



Video Scripts

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These scripts from the videos at <https://EMDC.Guide> and in the EMDC SE Guide app may be used in conjunction with the SE Guide. Questions to accompany the videos are on the site, app and in [SE Guide Template for Profile Development](#). Please contact Peter_Brassington@sil.org for other uses.

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Introduction - part 1

When people don't have the Bible in their language, it may seem obvious that translation and publication will help. Lack of understanding is clearly a huge barrier, but translation and distribution alone are not enough. Experience over many years in translations in many hundreds of languages has shown that there's a lot to think about.

The videos and questions in this app provide a starting place for those involved in Bible translating to explore many of the conditions that need to be in place for effective use of the Bible. Some will seem obvious and need little extra work; others will identify problems and possibilities that you'll want to think about.

Each video comes with some questions you may want to talk about. You don't have to answer all the questions—certainly not in one go—and you can have many more of your own questions.

Introduction - part 2 - Can you make it less complicated

This is the less complicated version. There are many things that you'd expect someone else to have checked before you get in a plane: they need to be sure the plane is safe and working; they need to have enough fuel; the pilot needs not to be sick or distracted; and you need to be sure that the plane is going to where you expected.

Bible translation needs many checks too to get everything right: the words need to be right, and someone needs to have thought about what will help people to use the Bible, and what can be done about things that might get in the way.

Introduction - part 3 - How to use the videos and questions

If you have a copy of this app you've been asked to be part of a group of people thinking about different things that can make it easier or harder for people to read or listen to the Bible. When you meet you'll watch one or two videos at a time and talk about them. You can watch the videos again by yourself or with other people and think more about what they mean for your community. When you've worked through all of them, you'll have a better idea of what kind of things could be done to help the people use the Bible in your community

C1-A - Unity vs Understanding

Narrator: Unity versus understanding.

Pastor Thomas: "Hello, Pastor Jonathan. How is your family?"

Pastor Jonathan: "They are quite well. How are your family and children, Pastor Thomas?" ... "So good to see you again. We can talk about old times."

Pastor Thomas: "How long have you been pastoring in the Saronto area now?"

Pastor Jonathan: "It has been a year. And you know, some of the people in my church are growing in their faith, while others seem bored. What about you?"

Pastor Thomas: "We are so excited about the new Testament translation that has just been dedicated in the Farlon language. It is such a blessing."

Pastor Jonathan: This must be a good thing for your people. But in Saronto, we have three different tribes. I have people from every tribe who attend my church. We must use the national language to have unity because I don't know any of the languages well enough to preach in them since I am from the north. So, Pastor Thomas, our people have unity and purpose in their faith, but they lack the understanding of the scriptures because of their language."

C1-B - Don't Use the National Language Here

Narrator: "From their experience with Prajam at the temple, both Ben and Josh have discovered that the national language sometimes is not the best language to use in cross-cultural work. The local language is the better choice."

Prajam: "Please, do not speak the national language here."

Ben: "Why not, Prajam? The national language is the language of the whole country. Everyone speaks that."

Prajam: "I'm sorry to be so abrupt, my friend. I'll explain later. Now remember, you must only speak the local language here. They will become very angry if anyone spoke the national language on the temple grounds."

Ben: "So why was it so important to not use the national language in the temple?"

Prajam: "Temple worship is an important part of the people's ethnic identity. For centuries, they have used only their language for worship. The leaders of the temple think that using the national language would change the meaning of their worship and temple rituals, and it would affect the connection between their worship and their ethnic identity. They use the national language for other things, but not for this."

Ben: "Well, I thought we were going to be able to plant churches in the national language. Everyone understands it so completely. They use it for everything. So apparently, they don't use it to discuss spiritual matters."

Prajam: "That's right, Ben. The local language used for religious purposes is a significant part of their identity."

C1-C - Don't Forget the Women and Children

Narrator: "Agnes has always lived in the same village she was born in. Everyone in Agnes' village speaks the home language, which is the language of her family and ancestors. Her husband can speak the national language quite well because he travels to the market town to sell his goods."

Her children have cell phones and can text in the national language.

Agnes went to school in the national language for a few years, but she cannot understand it well.

Church is conducted completely in the national language because people from the three language groups attend. If they use one of the local languages, someone will be left out. Most of the women, young children, and some of the men are like Agnes, and they cannot understand what is said in church.

