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**"It Has to
Be God
Who Does It"**
on page 4

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MAGAZINE

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FROM
OUR CEO



Dear Friends,

In this edition of *Ethnos360* magazine, you're going to read about unreached people groups in a part of the world you may find surprising—the Arctic.

My wife and I served with a people group in the Amazon rainforest for many years. It was hot, humid, buggy and isolated. But after reading about the challenges in the Arctic region, I think we had it pretty good by comparison.

Unreached people groups (UPGs) are found on every populated continent. Ethnos360 defines an unreached people group as a group of people who share the same language and culture and who lack adequate access to clear, culturally relevant teaching of the gospel in the language they know best and who do not have a mature, growing body of local believers. Today, there are roughly 6,000 such people groups around the world.

So, what's keeping these groups unreached? Did you know that only three out of every 100 missionaries today go to an unreached people group? That means 97% of missionaries are serving people who already have a Bible in their language and established local churches they can attend. The financial picture is even more discouraging—less than 1% of all missions giving is directed toward reaching UPGs.

How can this be? How is it that we, as the body of Christ, are so disengaged from the very mission our Lord gave us?

Perhaps this is part of the reason: According to recent surveys, when asked about the Great Commission, only about 35% of Christians in North America know what it is. That means just one in three believers here is aware that Jesus commanded His disciples to go and make disciples of all nations. Unfortunately, awareness of the Great Commission is nearly the same in other regions of the world. And so, they wait...

Let's rejoice, then, as we read about how God is reaching out to the Inuit of the Arctic region.

Yours in Christ,

Steve Sanford, Ethnos360 CEO

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Ethnos360 magazine team

Editor: Rosie Cochran
Managing Editor: Bruce Enemark
Megan Bartlett, Sarah Bruce, Courtlin Crain,
Hannah Gordon, Chris Holland, Ron Hyink,
Stephen Narwold, Abbie Patterson and Joel Potter

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Requests to reprint articles should be directed to
Editor Rosie Cochran at rosie_cochran@ntm.org.

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Ethnos360 Home Office
312 W. First St., Sanford, FL
32771-1231
407.323.3430



Cover photo: Joel Potter

NEWS AROUND THE WORLD

GOD SPEAKS SORIMI, KUMAN, NORTH WAHGI

Randy and Laurie Steel serve on staff at Ethnos360 Bible Institute. Randy writes, “Recently we received a progress update on Bible translation work being done by our co-workers around the world. ... God’s Word is going forth. People are getting saved and being discipled. Praise God and be encouraged! Translations and revisions of the New Testament were completed in nine indigenous languages: six in Papua New Guinea—Sorimi, Kuman, North Wahgi, Dom, Biem and Malaumanda (revision); two in Asia Pacific—Moi and Sekadau; and one in Colombia—Puinave. Additionally, the translation of the entire Bible was completed among the Lamogai in Papua New Guinea. ... As has been mentioned by other

groups who have received the Bible in their language, ‘God speaks Sorimi! God speaks Kuman! God speaks North Wahgi! God speaks Dom, Biem, Malaumanda, Moi, Sekadau, Puinave and Lamogai!’”

How does this work come about?

Randy continues, “In order to translate God’s Word accurately into another language, a missionary must first know God’s Word. He also needs to know how to convey the truths and principles found in God’s Word correctly in another language and culture. All of this requires training. That’s where our ministries and our co-workers’ ministries both here at Ethnos360 Bible Institute and at the Ethnos360 Training Center in Camdenton, Missouri, come in.”

— *Randy and Laurie Steel, Ethnos360 Bible Institute, Director of Student Ministries*



How can you help continue to reach the unreached? **Start here: e360bible.org**



DEM BELIEVERS LEADING LITERACY

The Dem church continues to grow both physically and spiritually. We are pleased with the many people who continue to express the desire to be baptized. ... We also continue to have literacy classes that use the literacy curriculum our team developed. ... And how neat that some of the Dem believers are actually able to lead these classes! This is exactly what we prayed for years ago when these classes started. How great is our God! We are just so in awe of His work in the hearts of the Dem believers.

— *Logan and Kendall Teall, serving with the Dem Team, Asia Pacific*



AVIATION PROGRESS

In August we will move to Michigan to begin training with the School of Missionary Aviation Technology (SMAT). This is a one-year aircraft maintenance program that is geared toward missionary aviation overseas. ... As the training can sometimes feel long, we remind ourselves of the lost people who have never had the opportunity to hear or read God’s Word in their own language. Our family desires to be used by God to help reach these people through aviation. This training is no easy feat, but as we follow the commands of Matthew 28:19 to disciple people of all nations, we are propelled on.

— *Jordan and Sarah Markley, planning to train with Ethnos360 Aviation*



UNIQUE CARPENTRY MINISTRY

Emily and I were brainstorming ... about how to better engage with the Tepehuan men that we are trying to reach. ... [W]e came up with the skeleton of a plan to start a carpentry and leatherworking class/ministry to reach the Tepehuan men and teach them skills. It will also provide a platform for us to build relationships and teach them God’s Word. ... The main need is for the shop building itself to be completed. ... We are trusting God to fund the rest of the building.

— *Caleb and Emily Arnold, Mexico*



LANGUAGE LEARNING IN BRAZIL

Now that Derick is officially released from the Portuguese program, he will free me up to put in some more language hours. ... Please be praying for us as we figure out a new routine and family dynamic and for me as I study the more complex and ambiguous features of Portuguese. Then ... we’ll be welcoming our new little one. ... Please be praying for us as we transition and experience many changes over the next few months. [Editor’s Note: The new little one arrived on Easter morning. The Bruckharts have also received an official invitation to minister among the “K” people with two other families.]

