BIBLE STORYING: A RECOMMENDED STRATEGY FOR

TRAINING CHURCH LEADERS IN ORAL SOCIETIES

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Presented to

the Faculty of

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Doctor of Philosophy

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by

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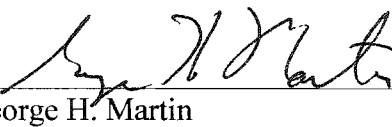
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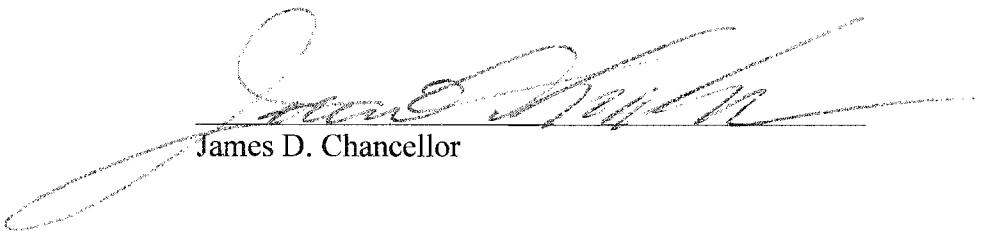
BIBLE STORYING: A RECOMMENDED STRATEGY FOR

TRAINING CHURCH LEADERS IN ORAL SOCIETIES

Kuem Ju Lee

Read and Approved by:

John Mark Terry (Chairperson)

George H. Martin

James D. Chancellor

Date _____

In memory of my mother, Bok-Jo Lee, who is in my heart

and to missionaries who made precious steps

before me for the Glory of God

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LIST OF ABBREVIATIONS

ARLDFI	Asian Rural Life Development Foundation India
BOOST	Baptist Outside of School Training
CNI	Churches of North India
CBS	Chronological Bible Storying
CBST	Chronological Bible Storying Teaching
CSM	Church Strengthening Ministries of the Philippines Baptist Mission
IMB	International Mission Board of the Southern Baptist Convention
NTM	New Tribes Mission
OBEC	Orissa Baptist Evangelistic Crusade
SAPIM	Southern Asia-Pacific Itinerant Mission
SIL	Summer Institute of Linguistics
SWBTS	Southwestern Baptist Theological Seminary
TEACH	Tribal Evangelism, Agriculture, Church Planting, and Health care
TGLT	Telling the Generations Leader Training
VHW	Village Health Workers

PREFACE

This dissertation has been completed only with the support of many people. Words cannot express the gratitude flowing from my heart for all those who contributed greatly to this dissertation. Appreciation is expressed to Dr. John Mark Terry, the supervisor of my committee, who has been available, helpful, and invaluable in this process. My dear friend, who is also my professor, Dr. George Martin, and his wife, Donna, have been my constant friends and supported my study and life in Louisville, Kentucky. Acknowledgement should also be made to Dr. James D. Chancellor, who has supported and encouraged the Korean students at The Southern Baptist Theological Seminary in many situations. He taught me—as a committee member for this dissertation—and demonstrated a fire for world missions that are needed in and around the world.

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It is a pleasure to acknowledge my gratitude to my family in Dallas, Texas, and in Incheon, Korea. Words cannot express my appreciation to my favorite cousins, Mr. Kyoung Hong Yi and Mrs. Man Sook Yi. They have been my encouragers, mentors, and

prayer sponsors throughout my whole life. I am also deeply indebted to my aunt, Mrs. Soo Youn Yi. Her motherly love and prayers sustained me while I was studying. I would like to thank my close family and friends who have provided support in many ways.

In addition, I am deeply indebted to Dr. and Mrs. Doh, Han-Ho for their consistent help throughout my life in numerous ways. Very special sisters and brothers should be mentioned for their contribution to this dissertation and my life. I thank Mrs. Eun-Kyoung Kim, Joanna Beck, Myoung Ja Seng, and Myoung-Jin Jung, for their faithful friendship and prayers for this study. My sincere gratitude goes to Mrs. Hee-Ja Lee who has invested in me and trusted me for God's glory through her prayers and financial support. I am indebted to my life time friends, Choon-Sun Oh, Chung-Hei Lee, Hang-Ja Cho, Moon-Young Yong, and Sun-Hei Lee. Thank you very much for your friendship and encouragement.

The personal support of a number of people has been crucial throughout my graduate study. The Foreign Mission Board of the Korean Baptist Convention, and my sponsoring churches and individuals, have contributed significantly through their prayers and financial assistance: Ban-Po Baptist Church, Chun-An Baptist Church, Dunsan-Jungang Baptist Church, Eun-Il Baptist Church, Hananim-Eui Baptist Church, Ja-Yoo Baptist Church, Ji-Gu-Chon Baptist Church, Saehayang Baptist Church, Sung-Buk Baptist Church, Woo-Jung Baptist Church, Mr. and Mrs. Kee-Hyun Lee, Mrs. Kyong-Hwa Kim, Mrs. Hae-Joo Shin, and Mr. Jung-ho Suh.

Acknowledgment should also be made of my friends from The Southern Baptist Theological Seminary: my dear friend, Dr. David Eung-Yul Ryoo, for his insightful guidance and help for my study; Mrs. Marilyn Anderson and Eun-Kook Park for editing and polishing the language of this dissertation; Won-Seok and Ga-Ram Jung, and Soon-Sung and Hei Sun Cho for their love and friendship; Grace Kwon and the

singles at the dormitory for their prayer support. I would like to express my thanks to the families of Rev. Jae-Youl Choi and Dr. Joseph Yang for their consistent support and prayers. My fellow doctoral students have been powerful encouragers. Thank you guys!

I hope and pray that my dissertation will offer an effective strategy for those who are serving in oral societies to share the gospel, train church leaders, and strengthen the church-planting movement for the glory of God. "My Lord, Jesus! You alone are the meaning of my life."

<div align="right">Kuem Ju Lee</div>

Louisville, Kentucky

April 2005

CHAPTER 1

A PROBLEM OF COMMUNICATION IN ORALITY

Introduction

In the past twenty years missionaries have wrestled with issues of orality.[1]
According to the Wycliffe Bible Translators the 6.3 billion people of the world speak
6,809 languages.[2] Among these many languages, the whole Bible is available in 405
languages. Wycliffe says 1,034 languages have an adequate New Testament, and 864
languages have at least one book of Scripture. Currently, 1,410 languages are in
translation programs. Therefore, 4,147 languages are without Scripture.[3] Furthermore,
one billion adults of the world's people are primary oral communicators—illiterates.[4]

Herbert Klem's research indicates that in Africa, between 60 and 70 percent of
all adult illiterates have no desire to learn how to read.[5] In South Asia, 62.1 percent of
the people are illiterate. In the Asian Pacific region, 25.1 percent are illiterate.[6] Oral

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[1] For a detailed explanation of the meaning of "orality," see pp. 20-26.

[2] Anonymous, "Language: Statistics" [on-line]; accessed 10 March 2004;
available from http://www.wycliffe.org/language.htm; Internet.

[3] Ibid.

[4] Ibid.

[5] Herbert V. Klem, *Oral Communication of the Scripture: Insights from African Oral Art* (Pasadena: William Carey Library, 1982), 159.

[6] James Slack, "A Paper for Telling or Reading: The International Mission Board, SBC Faces Issues related to Orality, Literacy, and Oral (Non-Print) Communicators and Oral Communication" (paper presented at the meeting of a Multi-Agency Non-Print Media Consultation, Nairobi, Kenya, June 2000), 5.

communicators outnumber illiterates in most places.[7]

Who are oral communicators? Two categories usually come to mind concerning literacy and illiteracy. A person who can read letters belongs to the literate group, and a person who cannot read them belongs to the illiterate. James Slack, a global-evangelism and church-growth consultant, who specializes in orality and literacy, developed the Learning Grid,[8] which is divided into five levels of learning ability. The Learning Grid helps to define the categories of oral communication and literacy. The categories of literacy in the Learning Grid are primary illiterate, functional illiterate, semiliterate, functional literate, and highly literate.

Primary illiterates are those who cannot read or write. Most primary illiterates have never seen a word, and the letters do not mean anything to them. Stories are their main method of communication.

Functional illiterates are those who know how to read and write within a school setting, but they are the ones who do not study beyond the eighth grade. People who do not continue reading and writing on a regular basis belong to this level. Most countries assign this level to the literate category; however, these individuals learn mainly by oral presentations.

