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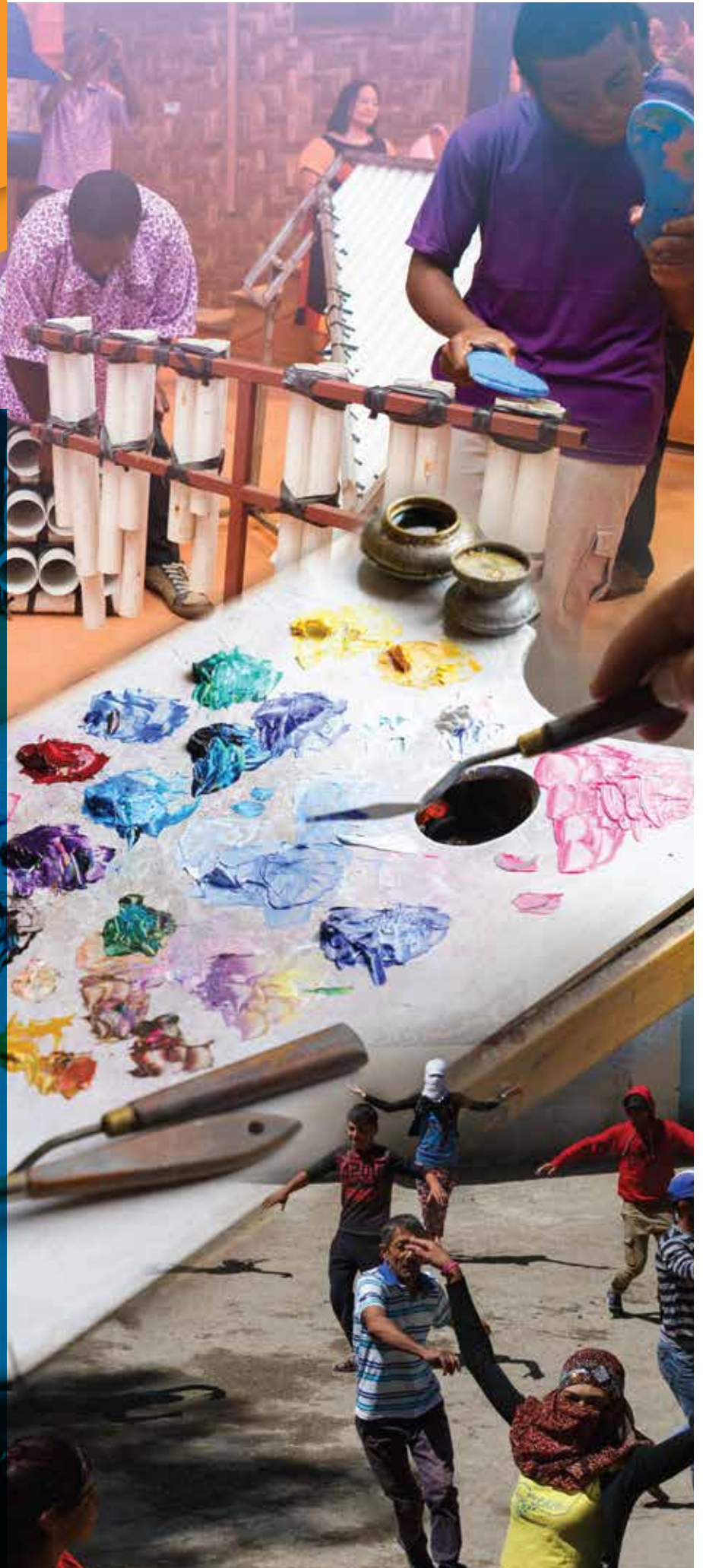
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Editorial

By Dr David Tan, Executive Director

Language and culture are very much part of our God-given identity. Our ethnolinguistic identity is God-given, and there is no need to change it when we become a Christian. That is also true for all the unreached peoples of the world.

Acts 15 records that the Council in Jerusalem concluded that Gentiles need not become Jews in order to worship God. God shows no partiality. He accepts everyone directly from all ethnic groups who come to him through Jesus Christ. Praise the Lord!

I was a Hokkien-speaker for the first 6 years of my life. Having to learn 2 foreign languages (English and Mandarin) in school seemed so unfair! Joining Wycliffe helped me realise and embrace my own ethnic identity. There was a gradual realisation that being Hokkien is how God has made me. There is no shame, and no need to change who I am, when I come to him.

At a personal retreat in 2015, the Hokkien worship song, *Hold my hand, Lord*, moved me to tears. The words in Hokkien reminded me of my mum holding my hand when I was afraid or when crossing the road. The power of worshipping in your heart language is that the language and the associations come alive to you.

The vision of our organization is to see individuals, communities and nations transformed through God's love and Word expressed in their languages and cultures. The main feature article in this newsletter is *Wycliffe Translates the Word to Transform the World*, which explains the motivation behind our ministry from the viewpoint of language and identity. There are also other articles on our anniversary celebration, Bible storying and trauma healing with ethnoarts. Enjoy reading!



