

MORE
THAN
WORDS

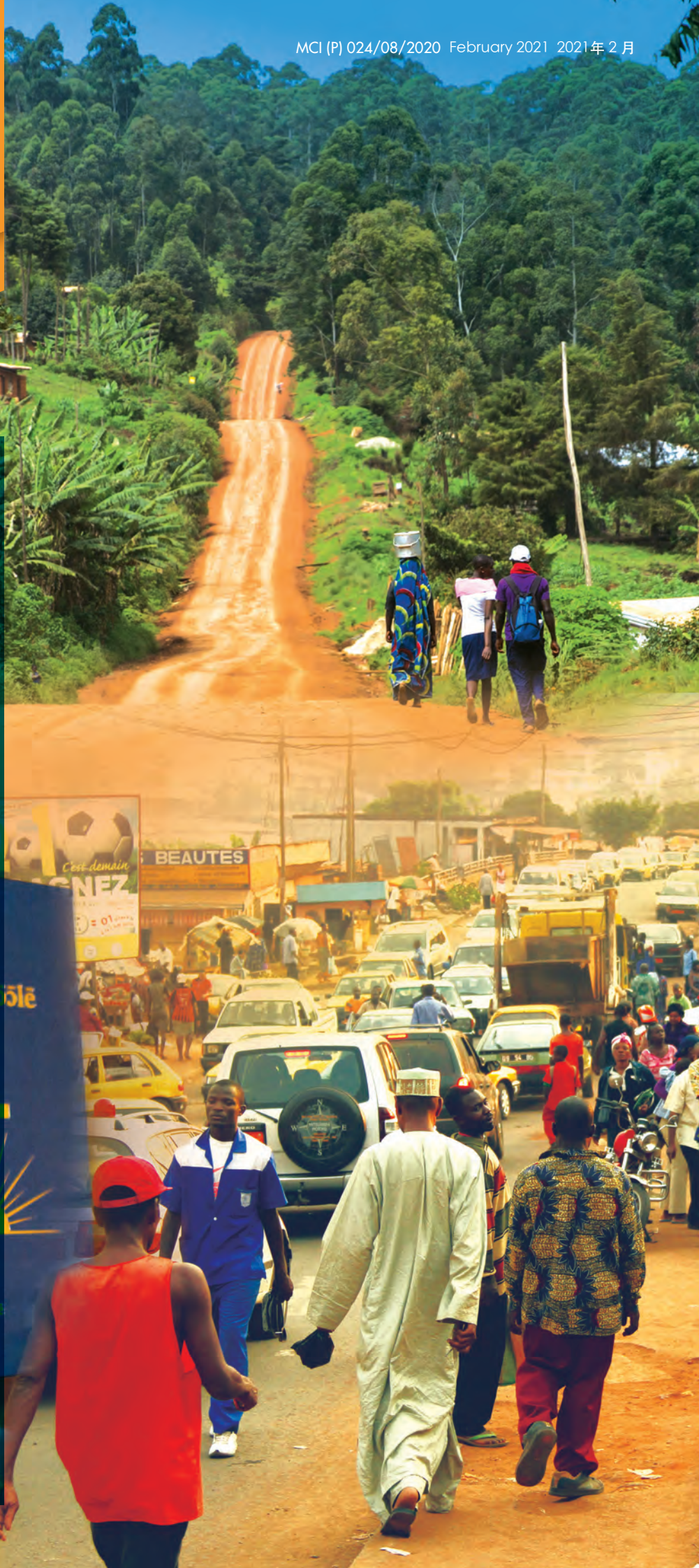
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Editorial

By Dr David Tan, Executive Director

A Blessed New Year to all our readers and supporters!

How do missionaries share the gospel of Jesus Christ with unreached people groups?

The gospel needs to be communicated in a language that the people can understand and in categories that they are familiar with. And in order to show that the gospel is relevant to them, a missionary will try to find ways to build cultural bridges so that the people can more easily understand it. Which brings us to the idea of redemptive analogies.

A redemptive analogy is a story, custom, rite or something else found in the culture of the people group which may be used as a bridge to the biblical narrative or gospel. One famous example of a redemptive analogy was the concept of the Peace Child in the Sawi tribe in Western New Guinea (modern Papua). This was used by a missionary, Don Richardson, to reach the Sawi.

Our Lord Jesus Christ made use of redemptive analogies in the Old Testament to point to himself. In particular, Jesus used the Passover story and meal during the last supper to reveal to the disciples that he was the promised Messiah and the Passover Lamb who would take away the sins of the world.