Semi-literates are those who studied as far as the tenth grade. They waiver between the categories of oral communication and functional literacy. Nevertheless, semiliterates also learn better by means of oral communication.

Functional literates are those who have continued to develop their ability to

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[7]Oral communicators are not necessarily those individuals who do not know how to read, but those who are more comfortable communicating orally.

[8]James Slack, "Understanding and Using the Learning Grid" (paper presented to Virginia Baptist DOM Sessions, Richmond, VA, February 2003), 1-5.

read and write up to and beyond the tenth grade. These individuals are literate learners. They easily understand and process information such as ideas, precepts, concepts, and principles through written materials.

The top category is highly literate. These people regularly read and write at a very advanced level. Such individuals are those who have attended college and ones who have been raised in a thoroughly word-based culture. They are literate communicators who depend on written material when recalling information.

Among the five categories, the primary illiterates, functional illiterates, and semiliterate are classified as oral communicators, who exhibit different learning and teaching styles from literates.[9] They transmit information through a narrative format. Literates use typography for teaching and learning information.[10] This difference causes a problem in presenting the gospel because most Christian workers are literate communicators who must work with oral communicators. The method the literate missionary uses to teach is too complex for the oral communicators. Oral learners cannot understand typical literacy-based teaching styles, such as sermons with three points, finding principles, and explaining concepts.

Recognizing this problem, missionaries who serve in oral societies must change their strategy to communicate the gospel. Otherwise, energy, finances, and time will be wasted without much fruit because the method that the missionary used was not appropriate for oral learners. This writer thinks that since William Carey launched the modern missions era, missions societies have frequently wasted finances and time trying to reach oral societies with literacy-based methods. It is time for missionaries to embark for the mission field knowing the characteristics of orality and the corresponding skills

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[9]Ibid.

[10]Ibid.

that are required to work in an environment of oral communicators.

Background of the Proposal

"In my former book, Theophilus, I wrote about all that Jesus began to do and to teach" (Acts 1:1 NIV). After a Bible class read this verse, Charles, a missionary who served in Southeast Asia, asked the question, "To whom is this letter written?" No one answered. The missionary requested that the class read this verse again and asked the same question, but no one responded. He repeated this process several times, but still no one replied. When I heard about this missionary's frustrating experience, I thought that the Bible-study class was unintelligent until I was introduced to the oral communicator's world. Oral communicators are not trained to pull out information from written materials.[11] They are typical oral communicators.

When I served at CrossTrain in Manila, Philippines, we provided the trainees with Chronological Bible Storying classes.[12] I was unable to comprehend the value of Bible storying at that time because the classes demonstrated how to story the Bible chronologically, rather than explaining why Bible storying needed to be used.

An assignment in a doctoral seminar prompted my personal interest in Bible storying. My desire and aim are sharing the gospel and training local leaders effectively. Trained leaders will be able to equip their people and plant indigenous churches, through which the gospel would spread rapidly.

History of the Research

Bible storying is an effective method of communicating the gospel and training

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[11]Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (London: Routledge, 2002), 39.

[12]Greg Holden, a missionary of the International Mission Board of the Southern Baptist Convention, started CrossTrain. Its purpose is training Asian missionaries.

local leadership among oral communicators who comprise seventy to eighty percent of the population in some countries. While completing my assignment, I discovered the value and effectiveness of using Bible storying to efficiently train leaders to spread the gospel. A significant number of missionaries are using this method in Africa, Latin America, and Asia. The missionaries have reported positive results. Their reports can be found at the Chronological Bible Storying web site.[13]

In order to proclaim the gospel and disciple people in cross-cultural settings, missionaries must communicate the good news properly so that individuals can comprehend it, learn it, and mature in the faith. In the past many missionaries believed that only the literate could respond to the gospel. As a result, missionaries concentrated more on making the illiterate literate rather than on using their resources for their main work, which is proclaiming the gospel and training local leaders.

In West Africa early missionaries had the goal of training well-schooled African pastors in order to produce strong indigenous churches. Therefore, early missionaries to West Africa concentrated on initiating literacy programs and starting schools.[14]

Traditionally, missionaries emphasize the need to learn the language in order to communicate and train church leaders. When missionaries enter a country, they spend at least a year or two (depending on the difficulty of the language) learning the targeted people's language and culture. Such an approach proves beneficial. However, translation of the Bible is another story. Translating the Bible into a people's language often takes many years. Bible translators carefully select the right words from the local

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[13]J. O. Terry, "News Letters" [on-line]; accessed 10 March 2004; available from http://www.chronologicalbiblestorying.com, htm; Internet.

[14]Klem, *Oral Communication of the Scripture*, 26.

language match the meaning of the Biblical text.[15]

The problem is that once the Bible is translated, illiterates do not know how to read letters. To alleviate this problem, a missionary would then teach illiterates their letters so they could read and study the Bible. Missionaries would begin to train local people in early youth and teach them for eight to twelve years and longer in some cases.[16] The whole process takes approximately two to three decades and sometimes longer. As a result, illiterates have to wait to believe in Jesus as their savior until they prove their ability to read the Bible. For example, in Africa reading ability was a general requirement for baptism in Protestant churches.[17]

Some illiterates are old and do not want to learn, or they are unable to learn to read letters. For primary oral learners, letters do not have any meaning. A person who has visited a tribal people group in Africa knows that older people receive more respect.[18] Another problem is that most oral communicators would not have an opportunity to hear the gospel before they die because of the length of time that it takes for the good news to reach them.

People have different learning and teaching styles according to their own culture. Two dominant learning preferences are oral and literate. All are born as oral communicators. According to their culture, some remain oral communicators, while others are trained to become literate.

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[15]Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 150.

[16]Klem, *Oral Communication of the Scripture,* 28.

[17]David Barrett, *Schism and Renewal in Africa* (London: Oxford, 1969), 127.

[18]Eric Graff, a fellow student who has visited Kenya, told his class that older people's ministry is more effective because tribal people of Kenya have more respect for older people.

Primary orality is unaffected by any knowledge of writing or print.[19] The oral

society learns and teaches through the story format. Over the centuries, most

missionaries were not aware of orality even though they worked among oral

communicators. Until recent years, only a few mission agencies were conscious of oral

communicators, such as New Tribe Missions and the International Mission Board of the

Southern Baptist Convention. Most unreached people reside within the 10/40 Window,

and these areas are the birthplaces of some of the world's largest religions, such as Islam,

Hinduism, and Buddhism.[20] These religions use stories for teaching their beliefs, and

they depend on stories to pass on traditions to succeeding generations. Oral

communication is the chief method of transmitting information for the community and

for personal matters as well as for unreached people.

Unfortunately, highly educated missionaries were sent out without knowledge

of oral societies, and they shared the gospel the way they learned it.[21] Usually, these

missionaries utilized printed materials for sharing the gospel and training local leaders.

The oral communicators, who were illiterate or functionally illiterate, did not understand

the missionaries' presentations if the oral communicators used the typical literate

teaching style. Their expository outlines, principles, and logically developed discourses

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[19]Ong, *Orality and Literacy*, 11.

[20]Patrick Johnstone, "Covering the Globe," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1999), 542. The 10/40 window, named by Luis Bush in 1990, is a section of earth between the tenth and fortieth parallels north of the equator, where two-thirds of people reside, and most unreached people are located. More than 90 percent of the least-evangelized people on earth are in the 10/40 Window.

[21]Ong, *Orality and Literacy*, 5. Some mission agencies required a master's degree for missionary candidates, or at least a college degree.

could not be comprehended by the oral society.[22] Even if they did understand, it was

impossible for them to reproduce what they learned for their own people.[23] It was not

their teaching method. Oral learners gain information through stories and know how to

teach others through stories.

In order to communicate the Good News to men, Jesus took on flesh and lived

among his people. When Jesus taught, he used Aramaic, the heart language of the poor,

the majority.[24] A careful Bible reader might be surprised to read the methodology of

Jesus' evangelism as it is demonstrated in the third and fourth chapters of the Gospel of

John. When Jesus communicated the gospel to Nicodemus, he utilized more exposition.

On the other hand, he utilized less exposition for the Samaritan woman. Jesus employed

two different methods to make the gospel heard. The results were the same: both heard

and responded. The difference in Jesus' ways of communicating the gospel was not in

content but in methodology; it is because the listeners were in different situations and

circumstances. The gospel is ever the same, but the methods of presenting it should be

aptly applied to each people group. Jesus' parables are good examples of Jesus

accommodating himself to people by using stories.