— *Derick and Rachel Bruckhart, Brazil*



CULTURE CORNER: FROM THE CANADIAN ARCTIC

The Inuit people of the Canadian Arctic have what they call “Country Food.” Primarily, this is food that was consumed prior to the coming of the outsiders and to living in an urban setting. With the lack of wood for building cookfires, much of what is considered “country food” is eaten raw. Some of these foods are caribou, seal, Arctic char (fish), whale skin (not so much the blubber), ptarmigan, clams, seaweed and berries (blueberries, little fibrous blackberries, crowberries, bearberries and cloudberrries). Polar bear meat is always cooked, and please don’t eat the bear’s liver—it’s toxic!



SEKADAU BIBLE AUDIO RECORDING

There is a project in the works to record the Sekadau Bible. This is going to be fairly labor intensive for the ones involved. Almost everyone here under the age of 50 has a cell phone. If they get this recording done, there are many folks who would listen

to this who would never read the Bible [otherwise]. ... I counted up the lessons that needed to be done [revisions to aid the Bible recordings], and there were over 300. Please be praying that we will have wisdom to be able to do this job well.

— *Paul and Bella Gervasi, Asia Pacific*

IT HAS TO BE GOD WHO DOES IT



Photos in this article by Joel Potter

W

What do you think of when you think of missions? What comes to mind? For many, there is the expectation of hot, steamy jungles with a profusion of insects, beautiful or deadly. Or perhaps you think more of a desert environment with cacti and snakes. Do you expect lions and tigers or tapirs and capybaras? Maybe you see people with little clothing and thatched-roof huts on stilts. But how many of us have contemplated the Arctic as a mission field?

There is something starkly beautiful, mesmerizing and yet somehow discomfiting about the Canadian Arctic landscape. Joel Potter and I traveled to the Arctic in April, but even now I still can sit dumbfounded at the memories of those few days there. The constant breeze, the daily snowfall, the view of the frozen bay out the windows, the sun riding somewhat horizontally through the sky, the black hills exposed by the melting snow, the completely treeless landscape and the Arctic hares hopping about and nibbling on the dried lichen—it was like nothing I had ever seen or experienced before. But as we flew in, there were the brilliant flashes of color in the town—the bright greens and reds and blues of the buildings. And the airport terminal is a bright yellow orange!

And the wildlife? You will find seals, walruses, polar bears, caribou, ptarmigan, Arctic foxes, Arctic hare, beluga whales, Arctic char, musk ox and narwhals. Crustaceans abound in the summertime.

But it was not the wildlife we went to learn about. In the Canadian Arctic, there is a large population of the Inuit people. But that's not the only place they live. There are 70,545 Inuit people in Canada; 51,000 in Greenland; 44,000 in Alaska; and 2,000 in Russia.

Ethnos Canada has been a sending entity for decades, sending missionaries around the world, teaming up with other Global Partner entities. However, in the last few years, they have begun to look at their own country and have found new opportunities to see thriving churches within their own borders. It is to the Inuit that Ethnos Canada has begun a new ministry, one that was dreamed of long before it came to fruition.

THE TEAM

At present the team is made up of three families. Rob and Hilary Bartholdson and their two boys are from New Smyrna Beach, Florida. Gideon and Cassidy Willard with their little girl are from Canada; Gideon was raised on the equator in Africa. Brandt and Lanie-Joy Whatley with their four children are from Canada as well; Brandt grew up on the equator in Asia Pacific. All were in the same class when going through the missionary training in Durham, Ontario.

The main recruiter for the Arctic was Cassidy, who had been drawn to the Arctic regions since she was a young teenager. Before he married Cassidy, Gideon had planned to go to the Asia-Pacific region as a missionary. And the Whatleys had been in the USA for training but

... there have been some barriers to those budding relationships. One is the past; there is a cloud of past interracial issues.

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had returned to Canada to finish. God had set all of them up to be together, and they melded into a cohesive team. This was the beginning of watching God work and of taking the next step of faith in building the team.

There is a quote from David Livingston that I am reminded of as I look at the team. The beginning of the quote is this: “God, send me anywhere, only go with me.” This team, with their hearts burning for the Inuit people, have gone, and they have seen His hand leading the way.

PLUNGING INTO A NEW WAY OF LIFE

We tend to get very accustomed to our ways of life. We can drive wherever we want to go ... without even considering it. Not so to get where the team was heading! There are no roads from “the South,” anywhere to the south of where we were, to where they live. They had to fly with all their things. And you know that you can’t just turn around and pick up that one thing you forgot! The other alternative is traveling on one of the three ships that arrive in the port during the few months the bay is ice-free.

In that remote location, housing is at a premium, with rent being comparable to the average rent in New York City! All buildings need to be constructed on very sturdy above-ground supports due to the permafrost. Ethnos Canada has purchased two houses: one for the Bartholdsons and one for the Whatleys. We stayed in the Whatleys’ house—a beautiful place overlooking the frozen bay. The Willards had to look to the Lord for housing

accommodation. Nothing much was available for them when they first arrived there. They rented a room for two months until God gave them an apartment to rent. That again is a way that they are learning to trust God for each step because there is no guarantee that their landlord will not sell when their present lease is up.

