

“What does God say this week?”

Encouraging Churches through Mother Tongue Lectionaries

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Abstract

A great Scripture engagement opportunity lies before us. People are publicly reading the Scriptures every Sunday using lectionaries in the national language. Especially for minority languages without a full Bible, how can we make these important readings available in the mother tongue?

The presenters set out to produce mother tongue lectionaries, a collection of planned Scripture readings that exposes listeners (and readers) to much of the Bible through a three-year series. This study comes from the presenters' experience creating Kwanja Lectionaries in Cameroon and explores some church-related, logistic and technical dimensions of producing vernacular lectionaries, providing the local community with powerful vernacular Scripture for each worship service throughout the whole church year.

Producing a lectionary may take less time than a whole Bible, but it nevertheless presents unique challenges. How might teams produce appropriate lectionaries for Protestant and Catholic congregations? How can teams translate and check discontinuous verses with tools designed for whole books? How can the result maintain high translation standards, accommodate differing versifications, unambiguously serve multiple calendar years, and also be used by church leaders who are not native speakers?

The authors' goals are to expose translators to opportunities and benefits of translating lectionaries, introducing Paratext Bible Modules as a unique way to manage translation, verification, and self-publication of discontinuous Scripture. They show how to navigate the process, equipping translators to produce lectionaries for local churches. What an opportunity to encourage the churches with Scripture that speaks to the heart, including many Old Testament selections and Psalms!

Primary: Innovations in BT — Secondary: Engaging Local Communities with Scripture

Acknowledgements

We want to start by acknowledging the "silent" authors of this paper, the mother-tongue translators and consultants of Kwanja, Dowayo, and Vute translation teams that have spent years carefully translating and checking each verse and chapter that will be included in their lectionaries. We are excited to celebrate with them the arrival of each successive volume.

Martin and Joan would like to thank our Lutheran Bible Translators regional director, David Federwitz, and Nathan Esala, LBT translation director, for encouraging us to write and share what we have learned about producing lectionaries. We would also thank Rev. Daniel Touka, our Director in working with the Translation and Literacy department of the Evangelical Lutheran Church in Cameroon for allowing us the time to focus on preparing this paper and encouraging us in working with the language teams to further their mother tongue lectionaries.

Matthew would like to thank his wife, Teresa Lee for her support during travel and late nights of work on the lectionaries and this paper. He would also like to thank his mentors in Language Technology, Jenni Beadle and Doug Higby, for the push to explore more and more elements of Paratext and digital publishing.

Preface

Bible Translation is a team process, and each member of any team has different God-given talents.

- Chapter 1, "Why Lectionaries?", was primarily written by Martin and cover the Scripture Use and Translation aspects of Lectionaries.
- Chapter 2, "Lectionaries: Processes and People", was primarily written by Joan, and discuss the process and considerations of producing a contextually appropriate lectionary.
- Lastly, chapter 3, "Lectionaries: The Nerdy Bits", was primarily written by Matthew and are intended to guide you through the technical processes of Lectionary preparation and publishing.

While there will be duplication between what are affectively three papers, we hope that the patient reader will benefit from the differing perspectives offered by each author. The authors hope that this document will serve as a guide or handbook to those that will produce lectionaries in the future, giving you both real-world and digital considerations and methods.

This is a modern document with hyperlinks. The table of contents, references and citations are all links to the relevant sections, so many may prefer to interact with the digital version rather than a printed copy.

This is a document in progress! If you are reading this paper after October 31st, 2017, please follow the link below to download the most recent version.

<https://github.com/erros84/GodSaysToday>

As we continue to work through future lectionaries and discover tools, resources and workarounds, especially with regards to Catholic lectionaries, we may choose to update this paper. The new versions will be available here:

<https://github.com/erros84/GodSaysToday>

The [Attachments](#) folder on that same site includes .pdf and docx files that have been useful to our process. This site will also include some early-stage resources that may be useful to create your own lectionary Bible modules.

1

Why Lectionaries?

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1.1 Presentation Outline

1. We believe that peoples' lives and their communities are transformed when, hearing God's Word in their mother tongue, God's Spirit speaks to them.
2. God's Word includes the Old Testament, not just the New Testament!
3. Many of our language communities are too small to receive a full Bible any time soon (if ever), including all of the Old Testament.
4. Many existing Churches, present where we work as translators, regularly read portions in a majority language, from the Old and New Testaments during all worship services, following a (3-year) Lectionary Program. Many of these church bodies are asking for mother-tongue lectionaries. So let's make them mother-tongue lectionaries which look better and are easier to read (larger print) than the major language ones! Let's make it a solid book which will last awhile – and they will want to use it!
5. Where published New Testaments exist, translating and adding the Old Testament lessons and Psalms to the Paratext version is often well within our reach. Trained personnel, finances, community and church support, office space and equipment, and (some) consultant help is usually available.
6. 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.
7. 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.
8. Organising and printing these 3-year Lectionaries is becoming easier. Paratext has a tool called Bible Module which helps significantly in organising the translated texts.
9. 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.
10. Lectionary projects can multiply the actual use of mother-tongue Scriptures in language communities where there are significant numbers of mother-tongue speakers and readers in multiple church bodies, using a dialect significantly distanced from the reference dialect. If the dialect difference mostly follows the denominational difference, each group can have a published lectionary which respects both their dialect preference and their denomination's preference for format and appearance of the publication. Lectionary text selections published in the major languages are often the same or similar for major denominations.

11. A future project which would further multiply the availability and potential impact of lectionary publications would be a recording of these readings which Bible study groups could use during the week before the texts are used in church.
12. An important goal which will optimise the impact of ALL Scripture read in ALL languages is strengthening the capacity (and habits) of church readers.

1.2 What is a lectionary?

“The lectionary is a pre-selected collection of scriptural readings from the Bible that can be used for public worship services.” A number of mainline church denominations use the Revised Common Lectionary which follows the liturgical year in a 3-year cycle of Scripture readings for the liturgical year. <http://lectionary.library.vanderbilt.edu>

1.3 Why Lectionaries?

Many of us see getting Scriptures into use in the churches as a problem. We and our colleagues work very hard to translate and publish New Testaments. Sometimes they are well used, but sometimes we wish they were used much more. So we address lack of Scripture use as a “problem”. Where possible, I prefer to look for opportunities rather than solve problems.

1.3.1 Responding to a Felt Need

Lectionaries are an Opportunity to work with a language community's felt needs and use the structures that the churches already have! David Snyder, an LBT supervisor, shared this bit of wisdom: "Solving problems is, of course, necessary – but HARD – an uphill battle! and typically yields fewer results for resources invested than finding an approach that is working elsewhere and applying it to your situation."

Our situation in Cameroon is working with the Lutheran Church in 8 languages at the moment (there could be more). Seven out of eight of these languages have published New Testament translations. In many of these languages, there are at least two mainline church bodies which use a 3-year lectionary series with Old Testament as well as New Testament readings. We can capitalise on this practice by translating those passages in the Old Testament which are not yet translated, and producing and providing these for the church or churches. In some cases, it is better to not include the New Testament passages in the published Lectionary, but just provide the references, so as not to discourage sales and use of the mother tongue New Testament. In other cases it is good to include the New Testament as well as the Old Testament selections, as in a language like Kwanja where the dialect used by the Roman Catholics in their churches is quite different from the reference dialect.

1.3.2 Beyond the New Testament

Why is it important to hear the Old Testament readings as well as the New Testament in their mother tongue? The Old Testament is part of the Canon God gave us! Many of us grew up with knowledge of OT basics through Sunday School, family devotions, and other teachings. Much of our receptor group has not had that advantage. So the Good News of the New Testament is not as well received / interpreted as we hoped. Much of the character of God is referred to in the NT, but much better TAUGHT in the Old Testament.

1.3.3 Bridging New Testament and Old Testament Translation

A published Lectionary including the Psalms and Old Testament lessons is a powerful second step after the New Testament translation – so people hear the Old Testament, without the expense and delay of an entire OT translation. It is great when a people group can get the WHOLE BIBLE! But many will not (in our generation, at least). So let's give them what we can, now! – The readings they use in their churches every Sunday.

As a first step towards completing the Old Testament Translation If a full-Bible project is in view – this is a GREAT first step! Community and church feedback on key terms, style, clarity, etc. will happen with not too much effort.

1.3.4 Lectionaries support an oral culture

We must remember that often the people groups we work represent oral cultures. We often grieve when New Testaments we produce are not purchased or used. Even colleagues we work with that have advanced degrees (Masters, Ph. D.) still communicate primarily orally. The Word of God in the mother tongue READ in churches effectively gets the word out there – into their ears, and into their hearts by the Holy Spirit.

1.4 Where and when did the idea of lectionaries begin?

The concept of an organised program of readings historically began with the Jews in the Babylonian exile. The early Christians reinstituted this practice. The Roman Catholic Church further developed the series to cover much of the Bible in three years of weekly readings. Representatives from several North American church bodies developed and published a Common Lectionary in 1983, based on variations of the lectionaries already being used in the churches. The Revised Common Lectionary, which also represents international English-speaking churches (including Britain, Australia, etc.), was publicly released in 1994. Many Protestant (including Lutheran) Churches are using this, but some have made some changes to the form of the RCL that they use. The Catholic Churches in Africa (as well as in some other places) continue to follow the older lectionary readings based on the 1969 Ordo Lectionum Missae, following the reforms of the Second Vatican Council. (Just 1998b)

1.4.1 Roman Missal / Missale Romanum

The Roman Missal / Missale Romanum had various pre-Vatican II editions, based on the one of Pope Pius V from 1570.

- The same readings were used year after year, on the same Sundays and feast days.
- Most Masses had only two readings: one called "The Epistle" and the other "The Gospel"
- Readings were rarely from the OT, only on a few feasts, vigils, ember days, and within some liturgical octaves.
- Most weekday Masses did not have proper readings, but used readings from the prior Sunday or a saint's day.
- The total of all biblical texts used for Sundays, vigils, and major feasts in this lectionary included only about 22% of the NT Gospels, 11% of the NT Epistles, and only 0.8% of the OT (not counting the Psalms).

1.4.2 Lectionary for Mass, First Edition

Lectionary for Mass, first edition, was the revision mandated by the Second Vatican Council in 1963.

- It was followed by a Latin edition in 1969; and the USA edition of 1970, which introduced regularly three readings each Sunday & major feast day:
 1. OT books,
 2. NT Epistles
 3. NT Gospel
- There is a much greater variety of readings, and now the total Biblical texts used for Sundays, vigils, and major feasts now include about 58% of the NT Gospels, 25% of the NT Epistles, but still only 3.7% of the OT (aside from the Psalms).

1.4.3 Lectionary for Mass, Second Edition

Lectionary for Mass, second edition (second post-Vatican II editions)

- Latin edition, 1981 - based on the Neo-Vulgate Bible translation
- Canadian edition, 1992 - based on the NRSV translation
- USA edition: Sundays 1998, based mostly on the NAB translation (original language versification)

1.5 Advantages of translating OT portions following NT translation?

What are some advantages of translating the OT portions immediately following the NT translation?

- The interest is there, from the community that has just received part of a Bible they can understand.
- OT passages WELL-translated will answer questions people have about what they are now newly understanding in the NT
- The translation team is usually available – with all they need to be able to work (training, computer, Internet, Revisers' Committee).
- The rhythm of work is governed by getting the lectionaries ready for the churches.

1.6 Potential Challenges

What are the potential weaknesses (problems to overcome) of translating the OT portions in the Lectionaries following NT translation, rather than continue by entire books of the Old Testament?

1.6.1 Challenges for translators?

It is suboptimal to translate a set of verses out of context, i.e. the verses from an Old Testament reading. There is not enough time to get the author, the setting, the themes, into your head when doing it this way. SOLUTION: A good solution is to translate, test, review, and check all the verses for a 3-year lectionary from each book before moving on. (Note that a translation team needs to start early enough so that the portions needed for a given year have gone through all these processes in time for the churches to use them.)

1.6.2 Challenges for those working alongside translators?

Are there supplementary challenges for supervisors, reviewers and consultants?
The challenges – and the solutions – are the same as for translators.

1.6.3 Challenges for publication & printing?

For publication / printing? Here is where it gets more challenging! The way a Lectionary book turns out is CRUCIAL. Realistically, many Sunday-morning readers will NOT have prepared well before standing up to read on a Sunday morning. So the Lectionary MUST be laid out in a way which is EASILY ACCESSIBLE – meaning it will be obvious on-the-spot what the reader is to read. This is fairly easy to accomplish for a single-year lectionary – but much more challenging when the goal is a perpetual lectionary that will serve indefinitely. This is explained below.

1.7 Sociolinguistic Factors

What are some of the sociolinguistic factors?

1.7.1 Multilingualism

Multiple languages are used in many churches. Attractive lectionaries readily available in the language of the majority will foster the practice of reading Scripture in the language best understood.

1.7.2 Dialect issues in the churches

Lectionaries produced for each dialect / denomination greatly increases the impact of a translation done in a minority language. Lectionary projects can multiply the actual use of mother-tongue Scriptures in language communities where there are significant numbers of mother-tongue speakers and readers in multiple church bodies, using a dialect significantly distanced from the reference dialect. If the dialect difference mostly follows the denominational difference, each group can have a published lectionary which respects both their dialect preference and their denomination's preference for format and appearance of the publication. Lectionary text selections published in the major languages are often the same or similar for major denominations.

Kwanja of Cameroon is a classic case for this point.

1. The two main dialects are so far apart linguistically that they could be considered separate languages, with different demographics.
2. Population is nearly evenly split between preferring one of the two main dialects.

3. The reference dialect chosen for New Testament publication really reaches only about half of Kwanja churchgoers in their heart language.
4. Literacy materials exist in both Kwanja dialects.
5. The translation team ended up having one strong member from each denomination.

1.8 Summary

Lectionary publications make Scripture Engagement happen within the Churches, because we are working with their felt needs and using the structures that they have!

2

Lectionaries: Processes and People

Joan Weber

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2.1 How to Prepare a Lectionary

Knowing that the church bodies use their Lectionary series of readings, how does one go about getting a mother-tongue lectionary book or printed series ready for them?

2.1.1 My Goal for this Presentation

We're not sharing here because we have done lectionary preparation all in "the right way", but because I have been on a journey of learning, often doing things in a time-consuming, "figure-it-out" tedious way. God is faithful, and we saw many prayers answered. We pray that sharing some of the things that we have been learning will help others as they work to also produce lectionaries for more people to understand God speaking to them in their mother tongues.

2.1.2 Joan's Personal Story: How I got involved

First of all, I thank my husband Martin, who worked with the Kwanja translators in Cameroon for years to see the Kwanja New Testament printed and recorded, and more recently, the Old Testament Lectionaries verses translated, tested and exegetically checked. I worked primarily with Kwanja literacy until 2005, when I helped get the New Testament ready for typesetting using the Paratext 6 tools.

In 2013, we moved from the Kwanja area to the city of Ngaoundéré to work also with other projects of the EELC (*Église Evangélique Luthérienne du Cameroun*), the Cameroonian Lutheran Church that LBT (Lutheran Bible Translators) is serving.

The Kwanja translators continued translating the Old Testament and Psalms readings for the church during the calendar years to cover the three-year church series. They printed and distributed copies of monthly or trimestral readings as they went along. In this way they got their translated Scriptures into immediate use, and they got ongoing feedback.

Our longer-term goal was to print more lasting copies as lectionary books after the passages were carefully consultant checked. In 2014 – 2015 Martin finished exegetically checking the Kwanja Old Testament selections for lectionary readings, and Jonathan Burmeister finished consultant checking these through Skype. In November 2015 Martin asked me to get involved to get the Kwanja Lectionary ready to print.

"Okay, where do I start?" I prayed. First, I wanted to check to see if all the passages were there, starting with Year C, which would be used from Advent 2015–November 2016. The Kwanja team had checked the Old Testament Year C lectionary readings which they had translated for the 2012-2013 church year. But then we got the new schedule of readings they EELC had just printed out for the coming church year, Advent 2015-November 2016.

Comparing the two, we found that the Scripture references were NOT all the same, and a number of passages had NOT been translated for the coming Year C. If the lectionary of Year C readings was going to serve ALL the future calendar years in which Year C was used, I needed to get to the source of the readings.

So, what is the Source for the Lectionary texts? This leads us to section 2.2.

2.2 The Revised Common Lectionary

I prayed. I went online and learned about the “Revised Common Lectionary” (RCL) which is used in most mainline churches. I downloaded by seasons the RCL Year C readings and compared it to the EELC schedule of references.

It was clear that the RCL was their source, but it wasn't so simple as to just follow that year's schedule of readings.

So what are the complications of translating a perpetual lectionary? Why can't one year serve all? Why can't one year of Series C serve for all years of Series C?

I will explain more about the complications of producing a perpetual lectionary in other sections. These include:

- Complications of changing calendar years, with changing dates of Easter, changing numbers of Sundays between seasons (See 2.3.1)
- Sets of readings of the same Series varying between calendar years (See 2.2.2.4)
- Denominational variations in using the RCL (See 2.2.2.3)

2.2.1 What is this “Revised Common Lectionary” that the churches use?

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.

Its widespread use in the churches, its deep historical significance of use in the worship services and its breadth of selections from most of the Scripture books make it an important resource for choosing Old Testament selections to be translated in the languages of the peoples (Vanderbilt 2017a).

Weekly devotional lectionary readings are also available, but our focus is on the lectionary readings for Sunday and festival Church services. To learn more, a good introduction to the Revised Common Lectionary can be found at:

http://www.commontexts.org/rcl/RCL_Introduction_Web.pdf (Common Texts 2015b).

2.2.1.1 Where does the Revised Common Lectionary Come From?

The Revised Common Lectionary was first published in 1992. It came as an organised revision of the Common Lectionary of 1983, incorporating feedback from the church bodies who were involved.

Both lectionaries were based on the *Ordo Lectionem Missae* of 1969, a major post-Vatican II revision of the medieval Roman Catholic Lectionary, which introduced profound changes that included expanding readings from a one-year to a three-year cycle. This revised Catholic Lectionary first organised Gospel readings sequentially to cover the three synoptic Gospels, one Gospel each year over the three-year cycle (Quinn 1994:6).

During the 1970s, many North American churches adapted for themselves lectionaries from the Roman Lectionary for Mass of 1969 (the *Ordo Lectionem Missae*), a post-Vatican revision of the Roman Catholic Lectionary (Quinn 1994:6).

2.2.1.2 Who Compiled the RCL?

"The Consultation on Common Texts (CCT) originated in the mid-1960s as a forum for consultation on worship renewal among many of the major Christian churches in the United States and Canada. (Common Texts 2015a)" They later worked with another ecumenical body, the International English Language Liturgical Consultation (ELLC) to provide resources for participating churches.

The CCT harmonised the lectionary resources used by different denominations in 1983 to create a Common Lectionary to be evaluated by the churches. Incorporating feedback from the church bodies, they revised this for publication in 1992 as the Revised Common Lectionary (Common Texts 2015a).

Today the CCT has 37 member church bodies, Protestant and Catholic¹: 13 member churches in the US, 6 in Canada, 6 in United Kingdom, 6 in Philippines, 2 in Australia, and 4 in Italy.

The CCT website can be accessed for further information at: <http://www.commontexts.org/>

2.2.1.3 Members of the CCT at the time of producing the RCL, from Catholic and Protestant denominations

Below are the founding members at the time that the RCL was first produced Vanderbilt (2017a):

- The Anglican Church of Canada
- Christian Church (Disciples of Christ)
- Christian Reformed Church in North America
- The Episcopal Church Evangelical
- Lutheran Church in America
- Evangelical Lutheran Church in Canada
- Free Methodist Church in Canada
- International Commission on English in the Liturgy (an Agency of 26 Roman Catholic National or International Conferences of Bishops)
- The Lutheran Church - Missouri Synod
- Polish National Catholic Church
- Presbyterian Church (U.S.A.)
- The Presbyterian Church in Canada Reformed Church in America
- Roman Catholic Church in the United States
- Roman Catholic Church in Canada
- Unitarian Universalist Christian Fellowship
- The United Church of Canada
- United Church of Christ
- The United Methodist Church

¹The founding member churches are listed here:

The Anglican Church of Canada, Christian Church (Disciples of Christ) Christian Reformed Church in North America, Evangelical Lutheran Church in America, Evangelical Lutheran Church in Canada, Free Methodist Church in Canada, International Commission on English in the Liturgy (an Agency of 26 Roman Catholic National or International Conferences of Bishops), Polish National Catholic Church, Presbyterian Church (U.S.A.), Reformed Church in America, Roman Catholic Church in Canada, Roman Catholic Church in the United States, The Episcopal Church, The Lutheran Church - Missouri Synod, The Presbyterian Church in Canada, The United Church of Canada, The United Methodist Church, Unitarian Universalist Christian Fellowship, and United Church of Christ

2.2.2 The 3-Year Series of readings

2.2.2.1 The Three-Year Cycle:

The RCL is based on a cycle of three years of scheduled readings, referred to as Series A, Series B, and Series C, or simply as Year A, Year B and Year C. Over the period of three church years, the RCL Scripture selections include selections from most of the books of the Bible.

