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Editorial

by Dr David Tan, Chief Editor

It was only recently that the whole world was gripped by the rescue of the 12 boys and their football coach who had been trapped in the Tham Luang caves in Thailand. The complex operation involved more than 1,000 people, including many who had come from overseas to participate in the rescue. A colleague of mine noted that this was a good illustration of the missions enterprise to rescue those in spiritual darkness.

Missions can be understood at different levels. At the macro level, missions is about restoring God's kingdom after the fall of mankind. The article *Star Wars, Missions and Me* discusses missions from this perspective. However, at the personal level, missions is about rescuing lost individuals. Our God would leave 99 sheep behind in order to find and rescue one lost sheep (*Would You Look for a Single Lost Sheep?*). It isn't about cost or efficiency, which are often so important to pragmatic Singaporeans.

Yet, there are practical issues to consider in missions. Mission agencies need people to manage human resources (*Behind the Scenes*). Families on the field need to educate their children, or choose between ending their ministry prematurely or not preparing their children adequately for their eventual transition back to Singapore (*Teachers Wanted!*). Good support for field missionaries is essential to help them be more effective in their ministries while safeguarding the wellbeing of their families.

Missions to unreached people groups is not so much a sprint as a marathon. Discipleship of new believers and building capacity involves walking alongside the people for a prolonged period of time, not unlike the role of a parent who spends years helping a child grow to become an independent adult. That is why we should provide support for missionaries on the field so that they can remain there for as long as possible.

I hope you will enjoy reading the articles and gain more insights into missions.



Blessings,
Dr. David Tan

Front cover 封面: *Tower of Babel* 巴贝尔塔 (Bruegel).
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社论

总主任陈金峰博士

最近，营救被困在泰国睡美人洞里十二名男孩和他们的足球教练的事件吸引了整个世界的目光。这项复杂的行动涉及一千多人，其中包括许多来自海外人士参与救援。我的同事指出这是一个很好的宣教企业例证：去拯救那些处在属灵黑暗中的人。

宣教可以以不同层面来理解。从宏观的层面而言，宣教关乎的是如何在人的堕落后恢复神的国度。文章《星球大战、宣教和我》是从这个观点讨论宣教。从个人的层面来看，宣教在乎的是拯救迷失的个体。我们的上帝可以撒下九十九只羊，去寻找并拯救那一只迷途羔羊（《你会寻找一只丢失的羊吗？》）。这不是关于成本或效率，而是对务实的新加坡人来说非常重要。

然而，在宣教中也需要考虑实际的问题。宣教机构需要有人管理人力资源（《差传幕后团队：人力资源管理》）。这些在禾场的家庭需要考虑他们子女的教育，或者选择提前结束他们的事工，或者没有为子女回到新加坡时的安顿做足够的准备（《教师募求！》）。给予禾场好的支援是重要的，宣教士需要得到帮助以便更有效地事奉，并同时维护家人的幸福。

传福音给福音未得之民不是一次短跑而是一场马拉松。新信徒的培训和栽培包括长时间与他们共同进退，这与父母在孩子的成长中所扮演角色相同。这就是为什么我们应该支持在禾场的宣教士们，让他们可以尽可能地在那里长期事奉。

我希望你会喜欢翻阅这些文章并从中获得更多关于宣教的见解。

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BEHIND THE SCENES: HUMAN RESOURCE MANAGEMENT



What comes to your mind when you think of missions? There is an oft-neglected side of missions — the less “exotic” roles that are crucial in ensuring that missions is done well. One of these essential areas is human resource (HR) management.

Jo is the current Personnel Coordinator of Wycliffe Singapore, dealing primarily with the mobilisation and care of workers from Singapore. She finds “interacting with members and their supporting churches, providing member care, and helping them administratively” the most rewarding parts of her job. Wycliffe Singapore currently has about 40 members serving overseas and receives about 50 enquiries from interested parties annually.

Katherine has served in HR in Wycliffe Singapore and Asia-Pacific since 1992. She points out that HR work in the missionary enterprise is to be an advisor, friend, critic, supporter and broker all at once. Responsibilities range from processing candidates, communicating with church and field, recommending training and pre-field preparation, on-field member care and dealing with re-entry needs. The job spans the entire missionary career from the initial enquiry to eventual retirement. It is no wonder then that deep relationships are forged with candidates and other stakeholders in this process of journeying together.

HR personnel play a key role in facilitating the dialogue between the missionary, the field entity and the supporting church. This includes understanding church policies, the needs on the field as well as the expectations of key stakeholders. Issues such as budgeting and financial support, children’s education, further training, retirement planning, home assignments etc. all come under HR! These discussions begin before the missionary leaves for the field, continue through his period of service, and extend through the re-entry period.

HR work is a calling just like any other missionary service. HR personnel are invaluable in supporting missionaries and sustaining their ministry. Without these dedicated people behind the scenes, it would not be possible to send out and support a missionary well!

