



What does God say this  
week?

Encouraging Churches  
through Mother Tongue  
Lectionaries



# Martin Weber

LUTHERAN BIBLE TRANSLATORS



Peoples' lives and their  
communities are  
transformed hearing  
God's Word in their  
mother tongue.



God's Word includes  
the Old Testament,  
not just the New  
Testament!



Many language  
communities are too  
small to receive a full  
Bible.



Many Churches regularly read portions from the Old and New Testaments following a (3-year) Lectionary Program. A lectionary is a pre-selected collection of scriptural readings from the Bible that can be used for public worship services. They have an interesting history...



Many church bodies  
are asking for  
mother-tongue  
lectionaries. The  
Kwanja situation...



Where published New  
Testaments exist,  
translating and adding  
Old Testament readings  
is often well within our  
reach



Producing lectionary readings for upcoming Sundays following the lectionary in use in a major language is relatively easy, but such publications are of limited and temporary value.



Producing an ongoing (perpetual) Lectionary which covers not only the current year(s) is a significant challenge, because of the timing of Easter and the way that affects the rest of the church year.



The Revised Common Lectionary is used as the basic source by many church bodies in their development of their lectionaries, so following that and the practices of the church(es) involved, any language group can come up with a perpetual lectionary which should accurately track the year-by-year lectionary the church body will be producing in future.



Organizing and printing  
these 3-year Lectionaries is  
becoming easier. Paratext  
has a tool called Bible  
Module which helps  
significantly in organizing the  
translated texts



Response to these lectionary projects in Cameroon so far has been quite encouraging. Church members value these books often more than the Bible or New Testament.



Lectionary projects  
can multiply the  
actual use of mother-  
tongue Scriptures.



A future project: recording  
of these readings which  
Bible study groups could  
use during the week  
before the texts are used  
in church.



An important goal which will optimise the impact of ALL Scripture read in ALL languages is strengthening the capacity (and habits) of church readers



# HOW TO PREPARE A LECTIONARY







# What is the Revised Common Lectionary?

The Revised Common Lectionary (RCL) is a three-year cycle of weekly Scripture readings used in church services in varying degrees **by the majority of mainline Protestant churches** in the United States and Canada, as well as in related church bodies in other parts of the world.

## **Our Target is to produce Mother Tongue Perpetual Lectionaries**

**Going from RCL References for each Sunday and special service –**

### **Series A Revised Lectionary readings**

#### **Advent**

##### **1st Sun in Advent**

Is. 2:1-5

Ps 122

Rom 13:11-14

Mt 24: 36-44

##### **2nd Sun Advent**

Is 11:1-10

Rom 15:4-11

Mt 3:1-12

Ps 72:1-7, 19019

##### **3rd Sun Advent**

Is 35:1-10

James 5:7-10

Mt 11:2-11

Ps 146:4-9 or Canticle 3 or Canticle 15

##### **4th Sun Advent**

Is 7:10-16

Rom 1L1-7

Mt 1:18-25

Ps 80:1-7, 16-18

## To Mother Tongue Lectionaries with Old Testament Scriptures

### EXAMPLE of Kwanja Lectionary pages for first Sunday in Advent, Year A

*Avent 1 - Premier dimanche de l'Avent*

(Violet)

*Psaume 122*

*Ésaïe 2.1-5*

*Romains 13.11-14*

*Matthieu 24.36-44*

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**Taní ηgéè toò mbèki búngíni Yùrá Yeésù**

**Tâñndá Nyémnì :**

**Dérwà Nyémnìbì 122**

<sup>1</sup> Ndûñ nyaa lùm mî njáñgáni mbèki bi kfwòò mî ba:  
«Bí jinì mòò Wîrà Mî Ywá' bìrà!»

<sup>2</sup> Bí yùbáa nî tòó kóóřì yì,  
yúkà sùndù yòò bïñ tòó, sìñ Jérúsàlèm.

<sup>3</sup> Jérúsàlèm, bi mà fùúki wù njañtá.  
Búbì pát má fikíná ywání minà mî bïñ'-rè. ...

**Tâñndá Njánì Kérì:**

**Ejáyì 2.1-5**

<sup>1</sup> Lè má ním yì Wîrà Mî Ywá' bìrà dèñndî mî  
Ejáyì,

Amôt tòó jèmí, tîr dëmbî Júdà,  
mî tîr sìñ Jérúsàlèm.