They miss most of the benefit because they do not understand what is being said, sung, or prayed. In cases like this, part of the family unit will understand a translation in the national language, but the majority of the family will not. Engaging all family members with scripture may involve much more than a single translation."

C1-D - Dialects

[Music]

Stephen: "We've done it. With God's help, all of us have put together our first series of Bible stories in the Imbutu language."

Ben: "Now we can see if the people in the marketplace town will actually understand these stories."

[Music]

Stephen: "This is so exciting! We're finally here. It looks like there's a shearing place over there. Let's go try it."

Stephen: "Does this look like a good area to start telling our story? Armond, did you get permission?"

Armond: "Yes, Stephen, this is where public announcements are sometimes made. You will get a lot of people to listen here."

Narrator: "At this point, Stephen read from the Imbutu language the story about Paul and Silas and how they preached in Lystra. Unexpectedly, the crowd became visibly upset. A crowd member then shouted out,"

Angry Listener: "Why are you using that dialect? That is the western dialect of Imbutu. They use that when they're talking about unclean and evil spiritual practices. How could you use that dialect to talk about God? What are you doing?"

Narrator: "Stephen was shocked and embarrassed. He left the stage and went with his friends to talk privately."

Stephen: "Well, that sure did not go well. They were very upset at the language used in our translation of the stories. What went wrong?"

Joseph: "There are many different dialects of the Imbutu language, Stephen."

Stephen: "But I thought they were all usable and intelligible to Imbutu speakers."

Armond: "Yes, there are, but it looks like some dialects are not well-received, as they are associated with dark and evil practices."

Stephen: "That's right. It seems we just chose the wrong dialect. What we can learn from this is that we need to do more research on the dialect before we begin translating."

[Music]

C1-E - Alphabet

[Music]

Samuel: "That must be it. They're gonna love this."

Sally: "They're gonna love what, Samuel?"

Samuel: "The phoneme for that curious nasal stop in this dialect. It's right here in the IPA. You see, here our problems are solved."

Sally: "I didn't know we had a problem, Samuel."

Samuel: "Look, the national language does not have this particular sound, and there's not a good character in the national language orthography to even represent it."

Sally: "Samuel, I don't think you understand. The people on the translation review board want the orthography to be identical to the one used in the national language. They don't want any new characters in their alphabet. They feel like this helps their community fit in with the changing culture. Everything is done in the national language these days."

Samuel: "I know that, Sally, but this is distinctive for their own language, something that sets them apart and makes it theirs. Don't you think they'll be even more excited? I think we are going to go with this phoneme. You'll see, they'll love it."

Sally: "I guess we could try."

Samuel: "Try? Well, once we do it, it goes to print. Listen, you won't regret this. The people are going to love it. You wait and see."

Later...

Samuel: "Well, hi Sally. It's been a year since the dedication of the translation, and it looks like no one's interested. The people don't want to read it. We worked so hard to make it theirs and we wrote in that new sound, and, well, I thought they'd sell out the first day, but we've only moved just a few copies. What went wrong?"

Sally: "I thought you realized the national language was very important to the people. Adding even a small change to the alphabet meant the difference between them accepting or rejecting the whole translation."

Samuel: "You know you're right, Sally. Now that I think about it, it was my alphabet, not theirs. I thought it was theirs, but it was really just my idea. This was a costly mistake."

[Music]

C1-F - I Want to Use All of My Languages

[Music]

Clement: "My name is Clement.
I grew up in a village where everyone speaks their home language. That is the language of my parents, relatives, and close friends. That is my home language.
I went to primary and secondary school in the national language. That's the language people speak to buy and sell. It's the common language of our country.
I speak both languages quite well. I understand some things better in the Bible written in my home language, but I can understand almost everything in the Bible written in the national language.
Church is conducted almost entirely in the national language. In everyday life, I use both languages mixed together. I really enjoy talking with friends using all my language, not just part.
God uses both languages to speak to me through the Bible. Some words make more sense in my home language, and some make more sense in the national language. I like to use both. I want to use all my language. They are part of who I am. That is my identity. That is my language."

C1-G - Are We Losing Our Language?

[Music]

Father: "Your children were here yesterday, helping with work around the house. They were chattering away in the national language. I asked them a question in Chinora, our own language, but they did not notice that I was speaking to them. And so I asked them again, but they still did not answer. After becoming loud, they answered me in the national language. They said they did not understand Chinora. Michael, your children are not using our home language."