差传幕后团队： 人力资源管理

提到差传，你会想到什么？在差传中有着经常被忽视的一环，那些看来“不怎么特别”的职务，却对于确保差传事工能否顺利进行至关重要。人力资源管理就是其中之一。

Jo是现任新加坡威克理夫人事部主任，主要负责动员和关怀来自新加坡的宣教同工。她认为能够与宣教同工们和他们所属的教会交流，为他们提供各方面的关怀和在行政上支援，是她工作中最有满足感的部分。新加坡威克理夫目前共有大约百分之六十的同工在海外事奉。同时，每年大概会收到50份有意参与宣教事工的询问。

Katherine自1992年开始在威克理夫新加坡及亚太区办事处事奉。她指出在差传机构负责人力资源的同工对宣教士而言，必须同时是他们的顾问、朋友、批判者、支持者和中介人。其职责从办理宣教士的申请，与教会和禾场接洽，推荐培训课程和进入禾场前的各项准备，禾场上的关怀以至处理他们回国的各种需要和事项。换言之，职务范围涵盖一个宣教士最初的咨询直到退休。因此在这趟宣教的旅程中，与申请者和相关人士之间建立深厚的关系也不足为奇。

人力资源同工在协调宣教士，禾场上的相关部委和支持教会之间的对话扮演着重要的角色。这包括了解支持教会的政策、禾场的需要及有关负责人的期望。一切有关预算与财务支援，子女们的教育，日后所需的培训，退休计划，述职等等事宜，都在人事管理的负责范围之内。这些事宜的商讨打从一个宣教士进入禾场之前，直到他到禾场事奉期间，依然会持续，甚至延续至那宣教士回国为止。

人力资源的事工，如其他宣教事工，是一个呼召。人力资源同工在支持宣教士和持续宣教事工上扮演重要的角色。没有这一群尽忠职守的幕后英雄鼎力支持，我们是无法差派及支持宣教士的。



The Great Commission 大使命 (Vernon Nye). © Waiting for the Word. Flickr Creative Commons.

Star Wars, Missions, and Me

By Dr David Tan

So when they met together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” (Acts 1:6)

A confession: I am a *Star Wars* fan and have watched all eight episodes of the film series so far. The first film came out in 1977 when I was a teenager and my Sunday school teacher brought our class to watch it. Some fans regard *Episode V: The Empire Strikes Back* as the best in the series, possibly because it revealed that Darth Vader was the father of Luke Skywalker, to everyone’s surprise and horror. In this instalment of the *Star Wars* saga, the Galactic Empire, having suffered the destruction of its Death Star, hunts down and attempts to destroy the Rebel Alliance.

But what has *Star Wars* got to do with missions?

Well, I feel that perhaps the best summary of God’s plan for mankind and creation can be expressed as “The Kingdom Strikes Back”. In the beginning, God created the heavens and the earth, and everything was good under God’s reign. But the first man, Adam, disobeyed God and brought sin into God’s Kingdom. Subsequently, mankind continued to rebel against God until he felt it necessary to destroy almost all of mankind in a flood, leaving just one man, Noah, and his family. However, that did not solve the problem of sin as mankind’s rebellion against God continued.

In fact, mankind even deliberately ignored God’s command to “be fruitful and increase in number; fill the earth and subdue it.” (Gen 1:28) In Gen 11, the people said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.” (Gen 11:4) So God confused the language of human beings so they were not able to complete the Tower of Babel project. Instead, they were scattered all over the earth. It seemed that mankind was determined to rebel against God. But all was not lost – in Gen 12, God launched his plan for restoring his Kingdom (or redemption) by calling Abraham and promising that all the nations of the world would be blessed through him.

The whole biblical narrative is basically the story of how the Kingdom of God fell and how God restored and continues to restore his Kingdom through Abraham, Christ and the Church. When God called Abraham, he told him that he would not only bless him, but would also bring blessing to the nations through him. This blessing eventually came through the seed of Abraham, namely Christ. When Christ

was on earth, he often preached about the Kingdom having come through him, e.g. “The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!” (Mk 1:15).

The Tower of Babel event marked the height of mankind’s rebellion against God’s rule. God’s punishment of confusing the language of mankind created different ethnic groups or nations that were spread over the earth. The good news is that all these will one day be restored to God’s reign under Christ. This was always God’s plan for humanity, that in the end, “every nation, tribe, people and language” will worship before the Lamb (Rev 7:9). The Holy Spirit’s coming at Pentecost gave a foretaste of what this would be like by enabling the early believers to declare the praises of God in different languages which they had not learned.

So what does this mean for Christians?

Well, contrary to what many believers may think, salvation is not just about receiving forgiveness for our sins. Yes, it does include that, but the true meaning of salvation is really the restoration of God’s Kingdom and rule over all creation. We, having been justified by faith and forgiven, enter into God’s Kingdom. And we are commanded to be God’s ambassadors to preach the good news of the Kingdom of God to others too. In particular, we are commanded to go and make disciples from every nation so that all nations will be represented in worship before God for all eternity. The Great Commission given by Christ is a clarion call to his people to join forces with him to strike back against sin and restore his Kingdom – The Kingdom Strikes Back!

To God be the glory!



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Dr David Tan is the Executive Director of Wycliffe Singapore. He and his wife, Sharon, served overseas for several years, and are now continuing to participate in the work of Wycliffe in the Singapore office. They have 2 daughters aged 21 and 19 years.