<sup>2</sup> Sáñ còò, ηgèèñ bérì bi mà yòò Wîrà Mî  
Ywá' bìrà

dìn háá tîr, mî năñ ηgèéñ-ndè pát,  
-rè pát ti dìn sirí tî tá tèèkà.

Mbèki sî, bòñ bìrà tòó dëmbî-re pát ti kón ha  
kú. (vv 3-5 left out of this example)

**Tâñndá Njánì Fákà: Rôm 13.11-14**

**Gvwàní Njañtá: Mâtíò 24.36-44**

## USING ParaTExt with Bible Module Tools

EXAMPLE OF ENTRY for First Sunday in Advent in Kwanja Lectionary Specification file

```
\s2 Avent 1 - Premier dimanche de l'Avent
\p \col (Violet)
\p ---
\p \it Psaume 122\it*
\p \it Ésaïe 2:1-5\it*
\p \it Romains 13:11-14\it*
\p \it Matthieu 24:36-44\it*
\p ----
\mt3 Taní ñgéeè too mbèkì búnginì Yùrá Yeésù
\b \p \bd Tâñndá Nyémni :\bd*
\ref PSA 122:1-9
\ref ISA 2:1-5
\ref ROM 13:11-14
\ref MAT 24:36-44
```

## **Why doesn't one year's Series A Lectionary fit all of the "Series A" Lectionary years?**

Because:

- The dates of Easter and the Church Seasons related to Easter change every calendar year,  
The timing of Easter changes the numbers of Sundays between seasons  
This means that the number of Sundays between Epiphany Sunday and Lent varies from 5 to 9,  
and the number of Sundays after Pentecost varies,  
so these sets of readings are numbered as "Propers", and are not all being used every year.
  
- There are two options for the Set of Psalms and Old Testament readings (especially after Pentecost),  
each set used in alternating years of the same series,  
and there are some other options for readings on some occasions, like Christmas

## **Adaptations made from RCL for the Kwanja EELC Lectionary**

- **Order of readings:** ie in EELC, Psalms before Old Testament reading
- **Specific Services / Occasions for the national Church body**

Add Reformation Sunday, Cameroon added Youth Day, National Day sets of readings

Take out readings not used, like Easter vigil and Easter week readings

- **Versification differences**

What versification is the translation based on?

## **WORKING WITH NATIONAL TRANSLATORS**

### **Some considerations –**

- Translate lists of seasons and occasions into Mother Tongue Language
- Translate Book names into Mother Tongue
- Tables to Follow lectionary references by book, for Translators and  
Consultant Checking
- *See paper for links to these*

## **Adapting Bible modules to different languages and different church bodies**

### **Good News!**

Once a lectionary Bible module is developed for a church body, it can be fairly easily adapted

- to more languages in the same church
- for other church bodies which closely follow the RCL.

The Catholic Bible module is more complicated.

The Kwanja Catholic Lectionary is in our plans for next year.

It can then be adapted for other Catholic churches in French West Africa  
that follow their traditional 1970 Missal and Lectionary.











Nyìngí yì má lâm yì mí gerí mì sí.

Nyìngí yì má ŋvwérímì tòó jèri mí bir.

(Dérwà Nyémnìbì 119. 105)



Wìrà Mì Ywá' bìrà,

děŋndì mí jèri wù dó' ba mí bìr,  
jèri sí-ré tì mí bìr háá minà tì mì dìn-ndè.

(Dérwà Nyémnìbì 119. 33)



LECTIONNAIRE DOMINICAL DE L'EELC

# LECTIONNAIRE KWANJA SERIE « A »

Lectures des portions des Psaumes  
et des livres de l'Ancien Testament

Tâŋndá Nyìngí Mgbányìři

tòó Dérwà Nyémnìbì  
mì tâŋndá cìŋmì kèbì tòó Njánì Kérì



TEAM WORK TO PRODUCE A LECTORY,  
TO THE GLORY OF GOD!

# Lectionaries: the 'nerdy' bits



# Matthew (and Teresa) Lee



Serving Bible Translation  
together through  
Language Technology  
and Teaching in  
Cameroon, West Africa



# Exciting things!

- ▶ Lectionaries
- ▶ Bible Modules
- ▶ Training Materials
- ▶ Self-Publishing

# Before we get into the layout and publishing...

I want to assure you that existing translation and checking tools still work with discontiguous translation.