Leadership trainers should remember that they are teaching the same gospel of

Jesus to everyone; however, they are confronted with people in different circumstances.

The trainers should not change the gospel itself, but they must accommodate themselves

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[22]Ibid., 42.

[23]James Slack, "Chronological Bible Storying: A Methodology for Presenting the Gospel to Oral Communicators and Non-Book Cultures," (paper presented Baptist World Alliance, Buenos Aires, Argentina, 1995), 2.

[24]Klem, *Oral Communication of the Scripture*, 77.

to listeners for effective communication. It would be nonsensical for cross-cultural

Christian trainers to ask local people to adjust to the trainers, rather than adjusting

themselves to the local hearers. It is not surprising that so many people do not

understand what the preachers teach when they use written material that focuses on

didactic or propositional knowledge. The reason why is because oral communicators are

not written communicators.

James Slack states that "Conservatively speaking, from forty-seven to sixty-

seven percent of today's global population either cannot read the Bible in their heart

languages, or cannot read the Bible with understanding in their heart language."[25]

According to the Summer Institute of Linguistics (SIL), it will take approximately 287

years to finish translating its priority translation projects.[26] Most of the world's

unreached people live in oral cultures. James Slack's paper shows the statistics on

literacy rates around the world. At least 61.7 percent of the world's population prefers to

communicate orally.[27]

Recently, New Tribe Missions and the International Mission Board realized

that the Bible storying method is distinctly effective for oral communicators, and they

began applying Bible storying to share the gospel and train local leaders. Missionaries

use Bible storying in various ways. One way of using Bible storying is known as topical

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[25]Slack, "A Paper for Telling or Readings," 2.

[26]Ibid., 20.

[27]Ibid., 2.

storying. Topical storying is the most common form of Bible storying. It is good for instructing and discipling those who already are familiar with the stories.[28]

Another form of Bible storying is known as situational storying. Situational storying is effective for individuals and families. This form of Bible stories, dealing with a certain circumstance, is utilized when a family invites a missionary to help with a problem.

A final form of Bible storying is fast-tracking. Fast-tracking the gospel is presented in a continuous sequence from some beginning point through the story of Jesus. Instead of telling many stories, fast-tracking often tells a few stories in order to present the gospel. This form of storying is helpful in ascertaining interest and world-view assumptions. It prepares people before they watch the Jesus film. This form also can be used at a hospital bedside, while traveling, or in a home visit.[29]

Although various forms are used to do storying, chronological Bible storying (CBS) is basically arranging stories that present the Bible in a chronological time line. The main reason for storying, no matter the form used, is that it follows the order in which the stories happened in the Bible. It is a natural organization of the stories. Chronologically storying the Bible helps oral communicators to grasp the message much better than does telling stories unsystematically.[30] If chronological Bible storying is effective for oral communicators, Christian workers serving among a people in oral

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[28]J. O. Terry, "An Introduction to Bible Storying" (Training Manual for the Strategy Coordinator) [CD-ROM] (Taejon, Korea: World Missions Training Center, 1999), 2.

[29]Ibid., 9.

[30]Ibid.

societies should study, examine, and apply this method in order to train local church

leaders.

Purpose and Direction of the Study

With the above in mind, this study seeks to demonstrate that chronological

Bible storying is a valid, effective, and strategic model for training local church leaders in

oral cultures. In doing so, it answers the following four questions:

1. What characteristics do oral societies display and what methods are utilized to educate people in oral societies?
2. What is the historical development of chronological Bible storying?
3. What are some contemporary chronological Bible storying training programs for church leaders?
4. What approach is best for training church leaders in oral societies?

In order to answer the first research question, Chapter 2 explores issues related

to oral societies and oral communicators. It also examines several methods that oral

societies utilize to educate people.

In order to answer the second research question, Chapter 3 traces the historical

background of chronological Bible storying, examining how New Tribe Mission (NTM)

made use of the *Chronological Bible Story Teaching* and *Chronological Bible Story*

Telling. Furthermore, it explores a variety of ways in which missionaries of the

International Mission Board of the Southern Baptist Convention (IMB) have used

chronological Bible storying for leadership training.[31]

In order to answer the third research question, Chapter 4 focuses on three IMB

fields: Southern Sudan in East Africa, the Southern Philippines, and Orissa State of India

in South Asia. It researches Bible storying in the Southern Philippines, where NTM

introduced *Chronological Bible Story Teaching* twenty years ago. It also studies how the

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[31]Each workplace modified the materials according to the culture and traditional story format, so that each place does not have exact same materials without changing the content of the truth.

IMB adopted, adapted, and developed it into chronological Bible storying in the Southern Philippines. Second, it studies a south Asian country where IMB workers use chronological Bible storying for training leaders. This area is a strong Hindu area, but missionaries have trained local leaders through chronological Bible storying. Third, it looks at the Southern Sudan, where IMB workers are using chronological Bible storying in their leadership training. Grant Lovejoy, a former professor at the Southwestern Baptist Theological Seminary, developed the leadership-training program for oral learners in Southern Sudan. The goal of Chapter 4 is discerning the current situation in leadership training for oral learners in Southern Sudan, Southern Philippines, and South Asia and contrasting it with the previous methodology of leadership training for these areas.

Chapter 5 answers the fourth research question. It states the reasons why chronological Bible storying should be the preferred approach for training local church leaders in oral societies.

Definitions, Assumptions, and Delimitations

In light of the stated purpose, it is needful to define several terms, to state a few of assumptions of this study, and to delimit the scope for this study.

Definitions

The following definitions provide a needed frame of reference for approaching the stated purpose:

> Local church leaders – refers *to those indigenous Christian believers who can tell the story of the Bible to their own people.*
> Oral societies – refer to *those contexts where people in social relations must utilize oral modes to relate and communicate with one another instead of written means.*
> Chronological Bible storying – refers to *arranging Biblical biographical life histories and narratives that communicate the Bible in a chronological time line.*

Assumptions

At this point, it is necessary to make several assumptions of what I believe to be true but cannot verify in this study. First, I believe that the telling of the story of the Bible is the activity of church leaders. Second, I believe that the cultural context determines the model for training church leaders. Third, I believe missions societies have already wasted finances and time, trying to reach oral societies with literacy-based methods.

Delimitations

This study recognizes other strategic models for training church leaders as possible viable options. However, this study limits its focus upon the relevance of chronological Bible storying as a strategic training model for church leaders.

The possibility exists that other mission agencies and missionaries are utilizing chronological Bible storying for training church leaders. Nevertheless, this study focuses the bulk of its research upon what New Tribes Mission and the International Mission Board have done in reference to chronological Bible storying.

As the research reveals, missionaries over many years have used chronological Bible storying for both communicating the gospel but also for training church leaders. This study is not a critique of New Tribes Mission or International Mission Board missionaries.

Data Collected

Obviously, answers to the above four research questions and the direction of the study come from multiple sources.

Related issues for this research — including the text and materials that NTM, the IMB, and other mission organizations use — were collected. Additionally, the texts and materials of book reviews, newspapers, and journal articles that offered differing views or significant issues were collected.

Data also consisted of e-mails with missionaries in the field who are using the Bible storying strategy for leadership training. Moreover, the data came from missionary articles, newsletters, etc. Most of these documents are unpublished material. This researcher is indebted to the newsletters of J.O. Terry, retired IMB missionary.

Data also came from the narratives of interviews with IMB personnel and strategy consultants. It also came from interviews with local leaders. These interviews were conducted during July 2004 at the Mindanao Baptist Rural Life Center in Mindanao Philippines. The list of those interviewed appears in Appendix 1. Interview questions asked to missionaries and local leaders are found in Appendix 2.

Last, the data collected came from reviewing videos and compact discs. The IMB and NTM made this data available for review.

Research Design

In light of the purpose, the questions examined, and the data collected, this study predominantly utilized a historical case study research design. Case studies are "the study of the particularity and complexity of a single case, coming to understand its activity with important circumstances."[32] To a greater extent, historical case study research designs are an exploration of a "bounded system" (bounded by time and place) or case (or multiple cases) over time through detailed, in-depth data collection involving multiple sources of information rich in context. Basically, historical case studies:

- Appear to be an open-ended actual story.
- Provide no given ending to the case.
- Bring chunks of reality into the reader's world.
- Stay within a bounded-system – by time and space.
- Wrestle with a difficult problem, a dilemma without an obvious solution.
- Strive to catch the complexity of a single case or multiple cases.

