

September/October 2026

MISSIONS

Immanuel Mission Serving the Navajo Nation Practically and Spiritually

Senegal
Celebrating the
Full Bible in Wolof

Ireland
Experiencing Everyday
Missionary Life

Canada
Adapting to Life and
Ministry in the Arctic



THINKING IT THROUGH

BY T. J. MARINELLO

We Worship a Triune God

At the heart of Christianity is the worship of our triune God: God the Father, God the Son, and God the Holy Spirit. Even the expression of this wonder raises questions of meaning and, for some, questions about its importance.

One of the earliest controversies of the church after the era of those who personally knew the apostles revolved around describing and understanding the Trinity. While the revelation of the Trinity is implied and progressive in the Old Testament and then clearly, widely, and repeatedly presented in the New, how can this mystery be explained?¹ One way is to describe the Trinity by unity, diversity, and equality.

Unity

We worship one God. The Jewish morning prayer (*shema*) recorded in Deuteronomy 6:4 and quoted by the Lord Jesus in Mark 12:29 clearly expresses this unity: “Hear, O Israel: the Lord our God, the Lord is one” (NIV). Both the singularity and the uniqueness of God are meant. And this idea is found on the lips of the Word made flesh (John 1:1, 14), the One who is fully God and fully man—another wonder.

Diversity

The one God we worship is in three persons. And this is where our brows might really begin to furrow. Earnest, early-church Christians stumbled over this concept, too, as they tried to define and describe this mystery.

First, three persons is not three beings; we do not worship a troika. Only a sliver of the early church resolved the mystery of the Trinity by resorting to tritheism, and this explanation rightly was condemned. Part of our challenge today, however, is that almost every artistic depiction of the Trinity in every culture through the ages shows three people—or, rather, two people and a bird. This often wonderfully made art, then, inadvertently reinforces an error.

Second, we do not worship and serve one God who merely acts in three modes, sometimes as the Father, sometimes as the Son, and other times as the Holy Spirit. The suggestion that we do also was condemned by gatherings of church leaders from among the countries where Christianity had spread.

Equality

The one God we worship in three persons is a Trinity of equality. No member of the Trinity is subordinate to another in essence; neither the Son nor the Spirit is less than the Father. That said, the Bible does teach the headship of the Father, the obedience of the Son to the Father, and the role of the Holy Spirit as the Helper. Each has a part within the godhead.

Some well-meaning Christians wanted to preserve this priority of the Father by positing the Son as the first being created before the creation of the world—and time—as recorded in Genesis 1. This controversy was complicated further by the chief purveyor of this position, Arius of Alexandria. Arius was “irreproachable in character, with infinite zeal, determination, and extraordinary ability in preaching,” and he also was a fair poet and musician who “versified his theology in a collection of hymns,” which was modeled on folk songs.² Accordingly, his error was easily remembered and widely propagated.

A similar error of subordination was advanced concerning the Spirit, again to preserve the priority of the Father, and the primary figure pushing this idea was one of the most powerful Christian leaders of the fourth century.

Accepting the mystery

So then, why is the Trinity important? A couple of examples include that our salvation is Trinitarian (Ephesians 1:3–18) and that we cannot know God without the Trinity since it is the Son who has made the Father known (John 1:14, 18).

All this said, no matter how much we ponder and comprehend, at some point, the revelation of our God as Trinity is shrouded in mystery. As has been suggested: if we try to understand the Trinity fully, we will lose our mind, but if we deny it, we may lose our soul.³ Accordingly, we believe in God’s biblical, self-revelation as Trinity, and we bow our heads in worship. ■

Dr. Marinello has served in the Netherlands since 2000.

¹ Herman Bavinck, *The Doctrine of God*, trans. William Hendriksen (Baker Book House, 1977), 256. ² Aziz S. Atiya, *History of Eastern Christianity*, vol. 16, Gorgias Eastern Christian Studies, ed. George Anton Kiraz, et. al (Gorgias Press, 2010), 43, 44. ³ Harold Lindsell and Charles J. Woodbridge, *A Handbook of Christian Truth* (F. H. Revell, 1953), 51–52.



An Oasis in the Desert

Arizona's Immanuel Mission Offers Love, Education, and the Gospel

BY ANNE DENNY & SARAH DUNLAP (MISSIONS EDITOR)



In a secluded corner of the American Southwest sits 102-year-old Immanuel Mission. The surrounding arid, high-altitude desert is beautiful: wide-open skies, rust-colored sandstone formations, and badlands dotted with yucca, sagebrush, and indigenous grasses. For a millennium, Indigenous peoples, particularly the Navajo, have dwelled here, and they are whom the mission serves.