- ▶ Biblical Terms
- ▶ Spell-Checking
- ▶ Parallel Passages
- ▶ Punctuation/Character/Formatting checks

# If you need help with these & other PT8 features:

There is a series of Paratext manuals available in English at:

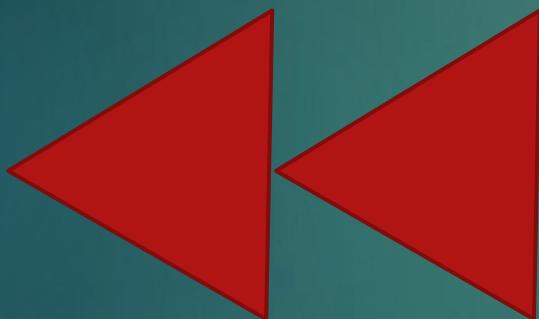
<https://lingtran.net/Paratext+8+Course+Manuals>

and in French at:

<http://outilingua.net/Paratext+8+Manuel>

- ▶ Both Web-accessible and printable versions.
- ▶ Constantly updated.
- ▶ At Supporter, Translator, and Consultant Level:  
From Starting Paratext to Pre-typesetting.

# Lectionaries



How do we  
get there?

# Where we want to get...



# Where we want to get...



Year C

Year A

Year B



# Our process needs to be...

- ▶ Repeatable
- ▶ Verifiable
- ▶ Repeatable
- ▶ Easy for the translators
- ▶ Consistant
- ▶ And repeatable.

# The “Default” option...



Source: <https://blog.logoscdn.com/wp-content/uploads/2016/09/copy-paste-bible-text.jpg>

# This is too much manual work

- ▶ Changes need to be tracked.
- ▶ Text needs to be updated.
- ▶ Days of manual work must be repeated.
- ▶ Formatting must be static from the beginning or is costly to change.
- ▶ No safety net, the tool can't check what you did!

# Bible Modules



# Paratext Bible Modules

## A Biblical Shell Book

- ▶ A “Moduleologist“ creates a specification file that contains static text and references to include Bible text.
- ▶ The Specification File can be translated to a Language of Wider Communication.
- ▶ The team imports the shell into Paratext and translates the static content into the target language.
- ▶ Paratext imports each Bible text and reformats Bible references to follow local book names and formats.

# Paratext Bible Modules

A Biblical Shell Book

- ▶ Bible Story Books
- ▶ Sunday School Materials
- ▶ Study Guides
- ▶ Lectionaries
- ▶ (Of course)
- ▶ Any scripture-based text...

# Paratext Bible Modules

\mt1 Cárità A

\s1 Avent

\mt2 Mbèki búnginì Yùrá Yeésù

\s2 Avent 1 - Premier dimanche de l'Avent

\p

\col (Violet)

\p ---

\p \it Psaume 122\it\*

\p \it Ésaïe 2:1-5\it\*

\p \it Romains 13:11-14\it\*

\p \it Matthieu 24:36-44\it\*

\p ----

\mt3 Taní ñgéè toò mbèki búnginì Yùrá Yeésù

\b

\p \bd Tâjndá Nyémnnì :\bd\*

\r \it \$(PSA 122)\it\*

\ref PSA 122:1-9

# Paratext Bible Modules

## Avent

*Mbèki búngínì Yùrá Yeésù*

*Avent 1 - Premier dimanche de l'Avent*

(Violet)

---

*Psaume 122*

*Ésaïe 2:1-5*

*Romains 13:11-14*

*Matthieu 24:36-44*

----

**Taní ẹgéè toò mbèki búngínì Yùrá Yeésù**

**Tâñndá Nyémni :**

*Dərwà Nyémni<sup>1</sup>bì 122*

<sup>1</sup> Ndûn<sup>2</sup> nyaa lùm mí njáñgáni mbèki bi kfwòò mí ba:

«Bí jinì mòò Wîrà Mì Ywá! bìrà!»

<sup>2</sup> Bí yùbáa ní tòó kóóri yì,  
yúkà sùndù yòò biì tòó, sìñ Jérúsàlèm.