In 2017, the RCL readings are from Series A, until Series B begins with Advent on December 3rd, 2017. So our plan, working with the EELC projects in Cameroon, is to get Series B Lectionaries ready to print in November to serve for the beginning of Year B which begins in December.

2.2.2.2 Four Readings Each Service

The RCL organises four readings for every Sunday or festival service in the Church Year.

- A Lesson from the Old Testament Scriptures (or Acts during the Easter Season)
- A Psalm
- A Lesson from the Epistles (or Acts)
- A Lesson from the Gospels (usually used for the sermon theme)

The Gospel readings for each year come from one of the synoptic Gospels: Matthew in Year A, Mark in Year B, and Luke in Year C. Readings from the Gospel of John come throughout the RCL, especially over Christmas, the latter part of Lent and the Easter seasons.

2.2.2.3 Church-Specific Considerations

Although the order of readings above is common, this can change with church bodies. In the EELC which we serve in Cameroon, they regularly read the Psalm first, so the Kwanja pastors requested that the readings be printed in that order.

The example below is taken from Year C, showing order of readings:

EELC Readings:

Premier dimanche de l'Avent

- Psaumes 25:1b-10
- Jérémie 33:14-16 1
- Thessaloniens 3: 9-13
- Luc 21:25-36

Catholic Readings:

Premier dimanche de l'Avent

- Jérémie 33, 14-16
- Psaumes 25, 1b-10 1
- Thessaloniens 3, 12--4, 2
- Luc 21, 25-28. 34-36

In contrast, the Kwanja Catholic lectionary follows the order in the RCL listed readings, with the Psalm as a response to the First Lesson, or Old Testament reading. This is a Church-related format issue, which is dealt with in preparing the specification file for the Bible module for the specific church body. (Setting up this file is explained more in section 3.1).

Apocrypha references are included in the RCL as variant selections for the first reading from the Old Testament (or Acts in the Easter / Pentecost season). Apocrypha readings aren't used in the EELC or most Protestant Churches, but are read in the Catholic lectionaries.

2.2.2.4 Variant Sets of Readings

One of the reasons that one calendar year of Series C readings didn't carry over to the next calendar year of series C, is because there are two alternative sets of readings for the Old Testament and Psalms in the lectionary, especially for the Sundays after Pentecost. These are to be used in alternate years of that series. During one given Church Year, churches usually stick with the first or second option (thematic or semi-continuous Old Testament readings) and do not switch between the two during that season.

In the traditional set, the Old Testament readings relate to the Gospel readings with a common theme. The RCL added the second set to expose listeners to more books from the Old Testament. In this set the readings progress semi-continuously from Genesis and Exodus in Year A, through the history of Israel through Kings in Year B, and through the Prophets in Year C. Each set of Old Testament readings has its corresponding reading from Psalms. The Psalm reading in one relates to the theme of the Gospel reading, in the other it corresponds to the Old Testament reading. Special days have their related readings.

Other complementary readings can occur throughout the church year, not just during the Season of Pentecost. For instance, there are three Christmas entries in the RCL. Each year the EELC chooses two of these, one for Christmas Eve and one for Christmas Day.

Application: All the alternate readings need to be translated and included in a perpetual lectionary. In preparing a lectionary, these need to be indicated as alternative readings in the Bible module. In the Kwanja lectionary, we indicated them as options (1) or (2). To know which option the national church chose for the present year, they are advised to refer to the EELC lectionary references. Once they know the pattern of first or second option, it should follow consistently for Sundays after Pentecost.

2.3 The Church Year

The RCL is built around the seasons of the Church Year. The Church Year is divided into seasons revolving around the life of Christ (from Advent through Easter) and the Life of the Church (Pentecost through Christ the King Sunday, the last Sunday of the Church Year). The seasons are: Advent, Christmas, Epiphany, Lent, Easter, Pentecost and Ordinary Time (Time after Epiphany and Pentecost).

2.3.1 The Church Year and the Calendar Year

The Church Year spans two calendar years, since it begins with the Advent season and ends before the beginning of the next year's Advent season. Advent always includes four Sundays before Christmas. So the first Sunday in Advent begins between November 27th and December 3rd, depending on which day of the week Christmas Day (December 25th) falls on.

Because the Church Year Calendar is based on occasions with fixed dates (like Christmas and New Year's), and seasons based on the lunar calendar (Easter) there is a changing number of Sundays between seasons. Since the dates of the month fall on different days of the week each calendar year, this also affects the working out of the church year. For instance, when Christmas and New Year's Day fall on a Sunday, there are fewer non-festival Sundays that year.

Easter changes dates widely because Easter is based on a lunar calendar. Emperor Constantine set its celebration at the first Sunday following the first full moon following the vernal equinox. It can come as early as March 22nd, and as late as April 25th.

For example: Easter in 2018 is April 1st,

Easter in 2020 is April 21st

Easter in 2038 is Apr 25th

Easter in 2040 is Mar 25th

The timing of Easter affects when the season of Lent begins (which includes seven weeks, from Ash Wednesday until Holy Week and Easter). Likewise, the Easter season extends to Ascension Day (40 days after Easter) up to Pentecost (50 days after Easter).

This also means that the number of Sundays changes each calendar year between Epiphany Sunday and Ash Wednesday, and again between Pentecost Sunday and Christ the King Sunday, the last Sunday of the church year. When Easter comes earlier, there are fewer Sundays between Epiphany Sunday and Lent, and more Sundays after Pentecost to the end of the Church Year. When Easter comes later, there are more Sundays between Epiphany and Lent, and fewer after Pentecost.

A good resource for the dates of Easter and related church occasions with the changing calendar years, is "The Calendar of Lectionary Cycles and Movable Liturgical Feasts (1969 – 2050)" by Felix Just, S.J., Ph.D. This can be found at:

<http://catholic-resources.org/Lectionary/Calendar.htm>

2.3.2 Ordinary Time and Propers

The period of non-feast Sundays outside of the main seasons is referred to as Ordinary Time, especially in the Catholic lectionary. The two large periods of time that can be called "Ordinary Time", which use the "Propers" sets of readings, are the time between Epiphany and Lent and the time after Pentecost and Trinity Sunday until the last Sunday of the church year.

The sets of lectionary readings for the non-feast Sundays following Epiphany and Pentecost are called Propers. The number of Sundays between Epiphany Sunday and the beginning of Lent (which begins Ash Wednesday) varies each calendar year with the date of Easter, so the number of Propers in this time period will vary. There can be between four and nine Sundays after Epiphany, before Lent.

2.3.2.1 Numbering the Propers

These Sunday sets of readings are numbered Propers 1, 2, 3, 4, etc., starting the first Sunday after Epiphany in the Catholic Church and the Anglican Church of Canada. After Pentecost, the numbers usually continue with the Propers where it left off (with some variation according to number of Propers Sundays until the last Sunday of the Church Year, Christ the King Sunday).

Many Protestant Church bodies, including Lutheran Churches, consider the period of time from Epiphany Sunday until the last Sunday before Lent as the Epiphany Season, and do not refer to it as “Ordinary Time”. These Sundays are designated as the “First Sunday after Epiphany”, “Second Sunday after Epiphany”, “Third ...” up until the last Sunday after Epiphany, which is designated “Transfiguration Sunday” in Lutheran and most Protestant Churches. In the numbering of the sets of Propers in the RCL, Propers 1 begins with the “Sixth Sunday after Epiphany”, Propers 2 with the “Seventh Sunday after Epiphany”, up to Propers 4, the “Ninth Sunday after Epiphany”. When Easter is earliest, there are only four Sundays after Epiphany, so none of the Proper's sets of readings are used until after Pentecost. When Easter is late, the maximum number of Sundays after Epiphany is nine, that is up to Propers 4. However, in the Lutheran and other Protestant Churches, the readings for “Transfiguration Sunday” are read on the last Sunday after Epiphany, so Propers 4 readings are not used before Lent.

The sets of Proper readings resume after Pentecost and Trinity Sunday. They can resume with Propers 3 at the earliest, and Propers 7 at the latest, since Easter affects how early Pentecost comes and the number of Sundays between Pentecost and the end of the Church Year.

In the Lutheran and most Protestant Churches, the Sundays are numbered after Trinity Sunday, which directly follows Pentecost Sunday. They are numbered as “Second, Third, Fourth ... Sunday after Pentecost all the way to the last Sunday after Pentecost, which varies from year to year. The set of Proper readings ends with Propers 28 or 29 for Christ the King Sunday.

This period of time after Pentecost can be confusing for doing perpetual lectionaries because of the changing calendar years. For example, the readings in Year C for “The Fourth Sunday after Pentecost” in 2013 and “The Fourth Sunday after Pentecost” in 2016 are not the same sets! But the set of Propers 6 readings in 2013 and the set of Propers 6 readings in 2016 are the same readings! (with the exception of alternative sets of Old Testament readings with Psalms.)

2.3.2.2 Application of Propers to Perpetual Lectionaries

Because of changing calendar dates each year of the series, one cannot give the readings for the Sundays by dates. A system is needed to keep the same sets of readings together during “ordinary time” regardless of how many Sundays it will be “after Pentecost”.

The number of Sundays between Epiphany Sunday and Lent varies with the calendar year, and likewise the number of Sundays after Pentecost until the end of the Church Year varies. For instance, the readings for the “Third Sunday after Pentecost” change with the calendar year of that series, but “Propers 4” readings remain the same every year of the series.

Translation Challenge: As we wrestled with how to name the Sundays of “Ordinary Time”, a term not even used in the Lutheran churches, we decided that we needed to refer to Sundays after Pentecost as Sundays of “ordinary time”. This was a translation challenge. The word “propers”, or “propres” in French does not have relevance to the village people. “Propre” means “clean” to common people. After trying out different terms, the Kwanjas

translated the Sundays during “ordinary time” as Yee taní mbən 1, Yee taní mbən 2, 3, 4, etc. Sunday 1, 2, 3, 4, as opposed to those with special names. Yee taní mbən literally glossed means “day market rest” although the term “rest” means a non-ordinary / non-field-work day. This seems to be working for the Kwanja people.

Some Proper's readings are only used in certain years. For these Sundays we add the words “in the case where they are used”, to signal that these occasions are skipped some years.

It is not obvious where to pick up with which Propers set after Trinity Sunday, since it changes each calendar year. We see three ways to help:

- We have added a table to the Lectionary Book (however, many Africans aren't used to reading tables, so this doesn't help everyone)
- We refer the readers to the yearly EELC lectionary, to see which Sunday of readings matches with the “Second Sunday after Pentecost” for that year. Once they get on track after Pentecost, the rest of the church year usually follows from that in order.
- The RCL (in some formats) gives a range of dates for Proper Sundays after Pentecost, for instance Propers 11 is on a Sunday between July 17-23.

However, the Kwanja pastors we worked with did not want us to include a range of dates, they said it was too confusing, so we did not include this information.

Figure 1: Example Date Chart

Année de Série C	Nombre de dernier "Dimanche après Epiphanie"	Mercredi des Cendres	Pâque	Ascension	Pentecôte	"2 ^e Dimanche après Pentecôte" commence avec -	1 ^e Dimanche d'Avent
2016	4 ^e	10 fév	27 mars	5 mai	15 mai	Dim Ordinaire 4 / Yee taní mbən 4	29 nov.
2019	7 ^e	6 mars	21 avril	30 mai	9 juin	Dim Ordinaire 7	1 déc.
2022	7 ^e	2 mars	17 avril	26 mai	5 juin	Dim Ordinaire 7	27 nov.
2025	7 ^e	5 mars	20 avril	29 mai	8 juin	Dim Ordinaire 7	30 nov.
2028	7 ^e	1 mars	16 avril	25 mai	4 juin	Dim Ordinaire 6	3 déc.
2031	6 ^e	26 fév	12 avril	22 mai	1 juin	Dim Ordinaire 6	30 nov.

See also Appendix A “Hitting a Moving Target: Calculating Movable Feasts” for a discussion of the challenges of two calendars

2.3.2.3 Example of RCL Propers

The Consultation on Common Texts (the interfaith organisation responsible for the current RCL) adopted the practice of the Episcopal Church of replacing the "Sundays after Pentecost" with "Proper 7", instead of the “Fifth Sunday after Pentecost” (Ring 1998).

Example of Propers numbering after Pentecost

From Revised Common Lectionary, from Vanderbilt (2017c).

Scripture Citations for Year C, 2018-2019

Day of Pentecost - June 9, 2019

- Acts 2:1-21 or Genesis 11:1-9
- Psalm 104:24-34, 35b
- Romans 8:14-17 or Acts 2:1-21
- John 14:8-17, (25-27)

Trinity Sunday - June 16, 2019

- Proverbs 8:1-4, 22-31 and Psalm 8
- Romans 5:1-5
- John 16:12-15

Proper 7 (12) - June 23, 2019

- 1 Kings 19:1-4, (5-7), 8-15a and Psalm 42 and 43
Or Isaiah 65:1-9 and Psalm 22:19-28
- Galatians 3:23-29
- Luke 8:26-39

Proper 8 (13) - June 30, 2019

- 2 Kings 2:1-2, 6-14 and Psalm 77:1-2, 11-20
Or 1 Kings 19:15-16, 19-21 and Psalm 16
- Galatians 5:1, 13-25
- Luke 9:51-62

Proper 9 (14) - July 7, 2019

- 2 Kings 5:1-14 and Psalm 30
Or Isaiah 66:10-14 and Psalm 66:1-9
- Galatians 6:(1-6), 7-16
- Luke 10:1-11, 16-20

Note that the Propers have two different numbering systems. The Roman Catholic Church and The Anglican Church of Canada base their Propers numbering on the historic Roman lectionary. The smaller Proper numbers without brackets represent the number system used by the rest of the participating church bodies that use the Revised Common Lectionary. The differing numbers do not indicate differing readings, but different numbering practises.

2.3.3 The Seasons and Festivals of the Church Year

The Church Year is built around special occasions in the life of the Lord, and the life of the Church (Pentecost).

Translation Challenge: The names for the seasons of the Church Year and the names of the special occasions of the Church Year are mostly not names found in the Bible. Advent, Epiphany, Transfiguration, and Lent are not Bible words. This is a challenging work for translators, as they work with pastors and church leaders in their language to find appropriate ways to express these things.

The translated names then can replace the English, or French names in the “template” file used for the Bible module. See 2.7.3.

For lists of the church calendar names to translate for the lectionary, see pages 9, 10: http://www.commontexts.org/rcl/RCL_Introduction_Web.pdf

I developed lists for the national translators we work with in Cameroon to use to translate from French to their languages.

For an example, the Church Year list of terms for seasons, occasions, etc. from French to Vute:

[Church Year list of terms to translate French to Vute.pdf](#)

And list of Old Testament book names from French to Vute:

[Noms de livres de AT VT.pdf](#)

See also section 3.1.6 and Appendix A for a discussion of the challenges of two calendars, and how to insert them into a Bible module.

2.3.4 Adaptations for Denominational and National Context

The CCT recognised the need for flexibility in using the RCL: “The Consultation on Common Texts understood that to bring the Revised Common Lectionary to common acceptance across the community of Christian faith, the commonality would need to include some flexibility. (Vanderbilt 2017a)” To allow each denomination to adapt the readings according to their needs, complementary readings appear throughout the church year, not just during the Season of Pentecost.

Denominations vary in how they apply the RCL readings. For instance, the Lutheran Church – Missouri Synod adapts the RCL readings for its purposes, so it is not the same as all Lutheran denominations. The festival days vary with denominations. Lutherans celebrate Reformation Sunday on the last Sunday in October, but these readings are not included in the RCL.

The EELC we work with, like other Protestant Churches, don't celebrate all the possible occasions included in the RCL (which includes several Catholic occasions including Saints days and Easter weekday services). They add lectionary readings for a few distinctive occasions, like their National Youth Day and Cameroon National Day.

Another element of the lectionary is mentioning the liturgical colour for each season or each service. Altar cloths and coverings are changed to correspond with the colour associated with the season. Churches can vary, but the main colours were Advent - violet, Christmas- white, Ordinary Time - green, Lent- violet, Easter- white and Pentecost- red. The Kwanja pastors requested that the colour be noted for each service of their lectionary. However, since the Kwanja language does not have words for many colour distinctions, this was only written in the French section of their lectionary.

Outside of special days, there are 33-34 Sundays in the RCL. The Catholic church year includes more special Sundays and saints' days than the RCL includes (Vanderbilt 2017a). (Episcopal churches also include more saints' days².)

Application: We need to work with the denominations we serve to produce the readings for the Sundays and special occasion they celebrate. We need to tweak the Occasions in the Lectionary and the Bible module to exclude occasions that don't apply to the Churches we serve, and to add the occasions and elements that are specific to our situations.

²Additional Saints' days readings can be found online: <http://satucket.com/lectionary/Calendar.htm>

2.3.5 Bible Versification differences

Shortly before getting our first Kwanja lectionary book ready to print, we were doing a read-through of the printed out copy. “Oh, no!” I started discovering some Psalms and a few other Old Testament readings had some verses missing. It was all part of a glitch in the application of two different versification systems! I manually found and identified the verses missing, and worked with Matthew to get this corrected, just in time, as the dedication of the Lectionary was just days away!

French Scripture versions used in Cameroon for translation are mostly based on the original language versification. When the selections are taken from the RCL based on English versification, the references put into Paratext needed to be adjusted accordingly. Most English Bibles are based on the English contemporary versification, rather than the original language versification. When the selections are taken from the RCL based on English versification, the references used in the Bible module “template” need to be adjusted accordingly.

Take for example, the reference in the RCL to Psalm 5:1-8. In English the first verse of Psalm 8 begins: “Give ear to my words, O Lord, consider my sighing.” (NIV 1984) That is the meaning of the second verse in French. The first verse in TOB is: « Du chef de chœur, pour flûtes. Psaume de David. » (TOB) (To the choir director, for flutes. Psalm of David) To get the same meaning from the selection as intended by the RCL, the Psalm 5:1-8 needs to be adjusted to Psalm 5:2-9.

Likewise, a number of other Psalms begin with introductions in the original versification, so are one or two verses different from the intended RCL reference. Also certain Old Testament passages in the lectionary are affected by different versification.

When the verses in a selection are one or two off, some of the meaning and flow of thought is lost. So adjusting this is important.

From the list of Psalms that Matthew sent me, I adjusted references in the table of references by books of the Bible, so translators would translate all the necessary verses. Also, I went to the Bible module files to manually check and adjust these references. (The national church's annual lectionary is derived from the RCL in America, whose references are based on English translations. We have noticed that since some of their references are not adjusted for versification, sometimes this loses some of the flow and meaning of the selection).

To see a list of Psalms and Old Testament references from the RCL that need to be adjusted for versification differences, see:

[Protestant Psalms with Versing Differences.pdf](#)

Old Testament references (not recently verified) include:

[Versification difference dans des livres de AT.pdf](#)

or see <http://catholic-resources.org/Lectionary/1970USL-Psalms-Alleluias.htm>

For the Catholic lectionary, it is easier to get the references in the Hebrew versification, since it is derived from the Latin Lectionary system. The Canadian Lectionary edition uses English Bible references following Hebrew versing. “Lectionary: Sundays and Solemnities (1992 Canadian Edition). Their lectionary is based on the NRSV (New Revised Standard Version) translation of the Bible, which is based on Hebrew versification. In contrast, the U.S. editions of the Lectionary are based on the NAB (New American Bible) translation. Thus for many readings (esp. the Psalms), the exact verse numbers differ for what are textually the same readings.