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[32]Robert Stake, *The Art of Case Study Research* (Thousand Oaks, CA: Sage Publications, 1995), xi.

- Focus on people, places, issues, and/or even things.
- Force readers into a real situation where they have to answer: "What do we do now?"[33]

On an initial reading, some of the facts, elements or issues in historical case studies may appear unimportant. However, as the reader reflects on the facts, elements and issues of the case, the research problem grows in importance in the mind of the reader. As a result, the reader formulates feelings concerning the issues involved in the historical case study.

Analysis of the Collected Data

Data analysis sought to determine the effectiveness of using the Bible storying strategy for leadership training in oral societies. Analysis of the data involved carefully examining the literary sources, primarily from New Tribes Mission (NTM) and the International Mission Board of the Southern Baptist Convention (IMB), relative to leadership training for oral communicators within the last two decades. I examined the materials missionaries developed and studied how they applied those materials. I also examined why the particular method was effective. After careful examination of the collected data, the researcher arranged the data in chronological order in order to present the historical development of chronological Bible storying. In the end, the chronologically arranged data was presented in narrative form in the text.

Importance of this Study

This chapter began sharing some statistical information concerning languages in the world and the high percentage of people within these various language groups that do not communicate or relate to one another by way of written texts. Instead, they predominantly communicate with one another orally. As a result, a need exists for not only understanding such oral environments but also developing viable models for

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[33]IMB missionary Bryan Galloway shared these characteristics of historical cases studies with me.

communicating the gospel message and training church leaders. Hence, though this study faces some research challenges, it can be relevantly and practically applied to many peoples with similar cultural backgrounds.

Missionaries, no matter their country of origin, are often highly literate. On the other hand, some missionaries serve among people who are highly illiterate and who predominantly communicate by oral means. Hence, this study provides both the new and experienced missionary with possible handles for ministering within such oral societies.

The concept of oral societies leads to the first research question. "What characteristics do oral societies display and what methods are utilized to educate people in oral societies?"

CHAPTER 2

IDENTIFYING ORALITY

Introduction

International Christian workers have acknowledged oral culture's dominance

for the past twenty years. This recent acknowledgment is not a new awareness of oral

tradition. Walter Ong's research indicates that, since the fifteenth century, a minority of

scholars have been aware of oral traditions and collected 'sayings' of orality.[1] Most

people in the New Testament period lived in an oral culture. Christianity was an oral

phenomenon in a predominantly oral culture. Werner Kelber states that orality

contributed to the quick and wide spread of the gospel.[2] He says that the author of the

Gospel of Mark was indebted to oral life and his nonliterate consciousness. "If speaking

come first and set linguistic standards for the synoptic tradition, an importation of oral

features into the gospel can well be assumed."[3]

Scholars estimate that only 2 to 4 percent of ancient Mediterranean people

were literate, and probably literacy rates were much lower among women and in urban

areas. At that time, "literate" meant those who knew how to write their own names.

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[1]Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (London and New York: Routledge Taylor & Francis Group, 2002), 17. Those who collected and created sayings from oral tradition were Erasmus (1466-1536), Vicesimus Knox (1752-1821), James McPherson (1736-96), Thomas Percy (1729-1811), Grimm brothers Jacob (1785-1863), and Wilhelm (1786-1859), and Francis James Child (1825-96).

[2]Werner H. Kelber, *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q* (Bloomington: Indiana University Press, 1997), 44.

[3]Ibid.

Joanna Dewey believes that the first-century people were mostly illiterate, which indicates that the rate of oral communicators could be much higher.[4]

Jesus knew the oral culture of His day. Therefore, He used storying so that the people could understand what He taught. There are many biblical examples in which Jesus used stories and parables to teach others about God's kingdom.[5] Jesus was aware of his audiences. According to Dewey "Early Christian texts are not necessarily representative of early Christianity as a whole, but rather of the views of the small, educated male minority, the only group that was literate."[6]

People have been oral far longer than they have been literate. The majority of ancient people lived in oral cultures, and they heard—rather than read—the gospel in the first century. Remarkably, a great number of people remain oral even today.

No generation has shown greater interest in reaching the oral culture than the present one. In 1974, Christian leaders from 150 countries attended the International Congress on world evangelism in Lausanne, Switzerland, which Billy Graham led. Their theme was, "Whole church to take the Whole Gospel to the Whole world."[7] Lausanne leaders from around the world have participated in dozens of conferences to develop a biblical and strategic approach to world evangelism.[8]

Recently, Lausanne participants gathered again from September 29 through October 5. Sixteen hundred Christian leaders, from nearly 130 countries, attended the

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[4]Joanna Dewey, "Textuality in an Oral Culture: A Survey of the Pauline Traditions" *Semeia* 65 (1994): 39-40.

[5]Matt 13; Luke 15; Luke 16:19-30, etc.

[6]Dewey, "Textuality in an Oral Culture," 37.

7Lausanne Committee, "What Is Lausanne?" [newsletter on-line]; accessed 1 December 2004; available from http://www.gospelcom.net/lcwe/LOP/index.htm; Internet.

[8]Ibid.

Lausanne Committee for World Evangelization's 2004 Forum in Pattaya, Thailand. One of the thirty-one issues confronting world evangelization they considered is the problem of using printed materials for the unreached people of oral cultures. According to the Baptist Press, Avery Willis reported—in a plenary session at the Lausanne Forum—that 70 percent of the world's unreached people are oral learners.[9] The gospel is being proclaimed, yet many oral learners are not really hearing it. Differences in the literacy levels of the presenter and hearer can cause major barriers for delivering the gospel. Willis asserts that Christian workers must utilize culturally appropriate means for the four billion oral learners in order to evangelize them, disciple them, train leaders, and plant reproducing churches. These four billion oral learners constitute about two-thirds of the world's population.[10]

The Pattaya, Thailand, meeting was a watershed event for making international Christian communities aware of oral learners. Through international mission conferences, Christian leaders and international mission communities have come to realize the need for appropriate strategies to reach a great number of oral learners who are lost and left out in the world. A Korean proverb says *if you want to catch a tiger, you need to enter the cave of a tiger*. Thus, if cross-cultural Christian workers want to share the gospel properly with oral cultures, they need to be aware of the different literacy degrees and understand oral culture. Comprehending orality's aspects must precede strategies for reaching oral cultures. Thus, this chapter deals with the culture of oral societies, and examines their learning and teaching methods.

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[9]Erich Bridges, "Worldview: Reaching the 'Oral Majority,'" *BP News* (October 2004) [newsletter on-line]; accessed 7 October 2004; available from http://www.bpnews.net/printcolumn.asp?ID=1574; Internet.

[10]James Slack and J. O. Terry, "Chronological Bible Storying: A Methodology for Presenting the Gospel to Oral Communicators," *New Orleans Baptist Theological Seminary Edition* (1998), 6.

Who are Oral Communicators?

James Slack describes five literacy levels to be considered in presenting the

gospel. Understanding the different literacy levels is essential for sharing the gospel

among oral learners.[11] The five grids are illiterates, functional illiterates, semi-literates,

functional literate, and highly literate.[12] Among the five literacy levels, Slack classifies

illiterates, functional illiterates, and semi-literates as oral communicators.

> Illiterates cannot read or write. They have never seen a word. In fact, the word for illiteracy in Indonesia is *buta hurfuf*, meaning blind to letters. For oral communicators, words do not exist as letters, but as sounds related to images of events and to situations that they are seeing or experiencing.
>
> Functional illiterates have been to school but do not continue to read and write regularly after dropping out of school. Within two years, even those who have gone to school for eight years often can read only simple sentences and can no longer receive, recall or reproduce concepts, ideas, precepts, and principles through literate means. They prefer to get their information orally. Their functional level of illiteracy (as opposed to published data) determines how they learn, how they develop their values and beliefs, and how they pass along their culture, including their religious beliefs and practices.
>
> Semi-literates function in a gray transitional area between oral communication and literacy. Even though these individuals have normally gone to school up to 10 years and are classified in every country of the world as literates, they learn primarily by means of narrative presentations.
>
> Functional literate learners understand and handle information such as ideas, precepts, concepts, and principles by literate means. They tend to rely on printed material as an aid to recall.
>
> Highly literate learners usually have attended college and are often professionals in the liberal arts fields. They are thoroughly print-culture individuals.[13]

People who can write their name and read a simple sentence qualify as literate

for census purposes in many countries; however, they usually cannot read unfamiliar or

lengthy materials with understanding. Therefore, their reading skill is inadequate for

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[11]James Slack, "A Presentation Concerning: Orality, Literacy and the Use of Chronological Bible Storying" (paper presented at Virginia Baptist DOM Sessions, Richmond, VA, February 2003), 2.