# Paratext Bible Modules

- <sup>8</sup> Ngăm ngéè dubà mí bì, mì yi bìrà mí,  
mí kfwɔɔ mí ba kwatá dĩn bá wà.
- <sup>9</sup> Mí dó' njanjtá wa yì, sìŋ Jérúsàlèm,  
ngăm yòò Wìrà Mì Ywá' bìrà, Mgbănyìrì bí.

Tâŋndá Njánì Kérì:

*Ejáyì 2.1-5*

<sup>1</sup> Lè má ním yi Wìrà Mì Ywá' bìrà dèŋndí mì Ejáyì,  
mon Amôt tòó jémí, tír dəmbí Jéda,  
mì tír sìŋ Jérúsàlèm.

<sup>2</sup> Sáŋ còò, ngéèŋ bérí bì mà yòò Wìrà Mì Ywá' bìrà  
tí dín háá tír, mì nǎŋ ngééŋ-ndè pát,  
gbéébà-rè pát tí dín sirí tí tá tèèkà.  
Mbèki sí, bòŋ bìrà tòó dəmbí-re pát tí kón ha kú.

# Imported Text

\ref 2CO 5:20-21

The diagram illustrates the tokens of the imported text. It consists of a horizontal sequence of tokens enclosed in a light gray box. Above each token is a small yellow square containing a black number from 1 to 9. Arrows point from each number to its corresponding token: 1 points to the backslash, 2 to 'ref', 3 to the first space, 4 to '2CO', 5 to the second space, 6 to the colon, 7 to the first dash, 8 to the second dash, and 9 to the final digit.

1	2	3	4	5	6	7	8	9
---	---	---	---	---	---	---	---	---

# Imported Text

## Yeésù nyìngí tír jìrrá yénmbì

(Mt 9.14-17; Mk 2.18-22)

<sup>33</sup> Bìrà-rè kfwòò mì Yeésù ba: «Bìnmbà jòòri Jânj Bàptí jír bir yénmbì, lu bì má Mgbanyìrì dwánáni. Bìnmbà jòòri Fàrlísíbì gír tí min. Amá binmbà jòòri yì má yíni, bì má hwáni.» <sup>34</sup> Yeésù hèé ŋgá<sup>1</sup> bì ba: «Bín fùmná ba má yì bêñ gír, bìrà bì kífbá<sup>1</sup> bérí dám jír yénmbì mbèki sá fù má bêñ bi-rá? <sup>35</sup> Amá yebì kè màá jááni, yì tì bì swar tæ bì sá fù, má tòó yebì sí-re tì bì jír yénmbì.»

<sup>36</sup> Yeésù mbíí<sup>1</sup> ŋgá<sup>1</sup> hèé bì kíkàni kè ba: «Wìrà tì ka hárá tèén njamní mgbànì fää, wu lam mgbànì kérì mì sí. A wu gír min, lu wu hár béríki<sup>1</sup> mgbànì fää, njamní mgbànì fää bóó tì ka heé tí gérin tír mgbànì kérì. <sup>37</sup> Wìrà tì ka heé tí lèèmì màá tì ndá jááni ywán tòó kpáŋmbì <sup>a</sup> kárbi. Lùm tútwèrí, lèèmì tì té kpáŋmbì, mì suu tá, lu kpáŋmbì bóó bwánáki!. <sup>38</sup> Amá mì njáj<sup>1</sup> ba bì ywá<sup>1</sup> lèèmì màá tì ndá jááni tòó kpáŋmbì faabì. <sup>39</sup> Wìrà mì hwá lèèmì ndatá pát ka hwârá yì màá tì ndá jááni dón, ŋgám tì wu kfwòò ba yì ndatá-re njáj<sup>1</sup> nǎj<sup>1</sup>.»

# Formatted References

- ▶ \$(MAT 6:33)
- ▶ TOC1, TOC2, TOC3
  
- ▶ MT 6.33
- ▶ Mateo 6,33
- ▶ L'évangile selon Matthieu 6:33

# Versification Woes

3

## Entouré d'ennemis

<sup>1</sup> Psaume appartenant au recueil de David. Il fait allusion à la fuite de David devant son fils Absalom<sup>i</sup>.

<sup>2</sup> Seigneur, que mes ennemis sont nombreux!

Que de gens se dressent contre moi!