2.4 How to Produce Lectionaries

2.4.1 Weekly, monthly, annual or perpetual versions

One way to avoid the changing dates and complications of the church year interacting differently with each changing calendar year, is to produce lectionaries for one calendar year at a time. In this way, each Sunday and special day is matched correctly with the calendar date for the present year.

The present year's schedule of readings is easily downloaded from the Internet. This can be printed for shorter segments of time, such as weekly, monthly or quarterly.

After the New Testament was published, the Kwanja translators began translating the Old Testament lectionary readings for each month and distributing them to the churches in the Kwanja villages. Later they sent them out each quarter, to save the expense of delivering them to all the villages, often by motorcycle.

Advantages: It gave them a rhythm to their work, with shorter term deadlines to keep them working at it diligently. It was helpful to distribute the readings as they were translating to get the Scriptures into use, and to get more immediate feedback to their translation. The translated portions were economically printed out on plain paper for each congregation for each period.

Disadvantages: These were not all well checked, but this usage gave another level of checking feedback. Sometimes these arrived late for a Sunday service, because it depended on getting them out in time each month. Also, these papers were not saved and kept for the next cycle of these readings in three more years.

For more long-term access to these Scriptures, and for assurance of more quality work, over the next few years all of the translated readings were exegetically checked and then consultant checked before preparing to print a book to cover all the calendar years. (For the Kwanjas, they had to catch up and translate the readings that had not yet been translated, because they hadn't started with the complete list to cover the readings for all calendar years.) We printed two Kwanja Old Testament lectionary books in 2016: Year C and Year A. Year B is being prepared to print this November.

To produce these books as perpetual lectionaries (to cover all future calendar years) has brought a number of challenges. (More about this in section 2.5.)

2.4.1.1 Yemba Monthly Readings

The Kwanja are not the first language group in Cameroon to print regular lectionary readings in their language. The Yemba³ people of Cameroon have chosen this method, first in monthly publications (COSTBY 2008) and later in bi-monthly (CIETBY 2017) publications.

As stated before, the author can simply look ahead and calculate/find the exact dates for each Holy Day and print them unambiguously at the top of each entry. The second is that the continuous reprints can serve as a steady financial income for the church or committee.

The Yemba Lectionary series includes the following information for each Holy Day. Example (1) shows a heading for 3 September 2017 drawn from the Yemba September/October 2017 Lectionary (CIETBY 2017:1).

³A language group cantered in Dschang, West Region of Cameroon.
<https://www.ethnologue.com/language/ybb>

- (1) 3 Ndoó-Ntshi / Septembre 2017
 22^{ème} Dimanche Ordinaire, Année A
 Mvho anɔŋɔ,
 ntó á ntē Aŋwa'ne Jelemi Ntswi-ŋke Ndém.

We can notice that the first line includes the date, month (in Yemba and French) and year. The second line contains the French name of the Holy Day and lectionary year. The third line identifies the specific reading (Psalm, Gospel, etc.). The fourth line contains the name of the book in the vernacular, and the fifth line contains the chapter and verse.

For each consecutive reading of the Holy Day, the entire section, with the exception of the French day name, is repeated with a light border. While not space-saving, this layout gives non-ambiguous metadata for each reading that is readily available to orient the reader. Such a small booklet (this booklet is only twenty-eight A5 pages, thus seven front-and-back printed A4 pages folded in half) doesn't need advanced features such as a calendar, table of contents, or index.

While this information box is quite complete, one missing element that may be helpful in some contexts is the Bible book name in a national language. Such an addition could be helpful in a situation where not all local pastors are speakers of the language.

One other interesting element is that the cover page requests that notes or comments be sent to the language committee and provides an email address and phone number. This is a nice element of accountability, as well as a feedback mechanism for future revisions.

A translation consultant at SIL Cameroon reported a story of a visiting Bishop that read the Yemba lectionary in church. He found a textual error and reported his outrage to the committee. Unflummoxed by the complaint, the Committee made the suggested change and rejoiced that the text was being read in the mother tongue with such close attention.

2.4.2 Building a Perpetual Lectionary

“Observe the plans within plans within plans.” ~Baron Harkonnen (Dune)

The Revised Common Lectionary is a plan from Advent through Pentecost and other Special Days. The standard version only contains readings for Sundays and major days of the Liturgical Year, and there is a daily version with readings for every other day. Each contains alternate and optional readings for some days. Starting from a master index, how does one arrive at a daily reading for a future date?

Filter One - All days or Holy Days: For a lectionary focusing on Sundays and Holy Days, weekday readings and holidays not celebrated in your country can be filtered out.

Filter Two - Protestant or Catholic: For a Protestant lectionary, many of the readings in deuterocanonical books can be filtered out, as well as some Catholic-only Holy Days.

Filter Three - Choosing Alternate Readings: Depending on whether targeting a yearly or perpetual lectionary, the lectionary author will need to choose which readings to present to the reader. For a perpetual lectionary, all alternates will need to be presented, and for a yearly lectionary, one or several options may be chosen.

Filter Four - Year A, B, or C: Pick the year that you plan on printing. If printing Book A of the lectionary, the lectionary author will need to filter or sort out readings for books B and C⁴. Of course, the opposite is true.

Producing a lectionary from an RCL index will give the reader every possible lectionary reading, but no indication of what reading is scheduled for a specific date among the movable feasts. You will need to develop other resources (that may be included in the publication or as supplementary materials) to direct the user to specific readings.

2.4.3 Sources for Lectionary Readings?

There are numerous Internet sites that explain and allow you to copy or download the RCL lectionary sets of references in various sections and formats. There is the choice of daily readings, or readings for Sundays and special occasions, which we have chosen to focus on for lectionaries.

2.4.3.1 Denominational Websites

Several denominational websites make the RCL available to their churches. This may be especially helpful where the denomination has made its own changes in the RCL sets of readings. When I was looking two years ago, I first found the lectionary easiest to get from Internet by season, which I downloaded through the Episcopal Church Website for RCL lectionaries. The same site is no longer as helpful, giving only monthly readings. They now have a “reverse lectionary”, giving the readings by books of the Bible. See: <http://www.lectionarypage.net/ReverseLectionary.html#Genesis> (by each book of the Bible). Some sites and services may require registration.

2.4.3.2 Vanderbilt resources:

Church Year Readings: From the Vanderbilt (2017b) site, one can download in Word or Excel files the lists of readings and alternate readings by season for specific calendar years of A, B and C, or for the calendar year; presently (Oct 2017) for years A: Advent 2016 – 2017, B: Advent 2017- 2018 and C: Advent 2018-2019. For example, see:

[Revised Common Lectionary / Scripture Citations](#)

Daily Readings: Daily readings are also available from the above Vanderbilt site. “The daily lectionary” includes man more passages, spread over three years of readings: Daily Readings Citation Index in Canonical Order. To find these by Biblical book, they refer one to: “Scripture Readings in Biblical Order, Appendix B”, found on pages 310-352 in Revised Common Lectionary Daily Readings, Consultation on Common Texts. Fortress Press, 2005”. From: (Oct 2017), (Vanderbilt 2017b).

⁴Hint: Once the lectionary is sorted into A, B, and C, the whole can be left together while working in Paratext and cut at publishing. Actually, this is recommended practise.

2.4.3.3 Or Get a Regular Book as Lectionary Resource!

Another alternative is to purchase a printed copy of the Lectionary, available in religious bookstores or on Amazon.

Some titles I noted:

Bower, Peter C. (1987). Handbook for the Common Lectionary. Westminster John Knox Press. ISBN 978-0-664-24048-6.

Anon (2007). The Revised Common Lectionary. Church Publishing, Inc. GGKEY:BRQ2U3ZHBGR.

Meyers, Ruth A. (2007). Using the Revised Common Lectionary. Forward Movement.

2.4.3.4 Lists for Translators by Bible books

Depending upon the scope of the lectionary translation, translators can use above resources to get the list of references by Church Year, calendar year, or seasons.

However, we found it very helpful to get the List of Old Testament and Psalms references by books of the Bible.

I downloaded (and received permission to share the tables of book compilations by Dennis Bratcher, adapted from the Revised Common Lectionary, Copyright © 1992, Consultation on Common Texts, and is used by permission.

Below are links to the lectionary readings we created by book of the Bible.

I have worked with these in Word to adapt them to our needs in French.

[Psalms chronological in lectionary English.pdf](#)

[OT Lectionary Readings Index by Biblical Book.pdf](#)

[Catholic Lectionary 1998 USA edition.pdf](#)

2.4.3.5 Lists for Lectionary Bible Module

A list is needed to generate the Bible Module for the Lectionary by year, or for the three-year series of readings. The list can afterwards be adapted to the church occasions of the Church you are serving. See section 2.4.2 about developing a list from the RCL, filtering out what is not needed for the specific church lectionary.

2.4.3.6 Catholic Lists: in process, special concerns

Since we are still in the process of developing the Catholic Bible module, and there are more special concerns in adapting the specification file for the Catholics, we will have more to share about this next year.

An excellent website for the Lectionary for Mass (1998 USA) can be found at

<http://catholic-resources.org/lectionary/1998usl.htm> .

In our area of French-speaking Cameroon, we are advised to follow the 1970 French Lectionary based on the Missaie of 1969. It is very similar to the 1998 USA Lectionary for Mass readings, but not all the same. We are still adjusting in the Bible module to get the exact references used in their 1970 French Lectionary.

2.4.4 Revised Common Lectionary Copyright

The Revised Common Lectionary contains several copyrighted works, the table of citations, prayers, images, and sometimes even included Bible texts. Each element contains its own copyright and copyright restrictions. As we are only interested in the table of citations, here is the relevant portion of the copyright agreement:

The RCL table of citations may also be quoted and/or reproduced without express written permission of the copyright holder in for-sale materials, provided that materials quoting the RCL are developed and disseminated by current CCT member denominations or their designated publishers. Examples include official church publications, periodicals, liturgical resources such as hymnals, devotionals, preaching helps, and curriculum.

Although the aforementioned uses do not require written permission, the following copyright notice must be included with all reproductions:

Revised Common Lectionary, Copyright © 1992 Consultation on Common Texts. Used by permission.

Common Texts (2015c)

You will need to examine closely the copyright restrictions of the RCL to see whether they fit your specific case and denomination. When in doubt, it is best to ask Common Texts (2015d).

2.4.5 Choosing Languages for your Lectionary

At first thought this may seem like a silly consideration. A vernacular lectionary should be totally in the vernacular, right? Depending on the sociolinguistics of the community, maybe the specification should contain a mix of official and vernacular languages. If your Bible Module will be used for multiple projects, then it may be useful to create a version in the national language, and relevant parts of the file will be translated into the vernacular by the team. See section 2.4.1.1 for an example. The Kwanja lectionary included headings and verse references in both Kwanja and French. This was done to help guide non-Kwanja pastors to the relevant passages, due to the practice of pastors being placed outside of their native language area. It also added to the authority of the resource by linking it to the French lectionaries currently in use.

Figure 2: Simple Notation of Liturgical Colours

Avent 1 - Premier dimanche de l'Avent

(Violet)

Psaume 25:1-10

Jérémie 33:14-16

1 Thessaloniens 3:9-13

Luc 21:25-36

Taní ṅgàè toò mbàki búṅgìni Yùrá Yeésù

Tâṅndá Nyámni :

Dàrwà Nyámniḃi 25.1-10

¹ Wìrà Mì Ywá' bìrà, mí heéba sùndù bərí yì.

2.5 Catholic Lectionaries for Catholic Churches

2.5.1 Defining Lectionary for the Catholics

In preparing lectionaries for Catholic readings, it is good to understand their definitions:

Lectionary - all the biblical readings used at the Eucharist and other liturgies, arranged in order of the liturgical calendar

Missal - all the texts needed for Mass, including instructions, prayers, readings, some music, etc.

- Since Vatican II, the Roman Missal is usually published in two parts: The Sacramentary (texts and prayers spoken by the priest or presider, but not including the readings) and the Lectionary for Mass (biblical readings proclaimed from the lectern or ambo (Just 1998a).

Our goal is to help the Catholics to translate and print the translated Scripture readings that are included in their Lectionary for Mass. This does not include all of their Missal, which includes prayers and other materials. Many lay Catholics consider their Missal with their Lectionary to be their “Bible”! This was brought out when we asked a Catholic translator which version of the French Bible the Catholics use in his Catholic Church. “Bible? Their Missal and Lectionary, of course!” That is what they read and use all the time in their churches. They treat it with great respect, and their readers prepare carefully to read publicly!

2.5.2 Catholic Lectionary Challenges

Since the RCL developed from evolving Catholic lectionaries, they share many of the same readings and church celebrations in their three-year series. However, there are many differences.

When I began planning to print Kwanja lectionaries, we looked at the possibility of printing a diglot of Catholic and Protestant readings for the Kwanja people (in two dialects), but found that quite challenging. Although the lectionaries came from a common Catholic background, and many readings are nearly the same, there are numerous IMPORTANT differences. These differences convinced me that Catholics need their own lectionary, and need their own Bible module to work with it.

2.5.2.1 *How is the Roman Catholic Lectionary different from the RCL?*

- Differences in number of verses included in lectionary selections, more variation in readings including selections from the Apocrypha with optional longer selections.
- Differences in when they begin “ordinary time”, starting with the First Sunday after Epiphany. Thus their ordering of the Propers is different.
- Differences in number of Feast Days, Saints' Days, and masses for special occasions.
 - These include: the Anniversary of the Dedication of St. Basilica, Holy Trinity, Holy Cross, Holy Eucharist, Christ the High Priest, Holy Name of Jesus, Precious Blood, Sacred Heart, Blessed Virgin Mary, St. Joseph, All the Holy Apostles, Saints. Peter & Paul, St. Peter, St. Paul, One Holy Apostle, All the Saints.

- Catholic readings used are more expansive than the four readings of the RCL:
 - **First Reading** - from the Old Testament; (except from Acts during Easter Season)
 - **Responsorial Psalm** - mostly from the Book of Psalms; sometimes other biblical "Canticles"
 - **Second Reading** - mostly from the Letters of Paul, but sometimes other NT Epistles and the Book of Revelation
 - **Verse before the Gospel** - usually a direct biblical quotation, but sometimes adapted from a biblical text
 - **Gospel** -
 - Year A: Matthew
 - Year B: Mark
 - Year C: Luke; (John - mostly in Lent & Easter)

Note: Their “Three readings for the Masses for Sundays and Major Feast Days” – are really five! This makes translation, and setting up the template for the Catholic Bible module more complex than for the RCL translations.

- Catholics read the Old Testament lesson first, and split up the Psalm reading into verses with responses in between. This poses much more of a challenge for printing the Catholic lectionary. The verses will need to be divided up after the first formatting is done, in a more final copy, to manually get the right verse divisions. The Psalm responsive readings are composed of partial verses like 6a, 7c, etc. Paratext can bring in whole verses, but cannot accurately divide them. These will have to be individually manually divided up in a nearly final copy of the lectionary. See section 3.1.4.2.4.
- The Catholic Church where we work in Cameroon follows the 1970 French Lectionary based on the *Missaie of 1969*. The Psalm chapters are numbered in the older traditional way, and show the modern convention of chapter numbering in parenthesis. For instance, for Psalm 23 they write: Psalm 22 (23)⁵. This requires more care to get the references written correctly in the Bible module file⁶.
- The Catholic priests and abbots in our area of Cameroon are concerned that the format of their 1970 French Missel be followed as precisely as possible. This presents some specific challenges, even in the way the references are written. They use commas after chapter numbers, as well as between sections of verses, so references need to be written two ways in the template, one way for Paratext to recognise and bring in the right verses, and then in the way they want the reference printed with the Scripture verses. This is manual tedious work, and Paratext cannot help with this process (Just 1998c). See section 3.1.4.3.1.⁷

⁵sample of references in the specification table:

Première lecture : \bd* \it Ésaïe 2, 1-5\it* \p \bd

Réponse : \bd* \it Psaume 121 (122), 1\it* \p \bd

Psaume : \bd* \it Psaume 121 (122), 1-2, 3-4b, 4c-5, 6-7, 8-9\it* \p \bd

Deuxième lecture : \bd* \it Romains 13, 11-14\it*

⁶An excellent website for the Lectionary for Mass (1998 USA) can be found here:

<http://catholic-resources.org/lectionary/1998usl.htm>

⁷To Illustrate these challenges, here are some non-standard references from the French Lectionary, according to their traditional punctuation:

Old Testament : ISA 1: 1-5

Psalm for response between sections PSA 122: 1

Psalm in couplets: PSA 122: 1-2, 3-4b, 4c-5, 6-7, 8-9

Epistle : Romains 13 : 11-14

Acclamation of the Gospel:

Psaume 85: 8 Gospel: MAT 24: 37-44

- We are still working on the USFM markers in the Bible module to get this right according to their requests, and we plan to finish this next year. The same USFM files could then serve other languages translating Scripture readings for French West African Catholic Churches, as long as they continue to follow their older Missel. This could change in future years.
- The lectionary references used in French-speaking Cameroon follows the 1970 French Lectionary based on the *Missale of 1969*. It is very similar to the 1998 USA Lectionary for Mass readings, but not all the same. We are still adjusting in the Bible module to get the exact references used in their 1970 French Lectionary.

2.6 Challenges and Steps in preparing a Lectionary

Many of the steps in preparing a lectionary are the same as in preparing a translated book of the Bible to publish. I will focus mostly on steps we learned in preparing the Kwanja lectionary.

But first I will continue with more of our story.

2.6.1 Our Story

Sometimes we do things without understanding all that is involved. When I have felt overwhelmed, and have asked God for what seemed impossible, by His grace, God has brought to pass what is beyond me, for His purposes of getting His Word out, to the praise of His glory!

In early 2015 our plan was for the Kwanja team to finish consultant checking the rest of the Old Testament Lectionary passages with Jonathan Burmeister in May. Our Lutheran Bible Translators Director from Canada was planning to come for the Lectionary dedication. Would March 2016 be possible? Yes, we thought ten months would give enough time. However, Jonathan didn't finish all the checking in May, and scheduled to finish the rest in September. October was already busy for us. Then November came.

In mid-November, Martin asked me to work with the Kwanja team to prepare the Lectionaries for publishing. That's when I searched out the Revised Common Lectionary, and what still needed to be translated for Lectionary C.

I had heard that ParaText had a tool that could help to produce lectionaries, but I did not know how to use it. In December we were at SIL in Yaoundé for a seminar, and I stopped by Matthew Lee's office one afternoon. God answered my prayers through Matthew. He explained how Bible modules in Paratext could help produce lectionaries. He produced a list of the Psalms that had different versification so I could check and adjust our lectionary lists of references accordingly. He began to set up a Bible module to fit our lectionary needs. Matthew provided the technical help needed at the time we needed it, and we are very grateful.

In January 2016, the Kwanja translators were still exegetically checking more translated passages for Year C with Martin. I knew we were in trouble. The dedication was scheduled for March 12th, and our director could not postpone his travel schedule. When we got to Yaoundé in February to work with Matthew Lee, time was really tight to prepare the Kwanja lectionary. He patiently worked with us to adapt the Bible Module for the EELC lectionaries. He equipped me to check its references and to adapt it for church specifics, for versification differences, and for meeting the requests of the Kwanja pastors with whom we had just met. We worked diligently, but time was very short to get it printed for the planned dedication.

When our LBTC director arrived in Yaoundé, we planned to travel with him by vehicle to our home in Ngaoundéré before going to the Kwanja village of Yimbéré where the Lectionary Series would be dedicated. But we were still checking the pages. While checking the “final” read-out in Word files, there still was a glitch with passages that have different versification in the French system. More work needed to be done, so I stayed behind in Yaoundé to finish, and flew the SIL plane with 5 copies just hot off the press to get there a day before the dedication. GOD ANSWERED PRAYER! Just in time!

The second book of the series, Year A, should have been easier, but first additional translated readings needed to be translated and checked by Martin in April last year. We worked on getting it ready for printing in May. On June 7, I was finishing final work on it with Matthew Lee's help with publishing technicalities just before leaving for our year of furlough. As we got to the Yaoundé airport, he called my cell phone. He finished the details, and it was sent to the printer. GOD ANSWERED PRAYER -again!

