

# EMU<sup>+</sup>

## INTERNATIONAL

Evangelical Mission to the Unreached

Evangelical Mission to Uruguay

PROCLAIMING THE TRIUMPHS OF THE GOSPEL

Volume LXV

June 2022

Number 6



Ken & Joan Jensen  
Assistant Director

### ALONG THE WAY . . .

Several of our EMU missionaries were Stateside - and in the Greenville area - during May. **John Mark Steel** had been on a short furlough from Uruguay since February of this year, and we have kept you up-to-date about his doings. However, we want to give him (and **Deborah**) a special congratulations on receiving his doctoral diploma in early May at the Bob Jones University commencement ceremonies. He returned to his family in Montevideo the week after graduating.

*(continued on page 3)*



John Mark Steel and his mother at his graduation at Bob Jones University

## THE JARAI “JOB” - PASTOR SEV CHUOL

*by Josh & Amy Jensen, Bible translator in Oyadao, Cambodia*

Six years ago, in mid-2016, our family was making plans to move from Ban Lung, the capital of Ratanakiri province, to Oyadao, the district in Ratanakiri with the highest concentration of Jarai villages. We were also making plans to begin attending a Jarai church in a village called Saom Kaning. This particular church had been recommended to us because of the solid group of men who served as leaders. Around this time, we learned that the pastor of that church, Sev Chuol (sounds like “SAY-oh JEWel”), had begun having debilitating pain and nausea; he would have attacks that would lay him low for days at a time, and he’d had to stop preaching in the church. In June of that year, I took him and his wife to a Christian-run clinic with top-notch doctors in Phnom Penh. He stayed there for several weeks, but he never received a clear diagnosis. He spent the next six years dying slowly of a mysterious disease—probably something attacking his nervous system—often enduring agonizing pain with no access to anesthesia. Pastor Chuol died at home on May 5, 2022.

I never knew Pastor Chuol as a well man. I don’t think I ever heard him preach. I never observed him leading the church that he planted in his own village. But on my visits with him in his home, he would sometimes tell me about his life, his hardships, and his ministry. In what follows, I’ve pieced together some of the things that I remember. But let me begin with Pastor Chuol’s own words: a translation of his testimony of coming to faith, which he recorded for the radio about 10 years ago.

*I want to tell about my life. My name is Sev Chuol. I’m 30 years old. I have a wife and four kids, two boys and two girls. As for my life in the past, I didn’t know God, I didn’t know Jesus. I did whatever I wanted. I didn’t know what was good or what was bad. I was reckless. I did all kinds of bad things, refusing to listen to or obey anyone else. I didn’t know any bounds.*

*One day there was a fellow, a friend of mine, who told me about Jesus: how they crucified Him on a cross, and He was dead for 3 days and 3 nights, then He lived again and returned to heaven. My friend told me that whoever believes in Jesus will live forever with Him in heaven. He also said that anyone who doesn’t receive Jesus, anyone who doesn’t believe in Jesus, he will receive judgment from God. God will send that person to hell, where the fire never goes out, and he’ll suffer forever, die forever in that fire.*

*Hearing this made my heart very frightened. That very day I asked my friend more questions and then decided to follow for myself. I gave myself to God by believing in Jesus with my heart and life. Starting from then, I began to learn about the word of God and the life of Jesus. My life began to change very significantly, starting from then. I saw that my life was very different from before: the work I did, the food I ate, the way I talked, and where I went. This was very pleasing to me. I*  
*(continued on page 2)*



Chuol before he became ill

## **The Jarai Job - Pastor Sev Chuol** (continued from page 1)

*wanted to do God's work. In my heart I wanted to tell others about Jesus and how He died on the cross so that everyone could hear, because of how my own life was changed.*

*Even though I had this new God in my life, I didn't want to leave behind my fellow Jarai people: the things Jarai have traditionally done, the food they've eaten, the Jarai language—I still loved these things about my own people. I still loved my own people and wanted to live with them. I didn't want to forget my people. But I also wanted this new God, Jesus, to live in my heart, because I knew that Jesus is greater than other gods, that He is the Living God, He is the Lord of all things. He's the creator of the sun, the moon, the stars; He made the rivers and the fish, and all the creatures of the earth. So I never want to forget Jesus, our Creator, our life. He's the one who cares for us, gives us rice to eat, air to breathe. So it is that I believe in Jesus to this day.*

