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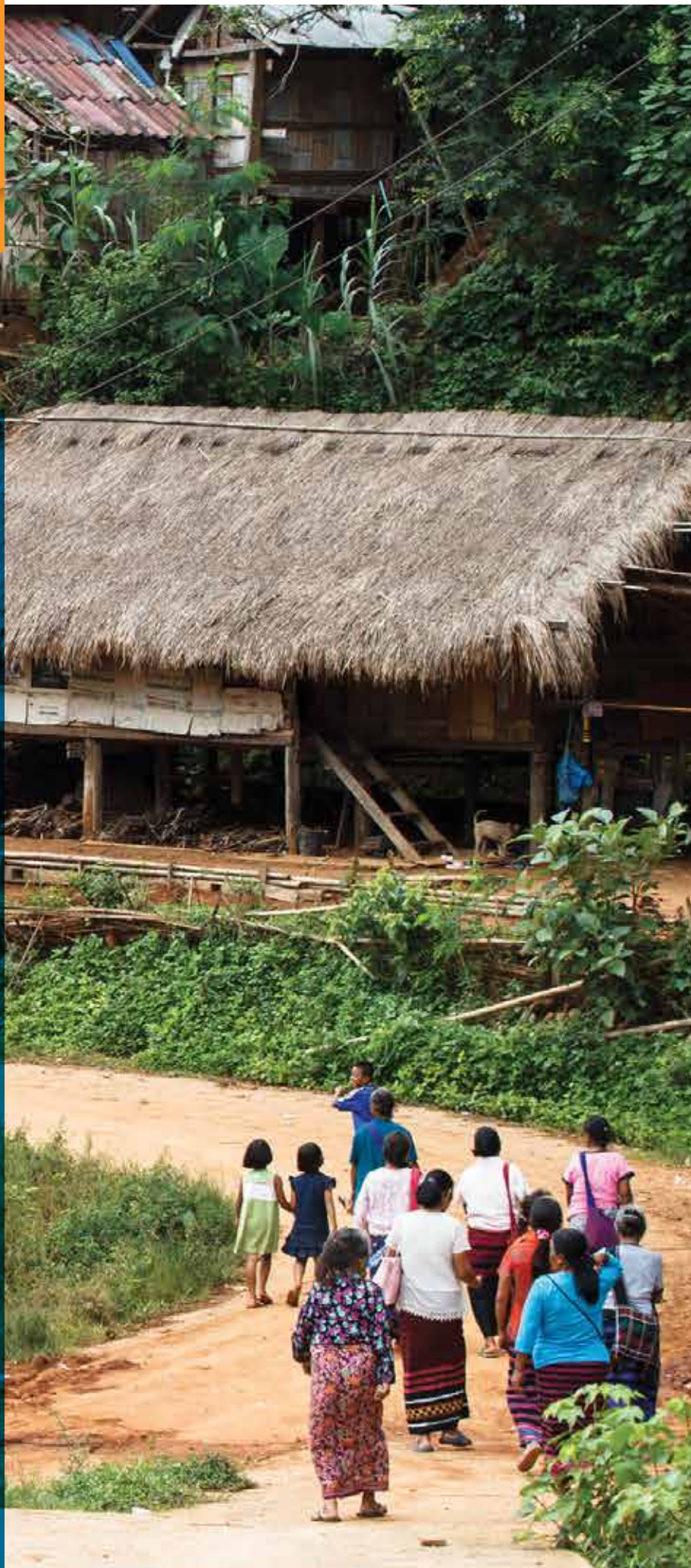
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# Editorial

By Dr David Tan, Executive Director

One of the trends in missions is holistic or integral missions, which is a focus in this issue of *More Than Words*. Holistic missions usually mean meeting the physical, emotional or other needs of the community in addition to their spiritual needs. Wycliffe has often been involved in community development work alongside the translation of scripture. Literacy, multilingual education, livelihood and other community development projects can help in the socioeconomic development of disadvantaged minorities. We believe that this is in line with the Parable of the Sheep and the Goats in Matthew 25, and these projects also facilitate the sharing of the gospel.

The article *Building with Mud Bricks* describes an initiative of Wycliffe Thailand to hopefully help rural communities have affordable housing. *Holistic Ministry: Literacy, Healthcare and Ducks!* spotlights a livelihood project in a Southeast Asian community, while *Three Lessons and Prayers* highlights the issue of unfair trade.

We also report on the dedication of the Romblomanon New Testament which our late member, Phyllis Rappa, was involved in for about 30 years before her passing in Sep 2017. She gave up the comforts of Singapore to live among the Romblomanon people, share their experiences, play with their children and show them God's love. She went there knowing full well that others before her had experienced sickness and spiritual warfare, and she chose to return even after her first bout of cancer. It's a great example of what incarnational ministry should look like. We pray that the Romblomanon people will be transformed by the word of God made available in their language.

Last but not least, we highlight the issue of TCKs in *Third Culture Kids: Growing up Cross-Culturally*. Singapore has not had a long history in sending out missionary families, so it is only recently that families are returning from the field to Singapore with young or teenage children and facing the challenges of re-entry. This is an area that churches and mission agencies are having to pay more attention to.



Blessings,  
Dr. David Tan

Cover photo. Photographer: Marc Ewell.  
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## 社论

总主任陈金峰博士

全方位或整全宣教是众多宣教趋势之一。这种宣教模式也是这一期《译经行》的焦点。全方位宣教通常所指的是：除了要满足社区的属灵需要，还要满足社区在物质、情感和其他方面的需要。威克理夫在翻译经文的同时也经常参与社区发展事工。识字事工、多语言教育事工、民生事工以及其他社区发展事工项目能够促进弱势少数民族的社会经济发展。我们相信这些项目和马太福音25章所记载的绵羊和山羊的比喻是吻合的，而这些项目也有助于分享福音。

《以泥砖建造》描述了泰国威克理夫所开始的一项事工项目。这项事工项目希望能够帮助乡村社群拥有他们负担得起的房屋。《综合事工：识字教育、医疗保健与鸭子！》把焦点聚焦在一个东南亚社群的民生项目，而文章《3门功课与祷告事项》则探讨不公平贸易的议题。

我们也为朗布隆语新约圣经奉献礼写了一份报告。我们已故成员——蓝妃丽姐妹，参与朗布隆语圣经翻译事工约30年，直至她在2017年9月安息主怀。她放弃了新加坡舒适的生活并住在朗布隆人当中，和他们同甘共苦，与他们的孩子玩耍，并分享神的爱。她在前往朗布隆岛之前已清楚了解在她之前的翻译员曾经历病痛以及属灵战争。她在第一次癌症发作后毅然选择回到工场。她的生命见证是道成肉身事工应有的美好典范。我们为朗布隆人祷告，期盼以他们的语言所写的神的话语能转化他们的生命。

最后，我们在《在跨文化环境中成长的第三文化孩童》中突现了第三文化孩子的议题。新加坡差派宣教士到工场的历史并不长。因此家庭带着年幼或青少年的孩子从工场回到新加坡也只是近期的事情。他们面临重返家园所带来的挑战。这方面是教会和差传机构应该多关注的。

愿神祝福你！  
陈金峰博士上

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In the corporate world, the term ‘consultant’ often has connotations of a role far removed from the rest of the team. But what about Bible translation advisors and consultants? Wycliffe Thailand Director, Tharawat Suebthayat, suggests that Bible translation needs people trained in many different skills working together in order to effectively complete the task.