The following sections cover steps we learned for preparing lectionaries.

2.6.2 Compile the list of references to be translated.

While technical tools may help you to find missing references, teams may profit from resources that can be used to verify which passages need to be (and have been) translated.

2.6.2.1 Get all the references needed for the lectionary readings to the translators to translate and check at the various levels

What is needed depends on the chosen lectionary plan, whether for the current or upcoming church year (by months, seasons, or calendar year). These can be downloaded from Internet or taken from a book, often produced by the church body. In our context in Cameroon, the EELC produces in French a yearly schedule of references for Sunday and weekday readings, and sells a new booklet for each upcoming church year. This booklet serves as a guide with that year's calendar dates, and needs to be redone annually for each calendar year. This works for annual lectionaries. But for a perpetual lectionary, we needed all the references for sets of readings and alternative readings for all possible occasions in all calendar years. I got these first from Internet for Year C.

2.6.2.2 Adjust the lists for Translators and Bible Module

- To include only the “festivals” and “special occasions” that are used by the national church body, sometimes adding special national days.
- To include the relevant alternate readings to the church body you are serving, like readings from the Apocrypha books are relevant for the Catholics but not Protestant denominations.
- With verse numbers in the references that correspond to the original language versification where that applies.

2.6.2.3 Adapt the compiled lectionary lists by books into charts as helpful

- to help the translators see an overview of their work, to help plan a work rhythm that will produce the lectionary readings for the church in a timely manner.
- to translate lectionary readings by books for more continuity
- for easier division of translation tasks by book on a translation team,
- for checking all the selections in a Biblical book at one time,
- for keeping track of progress in the various stages of translation
- for coordinating tracking of progress of stages of translation where readings from the same chapter are used in different series,
- for breaking up the lectionary year into sections if needed

Digital Bible Charts by book can be found at: <http://www.crive.org/lectionary/lectionlistot.html>

2.6.2.4 Charts Ordered by Book

The below examples from tables and from modifications of these tables come from the charts of Psalms and of Old Testament Lectionary Readings of the RCL compiled by books by Dennis Bratcher, Copyright © 1992, Consultation on Common Texts. I adapted the charts to meet our needs, as represented in the tables below⁸.

Figure 3: Table by Books: Psalms

Text	Year	Sunday	Date (Inclusive)
Ps 1	C	Epiphany 6	Sunday between Feb 11-17 (unless Transfiguration Sunday)
Ps 1	B	Easter 1	Easter Sunday (varies between March 22 and April 25)
Ps 1	B	Proper 20	Sunday between Sept 18-24
Ps 1	C	Proper 18	Sunday between Sept 4-10
Ps 1	A	Proper 25	Sunday between Oct 23-29
Ps 2	A	Transfiguration Sunday	Last Sunday after Epiphany (Sunday before Ash Wednesday)
Ps 4	B	Easter 3	3rd Sunday of Easter
Ps 5:1-8	C	Proper 6	Sunday between June 12-18 (if after Trinity Sunday)
Ps 8	ABC	Holy Name	January 1
Ps 8	ABC	Trinity Sunday A B C	1st Sunday after Pentecost
Ps 8	ABC	New Year	January 1
Ps 8	B	Proper 22	Sunday between Oct 2-8
Ps 9:9-20	B	Proper 7	Sunday between June 19-25 (if after Trinity Sunday)
Ps 13	A	Proper 8	Sunday between June 26 - July 2
Ps 14	B	Proper 12	Sunday between July 24-30
Ps 14	C	Proper 19	Sunday between Sept 11-17
Ps 15	A	Epiphany 4	Sunday between Jan 28 - Feb 3
Ps 15	B	Proper 17	Sunday between Aug 28 - Sept 3
Ps 15	C	Proper 11	Sunday between July 17-23
Ps 16	A	Easter 2	2nd Sunday of Easter
Ps 16	ABC	Easter Vigil	Night before Easter Sunday
Ps 16	B	Proper 28	Sunday between Nov 13-19
Ps 16	C	Proper 8	Sunday between June 26 - July 2

Notice That:

⁸The authors received permission to share the charts at this conference.

Green indicates Psalm Readings related to the Gospel Reading

Blue indicates Sequential or Semi-continuous Old Testament Readings

Red indicates Alternate Readings

1. The same Psalm is often read in more than one year, and sometimes more than one Sunday in the same year.
2. Although precise dates can't be given for most services in a perpetual lectionary, a range of dates can be given. (The Kwanja pastors did not want these dates included in their lectionaries; they said they are confusing since they are not exact dates.)

You can see the complete chart of RCL Psalms readings at:

<http://www.crivoice.org/lectionary/lectionlistpsa.html>

or [Psalms chronological in lectionary English.pdf](#)

For the other Old Testament references in the RCL by book, see:

<http://www.crivoice.org/lectionary/lectionlistot.html>

or [OT Lectionary Readings Index by Biblical Book.pdf](#)

2.6.2.5 Custom Charts ordered by Book

You may want to create tables modified for languages used in-country, versification differences and to track progress of stages of translation

Charts by book can be modified as tools for keeping track of progress in translating lectionary readings. Figure 4 shows the addition of French names, as well as revised verse numbers to the texts where French versification is different than the English that the RCL chart is based on.

It also shows added lines for the references for occasions celebrated in Cameroon, that is their Youth Day and their National Day.

Afterwards, columns were added to the right of the chart, for translation teams to mark their progress by date and initials of translators involved according to their stages of translating and checking their work. Columns can be added to include steps like: exegesis, first draft, team checking, revisers committee checking, consultant checking, etc.

Figure 4: Modified French Progress Table

Texte	Serie	Dimanche	Exégèse	Traduction 1e ébauche	Lecture orale
Ps 1	C	Epiphanie 6 Propre 18			
Ps 1	B	Pâques 1 Propre 20			
Ps 1	A	Propre 25			
Ps 2	A	Transfiguration Dimanche			
Ps 4 vv 2-9 Fr	B	Pâques 3			
Ps 5:1-8 Ps 6:2-9 Fr	C	Propre 6			
Ps 8	ABC	Saint Nom, Trinité, Nouvel An			
Ps 8	B	Propre 22			
Ps 9:9-20	B	Propre 7			
Ps 13 vv 2-6 Fr	A	Propre 8			
Ps 14	B	Propre 12			
Ps 14	C	Propre 19			
Ps 15	A	Epiphanie 4			
Ps 15	B	Propre 17			
Ps 15	C	Propre 11			
Ps 16	A	Pâques 2			
Ps 16	ABC	Pâques Veille			
Ps 16	B	Propre 28			
Ps 16	C	Propre 8			

The full modified charts in French are available at:

[Psaumes de lectionnaire RCL EELC avec les etapes.pdf](#)

[AT Lectures de lectionnaire par Livres étapes de traduction.docx](#)

2.6.2.6 Tables modified to group chapters and selections for Series in focus

Besides the Kwanja work, we have been working with other language lectionary projects. The lectionary tables of book references were further modified by grouping together references from the same chapter and highlighting the references that are for Year B, to help one of the translation teams to better focus on Year B readings, to divide up their work by books on Paratext, to make it easier to concentrate on checking by books, to mark progress and to see what is not finished by books.

Figure 5: AT Lectures de lectionnaire par Livres de la Bible

(adapted by Joan Weber - with permission) This index of readings was compiled by Dennis Bratcher, adapted from the Revised Common Lectionary, Copyright © 1992. Consultation on Common Texts, and is used by permission need it again here? See beginning of this section

Texte	Series	Dimanche	Exégèse et Traduction	Tout la Section à travailler	YY
Livre de Genèse					
Gen 1:1-2:4a	A	Trinité Dimanche		Gen 1:1-31	
Gen 1:1-2:4a	ABC	Pâques - Veille		Gen 2:1-4a	35
Gen 1:1-5	B	Épiphanie 1 Baptême du Seigneur			
Gen 2:15-17, 3:1-7	A	Carême 1		Gen 2:15-24; Gen 3:1-15	25
Gen 2:18-24	B	Propre 22			
Gen 3:8-15	B	Propre 5			
Gen 6:9-22, 7:24, 8:14-19	A	Propre 4			
Gen 7:1-5, 11-18, 8:6-18, 9:8-13	ABC	Pâques Veille		Gen 6:9-22; Gen 7:1-5; 11-18, 24; Gen 8:6-19; Gen 9:8-17	42
Gen 9:8-17	B	Carême 1			
Gen 11:1-9	C	Pentecôte		Gen 11:1-9	9
Gen 12:1-4a	A	Carême 2	v. 3 manque	Gen 12:1-9	9
Gen 12:1-9	A	Propre 5	v. 3 manque		
Gen 15:1-6	C	Propre 14			
Gen 15:1-12, 17-18	C	Carême 2		Gen 15:1-12, 17-18	14

These charts can be divided to show one year at a time if desired. However, where passages are read in multiple church years A, B, C, it will be easier in future years to keep track of what has already been checked if using the 3-year chart. Notice that the column « Tout la Section à travailler » gives a way to look at all the references of the 3-Year series for verses in the same chapter at one time, for translating and for checking. This means that when one finishes translating Year B passages, one has also translated a number of passages also included in Years A and C.

The full charts (in French) of texts for Year B highlighted are found at:

[Tableau des Textes de Lectionnaire Année B.docx](#)

[Psaumes de Lectionnaire Series B a verifier.docx](#)

The Catholic lectionary table is similar, but not the same. I will be still comparing and adjusting the Catholic checklist by books to the actual references from the French lectionary of 1970 that the Cameroonian Catholic leaders want us to follow. We plan to complete this in 2018.

2.6.3 Additional Items to Translate

A lectionary contains more than just scripture, work with national translators who work with their pastors and review committees to translate the following items:

2.6.3.1 *The list of names of books of the Old Testament*

This should represent both in longer and shorter forms. (To enter these into Paratext, see 3.3.1) Translating Old Testament book names is more challenging than translating New Testament book names, which are mostly names of who wrote the book, or for whom it was written (except Acts and Revelation). Translating the names of the first five Old Testament books is a challenge. Translating Bible book names should be discussed with pastors and church leaders. (For instance, how do you translate Deuteronomy?) Names are needed in longer and shorter versions, for references and for longer titles.

The Catholic lectionaries especially need the longer as well as the shorter names for the Gospel and Epistle readings, such as in:

The Good News of Jesus Christ according to Saint John

1 Corinthians The First Epistle of Saint Paul to the people of Corinth

We gave the national translators a list of the Old Testament and relevant Apocrypha names of books in French, and they filled it out in their languages. An example of a table of names from French to Vute (other languages can be substituted):

[Noms de livres de AT VT.pdf](#)

2.6.3.2 *The names for the church year seasons, Sunday services and special occasions*

These will be incorporated into the Bible module in ParaText through substituting these in the specification file (USFM lectionary file) from the “template file” of occasions Bible module in ParaText. See 3.1.6.

So, besides translating the Scripture selections, the translation teams need to translate and revise with the help of pastors and church leaders, the names of the seasons and occasions of the church year (Advent, Christmas, Epiphany, Lent, Easter, Pentecost,) Even to translate the word “season” to apply to the periods of church year, the Kwanja translators suggested two different words with different nuances which were discussed a lot, before one was chosen.

They also had a difficulty with “ordinary time”, but came up with a solution after several discussions.

To see a list of church year names we distributed in French for different languages to fill out for their lectionary projects, see:

[Church Year list of terms to translate French to Vute.pdf](#)

2.6.3.3 Additional parts to Translate before publishing:

- Book Cover (See 3.5.11)
- Preface and Introduction at the front of the book
- Explanations to using the Lectionary since it is different than their yearly lectionary book of references
- Introductions and explanations before each season of the church Year (if desired). The pastors asked the Kwanja translators also to translate a short explanation to introduce each season of the church year. (See section 3.2.4)
- For examples, see [Kwanja lectionary](#) or see section 3.5.

2.6.4 Translation and checking using Paratext tools

This is much the same as with translating books of the Bible. The stages of translating, team revision, village testing, revising, exegetical checking and consultant checking continue.

To help keep track of progress at various stages of translation and checking, I added steps to my chart for them to use as a checklist through the stages of checking to keep track of their work. See 2.6.2.3.

The Paratext tools to keep track of translation progress so far are best suited for keeping track of whole books than lectionary selections. ParaText shows the number of translated verses in the Bible module, but recently I found in a couple of our language projects a number of untranslated verses and selections that did not show up automatically.

2.6.5 Prepare the USFM file for the Bible module.

A Lectionary Bible Module needs to be developed or adapted for each Church body, according to the variations they follow of the RCL (Revised Common Lectionary). I worked with Matthew Lee of SIL to produce the Bible Module needed in French for the EELC (*Eglise Evangelique Luthérienne du Cameroun*). I will finish working on the Bible Module needed for the Catholic churches in our area next year. This could also apply to other Catholic lectionary projects in French West Africa. (This will take more tedious work and time to get every reference entered according to their traditional way.)

2.6.5.1 Create a new Bible Module for your Church Lectionary

To prepare the USFM file for the Bible module, follow the steps (as Matthew Lee explains in chapter 3.1) to set up your specification file (USFM file) for your Bible module in Paratext. Get technical help if needed. I [Joan] got help from Matthew, but now you have this paper to help!

2.6.5.2 Adapt an already prepared Bible Module for your Church Project

Now that we have the USFM files for the Kwanja project, we are adapting these to other EELC projects. The EELC French Bible Module becomes the template for the languages used in the EELC.

With some adaptation, these could help with similar RCL projects, especially where French versification is used.

For each language we are working with EELC, we create a new language-specific Bible module from the French “template” of the specification file (or the Kwanja USFM file), by substituting the terms in their language for the French terms for the names of the church seasons and occasions.

2.6.5.3 Some of the specific things to take into consideration in setting up or adapting the specification file:

- The order of readings according to the church body. For instance, the EELC reads the Psalm first, Catholics and others follow the order in the RCL with the Psalms after the First Reading.
- Alternate sets of Psalms and Old Testament readings should be grouped by their set in the opening references.
- Optional verses in a reading are marked accordingly
- For a Catholic file, there are a number of adjustments that will need to be made. In our area, they have their traditional way of writing references, which also need to be written in the way Paratext recognises them.

2.6.6 Benefits of working through Bible modules for lectionaries:

In ParaText, the Scriptures are entered chronologically according to their books and chapters. A Bible module works with the ParaText translations to give output that can be formatted into a book, having all the Scriptures organised as they are used according to the order in the church services.

The EELC French Bible Module becomes the template for the languages used in the Cameroon Evangelical Lutheran Church. With technical support, a new Bible module must be created from the French module template for each language, by substituting the terms in their language for the French terms.

Once the Bible module adapted to their language is inserted into their Paratext project, they can see the form of their lectionary, and can check for references of missing verses.

- So the time spent on developing a lectionary Bible module “template” for a church body in one language can help produce lectionaries in other languages.
- After finishing one of the 3-year series books, the same names and occasions carry over for the other two church years.
- The “template” for occasions for the Kwanjas can also be used with substituting in the names of the church year occasions in Vute and other languages.
- The “template” for the Catholic lectionary is a lot of manual work because of their specific requests to closely follow their traditional model lectionary, but once completed it could also serve other Francophone Catholic Churches in Africa.

- Once the Protestant lectionary selections are translated, much of the Catholic lectionary has also been translated. They share many of same readings. This means less work to simultaneously or subsequently translate the added selections needed for the Catholic Church.
- The time spent doing Kwanja lectionaries makes it easier to prepare lectionaries in other languages within the same church. Perhaps some of what I learned may help others who want to produce lectionaries for their churches.

2.7 Preparing for Publication

2.7.1 The Cover

“You shouldn't judge a book by its cover”, but an attractive cover adds to the interest in the book.

We worked with the Kwanja pastors and translators to design a cover for their lectionary books, bringing in illustrations to go with Bible verses they chose, including “your Word is a lamp to my feet and a light to my pathway”.

Figure 6: Kwanja Series A Cover



2.7.2 Front Matter

As in any book, a title page, copyright page, acknowledgements, preface, and acknowledgements are part of the final book.

To this we added explanation pages from the translation team to explain in French, and then in Kwanja, why the lectionary book is different than the annual lectionary in French, and how to use it. “Ordinary time” with sets of readings is different than the given number of Sundays after Pentecost in the annual lectionary.

To further orient the church seasons with the changing calendar years, we included a table (which I put together) including upcoming calendar year for that Series of readings. This gives information for how many Sundays are in Epiphany for that calendar year, the date that Ash Wednesday begins the Lenten season, the dates of Easter and Pentecost, and which Sunday of Ordinary Time correlates that year with “The Second Sunday after Pentecost”.

Figure 7: Example Date Chart

Année de Série C	Nombre de dernier "Dimanche après Epiphanie"	Mercredi des Cendres	Pâque	Ascension	Pentecôte	"2 ^e Dimanche après Pentecôte" commence avec -	1 ^e Dimanche d'Avent
2016	4 ^e	10 fév	27 mars	5 mai	15 mai	Dim Ordinaire 4 / Yee taní mbən 4	29 nov.
2019	7 ^e	6 mars	21 avril	30 mai	9 juin	Dim Ordinaire 7	1 déc.
2022	7 ^e	2 mars	17 avril	26 mai	5 juin	Dim Ordinaire 7	27 nov.
2025	7 ^e	5 mars	20 avril	29 mai	8 juin	Dim Ordinaire 7	30 nov
2028	7 ^e	1 mars	16 avril	25 mai	4 juin	Dim Ordinaire 6	3 déc.
2031	6 ^e	26 fév	12 avril	22 mai	1 juin	Dim Ordinaire 6	30 nov

2.7.3 Formatting

A lot of decisions are made in how to organise and format the pages of the lectionary books. Some of these decisions are made by the pastors and committee members.

For the Kwanja lectionary, since not all church workers in the Kwanja area are Kwanja speakers, the references are first given in French. But the readings are only given in Kwanja, since French Bibles are available. As the Kwanja pastors requested, the French titles and references come first, but are not printed as large and prominent as the Kwanja entries below them. The headers are by season and church service occasion in their language.

Everything below a light line is in Kwanja.

Figure 8: An Example Holy Day

Avent 1 - Premier dimanche de l'Avent

(Violet)

Psaume 25:1-10

Jérémie 33:14-16

1 Thessaloniens 3:9-13

Luc 21:25-36

Taní ṅgə̀ə̀ toò mbə̀ki búngínì Yùrà Yeésù

Tāṅndá Nyámni :

Də̀rwà Nyámniḃì 25.1-10

¹ Wìrà Mì Ywá' bìrà, mí heébá sùndù bə̀rí yì.

The same formatting we chose for the Kwanja EELC Lectionary serves as the model for the Vute Lectionary and other EELC projects. The Kwanja Catholic lectionary will be quite different because it is following the French 1970 Catholic Lectionary model.

2.7.4 Reading through the Texts before Publishing

When reading through the lectionary before printing, there are a few things to look for, which didn't apply for Scriptures published in their book context.

"In the opening verses of readings...the reader should omit initial conjunctions that refer only to what has preceded, and substitute nouns for pronouns when the person referred to is not otherwise clear. The reader may also preface the readings with an introduction, such as 'N. said (to N.)'. (Common Texts 2015b)"

This advice to readers also applies to what can be added to the lectionary selections as needed, so the listener can understand the context more clearly. The translator can substitute a beginning pronoun with a noun (from previous context), add a place names (that is previously referred to), or add a brief introduction to know who is speaking.

Reading the printout, the translator should look for any missing verses, make sure that the references given match the printed texts.

2.7.5 Final Checking and Additions

Here are some final items to consider adding:

- Introduction to Church Seasons: The Kwanja Pastors asked for introductions to the church seasons to be added, with illustrations at the beginning of each season. We added this at nearly the final stage.

For example, Figure 9 shows the page before the first Sunday in Advent:

Figure 9: A Season Description

Avent

Mbèki búngínì Yùrá Yeésù

◁ Avent ▷ má kfwòónì ba: ◁ Jàrá ▷,
wèrà, á nyáŋ ním dínmì kè màá jáání.

Mbèki búngínì Yùrá Yeésù - má mbèki ŋgàè toò tòó dèrìrá
cáí Yòò Mgbănyì. Mbèki sí da tanítì nàà, háá mì gíí mì nîrá
Krîsimí.