<sup>3</sup> Que de gens disent à mon sujet:  
«Aucune chance que Dieu vienne à son secours!»

**Pause\qs\***

<sup>4</sup> Mais toi, Seigneur,  
tu es pour moi un bouclier protecteur,  
tu me rends ma dignité et ma fierté.

3

## Psalm 3<sup>a</sup>

*A psalm of David, written when he fled from his son Absalom.<sup>b</sup>*

<sup>1</sup> LORD, how <sup>c</sup> numerous are my enemies!

Many attack me.<sup>d</sup>

<sup>2</sup> Many say about me,  
“God will not deliver him.” <sup>e</sup> (Selah)<sup>f</sup>

<sup>3</sup> But you, LORD, are a shield that

<sup>g</sup>

# Chaptification?

- ▶ Alternate Chapter Numbers
- ▶ Psalm 54 (53)
- ▶ As far as I know, Bible Modules don't support this, and parentheses in references break things.

# Versification in Bible Modules

- ▶ This is great if all references are simple and in the target language.

But...

- ▶ Converted Reference:
  - ▶ \$(PSA 3:1) = Psalm 3:2
- ▶ Literal Text:
  - ▶ Psaume 3.1 = ~~Psaume 3.1~~
- ▶ Hacked Reference:
  - ▶ \$(PSA) 3:1-2, (3-6) = ~~Psaume 3:1-2, (3-6)~~

# Paratext Bible Modules

## Avent

*Mbèki búngínì Yùrá Yeésù*

*Avent 1 - Premier dimanche de l'Avent*

(Violet)

---

*Psaume 122*

*Ésaïe 2:1-5*

*Romains 13:11-14*

*Matthieu 24:36-44*

----

**Taní ẹgéè toò mbèki búngínì Yùrá Yeésù**

**Tâñndá Nyémni :**

*Dərwà Nyémni<sup>1</sup>bì 122*

<sup>1</sup> Ndûn<sup>2</sup> nyaa lùm mí njáñgáni mbèki bi kfwòò mí ba:

«Bí jinì mòò Wîrà Mì Ywá! bìrà!»

<sup>2</sup> Bí yùbáa ní tòó kóóri yì,  
yúkà sùndù yòò biì tòó, sìñ Jérúsàlèm.

# Conversion/Streamlining References

- ▶ Checking for Valid references
- ▶ Splitting references that span chapters.
- ▶ Converting Bible Module references from one versification to the other.
- ▶ Uses Paratext .vrs files.
- ▶ <https://github.com/erros84/PtxModuleVersification>

# Publishing a Bible Module

# Diglot or not Diglot?

## Left Page

- ▶ Kwanja Language
- ▶ Protestant
- ▶ Based on current Revised Common Lectionary
- ▶ Digitally Available