星球大战、 宣教与我

陈金峰博士

他们聚集的时候，问耶稣说：
“主啊，你要在这时候使以色列
复国吗？”

(使徒行传1: 6)

我要承认：我是个《星球大战》迷，这部电影系列目前有八部作品，我已经都看过了。第一部影片于1977年出炉，当时我还是个青少年，我们的主日学老师带我们全班去看。有些影迷将《星球大战第五部：帝国大反击》列为系列之中，最精彩的一部。或许是因为这部影片揭露了一个令人感到震惊和恐惧的事实：达斯·维达是卢克·天行者的父亲。在这一部的《星球大战》中，遭受死星摧毁的银河帝国正在追捕并企图消灭反叛联盟。

星球大战与宣教又有何关联呢？

其实，我觉得神对人类和受造物的计划的最佳总结可以表述成“国度大反击”。起初，神创造天地，一切在神统管下都是好的。但人类的始祖，亚当违背了神，将罪带入神的帝国里。接着下来，人类继续违抗神，使神认为有必要透过洪水灭绝人类，只留下诺亚和他一家。但是，这并没有彻底解决罪所引发的问题，因为人继续忤逆神。

事实上，人类故意忽视神所颁布的命令：“要生养众多，遍满地面，治理这地”（创1: 28）。在创世纪11章里，人们说：“来罢！来罢！我们要建造一座城和一座塔，塔顶通天，为要传扬我们的名，免得我们分散在全



Light for the Nations 为万民之光。
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Photographer: Elyse Patten © Wycliffe Global Alliance.

地上（创11：4）。所以神变乱了人类的语言，将他们散布在世界各地，让他们无法完成巴别塔计划。人类是铁了心要反抗上帝，但这不是一个全盘皆输的情况。创世纪12章记载，神启动了一个恢复（或救赎）祂国度的计划——呼召亚伯拉罕，并应许列国将因他得福。

整个圣经的叙事基本上围绕着神的国度如何因亚当和夏娃的犯罪，使罪入侵神的国度以及祂如何透过亚伯拉罕、基督和教会恢复并继续恢复祂的国度。当神呼召亚伯拉罕时，祂告诉亚伯拉罕祂不只会祝福亚伯拉罕，也会透过祂祝福列国万邦。这祝福后来透过亚伯拉罕的子孙——基督，实现了。当基督在世上时，祂经常宣讲人必须透过祂才能进入天国，例如，说：“时候到了，神的国近了，你们应当悔改，相信福音。”（可1：15）

巴别塔事件将人类反抗神的统治推到高潮。神对人类的惩罚，就是透过混淆人类的语言，导致不同的民族群体的形成并分散在全地上。好消息是：有一天神会透过基督把这一切恢复到祂的统治之下。这一直是神对人类的计划，就是在最后的时候，“各邦国、各支派、各民族、各方言”都会站在羔羊面前敬拜（启7：9）。圣灵在五旬节时降临已预示将来的情景：使早期信徒用他

们不曾学习过以及不同的语言赞美神。

这对基督徒有什么意义呢？

其实，与许多信徒所认为的恰恰相反，救恩不仅是我们的罪得到神的饶恕。没错，救恩的确包括饶恕，但其真正的意义乃在于恢复神的国度及祂对创造物的统治。我们是因信称义和被饶恕，得以进入天国。我们也被神命令，当神的大使，将天国的好消息向他人宣讲。尤其是，我们被命令到各国去使万民作主的门徒，以致万国都会有代表，在神面前永远敬拜祂。基督赐下的大使命就犹如号角吹起，要祂的子民联合起来反击罪恶，并恢复神的国度——国度大反击！