Michael: "Father, do you remember when we moved here from a different village? Remember that the trees here are different from our home area. We had to purchase a new kind of axe to cut these trees. In some situations, we need to use a different approach."

Father: "So, you are teaching my grandchildren the national language, but you are not teaching them Chinora."

Michael: "Yes, Father. I want them to be able to get better jobs anywhere in the country, so I am teaching the national language."

Father: "Well, Michael, there are words in Chinora that are not in the national language. Chinora words are good tools too. There are also people here that don't know the national language. Our language is still important. Why not teach them both?"

Michael: "Hmm, some of my friends have said the same thing. I wonder if we should. I just don't know."

[Music]

C2-A - Moral Reputation

[Music]

Narrator: "Alpheus, a Bible translation consultant in the South Pacific, was discussing his translation project with a local community leader.
Some members of the translation team had significant and protracted moral failures. Alpheus asked the leader his opinion of the Bible translation project."

Gregory: "It is incredible that you translators are able to translate this very powerful book. It is even more incredible that this powerful book is not able to translate your translators. You translate the word, but the word is not able to translate your words, and your works."

Narrator: "The reputation of the translation project and the acceptability of the translation suffered significantly from the immoral lifestyle of a few members of the team."

[Music]

C2-B - Which Bible Is REALLY The Bible?

Narrator: "Pastor Thomas still remembered the objection from the last pastors' meeting."

[Music]

Pastor Stephen: "I do not believe we need a Tulifano translation of the Bible. The Tulifano translation is not an acceptable translation of the Word of God. The French Bible is an acceptable translation."

Narrator: "Pastor Thomas prayed for God to show him the way to go. He began the meeting by teaching how the French Bible was a translation itself, and not the language the Bible was originally written in."

Pastor Thomas: "The Bible was written in Hebrew and Greek, not French."

Narrator: "he said patiently."

Pastor Thomas: "People even rejected that French Bible at first, thinking that God could only use Latin."

Narrator: "In the weeks that followed, the pastors asked more about the translation process and the words chosen for God, salvation, grace, and justification. In one meeting, as they read the Bible in their own language, one man said with joy,"

Mikah: "Jesus speaks Tulifano!"

Narrator: "Everyone in the room burst into celebration. Sometimes the translation which is the most understandable is the best choice."

[Music]

C2-C - What Our People Like and Don't Like about Our Translation

[Music]

Leader: "So encouraging to hear that all of your local language Bible translations are being so well received.

Let's go around the room and talk about some of the things that have made people so excited about the Bible translations in your area."

Ikerona Representative: "In our Ikerona language, we have seen great enthusiasm for the Bible. The translation team asked us at the beginning what kind of translation style we would like. Would we prefer a translation style that was more academic or would we like one that was easier to understand? We discussed this for a long time. We decided that our people would like a translation that was easier to understand. This has led people to like the new translation and apply it to their lives. We are so happy."

Kalapan Representative: "In our Kalapan language, some people already know the Bible in our national language, so they wanted a translation that followed the national language translation more closely. Even though this sometimes made the new translation more difficult to understand, it helped people accept it more as the authentic word of God. We also had questions about which word to use for angel. One church used one word and another church used a different word. We discussed this for a long time and finally found a word we can agree on. The people feel that our Kalapan translation is trustworthy."

Papanera Representative: "In our situation, a friend told us to be careful of the color of the cover of our Bible translation into the Papanera language. Our translator said, 'Let's make it red.' Our people understood this but did not like it. Red is a popular color for Bibles in many places, but in our culture, red is the color of blood and of curses. We prayed and asked our many people. We believe that blue is the best color for our Bible because our people think of it as water when they see it. Jesus is the living water. Many different groups select different colors for their Bible covers because of what the colors mean in that group. Also, they sometimes choose different styles of paper print and even different kinds of covers like hardback, paperback, or other styles. One group likes the cover to be waterproof because of the rain. Each group must think about this for themselves."

Halban Representative: "Thank you for such an encouraging workshop. We are planning to start our Bible translation program soon into our Halban language. We should think about all these things you have been talking about. This will help people accept our translation as it really is, the word of God. I am learning a lot today."

[Music]

C3-A - I Prefer Listening to Reading

Narrator: "Fred has a Kokomaron Bible in his native language. He and his wife completed the literacy classes at the church two years ago. They were eager to read the Bible at home because they believed this would help them. After a few weeks of trying, they gave up. It felt so lonely and strange to sit and read a book alone. One day, Fred traveled to the market town. While he was there, he saw a shop owner and a group of men listening to something on a phone. He asked one of the men what they were listening to."