The mission exists to glorify God; spread the good news of His love for all in Christ; teach, nurture, prepare, and equip Christians for growth in faith; and be a good neighbor in word and deed to the community of Sweetwater, Arizona, and beyond. The Lord has walked beside Immanuel Mission's workers through times of plenty and hardship. Day by day, He enables them to fulfill the mission's purpose.

Faith supported since 1924

Immanuel Mission began in the 1920s after a woman named Clara Holcomb heard H. A. Ironside preach about unreached people groups in America. She followed the Lord's leading to a remote spot on the Navajo Nation—a way station between trading posts at the time.

At first, Clara and her parents, in their 70s, ministered to travelers. But Clara would also journey by horseback to neighbors to spread the Gospel. As Clara reached her Navajo community, bonds formed. Although once a thriving people group that covered a chunk of the Southwest, the Navajo, by this point, had endured suffering that left them nearly extinct. Navajo children were being taken far away to government-run boarding schools, many known for their cruelty. So, in the 1940s, the community asked the missionaries to start a school. Parents wanted their children taught by people whom they knew and who loved them.

Over the next 40 years, Immanuel Mission provided a boarding school and daily meals free of charge, just as the govern-

ment offered, but in a safe, loving, nurturing environment with sound, Bible-based teaching. Most kindergartners came to the school knowing little to no English. Parents appreciated that their children would be prepared for US society and helped to get off the rez, or reservation. Some of the early teachers and dorm parents had such a positive influence that we still hear elderly community members mention their names today.

In the 1970s, after a fire burned down the dorms, the school stopped boarding students and bought buses for daily transportation. Ten years later, parents asked for a high school. By 1988, John and Ruth Bloom had moved to Immanuel Mission, where he served as the principal, Bible teacher, and coach for most of their 35 years there. The Blooms significantly contributed to the mission as a whole, helping develop new avenues for ministry.

Today, Immanuel Mission offers academic and spiritual formation through a variety of ministries, including the school and a local church. Following the tradition of George Müller, Immanuel Mission is fully faith supported and relies on God to fund the mission and its missionaries.

Committed staff

One of John Bloom's dreams was to see the Navajo people join in sharing the Gospel with their own family and neighbors. We are seeing that dream come to fruition with half of our current staff made up of Navajo believers. The Lord has enabled us to hire several Navajo workers as teachers and support staff. We give them a little more than the federal minimum wage and then encourage them to trust the Lord for the rest. It is a joy to now see former students filling roles in the school and reaching other Navajos with the truth of the Gospel.

We have teachers for the different grades, as well as Navajo teachers for art, PE, library, computer, and Navajo language

class. Two cooks provide breakfast and lunch each school day at no charge to the students or staff. Keeping our school vehicles running on the dirt roads takes multiple hours a day and requires knowledgeable mechanics. The bus routes cover over 100 miles a day; one man faithfully drives one route, and many share the other routes to make light work.



Some of our teammates also serve in the church's leadership and ministries, or they contribute to our community projects, including an open mechanic shop (in this garage with a drop-in format, staff help people repair their cars and other things), a sewing group, and a thrift store. Some jobs are part time but done by full-time parents. We currently have 25 staff who serve at the mission full and part time. As we live and work and play together, we support one another as much as we can.

Christ-centered education

Immanuel Mission School provides a quality, Christ-centered education. In 2018, we closed the high school and returned to offering K-8 grades. We added pre-K the following year, and currently, we have 50 students ages 4 to 14.

We have a variety of students, believers and unbelievers, and teach all classes from a biblical worldview. Each class begins the day with Bible as a school subject, and many of the other subjects open with prayer. We also sing for 15 minutes each day: psalms, hymns, and spiritual songs. The school is decorated with Bible verses on all the walls. The children love to give up recess time to recite Bible verses to Mr. Jim (James Price, *Missionary Prayer Handbook* Day 30) to win prizes. In weekly chapel, all the students listen to a Bible lesson.