Could there be a redemptive analogy hidden in the language of other people groups? I like to think so. The article *God So 'dву'-d the World* describes how a translator discovered how to communicate the idea of God's unconditional love to the Hdi in Cameroon, and when the people understood it, it made a huge impact on them. And it was hidden in the grammar of their language!

Besides this article, there are also articles on Oral Storying, Arts in Trauma Healing and our new office.

Enjoy reading!



Blessings,
Dr. David Tan



编者语

总主任陈金峰博士

祝愿所有的读者与支持者新年蒙恩！

宣教士是如何向未得群体分享耶稣基督的福音呢？

福音需要以当地人能理解的语言以及用他们所熟悉的方式与他们分享。为了表明福音与他们有关，宣教士会想尽办法搭建文化桥梁以便当地人民能够更容易明白福音。这就将我们带入救赎性比喻的概念。

救赎性比喻指的是将一个源于当地族群文化的故事、习俗、仪式或其他东西作为桥梁来带入福音或圣经故事。一个著名的救赎性比喻例子便是西新几内亚（今巴布亚）萨维族的“和平之子”的概念。一名宣教士，唐·理查森（Don Richardson）用此来接触萨维人。

我们的主耶稣基督曾引用旧约里的救赎性比喻来指向祂自己。其中，耶稣以逾越节的故事，在与门徒进行最后的晚餐时，向他们透露祂就是旧约所应许的弥赛亚以及是那只将会带走世人罪孽的逾越节羔羊。

一个族群所使用的语言里会不会有救赎性比喻隐藏在其中呢？我认为有的。*God So 'dву'-d the World* 这篇文章描述一位翻译员发现如何将神无私的爱与喀麦隆 Hdi 人分享，而当 Hdi 人明白后，给他们带来巨大的影响。那救赎性比喻就隐藏在他们语言的语法中！

除了这篇文章外，本刊也刊载有关口述故事、艺术与创伤治疗以及我们新办公室的小品。

请享受着阅读本刊的乐趣吧！

愿神祝福你！
陈金峰博士上

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God So 'Dvu'-d the World



Photographer: Rodney Ballard
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Translator Lee Bramlett was confident that God had left His mark on the Hdi* culture somewhere, but though he searched, he could not find it. Where was the footprint of God in the history or daily life of these Cameroonian people? What clue had He planted to let the Hdi know who He is and how He wants to relate to them?

Then one night in a dream, God prompted Lee to look again at the Hdi word for love. Lee and his wife, Tammi, had learned that verbs in Hdi consistently end in one of three vowels. For almost every verb, they could find forms ending in *i*, *a*, and *u*. But when it came to the word for love, they could only find *i* and *a*. Why no *u*?

Lee asked the translation committee, including the most influential leaders in the community, “Could you *dvi* your wife?”

“Yes,” they said. That would mean

that the wife had been loved but the love was gone.

“Could you *dva* your wife?” Lee asked.

“Yes,” they said. That kind of love depended on the wife’s actions. She would be loved as long as she remained faithful and cared for her husband well.

“Could you *dvu* your wife?” Lee asked. Everyone laughed.

“Of course not!” they said. “If you said that, you would have to keep loving your wife no matter what she did, even if she never got you water, never made you meals. Even if she committed adultery, you would be compelled to just keep on loving her. No, we would never say *dvu*. It just doesn’t exist.”

Lee sat quietly for a while, thinking about John 3:16, and then he asked, “Could God *dvu* people?” There was complete silence for three or four minutes; then tears



Photographer: Rodney Ballard © Wycliffe Global Alliance.



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started to trickle down the weathered faces of these elderly men. Finally, they responded.

“Do you know what this would mean?” they asked. “This would mean that God kept loving us over and over, millennia after millennia, while all that time we rejected His great love. He is compelled to love us, even though we have sinned more than any people.”

One simple vowel, and the meaning was changed from “I love you based on what you do and who you are,” to “I love you based on who I am. I love you because of Me and not because of you.”

God had encoded the story of His unconditional love right into their language. For centuries, the little word was there – unused but available, grammatically correct and quite understandable. When the word was finally spoken, it called into question their entire belief system. If God was like that, and not a mean and scary spirit,

did they need the spirits of the ancestors to intercede for them? Did they need sorcery to relate to the spirits? Many decided the answer was no, and the number of Christ followers quickly grew from a few hundred to several thousand.