Shop Owner: "It is the Apostle Paul we are listening to, in the book of Second Corinthians in our Mariklans language."

Narrator: "Fred thought about this. It would be so much easier to listen to the Bible than to read it. It would be more natural to listen with my friends and talk about it than to read alone."

Fred: "I'm going to ask my pastor if we can get the Kokomaron Bible where we can listen to it."

[Music]

C3-B - Can We Use Our Music to Worship God?

Narrator: "Naomi loved her oral storying fellowship. Her extended family always met at the same time each week. As her family was gathering and discussing the news, she noticed her cousin Maxim had brought a lyre. Naomi asked him why he had brought the traditional Mariklans instrument. He said that he had written a song about the story of Job and wanted to sing it to the group. Naomi wondered to herself if the lyre could bring glory to God. The Mariklans had never sung traditional-style songs in church; all the music was songs they had gotten from America, Australia, or Europe. Having received permission, Maxim sang the song in the Mariklans language and their traditional style. It told how God cared for Job and restored him after his suffering. Naomi wiped tears from her eyes; the song touched her so deeply. Job had never made sense before to her, but now it did."

Naomi: "Why have we never sung the Bible in the Mariklans way before?"

[Music]

C3-C - I Like Both Reading and Listening to the Bible

[Music]

Narrator: "Fred watched as the first night of the audio listening group started. Everyone was excited to hear the Bible in the Mariklans language. One woman raised her hand to ask a question."

Alice: "I brought my Mariklans language Bible with me. Can I read it while we listen to the audio?"

Narrator: "Fred smiled and said,"

Fred: "Of course you can."

Narrator: "A young man named Michael asked another question,"

Michael: "Can we read and listen to the Bible in both the national language and the Mariklans language, then discuss them using either language or both?"

Narrator: "Fred smiled again and said,"

Fred: "That would be great. If you want to use both languages, we can do that. We will create all kinds of groups. We will also make groups that use both the Mariklans language and the national language. That is a great idea!"

Narrator: "The groups began to grow spiritually. They could listen or read or both. They could use the Mariklans language, the national language, or both. Praise God!"

[Music]

C4-A - What Does That Mean?

Narrator: "Clement had downloaded the new Kokomoron Scripture app onto his phone. He listened to the book of Matthew and enjoyed it. He heard Jesus giving instructions to the disciples about traveling to share the gospel. If people did not accept their message, they were to shake the dust off their feet. This made no sense to Clement in the Kokomoron culture. When you arrived at someone's house, you removed your shoes and dusted the sand off your feet before entering the house. This was common politeness. Clement asked Pastor Robert the next day about the story. Jesus seemed to be telling the disciples to not act politely when they arrived at a house, but only act polite when they were leaving, which would be very insulting. Why would Jesus tell the disciples to insult the people they were trying to reach? Pastor Robert explained that the disciples would have acted politely when entering a house to show honor to their hosts. He then explained that shaking the dust off their feet while leaving the town meant something very different in Jewish culture 2,000 years ago. It was a strong way of saying that the people's rejection was their own responsibility. Pastor Robert wondered how many other things people in his congregation were misunderstanding because they did not understand the culture of the Bible."

[Music]

C4-B - Who Is Moses?

[Music]

Martin: "Our Bible study has been going very well for many weeks. We are enjoying the stories about Jesus from the Gospels."

Andre: "I have a question about the chapter we just heard. Jesus talked about four different people: he talked about David, Moses, Abel, and Zechariah. Who are they? Are they some of the disciples or some of the Pharisees?"

Martin: "These are all people from the Old Testament. They lived before Jesus."

Andre: "Were they brothers?"

Martin: "No, none of them were brothers. In fact, they lived in different times and never met. I'm starting to prepare my next teaching series and would like to hear from you before choosing the topic. Would you like me to talk about the history of the Jews and explain how those Old Testament people fit in the story?"

Andre: "Yes, we would, please. That might help us understand many other New Testament stories."

[Music]

C5-A - Where Are the Bibles?

[Music]

Kelvin: "Have you heard the news? The Kokomoron Bible is now available on audio players."

Robin: "That's exciting. When did they finish them?"

Kelvin: "Just a year ago."

Robin: "How come we're now just hearing about it?"

Kelvin: "I heard about them from a pastor friend in the market town. We can only get them there. It's just like the printed Bible. They only have them at the translation office in the bigger town."