Tharawat has been Director of Wycliffe Thailand since 2011. Over that time, he has developed a passion for seeing members grow not only in their knowledge of God and his Word but also in being discipled to reflect God with their lives. Tharawat suggests that the work of Bible translation is about more than just the words:

*Translation advisors and consultants have to be part of the team from the beginning to the end of the project. Each person uses their own skills and experience to bless the work. They play a crucial role in teaching about God’s Word and putting it into action. But we have to also consider the idea of discipleship when we start a translation project. Because of that, we will finally have [other people] who will become consultants too!*

### Training national leaders

There are many advantages to training local Thais to go and serve neighbouring villages and nations. Tharawat shares:

*Many young people in our churches want to get involved in mission. But we need the training and resources so they can go and make a difference. I think the Thai people*

*can adapt easily to the [different] cultures and learn the languages. They can also help the local people to improve their lives because they know the needs.*

### Meeting the needs

Those needs extend far beyond literacy and translation. Tharawat says that an elder recently complained to him, “Why are you people here? You’re just focused on your work but you don’t open your eyes to the people and our needs.” But Bible translators and literacy workers cannot fulfil all of those roles on their own. That is why Wycliffe Thailand is thinking about how to grow their Bible translation teams.

*We have people who can translate the Bible. They can focus on that work and we can add literacy workers to the team. We have workers who know the Bible and how to apply it, then we add people who know how to develop the community, and we add others who can strengthen relationships between the community and the team so that they can work towards a strong holistic ministry.*

### Champions in the making

“We still have many needs in South-East Asia,” Tharawat says. “We want to train the leaders in different skills so they can connect with the people they are called to work with.”

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*This article first appeared in Wycliffe Today, March 2019, a publication of Wycliffe Bible Translators Australia. Reprinted with permissions. Photo by Gary McMaster.*

# 泰国威克理夫 — 不仅是文字

文/ Deb Fox

在企业界里，“顾问”这个称号通常意味着担任此职位者会与团队里的其他成员保持距离。那么，圣经翻译指导员和顾问又是怎样的呢？泰国威克理夫总主任 Tharawat Suebthayat 则认为，要有受过多种不同技能训练的人一同合作，才能有效地完成圣经翻译项目。

Tharawat自2011年起担任泰国威克理夫总主任一职。在这段期间，他不仅希望同工们在对上帝和祂话语的认识上有长进，他更祈盼他们能够成为主的门徒，以生命彰显上帝。对Tharawat而言，圣经翻译事工并不仅仅是文字工作：

每一个的项目，翻译指导员和顾问由始至终都必须是团队的一分子。每个人都贡献自己的技能和经验来祝福该项目。在教导神的话语并将其付诸行动的层面上，他们扮演着至关重要的角色。但是，当开始一个翻译项目时，我们也必须考虑到门徒训练的概念。这样，「其他人」最后也就可以成为顾问了！

## 训练泰国本土领袖

训练当地泰国人去服侍邻近村庄和国家有很多的好处。Tharawat分享：

在本地的教会中，有很多年轻人想要参与宣教。但是，我们需要培训和物资，以致他们能够去宣教并带来影响。我觉得泰国人能够很容易地适应「不同的」文化和学习其他语言。泰国人知道当地人的需要，因此，他们可以帮助当地人改善生活。

## 满足需要

人们的需要超越了识字和翻译事工的范围。Tharawat说，最近有一位老人家向他投诉：“你们这些人来干什么？你们只专注于自己的工作，却不睁开眼睛看看我们和我们的需要。”但是，单靠圣经翻译员和识字事工人员是无法满足这些需要。因此，泰国威克理夫正在研究如何扩大圣经翻译团队。

我们有能够翻译圣经的人，他们可以专注于翻译的工作，而我们就在团队中增加识字工作人员。我们也有认识圣经及懂得应用圣经的人。之后，我们可以再加入懂得发展社区的人员，又接着加入一些能够把社区和团队之间的关系拉近的人。这样整个团队就可以发展一个强而有力的全方位事工。

## 培养佼佼者

Tharawat说：“东南亚还有许多需要。我们的领袖要学习各种不同的技能，这样才能够与他们所蒙召服事的群体建立关系。我的同工要成为圣经翻译、识字事工和社区发展的佼佼者。他们能够帮助人们读懂圣经并在日常生活中实践真理。当顾问们与团队并肩作战时，我们不止能够翻译圣经，我们同时也训练到门徒了。”

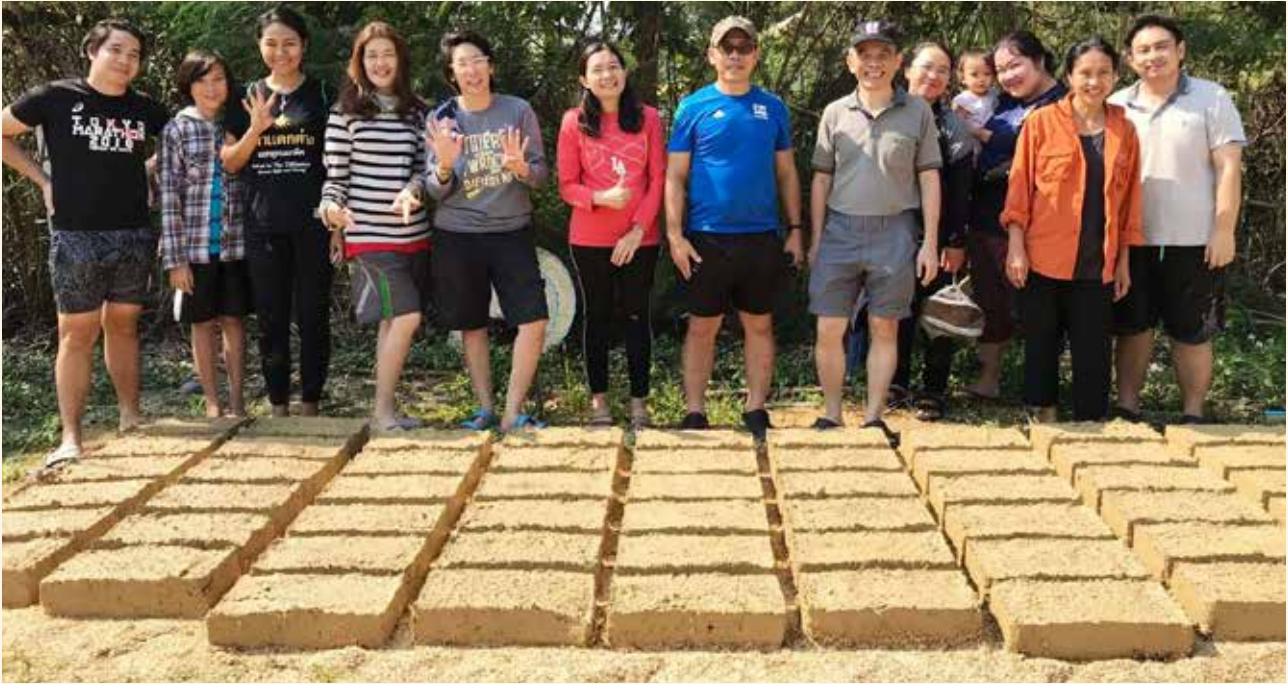
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*Mud bricks drying in the sun. 在阳光下晒干泥砖。*