## Right Page

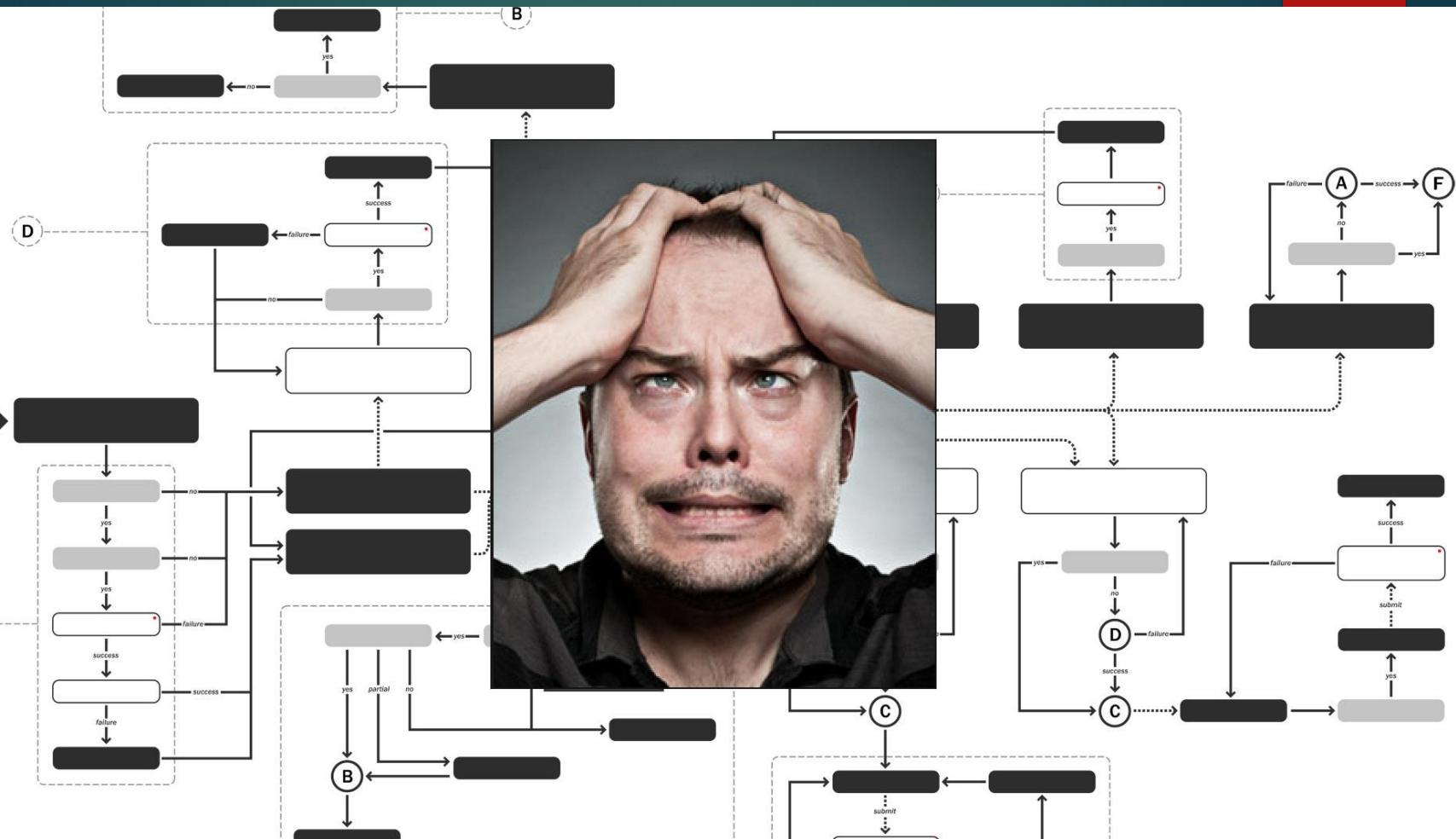
- ▶ Ndung Language
- ▶ Catholic Lectionary
- ▶ Based on a printed French Lectionary from the 1970s.
- ▶ The errors in the book come free...

# Diglot or not Diglot?

- ▶ Holy Days don't match
- ▶ Text Selections and lengths vary.
- ▶ What is the publishing path?
  - ▶ Maybe possible with PubAssist/InDesign
  - ▶ But we wanted to self-publish.
- ▶ The Catholic Lec. complexities would have delayed the Protestant Lec. by years.

# Publishing Requirements

- ▶ Minimal technician work
- ▶ Repeatable replacement of "standard" Paratext styles with custom styles
- ▶ Customisation of outputted text, including smart or manual pagination
- ▶ Customisable table of contents, front and back matter
- ▶ Running headers (headers automagically generated from page content).
- ▶ A minimal cost-to-effort ratio.
- ▶ Minimal team Training



<https://blog.marketo.com/content/uploads/2013/11/blank-flowchart-2.jpeg>

# Believe it or not...

- ▶ Microsoft Word had more critical publishing features than Publisher, Scribus, and OpenOffice.
- ▶ All staff involved already had Microsoft Word.

# Publishing Workflow

- ▶ Export from Paratext
- ▶ Convert to a Word .docx
- ▶ Rework styles.
- ▶ Generate running headers and footers
- ▶ Add front and back matter.
- ▶ Generate TOC
- ▶ Pass draft to team to check/paginate.
- ▶ Based on needed changes, fix or re-export.
- ▶ Make PDF booklets
- ▶ Send files to print shop

# Resources:

- ▶ <https://github.com/erros84/GodSaysToday>
  - ▶ Our Paper
  - ▶ This Presentation
  - ▶ Bible Modules
    - ▶ French and English RCL
- ▶ Attachments:
  - ▶ Resources
  - ▶ Links to resources like the Paratext 8 Manuals.
- ▶ Versification Tool

# Old Testament Lectionary Summary Project

- ▶ David Abernathy, Jim Pohlig, and others are nearly ready to release the Isaiah volume of the OTLESP.
- ▶ These are Exegetical summaries targeted for Lectionary selections in the Old Testament.
- ▶ They are hoping to Release the OTLESP for Logos Bible Software.