Since everything has to be shipped in by airplane or the three annual ships, groceries, building supplies, clothing, vehicles and fuel are quite costly.

One challenge the team faced was in timing. The Willards had been asked to work with their church in Ottawa before heading north to join the team. That was a hard thing to do because their hearts were ready to start working, but they hadn’t even begun raising their required support. Trusting God for that, they did stay at the church, getting to know the congregants and letting the church see them work as a couple. The result? When the Willards were able to start raising their support, it only took them four months!

LANGUAGE LEARNING — THE LORD PROVIDES

The next part of David Livingston’s quote reads like this: “Lay any burden on me, only sustain me.” Knowing that the gospel is best understood in one’s heart language, the burden of learning the heart language of the Inuit, Inuktitut, definitely needed His sustaining. And, oh, how we could feel the drive to learn Inuktitut as quickly as possible in order to let the Light of the world shine in that dark place!

One thing that was reiterated often as we talked with the team is what turned out to be the title of this article: *It has to be God Who does this work*. The next challenge the team faced was in finding a language helper. (Yes, almost everyone in that town speaks English, but to speak to one’s emotions, feelings and spiritual needs, that must be done in the heart language.) All three families had moved up by June 2023, and they had determined that they would start language study in November after fully settling in. The language consultant had agreed to be there for six weeks to get them started. There were two ladies from “the South” who had agreed to come up for those six weeks and do childcare. There was a problem, however; there was no one who would agree to be their language helper. They had asked their friend Lena and others to be the language helper they needed, but they had already politely refused, saying, “I’m not a teacher.” Just before they were to start with their consultant, Hilary decided to ask Lena one more time. This time, she agreed “to give it a try.” And sure enough, she turned out to be a wonderful helper, giving them the direction and encouragement that they needed. The six weeks turned into eight, but the Lord continued to provide childcare, and Lena continued to work with them. The team called her their “language nurturer.”

We were there during the spring festival called Toonic Tyme, and there were different competitions taking place. One thing we did get in on was the bannock-making competition. Bannock is one of the most universal of dishes in the Indigenous Canadian repertoire; it is a form of fried bread. While watching one Inuit lady cooking, the Willards started speaking to her in English and then smoothly moved into Inuktitut; the lady looked up in quiet surprise... and then mentioned that they must have learned Inuktitut from another location due to their accent!

INUKTITUT

Let’s take a brief pause to look at Inuktitut. Inuktitut is a branch in the Eskimo-Aleut language family: This language family is found across the Arctic where the Inuit live. There are varying dialects, some of them quite different due to the large geographical spread of the people, from Russia to Alaska to Greenland. It’s rather hard to explain clearly; they are all connected somehow and different at the same time. Linguistically it is related to the Yupik language, which is also part of the Eskimo-Aleut language family and is spoken by people indigenous to the Arctic, mostly in Alaska and Siberia.

Bannock Competition

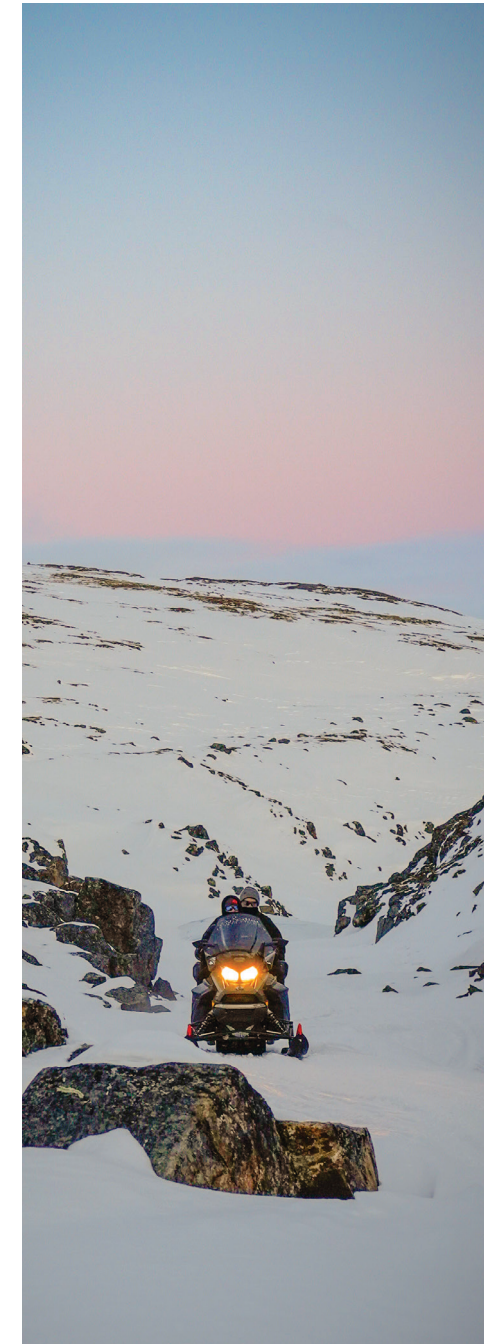
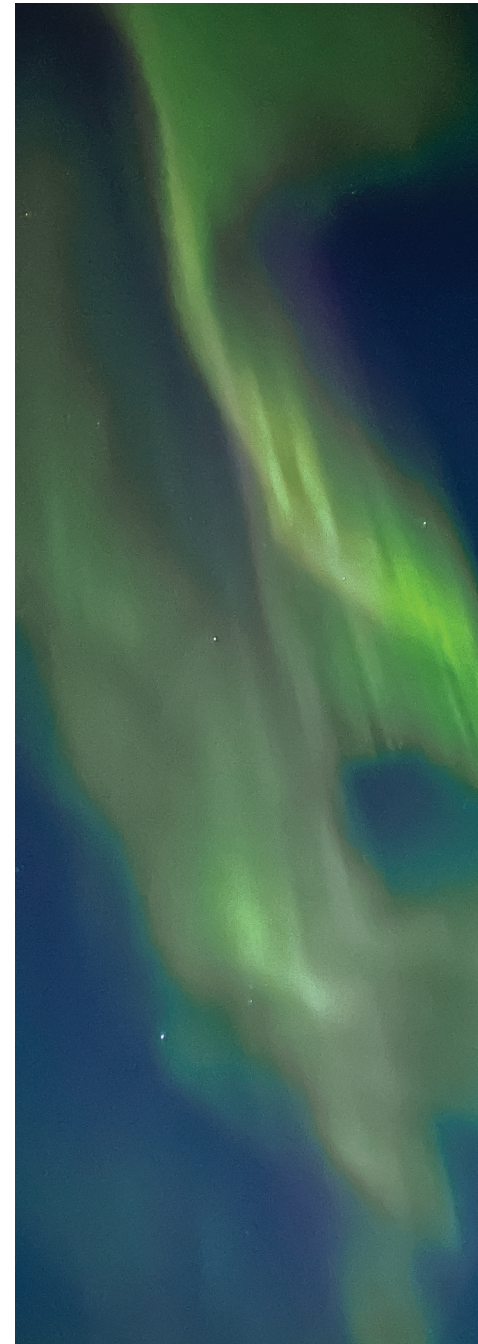
Inuktitut is difficult due to the “sound set” being different, using sounds that our mouths, tongues and throats don’t normally make. As to the grammatical makeup, the language takes a root and then adds many suffixes all at once to make a long word for a sentence. More ministry opportunity assessments will have to be done to see how different the dialects are for future Scripture translations or revisions and for writing Bible lessons. There is already an Inuktitut translation of the Bible. The syllabics were adapted from another indigenous group in Canada by a translator for the Inuit. This happened about 100 years ago. There have been a couple of other translations produced since then—one is partial. The Inuit actually learned to read and write by using the Scripture.