Blessings,
Dr. David Tan



社论

总主任陈金峰博士

上帝赋予每人一个独特的身份，我们的语言及文化就是其中的部分。就算在成为基督徒后，我们也无须改变这个身份。对于那些未听闻福音的族群也一样；在愿意接受救恩，愿意尊耶稣基督为主之后，他们依然可以保留个人的民族语言身份。

使徒行传十五章记载了由雅各主持的耶路撒冷议会的过程。结论既是外邦人于信主后，不需要遵守犹太习俗礼仪。感谢赞美主，上帝没有偏见，任何族裔只需要透过耶稣基督就能够来到主前。

我出生在一个福建家庭。在头六年里，我只会讲福建话，直到进了学校才开始学讲英语和华语。我有几次在祷告中问神：为何让我生在福建的家庭？为何要我辛苦地学习两种我根本不认识的语言？真不公平啊！我加入威克理夫后，才明白并接受自己的族裔身份。我渐渐理解神造我为一个福建人，我不需要为此感到羞愧；在接受救恩后，我更不需要改变自己。

在2015年一次个人退修时，我被一首福建诗歌《主牵我手》感动到流泪。以福建话讲“牵我手”让我想起小时候，每当我害怕或过马路时，母亲总是握着我的手。这就是用母语敬拜所产生的力量。语言是何等丰富，它所引发的联想活现眼前。

威克理夫的异象是要让各人、各社区和各国透过各自的母语圣经，并在各自的文化中因经历神的爱，继而生命得着转化。本期通讯里的几篇文章是关于我们不同层面的事工：口述圣经故事，民族艺术治疗创伤和我们最近的周年纪念庆祝活动。盼望这些文章都能祝福大家！

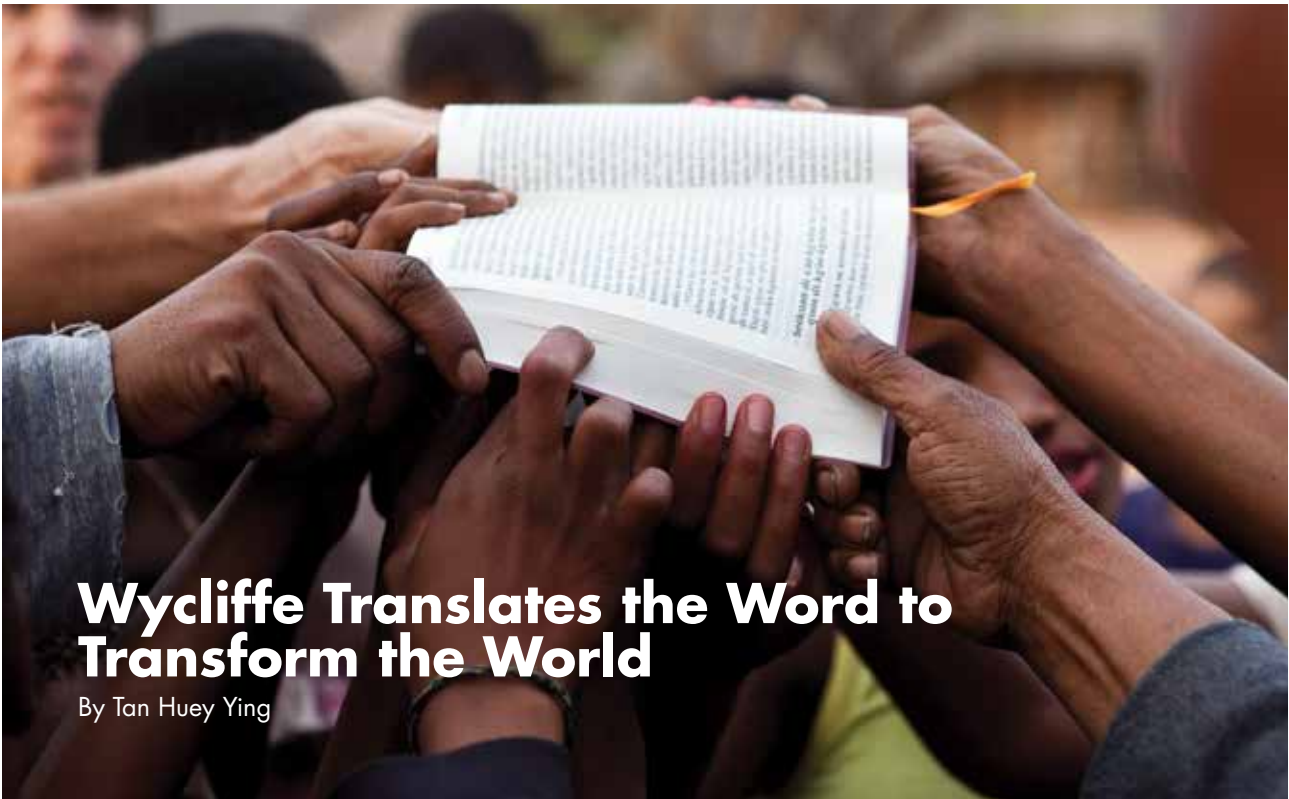
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Wycliffe Translates the Word to Transform the World

By Tan Huey Ying

Photographer: Zeke du Plessis ©Wycliffe Global Alliance.

“Hi, I’m David Tan.”
“David ... *ten*?”
“No, *tah-n*.”

If you’re Singaporean (or Malaysian), it would be easy to hear, in your head, how this exchange had sounded.

Dr David Tan, Executive Director of Wycliffe Singapore, introduced himself at a phonetics course in 2002. The trainer, who was of Caucasian descent, couldn’t quite catch Tan’s pronunciation of his name the first time. But he was determined to.

Having spent several years in the United Kingdom, Tan was used to his name being pronounced differently so he was surprised and mildly amused at the effort that the trainer was putting in to “get it right”. Tan soon realised why that mattered so much.

Heart language

“I only spoke Hokkien for the first six years of my life,” he told *Salt&Light*. “In those days, if you’re poor, you don’t go to kindergarten.” Tan went straight to Primary 1 where he learnt English and Mandarin. But he was a Hokkien-speaker through and through. The years he spent in the UK did nothing to erase his heavily-nasalised intonation which was the influence of his Hokkien roots. (Hokkien is a language with a liberal bank of nasalised vowels such as *png*, which means rice.)

The language that you grow up with as a child is a strong indicator of your social status and there is an element of judgment — mostly unfair — associated with it. Tan had felt the reality of this social stigma; in school, his “Hokkien-ness” had been looked down upon. So, while it had no bearing on his eventual academic achievements and his career, he never fully embraced his identity as a Hokkien-speaker.