## Building with Mud Bricks

Mud bricks have been used in construction for thousands of years. In the days of Exodus, nearly 4,000 years ago, Hebrew slaves made bricks with mud and straw for Pharaoh's huge building projects.

Interest in this traditional building method has revived in recent years. It is natural, sustainable, inexpensive and easy, and thus especially suitable for poor rural communities. The high thermal properties of mud bricks means that the buildings stay cool inside without fans or air-conditioning, even in hot tropical climates. The mud brick walls are protected from rain by deep eaves, and can be coated with other protective materials.

Wycliffe Thailand has embarked on an ambitious mud brick building project to build an office, with additional facilities and guesthouses for language teams and visitors. Some years ago, Wycliffe Thailand was gifted a plot of land, but could not afford to build on it with conventional methods. However, Wycliffe Thailand recently drew up plans and received approval to construct a small "sample house" of mud bricks. Wycliffe Thailand staff have already made enough bricks for this house, so building can begin once they find someone to take charge of the actual construction.

David Tan, Executive Director of Wycliffe Singapore, joined staff and volunteers of Wycliffe Thailand in one of their weekly brick-making sessions in January. First, everyone got into the mud pit to tread the mud

with rice chaff. When the mud was at the right consistency, it was pushed into wooden moulds to form the bricks, which were then left in the sun to dry. They are able to make about 100 bricks each session.

Besides building the centre, Wycliffe Thailand hopes that the expertise gained in using this traditional method of building can be used to reach out to indigenous communities in rural areas who are unable to afford to build with modern materials. Such community development projects can be an effective way to connect with unreached groups.





Making mud bricks. 制造泥砖。



## 以泥砖建造—泰国威克理夫

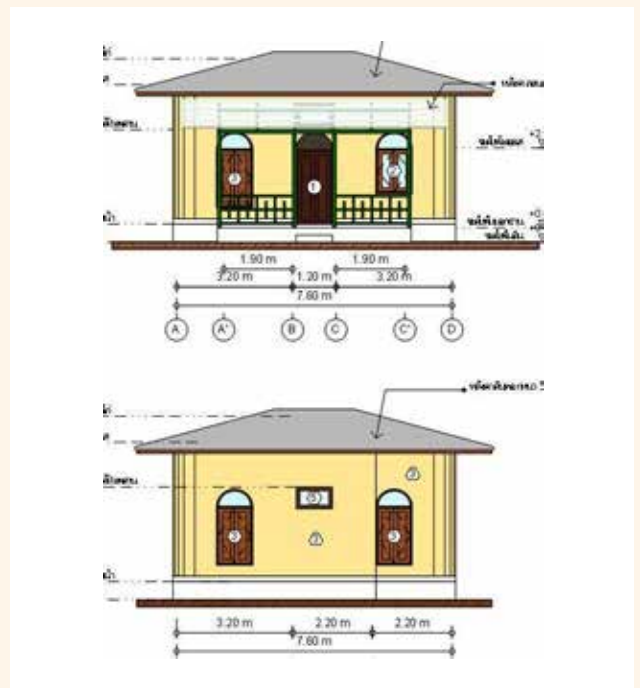
泥砖自古就被用作为一种建筑材料。约在四千年前的出埃及记时期，法老王庞大的建筑项目便使用了希伯来奴隶以泥和稻草制成的砖块。

近年来，这种传统的建筑材料再受关注。泥和稻草是一种可持续使用的天然物料，成本低廉，制造方法也非常简单，特别适合贫困农耕社区的需要。泥砖耐热性高，即使在炎热的热带气候里，建筑物也可以在没有风扇或空调的情况下保持凉快。保护涂层及较深的屋檐可以避免泥砖墙被雨水侵蚀。

泰国威克理夫（WBTT）正雄心勃勃地开展一个泥砖项目——建立一间多用途中心，当中包括办公室及可以容纳语言团队和接待访客的宿舍。数年前，WBTT获赠一块土地，但却缺乏资金来以传统方法在上建造房屋。WBTT最近制定了计划，并获准在该土地上建造一间泥砖“示范屋”。同工们已制造了足够的砖块，一旦找到施工负责人，工程便可立刻开始。

今年一月，新加坡威克理夫总主任陈金峰博士参与了WBTT同工和志愿者每周一次的造砖活动。首先，大家一同踏进泥坑，以脚踩踏加入了米糠的泥浆，一直踩踏到其浓稠度适中，再把泥浆推入木制模具中以形成砖块，然后将砖块放在阳光下晒干。他们每次大约可造100块砖。

除了建造该中心外，WBTT希望能够透过此工程获取这种传统建筑方法的专业知识，然后藉此技术接触住在乡下而又无法负担现代建筑材料的原住民社群。这类型的社区发展项目可以是一种与未得之民群体建立关系的有效方法。



Views of the sample house. 示范屋的前后设计。



## Three Lessons and Prayers

By Evangeline

Trucks full of pumpkins. 满车南瓜。

On a recent trip to Northern Thailand, I had the privilege to visit and stay in several villages with which Wycliffe is involved. Here are three lessons I came home with and prayers for the people I met during my stay:

### Lesson 1: Fair trade for farming communities

The family I stayed with for two nights in village A owned a 'garden.' From the first day we met and ate together, they cooked delicious vegetables that had been freshly harvested from their garden. On the last morning before leaving the village, our host father and daughter took us out to their garden to show us their pride and joy. It was not a mere garden but a vast plot of farmland which stretched up and down the hills! On it, they grew pumpkins and squash, long beans, fruits, and many others. Although we politely declined, our host father and daughter persisted in plucking and giving us some of these produce, in particular, a type of pumpkin which he claimed was great for desserts.

A few days after we had left village A, we stopped at a shop in a small town. Within moments, three small pickups full of pumpkins pulled into the garage next to us and started unloading them. They tossed the pumpkins one by one from the pickups to the boys on the ground who, with clearly seasoned hands, swiftly arranged them in neat little piles. A Wycliffe Thailand staff who was with me then told me that they were selling the pumpkins to the shop (the 'middleman') for a measly price, which would then sell them to big retailers for a large profit. We felt sorry for the men and boys who were laboriously tossing the pumpkins. I was also reminded of our host father and family from village A, who so lovingly and painstakingly grew and harvested their produce—they too would be like these pumpkin farmers, expending so much energy and resources, only to be exploited by the middleman.