Robin: "How can people grow in their faith if they don't even know that the Kokomoran Bible is here? Are they expensive? How can they get one when they are so far away?"

Kelvin: "You know you're right. We need to get the players to the people at a price they can afford. And they need to know where they can find them."

C6-A - Personal and Social Problems in the Community

- Janet:** Hi, Opie. Oh no, what happened to your eye?
- Opie:** I tripped on my own feet and fell.
- Janet:** I hope so. It looks terrible. Are you sure you tripped? We have been friends a long time, and everyone in the neighborhood knows about your husband's temper.
- Opie:** I didn't think you would believe that story. I don't know what to do. He's a nice man until he's been drinking, then it's like he becomes someone else—full of anger and rage. I feel so alone and hopeless.
- Janet:** Well, you aren't alone. You have friends, and you have God. You might be surprised how many women in the neighborhood are experiencing the same thing.
- Opie:** Really? I thought I was just about the only one. How do you know about the others?
- Janet:** A group of us women meet every week to study the Bible. Several of the women in the group have experienced what you are going through. Each time we meet, we pray for each other, encourage one another, and study what God says about the situations we are going through.
- Opie:** And that helps?
- Janet:** Yes! Definitely! Sometimes God doesn't change the situations, but He changes us. Having the support of our friends and learning about God's love for us gives us strength.
- Opie:** Do you think I could come to the next meeting?
- Janet:** Yes! It is Tuesday morning. I will come by your house, and we can go together.
-

C6-B - The Spiritual World: Beliefs and Practices

- Patrick:** Herman, did you hear about Dixon?
- Herman:** No, what happened to him?
- Patrick:** He was chopping down a tree, and a big branch fell off.
- Herman:** He wasn't killed, was he?
- Patrick:** No. Almost, though. It split his head open and broke his arm. The doctor said at the clinic he'll be alright, but he has his arm in a cast and a big bandage on his head. He won't be chopping trees for a while.
- Herman:** It doesn't surprise me. First, his son gets sick and almost dies, then a pig destroys his garden, and now this. You know why all this is happening to him, right?
- Patrick:** Everyone does. He and Edward had that big fight when someone killed Edward's cassowary. Edward accused Dixon, and Dixon hit him with a branch off a tree. It's been over four months, and both of them are still angry about it. They refused to sponsor a feast and put this behind them.

Herman: Maybe after this latest injury, Dixon will understand that he can't continue this way. He and Edward need to repair this relationship.

Patrick: I hope so. They need to do it soon before something worse happens to one of them.

C6-C - Moral and Cultural Ideals

Ngina: Good afternoon, Ruth. How are you and your family doing today?

Ruth: We are all healthy, thank you. And yours?

Ngina: We are all fine. My wife's family just arrived from their village. They say that they will stay for a week or two. That is why I came. So we don't have anything to feed them this afternoon. I need a kilogram of rice and a can of fish.

Ruth: No problem.

Ngina: Uh, Ruth, I don't have money right now. I will kindly pay you back when my brother sends me some money from town.

Ruth: You know the rules, Ngina. Now, absolutely no loans. The first time I had the store, I loaned food, and in two weeks, all my food was gone, and I didn't have money to replace it. I finally saved enough to try again, but this time, no loans.

Ngina: But Ruth, we are friends. The last time our family killed an animal, we shared it with you. Now, I need your help, and you refuse. What kind of person are you?

Ruth: I would like to help you, but I can't. If others heard that I gave you a loan, everyone would want one, and in a few days, my store would be empty again. We share garden food, and we share meat when we kill something, but a store is different.

Ngina: I don't see how it is. You have lots of food in there, and I need food. If I don't feed my in-laws, it will be very shameful for our whole family. We won't be able to hold our heads up in this village. And don't you remember that Jesus said in the Sermon on the Mount to give to people who ask?

C6-D - Serving the Needs of Specific Groups

[Music]

Lillian: What are you doing with that Bible? You usually use our national language Bible. That is the Jawi translation.

Grace: They were selling them in the market this week, and I wanted to see what it is like. The price is affordable, so I bought one.

Lillian: And what do you think? Can you read it? Can you understand it?

Grace: I can read it, but I can't understand much of it. It is in traditional Jawi like my grandparents speak. I never learned to speak traditional Jawi.

