



Far Trekkin'



News from Rob and Eshinee Veith

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What we did this summer

It's been an intense summer as we finished what has been a full year of training for service with Lutheran Bible Translators (LBT). We separated on June 4, Rob heading to Fort Worth, Texas, where he took a six week course at Southwestern Baptist Theological Seminary in Ethnomusicology. Eshinee, meanwhile, spent two weeks with her sister Hope's family and a week with the family of a friend, Kate Buerer, before starting a six week course in intensive Greek at Lutheran Theological Southern Seminary in Columbia, South Carolina.

While Rob's "in-class" time finished when Eshinee's class was half-way completed, he still had two research projects

to complete. He flew to South Carolina, where he and Eshinee had a week together, before he began the long drive to Chicago (stopping over a few days in Mansfield, Ohio to visit his parents) to spend a week at LBT where he sat in on Vernacular Media meetings

and collected materials to use for presentations to churches. He also took a weekend to fly to Denver, Colorado to attend the wedding of his long-time friend Kary Klismet. All the while, he devoted his few spare moments to completing his research project.

Rob and Eshinee reunited on August 13, when Eshinee flew in to Cleveland, Ohio, near where Rob's parents live.

We now have about a week to "kick back" a bit—at least by comparison to how we've been living the last few months. We're writing



Rob (second from right), with students and Dr. Tom Avery (left) from his Analysis of Non-Western Music course, one of three classes he took at Southwestern Baptist Seminary.

newsletters, responding to letters, planning presentations, and so forth. We went to Cleveland to finalize Eshinee's permanent residency in the U.S. ... thanks be to God! Recharged and refreshed, we begin the week-long trek to the west coast next week.



Eshinee checks out a Greek Scripture passage in her intensive Greek course at Lutheran Theological Southern Seminary. She's learning Greek so she can better translate the Bible from the original language into minority languages.

Found in Translation

By Eshinee

During the fall semester of the last year of my linguistics BA, the professor of my translation principles course asked me to fill in for him for one class. My excitement for the task was pretty high; a chance to see how I could handle leading in a classroom situation was something I couldn't pass up. It's funny how none of the material that I presented that day comes to mind when I recall the experience. What I do remember is the clarity of purpose that came for me during our discussion time on the benefits of Bible translation.

Who benefits from Bible translation? The first answer is the obvious one; the receptor language group. Having God speak to you in the language of your heart is beyond price. The Word becoming alive in the words you would use yourself to encourage, to express passion, to invite, to guide. It is this aspect of the "making of disciples of all nations" that Bible translation organizations seek to address.

The second answer is more abstract; the worldwide Church. Each time God speaks

Continued as FOUND, next page.

We can't do it without your help

If you're receiving this newsletter then you're either a friend, a relative, or someone we've met who has expressed an interest in our ministry. If all you want to do is hear from us every few months, that's fine. What I'm about to say isn't to put any pressure on you. We love to share what we're doing. However, this isn't something we can do on our own. If you'd like to contribute in an active, essential way, here's a few things we you can do:

- **Contribute financially.** Lutheran Bible Translators is supported by donations. We need one-time gifts, as well as those who will commit to a monthly dollar amount. We have one church and several individuals who have begun supporting us regularly and we praise God for you.
- **Pray.** All prayers for our ministry are valuable. We are seeking people who will commit to hold us and our work up in prayer on a regular basis. We have three in our prayer team so far and would like to have 20 before we leave for the field.
- **Contact your church.** Between now and April, we'll be "on tour." We'll be in Idaho, Washington, California, and Colorado, wherever we have an opportunity. We'd like to speak to mission committees and congregations about our work in the hope of finding churches and individuals who will support our work financially on a regular basis. We're contacting a number of churches right now, but if you're a member of a church, you making the contact carries a lot more weight than if we do it. While we are working with a Lutheran ministry, we aren't exclusively interested in Lutheran churches.
- **Host us.** We'll be doing a lot of travelling the next few months. If you have a place where we could sleep a few nights on the road, it will reduce our expenses significantly. We'd also love to spend some time with you.

It's an exciting time for us! Looking forward to spending some one-on-one time with many of you over the next few months.

Grace and peace,

ROB AND ESHINEE

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from previous page

in a new language, using it's rich, unique collection of images and words, the Church is enriched by the deeper understanding that this new language makes possible. There are single Greek and Hebrew words that English needs a whole phrase to communicate. Another language may cover in a single word a complete Biblical concept. Even where there is a one-for-one match of words from Biblical languages to a receptor language, some of the cultural associations with a word add to their understanding of their newly translated Scripture. For example, my understanding of what it meant to be "given authority over all the power of the enemy" was once limited to my God-given ability to resist temptation. While in Haiti, I got a glimpse of the Haitian understanding of *pouvwa* (power), particularly as it related to the supernatural. In a culture where the *boko* (voodoo specialist) is feared because of the supernatural (and resulting social) *pouvwa* he or she possesses, having access to a greater *pouvwa* can be a crucial matter for the Haitian Christian.

Which leads us to the third answer; me. In my mere five

months among Haitian Christians, my new sense of *pouvwa* was my most vivid takeaway. However, I left Haiti knowing that I had only scratched the surface of the experience of the Haitian Christian. I have no words for the electric embrace I felt while experiencing the exuberant, stomping, clapping, shouting worship of these people of *pouvwa*. But I truly believe that, had I stayed long enough, they would have given me those words; their words. I want that again. My hope is that, through my involvement in the work of Bible translation, I will gain a fuller understanding of God as He relates to His Church... His whole Church. His Word will become even more alive to me as, together with the Church in Africa, we work to hear with new ears.

Since that fateful day in the summer of 1999 when I left a phonology class weeping with joy to have found "The Thing That I Do," I can think of no better way to use my bent for linguistic analysis than to be involved in the work of Bible translation.

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