



Messenger

LBT Hosts First Scripture Engagement Conference in Ghana

“When you work together with people or organizations that you call partners, then it behooves you to listen to what they have to say, to really dialogue with them and find out exactly what their felt needs are, not just what you perceive them to be. Some of the partnerships LBT has are longstanding, while others are quite new. By bringing our partners together, we demonstrated that we appreciate each one equally, and we are interested in them dialoguing with each other, whether with us or apart from us.”

So said David Federwitz regarding the Scripture Engagement Conference held in Accra, Ghana, July 11-15. He was one of seven LBT missionaries and staff who met with 12 West African national co-workers. Organizations from four countries — Liberia, Nigeria, Sierra Leone, and Ghana — were represented. Several other participants also spent time in discussion and fellowship over the course of the five day event.

“It wasn’t meant to be a ‘how to’ event,” said Paul Kinney, Scripture Engagement Coordinator for LBT. “The need for Scripture Engagement is very much recognized. The goal was for LBT to hear and listen to our partners so we can arrive at an understanding of the challenges they face as they attempt to develop and support Scripture Engagement programs.”

It’s no mystery that maintaining an organization — not for profit or otherwise — can be difficult in the best of times. No matter where you are in the world, issues regarding funding, employee relations, leadership, and strategic planning exist.

Here in the U.S. we are very much aware of generational differences. In Africa, there are hundreds of distinct cultures experiencing the same thing. Language shifts, changes in



Participants in the Scripture Engagement Conference.

values, exposure to and usage of emerging technologies are things that church leaders, literacy organizations, and translators need to address.

Like us, LBT’s partners also face the challenge of garnering resources and being good stewards on an institutional level. Although many Africans are highly educated, they lack experience when it comes to creating and managing an organization. How does a younger director discipline an older employee when their culture dictates respect for elders? What should be done if an administrator suffers an unexpected illness and no one has been designated to take his place? How are funds to be raised when the country is trying to rebuild the most basic infrastructure after a long civil war? How do you foster accountability when there is little reliable infrastructure for travel and communication?

“It was beneficial for us to share our struggles and frustrations,” said David Snyder, LBT Director of Program Ministries. “We have a better idea of how to help our national

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The mission of Lutheran Bible Translators [LBT] is to help bring people to faith in Jesus Christ by making the Word of God available to those who do not yet have it in the language of their hearts.

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A Timeless Thank You

by Marshall Gillam

“Thank you.” One of those under used and under appreciated phrases in the English language. Oh, we all know we should say it more often (including me) and we often try to improve our “thank you skills” (including me), but we generally fall short of our own expectations much less the expectations of others (including me!).

So when you receive an unexpected thank you, it comes as a real surprise.

I was recently in St. Louis, Missouri for the fall meeting of the LBT Board of Directors. Many of the board members were able to visit area Lutheran churches and speak on behalf of LBT. I was assigned to Christ Memorial Lutheran Church in the south county area.

Between services I was in the narthex visiting with members of the congregation — my brightly colored African shirt made me very easy to find. And someone did! I was approached by an African man whom I had not previously met. He introduced himself as Rev. Amos Bolay, President of the Evangelical Lutheran Church of Liberia. When I introduced myself, a broad smile came to his face. His very next comment was “Thank you for giving us the New Testament in our language.” His language was Bandi — one of the West African languages in which LBT has worked extensively. The Bandi New Testament was dedicated in 2000. Eleven years later Pastor Amos was still thanking LBT for the gift of God’s Word.

There are often expressions of thanks at the time of a dedication service. It is fairly rare to be thanked eleven years later! But I am not personally deserving of thanks. The work on the Bandi New Testament was mostly done before I came to LBT. Due to civil unrest, the project ran for 20 years and included several missionaries. Likewise, the local translation team changed over time. Over those 20 years, many friends prayed faithfully and gave generously so that the Bandi New Testament could become a reality. So I am delighted to accept Pastor Amos’ thank you on *your* behalf. From the Bandi people of Liberia and from Pastor Amos, thank *you* for giving the Bandi people the New Testament in their heart language. 📖

Sincerely yours in Christ,

Dr. Marshall R. Gillam, CFRE
Executive Director



Separating the weeds from the tares is an especially meaningful Scripture lesson in an agrarian culture.