CULTURE — SEEN, HEARD AND FELT

The final line of the quote is this: “And sever any tie in my heart except the tie that binds my heart to Yours.” I think one of those ties that will be severed is the team’s tie to their own cultural ways. As they begin to bond with the Inuit, their former cultural ways will cease to be as important to them as the “new” culture will become.

A cardinal rule in learning another language is that you must learn the culture as you learn the language. And the Inuit culture, as expected, will have some twists and turns as the team learns more and more. One thing that they noted is that whenever anything that belongs to the culture—food, hunting, travel, clothing or decorative weaving—is being talked about or being taught to a learner, it is done in Inuktitut, not in English.

Part of learning a new culture is treating it with respect. Just because it is different does not make it wrong. The Inuit love to share their culture—when they understand that those to whom they share it are indeed respecting and appreciating it. One of the ways the team chooses to show that respect and appreciation is to wear the Inuit style of warm clothes. The Inuit have developed clothing that fits their environment; if you wish to survive in that



Part of learning a new culture is treating it with respect. Just because it is different does not make it wrong.

environment, it is wise to wear the clothes. Honestly, I would have been grateful to have some seal skin pants and some protective fur on my hoodie!

As we went about the town or mingled during the festival, it was so evident that this team is indeed respecting the Inuit culture as they learn the language. So many times a note of admiration came through as they explained life in the Arctic to us—things that they had learned from their new friends.



There were some rather interesting cultural tidbits that the team has picked up on. For instance, when you see the northern lights in the sky, keep your head covered to keep a spirit from cutting off your head. One of my favorites is this: One member of the team heard that when you see the northern lights, **don’t** whistle or hoot at them; of course, another team member heard it like this—when you see the northern lights, **do** whistle and hoot at them to make them even more brilliant.



I think that in any culture you will find that it takes work to develop the relationships that we seek to nurture to get close enough to share the Good News of Jesus Christ. And in the Canadian Arctic, there have been some barriers to those budding relationships. One is the past; there is a cloud of past interracial issues.

OVERCOMING THE CULTURAL DIVIDES

Another barrier is a stereotype: the fact is that for many “Southerners” who have lived in the Arctic, their sojourning has been significantly short. The team is



A. Rob and Hilary Bartholdson
B. Gideon and Cassidy Willard
C. The actual name for this road is the Road to Nowhere.
D. Brandt and Lanie-Joy Whatley
E. One source of pure drinking water



COMMON BELIEFS

Animism: The attribution of a soul or spirit to plants, inanimate objects, natural phenomena and/or deceased persons with the belief that they possess a spiritual essence or consciousness capable of helping or hurting humans.
Syncretism: Combining often contradictory beliefs of different practices and schools of thought [i.e., animism and some form of Christianity].

trying to show plainly that they are there to stay. They try to be consistent in their involvement. They show up at events; they participate as much as they can. The men on the team go hunting and fishing with the Inuit men. The ladies are going to the “sewing circle” and learning from the elders there.

