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ETHNOS

MAGAZINE



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FROM OUR EXECUTIVE DIRECTOR

Dear Friend,

The fact that you read the Ethnos magazine shows that you have a heart for reaching the unreached. Thank you! It takes *all* of us to engage in reaching unreached people groups for Christ. All of us have a role in completing the Great Commission.

In previous issues of this magazine, we have focused on some of the specifics of the church planting ministry. In 2021, the magazine articles will take a macro view of where Ethnos Canada works as part of an international global partner network. In this first issue of 2021 we'll answer the questions, "**Who are the unreached?**" and "**How do we determine where to place ministry teams?**" We'll present where we work and, by God's grace, what He has accomplished through the network of global partners. We will also share what still needs to be done.

Later this year we'll examine how ministry contexts are rapidly changing around the world and how, even though many of these ministry contexts are quite different from our historical contexts, Ethnos Canada and the network of global partners are adapting to these contexts while maintaining the same purpose and objectives.

In the last magazine issue of 2021 we'll share who the global ministry team is and how the make-up of this team has moved from a Western-centric team to very much a global one.

Be encouraged and excited with us as we see how and where Christ *is* building His Church.

Yours in Christ,

Tim Whatley

Tim Whatley
Executive Director, Ethnos Canada

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NEWS AROUND THE WORLD

THE GOSPEL PRESENTED

The following three people groups are all in Papua New Guinea.

The **Wantakia** people have recently heard the Creation story and are beginning to hear the story of the Fall. They have already expressed that what they are hearing is clear teaching, unlike anything else they've heard before. The women were astounded that God created Eve with inherent value, not just the value her family could get from a bride price. They learned that God created the angels good, which was big for them to think about, because so much of their lives are impacted by fear of spirits. Three Wantakia men have come to believe in Jesus as a result of helping the team translate the Bible lessons!

The **Amdu** teaching began a few months ago and is going well. Here is a report from the team: *We have full confidence that the Lord's plan here among the Amdu people has not been and will not be thwarted. While facing many obstacles and challenges, our team is also experiencing the joy of teaching our friends God's Truth in their own language and watching them understand what they are hearing and yearn for more. Many of them have heard bits and pieces of the Bible over the years in the trade language, but never with a strong, clear foundation and never as one story pointing to the coming Redeemer.*

The **Pei** church has been born! Through clear chronological Bible teaching, they heard that they are sinners, that Jesus died for them and that trusting Him is the only way to be saved. Some heard, understood, and put their trust in Christ. They are already asking questions about how the gospel should affect how they raise their children and are saying that this teaching is really "shooting their thinking" (convicting them). They know they are part of God's family and are learning about what that looks like and are talking about what their destiny as God's family is.

CULTURE CORNER

What is tereré?

In Paraguay, *tereré* is a national beverage. The name *tereré* originates from Guaraní, an indigenous language and one of the two official

languages in Paraguay, the other being Spanish.

Tereré is basically a tea of *yerba maté*, which is made from the smoked leaves and twigs of a tree grown in South America. *Yerba maté* was initially utilized and cultivated by the Guaraní people.

Tereré is almost always made with ice-cold water held in a thermos or pitcher and poured into a special cup. That cup, called a *guampa*, is traditionally made of a hollowed-out cow horn but can also be made of carved wood and metal. The *yerba maté*, or *yerba*, fills this *guampa*. A metal straw, called a *bombilla*, is used to drink the *tereré*. It has a filter at its base so you won't swallow the leaves and twigs, nor will they get stuck in the straw.

Tereré has been declared Paraguay's national drink, and the last Saturday

in February is the celebration of *Día Nacional del Tereré* (the National Day of *Tereré*). It is so popular that there are more than 20 different brands sold in the stores with many of the brands having 10 or more different flavours.

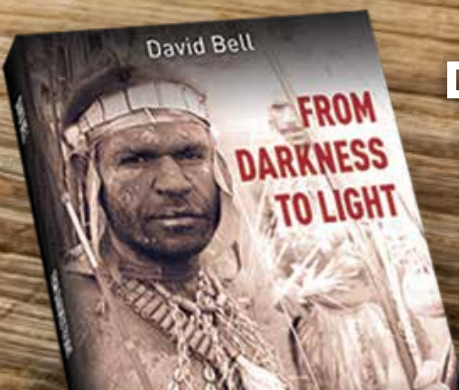
Wherever you go in this world, you can always recognize a Paraguayan because they so often carry their *tereré* accoutrements with them! This practice, so foreign from any found in Canada, is part of Paraguay's culture. It's about friendship and community. In preparing *tereré*, drinking *tereré* or conversing about *tereré*, it quickly becomes clear that each offer of a sip, each refilling of a *guampa*, opens a door, an invitation into relationship, respect, friendship. Take a sip and pass it on.