***Prayer 1:** pray for these villagers, that they will not only be blessed with a rich supply of crops to sell and feed their families, but also that they will receive fair trade for their produce.*

### Lesson 2: A small act of kindness, a lasting impact

One morning in village B, we were told a story of a lady who had been so poor that her body had not been able to produce any breast milk to feed her newborn baby. A kindly old missionary who had heard of her plight had bought her supplies of milk powder enough to feed her baby. It was because of this missionary's loving act of generosity towards her, a stranger, that the lady and her husband had decided to give their lives to Jesus. They vowed never to forget God's goodness.

While having a drink at a roadside stall later that afternoon, the lady who owned the stall showed us some portraits of her recently married daughter and husband. She then proceeded to share with us how happy she felt for her daughter, but at the same time expressed concern that her daughter seemed lukewarm about her faith in God. If her daughter was not strong in her faith, how would the subsequent generations know the true and living God? She herself and her husband were believers in Christ, having experienced His unconditional love many years ago through a fellow believer. This lady was the poor lady who had received the gift of Christ through a simple offering of milk powder for her baby. And her recently married daughter was that baby.

***Prayer 2:** pray that we will live our lives such that others will see Christ in us and turn to Him. Pray also for all the believers in Christ, young and old, that their faith and love for God will be passed down through the generations, such that God and His everlasting goodness will never be forgotten.*



Fresh produce from my host family. 主人家的新鲜农产。

### Lesson 3: Learning from the poor widow

My previous line of work had entailed countless visits and occasional stays in rural villages in two countries. Owing to these experiences, this recent trip to the villages, albeit in a different country and terrain from which I was familiar, thankfully did not come as a complete shock. Nevertheless, there were still many differences and adjustments to be made; there was the language barrier, an unfamiliar culture, and unfamiliar places and faces.

One thing, however, never fails to impress me no matter where I go: the sacrificial kind of hospitality constantly shown to me. Each time I have stayed in a 'poor' village, my hosts have almost always, somewhat embarrassingly, apologised for not having 'anything' to give in return to what I have 'given' them. But I should have them know that the poor widow who gave two small copper coins gave more than the large amounts any of the rich people had put into the temple treasury (Mark 12:41-44). The simple meals that they so lovingly cook for me, the best rooms in the house they so sacrificially offer for me to sleep in... a fancy meal or accommodation offered by the monetarily rich could never compare to the hospitality and warmth my village hosts always extend to me.

**Prayer 3:** *in the more often than not materialistic world we live in, pray that we will think not like the world but like Christ, remembering to give sacrificially rather than out of abundance.*

On this note, I fittingly close by remembering Wycliffe members worldwide, as well as all our faithful brothers and sisters in Christ, who have given everything they have to serve God. May the name of our Lord Jesus Christ be praised now and forever. Amen.

.....

*Evangeline currently serves as a Communications Executive in Wycliffe Singapore. She worked for NGOs in Cambodia from 2012-2016, with short stints in Nepal in-between.*

## 3门功课与祷告事项

文/Evangeline

在最近的一次泰北之行，我有幸探访威克理夫所参与的事工，并住在当中的一些村落里。以下是我从中所学到的三门功课，以及为了那些我在旅程中所遇见的人的祷告事项。

### 第一课：给农民社群的公平交易

我在A村的一户家庭住了两个晚上。这户家庭拥有一片“菜园”。第一天见面时，他们就请我吃了一顿自家菜园鲜摘的可口蔬菜。在离开村庄前的最后一个早晨，这户家庭的爸爸和他的女儿就带我们到他们家的菜园向我们展示他们的骄傲与喜悦。然而，这何止是一个小“菜园”，那可是一片延伸至山丘上下的大农田啊！他们在那里种植南瓜和各种瓜类，还有长豆、水果以及其他种类繁多的蔬果。虽然我们再三婉拒，但主人家坚持摘下一些农产送给我们。在这些农产当中，有一种是他声称非常适于做甜点的南瓜。

我们离开A村的几天后，途中在一个小镇的店铺前休息。不一会儿，3辆载满南瓜的小货车驶进店铺旁的车库，便开始卸货。他们将南瓜一个接一个的从货车上投掷到在下面接应的男孩。这些男孩们很有经验地接过南瓜，并将它们快速地排列整齐。同行的泰国威克理夫同工告诉我，他们正以极低的价格将南瓜卖给商店（“中间人”），然后中间商将它出售给大型零售商以获取巨额利润。我们为那些辛苦卸货的男人和男孩们感到难过。我也想起A村的主人家，用汗水精心种植和收割着他们的农产。他们也会像这些南瓜农民一样，在消耗了大量的能源和资源后，被中间人利用牟利。

代祷1：为这些村民祈祷，让他们有好的收成可以卖出来养家活口，并且在售卖农产的时候得到公平的交易。

### 第二课：小小的善举、永久的影响

在B村的一个早上，我们听到一个故事。故事说道一名妇女因为太穷，身体无法产出任何母乳来喂她的新生儿。一名善良的老宣教士听到妇女的遭遇后，为她买了足以喂饱婴儿的奶粉。正是因为这名宣教士，这个陌生人的善举，妇女与她的丈夫决定将他们的生命交给耶稣。他们誓言永不要忘记神对他们的好。

那天下午，我们在路边摊喝饮料时，摊位的老板娘给我们看她刚结婚的女儿与女婿的一些照片。过后，她在和我们分享她为女儿感到高兴的同时





也对女儿看起来不冷不热的信仰表示关注。若她女儿的信仰不坚定，她的后代将如何认识那又真又活的神呢？老板娘和丈夫是信徒，两人曾在数年前透过另一名信徒经历神对他们无私的爱。老板娘就是当年那位领受了一份简单的奶粉奉献而接受基督的贫穷妇女。老板娘那新婚的女儿就是当年的那名婴孩。

代祷2：祈祷我们能过着一个属神的生活，好让他人能够因着我们而看到基督，并转向他。也为所有的基督徒祈祷，无论老少，他们对神的信心及爱能够传承世代，以致神与他那永恒的恩慈不会被遗忘。

### 第三课：从穷寡妇身上学习

由于之前的工作需要，我曾到过2个国家里不同的乡村进行探访和短期逗留。这次的乡村行虽然不是在我所熟悉的地形和国家里进行，但感谢神，藉着之前的经验，我没有感到不知所措。话虽如此，当中还是有不一样的地方，而我得做出许多调整，如语言障碍、陌生的文化、地区与面孔。

然而，无论我走到哪儿，有一件事总是给我留下深刻的印象：那就是村民无私的待客之道。每当我住在“贫穷”的乡村的时候，几乎所有的主人都会因为他们“没有任何东西”可以给我作为我“对他们的付出”的回报，而不好意思地向我道歉。但我应该让他们知道，那位给两个小铜钱的穷寡妇所给的，比富人们所投入圣殿财库的钱

还多（马可福音12：41-44）。他们用爱为我准备简单膳食，让出最好的房间让我住。。。这些乡村的主人每一次所给予我的款待与温暖是有钱人所招待的美食或上房无法相比的。

代祷3：在这个被物质所充斥的世界里，祈祷我们的想法别于世人，而与基督一样。让我们记得不需要等到有余时才作出奉献。

在这一点上，我不禁记念起全球的威克理夫会员，以及那些忠心服侍，将一切摆上的主内弟兄姐妹。愿我们主耶稣基督的名被称颂，从今时直到永远。阿门。

.....

