I've just received this completed newsletter from the person who codes it for email. I was shocked to see there was no opening paragraph from me. Can someone explain to me how I could forget to write something after doing this newsletter for 11 years? So... this is all you get from me this month. But I promise – the articles are worth reading.

Included in this issue:
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- From Susan: Will you Help?
- LN-4 Prosthetic Hand
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Cura Animarum – The Beauty of Holiness
by Rev. Stan Key

"Holy, holy, holy is the Lord Almighty..."
(Isaiah 6:3-4, NIV 1984).

Systematic theology books often begin with a discussion of the attributes of God. Until we understand God for who He truly is, all our efforts to know Him and worship Him will be off center. Who is this God we worship? What is He like in the essential core of His being? Which attribute is central? Is it power? Perhaps love? Maybe justice? What about wisdom? The way we answer this question has enormous implications for how we understand both who God is and what His purposes are for us and the world. For Isaiah, enlightenment came when he grasped the reality that God was holy. Not just holy, but holy, holy, holy! The three-fold repetition expressed the Hebrew superlative. This vision of God changed everything for Isaiah. From this point onward, all the other attributes of God would need to be understood in the light of this essential core: God is holy power, holy love, holy wisdom, holy justice, etc. The one we worship is indeed the Holy One.

Holiness denotes both God's otherness as well as His moral purity. He is transcendent, other than, apart from the common. He cannot be explained by categories of this world. But more than this, He is morally pure. He is perfect in goodness. "[His] eyes are too pure to look on evil; [he] cannot tolerate wrong (Habakkuk 1:13, NIV 1984). As we worship the Holy One, may what happened to Isaiah (Isaiah 6:1-7) happen to us.

May the awesomeness of God's holiness humble your pride. "...I saw the Lord seated on a throne, high and exalted...the doorposts and thresholds shook and the temple was filled with smoke" (Isaiah 6:1-4, NIV 1984). As you worship, let the vision of His majesty drown out all the petty notions of your own self-importance. Let the awareness of His moral perfections work like a spiritual disinfectant to cleanse out all silly notions of your own righteousness. He alone is holy. You aren't. So, humble yourself before Him.

May the penetrating power of God's holiness expose your sin. Many today seem to regard "worship" as
energizing, inspiring or even fun. But for Isaiah, it was an experience of sheer terror. "Woe to me!" I cried. "I am ruined!" (Isaiah 6:5a, NIV 1984). The light of God's holiness exposed his sin. There was nowhere to hide. When we worship the Holy One, it is not just God we see but ourselves! And the mirror He holds before us reveals ugly things in our hearts and lives of which we were not even aware. In worship, "...Everything is uncovered and laid bare before the eyes of him to whom we must give account (Hebrews 4:13, NIV 1984).

**May the contagion of God's holiness transform your character.** "Then one of the seraphs flew to me with a live coal in his hand...'See, this has touched your lips; your guilt is taken away and your sin atoned for'" (Isaiah 6:6-7, NIV 1984). Isaiah's sin did not pollute the throne room of heaven. Rather, God's holiness purified Isaiah's sinful heart. In worship, God longs to share His holiness with you. He exposes your sin only so He can heal it! Worship is the place where we learn how to obey His command: "Be holy, because I am holy" (1 Peter 1:16, NIV 1984).

On the day of Pentecost, Jesus poured out the Holy Spirit on His disciples. That adjective "Holy" is attached to the word "Spirit" not only to remind us what kind of Spirit we are dealing with, but also, as importantly, to tell us what this Spirit intends to do. It informs us of why He came. He is Sanctifying Spirit, He has come to make us holy.

"Continually restate to yourself what the purpose of your life is. The destined end of man is not happiness, nor health but holiness."
—Oswald Chambers

Point to Ponder: We become like the one we worship.
Prayer Focus: The Holy Spirit would humble, expose and transform worshippers during worship.

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**From Susan: Will you Help**
**Still collecting policies**

A couple years ago I started a vault for hospital policies, not procedures but policies that could be very helpful to another healthcare institution that isn't as developed as others. Policies could be about procurement, housing, staffing, compensation structure, recognition for length of service, transfer of supplies/medicines between departments, offsite training, advancement, spiritual ministry and so on.

Can you help? If you are willing to share, you can tell me whether or not you want the name of your institution to remain (in case there is a question from someone) or if you prefer the policies be anonymous. I haven't received a policy for well over a year so I'd love to add some more to the small number in the vault. Thank you in advance.