Lillian: Me neither. My parents and grandparents tried to teach me, but every time I made a mistake, they would yell at me. I finally just gave up. Everyone in my family understands the national language, so I just use that or youth Jawi. Why make life harder than it is?

Grace: That is the way it was at my house too. I wonder if they will ever make a translation in youth Jawi. Us young people use that all the time. I think we would understand that kind of translation very well.

Lillian: They probably won't make one. It is God's word, so it needs to be in the most formal form of our language, and that is traditional Jawi. That is the most respectful, even if we don't understand it.

Grace: True. I think I will stick with the national language translation. At least I understand most of that. I wish my parents would understand how it is with us, though.

Narrator: Sometimes both the traditional language translation of the Bible and the national language translation don't meet the needs of the group. In this case, the younger generation was marginalized because they understood a less formal version of the traditional language. What approaches can we use to reach all the speaker groups of our languages?

[Music]

C7-A - Non-Christian Religious Identity

[Music]

Tono: Ahmad, you'll never guess what Coulomb, the shopkeeper, asked me this morning.

Ahmad: Did he ask if you wanted to buy some of his satay?

Tono: No, but his satay is wonderful. He asked me if I would like to go with him to his church on Sunday.

Ahmad: Is it okay for Coulomb to be a Christian? Many of those people are Christians. He is Topek, but not us. We are Jawi. You're not thinking of going, are you?

Tono: Yes, actually, I am. Coulomb is a good friend, and I have always been curious about what happens in a church meeting.

Ahmad: Be very careful, my friend. Like I say, Jawi people only worship the one true God. If people see you going into a church, they might think you have rejected your own people. That could cost you your friends and family and maybe a lot more.

Tono: Yes, I know, and I am thinking about it. The idea scares me.

[Music]

C7-B - Contextualization Efforts

[Music]

Ahmad: I've been wanting to ask you about Kulon's invitation for you to attend his church. What did you finally decide?

Tono: I decided to take a chance and go with him. Actually, we went last Sunday.

Ahmad: Really? Tell me about it. What was it like?

Tono: I didn't know what to expect, but I didn't expect it to be so strange. It was nothing like how we worship the one true God. They kept their shoes on right in the church. Can you imagine? And when they prayed, no one kneeled. They just sat in their seats like they were at a concert.

Ahmad: Very disrespectful to their God, if you ask me.

Tono: The music was good, modern music. They had drums and guitars, but it wasn't like our Jawi music at all and nothing like worship music. The teaching was interesting, but of course, it wasn't in our language. Those Topek people sure have a strange way to worship.

Ahmad: That is what our Imam has been saying all along. Christianity is for outsiders. It isn't for us Jawi people. You think you will go again?

Tono: Oh no, I was curious, but once is enough.

[Music]

C7-C - Spiritual Hinderances to Religious Change

Manoj: I saw you in church yesterday. It was good to have you back in the village. What did you think of the pastor's message?

Arjon: It was good to be back. I've been gone too long. The pastor's message did bother me. It seems dangerous to encourage people to trust in Jesus instead of the spirits and our ancestors. From the beginning, our people have trusted in the spirits, and to stop caring for our ancestors—that is disrespectful and would make them angry with us.

Manoj: That is what I was thinking too. What if we turn our backs on the spirits and our ancestors, and then Jesus doesn't help us like they did? If the spirits of our ancestors became angry with us, you know the problems either one would cause.

Arjon: Everyone does. Sickness, death, injury, our guardians would fail—the list goes on. I am not ready to take that risk, and I don't think many other people are either.

Manoj: I am not either. My family and I will keep doing what we've always done.

[Music]

C7-D - Nominal Christian Opposition

[Music]

Arjon: I have been back in the village for a month now, and every Sunday, the pastor says the same thing: We need to trust in Jesus instead of the spirits and the ancestors.

Manoj: You have only been back a month. Pastor has been saying that for quite a while. It is one of his main ideas. It really doesn't make any sense.

Arjon: Why not?

Manoj: Uh, think about it. Our grandparents were the first to follow Jesus, then our parents, and now our generation. On Sundays, we go to church and we worship Jesus, but other times, we offer food and betel nut to the spirits. We take care of Jesus, and we take care of the spirits. For three generations, this has worked for us. Why change now?

Arjon: That is a good point. It could get our ancestors stirred up for no good reason. And if we change now, we would be saying that our parents and grandparents were wrong, and maybe they were not truly following Jesus.

Manoj: No, we wouldn't want to say that. The way they follow Jesus is good enough for me.