Sev Chuol—Sev was his clan name, Chuol his given name—was born in Saom Kaning Village in 1980, the third of four sons. At that time, the Gospel hadn't reached the Jarai in Cambodia, and it wouldn't for another 15 years or more. When Chuol was a child, the schools in the area were quite limited: only first grade was available to him, and he attended four years in row. It wasn't until he was married that he had the chance to complete his education. Like all Jarai people, Chuol's parents grew rice and probably had a few cows. In his late teens or very early 20s, Chuol married Klan Luaik, the daughter of his great-uncle. By Jarai custom, their marriage was not unusual: they were more distant than cousins, and what really mattered was that they weren't in the same clan. Sometime after their marriage, Chuol came to faith in Christ, and his wife followed him.

At that time, there were no other believers in his village. The friend who led him to Christ worked some distance away at a cassava processing facility. Many of the workers lived in small houses or shacks near the plant, and it was there that Chuol and his wife would go to worship every Sunday, as well as some weeknights, rain or shine, with a single bicycle for transportation. Sometimes the ride would take over an hour. After some time had gone by—whether months or years, I'm not sure—the leader of the church told Chuol that he should evangelize his own village and start a church there. So Chuol did just that.

This was not an easy time for Chuol and his wife. They were young. They were very poor farmers. And they had a baby son, whom they'd named Paul. And things didn't get any better. Because Chuol and Luaik no longer sacrificed to the spirits, and because they were telling their neighbors about

Jesus, many villagers grew angry with them and even considered them a threat to the village. A village meeting was held to decide whether or not to expel Chuol from the village. Exile from one's own village—and the farmland surrounding the village—would be no small matter: it would mean the loss of extended family and the loss of livelihood, with no certainty of any other village allowing you to move in. Determined to stay faithful to Christ, Chuol appealed to his fellow villagers in that meeting to let him continue living among them. By God's grace, he was not kicked out.

Within a few years, Chuol's faithful witness bore fruit. Others began to believe, and they would go worship on Sundays at Chuol's farmhouse, outside the village. Eventually this small group of Christians acquired land on the outskirts of the village, right on the main "road" (the dirt track leading to the provincial capital, which is now a nicely paved 2-lane national highway). They built a large one-room wooden structure to worship in. Eventually there were between 150 and 200 professing believers, among them a very large number of teenagers who loved to sing.

Not too long after his conversion, Chuol also began studying the Bible seriously as a student at what would later become known as the Ratanakiri Foundations Bible School, organized and led by J.D. Crowley, who teaches local leaders through Firm Foundations (Creation to Christ), Matthew, 1 Corinthians, and Romans. Chuol was also selected by his denomination to be trained for ordination, and, to the time of his death, he was one of only about five ordained Jarai pastors in the province.

Chuol himself, who already knew how to read the Khmer alphabet, also learned to read the Roman-based Jarai alphabet from Vietnam so that he could study the Jarai NT (translated into the dialect spoken in Vietnam) and sing the Jarai hymns that were brought across the border. Chuol's brother-in-law Svin, the younger brother of Chuol's wife, told me that when he, Svin, was a teenager, he came to Christ because of Chuol's witness, and he wanted very much to have a copy of the Jarai hymnal—how wonderful, he thought, to own a book of his own! Chuol gave him one, but made him promise to learn how to read; otherwise he would reclaim the hymnal. Svin dedicated himself to learning, and managed to keep the book. Svin later went on to Bible school, and he now serves as an elder in his church, as well as a full-time translator working to translate the Bible into Cambodian Jarai.

The church in Saom Kaning went through its own ups and downs as time went on: many who believed early on later fell away. But a core group was faithful, and the church grew again. Eventually a new church building was built, and the original building was repurposed for children's church and Sunday school. Within about one year of the

new building's completion—perhaps just a few months—Chuol began having his first serious attacks of illness. By the time our family began attending Saom Kaning church in late 2016, Chuol was rarely able to attend, and when he did attend, he was unable to preach.