—Steve and Monica Gutzmer,
Asunción, Paraguay



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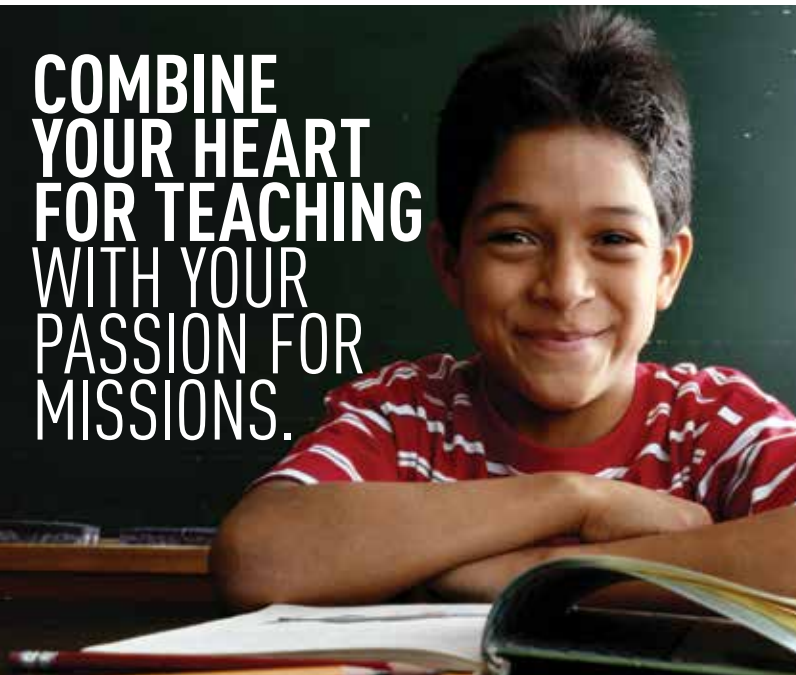


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BANWAON TRANSLATION UPDATE

Albert and Lynne Castelijm minister among the Banwaon in the Philippines. Great news! Once Albert finishes the book of Mark, he only has two more books to translate—the Gospels of Matthew and John—in order to have a complete New Testament for the Banwaon church.



MAKE IT CLEAR

Richard and Wendy Rees minister in the Southeast Asia Mainland area. As Richard prepares Bible lessons, he reminds us of how important clear understanding of another language is. Here is one of his dilemmas.

Genesis 1:2b “And the Spirit of God moved ...” which translates to “*Pakacha a wi la tou we wong sa...*”

“Wait,” said Richard’s [language] helper, “do you mean *wi la* (spirit) or *wi nyong* (spirit)? Because they are different. Every person has a total of 23 *wi la* and *wi nyong*. When your *wi la* leaves your body, it makes you sick. That is why we tie wrists: to keep the *wi la* from leaving. But when you dream, it is your *wi nyong* travelling to the places you see and doing the things you dream. So if this is God’s *wi la* out moving over the water, God would be sick.”

Pray for the translators and Bible teachers as they grapple with issues like this in order to have a clear, understandable Bible translation.

“There is nothing we can do on our own to be acceptable to God!”

— Opa, A new Amdu believer



EQUIPPING FAMILIES FOR MINISTRY

The Missionary Kid Care and Education team provides resources and classes related to the education of children for missionaries who are in training, who are overseas or who are on home assignment. They offer home schooling workshops, missionary kid (MK) orientation, homeschool material, classes on child safety, and family debriefing sessions. When possible, they also seek to help and encourage our college age MK’s as they transition to life here in Canada. The goal is to educate and equip families by providing them with the tools they need to not only to educate their children but to see the family thrive in their ministry context.



Who are the unreached of the world?

Why do Ethnos missionaries go to specific people groups to tell them about the God of the Bible and yet not to others? What or who determines where Ethnos will send missionaries?

What is a *people group*?

To answer that, we need to get a few definitions cleared up so that we are all on the same page. The first one is *people group*.

A *people group* is an ethnolinguistic group. That means a group of individuals, families or clans who share a common language and ethnic self-identity.

This definition comes as a result of research that uses linguistic features as a primary identification. It also recognizes that there could be some dialectal differences within the language. We would also consider some additional factors (beyond just language difference) which are considered significant barriers to the gospel message getting into the group with clear understanding. Some of these include deafness, political barriers and significant cultural differences.

Using this approach there are around 11,000 total people groups with more than 6,500 usually listed in various categories of unreached.

Who are the *unreached*?

And that brings us to another term that we need to define: *unreached*.

We define *unreached people groups* as people groups without adequate access to clear, culturally relevant teaching of the gospel in the language they know best (their heart language). It also

includes groups that, once hearing the gospel, are without ample opportunity, as a body of believers, to grow to maturity in their knowledge of Christ.

And the question could arise, “But since there are so many Bibles or radio stations or online sources of information about the gospel, why do we even need to consider the ‘unreached’? Can’t they ‘find’ what they need on their own?”

Those are good questions, but these are complex situations. There are so many places in the world where there are no Bibles, where there are no radio stations, where there is no access to the Internet nor is there the technical know-how to access it if there were. Besides these obstacles, as noted above, there are barriers of culture or tradition or politics that inhibit the access or understanding of the gospel.

Amazingly, it is not only in the dark jungles of Africa or the Amazon or the craggy mountains of Papua New Guinea where there are unreached people groups. They can be found in refugee camps, in the middle of huge cities and in rural areas. (Be on the lookout for the June issue in which we will give you even more information about the changing context of cross-cultural ministry.)

To be clear, an *unreached* people is not the same as a *biblically illiterate* people. Biblical illiteracy has increased around the world and even in our own country. Fewer and fewer people in Canada

have basic knowledge of the Scriptures. However, for most (but not all) in Canada, there are opportunities to hear the gospel—whether through a local church, radio, television or even downloading a free Bible in their native language. There are innumerable valuable ministry opportunities. But these are not the focus of Ethnos. Ethnos focuses on *unreached people groups*.