[12]James Slack, and J. O. Terry. "Chronological Bible Storying: A Methodology for Presenting the Gospel to Oral Communicators," 5.

[13]James Slack, quoted in "Making Disciples of Oral Learners," report from the Lausanne Committee for World Evangelization (LCWE), ed. Grant Lovejoy and others (from a consultation in Pattaya, Thailand, 29 September – 5 October 2004), n.p.

grasping the Bible's contents. Consequently, they are not influenced by what they read.[14]

Hayward Armstrong defines oral communicators: "Oral communicators are those individuals who communicate primarily, due to lack of reading and writing skills, or due to preference, through oral, narrative means rather than through writing."[15] He then describes oral learners as ones who "communicate, learn, teach others, perceive reality and embrace core beliefs through orally expressed stories, narratives, songs and proverbs—not through the books, periodicals, outlines and other forms of linear thinking preferred by literate cultures."[16]

The World of Orality

In the ancient world there were several kinds of storytellers. One was the street artist, who performed storytelling for a living. A second type was official religious storytellers, who were associated with temples. The last group is made up of those who did not relate stories for a living, but who were known in their villages as good storytellers. Research indicates that most Jews learned the Scripture through storytellers.[17]

The world of orality is a world that speaks. A person in an oral culture learns by hearing what happened in the past and what is happening in one's own. Sometimes stories are communicated by talking and sometimes by singing. The voice is a tool to communicate ideas and images. The messages are refracted through the images in the

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[14]Ibid.

[15]Hayward Armstrong, ed., *Tell the Story: A Primer on Chronological Bible Storying* (Rockville, VA: International Centre for Excellence in Leadership, 2003), 3.

[16]Ibid., 6.

[17]Dewey, "Textuality in an Oral Culture," 46.

mind's eye, not by written words.[18]

Ong thus observes concerning orality:

> Knowledge cannot be managed in elaborate, more or less scientifically abstract categories. Oral cultures cannot generate such categories, and so they use stories of human action to store, organize, and communicate much of what they know . . . . Narrative is particularly important in primary oral cultures because it can bond a great deal of lore in relatively substantial, lengthy forms that are reasonably durable- which in an oral culture means forms subject to repetition.[19]

Orality has an integrating view of life. Orality sees the world as one whole framework, and each component of the world is connected to one another. Man is part of the world as the mountains are part of the world. Orality pursues world harmony: harmony among men, and harmony between man and nature. The whole microcosm and macrocosm are in tune with each other. Orality interprets incidents within the great harmony, within the great frame.[20]

Hans Weber says, "Everything becomes part of the cosmos: for the tribal or village community also includes the dead, the spirits and demons and gods; the microcosm of man is completely tuned to the macrocosm of nature."[21]

Oral communicators consider relationships with others important for the same reason. Oral communicators form a relational society. It is not ordered, but maintaining harmony with others is valuable. Oral communicators thus change their agenda for interruptions by visitors. Such an incident will not make oral communicators

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[18]John Miles Foley, ed., *Oral Tradition in Literature: Interpretation in Context* (Columbia: University of Missouri Press, 1986), 19.

[19]Ong, *Orality and Literacy*, 137-38.

[20]Hans R. Weber, *The Communication of the Gospel to Illiterates: Based on a Missionary Experience in Indonesia* (London: SGM Press, 1957), 42.

[21]Ibid., 47.

uncomfortable.[22]

While serving in Southeast Asia, this writer learned that following public orders and ethics is not as important as maintaining a harmonious relationship with others. Logical arguments make a person in an oral culture uncomfortable when an issue arises. Oral communicators place a high value on community harmony, and relationships with others. Public opinion shapes an oral society's moral judgment. Public opinion is the most powerful means of control.[23]

Ashley Montagu explains how orality is related to the world in her book, *Man: His First Million Years.*

> Most nonliterate peoples are extreme realists . . . . It is necessary to understand that nonliterate peoples identify themselves much more closely with the world in which they live than do the literate peoples of the world. The more literate people become, the more they tend to become detached from the world in which they live. What happens is reality to the nonliterate. If ceremonies calculated to increase the birth of animals and the yield of plants are followed by such increases, then the ceremonies are not only connected with them but are part of them; for without the ceremonies that increase of animals and plants would not have occurred—so the nonliterate reasons. It is not that the nonliterate is characterized by an illogical mind; his mind is perfectly logical . . . . The trouble with the nonliterate is not that he isn't logical, but that he applies logic too often, many times on the basis of insufficient premises. He generally assumes that events, which are associated together, are causally connected.[24]

Most oral communicators are extreme realists in natural and supernatural matters. When the spirits help man, they may have success in certain expeditions; however, they live under the fear of the spirits.[25]

When oral communicators become sick, have financial troubles, or encounter

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[22]LaNette W. Thompson, "The American Worldview: How It Impacts Our Ministry," *The Strategy Network* [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/worldview.htm; Internet.

[23]Ashley Montagu, *Man: His First Million Years* (Cleveland: The World Publishing Company, 1957), 172.

[24]Ibid., 193-94.

[25]Ibid.

problems in relationships with others, they interpret the difficulty in relation to the spirits that cause the problems. The solution may involve sacrifices or some method to reconcile with the spirits. Oral communicators will pursue harmony with the spirits of their ancestors to solve problems.

According to Weber, the local myth explaining original revelation provides this kind of frame of the world. Hence, orality classifies everything, including biblical stories and Christian teachings. When people from an oral culture hear a certain story, they classify it and try to understand it under the illumination of local myths.[26]

Oral cultures' understanding of time is different from ours. They have no records. There is no history in the modern sense of the term. The past is indeed present in people's speech and social institutions—not in the more abstract forms by which modern history deals, which is contained in detailed verbal accounts. Oral communicators are able to memorize and recite long historical narratives without consulting any written records.[27]

Oral communicators form relational societies. A matter affecting an individual becomes a public matter or a matter of the village community. This writer once met several International Mission Board missionaries during a visit to Singapore, most of them had experienced trouble with automobiles made in my country. When I heard about their problems, I was embarrassed because the cars were from my country. I apologized for their inconvenience. Even though I am not connected with the automobile company, I felt responsible for their difficulties because I am a citizen of the country that made the cars.

An oral culture considers an issue in terms of one's family and community

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[26]Weber, *The Communication of the Gospel to Illiterates*, 43.

[27]Walter Ong, *The Presence of the Word: Some Prolegomena for Cultural and Religious History* (New York: Yale University Press, 1970), 23.

relations.[28] An individual is introduced to others in relation to his or her family members. For example, "He is the father of my teacher"; "His uncle is a chief of the villages"; or "He is the son of the professor," etc.[29] Biblical people are introduced in relation to their family and society.[30]

Oral people are concrete relational thinkers. "The concrete relational thinker tends to express, inform, and persuade by referring to symbols, stories, events, objects, and so forth, rather than to general propositions and principles."[31] It is difficult for oral people to understand the abstract or conceptual. A story in a movie needs to be finished because it is hard for oral communicators to draw a deduction from a unfinished one.

Oral communicators experience life based on the concrete. Oral tradition concerns a society's current cultural values, rather than idle curiosity about history. "Oral cultures tend to be situational rather than abstract, operational frames of reference that are minimally abstract in the sense that they remain loose to the living human lifeworld."[32] They deal with issues in a concrete, life-based sense through stories. "Everything becomes concrete, visible and tangible; everything in some way or other takes on real shape."[33]

Being is more important than *doing* in an oral society. Oral Communicators are more inclined to introduce people in reference to their position—"teacher, missionary,

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[28]Tex Sample, *Ministry in an Oral Culture: Living with Will Rogers, Uncle Remus, and Minnie Pearl* (Louisville: Westminster/John Knox Press, 1994), 5.

[29]Weber, *The Communication of the Gospel to Illiterates*, 47.

[30]The Bible introduces an individual with his or her family trees.

[31]David Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1991), 325.

[32]Ong, *Orality and Literacy*, 49.

[33]Weber, *The Communication of the Gospel to Illiterates*, 53.

president," instead of saying, "He serves in Indonesia; or he works at the electronics

company." The messenger's character and teachings should be consistent for this reason.