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**LN-4 Prosthetic Hand**

Three minute video: [https://www.youtube.com/watch?v=bpfeWpy0l2A](https://www.youtube.com/watch?v=bpfeWpy0l2A)

If you have attended the Global Missions Health Conference in the last couple years, you might already be aware of this incredible resource. But if not, I want to share it with you now.

The LN-4 Hand is a passive but functional device that is available at no charge to anyone who is aware of amputees needing help. The video link above shows people in several countries who have been given a hand...and renewed hope.

More than 30,000 hands have been fitted on people in 76 countries, but according to the World Health Organization, there are as many as 10 million below-elbow amputees worldwide. With a constant inventory of 5,000 hands, the foundation is ready to ship any amount needed to people who are traveling to a site(s) overseas. They weigh less than a pound and are about the size of a small baguette so they can easily be transported in your checked luggage.
The foundation needs your help. According to them, the biggest need is making connections with people who are aware of amputees needing help.

As you can easily imagine, for people in the Developing World who are missing one or both hands, a prosthesis is a source of hope. This story from Deborah Berruti Knight, a PT at Galmi Hospital (SIM) in Niger, is a wonderful illustration of a hand giving hope...

http://dberruti.blogspot.fr/2016/09/give-us-hand.html
http://dberruti.blogspot.fr/2016/09/the-jenga-episode.html

If you are aware of a need – or if you know someone who might be – please contact:

John McGarvey
john.mcgarvey@gmail.com
217-246-8133

Hands will be shipped to you – free of charge – along with links to brief videos showing how to fit the hand and how other people are using it. The only requirement is that they must be given with no cost or obligation to amputees.

Finally, a device for above-elbow amputees will be available soon (a prototype is being tested) which will allow you to give hope to an even larger number of people needing help.

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Interesting

A company called Zipline is using drones for blood product delivery in Rwanda. It is partnering with the Rwandan government. There are actually other companies doing similar things as well. Welcome to the future of healthcare. http://www.flyzipline.com/product/

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Have you Heard?

Hope Project

The Hope Project is an 80-minute video production of the Bible done in an orality format with narrators and biblical drama. Here are the answers to a couple questions you might have.

(1) How many languages is the Hope translated into?

2) How is the Hope different from The Jesus Film and why are people using it instead?
Difference #1 (main difference) - http://www.hopepartnering.com/need-for-the-whole-story
Difference #2 - http://www.hopepartnering.com/adaptable-any-culture
Difference #3 - http://www.hopepartnering.com/versatile-tool-many-uses

To watch, visit https://www.thehopeproject.com/.

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Medical Missions Bibliography


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2017 Gerson L'Chaim Prize: Time to Apply
The African Mission Healthcare Foundation is pleased to announce a call for applications for the 2017 Gerson L’Chaim Prize for Outstanding Christian Medical Missionary Service. The Prize is $500,000 awarded to the winner's institution to support one or more high-impact health projects.

1. Initial application will be via a shorter expression of interest, available through June 5, 2017 (form completed online).
2. For those who applied in 2016 and would like a copy of last year's application, please write LChaimPrize@amhf.us.
3. AMHF will shortlist selected candidates but will not publicly announce finalists, a change from last year.
4. Shortlisted candidates will be asked for additional information, including a supporting letter from his or her host institution to ensure the EOI is consistent with the institution's mission and vision.
5. The definition of a medical missionary for the purposes of the Prize is a health professional sent from one country to another by a Christian church, order or mission agency and engaged in day-to-day healthcare delivery.

**Micah's Miracle**

Some of the suffering people endure here makes me shake my head in dismay and mutter, "Only in Africa...."

This thought occurred to me when I met Micah, a bed-bound man with a severely contracted right knee joint.

Three months prior, Micah had sustained a devastating skin infection that left him with a massive wound and scar tissue build-up that forced his knee into a permanently crippled position.

Walking on a contracted knee is basically impossible. To make matters worse, Micah had an old ankle fracture on the other leg which had never been repaired, and he was also emaciated from his chronic open wound, making healing very difficult. Micah was lame and without hope.

After hearing his story, I decided to prescribe physical therapy (I didn't know what else to do). Unfortunately, the therapist's attempts to straighten his leg caused him excruciating pain and tore his scar tissue. Pleading with me through tears, he asked to stop therapy.

After a period of indecision, and severe doubts that he would ever walk again, I offered that I could try to release all the scar tissue in the operating room. We prayed together for the success of the surgery. In the operating room, I cut through the scar tissue, and rotated his gastrocnemius muscle over the nerves, tendons and artery in the back of his knee, and then placed skin grafts to cover the transposed muscle and the rest of the wound.