Besides day-to-day learning, the students enjoy special events and outings. We take them out to sing to the elderly in the community a few times per year, and we invite people to attend music programs at the school. The end of the school year culminates with fun for the whole family: a field day with races, jumps, and throwing; a tug-of-war match; and a mile-long fun run back to the school after a ride in the buses. The next day, we take everyone to Cortez, Colorado, which has grass and a public swimming pool, for a picnic. Many of the parents attended the school, so they appreciate being together and enjoying Christian community.

Community-minded ministries

The school has always been a tool for evangelism, but throughout the years, the Lord has directed us to reach our neighbors with Christ's love in many other ways: visitation, Bible studies, and youth group; the open shop, weekly sewing ministry, and thrift store; and semiweekly gym nights for basketball and other practical help for our community.

Our local church, Immanuel Navajo Chapel, meets regularly on the grounds of the mission and is attended by staff and a growing number of believers from the community. It has been our joy to see Navajo brothers and sisters in Christ serve the Lord and His people. Each Sunday, the believers hear biblical preaching and unite in loud congregational singing of hymns and other songs in Navajo and English. Our Tuesday evening prayer meeting and singing is also a sweet time. We praise the Lord that we have a growing church.

Hosting a variety of individual and small-group Bible studies is one part of helping young and old mature as Christians. Several staff meet weekly with people for one-on-one Bible studies, and a men's study regularly meets in a Navajo home off campus. Through our EPIC youth group, young people enjoy snacks, singing, and time with friends, and they hear God's Word. The sewing ministry and the open shop also take a break for Bible study each week.



Immanuel Mission often hosts outreach events to draw in the community and share the good news. Some highlights are a fall festival with outdoor activities, including hayrack rides and food-eating competitions, and our winter carnival with a cake-walk and fun booths—the favorite being a "jail" that requires the recitation of a Bible verse for release.

Left: The mission's school buses cover about 100 miles a day. **Right (from top, L-R):** In the open shop, J. R. Hosteen teaches a boy to use a lathe; The sewing group works on projects; Children enjoy games in Immanuel Mission's gymnasium.

We also want to be good neighbors to our community, sharing our lives and skills. The weekly sewing ministry, headed by Susan Price (MPH Day 30), culminates in visits to nursing homes several times a year. The members distribute articles of clothing they have made. The open shop is run by a Navajo believer, Herbert Benally. He and others mostly fix tires, change oil, and repair suspension issues. The elderly in the community also need chopped wood, help with livestock, household repairs, and visitors.

Transformed youth, loved families

Throughout the summer, Immanuel Mission hosts youth groups from across the US. They do work projects during the day and then hold vacation Bible schools at Navajo family homesites in the evening. (The Navajo people live in family clusters, or homesites, near the grandmas). The groups come to give, but the Lord gives them life-changing experiences as they



share the Gospel and see another culture. Their efforts give the families a deeper understanding of "For God so loved the world" (John 3:16).

We encourage groups to commit to coming for at least

three years so that relationships develop. The first year a group comes, the Navajo children eagerly join in with games, crafts, and the Bible lesson in their yard while the adults watch or listen from a distance. After a few years, the Navajo families invite the groups in for a meal and continue to correspond through the year via phone.

Much needed prayer

At the end of the 2025–26 school year, we were sad to see the Lord lead two missionary families elsewhere. Please pray with us for how the Lord will fill some of the holes they left behind: science teacher, first-grade teacher, special-education teacher, and PE teacher for the school, plus a mission bookkeeper and an elder in our local church. We trust the Lord to provide for the future in the same way He has the past. Maybe He is prompting you to meet some of the need here at Immanuel Mission.

Pray, too, for unity among the staff. As we live, play, and work together, we can give in to the flesh and treat each other like 10-year-old siblings instead of brothers and sisters in Christ. Pray that our fight will not be "against flesh and blood, but against . . . spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). ■

Anne Denny, Immanuel Mission School's principal, is commended from Westside Bible Chapel in Wichita, Kansas.



Left (top): A visiting group leads vacation Bible school at one homesite. **Top row (L–R):** Immanuel Navajo Chapel meets on the mission's grounds; This team of all ages focuses on repairs around the mission and community; Immanuel Mission devotes itself to the education and spiritual well-being of the Navajo community. **Bottom row (L–R):** The Immanuel Mission team hopes to expand as some families pictured here have moved to other ministries; Stunning sandstone formations serve as a day-to-day backdrop in the students' community.