Evangeline 目前是新加坡威克理夫办事处的传讯部同工。她曾在2012-2016年于柬埔寨的非政府盈利机构工作，其间也短暂停留在尼泊尔。



Long beans. 长豆。

# Bringing the Word to the Romblomanon People – Phyllis Rappa



Phyllis Rappa. 蓝妃丽姐妹。



With Wycliffe Singapore staff and members. 与威克理夫新加坡同工和会友合影。

Romblon – a peaceful island of crystal clear water, white sandy beaches and balmy tropical climate – what an idyllic place! But when the late Phyllis Rappa first visited the island, what motivated her to decide to live and work there was not the beauty of the place, but the needs of the people. Specifically, they needed to hear the word of God in their own language, a language which speaks to their hearts. She said, “I immediately felt peace and knew that God was leading me to that project.”

The Romblomanon people number about 106,000, living mainly on the several islands which comprise the province of Romblon in central Philippines. Although most claim to be Christian, traditional animism and witchcraft still influence the lives and practices of the people.

### 30 years of service

Phyllis worked as a secretary in Wycliffe Singapore before she joined Wycliffe as a member in 1987. After she completed her linguistics and other training, she left for the Philippines in 1990. She was assigned to the Romblomanon project in 1993, and remained with that project for nearly 25 years. Of course, she did not work alone—she was joined in 1995 by Rence and Pauline Law from Hong Kong, and worked alongside local translators on the team.

Her first house had bamboo walls and a grass roof, with no running

water or electricity! She used kerosene lamps and well water. Later she had a small house built near the beach which she shared with a local helper. Always fond of children, she spent most of the first two years learning language and culture by spending time with the village children and writing down her cultural observations in a notebook. She prepared a 1000-word dictionary, and studied the grammar and sound system of the Romblomanon language.

Translation work is long and slow, and there are always many interruptions from village events, help requested by the villagers, personal health issues, etc. The team persevered and the New Testament was finally completed in 2017. During that time, in 2007, Phyllis had to return to Singapore for cancer treatment, only returning to the Philippines in 2009. Years later, cancer recurred, and she returned to Singapore in

February 2016, passing away in September 2017. During that last period in Singapore, Phyllis continued to work on the translation when she was able.

### A grand celebration

The Romblomanon New Testament was published in 2019, and the team organised a Bible dedication and grand celebration on 27 April 2019. It was a moving experience for many of Phyllis's supporters. One of her long-time supporters said how she appreciated being able to see where Phyllis had lived and worked, and even eat at her favourite restaurant. Her nephew commented that the completed New Testament was a wonderful legacy of his aunt's life.

### The word became flesh

Phyllis's was an incarnational ministry. She gave up the comforts of Singapore to live among the Romblomanon people, share their experiences, play with their children, and show them God's love. She went there knowing full well that others before her had experienced sickness and spiritual warfare, and she chose to return even after her first bout of cancer. Her aim was to help them experience the truth of John 1:14:

# Romblomanon Bible Dedication, 27 April 2019



With children on Romblon. 与朗布隆孩童合影。

*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

Please continue to pray for the Romblomanon people as they hear God's word in their heart language. May their lives be transformed by this Word!

.....

*Wycliffe Singapore supports work among minority groups in a number of countries to bring them God's word in their heart languages. If you would like to find out how you can be involved in this work, please contact us.*

*Your word is a lamp for my feet, a light on my path. (Psalm 119:105)*

This verse was the motto for the Romblomanon Bible dedication, and reflects the desire of the translation team—that the word of God in the Romblomanon language will truly speak to the hearts of the Romblomanon people and be the light for their paths.

The late Phyllis Rappa, a member of Wycliffe Singapore, was part of the translation team comprising a family from Hong Kong as well as local team members. Over the next 25 years, they completed drafting the entire New Testament. The New Testament was finally published in 2019.

A group of 13 from Singapore attended the Bible dedication. Representatives from Wycliffe Singapore and Phyllis' supporting churches, as well as her sister and nephew flew to Manila where they were joined by a group from Hong Kong. Together, they travelled to Romblon the same way Phyllis had so many times—by a nine-hour overnight journey on a ferry.

The highlight of the celebration was a parade through the centre of town and past major landmarks. More than 100 people including the foreign visitors and members of the participating churches held banners and waved the new Bibles while marching together, calling out greetings to people en route.

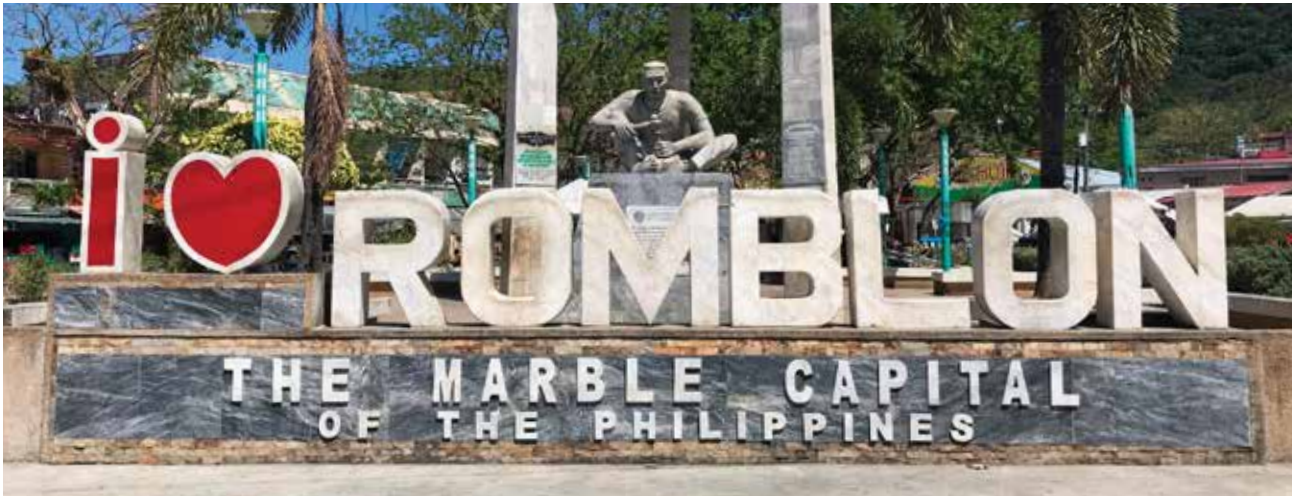
Next came a ceremony in the town hall. Many speeches were made by those who had been involved in the work, the visitors, and representatives of the Mayor and participating churches. Bibles were available for purchase after the ceremonies, and volunteers stood ready to help people to download digital apps for reading the Bible. The next day, a Sunday, the celebrations continued in the local churches.