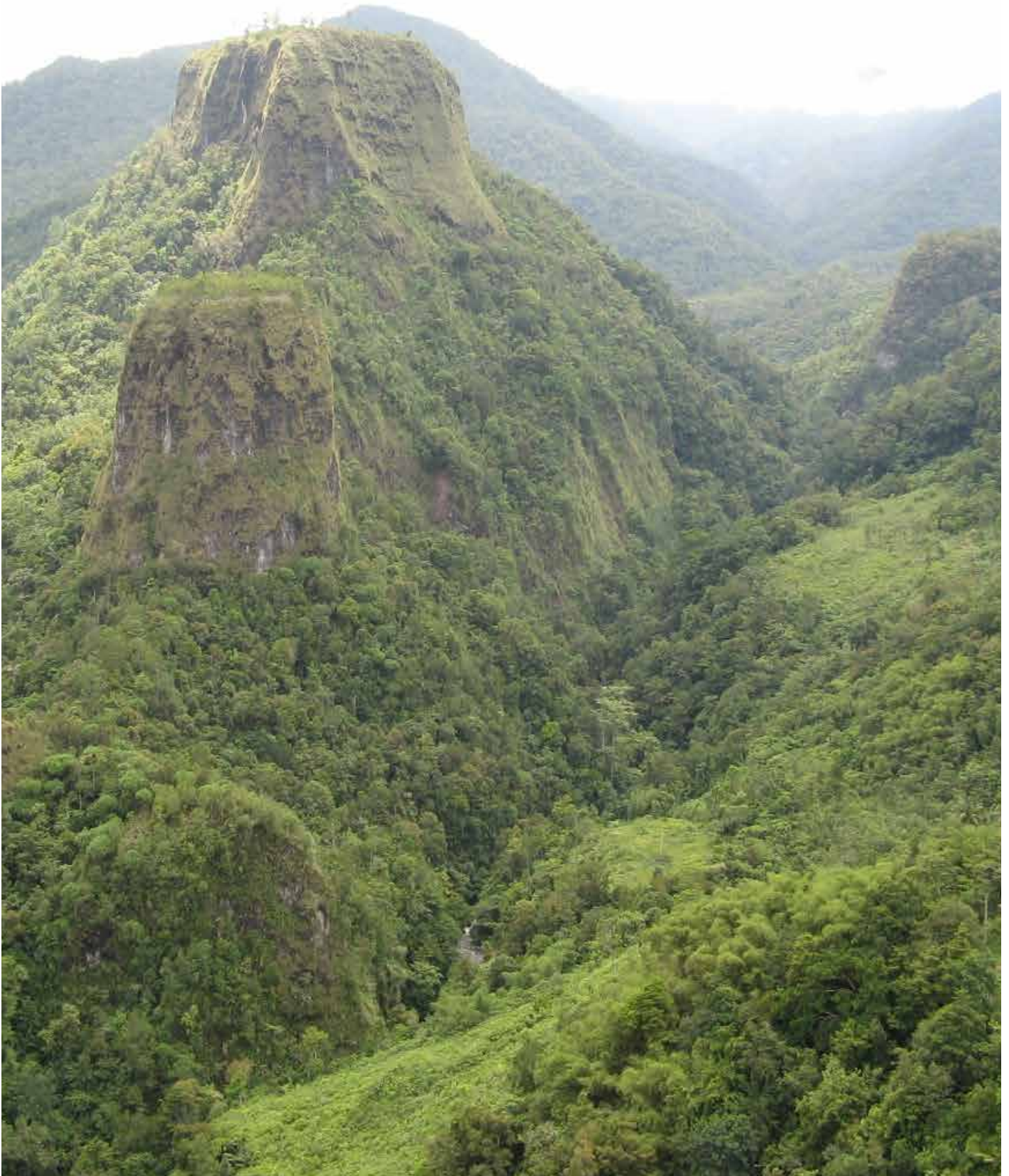
荣耀归于真神！

.....

陈金峰博士是新加坡威克理夫圣经翻译会的总主任。他与太太俐敏曾在海外事奉多年，目前回到新加坡继续参与威克理夫的事工。他们育有两名女儿，今年分别是21岁和19岁。

Would You Look for a Single Lost Sheep?

By Peter & Susan



What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbours, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' (Luke 15: 4-6)

When local believers in Peru heard this parable, they were amazed that anyone would do such a thing. As sheep farmers, they all agreed that none of them would ever abandon a flock to look for one lost sheep. How could a single sheep be worth the time and trouble to look for it? What is one sheep when you still have 99?

Last year, we saw first-hand what happens to a “lost sheep” among the Celana*, a people group who live on an island in Southeast Asia. In August, a family from a very remote village came to the town to seek medical treatment for their young daughters. As the already overwhelmed father, Aman, observed his daughters having intravenous drips inserted, he panicked and ran away from the hospital. His family assumed that he would just try to walk home to his village through the mountains and the jungle (more than four hours away by car). He was last seen by woodcutters in the jungle not far from the town, but there was no further trace of him.

Peter and some Celana men searched for him several times but without success. Peter also approached different village chiefs and police stations for help, but it was evident that no-one was very motivated to look for a run-away villager without some reward. Even fellow-villagers showed little interest, especially since it was a classic needle-in-a-haystack situation. Where in the dense jungle should they look for him? What direction did he take?

Since we knew that our Lord loves every single person and looks for the lost, we prayed that the Lord would look after Aman and bring

him home. We also encouraged the Celana believers not to give up hope and to continue to pray for his return. Ironically, “Aman” means “safe”, yet it was his safety we were worried about.

The Celana people are steeped in animism. The villagers consulted the spirits and, a few weeks after his disappearance, the demons told them that Aman had died in the jungle. His family was pushed to hold a funeral quickly so everyone could move on with life. But there were a few believers in the village who persuaded them to wait so that they could continue to ask the Lord for guidance and wisdom.

The Lord answered the prayers for this “lost sheep”! After nine long weeks, in October, a hunter and his dog came across Aman deep in the jungle, far away from the town. Aman later shared his story: When he first ran away in panic and confusion, he heard many voices in his head that told him where to go and where not to go. When he realised that he was lost, he cried out to God in desperation to help him and show him the way. From then on, he said, the voices stopped and he felt God leading him and providing for him in amazing ways. Aman was safe in God’s hands all the way. Although he ate mainly wild fruits and palm shoots, once, God even provided him with a pig! Aman told how he came across a wild pig that had been bitten by a poisonous centipede, so he had been able to easily kill and roast it for dinner.

The whole village was amazed that Aman returned to the village *aman* (safe) and well. They also realised that the spirits were wrong and that God is indeed above all

demons and can be trusted. We praise the Lord that he keeps demonstrating to us that every person is valuable in his eyes. He does not just look after important people, but he cares for the forgotten and neglected ones in this world.

During the weeks of searching for Aman, we shared about him with many people. Interestingly, most of them immediately asked whether he had his machete with him. This is the main tool that every Celana man carries with him. It was clear that everyone believed that the only thing he really needed was his machete — if he had it, he would be safe and would be able to survive. This reminded us that the Word of God is our “sword”. If we have God’s Word, we can survive spiritually. But sadly, it is this essential tool — the Bible in their own language — which the Celana people are still waiting for. How else can they know Christ, or grow in Christ, or teach others about Christ?