I think the Apostle Paul had something of the same idea of going to the unreached people groups when he wrote to the Christians in Rome. In Romans 15:20-21, we find Paul saying, “And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation, but as it is written: “To whom He was not announced, they shall see; and those who have not heard shall understand.”

And toward that end, Ethnos works alongside global partners to continue this work: to allow

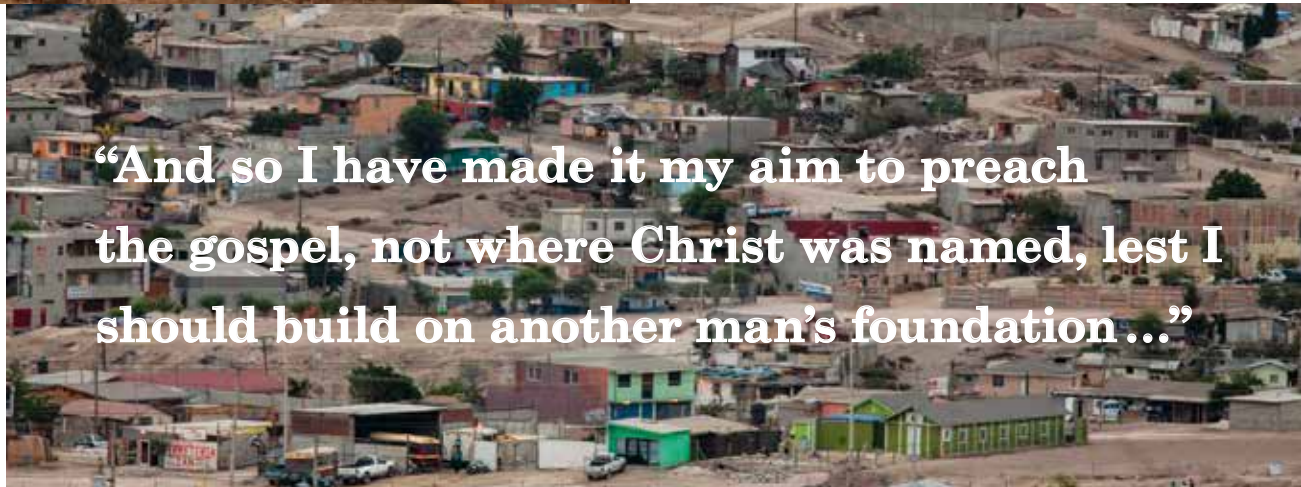
those who have never had that chance of knowing Christ to see Him and to understand what He has accomplished for them.

What is a *people group assessment (PGA)*?

And how does Ethnos decide where to send missionaries? Is it a flip-of-the-coin decision? No, indeed. The reason missionaries are sent is that the people group is unreached. To determine a group’s “unreachedness,” there is a very specific list of criteria that must be met. That list of criteria is called a people group assessment and is a time-consuming task. That gives us yet another term to define: *people group assessment* (formerly called *survey*) or PGA. This is the process of gathering information about ethnic people groups in order to help field leadership teams know how best to serve the Church in deciding where to place missionaries and in what capacities.

The three stages of PGA are pre-assessment (information collected before the survey), rapid assessment (an on-site overview of the people group) and comprehensive assessment (a more extensive on-site assessment). For more in-depth information on the three stages, see the sidebar.

Once the PGA has taken place and an unreached people group has been identified, what needs to take place? How do we go about planting a functioning church in a cross-cultural setting? Remember what Jesus said: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:19, 20) This isn’t a suggestion or even just an



“And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation...”

Stages of People Group Assessment (PGA)

1) **Pre-Assessment:** This involves missionaries collecting information from books, articles and individuals who have had contact with the people group so that surveyors can write a clear overview of the people group, define a plan for survey and develop an annotated bibliography.

2) **Rapid Assessment:** Completed prior to having missionaries move in, surveyors gain an on-site overview of each of the PGA criteria that affect the decision to place personnel in a specific people group setting.

3) **Comprehensive Assessment:** In another pre-placement survey, surveyors more extensively examine the assessment criteria not adequately covered during Rapid Assessment.

The Three PGA Criteria

- **Ingroup Impact** considers the potential influence of any true believers who are part of the people group, and/or mature, growing churches within the boundaries of the people group.
- **Outgroup Impact** considers the likelihood of a mature church being established in the people group by another church or mission agency.
- **Language and Communication Factors** consider the many and varied issues relating to culture and language (stability, change, collapse, etc.) which influence how (through what cultural and language grid) the hearers will understand the message.
 - Are there measurable differences that distinguish the language from related languages in the area that will prevent or distort communication of the message between the two?
 - Are the people bilingual (proficient in a second language) enough that God's Word will be accessible to them in that second language?
 - What is the likelihood that the first language of the people group will continue to be used from generation to generation?



invitation; He used the command form. So, how is it accomplished in a setting that is so foreign to our culture and to our language?

—Bruce Enemark, *Managing Editor*

Once a people group assessment is completed and the determination is made that, yes, a specific people group truly is unreached, then the missionaries take the next step of seeking to see that *unreached people group become reached*. The Kaje people group until recently were such an unreached people group. Praise God that they have now become reached. Here is their story ... so far.

