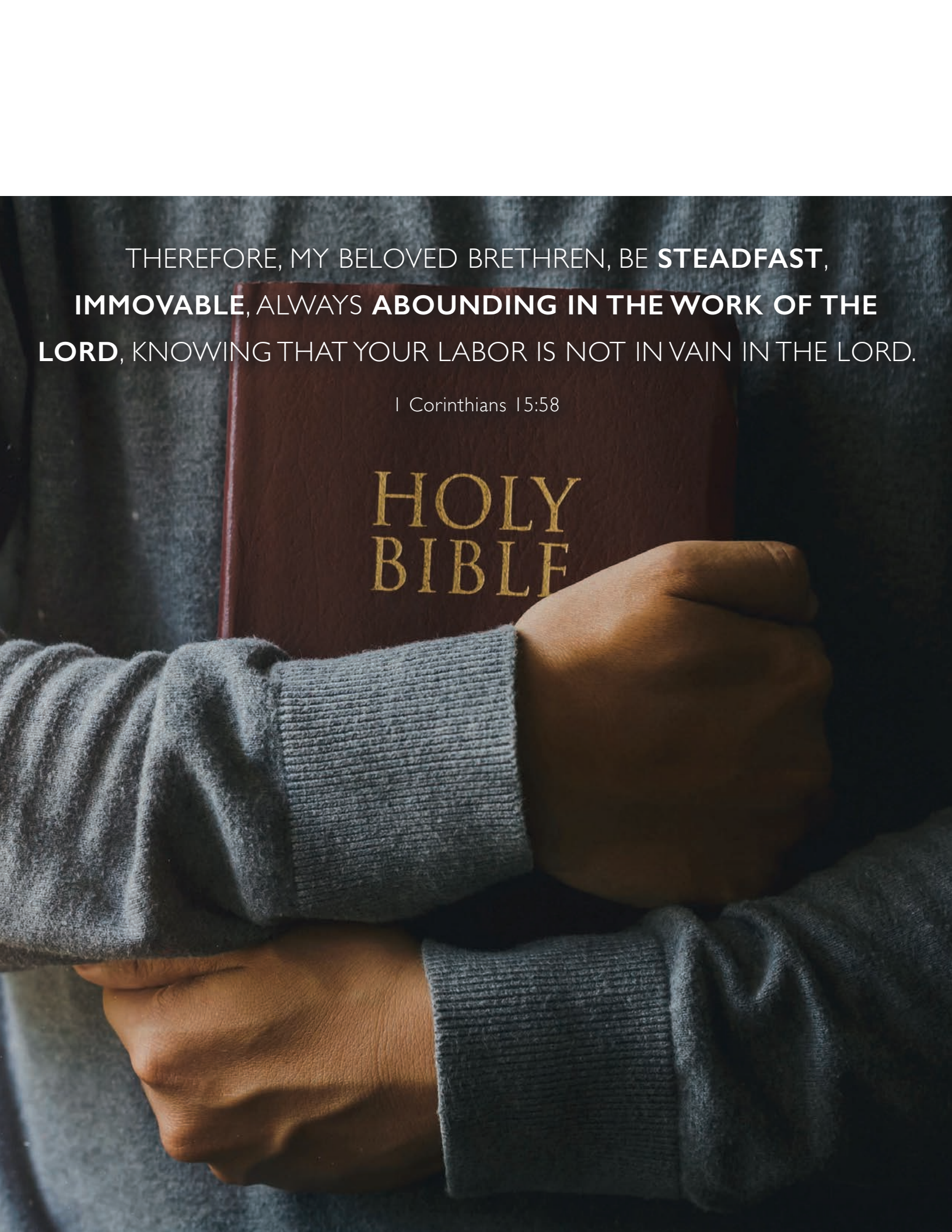
Scan the QR code to contact Marilyn Ridsen.



**Opposite page:** Jeanne Lipsi gifts her students drawstring bags from the Clothing Center. **This page: (top)** Missionaries appreciate “shopping” at the Clothing Center; **(bottom, L-R)** Tim Beer (MPH Day 27) sports a new jacket; These hardworking volunteers sort new donations; The two pictured missionaries, Joel Clark (center, MPH Day 22) and David Roa (right, MPH Day 19), fill bags with their new items.

THEREFORE, MY BELOVED BRETHERN, BE **STEADFAST**,  
**IMMOVABLE**, ALWAYS **ABOUNDING IN THE WORK OF THE**  
**LORD**, KNOWING THAT YOUR LABOR IS NOT IN VAIN IN THE LORD.

I Corinthians 15:58

A close-up photograph of a person's hands holding a dark red Bible. The Bible is held vertically, and the cover is visible, featuring the words "HOLY BIBLE" in gold, serif capital letters. The person is wearing a grey, ribbed sweater. The background is dark and textured, possibly a wall or a piece of fabric. The lighting is dramatic, highlighting the texture of the sweater and the cover of the Bible.

HOLY  
BIBLE