Arjon: Me too.

Narrator: What kinds of opposition are there that hinder believers from fully engaging in their Christian faith?

[Music]

C8-A - A Non Christian Local Leadership

[Music]

Roy: How do you think the community checking session went last week?

Arun: I think it went very well. It took all afternoon, but that is okay. We found several things that need to be changed. I was surprised to see Berga, the imam, participating. Why do you suppose he wanted to be involved?

Roy: Panutta told me that he had invited him.

Arun: Really? And the imam accepted.

Roy: That's what I thought initially, but Panutta told me that the imam was really very interested in the translation. You know that they accept the Torah, Psalms, and the Gospels as holy books. Burka told them that he had read them in the national language but he was interested in hearing them in the local language.

Arun: That makes sense. Did Panutta say later what Burka thought of the checking session and hearing parts of the Gospel of Luke in our language?

Roy: The imam thought our process was fascinating, although the scripture sounded very different in our language than what he had read in the national language. He was impressed that

everyone responded to his questions and comments very respectfully. Panutta thinks that he may want to join us in our next checking session.

Arun: That would be great. If Burka is on the checking team, I think it would create more acceptance of the translation in the community. I hope he continues to come out and help.

Roy: So do I.

[Music]

C8-B - Ownership and Approval of the Translation Program

[Music]

William: For those reasons, the leadership of our organization would like to ask that the community and churches consider taking on the ownership of the translation program. We would like to ask that you create a board of management to provide the project leadership, and that the various church groups represented would find creative ways to help fund the translation program. I will leave you now to let you all discuss this proposal.

Dennis: Do any of you know why this is being proposed now? For years, those outsiders have led and funded the project. They occasionally ask our opinions on things, but not very often. It has always been their project, but now they want to make it ours.

Dennis: It sounds to me like they might be planning to leave, so they are looking for someone to take over the work. But I don't think many of us would know what to do. Appointing a board sounds okay, but what would the board need to do to run the program? How would the board members work? What would be their responsibilities? What do you think, Mike?

Mike: My biggest concern would be the funding. You all know how hard it is to find extra money around here. What money we do get goes to school fees and our kids, and clinic fees when we are sick. I don't have any extra money right now, and I'm sure that our church doesn't either. Anyway, we all know the mission organization who started the project has plenty of money. Why do they need ours?

Jerry: I agree with both of you. The mission came to our area and started the project. It has been their project from the beginning. They provided the funds, the leadership, and they decided what and how to translate the Bible. I am happy with that arrangement and see no reason to change things now. Let it continue to be their project.

Dennis: It sounds like we're all in agreement. This started out as their project, and we would like to see it continue that way. But I haven't known William to try to change things without good reason. Let's ask him to come back and explain why we need to do this now.

William: I can see your concerns. You have some important questions. Let me explain why we think it's good for the project to come under the church's leadership now. So, first, there's the aspect of who owns the project.

Narrator: Taking ownership of the Bible translation process at whatever stage will always bring a mixture of emotion and raise important questions that need to be answered. What do you think William should say to this group?

[Music]

C8-C - Servanthood Ethos and Culturally Appropriate

[Music]

Robert: It sounds like your church outreach to the unreached is going very well. I wish I could see ours doing the same. The unreached in our area don't seem at all interested. Why do you think yours is going so well?

Daniel: I think that there are several reasons. Our people have a real desire to see their neighbors know Jesus, and the Bible translation project in our language has been a big help. The translators were chosen from churches in our area, so they know what is needed for outreach. They have developed a whole series of Bible stories for our people to use when talking to their neighbors about Jesus.

Robert: That is interesting. How does it work?

Daniel: The Bible stories have been recorded so that people can have them on their mobile phones. When our people are visiting with their neighbors, they just ask if their neighbors would like to hear a good story. The answer is almost always yes. I mean, everyone likes a good story, right?

Robert: Very true. So your people play the stories on their smartphones for their neighbors to hear. Then what?

Daniel: Sometimes not much happens, but often hearing the stories leads to a conversation about God and Jesus. We just let the Holy Spirit take it from there. I think an important factor is that the translators and the project leadership have a strong desire to serve the church, so they are very open to helping us meet our needs.

Daniel: You are having some good results. Using audio stories like that seems to be an approach that anyone could use. I wonder how hard it would be to get a translation project like that started in our churches.

Daniel: If you're interested, I can put you in touch with the organization that helped our church get started. Maybe they could help your church too.