Reaching the Kaje People

The Missionaries Prepare for the Teaching

Taylor and Abby Goheen and Jon and Jen Myers, who serve through Ethnos360 USA, began living with the Kaje in 2015 to plant a church among them. Christopher and Lilli Meyer, with Ethnos360 Germany, joined the church planting team in 2019.

It would take much preparation before they could begin teaching. Developing relationships, several years of studying culture and language, developing and teaching a literacy program, translating the Scriptures into the Kaje language and developing Bible teaching lessons all preceded the teaching itself.

As Taylor and Jon developed the Bible lessons with three Kaje men, they could see God working through His Word. "I can already sense the fight within them of having to decide whether or not they will hold on to what they are hearing," observed Taylor.

Finally, the day came when teaching could begin.

A foundation of biblical truth was built layer upon layer, starting with Creation itself. Taught directly from the translated Scripture, the people learned where the sun, moon, stars, land, sea, animals and even where they themselves came from. It would take several layers of teaching before the Kaje were introduced to Christ in the New Testament.

Why would the missionaries need to go so far back to preach the gospel? And why would they need to teach four days a week for three and a half months? Couldn't they simply translate a gospel tract into Kaje? Wouldn't it suffice to tell them that they are sinners and must trust Jesus for their salvation? Even in our own culture, this approach has significant challenges. But to peo-

ple of an animistic culture who previously had none of the Scripture in their own language, the barriers to comprehension would be exceedingly high. Think of the concepts that need to be unpacked: What is sin? Why is He the God above all others? What is justification? Who is Jesus and why do we need to trust Him? And salvation from what?

Taylor, emphasized the importance of laying the groundwork for teaching. "One of our goals in sharing the gospel here is that we do so in a way that will also lay a biblical foundation for the church to one day stand on."

The People Prepare for the Teaching

"The Kaje people can hardly wait for the teaching to begin!" Christopher exclaimed. "So many times they've told us of their fears [of sorcery] and that they are completely hopeless and that only 'God's talk' will be able to change that."

Demonstrating how important the Kaje believe the teaching to be, they prepared large amounts of sago (their main food) in advance for the time of teaching. This was not their normal way. The people tend to live day-to-day. And yet, they did this on their own initiative.

Additionally, they built a "sharing house" the month before the Bible teaching started. This temporary, open-air shelter of almost 3,400 square feet would shield them from the sun and rain during the teaching.

God's Character Manifested from the Beginning

After a few introductory lessons explaining that the Bible is God's message to all humanity and that it tells us what God is like, Taylor and Jon began teaching from Genesis 1.

God's power and love was on display as the

people grasped that He created all things that exist.

The follow-up lesson—the creation of Eve and another regarding the two trees in the Garden of Eden—grabbed the listeners’ attention. They had previously encountered bits and pieces of Scripture in another language and picked up a wrong understanding. Now they learned that, before the Fall, work was not toilsome. Nothing was bad—no sickness, no pain, no fighting.

Moses, a Kaje man, upon discovering the results of the first family’s choice, had this to say: “I am so mad at Adam and Eve. If they were still alive, I would beat them up.”

Not surprisingly, “this is a very big and real deal for the Kaje,” Abby pointed out. “They work and toil daily for survival. They literally eat and live by the sweat of their brow. Nothing comes easily here in Kaje.



“They are very eager to hear why things are different for us today. ... We are seeing God’s work in their hearts already!”

Estranged from God

As the missionary team continued laying foundations of truth from Genesis, the Kaje learned not only of the Curse but also of their estrangement from God. Francis’ concerns summarized what others were thinking. “Sin is in us, and we have a huge heavy with God because of our ancestors Adam and Eve.”

“We talked about how sin is right there just waiting to control you,” Abby continued. “It is not just this dormant thing that we do not have to worry about. No, it’s right outside your door, it’s hiding on the path that your feet will walk, it’s just waiting for the right opportunity to pounce.”

After the teaching that day, a distraught woman approached Abby; she was overcome with worry and grief because of her sinfulness. Abby told her to “hang on and keep listening because this is not the end!”

Excitement grew among the Kaje and the missionaries. Abby voiced, “My heart is bursting with excitement for her and all the Kaje to know that Jesus has paid the price for their sins, that sin does not need to control them and that in Him they can be cleansed and made righteous.”

Like the People in Noah’s Day

The missionaries taught about sin multiplying

in the world. They recounted from the Scriptures how Cain tried to hide his sin. Lamech boasted about his sin. And the people of Noah’s generation thought of nothing but evil. The Kaje continued to recognize their sinfulness and their need for a Saviour. Some even said that they were just like those of Noah’s day.

“The Kaje also heard that there is a road for their salvation. Not lots of different roads, but one,” Abby said. “They were challenged again with, ‘Are you going to be like Noah and listen to God, or are you going to go your own way?’”

The weight of their sin was driving them to their Saviour. A Kaje man named Ananias declared, “God saved Noah all the way. I cannot wait until I hear how God is going to save me all the way.”

Similarly, Cecilia, a Kaje woman, stated, “I am going to be like Noah and do whatever God says. I will not be like the people who did not get in the boat.”

In addition to God’s Word showing their sinfulness and leading to their contrition, they also saw God’s power manifested. “God alone sends and calls off the rain,” Abby said. “Here in Kaje there are men who ‘call’ the rain [through spirits], so this truth was a very hard thing for some to hear. Yet all the responses we heard today were spoken from humble hearts.”