Bí búŋ yùrá Yeésu tòó jèrì taar:

- 1- Nyíngì Yeésù tòó wáŋnì, Kúmánì Krîsimí
- 2- Nîrá Yeésù tòó ndûŋ bí, mì tòó ndûŋ nan njét pát
- 3- Hàrá Yeésù tòó wáŋnì

Má mbèki bí búŋ mì jèmjèm,
bí fikíná hée tí Kúmánì nyíngì Yeésù.

- Checking each page layout: There is a final stage of checking the layout of the text as margins can change slightly in programs for publishing. Once the material is all together, it needs to be put into a format ready to publish. Sometimes this changes the margins slightly or the number of lines on a page. We did another check to see that there weren't "widowed" lines carrying over to the next page, or other line spacing that changed the paging unnecessarily. See section 3.5.10.

- Table of Contents: With technical help, one can generate a table of contents, which needs some further formatting. To produce a Table of Contents according to Seasons and Services of the Church Year, see section 3.5.7.

Figure 10: Selection of Kwanja Table of Contents

Avent

Mbàki búngínì Yùrá Yeésù

Avent 1 - Premier dimanche de l'Avent

Taní ngàè toò mbàki búngínì Yùrá Yeésù 2

Avent 2 - Deuxième dimanche de l'Avent

Taní fèè mbàki búngínì Yùrá Yeésù 4

Avent 3 - Troisième dimanche de l'Avent

Taní taar mbàki búngínì Yùrá Yeésù 5

Avent 4 - Quatrième dimanche de l'Avent

Taní nàà mbàki búngínì Yùrá Yeésù 8

- Second Table of Contents by book of the Bible: We added a table of contents by books of the Bible, starting with the selections from Genesis with the page numbers. (This is hard to generate automatically, and can take more time, but is useful in finding Old Testament references.)

Figure 11: By-Book Table of Contents

Berí tì bín kum búbì tángánì tòó Njánì Kérì

Genèse

Dě̀rìrá

Genèse 11:1-9 112

Genèse 15:1-6 180

Genèse 15:1-12, 17-18 68

Genèse 18:1-10a 163

Genèse 18:20-32 169

Genèse 32:23-32 226

Genèse 45:3-11, 15 50

Exode

Bùrrá

Exode 12:1-4, (5-10), 11-14 83

Exode 32:7-14 201

Exode 34:29-35 55

Nombres

1 Samuel

Də̀rwà 1 Sàmúè

1 Sam 2:18-20, 26 20

2 Samuel

Də̀rwà 2 Sàmúè

2 Sam 11:26—12:10, 13-15 136

1 Rois

Də̀rwà 1 Mgbàbà

1 Rois 8:22-23, 41-43 124

1 Rois 17:8-16, (17-24) 127

1 Rois 17:17-24 130

1 Rois 18:20-21, (22-29), 30-39 121

1 Rois 19:1-4 (5-7), 8-15a 140

1 Rois 19:15-16, 19-21 149

1 Rois 21:1-10, (11-14), 15-21a 133

2.7.6 Publishing

When the book was sent to the printer, our work wasn't yet finished. In our situation, our translators checked a sample copy of the cover, and later, the first copies of the book. Sometimes he may accidentally introduce changes not wanted, like the font changed. We noticed some abnormal ordering of pages in our printer's first copies, and he had his workers redo them and watch more carefully as they were being assembled.

2.7.7 Follow-Up: Distribution, Training and Use

When the books reach the people group, a plan of distribution needs to be set up. The books are sold, that they will realise their value and treasure them.

The pastors in the Kwanja area with the translators led a workshop for church workers and readers, so they could get the most benefit from them.

And they led a few days of training for those who read in the churches, to read God's Word in their language more effectively in their churches, reading with meaning with expression! It is God speaking through it!

2.8 Summary of challenges and God's faithfulness

We are thankful for the beginning we have made in working with translators to print their lectionaries for their churches. We are thankful for what the Lord has taught us along the way.

We plan to finish Series B this November for the Kwanja EELC. And for the Vute EELC Lectionary Series B, if they can get their work completed in time. For the Dowayos, we are breaking into sections to print 4 months at a time, since their team is having more difficulty in their work.

May the Lord use our experience to help others to share His Word! The day that the Kwanja Lectionary was dedicated, two of my Kwanja friends, Madeleine and Veronique thanked me sincerely, saying: "We didn't used to understand much of what was read in church. Thank you for making this available for us to hear God speak to us!"

Matthew provided the technical help when we needed it, and we are very grateful. We are privileged to have worked with him, and now he can share much more.

3

Lectionaries: The Nerdy Bits

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3.1 Creating a Paratext Bible Module

According to Paratext help, a Bible module "brings together text selections from a Paratext project (Paratext 2017b)". A Bible module consists of a specification file (or skeleton) containing literal text and verse references to be imported from a Paratext project. This section is intended to cover the basic needs of any Bible module, and not just lectionaries. As with documentation of any programming language, this section will be necessarily technical.

You can think of a Bible Module as a Biblical shell book, where all of the verses are automagically¹ imported. Once imported, any remaining text in the specification file can be translated into the vernacular to create a new vernacular book.

Before diving specifically into lectionaries, Bible Modules are a relatively unknown yet powerful Paratext feature that could use some detailed description. Bible modules can be storybooks with included Biblical text, such as the Lives of the Prophets story series. They could be Bible study or Sunday School materials that pull heavily from Bible Text. Lastly, they are ideal for lectionaries, as you will see later in section 3.2.

Let's define some key terms:

USFM - - Unified Standard Format Markers² (often referred to as "markers" or "SFM markers") are "a notation for identifying the components and structure of an electronic document (Paratext 2017d)" that are a standardised subset of USFM markers used for purposes beyond Bible Translation such as dictionaries. USFM consists of a set of various open-ended markers (such as \p for paragraph or \v for verse) and closed markers (such as \ft and \ft* for bold). The vast majority of markers mark structural or functional features of a document, and a few, no doubt bending to the desires of users, mark formatting features such as bold and italic.

Specification File - A Specification File is a USFM file that contains the static content of a Bible Module intermixed with Bible references. This file, with an `.SFM` extension, is the file that should be shared (see section 3.7.1) when sharing a Bible module to another project.

Bible Module - Though this is probably not a hard-and-fast definition, the authors will use Bible Module to refer to the combination of a specification file and a project.

¹This is a favourite word that (for the author) can be traced back to a warning at Disney World: "Caution, doors open automagically!"

²Full documentation and history of USFM are available at <http://paratext.org/about/usfm>. The latest version of USFM, as of writing, is USFM 2.404, from May 2015.

3.1.1 Extra Books

Each Paratext project has eight extra multi-use books, XXA through XXG, that can be used for content beyond Front Matter, Back Matter, Glossaries, and actual Bible books (each of these has a dedicated book). If your project already uses one or more of these XX books, you can choose another one to add your Bible Module.

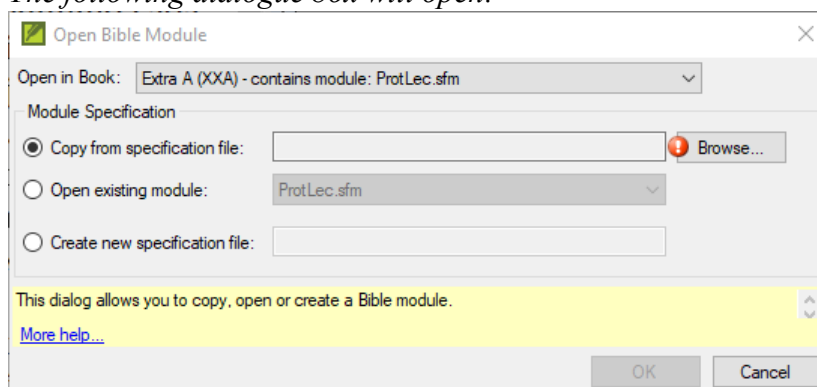
While the number of books is limited, there is no need to keep unused Bible Modules in your project, and so it is possible for each individual XX book to consecutively, but not concurrently, host different Bible Modules. It may be useful at this point to find out which XX books are already in use in your target project.

3.1.2 Creating a new Bible Module

Let's get started! The first thing you'll need to do is to connect one of your Extra books to a Bible Module.

1. Click to activate your translation project.
2. From the **Tools** menu, choose **Open Bible Module**

The following dialogue box will open:



3. Select the empty Extra Book you want to use for your Bible module.
4. From this dialogue box, you have 3 options, choose according to your situation:
 - a. **Copy from a specification file:** Choose a pre-designed Bible Module to customise.
 - b. **Open existing module:** Choose a recently added Module Specification.
 - c. **Create new specification file:** Start from scratch.

3.1.3 Four Views of Bible Modules

When working in a Bible Module, Paratext will replace the four standard views available on the **View** menu with a new set of views. Note that only **Unformatted Specification** and **Standard Specification** are editable. Below is an explanation of the four Bible Module views.

Unformatted Specification: This is an editable no-frills view with no formatting and no marker pop-ups. This can be nice for working with bulk changes. Special codes such as `\ref` and `$()` will have no effect in this view and will show up as these literal codes.

Preview Output: This read-only view gives a "print preview" of how your Bible Module will look when exported. It uses standard formatting used for text marked with each USFM marker, and the markers themselves are hidden. The `\ref` code will be replaced by current text imported from the Bible books and references marked with `$()` appear with vernacular names and formatting based on the settings in **Project > Scripture Reference Settings**.

Standard Specification: This editable view is a combination of the preview and specification files. Static text will be shown in an appropriate font and style, but all USFM markers will show up as coloured³ markers that can be edited. Special codes such as `\ref` and `$()` will have no effect in this view and will show up as these codes. Most work will be done in this view, as the colours give useful feedback while working with your Bible module.

Standard Output: This read-only "combo" view will import `\ref` text and format `$()` references, but the USFM markers used for structure and content will still be visible.

3.1.3.1 Performance Considerations

Since Bible Modules don't tend to be organised by chapter and verse, the whole book is filed under chapter one, verse zero of the book. Paratext was not designed to load a whole Bible book into memory, which is why the option **View > By Chapter** is activated by default. De-selecting this option will force Paratext to load entire books into memory and Paratext will become slow to respond.

When using a Bible module that may contain hundreds of pages of text, the same slowdown is experienced. Using a computer that well exceeds Paratext's minimum hardware requirements for Specification development, will alleviate much of the delay, but it should be expected that a large Bible module will respond slowly.

With the slowdown of large books in Paratext, it may be easiest to work in a text editor⁴ to edit the specification file rather than Paratext, especially if the document will be complex.

3.1.4 Rules for Bible Modules

A Bible Module, like any text in Paratext, will be processed by Paratext to create various output forms. This means that to achieve the desired output, one must understand the limits of the system. Some errors will result in errors caught by the system, but others will result in errors in the outputted text.

In exploring the limits of Bible module specification files, much of the content in section 3.1.4 was previously outlined in an abbreviated form by author Matthew Lee and posted here: <https://lingtran.net/Troubleshooting+Modules>.

³Markers that are valid in this specific context will show up in **green**, and invalid markers will show up in **red**.

⁴If you're looking for an excellent multilingual text editor, I wholeheartedly recommend EditPad Pro (\$50 at <https://www.editpadpro.com/>) or Editpad Lite (free at <https://www.editpadpro.com/>). JGSoft, the developer, has what is probably the most complete regular expression (<https://www.regular-expressions.info/>) engine of any software. The best feature is that find/replace is dockable and in the same font, size and encoding of the document text. Even the free version of EditPad is light years ahead of Notepad++ (<https://notepad-plus-plus.org/>).

3.1.4.1 Using Custom Markers

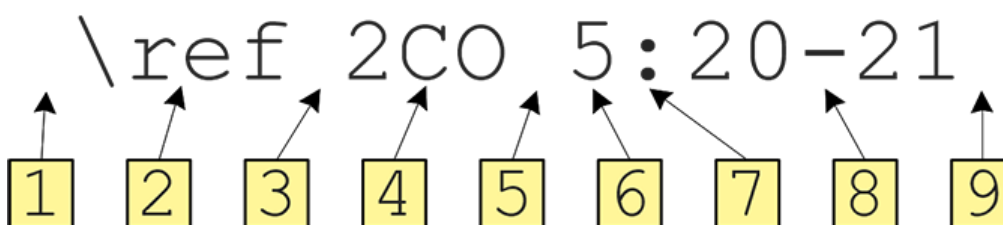
For items of your lectionary that will need special marking, but do not fit within the strict structure of USFM, you can (in this case) create custom markers for your document that will pass through to the export. For example, the Kwanja lectionary included the colour of the altar cloth as `\col` which was output right aligned and italic. These custom markers will probably not show up in the intended font and style in the initial export, but can be quickly restyled as in section 3.5.5. Though this is a paragraph style, the same holds true for character styles (in the form `\col...\col*`)

3.1.4.2 Importing “Live” Bible Text

The headline feature of a Bible Module is that it always reflects the latest Bible text from your project. Each time the module is opened, it will re-import each verse from each book of the Bible to make sure that the file is up to date. This creates a huge advantage over copy and paste, as there is no need to remember which texts have been updated since you last copied them.

Tags in the format `\ref MAT 5:1` will be replaced with the actual referenced text from the current project. After the `\ref` marker, you must use a standard English chapter-verse specification, regardless of the chapter verse parameters configured in your project.

Figure 12: Elements of a Scripture Reference



A typical reference will consist of 9 elements (see figure 12):

1. a normal space
2. the reference marker: `\ref`
3. a normal space
4. the English 3-letter code for each book (i.e. GEN, MAT)
5. a normal space
6. the chapter number
7. a colon
8. a verse number (i.e. 1), verse range (i.e. 1–5), or verse list (i.e. 1, 5).
9. one more space

The dividing period ":" and verse continuation dash "-", and continuing commas (,) are the **only** valid punctuation for a Bible reference. The multiple chapter em dash⁵ (—), semicolon (;), periods (.), parentheses, and further spaces are not valid in the numerical section of a `\ref` reference.

Partial verse letters (i.e. 5:9a) will be ignored, and the whole verse will be imported. See section 3.1.4.2.4 for specific workarounds.

⁵em dash: [—] A version of hyphen with the same width of a lowercase m, thus given the name "em dash. "U+2014 em dash is used to make a break—like this—in the flow of a sentence. (Unicode 2017:270)" For the default English verse references in Paratext, an em dash is used to separate verse references that are in different chapters.

3.1.4.2.1 Importing Whole Chapters

In Paratext 7.5+, you could not simply insert `\ref PSA 1`, you had to list the verses explicitly such as `\ref PSA 1:1-6`. In Paratext 8, `\ref PSA 1` is possible, but note that the chapter number will still not be included in the text.

3.1.4.2.2 References that span multiple chapters

References bridging several chapters do work, but oddly they expect a hyphen (`\ref 2CO 5:20-6:10`) instead of the proper em dash (`\ref 2CO 5:20–6:10`). Nevertheless, you should probably split up chapters into separate `\refs` to break up the text or to add chapter numbers (which cannot be imported). It is probably best to split the reference into `\ref 2CO 5:20-21` and `\ref 2CO 6:1-10` and add an extra `\p` (and maybe `\c`) in between to alert the reader to a change of chapter.

3.1.4.2.3 References with Commas

References that use commas to jump verses sometimes work (`\ref ACT 1:1-5, 8`), but don't other times do not (`\ref GEN 4:26-5:1, 3` does not import verse 3). From testing, It seems that you are only allowed to use a comma "," or a dash "-" in each reference, and not both. These combinations cause silent errors (missing text) that are hard to find without reading the text, and thus should generally be avoided in `\ref`, while they are fine in `$()` formatted references. From a formatting perspective, it may be best to split such a `\ref` into separate lines, and give an extra `\p` in between if you want to alert the reader to a jump in continuity.

3.1.4.2.4 References with Partial Verses

Verses not split into parts in the text are usually imported completely. Thus `\ref 2CO 5:20b` imports all of 5:20. For the benefit of the translator working with a Bible version in a different language, it may be best to avoid partial verse references in Bible Modules if possible.

If you must use partial references in your publication, it is recommended that you check each one in your output to verify that it appears as expected, you may have to manually remove unwanted text from the output.

3.1.4.3 Formatted References

Tags in the format `$(MAT 5:1)` will be dynamically reformatted to show the vernacular book title (as chosen in **Project>Scripture Reference Settings>Book Names>Cross-References (xt) use**) and the verse references will be reformatted to follow your Scripture Reference Settings (as chosen in **Tools>Scripture Reference Settings>Reference Format**). Do not write these out manually (i.e. `Matthew 5:7`) in your specification file unless you intend for certain references to be left in a vehicular language by the translators (see section 3.1.6). The syntax requirements for formatted references are less restrictive. The dividing colon ":", verse continuation "-", list of verses comma (,), the multiple-chapter em dash (—), the list of chapter/book semicolon (;) are all valid. Parentheses are not valid. Periods, parentheses, and further spaces are not valid in the numerical section of a reference, and partial verse letters (i.e. `5:9a`) will be ignored.

3.1.4.3.1 References with Very Custom Punctuation

Some communities may want "custom" punctuation of verse references (i.e. Catholic Psalm chapters from NAB) that ParaText's Scripture Reference settings just can't parse. For example, a reference with internal parentheses \$ (LUK 2:1-14, (15-20)), indicating an optional reading in a lectionary, crashes the Module parser and the reference text does not show (failing with just a closing parenthesis). If your Module requires "custom" formatting of verse references, you can do this: \$ (LUK) 2:1-14, (15-20). The advantage is that the Book Title is automagically replaced with the **TOC2** so **TOC3** specified, but the disadvantage is that Paratext no longer verifies the correctness of the reference in **Basic Checks**.

3.1.4.4 Literal Text

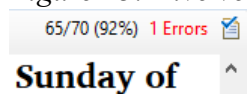
Not all text in a Specification file will be imported or translated by the export process. Some literal text, such as headings and non-biblical texts will be added to the specification file. Titles will be marked with standard USFM structural markers such as \mt1, \mt2, \s1 and \s2. Prayers, explanations, and other texts will be marked by \p, \q1, and \q2. Bible modules will usually not contain structural verse markers or chapter markers, as they are organised chronologically.

If the target language group wants to localise the guidepost terms in your Bible Module, and the authors do encourage this, see section 3.1.6.

3.1.4.5 Verifying your Bible Module

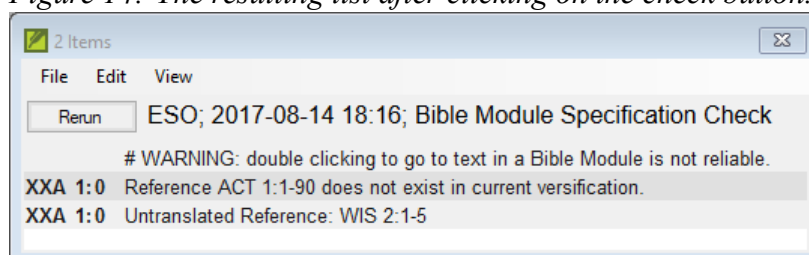
With the exception of a few "silent" errors mentioned in section 3.1.4.2 and 3.1.4.3, Paratext can help you to verify both the existence and formatting of your Bible References. When working in the **Standard Specification** or **Unformatted Specification** views (see section 3.1.3), Paratext will show you the status of your Bible Module in the corner of the window, as seen in figure 13.

Figure 13: Live verification of your Bible Module



These statistics will be updated each time you save the file. The first statistic is the number of verses listed in the module specification that have been translated, as well as a percentage. If your project is only translating scripture portions, this information will be a very useful gauge for project progress. The next part of this menu is a count of errors. These errors often represent typos in your specification file, such as referencing a non-existent chapter or verse. Especially with challenges of versification, this tool is the friend of any Bible module user. The icon of a blue check on a page will take you directly to a list of untranslated references, invalid references, and other structural errors in your Bible Module.

Figure 14: The resulting list after clicking on the check button.



The included *"Warning: double clicking to go to text in a Bible Module is not reliable"* is to be noted. Since Bible Modules don't tend to be organised by chapter and verse, the whole book is filed under chapter one, verse zero of the book. See section 3.1.3.1 for more information on this. You will have to find errors by scrolling or using **Find/Replace**.