![Rotating Micah's gastrocnemius muscle to cover back of his knee.](image1.png)

![Micah's leg with skin grafts at the end of the operation.](image2.png)
I felt like this operation was the surgical equivalent of a "Hail Mary" pass in football. So much was against us, and his nutritional parameters were so bad I didn't think he could heal the wound. I remembered that polar explorers would peel sticks of butter and eat them like bananas to get extra calories to keep warm, so I asked Micah to eat several cups of palm oil (the standard cooking oil here) per day with his food to try and fatten him up. He would complain of the side effects, but I encouraged him to persist, hoping that somehow the wounds would heal despite his poor nutritional status. After a few weeks, he began to gain weight, and his wounds started healing. He started walking, with the support of his dreaded physical therapy friends, and after a few more weeks, he went home using crutches.

Micah's leg three months postoperatively.

Micah returned for follow up several months after his operation. He had gained 15 pounds, his leg was straight and he was walking without assistance! In Luke's gospel, the first century physician relates that John the Baptist had sent Jesus a message, asking if He was indeed the Messiah. Jesus informed John the Baptist, "the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me" (Matthew 11:5-6, ESV). Jesus’ evidence for His claim to divinity was His miraculous healing ministry and His preaching to the poor—yet His claim was as offensive and outrageous in the first century as it is today. Some in the crowd of history worshiped Him, some ignored Him and the rest were offended by Him. If you had seen the first-century carpenter miraculously heal Micah, allowing him to rise off the bed and walk without any surgical intervention, would you have believed he was the Son of God?

If you are interested in contacting the physician who did this surgery, please start by contacting Susan at susan.carter@cmda.org.

Marriage or Ministry?
by Dr. Ron Koteskey
When faced with competing demands and "impossible" schedules, missionaries may feel trapped into making very difficult choices. They may feel like they have to choose one thing over another, often forced to choose one good thing over another.

**Marriage or ministry?**

On April 4, 1793, William Carey thought that was the choice he had to make as he took his 8-year-old son and boarded a ship to become a missionary to India. He was leaving his pregnant wife Dorothy and their other two sons. He did not want to leave his wife and break up his family, but he apparently believed he had to choose between marriage and ministry.

When he could not reach India at that time, he returned home and was able to convince Dorothy to come with him, but his ministry was still more important than his marriage. Things did not go well with his marriage in India.

After Dorothy's death in 1808, William married Charlotte in 1809. By then he realized he did not have to choose between ministry and marriage but had to blend ministry with marriage. William and Charlotte were able to build a loving relationship in ministry. After her death in 1821, William said his wife's death was the greatest loss a man could live with.

Probably no church or agency today would allow anyone to break up marriage and family to go the field. However, even today some people still believe the choice has to be between marriage and ministry. If marriage and ministry schedules conflict, some choose ministry over marriage thinking that they must make an "either-or" decision.

**What does the Bible say?**

Fortunately, the Bible gives us a good example of a husband and wife in cross-cultural ministry together. Priscilla and Aquila always appear together in ministry. Sometimes they are referred to as Aquila and Priscilla, and sometimes as Priscilla and Aquila, but always together (Acts 18, Romans 16, 1 Corinthians 16 and 2 Timothy 4).

Aquila was a Jewish TCK growing up in Pontus near the Black Sea on the north side of what is now Turkey. People from Pontus were present at Pentecost (Acts 2:9). Aquila and Priscilla became Christian missionaries to several countries.

- They served in Italy but had to leave when Jews were ordered out (Acts 18:2).
- They then became tentmakers in Corinth, giving hospitality and work to Paul (Acts 18:3) as well as hosting a house church there (1 Corinthians 16:19).
- They later served in Ephesus where they engaged in a discipleship ministry in their home (Acts 18:26).

Thus we see this married couple moving from Jewish to Roman to Greek to Asian cultures. Always serving together in a variety of ministries and viewed as a team with neither one more important than the other, they were a great example of marriage and ministry. For them it was not a question of choosing ministry or marriage, it was a matter of serving together in a "both-and" situation, both marriage and ministry. They were in ministry together, and people viewed them as a team.

**Marriage is ministry?**

Many missionaries have found that their marriage is a ministry. As one lady put it, "We realized that our students at various levels of theological training were reading our lives more intently than listening to what we taught." What you do may speak so loud that nationals cannot hear what you say.

Few people in ministry have students or parishioners come up to them years later and tell them how a particular lecture or sermon changed their lives. However, many have had people tell them how observing their actions, their lives and their marriages influenced them profoundly.