60 Years in the Making

THE FULL BIBLE IN SENEGAL'S WOLOF LANGUAGE

BY HERMA BODE



Efforts to translate the Bible into Senegal's majority language, Wolof, began in the 1960s. By 1987, the New Testament was complete. Another 39 years would pass, however, before Wolof believers would see the entire Bible in their language. This year, Herma Bode, who has served in Dakar since 1976, hosted translators, national and international believers, and local officials at her compound to rejoice.

Early in 2026, the date set for the Wolof Bible dedication seemed so far away, but before we knew it, June 13 was upon us. Really, the event took years—decades, even—of preparation, and ultimately, the event was a smashing success.

The most recent stages of preparation involved the arrival of the Bibles as well as a flurry of activity and construction to ready the compound itself. The 14,000 Wolof Bibles had been sent from South Korea last December, and after six months of travel, they finally arrived just a week before the dedication ceremony. The Lord was in control!

On top of that, we hosted two groups from TeamWorkers Abroad to get the property ready, and they sure worked their tails off! Nothing was too much for them, and we had great fun. Dany, my eldest child, has been at the helm of the compound preparation for the past three years and was very encouraged by



the help. Fred Scott (Teamworkers Abroad board member) and Ted La Buff (Iowa) were here most recently to cross the *t*'s and dot the *i*'s. It was hard to see them all leave.

Two German women from Mercy Ships, Mirjam and Anita, also stayed with me for three weeks—what a blessing they were. God provided so well during this time when Jibby, my right hand, was

sick. (Please pray that he will receive proper treatment.)

About 300 people, both local and from abroad, attended the well-organized dedication program. We also invited various officials from Malika, our commune (district) in Dakar, including the imam. Each one received a Wolof Bible.

Wolof believers, translators, and Bible consultants gave their testimonies. Marilyn Escher, one of the main translators, is still going strong in her 80s. She spoke about what a joy it was to see the Word finished after 60 years of labor!

We shared a delicious meal, and at the end, a woman named Dabba gave a concert about the goodness of the Lord. She sang some of the psalms her late father, Mamadou Diop, had translated into Wolof.

The Wolof people are Muslim and comprise the largest people group in Senegal. They are very resistant to the Gospel—but God . . . !

His Word in full is now here, and where the light comes, the darkness has to flee! Thank you for your prayers and love. Without you, it would not have been possible. ■



Herma Bode is commended from Clifton Bible Chapel in Clifton, Colorado.



Top (L-R): Herma (left) received the 14,000 Wolof Bibles just days before the ceremony; Over three weeks, Mirjam and Anita (back) helped with the preparations and the ceremony; Marilyn Escher (second from right) joins in the celebration of the Wolof Bible she helped translate. **Left:** The TeamWorkers Abroad team helps prepare for the dedication. **Right:** Dabba, the oldest daughter of the deceased translator Mamadou Diop, sings from the psalms that her father translated.



Missions Exposure in Dublin

Joining the Inaugural Trip with Ambassador
Opportunities Abroad

BY SUZIE TREMPER

Early in 2026, CMML launched Ambassador Opportunities Abroad. The program pairs missions-minded young adults with active missionaries as a way for these young people to experience the mission field. The first trip happened this summer, and we're excited to share it with you.

When I heard about Ambassador Opportunities Abroad earlier this year, I had no idea I'd be the first person to take this opportunity. After listening to Juanes Pineda (CMML youth engagement) introduce the program at 26 Below and knowing I had two weeks of time off, I felt moved to go. Still, I stared at the application form for a good two hours, praying, while filling it out—mainly because I kept gravitating toward checkboxes for mission opportunities that were way out of my comfort zone and I wasn't sure if I was even qualified for them.

Going into the process, I truly had no clue where the organizers might send me. While AOA is tailored to your availability and preferences, I personally had no preference for where; I just requested less travel time to give me more time on the field. Soon, I learned that they had placed me in Ireland, and I booked my flight a little over a month before my trip—three weeks into discussing the idea with my elders and AOA's coordinator Juanes Pineda.

Then, CMML connected me with Kathy M. (*Missionary Prayer Handbook* Day 11). After a video call, we made some arrangements for my arrival in Dublin and a loose outline of what I'd do while I was there, specifically working with refugees and in other ministry opportunities.

Taking food and clothing from here to there

Trying to explain everything Kathy and her husband, Jim, do would take up a lot of pages, but I'll try to sum it up. They make multiple trips a day, nearly every day, to pick up food from local stores and deliver it to multiple people groups

From top: The Bray Head cross in nearby County Wicklow overlooks the Irish Sea; Suzie drives all over Dublin for daily food pickups from local stores.

with different needs, including refugees and Irish Travellers. They often hand out Bible tracts in the street before giving a Bible study at the church for the refugees and anyone on the street who would like to come. They offer free food and donated clothing too.