The New Testament in Hdi is ready to be printed now, and twenty-nine thousand speakers will soon be able to feel the impact of passages like Ephesians 5:25, “Husbands, ‘*dvu*’ your wives, just as Christ ‘*dvu*’-d the church...” I invite you to pray for them as they absorb and seek to model the amazing, unconditional love they have received.

As God’s Word is translated around the world, people are gaining access to this great love story about how God ‘*dvu*’-d us enough to sacrifice his unique Son for us, so that our relationship with Him can be ordered and oriented correctly. The cross changes everything! Someday, the last word of the last bit of Scripture for the

last community will be done, and everyone will be able to understand the story of God’s unconditional love.

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First published by Wycliffe Bible Translators (US) on October 1, 2020. Reproduced with permission. <https://www.wycliffe.sg/news/god-so-dvud-world>

* Hdi is a language in Cameroon with about 51,000 people who speak it as their first language. The translation of the Hdi New Testament has been completed. Other resources include audio Bible recordings and the Jesus Film. <https://joshuaproject.net/languages/xed?#bibles>

Oral Bible in Borneo



Retelling stories. 复述故事。

For our second session in the Work@Wycliffe series, we invited Mr and Mrs Teoh, Bible storying specialists and consultants, to share about oral storying projects they have been involved in.

First, they distinguished between an ‘audio Bible’, which is essentially a recording of a print Bible being read aloud, and an ‘oral Bible’ which is in a natural, colloquial style. An oral Bible could be a selection of stories targeted for a specific audience, or entire books of the Bible, or the whole Bible. The oral style is particularly suitable for listeners who are pre-literate, or prefer to learn through oral means, or are unfamiliar with the language of available Bibles.

Oral storying projects are usually of shorter duration and therefore less intimidating to begin with than full Bible translation projects. They also bear ‘fruit’ earlier! Typically, a storying project will aim to craft a set of about 20 stories over a period of two to three years. The goal of such projects is to produce stories that are easily understood and remembered, and also easily retold to others. After gaining confidence and skills through oral crafting of stories, teams often go on to translate entire books of the Bible or even the whole Bible.

One of the projects that the speakers have been involved in is the Hakka Oral Bible project in Borneo using the OneStory¹ approach. The Hakka-speaking Chinese population there is large, but most of them do not read Chinese and do not speak Mandarin. They may speak and read the national language, but not very well. As a result, there is no Bible they can read or understand well.

The Hakka Oral Bible project began in 2014, and for three years, four storying workshops were held each year, each lasting three weeks. During each workshop, the facilitators (the Teohs) worked with the native Hakka speakers to craft and check a few stories. By the end of the project, they had crafted 27 stories.

Working in the national language (because the facilitators did not speak Hakka), the native speakers would listen several times to a recording of the Bible passage that was to be crafted. They would then reflect on the passage, and retell the story in the national language until they captured all the details accurately. After discussing the meaning and deciding how to render key terms in Hakka, they would practise retelling the story in Hakka until they



Listen to some oral materials in Chinese dialects
 来听听华族方言的口述音频:

- Voice of Hakka – stories, Luke, Jesus film, songs, etc. in Pontianak Hakka.
 坤甸客家话 – 故事、路加福音、《耶稣传》、诗歌、等等。
<https://www.suarahakka.com/id/node/22>
- Penang Hokkien Oral Bible Translation (Mark) 马可福音 (檳城福建話)
https://www.youtube.com/channel/UCtmgHm_AKS0AI92r4vb3-UA/featured
- Bible Stories (KL Cantonese) 圣经故事 (吉隆坡粤语)
<https://makzi.podbean.com/>

felt they had a clear, accurate and natural draft. To help them remember the details, the crafters often used storyboards – rough sketches like a comic strip. Once they were satisfied with the story, it would be recorded.

The recording would then be played to groups of testers from the community to check for clarity and naturalness. The listeners were asked questions to test how well they understood the story. They were also asked to retell the story – if it had been well crafted, the listeners should be able to recall and retell it quite easily! If the listeners had difficulties retelling the story, it would indicate that revision was needed. Every story was worked and reworked in this way.