The sadness of the next six years really cannot be described adequately. Chuol's strength wasted away. He would have good days when he could walk (or later go around in a wheelchair), and bad days when he spent much of his time crying, groaning, shaking, vomiting. His legs became skinnier and skinnier and lost all feeling. His arms eventually lost muscle mass, and his hands hardened. He often wondered why he was suffering, and when he was in significant pain, he simply wanted to die. But he never denied Christ. He never sought the help of a shaman. And he never sacrificed to the spirits, in spite of being told quite often that he ought to, including by his own older brothers. He sometimes compared himself to "Grandfather Job," who refused to give up and refused to let Satan win.



*Chuol and Josh Jensen in 2018, two years after he became ill*

When Pastor Chuol died, he left behind his wife—exhausted after 6 years of providing constant care for her husband—two sons about 20 and 17 (the oldest got married last year, and his wife is expecting their first child), and two daughters around 11 and 14 years old. His younger brother is a faithful believer who produces Christian programming in Jarai for broadcast on a local station each evening. His elderly mother is a believer, too. He also left behind a church of more than 100 members, led by a group of men who came to Christ and first learned about the Bible through his witness and teaching. Although Chuol himself ended his life discouraged and feeling useless, the truth is that by Chuol's faithfulness over twenty years, his boldness, and his devotion to God's kingdom, God laid the foundation of one of the strongest churches among the Jarai, perhaps one of the strongest rural churches in all of Cambodia. †



# The Rick's Projects for Camp Emmanuel 2022

by Ken Jensen

Over the past several months, plans have been being made for the upcoming improvements at Camp Emmanuel in Uruguay, traditionally referred to as “Rick’s Projects,” even though Rick Jensen has not been able to take a USA team to Uruguay for over two years because of Covid restrictions. At this writing, it appears that Rick will not be able to go down this year either, though some are still holding out hope that travel regulations will morph to be conducive to his flying down and taking a team with him. However, Jeff Davis, Pedro Donzé, Rick Jensen, and Henry Castro have been reviewing plans for several needs at camp. Though I was not on the ground level development of these projects, I think I understand them well enough to present them to our EMU Newsletter readers. Because some of these projects are new and rather large, I will explain the “why” behind each of them, along with the projected cost, and do so in the order of importance as determined by the camp’s director, Pedro.

Of the 6 proposed projects, the **top priority** is purchasing and setting up a **shipping container** on the property **for storage**. A shipping container placed on blocks can be installed without any additional taxes or approval from the government. A simple concrete block storage shed would incur both taxes and government paperwork, and probably re-approval of the camp’s blueprints. The cost for the container is **\$5,000**.

The **second project** is to pour “sidewalks” **around the cabins, chapel, and casita**. These are not actually for the convenience of walking. The camp terrain is very sandy. And though the buildings have foundations on concrete footings, having all the roof water soaking in next to the walls can cause structural damage over time. Also, a sidewalk extending several feet from the outer walls helps protect the integrity of the stucco on the walls. The total cost for the “sidewalks” for these structures is **\$8,865**.

The **third** need is two-fold: **(1) to add bathrooms to the dining room/kitchen building, and (2) to renovate at least two of the cabin bathrooms to make them**

**handicap accessible**. Because there have never been public bathrooms at the dining room, when the camp is rented just for a day, the cabins and/or chapel must be left open for bathroom use. Also, the kitchen staff has to use the bathrooms at the staff cabins behind the dining hall. The government has not yet required handicap accessible bathrooms, but several camp visitors have been concerned with the lack thereof. The cost of renovations and new bathrooms at the dining room is **\$32,500**. (In July, winter semester break in Uruguay, one of last year’s Rick’s Projects will be completed – pouring new concrete floors in two of the girls’ cabins. If funds are available, it would be good to renovate the cabin bathrooms for handicap use then.)