The first time that his “heart language” was accorded with respect by his phonetics trainer, Tan realised that his own experience was a small reflection of what speakers of “minority languages” go through. The Bible translation work that Wycliffe was doing had always made sense. But it suddenly resonated on a much deeper level.

The God who does not eat alone

Reaching people in their own language means more to them because this basic respect accorded to each one speaks of a sense of value, worth and status. It conveys the message: *You matter*.

Words carry different connotations in various languages, so the same concept might be explained differently depending on the language used. The depth of their ministry is limited by the understanding of culture and language.

This is the experience of missionaries, including Bible translators, across the world. Amongst the Makond



A Bible dedication on Romblon Island, Philippines.

people in Moçambique, for example, generosity and sharing are the key values held above all else. So calling someone a person who eats alone is one of the biggest insults you can give. The love of God in John 3:16 was thus the most generous act of God toward all of mankind and the New Testament translation displayed a God who, like the Makonde people, values generosity and sharing.

At the Bible dedication ceremony in 2014, a Makonde translator shared their insight of God: “Our God is not a grasping God. He is not a keep-it-to-yourself God. Because of His love for us, and His desire to bring us to heaven, He did not hang on to his Son. Truly our God does not eat alone.”

The Gospel, when translated into the heart language of a people, says: “God speaks your language.” And they understand His character better, said Tan. That is how the Gospel takes root because Christianity, unlike other religions, was meant to be translated. Not just in language but in terms of culture. Only then does it transform people and cultures from the inside out.

Changing times

This is central to the work that Wycliffe engages in: Translating the Bible with an understanding of the culture of those whom it is meant for, and then discipleship through Scripture engagement.

In the past, the job of Bible translators used to be a linear process: Get to an inaccessible and remote village. Live there, learn their culture and language. Translate the Bible with the help of native-speakers. Check, proof-read, print and then use the translation to teach and disciple the community. Each project, usually consisting of the New Testament and several other key books of the Old Testament, would take at least 10 years to complete.

Times have changed, however. Isolated communities are few and far between and most people within the community can at least speak the national language. Technology and even socio-economic trends have impacted everything from physical accessibility to education.

“We are not living in the Stone Age anymore,” Tan noted, adding that younger generations are also better educated than before.

The key task at hand is still translation, he said. But the subtasks of use and distribution happen in smaller and faster cycles. The moment some chapters of the Bible have been translated — often by native speakers who also speak the national language, you can get it printed, recorded into audio or visual format and then disseminated while the translation continues.



A Bible storytelling workshop.



Photographer: Marc Ewell ©Wycliffe Global Alliance.



Photographer: Marc Ewell ©Wycliffe Global Alliance.

From translators to church planters

The role and work of a Bible translator has become something closer to that of a trainer and facilitator — sometimes even church-planter — varying with the political, social and religious contexts that they are placed in, from “open” countries like the Philippines, to other places known for their strict rules and limited freedom of religion.

The power of the Word means that native speakers who are involved in the translation work almost always become followers of Christ as well. Through daily and close interaction, Wycliffe’s Bible translators take on the roles of spiritual parenting to these new believers. They build spiritual disciplines, create small Bible study or “Bible-storying” groups that help believers mature in the faith.

Naturally, the need for other materials that facilitate engagement with Scripture grows. Bible study materials, teaching videos and even songs have to be created — alongside the ongoing Bible translation.

Tan, himself, has seen how a church is built as a by-product of translation efforts. A native speaker who came to Christ as a result of being involved in the translation process had the apparent gift of evangelism. Through her, the small gathering of believers quickly blossomed into a fellowship of over 50 people.

Another native speaker was a young believer when Tan started working with him. But as Tan discipled the man over four years, he soon served as a key leader in the same fellowship.

The Word at work

To date, at least 1.5 billion people still do not have the Bible translated in their language and there are about 2,000 languages where no Bible translation work has even begun. But more than 2,500 languages have “active translation and linguistic development work” that is ongoing.

One day there will be “a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb” (Revelations 7:9).

Despite the change in the nature of the mission fields, Wycliffe’s *raison d’être* remains: Translate the Word, transform the world. One life and one tongue at a time.

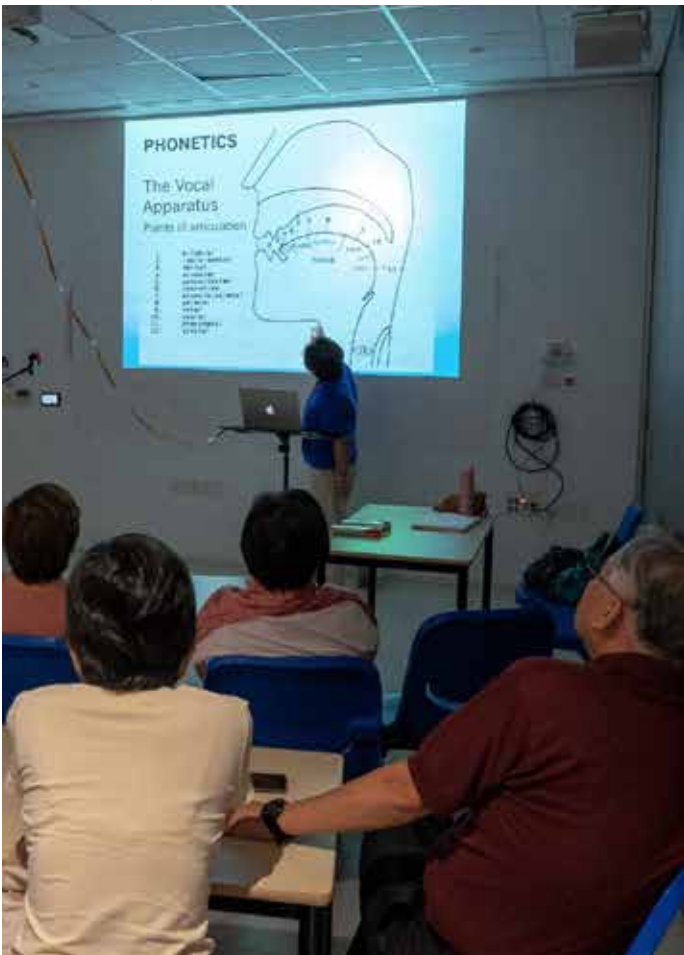
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Bible storytelling workshop. 口述圣经故事工作坊。



Linguistics workshop. 语言学工作坊。



Language learning workshop. 学习语言工作坊。



Children's programme. 儿童节目。



WBTS 36th Anniversary — Missions Is For You!