We all recognize that it takes time to do anything that will last. And the team is finding that their persistence in “being there and doing” is paying off. During one of the events they went to, someone mentioned, “We are glad to have them here. They are learning our language and learning to write our language!” It hasn’t been easy. There is a strong stereotype regarding outsiders, and with this stereotype comes a hesitancy to interact with the outsider or to include them in life. But again, God has been opening doors for them to build those necessary connections.

One thing that touched my heart was the decision by the Willards to have their first child born in that town. So many “Southerners” head to one of the big cities to the south for childbirth, but not Gideon and Cassidy. And you know what? That was an incredible step forward in their acceptance into the community. “Your child will be one of us—born here!” It made me grin when they told us that they even chose an Inuktitut name for their daughter. They chose *Paunnaq* for one of her middle names; it means “dwarf fireweed flower”!

THE OBSTACLES

The team wants to see a thriving church among the Inuit; the beginning of that church is being laid by the building of those relationships with the Inuit who someday will hear in Inuktitut the clear story of salvation. But as in every place, there are obstacles to reaching the goals.

PSYCHOLOGICAL

Any of you who have ever watched a documentary about the Arctic know of the long periods of darkness that descend over the land each winter. That affects everyone. There is a sense of depression—it affects the entire town. There is that feeling of ennui, of tiredness, of a lack of motivation. Suicide rates go up.

There is also an identity crisis. In the centuries before, there was a purposefulness in the lives of the Inuit. They **had** to be out hunting or fishing or gathering berries in order to survive. Now they are living in towns and don’t have to be hunters/gatherers to live. That leaves them with a feeling of purposelessness as they transition to being urban dwellers.

RELIGIOUS

Many Inuit practice a form of folk Christianity. The Anglican Church has been there for a long time; some of the stereotypical animosity stems from past actions by the church. There is much animism included in their forms of religion.

When I asked if their religion was polytheistic or monotheistic, Gideon looked at me and said, “Neither. They have no main god or gods.” They have legends of godlike individuals, but not one that they worship. They also cling to a form of reincarnation: When one person dies, the next one born receives his or her name to perpetuate that life. The team told us that the culture is not homogenous—not all of them believe the same way. To make sure there is no syncretism, the team needs to be able to share clearly and effectively in their heart language.

LITERACY

Among the Inuit, the ability to read and write is not widespread. This is true in both English and Inuktitut. As mentioned before, the translated Bible is what the older generation of Inuit used to learn to read and write. As the pull to read the Bible has waned, so has the literacy rate. Yes, there are schools, and there is a push for the revitalization of the language. Past actions associated with Christianity left a large segment of the population without the ability to speak, read or write in Inuktitut.

TRAVEL

Kilometers become obstacles when there are no roads. The four main modes of transportation are four-wheelers and boats in the ice-free months; snowmobiles are necessary during the snowy months; and airplanes are able to be used year-round, though air travel is expensive. Travel from town to town is an arduous journey on snowmobiles—due to the number of kilometers, many of those proposed trips are impossible.

BUT GOD ...

As the team stated multiple times, it has to be God who does the work, and here is where He will continue to show His power. They have been encouraged in the building of relationships. A sign of that is evidenced by the fact that they are being greeted *before* they greet others.

It was eye-opening to see into the Inuit culture and to recognize how God could use a cultural aspect in evangelism. As we talked about how the Inuit lived in years past, I asked what they used for money. I was told they didn’t use money. When anyone goes hunting or fishing and is successful in getting meat, the hunter shares his meat with all his family first and then gives it away to whoever needs it. (That is how we were able to try caribou!) It still isn’t culturally acceptable to sell the extra meat; it is shared with others.

Can you see the application? We have the gospel of Jesus Christ, and what are we to do with it? Sell it? Hoard it? No, we are to share it, and as the team shares the gospel with the Inuit, their culture tells them to share it with family and friends!

LOOKING AHEAD

The team has purposed in their hearts to learn the culture and language well, and they know that it will take

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and friends!

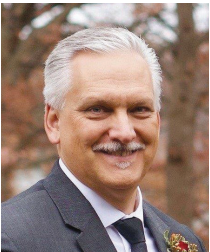
time. As they gain fluency, they will begin seeking ways to share the story of Jesus. As opposed to a large group setting for beginning foundational chronological Bible lessons, they expect to teach family by family. Those opportunities come as they build the relationships we mentioned before.

There are other communities of Inuit that the team hopes to spread out into in the future. Those will be reached by air due to the distance.

The team? A vibrant, active, outgoing group of people who are ready to see a thriving church among the Inuit. The leadership? That team has the full backing and support of a wonderfully in-touch leadership team, willing to go and be with them to help, to counsel, to advise in all areas. And there are some new team members planning to join: Brian and Michaela Bittner from the USA and Carolyn Bosman from Canada. They are working on building a team that will pray for them and support them financially so that they can move up and begin learning the Inuit culture and language.

What is our part? We need to keep them in our prayers as they face that language with its twists and turns. They need us to pray for their relationships; they need us to pray with them as they learn from the Inuit in order to be able to share with them the most precious news ever. Please keep the Willard, the Bartholdson, the Whatley and the Bittner families and Carolyn in your prayers. The challenges are there, but it is God Who is doing the work to see a thriving Inuit church in every Arctic community.

[Editor’s Note: The team would like to express their heartfelt gratitude to all the churches and supporters who have made this initiative possible. Again, it had to be God Who was directing the supporters to see this happen.]