Down on the Farm

by Rev. Nathan Esala

Over the years Sarah and I have commented how appropriate the lectionary readings are in a rural agrarian culture. Take the reading from Matthew 13:1-9 — the parable of the sower. With the later rains this year in Northern Ghana, many people were actually planting their fields at the time when this was read in church. (This year it was read excellently in Komba in church by the way!) Jesus too lived at a time when nearly everyone was a farmer, and He taught about the proclamation of the Kingdom of God using practical daily experiences.

I often look at freshly planted fields here in Ghana and think “hope”. When it doesn’t rain consistently, we are immediately confronted with tangible issues of faith and trust in God above all things. Success is not guaranteed: hunger times are remembered and feared. But there is the possibility, and indeed, by the wisdom and grace of God, the probability of a decent harvest. So too, with the spreading of the Word of God, promises Jesus.

At Faith Lutheran church in Nasuan, we read another agrarian text recently — Matthew 13:24-43, the parable of the wheat and the tares. It came at the very time most of the people are out weeding their farms. The Komba translation team chose to use two terms that Pastor Issah Gajah really enjoyed. The good seed was referred to as guinea corn and there was a specific word for a type of weed that grows up looking very similar to guinea corn. Only closer to harvest can you tell which one is which. That fit perfectly with the original details behind the wheat and the tares. This was not the point of the sermon as such, but it helped make the analogy immediately clear. The focus of the sermon was on the master’s response to the servant’s question about whether he should pull up the weeds or not. He said, “No. If you pull them up you will also uproot some of the good guinea corn.” The pastor made a lot of spiritual applications on this point. Once again, we were encouraged to see how Jesus’ stories are very relevant to the rural farming life of Northern Ghana.

Rev. Nathan and Sarah Esala and family serve in translation ministry among the Komba people of northern Ghana.

Playing God's Song

by Rev. John and Maila Davies

Language unites and binds cultural groups together. Within a society it binds cultural subgroups. People are identified as belonging to the group or being outside the group by the language they speak, and to different subgroups by their dialect or accent.

The same is true for music. All cultures have music. In the case of western nations, music is based on 12 semitones in an octave. No matter what music is written using that 12 semitone system, we “understand” it — it sounds at least somewhat familiar to our ears even though we may not like it! But when we hear music from a nation or culture that has a completely different musical system, we do not understand it — it sometimes sounds strange. Our music probably sounds just as strange to them!

Early on in our work with the Kobon we asked an ethnomusicologist friend to do an analysis of the Kobon musical system. We sent her tape recordings of about fifteen different song categories, including songs the Kobon sang when they had been successful in war, songs they sang at a wake, and songs they sang at the party following the initiation of young men into manhood.

After the analysis was complete, we held a hymn-writing workshop in the village of Salemp where we lived at that time. We encouraged people to come up with tunes to fit the lyrics, which were based on verses from Scripture. We saw immediately that some people were especially gifted at

this. Some of them continue to produce songs all these years later.

One of these gifted song writers is Joel, one of the superintendents of the Living Word Kobon-Kaironk school district. Joel loves the Lord, loves his work in the schools, loves music, and loves to reach people through music. At our teacher training courses, he not only leads the singing at our daily devotions, but he teaches the trainees how to lead singing in their morning classroom devotion. He also demonstrates how to teach students new songs. He knows that they may not be able to play an instrument, but like all people everywhere, they can “play” their voice! And, like God's children everywhere, they can lift their voices in worship and praise. 



Joel leads a singing class for teacher trainees.

Rev. John and Maila Davies serve in translation and Scripture Engagement ministry among several language groups in Papua New Guinea.

Your Word is a Stone is an Egg!

by Eshinee Veith

One of the challenges in translation is the fact that a word in one language can have multiple meanings in another. This is something that was highlighted during one of my language learning sessions with Bahiti, my language tutor. We were going through the Shiyeyi picture dictionary that was published a few years back and he was pointing out to me the definitions that weren't adequate.

For example, the Shiyeyi definition given to go with the picture + English word “egg” is the word *ldiyi*. Bahiti explained to me that, yes, *ldiyi* means “egg”. But it also means “voice/word”. The Setswana word for “egg” is *lee* but *lee*, unlike its Shiyeyi counterpart, does not also mean “voice/word”. The Setswana word for “voice/word” is *lentswe*. But *lentswe* also means “stone”.



Eshinee at a Shiyeyi Writers' Workshop.