Nearly 100 people turned up for a family day of fun activities on 2 November 2019 to mark the 36th anniversary of Wycliffe Singapore. To engage even the younger members of each family, a children's programme was included to help everyone in the family discover that missions can be for anyone!

The day's programme included a buffet lunch for mingling, workshops, and sharing about projects. Guests were rewarded with chocolates for correct answers if they could answer questions about Wycliffe and missions correctly!

Guests chose two out of three workshops:

- Craft a Bible story in Singlish — hands-on experience of story-crafting in clear, accurate and natural language.
- Linguistics taster — phonetics, grammar and more!
- Power tools for language learning — tips for picking up a new language.

While their parents were attending the workshops, the children were involved with Bible-related activities such as stories, games, arts and craft, and even balloon twisting!

Some feedback from guests:

- *Super impressed by how intentional everything was, all linking to the big idea of God's word. Teachers were great and passionate!*
- *It was good to learn more about Wycliffe's work, and the workshops were engaging.*
- *The event was an eye-opener! I learnt about C.A.N. (Clear, Accurate and Natural) when telling a Bible story, while making it relevant and culturally appropriate.*

宣教 – 您也可以!

新加坡威克理夫办事处在2019年11月2日庆祝成立36周年。当天，约100人出席了我们所举办的家庭日。为了让家庭里的年轻成员能够投入和参与互动，我们特别设计了一项儿童活动，以帮助家庭每个成员都意识到：任何人都可以参与宣教。

当天的节目包括：让参加者彼此交流的自由午餐、工作坊，以及事工分享。当天也有有奖问答游戏，来宾只要答对与威克理夫事工和宣教相关的问题，即可获得巧克力为奖励。

来宾从下列三个工作坊选择参加两个：

- 使用新加坡式英语制作圣经故事 – 尝试用自然、清晰、准确的语言来制作口述圣经故事。
- 浅谈语言学 – 语音、语法等。
- 语言学习的强大工具 – 学习新语言的贴士。

当家长在参与工作坊的同时，孩童们则参与和圣经有关的活动，如，听故事、游戏、手工，甚至扭气球！

以下是来宾的一些反馈：

- 主办方刻意地将各项活动与神的大计划联系在一起，让我印象深刻。老师们很棒，也很用心！
- 非常高兴能够了解威克理夫的事工；各个工作坊也很有趣。
- 这活动令我大开眼界！我学会了在讲述圣经故事时所必须掌握的原则：“明确、清晰、自然”（英语简称 C.A.N. – Clear, Accurate and Natural），要使听众与故事发生共鸣，而且不会与他们的文化有冲突。

Would You Like to Hear a Story?

By Sharon Tan



Jesus Teaches the People by the Sea by James Tissot.

Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. (Matthew 13:34)

Why tell stories?

Who doesn't love a good story? Storytelling is an age-old art form that teaches about the human experience. When we hear a story, our thinking, emotions, and imagination are engaged, as if we were in the story. It affirms or challenges our beliefs and perceptions by showing us how other people think. It encourages discussion and application of the lessons. And telling stories is an easy way to start sharing the best story of all — the great biblical narrative of God's plan for Man and the world.

Bible storytelling is not new — Jesus himself constantly told parables (stories) using everyday settings, characters and language to teach spiritual truths.

Why oral stories?

Many of those Jesus taught were illiterate or had limited literacy. He

did not ask them to brush up their reading skills while he wrote down his teachings! He taught them in the way they could learn best — through stories told orally. Both the Old and New Testaments existed in oral form for years (even centuries, in the case of the OT) before being written down. Researchers have extrapolated from literacy statistics and concluded that over 70% of the world's population today still relies mainly on oral means to receive information. There are also cultures which have a stronger preference for oral communication over written.

Let me make it clear that I still believe that reading and studying the scripture are important for discipleship, and those who desire to really understand God's will and character should ideally study the written scriptures for themselves. Neither is it my view that a collection of stories should be considered an adequate substitute for the whole Bible. Every storying project hopes that hearing Bible stories will create in the listeners a

hunger and thirst for more of God's word, and that every people group will eventually have the whole Bible in their language.

However, for non-believers who have low levels of literacy or motivation to read, or those with learning or physical disabilities that make reading difficult, hearing stories is a more accessible way to encounter God's word. There are also those who simply prefer to hear rather than to read. Even in highly literate societies like Singapore, it is still much more effective to share the gospel in speech rather than with a tract, and there is a strongly felt need to share orally with the elderly in a Chinese dialect, or with migrant workers in their own language.

Written vs oral communication

Why not just read the Bible aloud? This suggestion overlooks the distinct differences between oral and textual communication. A written text tends to be more precise, sophisticated and formal. It appeals to more literate and highly motivated readers.



Photographer: Elyse Patten ©Wycliffe Global Alliance.

However, reading a written text aloud is not a very effective means of communication as listeners are likely to find it boring and will probably forget much of what they hear.

In contrast, spoken communication transmits meaning more effectively. Spoken words and sentences are usually less complex and more natural, and supported by non-verbal cues such as intonation, facial expressions and gestures. Listeners learn by engaging their imaginations and emotions to make sense of what they hear.

Storytelling in missions

As we seek to reach unreached people groups to “make disciples of all nations”, we have to use methods of communication that fit with their culture and traditions. Bible stories are most effective when they are told, not just orally, but also in the style used for important, true stories in that culture, and may involve music, drama and dance as well.