Hints of a Future Redeemer

God promised to bless all the nations through Abraham, including the Kaje people. Taylor



Kaje photos by Abby Goheen



explained that, through a descendent of Abraham, God was going to take care of the sin that had enslaved the Kaje.

The message was getting through. “As Taylor was reading these things, I saw a man nodding his head ... with a big smile on his face and silently clapping his hands together,” said Abby. “I can’t help but think that [he] has truly felt the weight of his sin and that he cannot wait to be free from it. I also do not doubt that he is the not the only one feeling this excitement at this glimpse of hope.”

In the Wilderness

Lessons continued from Abraham and Isaac, through Jacob and Esau, to Joseph and then on to Moses. The teaching emphasized to the Kaje, first, that God does help His people, not because they deserve His help but because of His great love for them; and second, that God’s character never changes. He is faithful.

The missionaries specifically requested prayer “that the Kaje people will see God’s love for them and that He doesn’t love us because we are good. He loves us because we are His.”

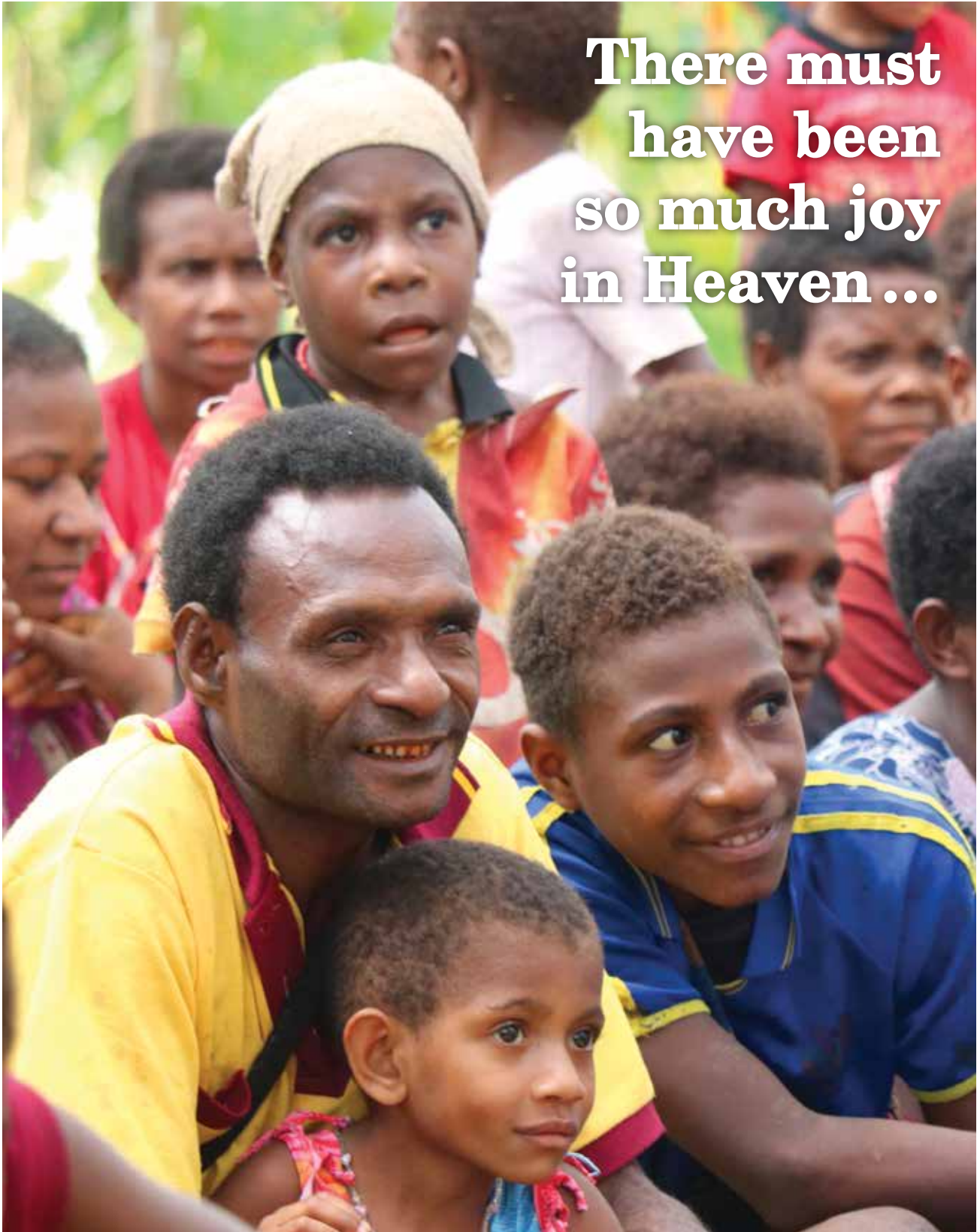
Like a Beautiful Tapestry

“God’s story of redemption is like a beautiful tapestry woven together with so many intricate pieces of thread, making up one large, beautiful piece,” Abby said. “Without those individual details, that picture would not be complete. The stories throughout the Old Testament are just like those pieces of thread, weaving together to present a beautiful picture of God’s love for mankind. Without these stories, the picture would not be complete or as meaningful. As much as we want to hurry up and teach the people about Jesus, we don’t want to give them a picture that is incomplete or hard to see. We want them to see the full picture of God’s amazing love for them.”