This illustrates why a translation from a translation can create a problem. Let's go from Setswana to Shiyeyi to English. A Shiyeyi speaker who understands Setswana and translates into Shiyeyi from Setswana would have to choose which meaning of *lentswe* was intended in passages that contain that word. Whether he was writing about “eggs” or “voice” he would use the Shiyeyi word *ldiyi*. An English translator going from Shiyeyi to English would then have to select the correct English word for *ldiyi*.

Imagine the difference that would be created with just one wrong translation choice in the transition from Setswana to Shiyeyi to English in Psalm 29: “The Lord's egg strikes with flaming fire!” Try reading the whole psalm with “egg” replacing the word “shout” (in the NET) or “voice” (in the NIV). Makes a bit of a difference... 

Eshinee Veith serves in Botswana in translation ministry among the Yeyi people. Rob Veith serves as an ethnomusicologist. To learn more about the Veiths' ministry, visit <http://eshinee.blogspot.com>.



Standing on Three Legs

by Mike Butterfield



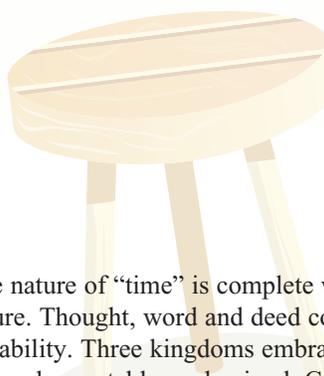
Mike Butterfield

I have a favorite question that I often ask men and women I have come to know as dedicated, servant-minded Christians. That favored question is, “Who were the people in your life that influenced your Christian walk the most?”

I recently met such a man and asked the question. Without hesitation he talked about his father. Growing up on a dairy farm in the Midwest, he became familiar early on with hard work and a farmer’s faith in the providence of God. He was just entering his teens when his dad called him over to learn how to milk a cow — by hand, of course. After a brief lesson, his dad offered him his final approval to take over with the remainder of the herd.

As dad left him to tend to the task, he brought his son an old stool with only two legs; one was broken off. Only minutes later, Bessy expressed her displeasure with his milking efforts and swatted him with her tail. With only two legs beneath him, the blow placed both his milk bucket and him in the waste canal below. After a little cleaning, a chuckle and a lesson learned, he and his dad found another stool — one with three legs.

Have you recently reflected upon the significance of the number “3?” We must have length, breadth and height to form a solid figure. The number “3” is used for the term “cubed” in that it is the simplest form of a solid figure.



The nature of “time” is complete with past, present and future. Thought, word and deed complete the sum of human capability. Three kingdoms embrace our ideas of matter — mineral, vegetable, and animal. Consider the strength and permanence of the pyramids. And finally, the Scriptures tell us the number three represents divine perfection — Father, Son and Holy Spirit — and that it is the first of four “perfect” numbers.

Have you yet made the ultimate connection that YOU are one of the three legs that sustains the strength and success of the mission of Lutheran Bible Translators? Surely by faith we know that our loving God is the All in all — the entirety of the “milk stool” in this metaphor. However, our metaphor is complete when we recognize that the Gospel-focused mission of “heart language” Bible translation is one leg of the stool. God’s calling and equipping of faithful men and women to carry out that mission is the second leg and thirdly, co-equal in importance, are the prayers and sustaining financial support God’s people offer. It is a pure and earthly partnership in which the stool would certainly never stand without the support of the other legs.

The next time you take a sip of milk or sit on a chair with co-dependent legs, reflect upon the importance of your role with LBT. Be assured that our LBT staff and missionaries pray daily for God’s abundant blessings on our partnership. Thank you for remembering the mission of LBT as you serve God in faith and your neighbor in love. 

Need More Information?

Return this coupon to:

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Eight Action Packers and a Big Duffel Bag

by Chris, Janine, and Sean Pluger

The Pluger family left for their first assignment in Zambia on August 23. They shared these thoughts on their preparations for travel and life in a new country.

We leave for Zambia in one week. We've spent the last couple of days sorting stuff, trying to guess how useful various items will be, playing "Tetris" to make everything fit, and then weighing the packed boxes (our limit is 50 lbs per piece). This does not count the four huge boxes of books we've already mailed.



The Plugers landed safely in Lusaka, the capital of Zambia, on August 24th. All nine of their checked bags made it on the same flight.

It seems like we're taking an awful lot. I'm not complaining about how much we have to pack, I'm rejoicing in the blessings God has given us — even as I feel a bit awkward thinking about showing up in our future hometown with so many things.