All storying programmes share a few elements in common: the stories must communicate scriptural truth accurately, be clear in their meaning, be told in a natural manner in the heart language of the hearer, and use a culturally appropriate style.

Story sets comprising anything from 20 to 100 or more stories are carefully chosen from across the Bible, and are intended to give listeners an overview of the great truths of the Bible. Understanding the host culture will also guide the choice of stories. For example, stories illustrating the power of God over evil spirits have proven very effective in animistic cultures.

As the stories are crafted, they are repeatedly checked, tested and revised for clarity, accuracy and naturalness until they are judged to be ready for wider use. Bible storytellers are expected to remain faithful to the original meaning and not add or subtract from the contents of each story, and they practise until they can tell each story consistently and accurately.

With modern technology, a recording of a master version can be stored for reference, and as more people learn the stories, they will be able to check and correct one another.

In the mission field, stories are often told or performed in small group settings followed by a discussion about the story. In this way, the stories involve the hearers’ emotions and imagination, and help them understand more about God and themselves. They are then encouraged to learn to retell the story so they can share them with their friends and relatives. This has proven to be an effective and non-threatening method of evangelism and discipleship, with the potential to develop into a full-blown translation project. After all, everyone loves a good story!

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 Sharon Tan serves as Communications Executive in the Wycliffe Singapore office. She and her husband spent over 10 years among an unreached people group in an Asian country before returning to Singapore. They have 2 daughters aged 20 and 22 years.

你想听故事吗？

文/Sharon Tan



这都是耶稣用比喻对众人说的话；若不用比喻，就不对他们说甚麽。

马太福音 13章34节

为何要讲故事？

谁不喜欢听好的故事呢？讲故事是人类传递经验的一种古老艺术。在听故事的时候，我们的思想、情绪，以及想象力就会投入其中，犹如自己是活在故事里面。故事向我们展示了别人的想法，从而肯定或挑战我们的信念和看法。它也会鼓励民众讨论和应用其所启发的道理。况且，在要分享世界上最棒的故事－圣经所叙述上帝对人类及世界的计划－之前，以讲故事作为开场白是最简单容易的方法。

讲圣经故事并非一件新事，耶稣自己就经常透过日常生活场景、人物以及语言来讲寓言（故事）和教导属灵真理。

为什么选择口述故事？

在耶稣教导的人群中，有很多是文盲，或是识字能力有限。耶稣没有用文字记录他的教导，以致群众需要提高自己的阅读能力方能明白圣经真理。耶稣却用人们最能明白的方式－口述故事－来教导他们。旧约和新约圣经在被文字记录以前，向来都是以口述的方式传递（旧约甚至已口传了几个世纪）。根据全球识字能力的统计推算，研究人员总结出：超过百分之七十的世界人口仍在依赖口述方式来接收信息。不但如此，与书写的沟通方式相比，有一些文化更倾向于使用口述的沟通方式。

我要预先声明：我依然深信研读圣经是训练门徒的不二法门。渴望真正明白神的旨意和属性的人，应该使用书写版圣经作深入研究。我不认为一系列的故事就可以取代整本圣经。每个推动口述故事的计划，其目的都是希望透过故事来激发起听众对神话语的渴慕与追求，并希望每个族群最终都能拥有完整的母语圣经。

但是，对那些识字能力低，或缺乏阅读动力的非信徒，或那些有学习障碍或因身体残疾而导致阅读困难的人来说，听故事是让他们更容易经历神话语的方法。此外，还有些人就是单单喜欢听而不喜欢阅读。即使在文化程度较高的社会当中，如，新加坡，分发福音单张的果效与透过口述方式分享福音的果效，相比之下前者略为逊色。况且，以汉语方言来向本地年长者传讲福音，或以客工的母语来宣讲救恩好消息，远远胜过派发福音单张给他们。

书面及口述交流

为什么不直接大声地把圣经朗读出来呢？因为，这就忽略了口述和文字交流之间的明显差异。书面的文字往往比较精确，复杂和严肃，对学识程度较高、积极性较强的读者来说更具吸引力。但是，大声朗读书面文字并非一种有效的交流方式，听众可能会觉得沉闷，而且很可能会忘记大部分听到的内容。



相比之下，口头交流方式在传情达意方面更为有效。其所选用的词语和句子通常比较简单、自然，并且透过语调、面部表情和手势之类的非语言提示，使所要表达的更加清晰。聆听者发挥想像力和运用情感来理解所听到的内容，并从中学习。

宣教中的口述故事

在接触未得之民的群体，以便能够“使万族作主门徒”时，我们所采用的交流方法必须符合其文化和传统。最有效分享圣经故事的方式除了是透过口述形式外，也要透过该文化用于表达重要真实事件的方式，当中也同时包括音乐、戏剧和舞蹈。

所有口述故事的计划都有一些共同点：故事必须准确地传达圣经真理，含义清楚，并以最能够触动听者内心的母语来自然地讲述，也要采用符合听者文化习惯的风格。

“故事集”所包含的是从整本圣经中精心挑选出来的20到100多个故事，目的是要让听者对圣经的重要真理有一个总体的了解。对当地文化的了解也会引导故事的选择。例如在相信万物有灵的文化中，那些展示上帝有力量胜过邪灵的故事已证实是非常有效的。