Continuing to the New Testament

The many weeks of teaching so far had all been in the Old Testament, laying a foundation for the coming Redeemer. After a brief explanation to give the Kaje some background on Jerusalem as well as the Pharisees and the Sadducees during the time of the New Testament, the missionaries introduced the coming of John the Baptist and Jesus. “These are just two of the promises that God has fulfilled,” Abby said. The missionaries asked for prayer that the Kaje would see God’s faithfulness in how He always follows through with His Word.

**There must
have been
so much joy
in Heaven ...**



Regarding the birth of Jesus, the Magi's worship of Him and King Herod's desire to kill Him, Abby commented, "One of the main points... is that Jesus didn't only come to save us from our sins, but He came to be our King." Each day the Kaje's understanding of their Saviour grew.

“Behold, the Lamb of God.”

The lesson about Jesus' baptism overflowed with significance. As the Kaje understood John's words declaring Jesus to be "the Lamb of God, who takes away the sins of the world," the threads of teaching from the Old Testament merged seamlessly with the added threads of the New. Anticipation continued to grow in the hearts of both the Kaje and the missionaries. Abby said, "Each teaching day, the Kaje are learning more and more of who their Saviour is. There is no greater joy than seeing this unfold right before our eyes!"

Our Saviour's Power

The teaching crescendoed as the Kaje learned of Jesus' authority over sickness, storms, spirits and sin—traditionally all things they feared. With the lesson of Lazarus, they saw that Jesus has power over death itself, which, until this point, the Kaje had faced without hope.

The Kaje learned that Christ is "the way, the truth and the life" (John 14:6) and the only way to come to God.

A Church Is Born

The Kaje are no longer *unreached*. They as a people group have heard and understood the message of redemption.

"There must have been so much joy in Heaven during these last couple of months. But even if the people have now heard the gospel, [God's work among them] isn't finished yet," said Lilli Meyer. Though the marathon of initial teaching is over, the missionaries will continue to translate and teach the Scriptures to the Kaje. Discipleship will continue, and leadership will be developed among the people. And Lord willing, the Kaje will bring the glorious Good News to other peoples around them.



Sent by Calvary Monument Bible Church in Paradise, Pennsylvania, and Westside Community Chapel in Amboy, New York, David Pierce, his wife, Michelle, and their six children, served in Papua New Guinea for 13 years. As God closed doors there, He opened new doors of service with Ethnos360's Ministry Advancement team in Sanford, Florida.

Study the Bible like the Kaje people did with Firm Foundations.

This proven, biblical approach leads you through the Scriptures chronologically, building layer upon layer. It is used by Ethnos missionaries around the world. What better way to teach people in our own country in these days of increasing biblical illiteracy!

From March through June 2021, Ethnos is making the *Firm Foundations: Creation to Christ* adult teaching set available as a **free download**. Visit Ethnos Canada's online bookstore at:

go.ethnos.ca/firm-foundations

Using Software to Expedite Ministry

Culture and Language Acquisition

Ethnos missionaries working with global partners around the world are committed to obeying the Great Commission by planting thriving churches among every people group. To accomplish this goal, they need a high level of proficiency in the language of the people among whom they minister. Before they begin Bible lessons, teaching and discipleship, they need to understand the beliefs, values and worldview of their audience. To avoid syncretism, the missionaries must be able to anticipate how their hearers might misunderstand the message. Only then can they proactively address each of those potential misunderstandings as they present God's truth.

Because most cross-cultural missionaries need to learn an unwritten language, Culture and Language Acquisition (CLA) is a completely do-it-yourself task. To reach that goal in an unwritten language takes an average of three years of patient effort, following the four stages of CLA from simple words and phrases to sentences to simple stories to extended discourse with the ability to captivate an audience and tell stories and preach in a way that has powerful impact.

New Software and New Releases

A global team of our most experienced culture and language learning coaches are currently revising and updating the CLA program to make it even more helpful to missionaries. And they are developing a mobile app for cell phones and other devices that will sync with the missionary's computer, facilitating the complicated tasks of CLA: taking photos and video, recording audio



The cost of this project is \$417,000. The amount still needed is **\$237,510**.

If you would like to help see this project reach its goal,

go to: ethnos.ca/culture-and-language-software !)))

and documenting speech patterns and behaviour. This will help missionaries plan and schedule their CLA activities, including review, and make it easier to sort through several years' worth of information to search for insights to the people group's beliefs and values. They just received an incremental mobile release from the app developers, and they hope to get an update of the desktop app by the time this is printed. Progress is encouraging as they keep adding features.

The new CLA program and the mobile app will now be a part of the new distance

training for national church planters throughout Asia. These missionaries are working in countries that would be closed to foreign missionaries. They will receive training through online courses, including courses where we will train them to do CLA and to use the app to facilitate that.