All praise to God for his gift of his word!



Praying for the New Testament. 为新约圣经祷告。

# 蓝妃丽姐妹— 将福音带给朗布隆人 (Romblomanon)



朗布隆是一个拥有清澈海水、洁白沙滩，以及宜人气候的平静热带小岛。蓝妃丽姐妹(已故)第一次踏足这座小岛，令她决定留下来生活和工作的不是岛上的美，而是当地人对福音的需要。具体来说，他们需要以自己的语言来听神的福音，就是那能够触动他们心弦的母语。她说：“我即时感到平静，并且知道神将带领我完成这个项目。”

朗布隆族约有106,000人，主要居住在菲律宾朗布隆省的几个岛屿上。虽然他们自认是基督徒，但传统的泛灵论和巫术依然影响着岛民的生活方式。

## 30年的服侍

蓝妃丽姐妹曾担任威克理夫新加坡办事处秘书，并在1987年成为威克理夫会员。她在1990年完成语言学和其他训练后，便动身前往菲律宾。1993年，她被安排参与朗布隆语计划 (Romblomanon Project)。1995年，来自香港的Rence 和 Pauline Law 夫妇加入，与她及当地翻译员共同配搭。蓝妃丽姐妹投身此翻译计划将近25年。

蓝妃丽姐妹的第一间住所是间四面竹墙和稻草屋顶的房子。

那里没有自来水和电，她必须使用煤油灯和井水。随后，她与当地同工一起住在海滩旁的一间小屋。蓝妃丽姐妹很喜欢孩童，她花了近两年的时间与村童们相处，学习当地的语言与文化，并将其观察记录在记事本里。她编写了一本1000字的朗布隆语词典，又学习其语法以及语音系统。

翻译工作十分漫长。村里有许多活动，村民又不断向当地同工求助，再加上个人健康等等问题，经常耽误了翻译的进度。在翻译小组的坚持下，终于在2017年完成了新约圣经的翻译本。蓝妃丽姐妹在2007年返回新加坡接受癌症治疗，并在2009年回去继续服侍。2016年2月，蓝妃丽姐妹因癌症复发而必须再度回新加坡接受治疗，直至2017年9月她与世长辞。在新加坡的最后一段日子里，只要能力可及，蓝妃丽姐妹都竭尽所能继续她的翻译工作。

## 隆重庆祝

朗布隆语新约圣经于2019年出版。翻译小组为此于今年4月27日举行圣经奉献礼和盛大的庆祝会。这对蓝妃丽姐妹的支持者是一场感人的体验。蓝妃丽姐妹的其中一名长期支持者特地到岛上出席盛典，她表示能

见证蓝妃丽姐妹的生活和工作情况，以及在她最喜爱的餐馆用餐，令她非常高兴。蓝妃丽姐妹的侄儿则认为完整的朗布隆语新约圣经是他姑姑一生美妙的遗产。

## 道成肉身

蓝妃丽姐妹放弃了新加坡的舒适生活，进到朗布隆人中间与他们生活、分享经历和与孩童玩乐，以及将神的爱向他们显现。她清楚了解那些在她之前去过朗布隆的人所经历的病痛和属灵征战，她在癌症治疗结束后依然选择回去与族人相处。她的目的就是要帮助朗布隆人经历约翰福音1:14里的真理：

道成了肉身，住在我们中间，充充满满的有恩典有真理。我们也见过他的荣光，正是父独生子的荣光。

请继续为朗布隆人能够用他们的母语听见神的话祷告。祝愿他们的生命被神的话语改变！

.....

新加坡威克理夫办事处支持多个国家的少数民族事工，将神的话翻译成他们的母语。若您有意了解更多这项事工，请联络我们。

# 朗布隆语圣经奉献礼—— 于2019年4月27日举行

你的话是我脚前的灯，是我路上的光。（诗篇119:105）

圣经奉献礼所采用的这句主题经文，正恰恰表达出翻译团队的意愿——朗布隆语圣经能切实地触摸族民心灵，更能成为他们路上的光。

翻译团队包括新加坡威克理夫成员蓝妃丽姐妹（已故），一个香港家庭和几位当地翻译员。他们用了25年时间完成翻译整本新约圣经。在2019年，朗布隆语新约圣经终于承印面世。

从新加坡出发的威克理夫办事处同工、蓝妃丽的妹妹、侄儿和支持蓝妃丽姐妹的各教会代表一行13人，在马尼拉与另一香港队伍会合后，便踏着蓝妃丽的脚踪，乘坐九小时的夜航渡轮前往朗布隆岛。

由百多名包括外国访客及当地各教会信徒组成的游行队伍，为庆祝活动掀开序幕。游行浩浩荡荡地向市中心迈进。他们高举横额，手里挥动新出版的圣经，绕过市内各个主要地标，并向沿途的路人致以问候。

接着，奉献礼便在市政厅举行。多位翻译队员、访客、市议会代表们及各支持教会的代表都一一致辞。仪式过后，圣经便正式开始发售，义工们也忙着协助购买者下载电子版圣经。当地各教会在隔天的主日继续举行庆祝活动。

感谢神赐下祂的话语，愿一切荣耀颂赞归于神！



With friends on Romblon.  
与朗布隆朋友合影。



Parade through the town. 在市内游行。

# Third Culture Kids – Growing Up Cross-Culturally

By Sharon Tan



There is one question every parent asks when considering an overseas missions or work assignment—“But what about my kids?” While most parents know that their children will gain much from the overseas experience, they are understandably concerned about the challenges of fitting into Singapore society and re-entering the Singapore school system on return. Everyone has heard about returnees who were unhappy in Singapore school, unable to settle back in Singapore, and clamouring to leave again.

## Third culture kids

Increasing numbers of Singaporean children live overseas because of their parents’ work, whether on the mission field or in a secular job. These children grow up, make friends and go to school in a host culture, learn the host language and absorb aspects of this culture.