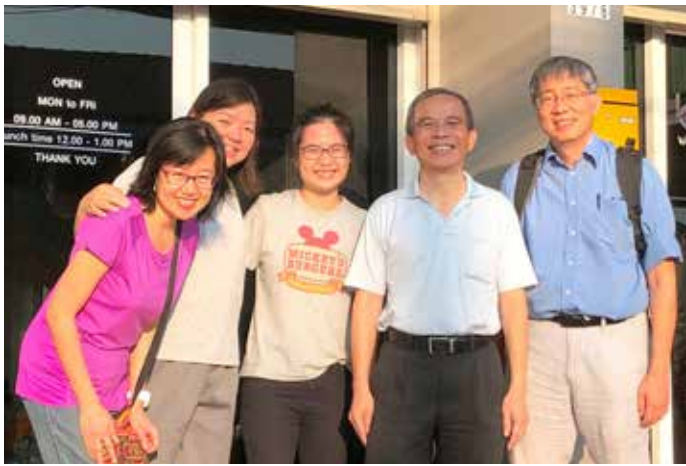
在编写故事时，故事的清晰度、准确性和自然性会被反复检查、测试和修订，直到它们可以被广泛使用为止。讲述圣经故事的人应该忠于其原始含义，不可随意添加或删减故事的内容。他们要不断练习，直至可以准确无误地讲述每个故事。使用现代技术把录制好的“原稿版本”存储起来，作为参考。随着越来越多人学习口述故事，他们就能够相互检证和修改。

在宣教禾场里，多数是在小组中讲述或演绎故事，然后再讨论故事内容。透过这样的方式，故事能够触动听众的情感和想象力，从而帮助他们更了

解神和认识自己。过后，我们会鼓励他们学习复述该故事，以便他们能够与亲朋好友分享。事实证明，这是一个有效的传福音和训练门徒的好方法，并且有潜能发展成为一个完善的翻译项目。毕竟，好故事是每个人都喜欢听的！

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Sharon在新加坡威克理夫圣经翻译会担任传讯部主管。她与丈夫曾在一个亚洲国家中服事一个未得之民群体达10年之久。过后，他们回到新加坡。夫妇俩育有两名女儿，分别是20和22岁。



Connecting as One in Christ

By Cindy

“I have given them the glory that you gave me, that they may be one as we are one ... to let the world know that you sent me and have loved them even as you have loved me.” John 17:22–23

For several years, I have been receiving faithful updates from a member of Wycliffe Singapore. This kickstarted my relationship with Wycliffe and, in September 2019, my journey with God led me to participate in a short trip to Northeast Thailand organised by Wycliffe. Our team was to teach English and run activities for village school children, participate in drama and Bible storytelling, and interact with teams doing language work in the area.

Although I was interested in Wycliffe’s work and also keen to reach out to village children, I initially hesitated as I was still struggling in the aftermath of dark experiences. However, God reminded me: “My grace is sufficient for you, for my strength is made perfect in weakness.” (1 Cor 12:9). These words carried me through and convicted me to go.

I thank God for His gracious comfort, encouragement and loving hand throughout the trip. The team experienced blessings of “heaven-on-earth” experiences as the body of Christ served together with love and unity, and as we received providential help in language and literacy.

“That they may be one...”

As Jerry Falwell has said, “Nothing of eternal value is accomplished apart from prayers”. While preparing for the trip, each member of the team individually and together, as well as my Bible Study Fellowship group, covered the trip with regular prayers. God’s loving hand had assembled a 15-strong team from countries including US, Thailand and Singapore, with members who were completely new to one another. We did not even meet some of them until the actual day of teaching!

By God’s grace, the various parts of the team came together very quickly to serve (amidst chaos at times!) and enjoy fellowship. Everyone contributed and supported one another. For example, the Thais helped modify the activities to make them more appealing to the local children. We were thankful for this spirit of unity which enabled us to glorify God “with one heart and mouth” (Rom 15:6).

God also awesomely provided strong external support in our language and literacy preparations. To help in our lesson planning, a church provided very good English–Thai teaching materials as a reference.

A church brother also volunteered his time, talents and network of connections to source, design and print English–Thai teaching materials and prayer cards for the children. We were also given much good advice, excellent service and quality printing of the cards by Print & Print Pte Ltd, a company strongly supportive of Christian ministries and missions. Truly, “How good and pleasant it is when brothers live together in unity!” (Ps 133:1).

Language and literacy

On this trip, we also learnt about how providing support in language and literacy can help in building relationships with the minority groups. We saw how the people responded much more warmly when their own language was used. This showed us how important it was to translate Scriptures into the heart languages of minority peoples. At the same time, learning English helps the children in school and enables them to access and engage with a wider world of knowledge and opportunities. We met a young lady pharmacist, now working in Bangkok, who was visiting her home town. She told us how she had had to make use of every opportunity to practise speaking English with foreigners as access to good learning opportunities were scarce in the small villages. Local churches, with the support of foreign friends, are able to reach out in friendship to meet the felt needs of the schools and communities by providing support in teaching English (and increasingly for Chinese too!) to the children.

During the trip, there was insightful sharing by Wycliffe members and local missionaries about Bible translation into the heart language, reaching out to minority peoples, and ministry and practical challenges. We thank God for their willingness to leave their places of comfort and learn languages so that they can reach out, translate and teach Scriptures in the heart languages of the minority groups. Praise God for their positive, encouraging witness and testimonies in living out their faith with love and obedience.

God’s heart is for men from “every tribe, language, people and nation” (Rev 5:9) to be saved. Through economic development and technological advancements, He has brought people from everywhere to everywhere. Through language and literacy, He has opened doors to connect hearts, minds and souls. May the Body of Christ be ever willing and quick to be God’s hands and feet everywhere, serving as ONE in Christ, to achieve the desires of God’s heart!



Photographer: Zeke du Plessis ©Wycliffe Global Alliance.

Using Audio Scriptures to Share the Gospel



Photographer: Rodney Ballard ©Wycliffe Global Alliance.



Photographer: Mark Ewell ©Wycliffe Global Alliance.

... in South Asia

Every week, morning and evening, two families from the J ethnic group attend a church and listen to audio recordings of the J New Testament. Six people from these families have come to know Jesus as their Saviour through the power of the Holy Spirit and the Word in their own language.