It's a dilemma worth considering: how much do we need to do the

work we're going for? What things will help our family stay happy and healthy in the long run? What things might distract us from doing what we need to do, from relying on our new neighbors, or from forming the relationships that will make this project happen?

Bring too little, and we risk hurting ourselves and hindering our long-term ability to stay in the field. So yes, that bucket of ibuprofen and malaria meds and suturing equipment needs to come. But so do the books for pleasure reading, the home school supplies, the board games, the laptops, and the Legos.

Bring too much, and we build a wall between us and the people we came to serve. So we leave behind the TV. We look for an "average" house. We buy local furniture. We learn to enjoy and prepare traditional foods. We recreate locally. We visit the town butcher, tailor, and market. We learn to speak the local language.

We'll still have a computer, and a car, and a refrigerator, and many things that the "average" African may not have. But in spite of the fact that our worldly possessions can be squeezed into a hall closet, I wouldn't be surprised if we end up with many things that the "average" American doesn't have, either. 📖

"Lasts" and "Firsts"

by Chris, Janine and Sean Pluger

During our final weeks in the U.S., we did a lot of "one lasts." One last trip to our favorite restaurant. One last swim in grandma's pool. One last worship service at our home congregation.

Then all of a sudden it was one last day in the States, one last goodbye, one last hug. Now we find ourselves doing a lot of "firsts." Our first glimpse of Africa. Our first time driving on the left side of the road. Our first taste of *nshima*.* Our first Nsenga language lesson. Our first trip to Petauke, our new hometown. Our first night under a mosquito net. Our first cultural mistake. Our first African friends.

There is a big difference between a "last" and a "first." The lasts are nostalgic and bittersweet. They are done with deliberate solemnity, thinking, "I better enjoy this, because I may never get to do it again." The firsts are different. The firsts are excitement, mixed with a bit of trepidation. They are eyes-wide-open, I-wonder-what-comes-next, I-can't-believe-we're-doing-this. There is hesitation, confusion, and maybe even fear. But there is also wonderment and joy.

It helps to remember in the sadness of a last goodbye that there is the joy of a first meeting around the corner. For every

old favorite we left behind, there is a new experience to discover.

Jesus reminds us that "many who are first will be last, and many who are last will be first" (Mt. 19:30). He also paradoxically says that "whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it" (Mk. 8:35).

When we try to hang on to this life, we end up losing everything. But when we accept our position as "last" in this world, and accept the costs that come from following Jesus, we enter the Joy of a new "first" that will never end. 📖

*A staple food of Zambia made from corn meal or maize flour, eaten at least once a day.



Sean caught his first African lizard.

For more information about the Plugers and their ministry, visit <http://theplugers.wordpress.com>.



Two Funerals and a Workshop

by David Federwitz

Over 60 Komba people attended a Scripture Meets Culture workshop earlier this year. The goal of the workshop was not to tackle language issues; rather, it was to encourage church leaders to address cultural events with Scripture.

Although there are innumerable cultural events we could have explored, the leaders felt that the most pressing ones to address were death, funerals, marriage, sickness, and witchcraft. When a Komba Christian is faced with one of these, they are naturally inclined to revert to their traditional ways of handling the situation.

The point of the workshop was to acknowledge that as humans, we are part of a culture. Since God created culture, there are things in each and every culture that are good. However, because of sin, each and every culture has things that lead us away from God.

At the workshop, we tackled the issue of death and funerals. Like us, Kombas die only once and get buried once. Unlike us, they have two funerals. During our time together, we walked through the cultural practices associated with funerals. As a group, we discussed the meaning of each practice in order to determine why it was needed. What purpose does it fulfill in the culture? We came up with a pretty long list of things that had to be done, such as: washing out the deceased person's mouth, deciding which direction the

deceased person's head should face, and how many times a widow should be carried around her husband's house. We then went through the list and determined which things were absolutely against Biblical teaching.

Some practices did not violate Christian principles, so it was determined that those practices could be continued. Those things that were not Scriptural were discussed in depth to determine if they could be replaced with Biblically appropriate practices in line with the culture's underlying intent.

The workshop was lively and very good. Overall, the church leaders felt that the workshop was very helpful and they look forward to the next one. Did we make headway in addressing the culture with Scripture? I believe so. Things will not change overnight, but the leaders who were part of the workshop will certainly be thinking through their culture with a critical eye to seeing how the Word of God can be applied to it in order to help their flock navigate through tough situations. 



There were lively discussions during the workshop.