These children are *third culture kids* (TCKs):

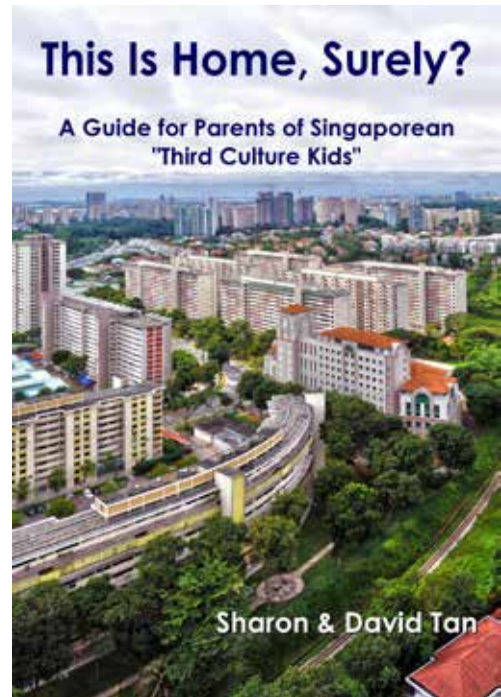
*[A] person who has spent a significant part of his or her developmental years outside the parents’ culture. The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK’s life experience, the sense of belonging is in relationship to others of the same background.*

*(Third Culture Kids: Growing Up Among Worlds, by David C. Pollock and Ruth E. Van Reken, 1st ed., 1999.)*

## Pros and cons of being a TCK

The *third culture* is not any combination of cultures but comes from the experience of living an internationally mobile lifestyle. Some of the positive outcomes for many TCKs are high linguistic ability, cultural sensitivity, flexibility, an international orientation, and curiosity about the world. Those who have seen poverty up close often display empathy for the poor and underprivileged. They are likely to be more mature and independent than average, and also more culturally accepting and thus able to create community from diversity. As adults, they are much sought-after by multinational corporations for these traits.

While these traits are very attractive, being a TCK comes at a price. TCKs often lack a sense of belonging and connection which can lead to psychological and self-esteem issues, as well as unresolved grief. They may suffer from a confused identity and feel rootless and restless. The pain from frequent goodbyes may lead them to avoid investing in deep friendships. Their education may suffer because of the frequent moves and changes of school.



**Returning home**

All TCKs experience some degree of difficulty when returning to their “home” country. They are asked to embrace a place and culture as home when they barely remember it, or have known it only as tourists for a few weeks a year. For school-aged children, especially teenagers, a sense of belonging to school and good friendships with peers are strongly associated with good psychological and social adjustment. If they encounter difficulties in making friends or coping with their studies, it can lead to a downward spiral of psychological issues, physical illnesses, and even resentment against God.

What TCKs need is help in building and maintaining some familiarity with their home culture and friends, and a positive attitude towards it, even during the years they live overseas. Impossible? It isn’t—but it takes some thought and preparation, and has to be an ongoing, long-term effort, ideally beginning even before the family leaves to go overseas. The bulk of the responsibility is the parents’, but they need their supporters and churches to partner with them too. These strategies range from telling stories about Singapore life and teaching some Singlish, to arranging school immersions and play dates in Singapore. Waiting till just a few months before re-entry, or worse, only after returning, will be too little, too late.

**Tips for parents and supporters**

Our family spent more than 10 years overseas, and we did our best to make the transition easier for our daughters who were 14 and 16 years old when we returned to Singapore. Although it took quite a bit of planning and effort, it was a great joy and blessing to see them make friends and settle well into school and church in Singapore. Truly, God’s hand has been at work in our family’s journey.

We have written a book, *This Is Home, Surely?: A Guide for Parents of Singaporean Third Culture Kids*, based on our experiences in preparing our children for re-entry to Singapore during the years we were overseas. We hope that these ideas will be a blessing to other families with TCKs too.

.....  
*David Tan is the Executive Director of Wycliffe Singapore, while Sharon serves in Communications. Their daughters are now 22 and 20 years old and pursuing university studies.*

Photos @freepik.com

*This Is Home, Surely?: A Guide for Parents of Singaporean Third Culture Kids by Sharon and David Tan is available for purchase:*

- *Print (order from [slmkhoo1@gmail.com](mailto:slmkhoo1@gmail.com));*
- *Ebook (Amazon Kindle or Google Play Store).*

# 在跨文化环境中成长的第三文化孩童

文/邱俐敏



“那我的孩子怎么办？”父母们在考虑海外宣教或长期出差时都会这样问。虽然多数父母知道孩子在外地必定体验良多，但他们也知道当回国时，孩子要重新融入新加坡的生活及教育体系将是一项挑战。我们都听过有海归的学童在新加坡学校并不开心，也无法适应本地生活，最后只能再度离开。

## 第三文化孩童

由于父母亲工作的缘故，无论是参与宣教或是世俗工作，有越来越多新加坡学童得跟随父母到外地生活。这些孩童会在外地成长、交友、到当地学校上课、学习当地语言，并接触和融入当地文化。

《*Third Culture Kids: Growing Up Among Worlds*》(David C. Pollock and Ruth E. Van Reken, 1st ed., 1999.)一书把第三文化孩童定义为：

一名在成长期间有相当大部分时间生活在母族文化以外环境的孩子。他通常能融入各种不同的文化，但又不能全然与这些文化认同。虽然这些文化的元素基本上已渗入了第三文化孩童的生活里，但他们的归属感却是属于那些与自己有着相同背景的群体。

## 第三文化的利与弊

第三文化并非不同文化的结合。第三文化是因在不同国家迁移生活而产生的一种体验。第三文化孩童有其优越之处：语言及适应能力强、敏锐的文化触角、宽广的国际视野，以及对世界充满好奇感。那些曾近距离见过贫穷生活的第三文化孩童会更同情贫困与弱势者。他们可能比一般同龄孩子更为成熟独立，更容易接纳不同的文化，并能在多元环境中建立社群。因为所拥有的这些特质，第三文化孩童成长后常获跨国企业聘用。

这些特质看似很令人羡慕，但第三文化孩童却付出了不少的代价。他们缺乏归属感，也无法建立稳定的联系网，以致心理和自尊受到负面影响，甚至产生无法释怀的悲伤。他们可能因为身份混淆，感到没有“根”而觉得沮丧。经常要与身边的人道别使他们不愿意投资时间与别人深交；频繁的搬迁，不断更换学校，使他们的教育亦受到影响。





### 回家

所有第三文化孩童在回去“祖国”时都会遇到某种程度的困难。他们要去接受一个自己几乎没印象的地方及文化，可能一年里他们只在此游玩几个星期，现在却要称这个地方为家。对于在学的孩童，尤其是青少年，对学校的归属感及同伴间的良好友谊与他们的心理健康及社会适应能力密切相关。在交友或学习上遇到的困难会引发他们心理及生理方面的问题，甚至会让他们埋怨神。

这些第三文化孩童需要帮助来建立及维持与母族文化及朋友的联系，他们需要正面的态度来处理这些关系。这做不到吗？其实不然，只是需要一些思考与准备，并且必须持续进行，长期努力，最好是在一家人移居海外前就做好准备。虽然父母在这方面的责任最大，但是他们需要支持者及支持教会的配合。当中的策略可从包括述说新加坡生活的故事，学习新加坡式英语，安排学校浸儒活动或到新加坡游玩。不要等到回国前的几个月，甚至是回去后才来做，这就未免太迟了。

### 给家长和支持者的贴士

我们一家有十余年在国外生活，我们竭尽所能帮助当时14和16岁的女儿顺利适应回国的生活。虽然这得耗上不少时间和工夫，但看到她们能在这里结交朋友，能适应本地学校和教会生活，我们便十分喜悦。上帝的手确实在我们一家的历程中动工。

我和我先生根据过往预备孩子重新投入新加坡生活的经验写了《This Is Home, Surely?: A Guide for Parents of Singaporean Third Culture Kids》一书，希望这些点子也能祝福其他有第三文化孩童的家庭。

.....