Are we like those pragmatic Peruvian sheep farmers? Do we count the cost and look for good returns? Is it worth the money and effort to translate the Bible for such a small ethnic group?

.....

Peter and Susan, with their 2 young sons, have been living among the Celana people for the past few years. They are currently learning the language and hope to begin a Bible translation project soon.

* Not the real name.



Jesus, the Good Shepherd 耶稣：好牧人。



Celana village 希兰纳村庄。



The essential machete 必不可少的弯刀。
Photographer: ccdoh1 © Flickr Creative Commons.

你会寻找一只丢失的羊吗？

Peter与Susan

你们中间谁有一百只羊，失去一只，不把这九十九只撇在旷野，去找那失去的羊直到找着呢？找着了，就欢欢喜喜地扛在肩上，回到家里。就请朋友邻舍来，对他们说，“我失去的羊已经找着了，你们和我一同欢喜吧。”

(路加福音15: 4 - 6)

当秘鲁的当地信徒听了这个比喻，他们感到非常惊讶，竟然会有人这么做。同样是牧羊农民，他们都认为没有任何一个牧羊人会抛下一大群羊去寻找一只丢失的羊。只不过是一只羊，值得花时间和麻烦去寻找它吗？反正还拥有99只羊，那一只羊又算得了什么？

去年，我们亲眼目睹希兰纳族*一只“丢失的羊”的遭遇。希兰纳族是居住在东南亚一个岛屿的族群。去年八月，有一个家庭，住在一个非常偏僻的村落，带着他们年幼的女儿们来到城镇求医。阿曼，一名已经感到不知所措的父亲，看到女儿们注点滴的时候，一时惊慌失措，竟然逃离了医院。他的家人以为他会尝试穿过高山和森林，步行回去村庄的家（驾车需要4小时车程）。最后看到他的人，是在离城镇不远的森林里的樵夫，之后，就没有人知道他的踪迹了。

Peter和一些希兰纳族人多次寻找他，可是都没有寻获。此外，Peter也去到不同的警局以及和不同村庄的村长们见面，求他们帮忙，但基于毫无报酬，他们都不怎么积极去寻找一个离家出走的村民。即使是同乡的乡民，也都不大有兴趣，特别是因为这简直就是一个典型的大海捞针的情况。他们到底应该在茂密森林里的哪一个角落去寻找他呢？他到底走向了哪个方向？我们深知我们的主爱每一个人并寻找每一个失落的人，我们祈求上帝眷顾阿曼并把他带回家。同时，我们也鼓励希兰纳的信徒不要

气馁放弃，继续为他的归来不住地祷告。讽刺的是，“阿曼”在当地语言是“安全”的意思，而现在我们所担忧的，正是他的安全。

希兰纳人笃信于泛灵教。乡民询问精灵，在阿曼失踪数周之后，邪灵告诉他们，阿曼已经死在森林里。有些乡民就劝阿曼的家人尽快为他举行丧礼，好让大家能够放下这件事，回到日常生活。可是，村里的一些信徒鼓励他们继续等待，继续求上帝指引他们，给予他们智慧。

上帝应允了他们为这只“丢失的羊”的祷告。过了漫长的9个星期之后，在去年10月，一个猎人和他的狗在远离城镇的森林深处发现了阿曼。之后，阿曼诉说起他的遭遇：起初，当他因惊慌和迷惘而逃跑时，他听到很多声音，告诉他该往哪里走，不该往哪里去。当他意识到自己迷路时，在绝望之中他向上帝呼求，求上帝帮助他并指引他当行的路。从那个时候开始，其他的声音都消失了。他感觉到上帝引领着他，并以奇妙的方式供应他的需要。上帝的手一直保守着阿曼的安全。虽然他主要靠吃野果和棕榈笋为生，但是有一次上帝居然为他预备了一头猪。那一头猪因为被毒蜈蚣咬了，所以阿曼可以轻易地把它屠宰并烧烤为晚餐。

整个村庄都因阿曼能够“阿曼”（平安无恙）地归来而感到惊讶。他们也意识到邪灵的指示是错误的，上帝是真的凌驾于

万灵之上，并值得信赖的。我们感谢赞美上帝，因为祂不断地向我们显示，在祂眼里，每一个人都是宝贵的。祂不单单看顾世界上重要的人物，就连被遗忘和被忽视的，祂也眷顾。

在阿曼失踪的数星期期间，我们与很多人分享他的情况。有趣的是，大部分的人都会立刻询问，他是否带着他的弯刀。那是每一个希兰纳男人都会携带的主要工具。很明显的，每一个人都认为他唯一需要的就是那把弯刀。有了它，他就必定安全，能够存活。这让我们想起：上帝的话语就是我们的“宝剑”。有了上帝的话语，我们在属灵上就能生存。可悲的是，希兰纳人仍然在等待着的，就是这一个必不可少的工具——希兰纳母语圣经。没有圣经，他们如何认识耶稣基督？他们如何在基督里成长？他们如何教导他人基督的真理？

我们是否也如那些实际的秘鲁牧羊农民一样？我们是否只是斤斤计较成本，只求回报？如此少数的族群是否值得我们花上金钱和精力去为他们翻译圣经呢？

.....