—Bill Davis
*International Language
and Linguistics Consultant
CLA Development Coordinator
Global Partners*

Pray. MOBILIZING A TEAM

Looking for a way to make sure your missionary is taken care of and can focus on the work you have sent them out for? One way is to help fill all the support roles that go into making sure your missionary can do their job well! Maybe you've never thought about advertising job openings on behalf of your missionary, but when

there are gaps in the support roles providing for them on the field, it makes it harder for them to do their work. As we've all had to take a break from "normal," you or someone you know might be ready to consider taking a step in a different direction. As many re-evaluate the investments they're making in life, they may

awaken to a desire to invest their lives in what God is doing around the world in missions. Spreading the word within your church and personal networks may very well be just what someone needs to realize that God has a role for them on the mission field. Make this a matter of prayer as we "go and make disciples."

Help Fill the Gaps: Consider how your skills could be used in the following roles.

- Writer/Editor (Canada or USA) • Elementary School Teachers • Mechanic (Canada)
- High School Teachers • Accountant/Finance Office Personnel • Pilots (Helicopter and Airplane)
- Aviation Mechanic • IT (USA and Overseas) • Nurses (USA and Overseas) • Construction/Maintenance

Pray. MISSIONARY TRAINING UPDATE



Emanate, the missionary training program of Ethnos Canada, is accepting applications for our fall 2021 intake.

If you or someone you know is interested in church planting among unreached people groups, this training is second to none.

Teaching from field-proven theory, our trainers teach from firsthand experience.

Amidst many changes and a healthy dose of uncertainty, two facts remain clear. First, making disciples of all nations is still Jesus Christ's explicit mandate, not merely our idea. Second, His messengers still need to be equipped to push through obstacles and make the precious gospel clear to a desperate and needy world.

Please join us in praying for more labourers. The fields are already white for harvest.

Apply to be equipped today:

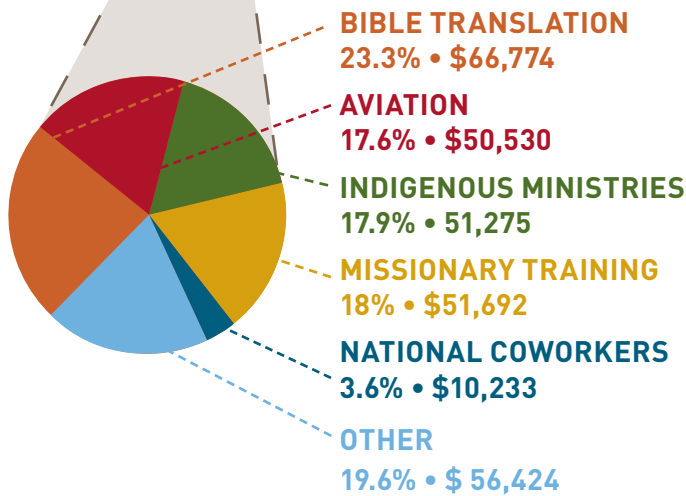
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Ethnos Canada 2020 Donor Report



Praise the Lord with us for His ongoing generosity through His Church in 2020. Our auditors report shows a total received amount of \$9,033,305.

Breakdown of Gifts to Projects



MISSIONARIES • 91.1%

Serving local churches by processing funds for their missionaries has been a core activity since our founding in 1942.

OPERATIONS • 5.7%

Ethnos Canada does not take a percentage of donations to cover operations.

100% of gifts are used as designated.

PROJECTS • 3.2%

Our goal is a *thriving church for every people*, and there are a number of pieces to that puzzle.

A thriving church needs the Word of God in the language they know best. Missionaries serving with Ethnos Canada and our partners are currently working on 120 New Testament translations.

Indigenous churches need leaders that are

capable of teaching the Word of God. Ethnos has training programs in many of the countries where we serve.

And as these churches send out missionaries of their own, we come along side them and provide sponsorship of flights.



Praise. **YOUR WORD IS MY SOURCE OF HOPE!**

This article comes from Carolyn Crockett. She and Steve, her husband, minister among the Moi people of the Asia-Pacific Region.

There's a baby here named DabuMina/WednesdayTalk. Interesting name, yes, but the mom named him that after the day of the week that the ladies gather in their own individual hamlets and read God's Word, pray and sing together. In a culture where women are considered possessions and often treated

cruelly, the Moi women in general have become passionate about God's Word. I love taking turns going between the hamlets and participating in their discussions of God's Word. As we sit around in their smokey huts, I often find myself gazing at different women, floored by their love and understanding of God's Word, and in spite of such poor, simple living conditions, they exude joy in the Lord! They do see the Lord and His Word as their source of hope.

"I think it's good to know how to read God's Word so that we can know the Creator's talk and get His truth straight from His Word. If we just rely on our own thoughts, it will be crooked. If we take it from the Creator's talk, it won't be crooked. It will just be true. Because the Creator made His talk to be truth, we can get truth from His leaf (book)."

—by *Iyodotabo*

Your generosity changes everything

God is using your generosity to establish thriving churches among unreached people groups.

And for this, Ethnos Canada is grateful.

When it comes to more complex gifts, specifically planned end-of-life gifts, Ethnos Canada recommends you reach out to Abundance Canada for advice.