Contributing Writer

Bruce Enemark was raised in Panama, the youngest of three missionary kids (MKs). He and Julie, his wife, ministered with Ethnos360 in Panama and Paraguay for 24 years before he joined Ethnos360’s Advancement Team as a writer, proofreader and now managing editor. Faith Baptist Church of Chetek, Wisconsin, is their sending church and has been behind the Enemarks since they started their ministry with Ethnos360.

A BLAST
FROM THE PAST
Greenland



Photo by Dylan Shaw - Unsplash

I knew that the work in the Canadian Arctic among the Inuit people wasn’t the first time that the Mission (Ethnos360) had considered that people group. There is a couple who work here in Sanford, Florida, who were some of the first ones to work in the Arctic areas: Ron and Terresa Hiebert.

Ron went to Paamiut, Greenland, with Gary Ferch in 1988 to do some repairs on a missionary family’s house. Then in 1989, the same two did a survey in Nunavut, Canada, in the same area where Joel and I visited. In the late fall of 1991, the Hieberts moved to Greenland. I asked, “Why Greenland?” Terresa responded, “We were close friends with Gary and Donna Ferch, who were excited about and planning to go to Greenland. It seemed like a good fit because I couldn’t handle hot weather (now we’re in Florida!), and after Ron came back from Greenland very excited, we decided that’s where we wanted to go. No blinding light or still, small voice—just calm assurance.”

Ron and Terresa were only there for three years because attempts to renew their visas were denied. Besides the Ferch family, they worked with five other couples and two singles.

The Hieberts were ministering to the Inuit of western Greenland. After seeing what the Inuktitut language looked and sounded like, I asked what language the Hieberts learned. Terresa said, “We learned mostly Danish because we weren’t full-time language learners, and you don’t just pick up Greenlandic, the people’s heart language.”

For the average Greenlander (including the missionaries), the daily mode of transportation was on foot; few people could afford a car. If they wanted to travel between towns, it had to be done by coastal boats. Once again, there were no roads connecting the towns. And what about food and fuel back then? “Food prices were higher, especially for anything ‘raw.’ Fresh fruit was kind of an oxymoron. Milk was mostly shelf-life box milk or powdered whole

milk, peanut butter was rare, and black licorice of all sorts seemed to be a favorite. Since we didn’t own a car, we only bought fuel for heating our home—by the liter! Too many years ago to compare prices with today.”

Even though the style of ministry was different from that of tropical countries, the main emphasis was still on building relationships. God allowed Terresa to develop a friendship in order to learn the language; Ron built relationships as he worked with the men in the kayak-building club. As they said, “This was all in the very early stages of life in a town instead of a tribal village. People didn’t need the missionary or his stuff or his help; that made it harder to connect.”

I was given a small glimpse of what life is like in the Arctic today, but I asked the Hieberts what made the culture unique when they were there 30 years ago. “The people lived and looked like the Danes,” they said. “These were town and city people, not remote jungle village people. Literacy was probably lower among the people over 70, but pretty much everyone could read, and they learned English from TV and movies.” Looking back at life then, Terresa said, “One cultural thing that was so different for us was that mothers would leave their babies outside the store in their pram [or stroller] and go inside to shop, never worrying that someone would steal them—or that they would get too cold when it was near zero outside!”

Today? The national airline of Greenland makes regular flights to Nunavut, to the same town that Joel and I visited. The Hieberts said, “We have two couples working in Greenland to reach the people there. The language is similar, but it’s still a dialect that would require a different Bible translation, especially when you consider the cultural differences between the two people groups.”

Pray that the work among the Inuit will go forward to see a thriving church established in many communities both in Canada and in Greenland.

A Thriving Church for Every People

JOIN THE VISION:
RENOVATE.
REVITALIZE.
REACH.

One Vision. Two Locations. Reaching the Nations — Together.

God is building His Church across cultures and languages. Through the **Revitalize EBI** campaign, we are working to address the infrastructure needs at the Ethnos360 Bible Institute, the first step in training. This is essential to continue to provide whole-Bible training that leads to lasting impact.

Through the **Renovate to Reach** campaign, buildings at the Ethnos360 Training Center are getting the needed renovations to equip laborers with the essential tools they need to plant churches among the unreached.

These are capital campaigns — strategic investments for the glory of God. This isn't about buildings. It's about reaching the unreached and planting a thriving church for every people.



**Renovate
to Reach**

Questions? corey_vaughan@ntm.org



**Revitalize
EBI**

Questions? andrew_moser@ntm.org

PRAY North Wahgi New Testament Dedication



The North Wahgi believers of Jiwaka Province in Papua New Guinea celebrated God's faithfulness to bring them His Word in their heart language. Five hundred North Wahgi New Testaments were delivered! The translation began in 2011. The final translation check was completed in 2021, and after formatting, adding pictures and proofreading, they were finally sent to print in mid-2024.

In January 2025, the Bible dedication took place, and right away God's Word touched hearts. One woman opened the New Testament she received the day before at the dedication and said, "I can't stop reading it. ... It is going straight to my heart." God's Word was working within her though she had not yet received Christ.

Some who have taken the New Testaments have tried to read them but require more literacy training.

Additionally, the missionaries have had requests to return to this area and teach through the chronological foundational Bible lessons.

Praise the Lord with us for the completion of this thirteen-year translation project and pray for the impact He will have through His Word. Pray for those who have yet to put their faith in Christ, and pray that those who know Him would grow in their understanding and desire for God.

God's church among the North Wahgi people needs your prayers as they come down from the height of excitement that came with the New Testament dedication. The struggles continue to persist, and the work is not yet finished.