The messenger's behavior before and after class is more influential than the actual

knowledge taught.[34]

Oral society gives a higher value to enhancing the group's benefit than that of

the individual. They look out for community advantage. Group decisions are more

important than individual decisions in an oral society. Weber explains:

> The typical form of community among illiterates is thus the group made up of
> individuals. Men live, think, decide and act within the group. Everybody
> contributes his share, and all the individual considerations, suggestions and actions
> are welded together in true group dynamics, and so become the all-deciding and all-
> governing group opinion, group decision and group action.[35]

Individual decisions do not count as much as do family decisions and

community decisions in an oral society. For this reason, Christian workers should

approach oral communicators through *Koinonia*, or Christian fellowship.[36]

Tex Sample defines oral culture from his own experiences:

> Oral culture was a world made sense of through proverbs, stories, and relationships.
> A great deal of what we knew was tacitly understood: we often knew a lot that we
> could not put into words (because we didn't have the right words) but that we
> nevertheless knew how to do. We knew things we couldn't say, we felt things we
> couldn't name, [and] as we did things we couldn't explain. So proverbs and stories
> helped us. They pointed to what we meant. No, actually, they were what we
> meant.[37]

Oral learners are noncritical individuals. Critique is not indigenous to oral

learners. When these people think in proverbs, stories, and relationships, they do not do

criticize. Sample explains why they do not critique:

Sample explains why they are not critical:

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[34]Thompson, "The American Worldview."

[35]Weber, *The Communication of the Gospel to Illiterates*, 48.

[36]Ibid., 50.

[37]Sample, *Ministry in an Oral Culture*, 3.

First critique comes out of thought that works through theory, propositions, and discourse while oral thought, as we have seen, works through proverbs, stories, and relationships. Second, critical thought attempts to be as explicit as possible while oral thought understands things tacitly. Third, it is not a world where the emphasis is on the exactitude of language. The language they use is plain talk, not fancy talk. Fourth, oral people believe that life is deeper than theory. Fifth, oral people learned a long time ago to distrust experts. Experts are outsiders. Finally, to traditional people there are as many opinions as experts.[38]

Where are the Oral Communicators?

A human being is born to be an oral communicator. Family background, educational environment, and social structure determine literacy level. A family that reads influences a child to become more literate. A country or society with good educational programs encourages a child to become more literate. Nevertheless, oral communicators are found everywhere in the world.

Dan Poynter reveals some interesting statistics about America's reading habits.

One–thirds of high school graduates never read another book for the rest of their lives. Fifty-eight percent of the US adult population never reads another book after high school. Forty-two percent of college graduates never read another book. Eighty percent of US families did not buy or read a book last year. Seventy percent of US adults have not been in a bookstore in the last five years. Fifty-seven percent of new books are not read to completion. Most readers do not get past page 18 in a book they have purchased. Sixty- three percent of adults report purchasing at least one book during the previous three-month period. . . . Each day, people in the US spend four hours watching TV, three hours listening to the radio and 14 minutes reading magazines.[39]

The National Adult Literacy Survey (NALS), which the United States Department of Education administered in the early 1990s, found that 48 percent to 51 percent of adults in the United States scored at the two lowest of five levels.[40] If semi-

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[38]Ibid., 29-33.

[39]Dan Poynter, "Born in the USA—But Not to Read! Discover America's Reading Habits," *The Communication Strategy Network* [article on-line]; accessed 21 January 2005; available from www.communication- strategy.net /synapse/news/ fullstory_public.cfm; Internet.

[40]Marilyn Binkley, Nancy Matheson, and Trevor Williams, "How Did IALS Measure Literacy Proficiency?" *U.S. Department of Education. National Center for Education Statistics. Adult Literacy: An International Perspective*, Working Paper No. 97-33 [on-line]; accessed 12 January 2005; available from http://www.nifl.gov/nifl/facts /IALS.html; Internet. The International Adult Literacy Survey measured literacy

literacy is included in this number, slightly more than 55 percent of the United States'

population is more comfortable communicating orally. These phenomena exist in other

North American countries as well.[41] Similar results emerged in Australia, Canada,

Germany, Ireland, the United Kingdom, and elsewhere among developed nations when

the International Adult Literacy Survey (IALS) tested adults in twenty-two countries

from 1994 through 1998.[42]

According to the IALS, women are more illiterate than men. The research

indicates that women are more inclined to be oral communicators. Both the IALS and

Slack's five-part grid indicate that more than 50 percent of the people in most developed

countries are oral communicators. According to Slack's research, most unreached

countries have more than 70 percent to 80 percent oral communicators. If 50 percent of

the people in developed countries are oral communicators, it can be conjectured that the

10/40 Window, where most unreached people are located, has many more oral

communicators.

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proficiency for each domain on a scale of Zero to five hundred points. Literacy ability in
each domain was expressed by a score, defined as the point at which a person has an 80
percent chance of successful performance from among the set of tasks of varying
difficulty included in the assessment. The five literacy levels that correspond to
measured ranges of scores achieved are: Level 1 indicates a person with very low skills,
in which the individual may, for example, be unable to determine the correct amount of
medicine to give a child from information printed on the package. Level 2 respondents
can deal only with material that is simple, which the tasks involved not too complex. It
identifies people who can read, but test poorly. Level 2 respondents experience difficulty
in such tasks as learning new job skills. Level 3 is considered to be a suitable minimum
for coping with the demands of everyday life and work in a complex, advanced society.
It denotes roughly the skill level required for successful secondary- school completion
and college entry. Level 4 and 5 describe respondents who demonstrate command of
higher-level, information-processing skills.

[41]James Slack, quoted in "Making Disciples of Oral Learners."

[42]Marilyn Binkley, "What Can We Learn from IALS?" *U.S. Department of
Education. National Center for Education Statistics. Adult Literacy: An International
Perspective*, Working Paper No. 97-33 [on-line]; accessed 12 January 2005; available
from http://www.nifl.gov/nifl/facts/IALS.html; Internet.

Where are the oral communicators? They are everywhere. An LCWE report shows that two-thirds of the world's people are oral communicators.[43]

Educational Methods in Oral Society

Charles H. Kraft presents ten basic communication principles within culture in his book, *Christianity in Culture*. He concludes that the communicator must be receptor-oriented for effective communication. He also indicates that the communicator, message, and receptor all must participate in the same context, setting, or frame of reference.[44] In a later chapter, Kraft discusses how God communicates His message to us. God Incarnate employs our language and culture, and He reveals himself in a receptor-oriented fashion.[45]

Social, anthropological, and linguistic research reveals that oral learners will not understand simple outlines of the gospel presentation.

> Oral communicators use different means of construction, internalizing, recalling, and reproducing information and beliefs than do literates. An oral communicator's patterns are the exact opposite of literate, word-culture patterns.[46]

Thought processing and communication methods are entirely different for print and oral communicators. Hans Weber explains the differences.

> When we asked the meaning of a word unknown to us, the illiterate would not give a synonym, or a more or less abstract transcription, but he would paint in words, quickly and unfailingly, a picture that illustrated the exact meaning. In describing a person the illiterate would not talk about his character but rather tell significant stories about him. The Global Research Department of IMB listed out differences between oral communicators and print communicators due to learning activity. Oral communicators and print communicators learn by hearing and seeing. However, when oral communicators learn by observing and imitating, print communicators

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[43] James Slack, quoted in "Making Disciples of Oral Learners."

[44] Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis Books, 1987), 148-49.

[45] Ibid., 169.

[46] Slack and Terry. "Chronological Bible Storying: A Methodology for Presenting the Gospel to Oral Communicators," 6.

learn by reading, studying, and analyzing. Oral communicators think and talk about events, not words, but the latter talk about words, concepts, and principles. Oral communicators use stories to store information, but print communicators manage knowledge in categories and store it in print. Oral communicators value tradition, but print communicators value novelty.[47]

Learning and Teaching Methods

People learn and acquire knowledge in various ways. They learn through personal experiences, observations, conversations, readings, and modeling. People are informed by their culture, and information enables them to function effectively in society. Information works together in people's minds to build a worldview, which includes values, belief, and culture. Cognitive schemata incorporate incoming information and process input to memorize it and bring it to mind when they need the information.[48]

Oral culture retrieves or brings to memory, that which is spoken. It has no written texts to consult; physical movements—such as gestures, dancing, and breathing— serve as memory aids to oral thought. An oral person must to use memory aids repeatedly, however, in order to preserve experience as a people. In primary oral cultures, there is no printed material to recall. In the oral society, entire territories of a person's life are dependent on memory, not on texts.[49] Oral culture has no references for locating information. There is nowhere to look up any references.