David and Valerie Federwitz and family serve in literacy and Scripture Engagement ministry among the Komba people of northern Ghana.

LBT Hosts First Scripture Engagement

Continued from page 1

partners. But it is also clear that African problems need African solutions."

Musa Jambawai of the Bible Society of Sierra Leone agreed. "Many times people import aspects of Western culture without considering how that fits into the whole of culture," he said. "They copy the form without understanding the meaning."

Mr. Charles Adu-Twumasi of the Ghana Bible Society led a session to help the workshop participants identify the strengths, weaknesses, opportunities, and threats related to their respective ministries. "This analysis helped me explore the strengths and opportunities in my area and use them to improve and advance Scripture Engagement," said Rev. Nicholas Salifu, pastor in the Lutheran Church of Ghana and Kusaal translator. "We plan to organize a workshop among the church leaders



Rev. Nicholas Salifu is a translator as well as a Lutheran pastor.

in the Kusasi area to use this method, not only for Scripture Engagement but for the overall improvement of the church."

Rev. Salifu went on to say, "There are various ways of carrying out Scripture Engagement by each country. It is helpful to learn that some of those ways are the same as we are using in Ghana. It was also helpful to learn about working with the government on Scripture Engagement, as is happening in Liberia, where materials produced by the Liberian Translation and Literacy Organization are being introduced into the school curriculum."

This sharing from each country and ministry was also helpful to LBT missionary Rev. Chris LaBoube, who began his first assignment in Ghana this summer. "It helped me to see what other people are doing across West Africa, and how those ideas might be applicable to my ministry. Although one project or program will not necessarily cross borders, parts of that program may be usable in another country," he said.

John Donkoh of Lutheran Media Ministry in Ghana agreed. He commented that the sharing of reports from other Scripture Engagement organizations "gave me the opportunity to learn more useful ways to be effective in my ministry."

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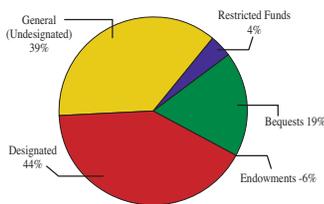
LBT Partnership Support

July 1 — September 30, 2011

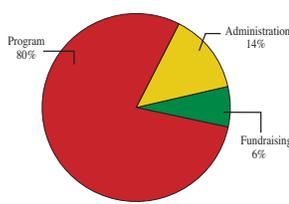
INCOME

	Unaudited 3rd Quarter	Unaudited Year-to-date
Designated	\$330,919	\$1,094,707
General (Undesignated)	295,767	807,095
Restricted Funds	30,281	142,954
Bequests	143,131	308,051
Endowments	<u>(54,242)</u>	<u>44,462</u>
Total Income	\$745,857	\$2,397,270

3rd Quarter Income



3rd Quarter Expenses



EXPENSES

	3rd Quarter	Year-to-date
Program	\$703,566	\$2,196,987
General & Administration	121,659	452,610
Fundraising	<u>58,925</u>	<u>213,918</u>
Total Expenses	<u>\$884,150</u>	<u>\$2,863,515</u>
Net Total	(\$138,293)	(\$466,245)

NOTE: During the third quarter of 2011, LBT was able to purchase one missionary vehicle. The total cost was \$31,502 and is not reflected above.

CUT HERE

CUT HERE

Birthdays

DECEMBER

- 2 **Allen Larsen**
Guatemala
- 5 **Isaac Esala** (2008)
Ghana
- 9 **Larry Johnson**
United States
- 14 **Paul Federwitz**
Ghana
- 18 **Joan Weber**
Cameroon
- 19 **Katherine Rudowske**
(1998)
Botswana
- 22 **Thomas Larsen**
(1997)
Guatemala
- 25 **John Davies**
Papua New Guinea
- 29 **Terry Borchard**
Papua New Guinea

JANUARY

- 4 **Matthew Rudowske**
(2002)
Botswana
- 6 **Karen Tessaro**
Nigeria
- 12 **Joe Dunsey**
Service Center Staff
- 13 **Karen Benesh**
Service Center Staff
- 14 **Mike Buhrike**
Service Center Staff
- 15 **Alvina Federwitz**
Ghana/Liberia
- 22 **David Federwitz**
Ghana
- 24 **Karen Campbell**
Service Center Staff
- 27 **Aaron Beckendorf**
(2005)
Botswana
- 29 **Micah Federwitz**
(2006)
Ghana