—Levi and Robyn Lenz
Papua New Guinea

QUESTIONS

ON HOW TO GIVE TO ETHNOS360?

Visit ethnos360.org/give or call us at 407-547-2345





***PRAY* That Cuts My Guts**

“God is the God of communication. He made our mouths. He gave us language. He gave us His Word so He can be known.

“We were finishing a mother tongue taping session, working through Luke 22 in the Lusi language. My translation helper has been a believer for as long as I have known her. I looked up as we finished the passage where Peter denies knowing Jesus three times, and tears were running down her face. I asked her, ‘Why the tears?’

“She replied that she has known this passage in the trade language, but it just didn’t speak to her, but in the Lusi translation it did. What struck her was Peter’s denial, particularly since he had just been boasting about how he would go to prison with Jesus or die with Him.

“Usually, the Lusi use a phrase like, ‘That spears my insides,’ when talking about a passage particularly speaking to them or convicting them. But what caught my attention this time [was that] the feeling of grief was much more intense. She said, ‘That cuts my guts!’ We might say in English that she was shaken to the core.

“This is why we translate God’s Word into the mother tongue languages of the world, because His Word communicates with people best in their own heart language. And they have to hear it in order to believe (Romans 10:14).”

Please pray for the Zooks as they continue working on the Lusi translation.

—Rick and Anji Zook
Papua New Guinea

***PRAISE* Healing, Inside and Out**

Last year, Eri met a very young woman named Fatou who seemed burdened and who regularly asked for prayer at a children’s club. She showed Eri her leg, and Eri “had to act, as I had never seen anything so bad.”

Because it was unknown whether the leg could be preserved through medical treatment, they began treatment at a distance. Later, Fatou and her aunt stayed with Eri when they had to make daily visits to the hospital because there were no available rooms at the hospital. Frustration began to set in due to the lack of necessary inpatient medical care. Additionally, communication was difficult with Eri knowing little of their language.

“On the second evening with me, a pastor, my host mom and some friends came to support both Fatou and me. We sang and talked, and that evening the unbelievable happened:

Fatou decided to give her life to Jesus. She prayed and gave her young life, her past and everything dark and burdensome to Jesus Christ. She took off all the amulets and chains that no longer belonged to her new identity, and we burned them that very evening.”

They prayed for Fatou’s leg to heal and for a courageous heart to persist through the medical dilemma. The next day, Fatou went to the hospital with a new attitude of peace and not of fear. The doctors ruled out more serious illnesses, and she was given treatment that slowly began to heal her leg.

Praise God for how He heals our souls and our bodies. “It was a huge blessing for me that God did this miracle before my eyes. He allowed me to have a front row seat to it and even to work with Him!”

—Eri, West Africa



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— Jeremiah Markley, church planter,
Papua New Guinea



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CONNECT WITH NEW MISSIONARIES



CLAIRE THOMPSON

Serving in the Philippines

Sent by First Baptist Church, Branson, MO

ethnos360.org/missionaries/claire-thompson



Claire was at her church in a Perspectives class on the World Christian Movement when God used His Word to open her eyes to the nations. Nearly five years ago, she realized that God wants to reach all people with His gospel and that He desires all to have a personal relationship with Him.

“God made it very clear to me that He wanted me to be a part of His mission to reach the nations with His Word.” God used many missionaries in Claire’s life to affirm her decision to take part in reaching the nations.

After two years at Ethnos360 Bible Institute in Waukesha, Wisconsin, studying God’s Word, Claire spent another two years at the Ethnos360 Training Center in Roach, Missouri, being trained to be a cross-cultural missionary. “The training was challenging but so essential in equipping me for the church planting ministry I am heading into among those who have never heard or understood the gospel. ... I am so thankful I took the leap of faith and trusted God with my training and leading into ministry.”

Claire arrived in the Philippines and has begun to learn the culture and language. Pray for Claire that God would sustain her on the field and help her to understand the culture and language so that she will be equipped to share the Word of God with those who have no access to it in their heart language.

At his home church in California, Alan met Jolie. **Jolie** grew up in Los Angeles. Her first flight, her first move and her first time out of the country were with Alan. “Despite growing up in very different families and environments, we are so glad that God brought us together.”

They now have three children and live in Waukesha, Wisconsin, at Ethnos360 Bible Institute where Alan is living out his dream job. “I’ve been able to film in Papua New Guinea, Brazil, Colombia, South Asia and Mexico, and each place I’ve been has helped me learn to do the job I have now as a videographer for Ethnos360.

“We are praying that the stories that we share through video in the upcoming years will inspire the next generation to get the job done.”

“I am so thankful I took the leap of faith and trusted God with my training and leading into ministry.”



ALAN & JOLIE MCDOLE Blaine, Beckett and Grayson

Serving at Ethnos360 Bible Institute

Sent by The Bridge Bible Fellowship, Reseda, CA

ethnos360.org/missionaries/alan-and-jolie-mcdole



A.J. & STEPHANIE HOLLAWAY and sons

Serving in Papua New Guinea

Sent by WayPoint Church, Gig Harbor, WA; and First Baptist Church of Bolivar, Bolivar, MO

ethnos360.org/missionaries/aj-and-stephanie-hollaway



A.J. grew up in Washington, and Stephanie is from Missouri. Each grew up in homeschool and in the church and had many Christian influences through their school years. In his youth, A.J. learned about Christ and accepted Him as his Savior. God had given A.J. a passion for aviation and began to stir his heart toward missions after going on a short-term missions trip in high school. This is where he learned about the need for missionary pilots.