A woman from one of these families had been demon-possessed for many years. Her family had spent lots of money taking her to witch-doctors, other religious leaders and medical professionals, but her condition did not improve. A sister-in-law, who had been listening to the audio scriptures at the church for about six months, eventually told the family to take the woman to church. At the church, the people prayed for the demon-possessed woman for a few days, and she was healed and came to know the Lord. After this, the whole family began attending that church and have become active members.

In a city neighbourhood where many J people live, a young J man has a regular fellowship meeting in his home where they sing J worship songs together. Three J factory workers heard the singing and came to see them. The three women explained that they had been attracted to the group because they could understand the words of the gospel songs in their own language, and their hearts were touched. They were invited to church and attended the church service that weekend. The following week, the women returned to the house fellowship group and made commitments to follow Jesus.

... in Tanzania

At a village church in the Kabwa language area in Tanzania, a large group of people have gathered to listen together to the Word of God. But no pastor is preaching; no one reads from a Bible. Instead, they're using audio recordings of Scripture translated into their language — stored on tiny solar-powered MP3 players.

“Many of them are church leaders from the area,” explained Michiel Louter, a translation adviser with the Mara Cluster Project in northern Tanzania. “They were involved in ‘listening workshops’ like this about a year ago. This one is a follow-up, so they have opportunity to tell us about their experience using the audio Scriptures.”

The testimonies share common themes. The players and recordings helped some people better understand Scripture — “especially children and older adults,” Louter emphasized, “since they often don't yet understand Swahili well.”

Several people also described listening to the Kabwa language recordings at home with their families. The sound attracted neighbors — even those of other major religions — curious to know what the families were listening to. This led to discussion about how to reach those neighbors with the gospel. One participant gave advice, saying: “When we use these audio Scriptures, we should believe that it is the words of the Holy Spirit we hear. So, before you switch on the player — pray! And after you've listened to a chapter — pray! Then the Holy Spirit can do his work.”

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The Tanzania story is from an article in Frontlines, Winter 2019, © Wycliffe Bible Translators US. Reproduced with permission.



A band plays traditional music. Sarah Halferty @Wycliffe Global Alliance.

Healing Trauma with Ethnoarts

By Sharon Tan

Some individuals, families, and even entire ethnic groups may have suffered from experiences that give rise to psychological and emotional trauma. Some continue to do so for prolonged periods. Many minority peoples, because of where they live and their lower socio-economic status, have suffered traumas as a community. Christians working among these people often feel the need to help these people experience the healing that comes from God. But how can they reach out in a cross-culturally appropriate and effective way?

What is psychological trauma?

Psychological trauma can be caused by extremely stressful events such as violence, abuse or disasters that destroy a person's sense of security. The events may be sudden and of short duration, such as an earthquake, or may have persisted for a long period of time, such as domestic or sexual abuse. The victim may have experienced the event directly, or may have been a witness to the event. These experiences can cause him to feel helpless and leave behind a legacy of disturbing emotions, memories and anxiety. He may feel numb, disconnected, and unable to trust others (and God).

Resilience

The ultimate goal of trauma healing is to help the victims of trauma build up psychological resilience, i.e. the emotional or mental ability to cope with the aftermath of crisis or stressful events and recover from it. In order to achieve this, they often need help

to discover a new framework to understand and process past experiences, and develop ways to recover their sense of stability and control over their lives. Beyond that, they need a new or restored relationship with God.

Traditional therapy for victims of trauma takes the form of talking through the experiences and emotions with a therapist. The therapist aims to create a safe relationship with the victim so that the victim is able to cope with memories of the traumatic event. Through talking about the event, the victim is helped to reframe the traumatic experiences more objectively. This stabilises and regulates the body's responses to the stressful events and memories, and brings healing to the victim. However, some victims find that talking about the trauma forces them to repeatedly relive the experiences, and the process of undergoing this type of therapy may be too painful to be helpful.

Art therapy

Using involvement in expressive arts as a means of healing from trauma and loss is not new. All cultures have developed practices such as rituals, conventions, procedures and ceremonies as a way to deal with traumatic events. When art therapy is used to help victims of trauma process a distressing event, the victim is encouraged to express memories and feelings through some form of art. Many people find it easier to express their emotions through artistic media than words as the artistic activity engrosses the



Women coloring batik textiles.
 Photographer: Chito Vecina @Wycliffe Global Alliance.



A group of men and women dance.
 Photographer: Marc Ewell @Wycliffe Global Alliance.

mind and releases the inhibitions which block the victim from thinking about the trauma. Using art is also an effective way to address issues that may be too difficult, disturbing or taboo to express in words. Engaging in an artistic activity also helps reduce stress and increase relaxation, which in itself promotes healing.

Working through sensory activities such as drawing, singing, role-playing, writing or dancing also enables more vivid recollection, and can help the victim express feelings and emotions more clearly. Memories, some of which may have been suppressed because of the pain and trauma they are associated with, can be made visible through art when words are inadequate. This is particularly effective when dealing with children or working cross-culturally, as difficulties with language can be an obstacle in talk therapy.

Art therapy has been found to be very effective in group situations as well, for example, when an entire community has suffered the same traumatic event such as a natural disaster or war, or when several individuals have suffered similar traumas. Engaging in art-making together creates a shared identity among the victims and fosters communal support. This aspect of group art therapy is particularly effective when working in communal cultures, as many ethnic minority cultures are.

Ethnoarts

When working in a cross-cultural or cross-linguistic environment, art-making activities have been shown to enhance communication by bridging language and cultural barriers. When these art-making activities involve the use of familiar art forms such as visual symbols, movements, sounds or music in culturally appropriate ways, victims are able to express themselves more naturally. This improves healing while at the same time affirming the value of that group's cultural heritage.

God loves every "nation, tribe, people and language". Providing a safe space for a person or community to tell their story of trauma using their culture's art forms is just another way of reaching out to them with God's hand of love.