FEBRUARY

- 3 **Susan Kaiser**
United States
- 8 **JoyAnna Federwitz**
(2008)
Ghana
- 11 **Anna DeLoach**
(2004)
Papua New Guinea
- 16 **Cindy Rodewald**
South Africa
- 17 **Michael Megahan**
Botswana
- 23 **Donald Jensen**
United States

FOLD

LBT Hosts First Scripture Engagement

Continued from page 6

The five days of presentations, discussions, and fellowship provided insight into LBT's African partnerships. "This will help us formulate guidelines that are appropriate to the practical as well as cultural needs and sensitivities of our national co-workers," said Paul Kinney. "We hope that this is just the first of many such conferences."

The sense of partnership between LBT and West African co-workers was reaffirmed. And a new sense of partnership emerged between the participants as they learned the similarities and differences that exist between their organizations. As David Snyder commented: "God calls us to work together, especially in times of hardship."

Rev. Salifu summed it up best. "Partnership involves accountability, trust, prayer, forgiveness and apologies, mutual respect, honesty, humility, regular meetings, monitoring and evaluation, readiness to pool resources together for a common goal, and celebrating successes together." 📖

Gift Designations

Your gifts in support of Mission Projects and Programs are applied to the designated project or program. When a designated project is fully funded, surplus funds are applied to comparable projects. When a designated program is fully funded, surplus funds are applied to the general fund.

LBT MISSIONARY Currents

Prayer partnership is the backbone of this ministry. Here are several prayer concerns for which we ask your support. May God bless you abundantly!

BOTSWANA

- Pray for **Carolyn Walsh**, who is beginning an 18-month internship in Botswana. She will be working with **Rev. Rich Rudowske** on the Shekgalagari project and then with **Eshinee Veith** on the Shiyeyi project.
- Pray for **John Strasen** as he finishes preparations for his second field service. He will begin working with the Shekgalagari team in Botswana in spring of 2012.
- Praise God for the service of volunteer missionary **Jayne White**, who is serving as a tutor to the Rudowske children.
- Pray for **Rev. Michael Megahan**, serving with the Kalanga Old Testament translation team, as he works towards a doctoral degree.



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Dr. Marshall R. Gillam



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Lutheran Bible Translators is an independent mission group, founded in 1964, which is dedicated to helping bring people to faith in Jesus Christ by making the Word of God available to those who do not yet have it in the language of their hearts. It is the only Lutheran organization totally devoted to this specialized ministry. LBT actively recruits Lutherans to serve as Bible translators, literacy or vernacular media specialists and support missionaries. The LBT ministry is supported by the prayers and contributions of fellow Christians. It is not subsidized by any church body or sponsoring agency.

Want more information about translation, Scripture engagement, or LBT's ministry in a specific country?

Sign up to receive one or more prayer letters from LBT missionaries. Call Karen Campbell at **1-800-532-4253** for more details.



CAMEROON

- Pray for **Martin and Joan Weber** as they begin a year-long partnership development furlough.

CANADA

- Give praise for **Mike and Kara Kuhn**, who are new missionaries with LBT-Canada.

GHANA

- Praise God for **Christina Riddle** and her volunteer missionary tutor service with the **David Federwitz family**.
- Pray for **David and Valerie Federwitz** and family as they plan for furlough in 2012.

NIGERIA

- Praise God for the ongoing work to make the **Jesus Film** available in six Ogoja-cluster languages.
- Praise God that International Scholarship recipient **Rev. Linus Otronyi** has already begun serving as a workshop leader and participating in language survey work while working toward his B.A. in Linguistics at the University of Calabar in Nigeria.

PAPUA NEW GUINEA

- Pray for the **Jonathan and Carrie Federwitz family** as they prepare for furlough in 2012.



UNITED STATES

- Praise God that **Rev. Terry Borchard** and **Jonathan Burmeister** are both recovering well enough from their health concerns that they will be able to visit their overseas projects in 2012.
- Pray for new workers at the Service Center in Aurora, Illinois: **Gail Ludvigson**, a Deaconess Intern, **Kory and Cara Fay**, serving in Program Ministries, and **Erla Flynn**, Administrative Assistant for Program Ministries.
- Pray for LBT Missionary Candidates **Rachael Nielsen** and **Rob and Mical Hilbert** as they continue working on their linguistics studies in preparation for service.
- Pray for **Jim Kaiser** as he works on his doctoral degree while serving with the Chaldean Translation team.