Ong explains how the psychodynamics of orality utilizes languages. First of all, orality uses mnemonics and formulas to organize and recall information.[50] Ong says orality is additive rather than subordinate. Using subordinate style language requires

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[47]Armstrong, *Tell the Story*, 15.

[48]LaNette W. Thompson, "Cognitive Schemata and Communicating the Message," *The Strategy Network* [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/worldview.htm; Internet.

[49]Sample, *Ministry in an Oral Culture*, 13.

[50]Ong, *Orality and Literacy*, 33-34.

comparison or analysis. The minds of oral communicators do not work this way, however, but are additive when they speak. So, "and" or "and then" will be used more frequently than the words "thus, when, then, while, etc."[51] Oral culture is aggregative instead of analytic for this reason. Once a princess is beautiful in an oral cummunicators'memory, she is beautiful forever. Once a soldier is brave, he is brave forever. There is no question why one thinks she is pretty or he is brave.[52] In addition, oral culture is redundant because material exists only in the minds of the speaker and listener. Phrases must be repeated often and other rhetorical devices must be utilized to aid the memory and keep both speaker and hearer surely on the track. Oral communicators must spend great energy in speaking repeatedly to preserve knowledge. This effort keeps oral cultures conservative.[53]

Apprenticeship. Oral cultures do not learn from printed materials. Oral communicators are relational, and their primary learning configuration is an apprentice structure. They learn from long-term partnering with and watching an experienced person do something. Oral communicators learn by watching and following models.[54]

Ong observes that oral cultures learn trades by apprenticeship: "An oral culture likewise has nothing corresponding to how-to-do-it manuals for the trades. Learning comes from observation and practice with only minimal verbalized explanation."[55] Sample explains the concept of studying: "To study, one writes down key ideas, definitions, and concepts, and then compares and contrasts what was said one

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[51]Ibid., 38.

[52]Ibid., 39.

[53]Ibid., 41.

[54]Sample, *Ministry in an Oral Culture*, 17.

[55]Ong, *Orality and Literacy*, 43.

place with what was said in another. This is in an attempt to be as clear and exact as

possible. This is study."[56] However, Ong says orality learns by apprenticeship.

> Hunting with experienced hunters for example—by discipleship, which is a kind of
> apprenticeship, by listening, by repeating what they hear, by mastering proverbs and
> ways of combining and recombining them, by assimilating other formulary
> materials, by participation in a kind of corporate retrospection—not by study in the
> strict sense.[57]

Koryo[58] (celadon porcelain), which is the treasure of my country, is wrapped in

mystery. However, there is no written instruction for making it. No one knows how to

unravel the mystery of the Koryo Celadon (porcelain), and no one knows how to remake

it. Korean scholars feel it is unfortunate that they cannot unravel the Koryo Celadon

mystery. Now scholars encourage younger generations to develop the habit of

maintaining records, but our ancestors, who were oral learners, did not keep records.

Korean people do not have written texts for recall. Older generations of Korean people

learned under the master. Learners watched how the master formed and baked pottery,

and then they repeatedly practiced the skill that the master showed them.

Greg Holden, who understands orality and made a curriculum for training

Asian missionaries at CrossTrain, emphasized *On the Field Job Training.*[59] He believes

that seminary training for three years is too long for students to remember all the theories

to apply on their missions after they graduate. CrossTrain sent trainees to a village every

Thursday. They applied and practiced the principles they learned during the week.

During training, a trainer accompanies the trainees for demonstrating for them how to

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[56]Sample, *Ministry in an Oral Culture,* 17.

[57]Ong, *Orality and Literacy,* 9.

[58]Koryo is Korea's old dynasty name.

[59]Greg Holden, who is an International Mission Board staff member, started
CrossTrain Inc. to train Asian missionaries in Manila, Philippines. He had a burden to
train Asian missionaries for those countries where Caucasian missionaries are not
allowed to enter.

apply what they learned in classroom situations. Oral communicators learn by observing the leader and practicing what they see. Oral learners do not learn by reading or instructing, but by watching and doing. Oral communicators learn by watching the model of their leaders.[60]

On the field, during learning activities in an oral society, masters are not the only presenters for teaching content. Learners may interrupt masters with questions during the on-the job training, and masters listen to the learners and answer their questions. Learning activity is practiced by dialogue, not by monologue.[61]

Jesus earned the title, Rabbi-master, not by acquiring formal education, but by the intelligibility and authority of His teaching. He did not earn the position to be a master by formal education. Jesus did not make His disciples sit down and listen to Him. Jesus discipled His students while He was walking, working, eating, and talking with them.[62] Jesus taught His disciples and crowds as a group, or sometimes individually—on the field—in various situations. His disciples learned by watching and listening to Him.[63] Jesus trained them in context, which is the field of ordinary people's lives.

Ong elaborates:

Both Jesus' oral sayings and the oral memory of them were always contextual, though they of course could have universal relevance. He spoke in every case in a context of real concerns of real people in real social structures. Jesus' disciples, introducing his oral sayings orally into various contexts, lived in the same noetic economy, dipping into the store of his sayings and deeds for what was apropos in a given kerygmatic setting, for what would clarify and be clarified by a given state of affairs.[64]

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[60]Sample, *Ministry in an Oral Culture,* 19.

[61]Weber, *The Communication of the Gospel to Illitera*tes, 48.

[62]David L. McKenna, *The Jesus Model* (Waco: Word Books, 1977), 143-51.

[63]Ibid., 154-55. The fourth chapter of the Gospel of John includes a good example of Jesus' teaching method. He talks with a Samaritan woman at the well reveals Himself as the Messiah.

[64]Walter Ong, "Text as Interpretation: Mark and After," in *Oral Tradition in Literature,* ed. John Miles Foley (Columbia: University of Missouri Press, 1986), 153.

Christian workers need to be good models for their students because of this tendency. For instance, local leaders will think they need a computer and projector to lead Bible studies if they see a missionary using them during a Bible study. Oral communicators learn by what they see and hear on the working field.

Proverbs. The proverb is a very common genre of traditional wisdom in all cultures. Sample considers proverbs to be basic teaching tools and a fundamental means for approaching life in an oral culture.[65] He says, "In oral and traditional cultures the empathy, the stories, and the relationships, clothed in tacit understanding, crystallize in proverbs," and he defines proverbs as "short sayings learned through hard experience."[66]

Katie Cannon explains proverbs as "short sayings made out of long experiences."[67] Oral learners gain wisdom through their life experience and create proverbs to educate in a certain situation.

Emilie Townes suggests what proverbs can accomplish in oral cultures:

> Proverbs explain human behavior, serve as a guide for moral conduct, explain social behavior, serve to censure or criticize conduct, give shrewd advice on how to deal with situations, express egalitarian views, and express finer human qualities or emotions such as generosity.[68]

Oral communicators use proverbs as a teaching tool for their personal and social behavior and common conduct in an oral society. Proverbs are also tools for expressing their emotions. For moral teaching, orality does not categorize situations conceptually to deal with ethical matters. It also deals with proverbs more than with principles.[69] Orality thinks in proverbs, stories, and relationships. "Critique comes out of

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[65]Sample, *Ministry in an Oral Culture*, 19.

[66]Ibid., 37.

[67]Ibid., 19.

[68]Ibid.

[69]Ibid., 26.

thought that works through theory, propositions, and discourse while oral thought, as we have seen, works through proverbs, stories, and relationships."[70]

Hundreds of proverbs teach and give wisdom to oral learners in Asia. Here are some examples of proverbs. *Ashes fly back into the face of him who throws them.*[71] This proverb teaches people not to criticize someone because criticism will return to them. The following proverb teaches honesty in Uganda: *The end of an ox is beef, and the end of lie is a grief.* The Jula people in Africa have a proverb that states, *Even if a stick stays in the water, it does not become a crocodile.* I used to say that living in the United States does not make one speak English like an American.

Story Format: Memorization. Memory is like a store in oral culture. Information is received, filed according to an indoctrination system, and stored. Recall occurs by being given a label and tracing the data with it. Information becomes lost if it is not labeled, if the label is destroyed, later, or if the information is misfiled.[72]

"The semantic code is the key to the whole operation of memory. It is a worldview or a mental map acquired during childhood. Hence it is an acquired system, and because it is taught it is largely part of a shared collective code."[73]

When I served in a country where the majority of the people are Muslim, the locals held a contest of memorizing the Koran during *Idul Filtri*, which is an Islamic annual event. Participants are able to recite a part of the Koran in tonal voices. Some can

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[70]Ibid., 30.