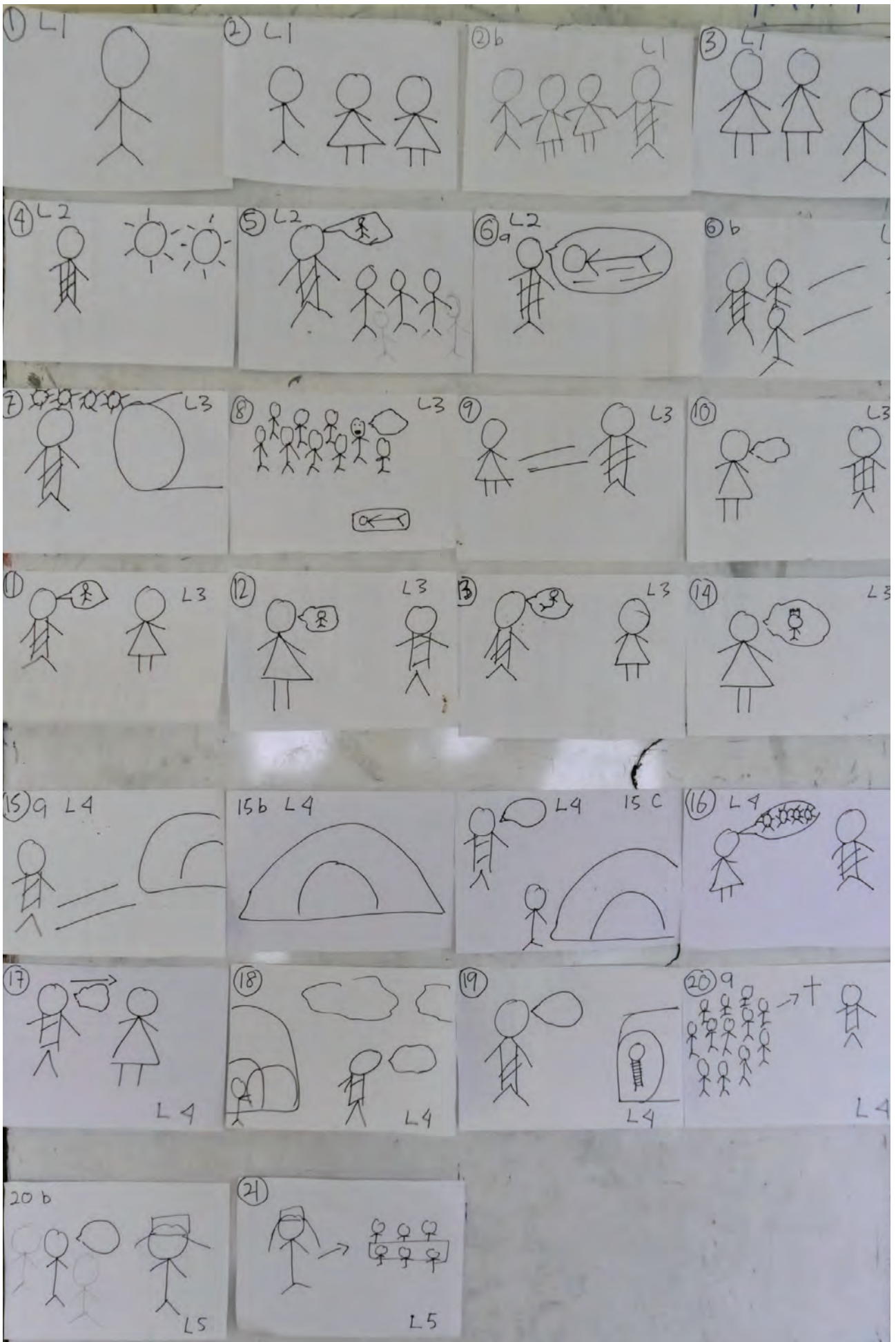
Once a story was revised and retested, it was then shared with the community. Some groups might use them for discussion in story fellowship groups, just like any Bible study.

For the Hakka team, producing oral stories was just the beginning. They went on to translate (orally) the book of Luke, the script for the Jesus film as well as worship songs, and are now working on Acts. Some

people liked the recordings so much that they played them until their players broke down! Others played the recordings in their shops for their customers to hear.

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*Wycliffe Singapore has launched an initiative to train small groups in Singapore to craft oral Bible stories in colloquial Chinese dialects. If you wish to find out more about the first workshop, read *Crafting Stories – Reflect, Internalise, Tell*.
<https://www.wycliffe.sg/blog/crafting-stories-reflect-internalise-tell>.*

¹ *The OneStory method is just one of many storying approaches. Read more about orality on the International Orality Network website. <https://orality.net/>*