Peter和Susan与他们的两名年幼儿子在过去几年里，居住在希兰纳人中。他们目前正在学习语言并希望可以尽快开始圣经翻译的工作。

* 不是真名



Teachers Wanted!

By Sharon Tan

When we were heading out to the field, we were asked by more than one person, “How are you going to educate your kids? How will they go to school?”

A major deterrent for families considering missions and a common cause of missionaries’ premature return from the field is concerns about their children’s education. It is a challenging issue, but many missionary families have found solutions with support from others in the Christian community.

Some families start off by sending their children to local schools in the country of service for a few years, so that children can learn some local language and make friends. However, the children also need to be prepared for their eventual return home. For families serving in cities, international schools may be an option, although the fees are often prohibitively high. For families serving in remote locations, the options used to be either homeschool or boarding school. However, in recent years, less-traditional solutions have emerged.

Learning Centres

Some families have joined forces to set up learning centres, which are essentially small, less formal schools. This enables families to share resources, remain on the field longer, and frees the parents to spend more time on their ministries.

One such centre in a small Asian city serves 16 children (aged 6–11 years) from nine families. The centre has a teacher and a teacher’s assistant, and parents help out where necessary. The teachers have to be flexible, creative and resourceful to cope with multi-grade classes as well as a multicultural student mix. Such schools have a warm, family feel, and children benefit from close attention from the teachers.

Teachers can call on a supervisor (located elsewhere) at any time, and also participate in conferences and retreats to meet and share with others in similar situations. And they are always much-loved members of the community!

Modular Schooling

Some parents homeschool for the earlier years, but feel ill-equipped to cope at higher levels. An innovative solution to this has been pioneered in some areas for older students (grades 7–12) — modular schooling! Students receive intensive instruction for one week a month in a central location, and also get to participate in group activities with other teenagers. For the rest of the month, they study at home while supervised by teachers via email. One such centre in an Asian city currently has 4 teachers who teach 22 high school students and 11 middle school students. (High school and middle school students attend during different weeks.)

Students learn to be very independent. Some may travel up to 12 hours by bus or train each way, and one student even flew in from a neighbouring country! During the week of school, students stay in apartments with “dorm parents”, and evenings are spent on group activities. This is very important for teenagers who might otherwise have limited social circles. Even including travel costs and dormitory fees, modular schooling is more affordable than international or boarding schools, with the benefit that students continue to live with their families while getting a good education.

Modular schooling is dependent on having dedicated and qualified teachers who enjoy spending time with teenagers, and have a desire to serve families in the field. Administration and IT skills are also needed to support these programmes.

Family Tutors

Some families are blessed to be able to have a family tutor who lives with them for a year or two and takes over part or all the homeschooling so the parents are able to spend more time on their ministries.

For example, Grace has lived with Peter and Susan in a small Southeast Asian town for two years to help homeschool their young sons in their home language. Susan says, “Homeschooling my boys for three years as well as doing ministry took a toll on my health and I felt constantly overworked.” The boys also get greater exposure to their home culture which will help them with re-entry when they return home.

Besides teaching, Grace conducts music, craft and play sessions with the boys and also other tasks related to homeschooling. She also helps a local song team and digitises literacy material. So besides becoming a much-appreciated member of the family, she plays a role in the family’s ministry!

Susan would love to see more tutors willing to live with families or set up small schools in remote areas like theirs. She says that there is a need for more missionaries in their area, but most families will not consider it once they realise that there is no school there.

Opportunities to Serve

Teachers in the field often serve for a minimum of one or two years, or perhaps even longer. There are always positions waiting to be filled. This would be ideal for someone interested in supporting a missionary family or seeing missionary life up close. You can find out more at www.wycliffe.sg/be-involved/serve.



教师募求！

Sharon Tan

在我们踏入禾场时，有不只一人问我们：“你们要怎样解决孩子们的教育问题？他们将如何去上学？”孩子们的教育问题是拦阻基督教家庭考虑参与海外宣教，也是迫使一些宣教士家庭提早离开禾场的常见原因。这是一个具挑战的问题，但透过主内肢体的协助和支持，许多宣教士家庭找到了解决办法。

有些家庭在踏入禾场之初，就把孩子们送到当地的学校就读几年，这样孩子们既可以学习当地的语言也能够结交朋友。可是，孩子们最后也得为将来回国的教育做准备。在大城市事奉的家庭，进入国际学校就读可以是一项选择，但学费往往过高。那些在偏僻地方事奉的家庭，以往的选择是家庭教学或是进入寄宿学校。但近年来则出现有别于传统的解决方法。

学习中心

有些家庭合力开办学习中心。通常是一些小规模和非正式的学校。如此一来，参与的家庭可以共享资源，也可以在禾场逗留更长的时间，同时让家长们在更多时间花在事工上。

在亚洲某一个城市就有这样的一个学习中心。那里有16名学童（年龄介于6至11岁），他们分别来自九个家庭。中心有一个老师和一个助教，家长会在有需要时在场协助。在面对来自不同文化背景、不同年龄层，以及不同学习需求下的学童，中心的老师在教学上必须以灵活、富创意，以及善于利用资源的方式进行教学。这类的学校让学童感到温馨，有在家的温暖，教师同时可以集中关注学童的学习需要。