Stephanie came to know the Lord at an early age and had a desire right away that others would come to know Jesus. She was exposed to stories of missions through her Christian education and the church but never thought she would be a missionary. She commented that she is not naturally adventurous and did not see how a quiet kid like herself could be used in missions.

A.J. went to Missouri to start his aviation training at Service Oriented Aviation Readiness (SOAR). A.J. and Stephanie met serving at a youth ministry called KLIFE where the Lord grew the desire in their hearts to disciple, encourage and serve wherever He would take them. They were married in 2020, and over the



“Flying isn’t the goal of missions aviation; it’s a tool being used to reach the unreached and to help grow churches in maturity in some of the hardest to reach places in the world.”

next few years, A.J. finished his pilot and aircraft mechanic training, while Stephanie learned about the great need for support workers and was excited about serving in this capacity. She realized that missionaries are normal people and that God uses all believers, no matter their natural strengths or gifting. They then decided to pursue joining Ethnos360 Aviation.

There is a great need for pilots in missions organizations, but what led them to serve with Ethnos360 was A.J. and Stephanie’s desire to reach the unreached while also having the opportunity to invest in the people around them. “Flying isn’t the goal of missions aviation; it’s a tool being used to reach the unreached and to help grow churches in maturity in some of the hardest to reach places in the world,” said Stephanie.

The Hollaways arrived in Papua New Guinea (PNG) at the start of 2025 to

serve with the Ethnos360 Aviation team there. They are now in the process of culture and language acquisition. A.J. and Stephanie have a deep desire to understand and communicate well with the people and culture around them. This means their job right now is to learn Tok Pisin, the most widely spoken language in PNG, a country with over 800 different languages.

A.J. and Stephanie are excited to be a part of the team in PNG and to support the many church planters who work so tirelessly to live out the Great Commission and see a thriving church for every people.



Did we count the cost wrong?

When we moved with our three kids to a Nivacle village in the Chaco region of Paraguay, we never could have imagined the challenges that lay ahead. The environment was difficult enough with extreme heat, dust, lack of clean water and the massive number of bugs, venomous spiders and snakes that lived at our house. However, that was nothing compared to the number of serious illnesses and emergencies we faced while living hours away from a hospital. During those years of hardship while struggling to learn the complicated Nivacle language and having minimal results during Bible teaching, we faced discouragement and questioned if our sacrifice was worth it. Was the cost too much for our family? During such a time, the Lord prompted Francisco to share what was on his heart.

Francisco rarely visited our house. His extremely bowed legs made the long walk difficult. But during the years that we taught Nivacle Bible lessons near his house, he was faithful to attend, even though he didn't seem to understand fully or to agree with the teaching. After we had finished another round of teaching, we returned to North America for a home assignment.

Upon our returning to the Nivacle village, Francisco immediately showed up at our house. He came to the gate and announced, "Grandson, I have come to tell you something."

When we sat down, he jumped right in. He reminded me that he had been coming to the Bible teaching and listening to what I had been telling them. Then he told me that while he understood what I was saying, he wanted me to know that he was angry and believed that what I was saying was wrong. He said that it had kept him awake at night because he was angry with me, that what I was teaching was so different from what he had always believed.

At this point, I didn't know where the conversation was going because for him to admit being angry was a huge deal in his culture.

He went on to say that he couldn't stop thinking about it until one night the Lord spoke to him. He said, "The Lord told me that I wasn't angry with you, grandson. I was angry with Him, because you were just telling me what He says in His Word. I realized then that I had

been mad at you because I didn't want to believe. But God showed me that I was actually mad at Him, and it was in that moment that I believed what you have been teaching."

You could have knocked me over with a feather. God, in His grace, was giving me a glimpse into the work that He was doing.

Francisco continued, "This is what I came to tell you. I want you to know that I now believe that Jesus paid the price for my sins and that I can't work for my salvation. That is all I came to tell you, grandson. That is it, and I am going to head back home before it gets dark."

2 Corinthians 4:7-11 says, "But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed — always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh."

"All the unknown sacrifices and losses that we had no idea we would face were nothing compared to knowing Him better and making Him known in that Nivacle village."

Just recently, one of our Nivacle friends let us know that Francisco passed away. One day we will stand around the Lord's throne with Nivacle people, and one of them will be Francisco. All the unknown sacrifices and losses that we had no idea we would face were nothing compared to knowing Him better and making Him known in that Nivacle village.

How might the Lord be asking you to count the cost, dear reader? Are you willing to say, "I'm Yours, no matter the cost," to the One who sacrificed all so we could spend eternity with Him?

—Shaun and Melanie Humphreys
Co-Executive Director of Ethnos Canada
and Director of Personnel for Ethnos Canada

There's still time to sign up for a winter short-term trip!



ENCOUNTER

SOUTH ASIA #1 and #2

Dates: *December 2025

Cost: *\$3,400 +/-

Duration: 2 weeks

Application Deadline: Sept 1

Due to the sensitive nature of the locations of the two trips above, please reach out to our team for more details on these trips. Write to them at short-term@ntm.org

SOUTHEAST ASIA MAINLAND

Dates: *January 2026

Cost: *\$3,300+/-

Duration: 2 weeks

Application Deadline: Sept 30

** Prices and dates for all the trips mentioned above are subject to change.*



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