Robert: I would appreciate that. Thanks. Would you like some more tea?

[Music]

C8-D - Partnership with other Missions

[Music]

Narrator: The translation of the New Testament is complete and three pastors, Ted, Fidel, and Luke, are sitting together at a table working on the list of people to invite to the dedication celebration.

Luke: So far, our invitation list includes our members of parliament, the provincial department heads, and the mayor and his staff. I think that covers the government representatives. Now, what about church leaders?

Fidel: Definitely, we want to invite our denomination's leadership and our other local pastors. They've been looking forward to this celebration as much as we have.

Ted: I wonder about the other denominations. Should we also invite those pastors and their leadership? We have never liked their teaching, and they don't seem to like us either.

Fidel: That's true. On the other hand, wouldn't it be wonderful if their people understood the Bible better? What if using it in our language led to that?

Luke: We invited them to join the translation project at the beginning, but they never even replied. We had to give up on them.

Fidel: I know, but maybe this is another chance for them. I don't think it would hurt to invite them. Who knows? Maybe they would actually come. What do you think?

Ted: I think you are right. Let's put them on the list.

[Music]

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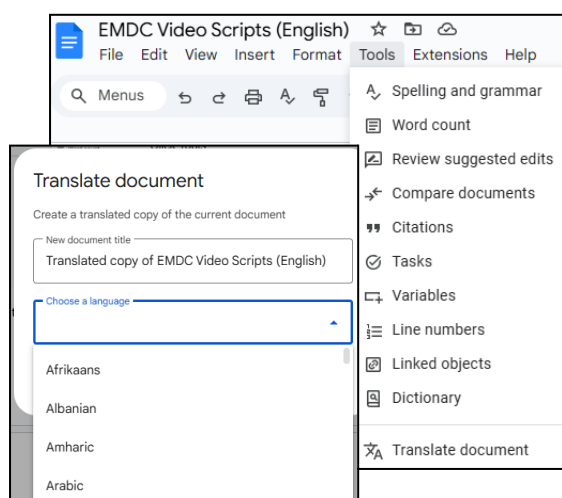
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Translation and review

Translation of some of the videos has already begun in French and Indonesian and have been checked by reviewers.

- Machine translated drafts of the scripts can be quickly prepared along with the full set of instructions and questions using Google, DeepL. ChatGpt can also do quite a good job of translation into several languages and even make suggestions on how to adapt them further. But, whether your first draft is created by machine or a human translator it is important to have others check for understanding, naturalness, and impact. They don't have to be perfect, but they need to be good enough for your the purposes. Once scripts have been refined we would like to make them available to others.



To make a first draft of this entire document in three clicks:

- Click Tools
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Next

- Check and revise the translation
- Test it with at least one more reviewer
- Share the copy with peter_brassington@sil.org, mentioning where and how you plan to use them, and I can share the translation from the site and add the subtitles to YouTube and discuss other options.

Uses for translations

There are four ways of using translations of the video scripts.

1. Live performance. Simply have a couple of people read or act out the translated scripts. Even if going on to use them in the videos this can be a good start to checking them for understanding, naturalness and impact.
2. Add subtitles. YouTube can automatically create subtitles of text generated by speech recognition (for the EMDC.guide videos we supplied properly edited subtitles). YouTube can machine translate these, which instantly provides 'something' in over 100 languages but can contain lots of errors and is just text. Human edited translations can also be added relatively easily, and have for a few of the videos
3. Re-dub the video. Adding a new soundtrack to each video takes a little more work. New audio could be AI generated or use voice actors, and either the soundtrack or the videos may need some adjustment because of different timings. (in a live workshop you might even have people act out the scenes or provide live translation of the vides)
4. Recreate the videos using translated text and AI text to speech voices. This gives high quality and adjusts the length of the video to match the audio but each video takes up to a week to produce. As this is the most expensive and time consuming method we want to be sure that the videos are going to be used frequently over a wide range of projects.

Subtitles for Videos on YouTube

Each of the videos is available in English on YouTube at <https://www.youtube.com/@emdcguide>

Subtitles can be turned on or off. At first they were automatically generated from the English audio. We replaced the automated transcript with a corrected one, and adjusted the timings.

Automatic translation is possible in many languages. It will often be helpful but will contain mistakes and at times unnatural translation.

Better translations can also be added to each video but this will take time both in translation and in adding accurate translation to the videos.