3.1.5 Versification Woes

One of the first lines in your Bible module will start with `\vrs`, which refers to Versification.

Paratext supports the predefined and custom versifications. The quoted text in the following section is drawn from Paratext Help (2017c):

Original (org): "Old Testament based on Hebrew versification, New Testament and Deuterocanonical books based on the Septuagint". One large difference from English is that often Psalm descriptions such as "A Psalm of David" are numbered as verse 1.

English (eng): "Old Testament, New Testament and Deuterocanonical books based on a tradition used by many English and Spanish Bibles" Unlike Original, descriptions such as "A Psalm of David" are not part of the verse content.

Septuagint (lxx): "Old Testament, New Testament and Deuterocanonical books based on the Septuagint "

Vulgate (vul): "Old Testament, New Testament and Deuterocanonical books based on the Vulgate" Similar to Original, this versification is sometimes used by Catholic translations that use Latin sources.

For relatively small projects, especially ones cantered in the New Testament, versification may not have a large impact on your Bible module. As a bonus, if the versification chosen in the Bible module does not match the versification chosen in the target project under **Project > Project Properties and Settings**, Paratext will attempt to "translate" your project into the target versification when extracting text from the Bible.

If your translation uses a versification other than English, you may have to adapt your Bible Module to this versification. This is surprisingly non-trivial and can be a monotonous and error-prone task to do manually. There is script developed by author Matthew Lee that exists to convert a Bible module in one versification to another. It can also be run on your current module file to verify that you have not created any "broken" or disallowed references. This Python script can be downloaded here <https://github.com/erros84/PtxModuleVersification/>.

3.1.6 Customising and Translating your Map File

Your Specification file will contain a mix of imported and literal text. In the example of a lectionary, this literal text will include most of your headings. Based on the considerations in section 2.4.5, you may need to translate your lectionary file into a language understood by the national translators, so that they, in turn, can translate the relevant parts into the vernacular. You may also want to duplicate information that is intended to be shown in multiple languages (i.e. Vernacular and official languages).

As many of the snippets of text may be repetitive, you may choose some method of Find and Replace, starting with the longest phrase and working to the shortest⁶.

⁶This method avoids errors where shorter sections inside a text from being replaced before the longer sections.

3.2 Creating the Lectionary Map File

Now that you understand how a Bible module works, you can start making a lectionary specification file. Ideally, you will be working from a digital text that can be manipulated (such as the example files on the GitHub site), but they can be typed in if there is only a printed model. Even with automagic processes, this can be a painstaking process. Whatever the method, it is best to do several passes to verify that no new errors are introduced. Don't be surprised if you find errors in your model text.

3.2.1 An English Source

Since a Bible module uses English verse rules (by default), and English lectionaries are most readily accessible, it is probably most reasonable to create an English Language and Versification Map file first, and then adapt it to your situation. Remember that Bible module defaults are English Versification, English 3-letter codes, and English verse punctuation, meaning that you should keep all Bible references in your module to the default MAT 5:4-7 format. See section 3.1.4 for detailed info.

As a reference, there are many copies of the RCL out there, none found by the authors were easily machine manipulable in their current form.

- Vanderbilt
 - <http://lectionary.library.vanderbilt.edu/index.php>
- Logos Bible Software
 - <https://www.logos.com/product/8748/revised-common-lectionary>

The Logos version is actually organised in two ways. There is a section organised by year with readings for each day of the Liturgical Year from 2007 until 2019. The Index of Readings shows each Liturgical Day followed by readings and alternate readings in Year A, then B, then C.

Starting with a specific date, the yearly lectionary will guide the reader to the specific day of the Liturgical Year. Knowing the specific day of the Liturgical Year, the reader can shortcut your way to the precise page and readings of the index, but the reader may need to choose from the buffet of options.

Organising the lectionary by calendar date requires not only a page for each Holy Day, but also a different printing for every possible year as the dates will change in a myriad of ways. Taking only the 75 Holy Days in the Revised Common Lectionary and taking into account the movable feasts and the Holy Days that must occur on a specific day of the week, there are at least 1890 possible combinations⁷ of calendar date and Holy Day.

Note that Propers that co-occur with other Holy Days in a given year will be ignored.

The Kwanja and other nearby language communities are interested in creating a perpetual lectionary (see section 2.4.2), so the Index of Readings, while mixed up in a **Day->A->B->C** order, was the most useful resource.

⁷As an exercise for the reader, you are welcome to check the authors' math for the calculation of this figure. The code is available here: <https://github.com/erros84/HolyDateCalc>.

3.2.2 Movable Feasts

Nine Holy Days have fixed calendar dates. For example, Christmas is always December 25th and New Year's Day is always on January 1st. The other holy days can be calculated once you know the date and day of several key Holy Days. See the tables in Appendix A for a mathematical way of determining many of the feasts.

3.2.3 Front Matter

Some of your front matter, such as a title page, copyright page and preface could be added to the specification file to streamline the later publication process. Obviously, one will need to consider the language used for each section. Generated fields like the table of contents (section 3.5.7) and indexes (section 3.5.6) are dependent on the final output and are better left to a desktop publishing tool later.

3.2.4 /Day Descriptions

After the first test copy, we realised that there was a conspicuous blank space on the pages that started each season. We suggested that the team write a description of the significance of each season of the Liturgical Year. As the Lectionary may be the first time that some of the terms are read by the community, this may be a good place to explain the choices of key lectionary terms.

Depending on space, a team may also decide to add descriptions to explain either the most significant Holy days or the least understood.

3.3 Setting up your Paratext Project

Before starting to work with Bible Modules, you'll need to make sure that the project is ready. This involves configuring a few options and verifying that your project does not have missing or out-of place verse numbers.

3.3.1 Book Names

Paratext allows users to customise the long names (toc1), short names (toc2), and abbreviations (toc3). While older versions of Paratext required manual editing of `\toc` (table of contents) markers at the start of each book, Paratext now collects all of this data in a dialogue box found under **Project > Scripture Reference Settings > Book Names**. For a lectionary, it is important to make sure that all books are configured, even if not included in your project.

toc1	Long Name	The Gospel According to Matthew
toc2	Short Name	Matthew
toc3	Abbreviation	MAT

Table 1: TOC Levels

Figure 15: Reference Options

Cross References (\xt) use Short Name

Parallel Passage References use (\r, \mr, \sr, \rq, \lor, \lpr, \fig) Short Name

The option **Cross References (\xt) use** in this dialogue box determines not only how the \xt's look, but also the final format of \$ () references in Bible Modules. The three letter codes will be replaced with your choice of TOC1, TOC2 or TOC3. The option **Parallel Passages References use (\r, \mr** will cover any \r or related links.

Generally, the more biblically literate the community, the shorter the TOC that can be used. TOC2 is likely a good compromise of succinctness and clarity for formatted Bible references in a vernacular lectionary.

See **Best practice for choosing abbreviations for book names** in Paratext Help for more info about the abbreviations.

Note: Even though these settings affect the \$ () formatted references in Bible Modules, the references (\ref) in Bible Modules must still follow English 3-letter abbreviations and punctuation.

3.3.2 Chapter & Verse Check

Your Paratext Bible books should be free of marker errors, especially those relating to chapters, verses, and markers. Use the built-in Chapter/verse and Marker checks to make sure that you have not skipped or repeated chapters and verses throughout your text. If one fails to do this, Paratext cannot be expected to import all of your text.

- Click in your project window
- Checking > **Run Basic Checks**
- Check **Chapter/verse numbers** and **Markers**.
- Uncheck any other checks.
- If necessary, click **Choose...** and choose the book(s) you want to check
- Click **OK**.

A windows appears with a list of the errors.

- Double-click a line in the list.
- Correct the error in your project.
- Double-click the next line in the list.
- Continue for all the errors.
- Click **"Rerun"** button to check that all the errors have been corrected.
- Close the results list window.

3.3.3 Other Checks

While this is not specific to Bible Modules, it is in the best interest of the project text to work through available Biblical terms, wordlists, spell-checking, parallel passages and punctuation checks that Paratext has.

If you are interested in a guide through these tasks, there is a series of Paratext manuals available in English at <https://lingtran.net/Paratext+8+Course+Manuals> and French at <http://outilingua.net/Paratext+8+Manuel>. The Basic Checks are covered in several chapters of the Stage 1-2 Manual.

3.3.4 Biblical Terms

Paratext has powerful tools to help you harmonise your Biblical key terms between passages and with your source texts. The Biblical terms tool works with only the text you have, so its use will not be greatly different whether translating portions or books.

For details, please go to the site below and go to the chapter titled *BT: A 4-Step process*.

<https://lingtran.net/Paratext+8+Stages+1+and+2>

3.3.5 Wordlist

Paratext has powerful tools to help you to spellcheck texts in the target language. The **Wordlist** tool works with only the text you have, so its use will not be greatly different whether the team is translating portions or books.

For details, please go to the site below and go to the chapter titled: *Spell Checking*

<https://lingtran.net/Paratext+8+Stages+1+and+2>

You may sometimes want to remove Bible Module books from your wordlist, especially if you have much text that is not in the target language. Use the feature: **View>Set Scripture Range** and deselect the XX books.

3.3.6 Parallel Passages

Paratext can also allow you to compare similar or quoted passages across multiple books. The **Parallel Passages** tool works with only the text you have, so its use will not be greatly different whether the team is translating portions or books.

For details, please go to the site below and go to the chapter titled: *Compare Parallel Passages*.

<https://lingtran.net/Paratext%208%20Stages%203%20to%206>

3.4 Choosing a Publishing Path

From Paratext, which requires a very uniform structure, there are many publishing pathways available.

When choosing a publishing path for this project, there were some constraints. For the Kwanja Lectionary, from a formatting perspective an appropriate publishing path must contain or allow:

- repeatable replacement of "standard" Paratext styles with custom styles.
- customisation of outputted text, including smart or manual pagination.
- a customisable table of contents.
- front and back matter.
- running headers (headers automatically generated from page content).
- conversion of custom USFM markers into visible formatting.
- a minimal cost-to-effort ratio.

As the Kwanja Lectionary would be published in three volumes, and 5 other language groups were in line to publish lectionaries, the process needed to be repeatable with as little involvement from the technician as possible. An ideal publishing process would produce a new editable draft of a lectionary book for team revision and pagination in as little as 30 minutes.

An added bonus would be that the language team (would not have to learn a new application to do this final pagination and read-through.

After checking and pagination by the team, the document would need to be exported to a PDF⁸ by the technician to the specifications of our local print shop, as well as saving the printer the time of manual layout.

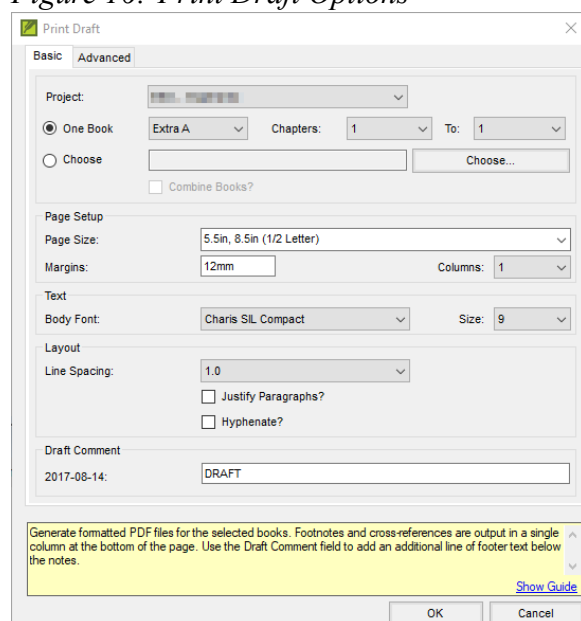
The following sections will discuss the advantages and disadvantages of various publishing paths.

3.4.1 Print Draft (XeLaTeX)

Print Draft is a feature of Paratext that exports books are quickly converted automatically (via a XeLaTeX⁹ compiler) into visually-pleasing PDF via a complex system of weights and measures.

If your specification file contains only standard USFM codes, then Print Draft (see figure 16) may work for you. If not, customising this output yourself is a veritable rabbit hole of learning and configuration, and there may be more fruitful uses of your time.

Figure 16: *Print Draft Options*



Mainly because of the lack of post-configuration, **Print Draft** did not fit the specifications for the Kwanja Lectionary.

⁸Portable Document Format: a proprietary, yet widely supported document format developed by Adobe where content is "frozen" as if on a printed page. This format, which is generally non-editable, is an ideal way to ensure that formatting decisions are maintained, no matter the viewer or printer.

⁹XeLaTeX [ˈzɪləteɪk] is a derivative of LaTeX which is in turn a derivative of TeX, and each signify a system of laying out documents. The mixed capitalisation of this proper noun is intentional.

3.4.2 Pathway

Pathway is a product of SIL International whose effect is somewhere between **Print Draft** and **Export to RTF**. It allows you to export to:

- OpenOffice/LibreOffice
- PDF via OpenOffice/LibreOffice
- HTML5
- Adobe inDesign
- and other formats such as GoBible, TheWord, Sword, and MySword.

With the powerful customisation of output formatting and easy repeatability of output, this was very nearly chosen for exporting the Kwanja Lictionary, except that the output file on A5 paper was approaching 900 pages.

Unfortunately, through no fault of Pathway, LibreOffice (and the Oracle equivalent OpenOffice) both choke on large documents. Any document over 300 pages may be painfully slow to edit and crash-prone. At least on Windows, this seems to stem from the fact that LibreOffice is limited to using 150 Megabytes of RAM, no matter how much RAM or processing power your system has available, and using LibreOffice for a large document is the technical equivalent of filling a swimming pool with a garden hose.

LibreOffice's poor performance with large documents was the largest consideration in disqualifying this publishing path.

3.4.3 RTF to LibreOffice

See section 3.4.2 for an explanation as to why this was not feasible.

3.4.4 Publishing Assistant and inDesign

Publishing Assistant is a companion tool to Paratext designed to bridge Paratext to your desired publishing tool. As stated on the PA website: "distribution of Publishing Assistant does not take place without appropriate training and support Paratext (2017a)".

Adobe inDesign is a professional-level book and document editing tool, and the go-to choice for many typesetters (such as Central African Publishing Services in Yaoundé, Cameroon). In the case of the Kwanja lectionary, the authors did not have an available copy of inDesign, so using Publishing Assistant or Pathway to create an inDesign document was not a viable option.

3.4.5 RTF and Microsoft Publisher

Microsoft Publisher is a cousin of Microsoft Word, allowing many tasks that are more common in the publishing of a book. Publisher was considered by the authors, but it lacks the ability to do running headers based on embedded style information. This missing feature could have created hours of work for each publication of synchronising headers with content.

3.4.6 RTF and Scribus

Scribus is a free alternative to inDesign that offers many advanced publishing features at the cost of an intimidating interface. An admittedly brief test showed that Scribus suffered the similar lack as Microsoft Publisher of running headers.

3.4.7 RTF to Microsoft Word

Microsoft Word, even though it is better-suited for documents than books, is a mature tool that is more powerful than most users realise. As the reader will see in section 3.5, Microsoft Word contains all of the necessary features needed to prepare this document. One of these is running headers, that will save lots of work.

One disadvantage of Word over a more professional typesetting tool is that there is no method for vertically aligning the lines of the front of the page with those on the back. For Bibles printed on the traditional thin paper, this would be a troublesome issue, but these lectionaries would be printed on standard paper, and the effect of any misalignment should be minimal.

3.5 “Typesetting” RTF through Word

Based on the findings in section 3.4, Microsoft Word was chosen for typesetting. The following sections will guide you through the important steps¹⁰ in “typesetting”, but many of the decisions will be up to you.

3.5.1 Export from Paratext

Since we have chosen to do typesetting in Word, we need to get the text into a format Word can understand. RTF (Rich Text Format) is a standard format that almost any word processor can read.

1. Open your project in Paratext.
2. Navigate to the book containing your Bible module.
3. From the **File** menu, choose **Save as RTF...**
4. Verify that the correct XX book is chosen.

The chapter defaults will be fine, as the whole Bible Module is Chapter one, verse zero.

5. Click **Save**.
 6. Choose a location and a file name and save this file.
- It is probably best to create a new folder for this work.*

¹⁰The following steps assume a Windows© environment, as this is the only environment that can natively run Paratext and Microsoft Word. The following steps are based on Microsoft Word 2016, which is the most recent version of the application as of writing.

3.5.2 Convert RTF to DOCX

While RTF can be read by Word, RTF files are sometimes an order of magnitude larger than the same file in the native Word format of .docx. Since this is currently a huge file, and Word is probably reacting sluggishly, we want to immediately re-save it as a .docx file.

1. Open the RTF File you saved in Microsoft Word
2. From the **File** menu, choose **Save as**.
3. Choose a location.
4. Choose a filename and verify that the file is being saved as **Word Document (*.docx)**.

File name:	Kwanja Lexicon.docx
Save as type:	Word Document (*.docx)

5. Click **OK**.
6. Close Word and open the .docx file you just saved.

This should clear the large amount of your computer's memory that Word was using.

3.5.3 Remove Unneeded Years

Word is probably still running slowly with such a large document. Unless you are printing all three books as one, you will save a lot of waiting by removing the years not needed at this point.

1. Select the text of the first unneeded first year and delete it.
2. Select the text of the second unneeded year and delete it.
3. Save the file again. (You may want to restart Word again with this smaller file.)

3.5.4 Page Formatting

Using Word's options, you need to set your page formatting.

1. From the **Layout** ribbon, choose **Page Size**.
2. Change the Page Size (if needed).
Kwanja used A5 size (with the plan to print on folded A4 sheets).
3. Change the Margins.
Kwanja used margins of 0.5 inches on each side, with a 0.25 inch gutter.

3.5.5 Unravelling Word Styles

The formatting of every bit of text you see in Word is controlled by three factors, paragraph styles, character styles, and manual formatting.

Paragraph styles, shown with a "¶" icon in the **Styles** window, are applied to a whole line (or paragraph). Paragraph styles can have custom fonts and styles, but most often define horizontal alignment, line spacing, tabs, and spacing before and after. A single line can only be marked with one paragraph style, so you cannot mark some text on a line as **Heading 1** and other text as **Heading 2**.

Character styles, shown with an "a" icon in the **Styles** window, are applied to a string of characters. Prototypical character formatting consists of fonts, bold, italic, underline,

subscript or superscript. A single line of text can be marked with several character styles, but they cannot overlap. You can mark some text on a line as **Bold** and other text as *Italic*.


Manual formatting is the least predictable, as it is added by the user and leaves no record, and overrides the styles. Fortunately, it is easy to remove. To clear all manual formatting or the manual formatting applied to a single line, select the text and press **Ctrl + Space**.

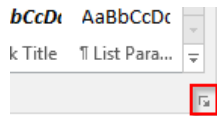
Because of the method that is used to export to RTF, every element in your document will be helpfully marked with paragraph and character styles named after the USFM markers you used in the Bible Module. For example, each `\r` marker is listed in the styles as the paragraph style `r`, and some text may be marked with an `it` character style for italic.

In most cases, this means that (after clearing manual styles) you only need to reformat each style of object once, and it will affect the whole document, and this is wonderful news.

3.5.5.1 Your Stylesheet Command Centre

You need to set up word for customising styles:

1. First, you need to open the **Styles** window. Go to the Home ribbon and click on the  icon below the list of styles.



The styles window will open. You may want to drag this window to the left or right and dock it.

2. The style window shows well over 100 styles and we don't need to see styles not used in the document.
 - a. Click the **Options** link in the bottom right of the styles window.
 - b. From the **Select styles to show:** drop-down, select "In use".

Now Word only shows the styles used in your document.

3. You now need to open the **Style Inspector** window. Click the style inspector button in the style window.



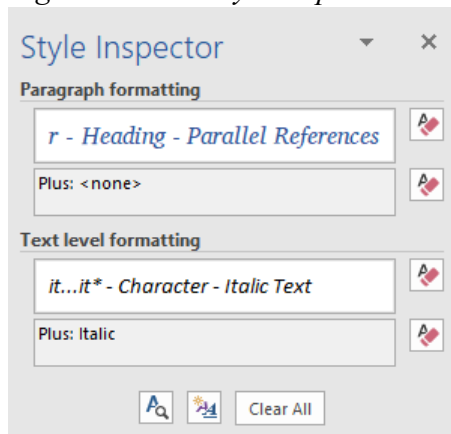
*This will open the **Style Inspector** window. You may want to drag this window to the left or right and dock it.*

4. (Some of these set-up steps may need to be repeated the next time you open Word.)