# Old Testament Lectionary Summary Project

OCCASION—Year A, Sunday After Epiphany (Baptism of the Lord)

SECTIONS AND HEADING—These verses are excerpts from what is known as the first Servant Song of Isaiah. Some scholars, such as Westermann, regard the identity of this “Servant” as the nation of Israel. However, the lectionary places this reading in association with the inauguration of the ministry of Jesus Christ, a position that agrees with the Church’s traditional use of it. The translator should therefore compose an appropriate section heading, perhaps on the order of, “God describes his Servant who will come.” It may be good to specify in the section heading that God is the speaker, for this fact is not made explicit in 42:1.

LECTIONARY LINKS—*Acts 10:34–38*

This passage describes the baptism of Cornelius, a Gentile, and how the Holy Spirit came upon him. This event illustrates the fact that Christ came to bring “justice” (Isa. 42:4) to all the earth, and to be a covenant to both Jews and Gentiles.

Moreover, in this reading Peter refers to God having anointed Jesus with the Holy Spirit and having given him power. See below (Mt. 3:13–17) for how this relates. Peter links this anointing with Jesus’ purpose of healing people and freeing them from the prison of Satan’s power.

*Mt. 3:13–17*

This Gospel reading has two connections with Isa. 42:1: (1) God proclaims that he is well pleased with Jesus, as he is well pleased with the Servant. (2) The Spirit descends on Jesus, as God places his Spirit on the Servant, to equip him to do his task. These NT events invoke this Servant Song, making it clear that Jesus is the Servant in question. He is the one who will bring justice to the nations, gently, mercifully, and faithfully. He will bring the New Covenant to both the Jews and the Gentiles. He will be the light of the Gentiles, to bring them into true worship of God.

# Old Testament Lectionary Summary Project

תְּנַעֲבֵד יְאֹתָמָךְ בַּבְּחִינָה רָצָחָה נֶפֶשׁ  
נֶקְרֵתִי רֹוחִי עַלְיוֹ מִשְׁפָט לְנוּם יוֹצִיא:

Ecce servus meus, suscipiam eum; electus meus, complacet sibi in illo anima mea; dedi spiritum meum super eum, iudicium gentibus proferet.

Behold<sup>a</sup> my-servant<sup>b</sup>; I-uphold-him; c my-chosen-one<sup>d</sup>; my-soul<sup>e</sup> is-pleased<sup>f</sup> (with him);

I-have-put<sup>g</sup> my-spiri<sup>h</sup> upon-him; he-will-bring-forth<sup>i</sup> justice<sup>j</sup> to-the-nations<sup>k</sup>

TEXT—For this verse, LXX reads:

Ιακωβ ὁ παῖς μου ἀντιλημψόμαι αὐτοῦ  
Ισραὴλ ὁ ἐκλεκτός μου προσεδέξατο αὐτὸν ἡ ψυχή μου

'Jacob is my servant; I will help him.'

Israel is my chosen one; my soul has accepted him'.

But Vulg. and NVulg. support the MT reading.

SYNTAX—BH poetry is often very elliptical and succinct in its syntax, as in the first bicolon of this verse [Young]. Most English translations smooth it out by adding prns. and the like, e.g., "Behold my servant, whom I uphold, my chosen, in whom my soul delights." This translation practice is perfectly acceptable. The translator will, of course, wish to take into account the receptor language's preferences regarding ellipsis, particularly in respect to poetry or elegant language [Pohlig].

LEXICON—a. Behold, my-servant; I-uphold-him

interj. הֵן *hēn* [HALOT p. 251], [TWOT 510]: 'behold' [ESV, NASB; Oswalt, Young, Westermann], 'here is' [most vc], 'see' [Childs, Watts]. TEV adds, 'The Lord says' to introduce this passage.

b. Behold, my-servant; I-uphold-him

כָּבֵד 'ebed with 1cs suff. [HALOT p. 774], [TWOT 1553a]; 'servant' [all vc].