Storyboard - Lazarus story. 故事板 - 拉撒路故事。

婆罗洲的口述圣经

口述圣经专家及顾问张先生夫妇在Work@Wycliffe系列第二课中分享他们所参与的口述圣经故事项目。

他们首先解释“语音圣经”和“口述圣经”的分别。“语音圣经”是将圣经印刷版一字一句朗读出来的录音，而“口述圣经”则是将圣经文字以口语化、自然对话形式讲述出来。口述圣经可以是针对某个群体而选择的一些圣经故事，或是一卷圣经书卷，或是整本圣经。口述格式特别适合不识字，或比较喜欢以聆听方式学习，或是不大熟悉圣经用词的群众。

与传统圣经翻译项目相比，口述圣经故事项目一般所需时间比较短，工作压力自然相应减低，并且更快获得成果。口述圣经项目大致上是计划在两、三年内完成约20个故事，其目的是制作出易懂易记，并容易相继传讲的圣经故事。当参与制作口述圣经故事的团队从中获取信心和技巧后，他们往往会继续翻译一些圣经书卷，甚至是整本圣经。

张先生夫妇参与的其中一个项目是用OneStory¹方式完成的婆罗洲客家语口述圣经项目。婆罗洲有很多客家人，可是他们多数是不会读中文、也不会说华语；他们或会说和读当地的国语，但一般水平不高。因此，他们就没有任何可供阅读及容易明白的圣经。

客家语口述圣经项目在2014年开展，三年内每年开办四个口述圣经故事工作坊，每个工作坊为期三星期。在工作坊中，协调员（张先生夫妇）与当地客家人构思和审核校验几个圣经故事。当该项目结束时，团队一共完成了27个圣经故事。

由于协调员不懂客家语，所以他们是使用该国的国语。当地客家人把用国语录制的经文聆听数遍，反复思想其中意义后，就以国语复述故事，直到他们能够掌握故事的细节。经过讨论分析故事的含义，并决定主要词句的客家语翻译后，他们便把圣经故事用客家话重复讲述，直至敲定清晰、正确和自然的版本。策划团队会绘画故事板（类似连环漫画），以帮助他们牢记所有的细节。当团队感到满意时，就会把故事录制下来。

随后，音频还得经过社群的校验，以确定内容是否清晰自然。为了评估听众对故事的理解，他们需要回答一些问题。他们也要复述故事，因为制作得好的故事，听众是能够记得和复述它。如果听众有困难复述故事，这就表明项目团队需要修改其中的内容了。每一个故事都要经过这样的重复校验。

经过修改和重新校验后，故事才会在社群中分发。有些小组会在故事团契中使用这些圣经故事作讨论题目，如一般的查经班。对客家语团队而言，制作口述圣经故事只是一个开始。他们继续翻译了口述版的路加福音，电影《耶稣传》的剧本，和敬拜诗歌。目前，使徒行传的翻译工作也已在进行中。有些听众十分喜爱这些口述圣经故事，他们不停地播放音频，直至播放器都坏掉了！也有人在商店里播放，让顾客能聆听圣经故事。

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新加坡威克理夫开展了本地华族方言的口述圣经故事项目，训练小组制作口述圣经故事。您可上<https://www.wycliffe.sg/blog/crafting-stories-reflect-internalise-tell>（英文）看看第一回工作坊的情况。

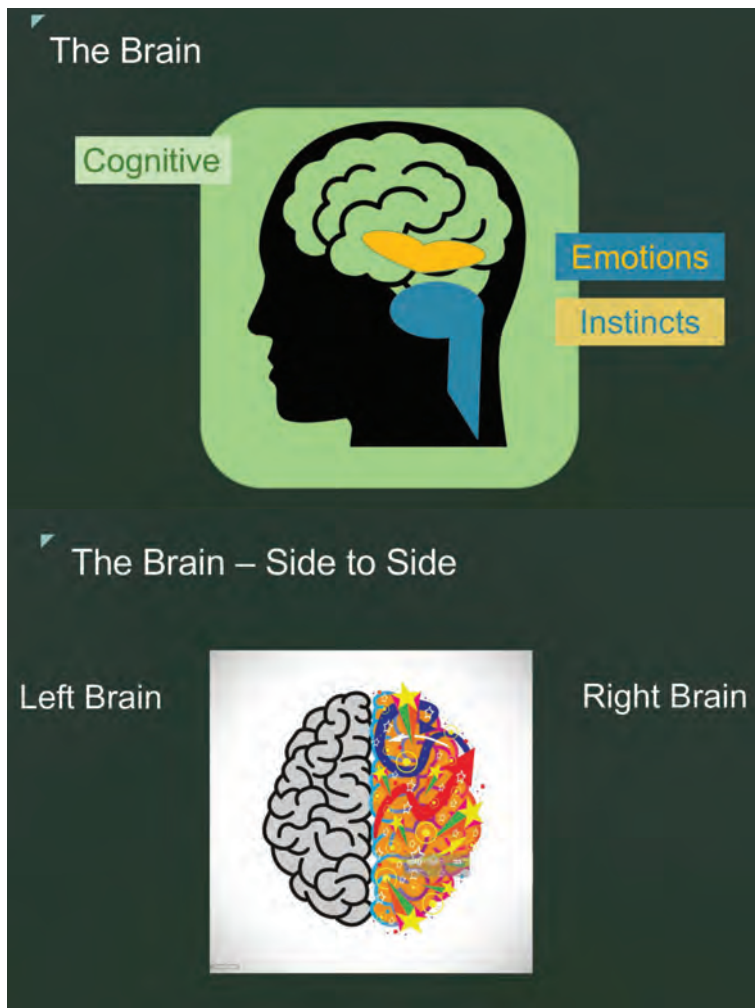
¹OneStory只是口述故事众多制作方式中的其中一种。International Orality Network 网页提供更多这方面的资料。<https://orality.net/>