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 The Linguistics Institute of Payap University in Chiangmai regularly holds Ethnoarts training courses. To find out more, see <https://li.payap.ac.th>

以民族艺术治疗创伤

文/Sharon Tan

因过往痛苦的经历，一些人、家庭，甚至是整个族群可能都曾经或仍然在背负心灵和情绪的创伤。少数族群由于居住的地区偏远，社会与经济地位低微，族群整体经常会感到被压迫和伤害。在当中服事的基督徒非常盼望帮助这些族群经历从神而来的医治。但是，如何能在跨文化的环境下，以适当并且有效的方式接触他们呢？

何谓心灵创伤

造成心灵创伤的原因很多。当经历令人倍感压力的事件，如，暴力、虐待或天灾人祸时，个人的安全感被摧毁。这些可以是突如其来、为时短暂的事件，如，地震；也可以是持续很久的情况，如，家庭暴力或性侵。无论是亲身经历，或是目睹经过，受害者都会感到彷徨无助，心里留下了负面情绪和回忆，并会感到焦虑。他们更可能变得麻木，无法与外界沟通，也不再信任别人（包括神）。

韧力

创伤治疗的最终目标是要帮助受害人从创伤中建立心理韧力。换句话说，受害者能够运用情绪和意志力去跨越危机或压力所带来的心灵障碍，以致全然康复。为了达到这个目标，受害人需要外来的帮助，以寻找新的框架来理解以及处理从前的痛苦经历，并整理出一套有效的方法来重拾安稳心灵，重新掌控自己的生命。此外，他们也需要建立或修复与神的关系。



传统的治疗方式是让受害者向治疗师说出自己的痛苦经历与感受。治疗师要建立一个安全的关系，使受害者愿意重提痛苦往事。通过这样的交谈，治疗师帮助受害人客观地重塑创伤经历。这样就可以调整受害者在回忆事件时的身体反应，使心灵康复。但是，要重谈这些经历，就如要再次受到伤害，有些人因无法面对这个过程而得不到医治。

艺术治疗

以艺术创作来治疗心灵伤痛并非新鲜的事。任何文化都有类似的形式来处理心灵创伤，如，传统礼节、惯例、程序和仪式。艺术治疗就是鼓励受害者通过某种形式的艺术表达来回忆和感受昔日的痛苦经历。许多人发现，使用艺术媒介比起用言语交谈更能抒发个人情感。受害者在专注于艺术创作的同时，也把自己从痛苦的回忆中释放出来。使用艺术抒发感受能有效地处理一些难以用言语表达的复杂问题，或羞于启齿的社会禁忌。从事艺术活动还有助于减轻压力，增加放松感，其本身就促进康复。

通过绘画、歌唱、角色扮演、写作或舞蹈等感官活动，受害者能够将回忆表达得更清晰，并能更准确地描述自己的感受和情绪。当语言未能贴切地表达出隐藏在记忆深处的痛苦感受时，艺术表现却可以将之清楚地展露出来。在帮助儿童或在跨文化的情况下，语言会成为谈话治疗的障碍；这时候，艺术治疗便派上用场。



Photographer: Marc Ewell @Wycliffe Global Alliance.

艺术治疗对帮助团体也十分凑效。当整个社群经历同一的创伤，如，自然灾害、战争，或者，当几个遭受类似创伤的人一起参与艺术创作，受害者之间会建立起共同身份和相互间的支持。团体艺术疗法在社群文化中效果显著，因此十分适用于拥有社群文化的少数民族。

民族艺术

在跨文化或跨语言的环境中，艺术创作活动可以消除不同语言与文化差异间的沟通障碍，增进交流。当艺术创作活动采用参与者熟悉的艺术形式，如，视觉符号、动作、声音或音乐时，受害者内心的感受便自然地流露出来。这既能促进康复的果效，也同时肯定了该群体文化的价值。

上帝爱每个“国家、族群、人民及语言”。为个人或社群提供安全的空间，让他们透过自己熟悉的文化艺术形式来忆述其创伤经历，这是上帝以另一种方式向他们发出爱的呼唤。

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清迈西北大学 (Payap University) 语言学院定期举办民族艺术培训课程。欲了解更多，请浏览<https://li.payap.ac.th>。



Photographer: Marc Ewell @Wycliffe Global Alliance.

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

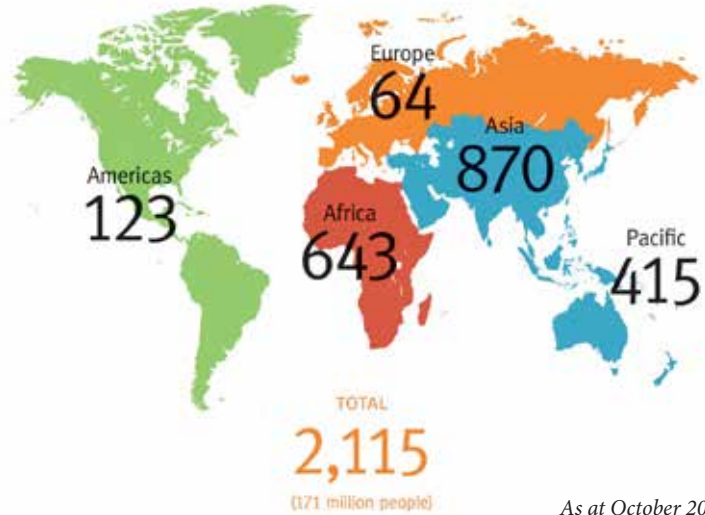
There are about 7,353 languages spoken or signed in the world. The numbers on the map refer to the number of languages where work has been requested or is likely to be needed, but where no translation has begun yet.

Other Statistics

Languages with full Bible:
698 (5.6 billion people)

Languages with NT or portions:
2,686 (1,256 million people)

Translation projects in progress:
2,617 (5.4 billion people)



As at October 2019

For more details, see <https://www.wycliffe.net/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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www.wycliffe.sg/be-involved

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