To learn more visit abundance.ca or call 1-800-772-3257



Photo by BBH Singapore on Unsplash

CONNECT WITH *missionaries!*

SHAUN AND MELANIE HUMPHREYS

MICHAYLA, RYLAN, SETH

Ministry in Country:
Indigenous Ministries in Canada

Sending Church:
Markesan Bible Church
Markesan, Wisconsin



Connect with Shaun and Melanie at ethnos.ca/shaun-and-melanie

Sign up for updates about Ethnos' work in Northern Canada at ethnos.ca/indigenous-ministries

Shaun grew up in a remote tribal church plant among the Manjui people in Paraguay. At first, the people there lived in fear and without hope every day. He was able to see first-hand the amazing changes in the lives of people as they were taught the Word of God for the first time in their own language. Shaun also had the privilege as a teen of being baptized alongside some of the first believers in that village. It was through these experiences that he was convinced that God was calling him to minister among the unreached.

As a teenager Melanie went on short term mission trips to Papua New Guinea and Thailand. Seeing Indigenous people who had not had

yet heard the gospel in their own language challenged her to make an impact for eternity in this way. She was also greatly influenced to become a missionary by hearing the stories of her grandparents who were missionaries in Bolivia for many years.

After getting married and completing Ethnos Canada's missionary training program, they moved to Paraguay where they served for 16 years with their three children. They had the amazing privilege to develop and teach Bible lessons and see a church planted among the Nivaclé people.

Shaun and Melanie now serve at the Ethnos Canada home office, giving oversight to Indigenous Ministries in Canada.



Connect with the Poidevins at ethnos.ca/john-and-krista

Ministry in Country:
IT and Nursing in Papua New Guinea

Sending Church:
Bethel Chapel, Waterloo, Ontario

John and Krista were both raised in very mission-minded Christian homes. John on the mission field in Zambia and Krista in rural Ontario.

We met and served together first through the Christian fellowship

group at Conestoga College. Following our graduations and marriage, God placed us in Kitchener. There He allowed us to be part of Bethel Chapel and to serve in our neighbourhood with the ministry MoveIn while we began our family and worked our regular jobs in the hospitals. Our desire to be used in missions was fulfilled through MoveIn which encourages regular Christians to live in specific neighbourhoods

that are physically and spiritually needy; to pray for and be a light to their neighbours.

While we loved our neighbourhood, we continued to desire to be used overseas and in 2014 God led our family to enter Ethnos Canada's missionary training program, knowing it would serve us well in whatever ministry capacity God called us into.

In 2018, we flew to Tanzania, with a desire to serve as church planters there. Our plans were temporarily derailed after discovering that Krista had a cancerous tumour growing in her head, but God graciously allowed the tumour to be treated and Krista's health to be restored enough that we were able to rejoin our team in Tanzania in 2019. After 15 months in Tanzania, circumstances required that we return to Canada again.

God continues to work in and through John and Krista. They plan to arrive in Papua New Guinea in May, 2021, and use their career skills on the support team in order to be part of reaching the unreached with the gospel.

**JOIN OUR ETHNOS
PRAYER TEAM AT
[ETHNOS.CA/PRAY](https://ethnos.ca/pray)**



There once was...



A lost sheep, a lost coin and a lost son.

If you are familiar with this text, your mind is probably already running to the images that these stories conjure up. Perhaps you are picturing the shepherd roaming the mountainside at night or the woman painstakingly sweeping every cranny of her kitchen or the heartbroken father looking down a long road, waiting for a glimpse of his son.

Christ isn't telling this story for the sake of sheep, coins or kids. This is about people, lost people, whom He loves dearly.

Perhaps, at one time, this story was about you. You were that lost person that God relentlessly pursued. The angels may even still remember the celebration that day when you were found. But the search doesn't end with you or me. God is still searching, sweeping and running toward those who are lost, a world filled with people who have no idea they are dearly loved by Him. But God doesn't just love mankind or every ethnic group among mankind. He loves every single person, of every single ethnicity within the entire human race.

God's astounding love for each person doesn't end with just finding them but in indwelling and

empowering them to live out His purpose! Imagine the potential of the coin in the hands of the widow (even a mite!) or the livelihood of the sheep under the care of the shepherd or the son's wise management of the household guided by the Father! God not only loves every single person but longs to produce fruitful and meaningful lives through every single person. Sadly, many of those who have been found still don't fully comprehend the reason God sought them out.

The found ones are invited to join not only in the celebration but also in the search. God doesn't simply celebrate when a lost one is rescued; but He rejoices to see that one grow in grace, living a life brimming with meaning and purpose. Each found one, no matter where they are from or what language they speak, is invited to join the ranks of the search party. We are an ever-growing search party!

But the search is difficult: the open country, the dark and cobwebby rooms, the seemingly endless roads give way to fatigue and discouragement before the lost are found. Today, there are many without access to God's precious, life-giving story. These lost ones remain isolated through culture, language and proximity to those who already have God's Word. These hurdles will not dissuade

God's tireless pursuit of those whom He loves, though at times we are shaking in our boots. God never sends His searchers out alone; we can be fully assured that He is in us and with us each step of the way.

In what ways am I, today, now, searching with God for what is most precious to Him?

What is it that causes us to abandon the search?

What is it that makes us put down the broom, turn off the search lights and walk back home?

It certainly can't be because all the lost ones are found.

One day the found ones from every people, ethnicity and nation will join in the party of all parties in the throne room of God, not to congratulate themselves for being such great finders, but to celebrate the Finder who gave everything in pursuit of the lost. So, let's continue to celebrate and search until He brings the search to its joyful conclusion.

—*Dan Falls, Ethnos360 USA Executive Leadership Team*

Dan and his wife, Casie, are also ministering with Global Equipping.

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