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Arts in Trauma Healing

By Sharon Tan



Ps 34:18: The Lord is close to the broken-hearted, and saves those who are crushed in spirit.

Mary Beth Saurman is an Arts Master Facilitator with the Bible Society's Trauma Healing Institute and has many years' experience in creative arts therapy. At a Work@Wycliffe Zoom talk organised by Wycliffe Singapore in October 2020, she first explained how God has built into us the ability to heal from the grief of experiencing pain and loss. However, sometimes, the pain and grief may be so great that the person experiences "trauma" – when the pain and grief is so overwhelming that he gets "stuck" and unable to move into the healing process. Sometimes, trauma may get buried, but can be reignited by a trigger, even years later.

Trauma and the Brain

She then gave a simplified explanation of the functioning of the human brain. When looked at from the side, the lower parts of the brain govern instincts and emotions, while the higher part governs cognitive functions. When a person experiences trauma, the emotional and instinctual areas of the brain ignite, while the cognitive part is quiet.

Looked at from the top, the human brain is divided into two sections. The left brain is the analytical side, while the right brain is the creative and expressive side. When a person experiences trauma, the analytical left brain is usually quiet, while the creative and expressive right brain is active.

In effect, when a person experiences trauma, the parts of the brain that control cognitive and analytical functions are overwhelmed, so the person struggles to express the experience or his feelings in a meaningful way. He may be unable to tell the story in sequence, or recall key parts, or even make much sense of the events. Without a way to express his story to himself, he cannot begin to process the trauma.

Why Arts?

This is where the arts come in – by making use of the emotional and creative parts of the brain, the person is enabled to express his traumatic story in a meaningful way, and gradually build connections with the cognitive and analytical parts of the brain so that he can process the events and eventually start the process of healing.

Artforms are more than just aesthetic; they are mediums of communication through which people are able to articulate their emotions. This could be through songs or drama, or even embroidery or food! However, the artistic medium has to be relevant and meaningful to the person, using mechanisms from his own culture which are familiar and understood.



Laments

In the short time available, the speaker was only able to touch on one way of expressing grief and loss – through laments. These could be in the form of drama, painting, music, etc. She gave an example from one area in South Asia, where it was not uncommon for young girls to be sold into prostitution, often by family members. A believer wrote a song (a lament) to express the grief experienced by these girls:

*Oh sisters, listen to my song
This is my story
As I think of my pain
I feel I am in hell*

*Looking at my troubles
Promising luxurious life
He took me to Bombay
He sold me there for prostitution...*

*I pass my days crying day and night
Please spread my story among our
people...
Do not trust anyone*

The song brought much emotional healing to the girls, and became very popular in the area. It has also been

In Singapore:

Trauma healing is needed not just in the mission field, but wherever people suffer trauma. Shortly after this talk, I came across these examples of creative arts being used in healing in Singapore:

Ong Sor Fern of the Straits Times wrote in “Arts programmes offer hope and healing for underprivileged kids and communities”, Oct 19, 2020:

Arts outreach programmes, ranging from drama workshops to storytelling sessions, have been sprouting at the grassroots level as community workers and artists recognise how the arts can help unlock communications with at-risk children and youth, as well as serve therapeutic purposes.

And in the Esplanade Tunnel, songs written by girls from the Singapore Girls Home play softly while pedestrians can read the lyrics displayed on the wall. This community engagement programme, Songwriting for Hope, harnesses the power of songwriting to provide a safe and empathetic outlet for vulnerable girls to express their life stories, emotions, hopes and dreams through songs, and thence experience healing.

credited with reducing the incidence of prostitution in this people group.