教师可以随时向在别的地区的督导员寻求意见，也可以参加一些教学会议和退修会，与其他处于同样处境的人分享和交流。这些老师通常都是得到群体爱戴的。

单元学习

有些家长在刚开始时会让孩子在家学习，一旦孩子进入高年级时，家长就觉得无法应付孩子们的学习需求。一个创新的解决方法已经在一些地区率先采用，以帮助年龄较大的学生（7到12年级）——单元学习。学生们每个月一次到一个中心地区接受一星期的密集教导，并与其他青少年一起参与小组活动。接下来的时间，学生们会在家中自修，导师则透过电邮监督学习进展。在亚洲某城市里有一家这样的中心，目前有4位老师教导22名高中学生和11名初中学生。（高中生和初中生在不同时间授课。）

学生们学会独立。有些学生前往中心的旅程得花12小时的巴士或火车车程，甚至有个学生得要从邻国乘搭飞机前来。在那一周的密集学习里，学生们会住在宿舍，宿舍内有舍监负责监督，晚间会有小组活动。这对于社交圈子不大的学生而言非常重要。加上交通费和住宿费，这类的学校比起国际学校和寄宿学校费用上还是比较实惠。透过这样的方法，学生们既有机会接受好的教育也可以继续与父母在一起生活。

单元式教学学校依赖于这群敬业与具资格的教师，他们愿意花时间教导与栽培青少年，并有意愿服侍在宣教禾场事奉的家庭。此外，这方案也需要在行政和资讯科技上获得支援。

家庭教师

有些家庭有幸能够有一位家庭教师与他们同住一至两年，负责孩子们部分或全部的家庭教学，好让父母可以有更多时间参与事工。

例如：Grace与Peter和Susan一起住在东南亚某城市里两年。她负责在家教导Peter和Susan年幼的儿子们他们的国语。Susan表示：“同时兼顾儿子们在家学习和事工让我感到非常吃力，甚至影响到我的健康，我感到体力透支。”如今儿子们有机会接触自己国家的文化，这将有助于他们以后回国时尽快地适应生活。

除了教课，Grace也为孩子们进行音乐、美工，与孩子们玩游戏以及其他家庭学习活动。她也同时帮助一个当地的歌唱团和将一些识字材料数码化。她不单是宣教士家庭中一位备受爱戴的成员，也在当地的事工中扮演重要的角色。

Susan期望能够有更多教师愿意住在家庭里或在像他们所在的偏远地成立小型学校。她说他们所在的地方是需要更多的宣教士，但许多家庭在知道当地没有学校后，他们不考虑到当地服侍。

事奉的机会

在禾场事奉的教师任期至少一、两年，或是更长。家庭教师的职位一直有空缺，有待填补。这对于有意支持宣教士家庭或近距离看到他们生活的人来说是一个非常适合的事奉岗位。欲知更多详情，可上网www.wycliffe.sg/be-involved/serve了解。



Loading oil palm fruit 装载油棕果。 Photographer: Greg Girard/CIFOR © Flickr Creative Commons.

Journeying with Team Bandi*

By Alan

Nestled amidst the lush greenery of jungle and plantations in Southeast Asia stands the Bandi Language and Culture Association Centre (the Centre). Built in 2007 with help from the local community, the building in the district town serves as the nerve centre for many of the translation and scripture use activities of the Bandi people group.

Growing the Ministry

According to Ed, our host, growing the ministry was challenging. As a foreigner, he had to spend the first four to five years just focusing on building relationships with the villagers. During that time, he and his family not only lived like locals within the village, but also served the community with many acts of kindness. He shared how the villagers depended on him on many occasions to send the sick to the hospital which was situated a long distance away from the village.

The Centre has attracted and benefited the villagers through programmes such as computer and language classes. Local village heads and politicians were supportive because of its positive impact and contributions to Bandi culture.

The work at the Centre has evolved over the years. Today, its core activities include the drafting and translation of the Bible into the Bandi language as well as the production of Christian audio and video resources, teaching materials and oral stories in the Bandi language. This work is done with the help of 15 dedicated mother-tongue translators (MTTs). These committed ladies spend at

least 20 days a month at the Centre. Their daily routine includes quiet time in the mornings, cooking and bonding over meals.

Growing in Unity

One cannot help but notice many churches within the community. There are five Christian churches of different denominations in close proximity to each other. It was so encouraging to see the leaders and members from these different churches working together in unity, translating the Bible into their heart language. Twice a week, men from the five denominations gather to review the work done by the MTTs.

Growing in God's Word

While we were there, a video of Matthew's gospel dubbed in the Bandi language was screened. Men and women arrived at the Centre, eager to view a few chapters of Matthew on video. The video was especially effective in reaching out to those who were not able to read. After viewing the video, the villagers divided into three groups for a Bible study session followed by a time of sharing what they had learnt from the scripture. It was great to see the villagers use the material that they had painstakingly translated.

The MTTs have completed drafting Luke and Colossians, and John's gospel is about 60% completed. The next step is for external language consultants to formally review the drafts. Other resources developed to help the Bandi Christians grow spiritually include oral stories, music albums, "big books" for storytelling and literacy, cartoons and even a dictionary.

Growing in Outreach

It was wonderful to hear testimonies of family members coming to the Christian faith. A local believer, together with his wife, daughter and grandchild are regulars at the Centre. He shared that he has a burden for the other members in his family and actively reaches out to them. Many other Bandi Christians also reach out to their own family members who may have other beliefs.