The **fourth project** on the list is the installation of a **6-foot chain-link fence around the entire perimeter of the camp**. When Camp Emmanuel was built in 1975, the village of Guazuvirá was not even considered a village. Today it is a good-sized village and is very possibly going to grow much larger in the near future as a huge tract of land next to the camp has been purchased for development purposes. A few decades ago, we added what is called a cow fence around the camp, consisting of 7 strands of plain wire (not barbed wire) attached to wooden posts about 4 feet high. With the large number of people in the area now, especially in the summer months, there has been a problem of “unauthorized” visitors coming onto the campus from every direction. The chain-link fence will add security and funnel visitors through the two main entrances. The fence will also have concrete posts for greater stability and longevity. The cost of the new fence is **\$28,334**.

**Project five** had some money donated to its completion last year, but not enough. Several more **security cameras** are needed. The remaining cost is **\$4,651**, which includes installation.

This **sixth project**, which is a multi-year project, is a little more complicated – and expensive: a **multi-purpose complex** that is suitable for families’ or children’s and

youth camps. Currently, none of our cabins are conducive for family use. The casita, with one bathroom, a small kitchen, and two bedrooms is fine for a family, but it is the only place that is. For many years, Pedro has been asked by prospective renters of the camp whether or not we can accommodate several families. Even at family camps, the campers are divided between males and females for night lodging. Pedro is convinced that we would have many more camp rentals if there were rooms for families. Because the weeks that our EMU churches use the camp are only a few times per year, and the cost is barebones, it is the rental camps that bring in funds to help with the upkeep of the camp year-around. (For rental camps, each camper is charged about 3 times the price of a week of camp for our EMU churches.) Pedro and Henry, after a lot of research, proposed a plan to build a multi-purpose, single story, structure in 4 phases. (The building would be at the opposite end of the property from the girls’ cabins.) **Phase 1** is site preparation: grading, installing electrical, water, sewer, and gas lines at a cost of **\$21,250**. The building material would be metal, rather than traditional cinder blocks and concrete. This is because the tax to build a metal building is substantially less than conventional types. The complex would have its own meeting room and a kitchen, though not as large as the current kitchen. **Phase 2** would include a 6-bedroom wing and the meeting room/kitchen. The dorm rooms would sleep 8 people with each room having its own bathroom. The cost of Phase 2 is **\$195,000**. However, if a team from the USA that knew how to work with metal buildings went down, there would be a savings of \$40,000. **Phase 3** would be another 6-bedroom wing, and **Phase 4** a 4-bedroom wing.

Some of these projects come with, for us, hefty price tags, but we have seen the Lord supply abundantly both in Uruguay and other EMU fields of service. Even if you cannot contribute financially to these needs, please pray that these projects will be funded and that He will lay it on the hearts of many to volunteer their time towards accomplishing these goals. If you have any questions about any of these projects, please let me know. †

## ALONG THE WAY . . .

(continued from page 1)

On the last day of April, **JD and Kim Crowley** arrived in Greenville, SC, from Chicago, IL, where Kim had spent a few weeks with their daughter Anna’s family. Not long after getting settled here, JD and Kim flew to Hawaii to visit a couple of their supporting churches. The ten-day stay allowed them to meet with many of their friends on two of the islands. (JD pastored a church in Hawaii for several years before he became a missionary to Cambodia.) Back

in Greenville, they are awaiting the birth of another grandchild (Jenna’s) in June. It was good to hear JD preach at Hampton Park Baptist Church on May 29. (The message should be available at the HPBC website or on Sermon Audio. It’s worth a listen.)

A recent great blessing to the Crowleys was a \$22,000 gift to have JD’s newest commentary on I John translated into Burmese and Vietnamese and then printed. The generous gift came from Frontline Missions.

The **Nuñezes** were here for a few days in

May for **Marco** to get his driver’s license renewed in Greenville. He and **Gwendolyn** seem to be doing fine. Later this summer they will have the commissioning service for **Daniel and Marisol Hernandez**.

**Chicha Rodriguez** arrived in Greenville in May from Uruguay for a few months’ visit with her sister, brother, and other family members.