Now we are set up to inspect and change each style.

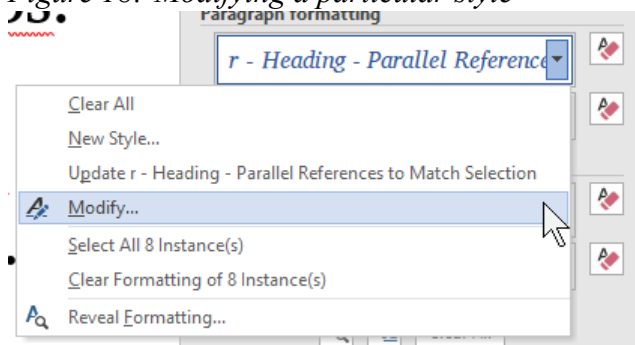
Click on any text in the document, and the Style Inspector will helpfully show the paragraph and character-style names of this text, as well as a summary of the included formatting.

Figure 17: The Style inspector window.



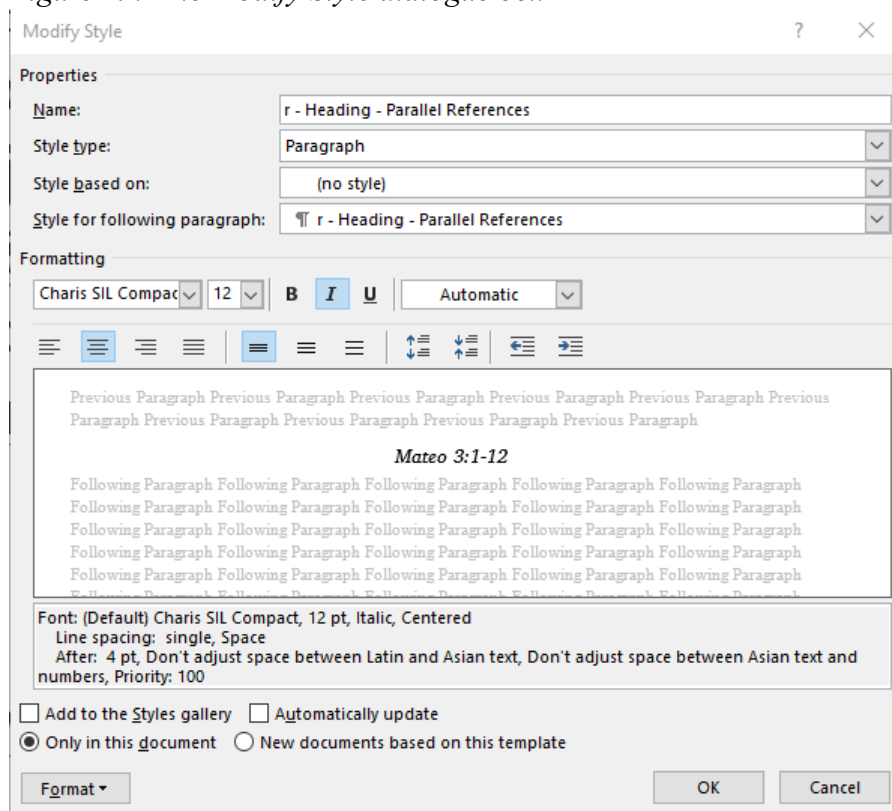
You can see that this text's paragraph style is `r - Heading - Parallel References` and the character style is `it...it* - Character - Italic Text`. If we wanted to right-align all `\r` references, we would need to click on the paragraph style and click **Modify**.

Figure 18: Modifying a particular style



This brings you to the **Modify Style** dialogue box. From this window, you can see everything that is configured for this style, or make changes.

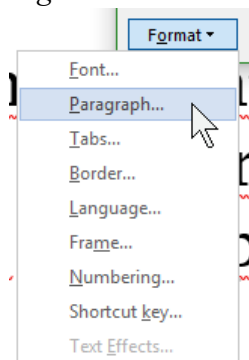
Figure 19: The Modify Style dialogue box



As you can see, many options can be configured directly in this window. Some of the most useful here will be horizontal alignment (left, centre, and right), bold, and italic.

Others can be configured through the **Format** button, see figure 20.

Figure 20: Format Categories



3.5.5.2 Styles: Font

This dialogue probably does not need to be explained, but you will use this dialogue to customise the fonts of your lectionary. In vernacular publishing, your first priority will be to choose fonts that are easily readable and contain all of the characters needed in each language. After that, you can choose fonts and styles that suit your needs.

For titles, you'll want to find fonts and styles that establish a visual hierarchy (Kliever 2015). Focus on larger and bolder fonts for more important things. Usually sans-serif fonts are best for headings.

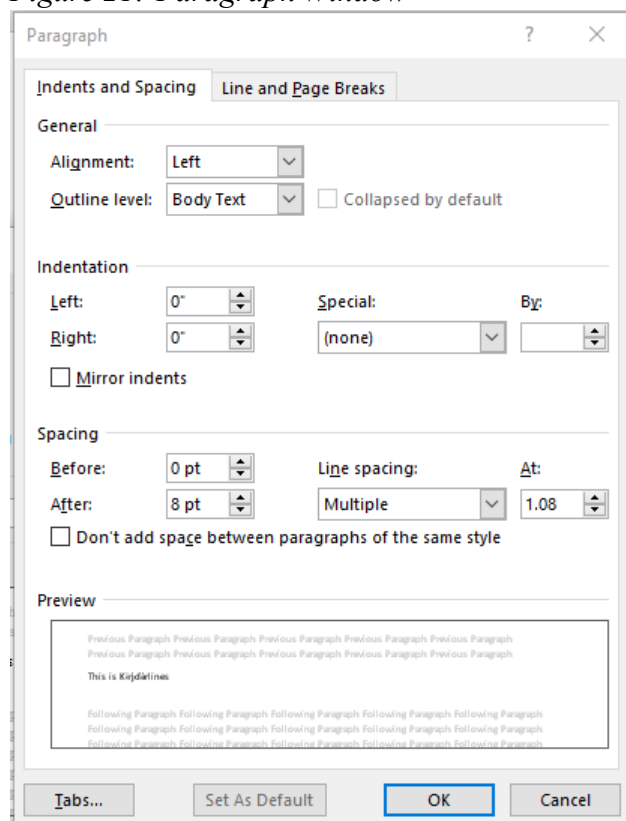
Serif fonts are usually best for paragraph text, and the size of the text font will practically determine the length of your publication.

Following conventional wisdom, try to keep the number of fonts on each page to three or less.

3.5.5.3 Styles: Paragraph Indents and Spacing

Clicking on the Paragraph option brings up...unsurprisingly...the paragraph dialogue box. Both tabs of this dialogue determine spacing around and inside a paragraph.

Figure 21: Paragraph Window



The relevant options and their utility for this process are discussed below.

Alignment: Left, Right, Centre and Justify. Paragraph text should probably be set to Justify¹¹ to avoid ragged right edges. Note that justification is affected by the hyphenation setting in section 3.5.5.6.

Outline Level: This option is critical if you want to add a table of contents. Styles can be added to the automatic table of contents in this way.

Indentation > Left and Right: Indentation adds (or subtracts) horizontal space on the left or right of a paragraph beyond the page margins.

Indentation > Special: This option allows you to change the margins of the first or subsequent lines of each paragraph.

¹¹Word's justification and hyphenation algorithms are somewhat less sophisticated than those used in inDesign, and this is one place where inDesign may have been a better choice. In narrow columns of text, Word's justification may exhibit a "river" effect of white space.

Spacing > Before and After: This option determines vertical space before and after a paragraph, and is affected by the latter. **Don't add space between** option.

Spacing > Line Spacing: Line spacing controls the space between lines of the same paragraph. It should be noted that the units are lines (default values centre around 1), and this field can be configured up to 2 decimal places. Like font size, configuring this field can have a huge influence on the number of pages in your final document.

Don't add space between paragraphs of the same style: This configures whether the space between paragraphs of the same style follow **Before and After Spacing** (unchecked), or **Line Spacing** (checked)

3.5.5.4 Styles: Paragraph Line and Page Breaks

You may need to control spacing and pagination according to predictable patterns in the styles.

1. From the **Modify Style** menu on s2, click on the **Format** button, and choose **Paragraph**.
2. In the Paragraph dialogue, click the **Line and Page Breaks** tab.
3. Select the desired option.

It should be noted that there are other interesting options here, sorted by order of importance.

Page break before Often checked by default, this option ensures that Word will try to keep a single line of paragraph text from showing up at the top of a page. Use this for the style of the first element that appears on each page, s2 in the example files. It is also useful for each section title, s1.

Widow/Orphan control Often checked by default, this option ensures that Word will try to keep a single line of paragraph text from showing up at the top of a page

Keep with next This option will tell Word that the current paragraph should not be separated by a page break from the following paragraph. This can be particularly useful to make sure that titles don't get separated from the text that they title.

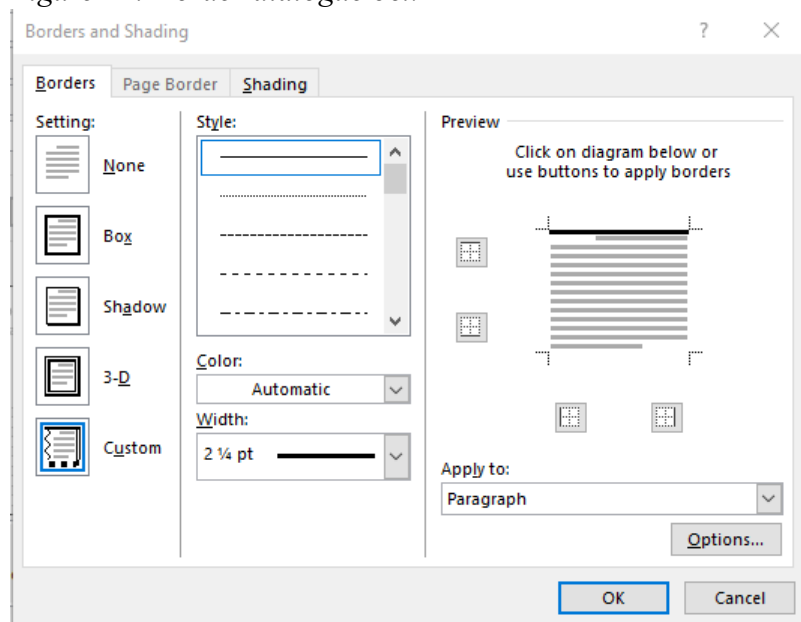
Keep lines together This option is more powerful than Widow/Orphan control, and forces the current paragraph to appear on the same page. It's probably best to avoid this, except in the case of long titles.

Don't hyphenate This is only relevant for major languages that Word knows how to hyphenate. If you find that Word is trying to hyphenate your vernacular text, turn this off

3.5.5.5 Styles: Border

If you want lines before or after certain types of paragraphs, you can choose the border style and location from the Border dialogue box. Simply choose the desired **Style** and **Width**, and then click where you want to add the border in the mock-up to the right.

Figure 22: Border dialogue box



The spacing between the border and the text is actually determined by configuring the space before or after the paragraph. See section 3.5.5.3.

3.5.5.6 Styles: Language

The Language dialogue box contains 2 sections related to spelling checking. For sections written in majority languages, selecting the language (if Word doesn't automatically recognise it) will allow you to do spelling and grammar check this content (this content was not checked by Paratext wordlists and checks). For sections in the vernacular, selecting **Do not check spelling or grammar** will alleviate the annoyance of excess squiggly lines.

3.5.6 Tables and Indexes

You may decide to add charts of Easter dates and other dates to help the user find the correct readings. In addition, you may want to add a sequential reading list for those that wish to find the text of a specific verse. The Index feature in Word can be used for this, but it will take significant tweaking.

3.5.7 Table of Contents

You will probably want a table of contents for your document. By default, word will create the Table of contents based on Heading 1, 2 and 3. Nevertheless, if things are set up properly, you will be able to do this using the headings that were inserted from the USFM file.

Put your cursor where you want to add a Table of Contents (TOC). From the **References** ribbon, choose **Custom Table of Contents...**

The main dialogue gives very basic print and web preview, as well as basic options. From the **Tab leader** option, choose dots, dashes or lines to help the reader connect the title and page number.

The **Modify** dialogue box gives you access to modify the final formatting of the entries in the table of contents. These styles are listed as TOC1, TOC2, etc. You could modify them here (the most important parts will be the **Line spacing**, **Before**, and **After** from the **Format > Paragraph** dialogue, or from the Stylesheet Command Centre (see section 3.5.5.1).

What interests us most is the **Options** window. You will see a list of all of your document's paragraph styles (but not character styles). As mentioned before, Headings 1-3 are the default styles for a table of contents, but you can change this. Remove the numbers beside the headings and choose the styles you wish to include in your TOC. Add a 1 for the most major heading, 2 beside the next one, and 3 for the third. Notice that you can double-assign numbers to combine two styles into one level.

Click **OK** to create the table of contents. If you are only creating a monolingual table of contents, you may be done.

However if you added styles for national language translations to your TOC, you may have a needless repetition of the same page numbers. If you want to clean this up, you can remove these page numbers, but unfortunately not from the interface, you need to dive into field codes¹².

Click in the new TOC and press **ALT + F9**. This will show you a cryptic field code that defines the options of your TOC.

To remove a single level's numbering, first find the heading number following the desired style (i.e. 2). Add \n 2-2 in the space between \z and \t¹³.

Figure 23: Inside a Table of Contents Code

```
{ TOC \h \z \n 2-2 \t "Style1,1,Style2,2,Style3,3" }
```

1. Marks this field as a TOC (required).
2. Makes each entry a hyperlink (recommended).
3. Hides leaders in web view.
4. Removes page numbers (and leaders) from level 2 (through 2).
5. Marks that **Styles** will be used instead of **Headings**.
6. The first style name.
7. The heading level of the first style.
8. The second style name.
9. The heading level of the second style.
10. The third style name.
11. The heading level of the third style.

After editing the field, click inside the grey field and press **ALT + F9** again to check your work.

¹²All I ever learned about TOC fields, I learned here:

<http://www.techrepublic.com/article/use-words-toc-field-to-fine-tune-your-table-of-contents/>

¹³Oddly, the \n option only accepts a range (i.e. 1-3, 2-4), so \n 2 is not valid, but 1-1 or 2-2 are both valid ranges for one item.

3.5.8 Headers and Footers




In a book, headers and footers can be quite complex. Page numbers start and restart in some sections. Some pages are meant to exclude page numbers and chapter titles and page numbers. Headers and footers may need to move to the left or right on alternating pages. Word can handle each of these situations, but it may take some fiddling.

3.5.8.1 Running Headers

To help the reader, you may desire to show headers that show the current season and day. For the Kwanja Lectionary, we chose to use the day and season names as headers. As discussed in section 3.4.7, Word can do Running Headers. This means that Word can automatically pull the most recent occurrence of a style and copy it into the header. See figure 24 for an example layout.

Figure 24: Example layout for running headers

<Day>	<Season>	<Season>	<Day>
-------	----------	----------	-------

1. Double click in the header.
 2. Check the **Different Odd and Even Pages** option¹⁴.
 3. From the **View** ribbon, check the box beside **Ruler**.
 4. Click the  icon to the left of the ruler several times until it becomes a right tab (.
 5. Click on the ruler near the right margin and drag until the cursor lines up with the right margin (clicking where you want to put it will not work, but this does).
- This should give this result:* .
6. Put the cursor at the start of the line.
 7. **Insert** > **Quick Parts** > **Field**.
 8. From the **Field names** box, choose `StyleRef`.
 9. From the **Style name:** box, choose the style you want to insert¹⁵.
 10. Click **OK**.
 11. Press the **Tab** key.
 12. Repeat steps 7-10 for the second style.
 13. Go to the next page, and repeat steps 3-12 with the styles in reverse.

¹⁴If you zoom out, there is some weirdness with **Print Layout** mode in word, and it likes to show page one and two side by side, which will not be the case when printing. This caused some headaches until I learned not to trust Word. This is discussed here:

<https://superuser.com/questions/46782/two-page-view-in-word-shouldnt-the-first-page-be-on-the-right>

¹⁵The **Search from bottom of page to top** option could be useful on the right page, as in the headwords of a dictionary, but our Lectionary had no more than one Holy Day per page.

3.5.8.2 Hiding Headers and Footers on Some Pages

Usually the first page of a chapter does not have page numbers, and the example documents start new "chapters" at every season. To accomplish this, you will need to insert a **Section Break** before each chapter (in this case, season). If you have previously added a page break to this style, you may need to remove it.

1. Double-click on the header of the document.
2. Check the **Different First Page** option.
3. Scroll or search to find your first chapter, or the section after your Front Matter.
4. Enable show hidden characters (¶) from the **Home** ribbon.
5. Add a **Next Page Section break** from **Insert > Break > Next Page Section Break**.
6. You may have to repeat some of these steps in each section's header.

If you want to leave the headers on seasons, but find that the most recent Holy Day "bleeds" onto the first page of the next season, there is a workaround.

1. On each Season page, add an empty new line and format it with the same Paragraph format that is used for Season headings.
The heading will disappear from the header.
2. If this empty line is inconspicuous, you may leave it. Otherwise, use Word's Hidden Text option.
 - a. The **Hidden** option is listed among the **Effects** in the **Font** dialogue.
 - b. Alternately, you can add a **Hidden Text** button to the quick access toolbar.¹⁶

3.5.8.3 Page Numbers

You will most likely want to add page numbers. Choosing to centre them at the bottom of the page will greatly simplify things as you won't have to bother with moving them to the left and right like headers for facing pages. Page numbers can be added from the **Insert** ribbon, and you will be able to choose the placement.

3.5.9 Text Decorations

If you add a marker such as \p --- in your Bible Module specification, you can replace it with an actual line using this trick¹⁷:

- Open a new Word document.
- **Insert > Shape > Line**.
- Draw on the page to create a horizontal line (holding **Shift** while drawing will force the line to 45° increments).
- Click on the line.
- **Format > Shape outline**
 - Choose a **Colour**.

¹⁶Microsoft provides instructions here:

<https://support.office.com/en-us/article/Add-commands-to-the-Quick-Access-Toolbar-f733e1a6-53b1-4388-a609-173d03895ab>

¹⁷If you want different thicknesses of lines in different places, you can use different numbers of dashes (3,5,7, etc.). Just make sure to replace the longest sets of dashes first, or you might make some mistakes.

- Choose a **Weight**.
- Choose a dash pattern (if desired).
- Select and copy the line to the clipboard.
- Return to your main document.
- **Home > Replace**.
- Put ---, or whatever you used in the **Find what** field.
- Type ^c into the Replace with field (this code means "contents of the clipboard"¹⁸).
- Click **Replace** or **Replace All**.

If all went well, each instance will be replaced with a line.

3.5.10 Pagination

Pagination refers to how the text falls on each printed page. At this point, we go beyond the global style changes of previous sections and into the realm of manual changes to specific sections. Any changes that modify space (page size, margins, headers, footers, styles or content) should be completed before this stage, or you will have to do this again.

You should have already activated **widow and orphan control** for paragraphs, marked titles with **Keep with next**, and set a **page break** or **Next page section break** before the start of each new Holy day and season (see section 3.5.5.4). If so, Word has processed your document to avoid single lines jumping to the next page, but you can do better. The goal of this task is to make sure that titles and text break at natural points, for titles to directly precede the text they title, and without lines being sent awkwardly to the next page. This section is a course in Smushology¹⁹.

Figure 25: Rules of Smushology

Rule 1: Workflow Work from the top of the document to the bottom. This will save you work.

Rule 2: Occam's Razor Only change the things you need to, and make the slightest change possible to achieve your goals.

Rule 3: Sphere of influence Making a minor change to a large block of text is less obvious than making a drastic change to a small section of text.

Rule 4: Flow Use line and inter-paragraph spacing if possible to move lines from one page to another. Only use kerning if absolutely necessary. Don't ever change font size between paragraphs or inside a paragraph.