The Bandi people have also been working with a few neighbouring people groups. They have conducted a number of workshops to share their knowledge and experience in developing oral stories, creating audio content and producing "big books". Ed has teamed up with a local pastor and the workshops are supported by a local Christian denomination in the district.

We observed that the Bandi teams conducting the workshops consisted of young people, with most of them in their mid- to late-teens. Many of them have had to leave their villages to come to the bigger towns to study and work. Kudos to these passionate young people for taking the lead to serve!

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Alan served as a short-term volunteer with Wycliffe Singapore, taking the opportunity to see more of the work. He is an IT professional and has put those skills to good use for the organisation. He and his wife have 3 children, aged 20, 18 and 14.

** Not the real name.*

与班迪* 队伍同行

亚伦

位于东南亚茂盛的绿林与种植园之中的班迪语言与文化协会中心（简称中心），在当地社区民众的协助下，于2007年建成。这座建筑物位于社区中心，是为了班迪人进行翻译和圣经使用活动的主要场所。

事工的成长

根据招待我们的艾德透露，这项事工的成长充满挑战。身为一名外国人，他在刚开始的四、五年，只专注于与当地村民建立关系。当时，他和家人不只要适应当地人的生活，也透过善举服务当地的社群。他分享了村民们多次依赖他将患病的居民送到离村子很远的医院求医。

中心透过各种节目，如电脑和语言课程来吸引并帮助村民。当地村长和政治人物则非常支持中心所开办的课程，因为它对班迪文化有积极的影响和贡献。

中心的工作在这些年里有所演变。今天，中心的核心活动包

括草拟和将圣经翻译成班迪语，以及基督教音像资源、教学资料和口语故事的制作。这项事工是由一组15名热心的母语翻译员（简称MTTs）组成。这群尽职尽责的女士们每个月花至少20天在中心。她们在中心的日常活动包括早晨灵修、烹饪以及聚餐团契。

团结中成长

我们不难发现在这个社区里有许多教会。那里有五间不同派别的教会，彼此距离不远。看到不同派别的领袖与成员能够团结合作，将圣经译成他们心中的语言是十分鼓舞人心的。每周两次，五个派别的弟兄聚集在一起，审查MTTs所完成的作品。

神的话语中成长

我们在那里的时候，中心正在播放用班迪语配音的马太福音影片。男男女女都迫不及待地来到中心想观看马太福音前几章的影片。这部影片对那些不识字的班迪人传福音是特别有用的。看了影片后，村民分成



Plantations 种植园。Photographer: Shankar S.
© Flickr Creative Commons.



Bible study 进行查经。

三组进行小组查经，然后彼此分享他们从经文中所学到的。看到村民们使用辛苦翻译出来的作品是值得欣慰的。

目前MTTs已经完成路加福音和歌罗西书的草拟，而约翰福音也已完成六成。下一步需要外来的语言顾问来正式审核这些草稿。其他辅助班迪基督徒灵命成长的资源包括口述故事、音乐专辑、讲故事和识字学习的“大书本”、卡通片和字典。

福音外展中成长

听到家人接受基督教信仰的见证是一件美好的事情。一名当地的信徒和他的妻子、女儿和孙子都是中心的常客。他分享了他的家庭成员是他的责任并积极地向他们传福音。很多班迪的基督徒都传福音给他们拥有其他信仰的亲属。

班迪人也和一些邻近的社群一起工作。他们举办了多个工作坊去分享他们在发展口述故事，制作音频内容和制作“大

书本”方面的知识和经验。艾德和当地的牧师合作，工作坊也得到那个地区的基督教派别的支持。

我们观察到在班迪团队里，参与筹办工作坊的大多是青少年。大部分离开自己的村庄到大城镇读书工作。感谢这些充满热忱的年轻人带头事奉！

亚伦是新加坡威克理夫的短期义工，利用此机会了解威克理夫的事工。他曾从事电脑科技业，并在本机构里发挥所长。他与妻子育有3名年龄为19、17和13岁的子女。

.....

亚伦是新加坡威克理夫的短期义工，利用此机会了解威克理夫的事工。他是电脑科技专才，在本机构里发挥所长。他与妻子育有3名年龄为20、18和14岁的子女。

* 不是真名



Makeshift audio studio lined with egg cartons 用鸡蛋盘筑成的临时录音室。



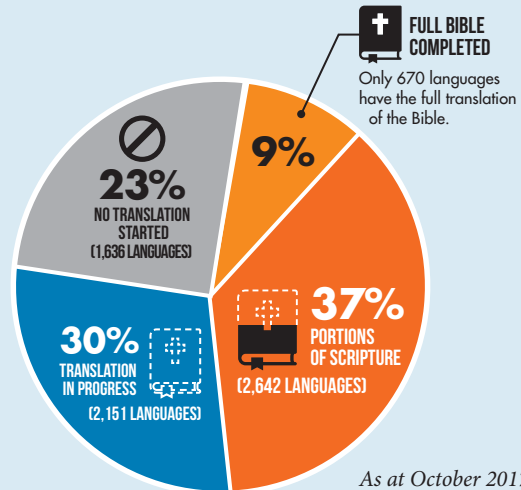
Audio recording workshop 录音制作工作坊。

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 7,099 languages spoken around the world. Sadly, there are still about 1,636 languages, representing about 114 million people, where no translation work has been started yet.



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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