Missionaries, more than most people, would understand what an ambassador is. Missionaries, like other believers, are Christ's ambassadors through whom God makes His appeal to people of other cultures (2
Corinthians 5:20). When nationals come into missionary homes, they are entering the residence of God's ambassadors. The way husbands and wives relate to each other and to their visitors affects God's appeal to them.

What about ministry and marriage in the early church?

The Bible does not deal specifically with husbands and wives in ministry together as missionaries. However, it does deal with husbands and wives as leaders of churches planted by missionaries.

Timothy grew up as a TCK in the town of Lystra in Lyconia. His mother was a Jewish believer and his father was a Greek (Acts 16). Timothy joined Paul during Paul's second term of missionary service and traveled with Paul and Silas to many countries, including Greece, Macedonia and Asia.

One time when Paul, the senior mission administrator, was leaving for Macedonia, he asked Timothy to remain on-site in Ephesus to deal with problems in the national church there (1 Timothy 1:3). Later, probably from Rome, Paul wrote a letter to Timothy instructing him how to deal with several issues including the qualifications of church leaders (1 Timothy 3).

- Church leaders (all men in that church) were to be respectable, self-controlled, hospitable, gentle, not quarrelsome, etc. (1 Timothy 3:2-10).
- Their spouses (wives) were to be respectable, temperate, trustworthy, etc. (1 Timothy 3:11).

Leadership in the church was not only the role of the one designated as leader, but also of the spouse. Though these instructions were for nationals in church leadership rather than for the missionaries themselves, certainly the missionaries overseeing them would have at least as much expected of them, probably more.

Marriage and ministry?

Although God does not make us choose between ministry and marriage, and ideally our marriage is often our ministry, missionaries usually still have to make some difficult choices. So many demands are made on their time that they cannot do everything they want to do in both ministry and marriage. Here are several things to consider when faced with this choice:

First, everyone has 24 hours in each day. People vary greatly in how much money they have, the physical stamina they have, the intellectual prowess they have and so forth. However, everyone has exactly 24 hours each day. Each person is responsible for how they use that time. When people say there is "no time" to do something, what they mean is that other things are more important. Everyone must be careful not to let the good crowd out the better and the better not crowd out the best.

Second, what you do is more important than what you say. Paul did not need to urge the Corinthians to imitate him. Children imitate their fathers! Of course, before you urge people to imitate you, you must make sure that you "walk the talk." Paul sent Timothy, the same person he sent to the Ephesians, to remind the Corinthian church that Paul's way of life agreed with what he taught "...everywhere in every church" (1 Corinthians 4:16-17, ESV).

Third, intentionally schedule both marriage and ministry times. Missionaries may come from time-oriented cultures where their agencies and supporters are more interested in "results" than in relationships. Such missionaries are likely to become more involved in doing things that show up in reportable statistics than in maintaining relationships with spouses, children, colleagues and nationals. Without "relationship time," marriages suffer.

Many years ago my wife and I were invited to a marriage enrichment weekend, but we found out the leader was going through his second divorce at that time. Would you go? We know a couple who were both marriage counselors, but they had divorced and the husband married a client. Would you go to either of them for counsel about your marriage? What about nationals going to missionaries who are so busy conducting marriage retreats that they have no time for each other?
What did Paul tell an early church he had planted about husbands and wives?

Paul wrote to the Ephesian church, the same one where he had left Timothy, to teach about marriage. Rather than being seen as about the "Christ as the head," the last part of chapter five has often been interpreted as being about the "Husband as the head" (Ephesians 5:21-33).

Missionaries serving in countries where the macho male already sees himself as vastly superior to his wife must be very careful what they say. Macho men, and even their wives, may quickly pick up the phrase, "Wives, submit to your husbands..." and miss the previous verse which says, "Submit to one another..." (v. 21).

Note how often God is mentioned:

- (v. 22) ...as to the Lord...
- (v. 23) ...as Christ is...the Savior...
- (v. 24) ...to Christ, so...
- (v. 25) ...as Christ loved...gave himself up...
- (v. 27) ...to himself as...
- (v. 29) ...as Christ does...
- (v. 32) ...about Christ and...

Just as Jesus said that the two parts of the Great Commandment summarized the Law, the parallel commands here summarize this whole passage: "Husbands, love your wives as Christ loved the church and gave himself up for her" (v. 25, ESV) and "...each one of you must also love his wife as he loves himself (v. 33, NIV 1984).

Relationships are often more important than "results." Be careful to maintain your marriage as well as your ministry. When you model this in your own lives, it will not only enrich your lives but also nationals will imitate it in theirs.

For other topics, please visit www.missionarycare.com. Also please let your non-medical colleagues know about these free resources.