俐敏在新加坡威克理夫圣经翻译会传讯部服侍。先生陈金峰博士则是新加坡威克理夫的总主任。他们的两个女儿今年分别是20岁和22岁，正在念大学。



Teaching the children. 教导孩童。

## Holistic Ministry – Literacy, Healthcare and Ducks!

Why would a literacy trainer need to know how to give injections to ducks?

school lessons, and also teaches about healthcare and hygiene.

Miss Wind is from a people group in Southeast Asia. The 22,000 members in her country largely live in poor, remote villages. Fewer than 2% of the people are Christians. Low literacy levels contribute to their poverty. The translation of the whole Bible was completed in 2014 but few can read it.

As the nearest school is far away, she teaches the village children reading and arithmetic in her home. She also engages them in livelihood projects such as growing vegetables and raising chickens and ducks. The learning curve has been very steep—for example, she had to learn to inject each duck with medicine when they suffered from “duck arthritis”!

Miss Wind, a third-generation Christian, partnered with foreign missionaries in a city to train literacy teachers from the villages. But these teachers often got busy and did not persevere with teaching. A year ago, she moved to a village to live among the people. This enables her to integrate literacy training, scripture engagement and community development in a holistic ministry. She hopes this will transform the villagers’ lives through encountering God in the scriptures as well as improving their overall health and well being.

Miss Wind’s good relationship with her neighbours has brought some to faith. Although her livelihood projects have yet to bear much fruit, she rejoices that she can spend time with the children and women, and bring about transformation in their physical and spiritual lives.

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*Wycliffe Singapore supports work among minority groups in a number of countries to bring them God’s word in their heart languages. If you wish to find out more about this project or to offer support, please contact [hy\\_tan@wycliffe.sg](mailto:hy_tan@wycliffe.sg).*

Currently, she trains and supervises literacy teachers from three villages, and is on hand to provide immediate help when they encounter difficulties. She also integrates literacy training with Sunday



Vegetables they grew. 他们所种植的蔬菜。



Injecting a duck. 为鸭子打针。

## 综合事工 — 识字教育、 医疗保健与鸭子！

为什么一名识字教育训练员要懂得如何为鸭子打针呢？

风姐妹来自东南亚的一个少数民族。在她的国家里，有2万2千名族民住在贫困偏远的乡村。少过百分之二的人口是基督徒。低识字率是导致他们生活困苦的其中一个因素。虽然整本圣经已在2014年翻译完毕，但是只有少数人看得懂。

风姐妹是第三代的基督徒。她在城市里与外国宣教士同工，训练来自乡村的识字教育老师。然而这些老师很忙，以致他们没能坚持教学工作。一年前，风姐妹搬到村子里，住在他们当中。这让她能够把识字教育训练、圣经运用和社区发展融为一项综合事工。她希望此举使得村民在经历圣经里的神，生命得到转化，健康和生活水平也可以提高。

目前她训练并监督来自3个村子的识字教育老师。当他们经历困难时，她也提供即时的帮助。她把识字教育训练和主日学课程结合在一起。除此之外，她也教导他们医疗保健和卫生。

由于最靠近的学校离村子很远，她便在自己的家中教导村里的孩子阅读以及算数。她也带领他们参与民生项目如种植蔬菜和养殖鸡鸭。她的学习过程极具挑战，例如当鸭子患上“鸭子关节炎”时，她必须学习为每一只鸭子注射药物。

风姐妹和她的邻居们之间的良好关系已带领了一些邻居归主。虽然她的民生项目还没有结出许多果子，但是她为着自己能够与当地的妇女孩童相处，并看见他们的生活与灵命有所改进而感恩。

.....

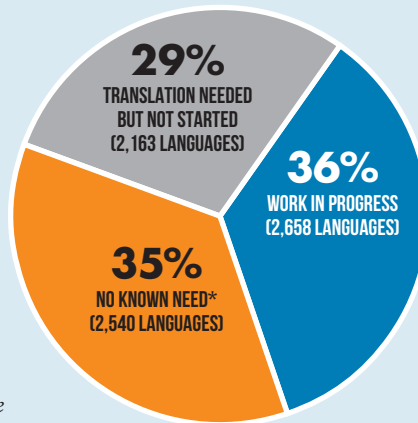
新加坡威克理夫支持好几个国家的少数民族事工。这些事工是为了把最能够触动他们心灵的语言所写的圣经带给他们。如果你想要更了解以上项目或者想要支持这个事工，请联络 [hy\\_tan@wycliffe.sg](mailto:hy_tan@wycliffe.sg)。

## Our Vision

The vision of Wycliffe is to see lives and communities transformed through the word of God in their heart languages. Wycliffe Singapore engages churches and individuals in Singapore to support and be involved in language projects among unreached people groups in their own languages.

### The Need

There are about 7,361 languages spoken or signed in the world. Sadly, there are still about 2,163 languages, including sign languages, used by 180 million people, where translation is needed, but has not started yet.



*\*This may be for a variety of reasons: there may already be a full Bible in that language; the language may be no longer or little used; or the majority of adult speakers may be adequately proficient in another language and motivated to use the Scriptures in that language.*

As at October 2018

For more details, see <https://www.wycliffe.sg/news/2018stats>

## The Work



### Bible Translation

This involves different skill sets such as language survey, building relationships in the community, devising scripts, training local translators, IT, project management etc.



### Literacy

This enables the people to read and write in their own languages.



### Scripture Engagement

Communities are encouraged to express and experience the Word of God in their languages and cultures through oral storytelling, ethnoarts, vernacular media etc.



### Community Development

Communities meet God through projects which demonstrate concern for their economic, physical, emotional and spiritual health.

## What Can I Do?



### Pray

We need your prayer support. Go to our website and sign up for our prayer newsletter!



### Give

At Wycliffe, we depend on the financial support of partners who contribute to our work both in Singapore and overseas.



### Serve

We need more than Bible translators to do the job! Besides language-related roles, there are roles for all kinds of professional skills including arts, management, administration, finance, teaching, IT etc.

Contact us to find out about short-term or long-term opportunities, internships and mission trips — or simply to find out where you can fit in missions!

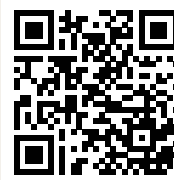
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不论是祷告、服侍或奉献，我们诚意邀请您的参与。欲知详情，请上: [www.wycliffe.sg/be-involved](http://www.wycliffe.sg/be-involved) 浏览。