Rule 5: Image Proportions Don't distort the proportions of photos, ever! Shrink or crop the image instead.

Since your document probably contains page breaks for each Holy Day (see section 3.5.5.4), minor changes to each section only affect the placement of later sections of the document if they add or remove a page. For example, adding a line in Advent shouldn't bump Christmas down a line. Taking advantage of this will greatly limit the pagination changes that need to be made.

¹⁸There are lots of useful codes under the **Special** button. Take this time to check them out.

¹⁹Smushology: The art of compressing and expanding text to change pagination without it being noticeable. Yes, this is a made-up term.

3.5.10.1 Blank Pages

You may want to add blank pages to your document, and this can be done by inserting **Page breaks** or **Next Page Section Breaks** available under **Layout > Break**.

You may also want to start text on the right page for new sections²⁰This is possible using **Even Page** and **Odd Page** section breaks available under **Layout > Break**.

3.5.10.2 Removing or Adding Space Manually

This is the most obvious method of Smushology, one can remove empty lines or combine contiguous lines of text to save space. Remember that you cannot combine two paragraph styles on one line. Also, avoid combining headings that are used in the headers.

Alternately, one can add lines or page breaks (**Ctrl + Enter** inserts a page break at the cursor, use this instead of pressing enter several times). If you want to move text to a new line but not create a new paragraph, use **Shift + Enter** to insert a line break. This is recommended for splitting long titles at a convenient place.

3.5.10.3 Line Spacing

As stated in rule 3 of figure 25, slight tweaks in line spacing over a large enough swath of text can move a few lines of text from one page to another. Try selecting a whole reading and tweaking the line spacing incrementally. In practise, changes of ± 0.05 lines won't be noticeable to the untrained eye, but start with increments of 0.01 and work your way up until you get the desired result.

3.5.10.4 Kerning and Spacing

Kerning refers to the spacing between letters, especially letters that overhang or underhang one another (notice the difference in spacing between "AV" and "AV"). Enabling kerning (found under **Fonts > Advanced**) will compress text, but only in places that make visual sense. Spacing has much less finesse, and can get crowded beyond compression of 0.1 pt or overly stretched beyond expansion of 0.3pt. It is best only to use this method to make headings fit on one line, as excessive compression makes the text harder to read.

3.5.11 Cover Art

Using available software tools, create a PDF of the front cover, spine and back cover. Your printer may want these elements created in separate files, as the width of the book's spine is currently unknown. Depending on your desire and budget, this could be done in Word, Publisher, or Photoshop. Remember that the three books in a series should probably not change considerably, so choose carefully the first time and be consistent. It was chosen to print the Kwanja lectionary with a glossy hardcover and colour printing. The cover was designed in Microsoft Publisher.

²⁰If you zoom out, there is some weirdness with **Print Layout** mode in word, and it likes to show page one and two side by side, which will not be the case when printing. This caused some headaches until I learned not to trust Word. This is discussed here:

<https://superuser.com/questions/46782/two-page-view-in-word-shouldnt-the-first-page-be-on-the-right>

3.6 Printing the Lectionary

Lectionaries are, by definition, long documents. All three books of the lectionary could easily pass 1,000 pages.

If you have a local print shop, you may need to prepare the book to their specifications, or risk getting an unsatisfactory result. The safest method, to avoid introducing font and layout issues, is to create a properly formatted PDF that the printer can easily print and bind. Without getting too far into bookbinding lore and legend, there are (at least) 2 major methods of binding a large book. One is a "perfect binding" and the other is "saddle stitching"²¹. The next sections will explain how to create the PDF for each of these two methods.

3.6.1 Create PDFs for Perfect Binding

With perfect binding, a stack of loose (or folded) sheets is essentially glued to the binding with heated glue. This method produces a flat-lying book, but is more expensive as it requires special machinery. All you probably need to provide to the printer for perfect binding is a sequential PDF (page 1, page 2, page 3, page 4) on the right paper size and a rather large internal margin. This can be done in Microsoft Word very easily. Simply set your margins appropriately, and export (or print) the document to PDF.

If the printer wants to use folded sheets, you'll need another layout that is beyond the scope of this paper.

3.6.2 Create PDFs for Saddle Stitching

A cheaper binding option is "saddle stitching", where a stack of booklets are stitched (or stapled) into the binding. Each booklet is made up of a few leafs (sheets) or paper. Breaking up the pages into multiple groups allows the printer to combine them into a squarish binding. Larger booklets require less stitching, but incur a growing "creep" where the stack of pages inside the booklet make the internal and external margins wander. Thicker paper worsens this effect. For the Kwanja lectionary, we settled on booklets of no more than 8 sheets of A4 paper, and as we printed on both sides of the page, this meant a maximum of 32 A5 pages per booklet. (Due to the genius of A4 is exactly twice the size of A5 paper.)

Simply enabling the Booklet option in Word would have printed a copy of the book where the first and last pages are on facing sides of the same sheet. Now imagine neatly folding seventy sheets of paper into one booklet, and you see why this is a problem. What was needed were individual booklets for small sets of pages. Booklet one would contain pages 1-32, booklet two would contain pages 33-64, and so on. How can one create this?

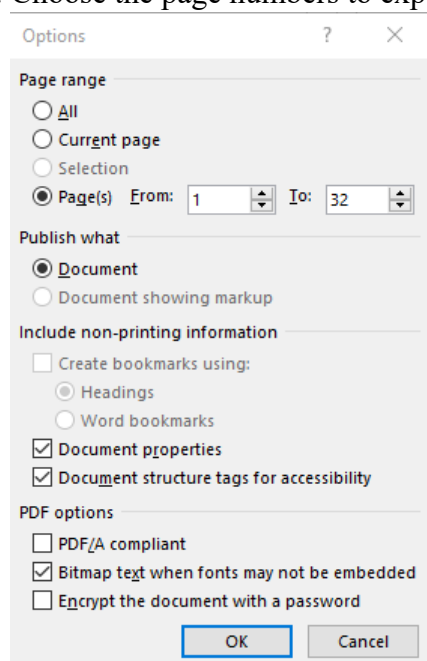
3.6.2.1 PDFDroplet

PDFDroplet is wonderfully simple booklet creation tool from SIL and Palaso. Simply open a sequential PDF file, choose a paper size and layout, and export a booked PDF that can be printed immediately and folded. You can even export the file as a mirror image, which is a useful step for some printers. This is what was used to create the final draft for the Kwanja Lectionary, but first we had to "print" or export a PDF from the sequential PDF for booklet one (pages 1-32), export a PDF for booklet 2 (pages 33-64), and so on.

In Microsoft Word:

²¹There is a good discussion of the trade-offs between the two methods at <https://www.paperspecs.com/paper-news/the-dilemma-stitch-or-glue/>, along with some explanatory images.

1. From the **File** menu, choose **Export**.
2. **Create PDF/XPS document**.
3. Click **Options**.
4. Choose the page numbers to export in the **Page Range** section.



5. Click **OK**.
6. Click **Publish**.
7. Repeat for next batch of pages until done.

It was a repetitive process that took a while, but it saved us days of manual layout by the print shop manager. The next step was to create a non-mirrored booklet PDF of each file for the final mock-up and a mirrored copy for the final print process.

1. Open PDFDroplet.
2. Open the sequential PDF you just created or drag and drop the file into the PDFDroplet Window.
3. Choose Booklet.
4. Save the new PDF for printing.
5. If desired, create a mirrored copy for the print shop.

We copied these files to a USB key and sent them off to the print shop.

3.6.2.2 PDFBooklet

PDFBooklet²² is an alternative that was found after the second book was printed. What it lacks in smooth interface and simplicity, it makes up for in complex manual control. The most interesting feature is "Leafs in a booklet", which allows the user to choose the number of pages in each mini-booklet, and the software orders the pages accordingly in the output. This can be a time-saver if the files come out right.

1. Print or export a normal sequential PDF from Word.

²²PDFBooklet is available at <http://pdfbooklet.sourceforge.net/>. There are some bugs in this open-source software, but the developer is quite responsive and immediately solved a recent bug that found by the author.

2. Open PDFBooklet.
3. Open the sequential PDF you just created.
4. Choose the number of leaves in a booklet.
5. Click Go and check your output.
6. If desired, create a mirrored copy for the print shop.

If all went well, you now can pass this output to the printer.

3.6.3 Proofing the Mock-up

Stop the presses! You're not done yet. Once the printer returns with the mock-up, now is the time for the final review to make sure that no new errors were introduced by the printing process. The team may find other errors as well, and this is the last chance to fix them, and you may have to re-do the booking if you find errors. Take the time to review it carefully.

3.6.4 Final Printing

Congratulations! Now you're there. Sit back and wait for the final printing.

3.7 Printing the Next Lectionary

This process was designed to be repeatable with minimal effort the second and third time around. If we look back, the tasks that took the most time were sections 3.1 and 3.5. This section shows you how to recapture some of the work done above for later books, and even for other language projects.

3.7.1 Saving a copy of your Bible Module for Sharing

As discussed in section 3.1, a Bible module is similar to a Shell Book. You can now take your completed Bible module and share it with other projects. You just need to collect a file from your computer.

- In Paratext 8, Bible Modules are stored in your Paratext 8 Projects folder, usually `C:\My Paratext 8 Projects_Modules`. If you have made modifications to the module after importing it, the latest copy will be found under `C:\My Paratext 8 Projects\[Your Project]\modules`.
- In Paratext 7, the Bible Modules are stored in your Paratext Projects folder, usually `C:\My Paratext Projects\modules`. If you have made modifications to the module after importing it, the latest copy will be found under `C:\My Paratext Projects\[Your Project]\modules`.

Simply copy the USFM file of your Bible Module, or an earlier version with national language content to a computer with the new project. You can now follow the first steps in section 3.1.2 and choose the option **Copy from specification file**.

3.7.2 Rebuild Styles from a Previous Document

Microsoft doesn't heavily advertise this, but Microsoft Word's `.docx` format is actually a zip file containing all of the text, metadata, and attachments in a reasonably accessible format. This is why it was suggested in section 3.5.2 to convert to `.docx` and it can be now used to our advantage.

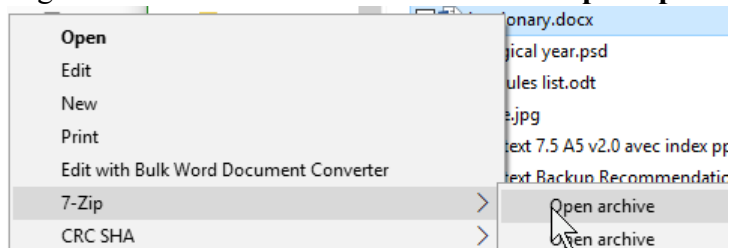
Using a compression tool such as 7-Zip²³, one can swap out elements of a document, including style sheets²⁴. This means that *nearly all* of the style customisations that you made to the document can be copied between documents.

1. Install 7-Zip, as well as the suggested shell extension.
2. Be sure that Microsoft Word is closed.

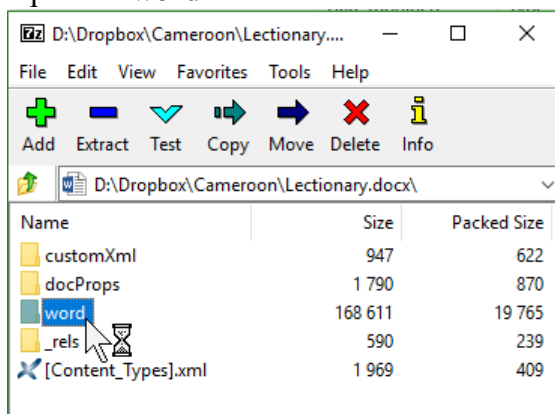
²³A free and open-source compression tool for Windows that is an alternative to WinZip, WinRar, and other similar tools. Available at <http://www.7-zip.org/>.

²⁴It should be noted here that this is an unsupported method which in our case offers a short-cut. Normally, this would not work, but all files created from Paratext using the same USFM markers will contain the same list of styles. The supported method of copying styles is explained here: <https://www.extendoffice.com/documents/word/1004-word-import-styles.html>.

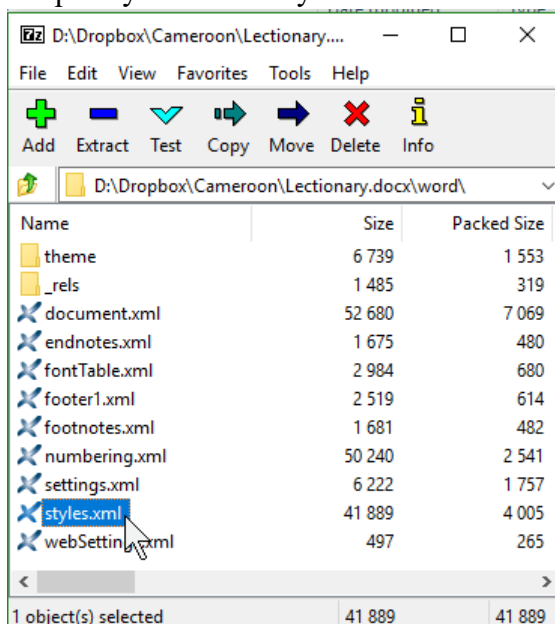
3. Right-click on a `.docx` file and choose **7-Zip > Open Archive**.



4. Open the **word** folder.



5. Drag the `styles.xml` document of your completed lectionary from 7-Zip out to a temporary location on your hard drive.



6. Repeat steps two and three with your target document.
7. Drag the `styles.xml` document of your completed lectionary into the newly exported `.docx` file.
8. Close **7-Zip** and open the Word document with the newly replaced stylesheet.
9. If all went well, you have just skipped the steps in sections 3.5.4 and 3.5.5, and your document will have identical formatting to the previous one.
10. You still need to troubleshoot your document's pagination, see section 3.5.10.

A

Hitting a Moving Target: Calculating Movable Feasts

This section is an attempt to mathematically calculate the calendar dates of various Holy Days. Use at your own risk.

A.1 Fixed-Date Holy Days

Here is a list of the Holy Days in the RCL with fixed calendar dates.

Holy Day	Calendar Date from RCL
Christmas Eve (Nativity Proper 1)	December 24
Christmas/Nativity (Nativity Proper 2, 3)	December 25
New Year's Eve	December 31
New Year's Day	January 1
Epiphany	January 7
Presentation of the Lord	February 2
Annunciation of the Lord	March 25
Holy Cross	September 14
All Saints	November 1

Table 2: Holy Days linked to Fixed Calendar Dates

A.2 Christmas-Based Holidays

Six Holidays are dependant on the day of the week of Christmas.

Holy Day	Date Calculation
Christ the King	4th Advent - 28 days
1st Sunday of Advent	4th Advent - 21 days
2nd Sunday of Advent	4th Advent - 14 days
3rd Sunday of Advent	4th Advent - 7 days
4th Sunday of Advent	Sunday before Dec 25
Sunday After Christmas	4th Advent + 7 days

Table 3: Holy Days linked to Christmas

A.3 Thanksgiving

US and Canadian Thanksgiving have their own rules¹.

Holy Day	Date Calculation
US Thanksgiving	4th Thursday of November
Canadian Thanksgiving	2nd Monday of October

Table 4: North American Thanksgivings

A.4 Easter-Based Holy Days

Many Holy Days can be calculated from Easter. Easter is the Sunday after the Paschal Equinox, and as it is dependant on the Moon, you'll probably need a list of Easter dates to fix this one. Each time that a proper overlaps, with another Holy Day, that proper is postponed by one week.

Holy Day	Date Calculation
Transfiguration Sunday	Easter - 56 days
Ash Wednesday	Easter - 46 days
1st Sunday of Lent	Easter - 42 days
2nd Sunday of Lent	Easter - 35 days
3rd Sunday of Lent	Easter - 28 days
4th Sunday of Lent	Easter - 21 days
5th Sunday of Lent	Easter - 14 days
Palm/6th Sunday in Lent	Easter - 7 days
Holy Mon	Easter - 6 days
Holy Tues	Easter - 5 days
Holy Wed	Easter - 4 days
Maundy Thursday	Easter - 3 days
Good Friday	Easter - 2 days
Holy Saturday	Easter - 1 days
Easter	Sunday after Paschal Equinox
2nd Sunday of Easter	Easter + 7 days
3rd Sunday of Easter	Easter + 14 days
4th Sunday of Easter	Easter + 21 days
5th Sunday of Easter	Easter + 28 days
6th Sunday of Easter	Easter + 35 days
Ascension Thursday	Easter + 40 days
Ascension Sunday/7th Sunday of Easter	Easter + 42 days
Pentecost	Easter + 49 days
Holy Trinity	Easter + 56 days

Table 5: Holy Days Around Easter

¹These are not an issue in most countries of the world, but are included for completeness as they are included in the RCL.

A.5 Epiphany-Based Holy Days

10 Holidays are dependant on the day of the week where Epiphany falls. 8th and 9th may not be observed if Lent comes early. The last of these Sundays observed is replaced by Transfiguration Sunday.

Holy Day	Date Calculation
Baptism Sunday (Proper 1)	First Sunday after Epiphany
2nd Sunday after Epiphany (Proper 2)	Baptism + 7 days
3rd Sunday after Epiphany (Proper 3)	Baptism + 14 days
4th Sunday after Epiphany (Proper 4)	Baptism + 21 days
5th Sunday after Epiphany (Proper 5?)	Baptism + 28 days
6th Sunday after Epiphany (Proper 6?)	Baptism + 35 days
7th Sunday after Epiphany (Proper 7?)	Baptism + 42 days
8th Sunday after Epiphany (Proper 8?)	Baptism + 49 days
9th Sunday after Epiphany (Proper 9?)	Baptism + 56 days

Table 6: Holy Days around Epiphany

A.6 Propers:

This is a possible interpretation of Proper dates.

Holy Day	Date Calculation
After Pentecost, Proper 1	Sunday after Jan 7
After Pentecost, Proper 2	Sunday after Jan 14
After Pentecost, Proper 3	Sunday after Jan 21
After Pentecost, Proper 4	Sunday after Jan 28
After Pentecost, Proper 5	Sunday after Feb 4
After Pentecost, Proper 6	Sunday after Feb 11/May 8
After Pentecost, Proper 7	Sunday after Feb 18/May 15
After Pentecost, Proper 8	Sunday after Feb 25/May 22
After Pentecost, Proper 9	Sunday after March 3/4 or May 29
After Pentecost, Proper 10	Sunday after June 5
After Pentecost, Proper 11	Sunday after June 12
After Pentecost, Proper 12	Sunday after June 19
After Pentecost, Proper 13	Sunday after June 26
After Pentecost, Proper 14	Sunday after July 3
After Pentecost, Proper 15	Sunday after July 10
After Pentecost, Proper 16	Sunday after July 17
After Pentecost, Proper 17	Sunday after July 24
After Pentecost, Proper 18	Sunday after July 31
After Pentecost, Proper 19	Sunday after August 7
After Pentecost, Proper 20	Sunday after August 14
After Pentecost, Proper 21	Sunday after August 21
After Pentecost, Proper 22:	Sunday after August 28

Holy Day	Date Calculation
After Pentecost, Proper 23:	Sunday after September 4
After Pentecost, Proper 24:	Sunday after September 11
After Pentecost, Proper 25:	Sunday after September 18
After Pentecost, Proper 26:	Sunday after September 25
After Pentecost, Proper 27:	Sunday after October 2
After Pentecost, Proper 28:	Sunday after October 9

Table 7: Propers

Abbreviations

CCT	=	Consultation on Common Texts
DOCX	=	Word Document, Office 2007 or later.
EELC	=	Eglise Evangelique Lutherienne du Cameroun
LBT	=	Lutheran Bible Translators
LBTC	=	Lutheran Bible Translators Cameroon
NAB	=	New American Bible
NRSV	=	New Revised Standard Version
NT	=	New Testament
OT	=	Old Testament
PA	=	Publishing Assistant
PDF	=	Portable Document Format
RAM	=	Random Access Memory
RCL	=	Revised Common Lectionary
RTF	=	Rich Text File
USFM	=	Standard Format Markers
SIL	=	SIL International
TOC	=	Table of Contents
USB	=	Universal Serial Bus
USFM	=	Unified Standard Format Markers

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