.....
The talk only brushed the surface of these issues, but Wycliffe Singapore hopes to have the speaker conduct training for facilitators in early 2021. If you are interested in attending, please contact hy_tan@wycliffe.sg to indicate your interest. Do note that places are very limited due to COVID-19 restrictions.

Images: © Mary Beth Saurman

Also see: *Healing Trauma with Ethnoarts*
<https://www.wycliffe.sg/blog/healing-trauma-ethnoarts>

禾场上的故事：艺术与创伤治疗

文/邱俐敏



诗篇34：18：耶和华亲近心中破碎的人，拯救灵里痛悔的人。

玛丽·贝斯·萨鲁曼是圣经公会属下创伤治疗研究所的首席艺术协调员。她有多年创意艺术治疗的经验。她在2020年10月新加坡威克理夫举办的一次网上讲座中指出，上帝早已把从痛苦、痛失的悲伤中康复过来的能力放在我们里面。但是，当痛苦悲伤超过了人所能承受的限时，他就经历“创伤”——当痛苦悲伤不堪负荷，人会被“卡住”而无法进入康复的过程。有时候，创伤会被掩埋，就算年日久了，也会被一些诱因触发而重新点燃起来。

她简单讲解人脑的功能。从侧面看，大脑的下半部分控制人的本能和情绪，上半部分则控制认知功能。当一个人遭受创伤时，大脑的情感和本能

区域会点燃，而认知部分则保持安静。

从顶部看，人脑分为两个部分。左脑是分析的部分，右脑是创造和表达的部分。当一个人遭受创伤时，负责分析的左脑通常是安静的，而负责创造和表现的右脑是活跃的。

实际上，当一个人经历创伤时，控制认知和分析功能的大脑部分不堪重负，无法用有意义的方式表达经历与感受。他或会不能顺序地诉说自己的故事，也无法想起关键情况，甚至难以理解所发生的事情。既无法向自己表达所经历的故事，他就无从处理内心的创伤。

为何是艺术？

这是艺术能发挥作用的地方——利用大脑情感和创作的部分，人就能够用

有意义的方式表达创伤的经历，并逐渐与大脑的认知和分析部分建立联系。这样，他便可以整理所发生的事件而最终展开康复之旅。

艺术形式不仅仅是一项美学，也是一个沟通媒介，人能够透过它表达自己的情感。艺术形式可以是歌曲或戏剧，甚至是刺绣或食物！然而，所用的艺术媒介必须是与使用者相关和具意义的，也必须是使用他自己熟悉及理解的文化机制。

哀歌

鉴于讲座时间的限制，讲员只能够分享表达悲伤和痛失的其中一种方式——哀歌。哀歌可能是以戏剧、绘画或音乐等形式表现出来。她举了一个南亚地区的例子。那里的年轻女孩常被家人卖为娼妓，一位信徒就写了这首歌（哀歌）来表达女孩们所经历的悲伤：

哦，姐妹们，听我的歌
这是我的故事
当想到我的痛苦时
觉得自己处身地狱

看着我的烦恼
承诺让我过奢华生活
他带了我去孟买
在那里把我卖为娼妓。。。

我昼夜哭泣度日
请把我的故事告诉我们的族人。。。
别相信任何人

这首歌为那些女孩带来情感上的疗愈，在该地区大受欢迎，更有人认为这首歌减少了该族群的卖淫事件。

.....

讲座只触及这些问题的表面状况，新加坡威克理夫希望讲员能在2021年初开办协调员培训班。如果您有兴趣参加，请联络 hy_tan@wycliffe.sg。请注意，由于2019新冠肺炎的限制，名额非常有限。

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在新加坡：

创伤治疗固然是宣教工场所需要的，但在任何有创伤者的地方也有着同样的需求。讲座举办后不久，我在新加坡发现了使用创意艺术来疗愈创伤的例子：

Ong Sor Fern 在2020年10月19日《海峡时报》刊登的《艺术计划为弱势儿童和社群带来希望和治疗》一文中写道：

艺术可以打开与边缘儿童和青少年沟通之门，并能达到治疗的目的。随着社区工作者和艺术家对此的认识，艺术外展活动，从话剧工作坊到讲故事会等，便在基层开始萌芽成长。

滨海艺术中心隧道里，轻柔地播放着“新加坡女孩之家”女孩们创作的歌曲，墙上展示着歌词，供行人阅读。这个《为希望写歌》的社区参与计划，是要利用编写歌曲的力量为弱势女孩提供一个安全抒发情感的出路，让她们通过歌曲分享生命故事、情感、希望和梦想，从而得到疗愈。

A Brand-New Office!