They also make multiple trips to visit people and witness to them, and they work in the Christian bookshop attached to the church. Kathy manages 10 other people who also go around picking up food from local stores, and together, they distribute it to an estimated few hundred people. Jim and their adoptive son Michael often help out locals and refugees with different projects, such as moving furniture or fixing things around houses.

Besides helping with the pickups and deliveries, I got the chance to run and clean the bookshop while Kathy worked in the clothing room for a few hours. I don't believe a day (or even an hour) went by when we weren't helping someone, which was such a great opportunity to have.

During my second weekend there, I stayed with Gwen and Garnet Cooney (MPH Day 11). My time with them included helping prepare for and experiencing the youth group that they host and where Garnet teaches a Bible lesson. They ended up having more unsaved people there than expected, which was so encouraging. I'm still continually praying for them. I also did some sightseeing with Gwen and her granddaughter Bethany. And we had dinner with the family of two sisters who attend the youth group, Maria and Sophia. I shared my testimony with them and played an original song on my ukulele.

Counting more than merely numbers

During my time in Ireland, I thought it'd be fun to keep track of how many pickups we averaged and how much weight we lifted. The result at the end of my 16 days blew me away. Each tray averaged 25–50 pounds, and with all our pickups and deliveries combined, we lifted an estimated 50,000–57,000 pounds of food, cleaning supplies, and other goods. And we made 58 pickups from seven different stores.

In other numbers, I had the opportunity to sing and play my ukulele 35 times, and truthfully, I have no clue how many times I shared my testimony—I lost count around 40. I also got to hand out countless Bible tracts in the town center by the chapel and in Dublin, coming right off my flight.

Throughout this trip, there were so many moments that I felt God used to teach me—from witnessing on the street (public speaking is not my finest skill) to sharing personal hardships that, before, I'd always glossed over or downplayed. God showed me that those experiences are an important part of the testimony He has given me.

One conversation especially stood out. As I shared my story with D., whom Kathy has been witnessing to for some time, she opened up about her own experiences and thoughts on who God is. It reminded me that God often uses the parts of our lives we would rather hide to reach someone who may desperately need hope.

Looking back, I can confidently say that this opportunity was more than just a short-term mission trip or a chance to travel. It provided firsthand experience of everyday missionary life while encouraging discipleship and spiritual growth. Most importantly, it challenged me to intentionally live as an ambassador for Christ wherever He places me. ■

Suzie Tremper fellowships at Mountain Ridge Bible Chapel in Berkeley Heights, New Jersey.

From top: This cliff walk from Glen Beach to Ceann Bhríde offers stunning views; Suzie and a fellow believer, E., hand out tracts in Bray; (From left) Kathy, Suzie, and another friend, V., take a sightseeing trip to nearby gardens; Kathy, Jim, and other believers run this Christian bookshop.

Your Missionary, in Real Life

The Meaning Behind Two Special Visits

BY ANDRES SEGOVIA

Most of the time, Bolivia is in turmoil. Protests and road blockades are part of everyday life for Bolivians and missionaries like me. Yet, this unceasing, restless reality didn't daunt Jim and Sharon Fleming (CMML) or Anchor Community Church, my commending assembly in Dubuque, Iowa. Both

visited Bolivia recently, one after the other. The on-the-field experience helped each get to know me and my ministry better while helping me see my life and ministry anew. I praise the Lord for this special encouragement.

Visit #1: Preparing for tomorrow

CMML has three couples dedicated to the ministry of missionary care, each focusing on a different region of the world. These couples communicate with, pray for, and visit CMML missionaries. They themselves have served as missionaries in the past, so they bring the personal experience of having been in our shoes.

Because of the region I live in, I got a visit from Jim and Sharon Fleming. Spanning two weeks, their trip included fellowship time with missionaries across Bolivia, even those in my town, Camiri, and one-on-one time with me. Our conversation covered a wide range of topics, including people we both knew and common connections but also personal, meaningful matters. I highly appreciated their listening ear, which brought comfort and made me feel heard, seen, and valued. They have the ability to create a safe space where one can speak freely without fear of judgment.