**Billy Judson** flew in from Hyderabad, India, on May 25. **Jeff Davis** drove to Raleigh, NC, to begin taking Billy to various

(continued on page 4)

Page 4

## New Missionaries to the Lao

*by Jeremy & Bonnie Ruth Farmer, church planters in Stung Treng, Cambodia*

For over ten years, you've been praying with us for the unreached Lao of NE Cambodia. Often, I've asked you to pray for more workers to assist us. It's long past time for me to introduce you to a direct answer to prayer and key players in this mission: Proinh and Seima, along with their children Hadassah (age 6) and Barnabas (10 months).

Proinh and Seima are ethnic Bunong, a tribal minority group among whom the church has flourished over the past two decades. The Bunong people live in Mondulakiri province, a 5-hour drive southeast from our home here in Stung Treng. Proinh and Seima both grew up in Christian homes and have a record of faithful service in their home church. Just over a year ago, they arrived in Stung Treng as missionaries to the Lao.

Many of you pray faithfully, both for us and the Lao people. Would you please consider making Proinh and Seima a regular part of your prayers also? How should you pray for a Bunong missionary seeking to reach the Lao? In many of the same ways you pray for us:

**Cultural adjustment:** Proinh and Seima's first year in Stung Treng has been attended with much of the same cultural adjustments that any missionary might experience in his new home (moving from their home in a Bunong village, first to the Khmer town of Stung Treng, and now to the Lao village of Na Ong). Then there's the language: they are struggling heroically to master their third language now (Bunong, Khmer, and Lao), but without some of the resources which I, as an English speaker, have profited from. It has not been easy, and they have a long way to go. But their determination in the face of various setbacks has been a joy to watch, not to mention a motivator in my own continued efforts with the Lao language.

**Material/physical provision:** health, safety, etc.

Proinh and Seima are now living in Na Ong village (an hour drive from our home) and are preparing to build their own house there.

**Spiritual nourishment:** continued growth in their knowledge of God, particularly as they are the only Christians in their village.

**Fruitful ministry:** Proinh and Seima's immediate presence in Na Ong (since February) is already proving to be a valuable asset in our mission. They are eagerly building relationships with neighbors and other villagers, and several new faces are now attending our evangelistic meetings as a result of their work.

**Ministry partnerships:** (1) pray for a strong relationship between the national church here and their missionaries (Proinh/Seima); (2) pray for me as I fill the roles of discipler and ministry partner to Proinh/Seima; (3) pray for Proinh/Seima as they continue to learn and embrace our philosophy of outreach and church planting.

Finally, rejoice that the Lord of the harvest is answering our requests for more laborers! †



*Seima & Proinh with Hadassah & Barnabas*

### ALONG THE WAY...

*(continued from page 3)*

churches and to meet pastors. Their schedule is taking them to churches in NC, SC, and IN. Jeff will no doubt write a report on their travels for the July Newsletter. Pray that Billy will be able to raise needed support during this visit. And pray for his family in India. He returns home on June 22.

**Ted Allston** will be teaching in India June 30-July 20. As you may know, Ted has been praying for someone to train to do the kind of teaching ministry he does in the 10/40 Window. **Jake Derksen**, a Canadian from Alberta, will be accompanying Ted on this trip. The Derksens have attended HPBC for several years, and Joan and I have gotten to know them well, too. There is not room here to introduce you to this special family, but I hope to have occasion to do so in the future.

**Savannah McPhail** ended her time with the **Hancock family** in May at the end of their school year. She has applied to GFA's mission board to be a full-time missionary to Cambodia. We so much appreciate her faithful ministry to the Hancock family. Incidentally, **Becky Hancock** is expecting their 6th child.

Also, when you receive this newsletter, **Jeremy Farmer's** parents will be in Cambodia for a couple of weeks. Pray for good health and an encouraging time.

As summer progresses, 2 of our missionary families will be preparing for 3 of their daughters to begin college at BJU. They will be here in late July to make the transition. I'll name them next month.

Thank you for your prayers for the ministry of EMU International. †

*Email:* [office@emuinternational.org](mailto:office@emuinternational.org)

*Website:* [www.emuinternational.org](http://www.emuinternational.org)

*Phone:* (864) 268-9267