In 2018, Wycliffe Singapore moved out of the office in Chinatown Plaza which had been sold en bloc. Purchased in 1998, the basement office had served as “home base” to Wycliffe Singapore members for 20 years. The office moved to temporary premises in Geylang while a new office at Harper Point in Tai Seng was purchased and renovated.

Finally, in October 2020, we moved into the new office! A light and airy space in a brand-new building, it has ample workstations for staff and other users as well as a conference room and a smaller meeting room. Although COVID-19 has restricted the numbers that can be in the office at any time, these facilities and good IT have made it possible to conduct workshops and training in “hybrid” ways, with a few people in the office and others connected via the internet from various locations, even overseas!

We praise God for the faithfulness of the pre-1998 Board and members of Wycliffe Singapore who had the vision and boldness to raise funds to purchase an office for Wycliffe Singapore. Many of them gave sacrificially to the building fund, and generous donations were also received from other benefactors.

Now, we eagerly await the day when we can all work together in the office, welcome groups for meetings and workshops, and see it used for the ministries of Wycliffe Singapore as originally envisaged.

1998-2018 – Chinatown Plaza



2018-2020 – The Grandplus



全新的办公室!

2020 – Harper Point



以集体出售为由，新加坡威克理夫办事处于2018年搬出牛车水大厦。位于地下层的办公室于1998年购得，并在那之后的20年里，成为了新加坡威克理夫的“大本营”。搬离牛车水大厦后，办事处暂时入住芽茳的一个临时处所。期间我们购得在大成Harper Point的新单位，并进行装修。

2020年10月，我们终于搬入新办公室！那是在全新大厦里明亮宽敞的空间，有足够的办公桌供员工和其他会员使用，以及大小会议室各一间。虽然2019冠状病毒限制在新办公室的人数，但是这些设施以及良好的电脑设备让我们能够以综合的方式主办讲座和培训班，并透过互联网将处在各处，甚至海外的人们衔接在一起！

我们为着在1998年之前的新加坡威克理夫董事会和会员们向神感恩。感谢神的信实，让他们有远见和魄力开始募集建筑基金。他们无私地奉献，加上其他捐助者的慷慨解囊，新加坡威克理夫才得以购买牛车水大厦的办公室。

现在，我们积极地等待大家能够一起回到新办公室工作的那一天，也可以亲身接待弟姐妹来到这里出席会议和讲座，并见证这间办公室有效地用于扩展新加坡威克理夫的事工。



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.

Potential and Expressed Needs

The Need

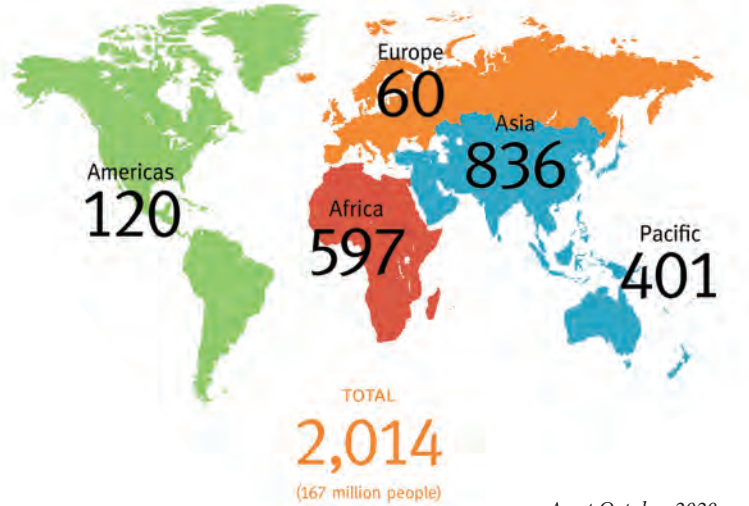
There are about 7,360 languages spoken or signed in the world. The numbers on the map refer to the number of languages where work has been requested or is likely to be needed, but where no translation has begun yet.

Other Statistics

Languages with full Bible:
704 (5.7 billion people)

Languages with NT or portions:
2,711 (1,273 million people)

Translation projects in progress:
2,731 (6.2 billion people)



As at October 2020

For more details, see <https://www.wycliffe.net/resources/statistics/>

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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