One thing made the greatest impression on me: the Flemings asked me questions about the future, not to get a quick answer but to prompt me to think deeply about what lies ahead in my personal life and my ministry. They offered points to consider and ideas to put into action. Tomorrow becomes today—what seems distant becomes reality faster than we can imagine. While “trusting the Lord” is always fitting and the proper reply, they encouraged me to be intentional and have a plan for the road ahead.

It is not wrong for a missionary to want to follow

in the apostle Paul's footsteps or wish to imitate Hudson Taylor's great faith. No doubt, God has done great things in the history of missions through His faithful servants, and surely, we could call many heroes and heroines. By God's grace, most missionaries are

We need encouragement and wise counsel to keep moving forward.

strong physically, emotionally, and spiritually, but we are humans. We have limits, weaknesses, and faults. We fail,

grow tired, feel pain and fear, and grieve. Therefore, CMML's idea of incorporating missionary care into their multifaceted ways of serving assemblies and their missionaries is invaluable, for we need encouragement and wise counsel to keep moving forward.



Above (from left): Jim, Sharon, and Andres chat over a snack of *salteñas*, Bolivian pastries; The Camiri missionaries and the Flemings gather for a meal: (L–R) Andres, Jim and Sharon, Carol and Mark Mattix (MPH Day 18), Jesse and Janel Mattix (MPH Day 18), and Fionna Mattix.

Visit #2: Investing in today

Eight members of Anchor Community Church came willing to walk my daily path for a few days. For me, their visit was a time of refreshment and, most importantly, shepherding beyond the church's walls.



It all began last year during a Zoom meeting with some of the elders and the missions committee. To conclude the meeting, they put forward a question: "What else can we as a church do for you?" I said offhand, "Come visit me."

Soon, the idea took shape, and they made their way to Bolivia and Camiri Christian School, where I serve. Their visit coincided with a special banquet evening celebrating the school's 70th anniversary, which also had the purpose of gathering funds for classroom equipment, particularly a projector. We did not reach that goal, but the outcome did not stand in the way of rejoicing over 70 years of God's faithfulness to the ministry.

The team also attended the local church's Sunday morning meetings. They spent time in fellowship with the believers in the Breaking of Bread, singing in Spanish many familiar hymns. The words of the song "Love in Any Language" summed up the experience: "The sounds are all as different as the lands from which they came, and though the words are all unique, our hearts are still the same."¹



It happened that the team also came during a Bolivian holiday. There was no school one day, so we took the opportunity to visit nearby villages. Besides sightseeing,

the team experienced some of the Indigenous people's food, history, art, traditions, and customs. They gained insight into the culture and worldview, which basically is "live day by day," and why it is so hard for people in this part of the world to plan in advance.

Our winter solstice, the longest and supposedly coldest night of the season, also happened during the team's visit. In Camiri, this astronomical event is called San Juan, and the tradition is to eat various kinds of sausages around a bonfire. We hosted one where my commending church's mission team mingled with key people from the school's administration team. The night was full

of meaning for me as I had the two teams that make the ministry happen together, having a wonderful time as one family.

The visiting team spent two days on the school's premises interacting with the students in their English class and playing with them using sports equipment donated by members of the church in Dubuque. The kids loved it, and they could not get enough of the team. We at the Christian school have a collaboration agreement with the state university for our English classes so our students can get more hours



and more intense instruction. But one missing element is time for practice in conversation. So the team's presence was a huge help.

In a natural, unplanned manner, each day concluded with debriefing in the living room. We reflected on and discussed what had happened and how we could have improved the situations.



If I may selfishly say, these moments were my favorite since I had the team all to myself—much-needed, sweet fellowship from the church that supports me and prays for the work.

Reading newsletters and seeing photos gives an idea of the work that missionaries do and the places where they serve, but a visit turns it into reality. The visitors return home and report to the rest of the church what they witnessed. They take back names, faces, challenges, and prayer requests. They acquire a clearer perspective and a fuller understanding of their missionary's life. Everything about the two visits I received was a blessing; the only downside was that the time flew by and ended too soon. ■



Andres Segovia is commended from Anchor Community Church in Dubuque, Iowa.

¹ Jon Mohr and John Mays, "Love in Any Language," 1985.

Above left (from top): The team helps Andres celebrate the school's 70th anniversary; The residents of a Guaraní village teach the visitors a traditional dance. **Above right (from top):** In English class, students appreciate the team's help; Hosting a meal at home, Andres relishes concentrated time with the believers from his commending church.