[71]This proverb is from Uganda, East Africa.

[72]James Slack on *Characteristics of Oral and Literate Communicators* [article on-line]; accessed 17 January 2005; http://www.newwway.org/strategy_network /charactersitics.htm; Internet. Quoted in *The Africa Past Speaks: Essay on Oral Tradition and History*, ed. Joseph C. Miller (Folksetone, England: Dawson & Sons, 1980), 263.

[73]Ibid., 264.

memorize many verses of the Koran. Oral communicators often memorize the whole

Koran in Arabic language, even though they do not know the language. They can

memorize a large number of Koranic verses without understanding the words.

The parables belong to a literary type the Hebrews called *mashal*, which

involves distinct—yet related—genres. Jesus and the rabbis developed and employed a

genre of *mashal* not evidenced in the Hebrew Bible. Jesus' parables are memorized by

utilizing metaphors and dramatic images, and are typical and representative rather than

context-specific. Scott points out that when Jesus uses parables, He "employs a short

narrative fiction to reference a transcendent symbol."[74] Jesus invites listeners to enter

into a situation by using parables to educate His audiences.

Jesus was an oral communicator without any known writings.[75] He did not

write down any of His teachings. The disciples memorized His teachings. Jesus taught

them without written materials; yet, His teachings spread quickly and powerfully across

many countries. He used the people's heart language to teach them. Jesus spoke all of

His teachings in Aramaic. Major portions of Jesus sayings are poetry, often rhyming,

which enabled people to memorize His teachings more easily.[76]

Special practices and techniques must be developed in oral cultures to

guarantee information's transmission from one generation to the next. The wisdom of the

elders can survive only in the memory of the living. There is no reference book and, thus,

the information held in mind by individual members of the culture is a valuable

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[74]Bernard Brandon Scott, *Hear Then the Parable* (Minneapolis: Fortress Press, 1989), 8.

[75]The only recorded example, which is whatever Jesus wrote to a woman accused of adultery, in John 8:2-11.

[76]Herbert V. Klem, "Jesus as an Oral Poet," *The Strategy Network* (March 1999) [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/jesus_as_an_oral_poet.htm; Internet.

advantage for the whole community.[77]

Two-thirds of the world's people are oral communicators who cannot obtain new knowledge from reading. Oral people learn and communicate by means of narratives and stories. Hans Weber writes in his book, *The Communication of the Gospel to Illiterates*, that storytelling is the one means of communication that has at all times been used when presenting the biblical message to illiterates.[78]

Weber determined that illiterates are able to hear stories much better than are literates. Oral communicators can hear and remember better than can print communicators. Memory aids must be devised in an oral culture to ensure retrieval of its oral depository, while literacy depends on the written note, such as a calendar (PDA) or computer program. In an oral culture mnemonics and formulas are ways of organizing information and aiding in its recall. Numerous tribal people in South Asia were able to memorize a story of 7,400 words in just four days. This amounted to twenty-five typewritten story pages. Storytellers are usually very accurate in reproducing stories.[79]

Thayer Salisbury, a Zambian Christian worker, tested the narrative theory in Africa. He discovered that Zambians could memorize and comprehend better when they were taught in narratives. He concludes his research by citing a highly respected elderly Zambian preacher: "We are a storytelling people," and Africans must be taught using stories.[80]

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[77]Michael Cole and Sylvia Scribner, *The Psychology of Literacy* (Cambridge, MA: Harvard University, 1999), 125.

[78]Weber, *Communication of the Gospel to Illiterates*, 39.

[79]Paul and Teresa, *Network of Biblical Storytellers* [newsletter on-line]; accessed 3 January 2005; http://www.nobs.org/kohler_update.htm; Internet. For ministry security reasons, these authors do not provide their last names.

[80]Thayer Salisbury, "Testing Narrative Theory," *Evangelical Missions Quarterly* (January 2004), 87-89.

According to Werner Kelber, oral society has a different historical view. "Stories and sayings are authenticated not by virtue of their historical reliability, but on the authority of the speaker and by the reception of hearers."[81] He explains, "Orality's principal concern is not to preserve historical actuality, but to shape and break it into memorable, applicable speech."[82] In order to accomplish this, oral communicators use metaphors to create imagery. Metaphors help oral communicators understand new data based on their already well-known information.[83] Storytelling may be the primary way of teaching and communicating with those whom a missionary hopes to influence, considering that two-thirds of the world's people are oral communicators.

In an oral society, family and friends share stories when they gather together. It is the time to learn about family traditions and family stories.[84] The following is an oral communicator's testimony.

> In many ways, telling stories is an act of oral hospitality. Good storytellers invite us into a world that is different and wider than the one we ordinarily live in. Stories draw us into a reality where we find ourselves in touch with not only the world as it is, but also with the world as it should or could be. Through stories we discover that there is something more to life, something that we didn't quite see or understand before.[85]

When this writer, who experienced an oral influence, addresses a request to my supervisor, who is highly literate, he always asks me for it in a written letter. I felt that he was making me work more because I had just informed him by orally explaining the

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[81]Kelber, *The Oral and the Written Gospel*, 71.

[82]Ibid.

[83]J. O. Terry, "Oral Communicators and Metaphors" (April 2001) [newsletter on-line]; accessed 9 January 2004; available from http://www.chronologicalbiblesotrying.com/vol_8_no_2.htm; Internet.

[84] Sample, *Ministry in an Oral Culture*, 4.

[85]"Tears and Laughter: Promoting Morals and Values through the Rich Oral Traditions and Heritage of a People's Culture" [articles on-line]; accessed 21 January 2005; available from http://www.communication-strategy.net/synapse/nes/fullstory_public.cfm; Internet.

matter. After I learned about oral communicators' characteristics, I finally understood the predicament and learned our different communication methods. Orality keeps knowledge, information, teachings, concepts, lists, and ideas in stories that can be easily understood, remembered, and reproduced.

Stories play a significant role in preserving oral communicators' history and culture through the centuries. Stories contain information about the meaning of life, God, values, and morals. Oral communicators teach general history, tribal history, or village history to their people in story format.[86] Those stories are conveyed in the vessel of any kind of story format: tales and myths.

In Africa, stories are used to explain truths and facts, and to teach Woman's Missionary Union materials. One Christian worker found out that most Africans use widespread storytelling as a means of education.[87] Stories teach people what to do, and also what is right in oral society. The following is one example of a Bhutanese story:

> Bhutanese folklore has it that the bat would show its teeth to the birds in order to avoid the bird tax and show its wings to the beasts in order to avoid the beast tax. But come winter, when the food supplies are distributed, the bat would show its wings to the birds and teeth to the beasts to claim its share from both.[88]

The stories are the teachings and the teachings are the stories in oral cultures. This is how oral communicators learn and communicate. The best results for oral learners are achieved through the story method.[89]

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[86]Jan Vansina, *Oral Tradition: A Study in Historical Methodology*, trans. H. M. Wright (London: Routledge & Kegan Paul, 1965), 155-57.

[87]Beth Butler, "The Role of the Story in Christian Literature," *The Strategy Network* [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/role_of_the_story.htm; Internet.

[88]"Tears and Laughter: Promoting Morals and Values through the Rich Oral Traditions and Heritage of a People's Culture."

[89]James Slack, "Readings on Orality and Chronological Bible Storying Concerning the Development and Use of an Oral Bible among Oral Communicators" (paper presented at the Oral Bible Forum, Albuquerque, NM, 10-12 July 2003), 6.

Drama. Oral communicators present stories resembling an art form like drama. They do not merely read stories. The storyteller's motions and tone of voice are agonistic.[90] Learning by sight helps one retain information longer, and oral communications are able to recall information much better than those who learn just by hearing. Storytelling quite frequently becomes direct drama in oral cultures. Weber introduces a few examples that Christian workers experienced.

> The highest degree of participation is usually achieved if communication takes the form of dramatization. For this very reason drama has always been used in the missionary proclamation among illiterates. The Passion and Easter services of the Syrian Orthodox Church in South India are one great drama. Eugene A. Nida describes how the Pentecostal movement in Chile quite unconsciously uses drama in evangelistic meetings, and how deeply such dramatic presentations are experienced by illiterates. Keysser and his co-workers often used missionary presentations in New Guinea, and John V. Taylor describes how suitable in Africa is drama for the missionary proclamation. In India much attention is given to the dramatic presentation of the gospel, and to a full consideration of its possibilities, and in Indonesia Manuworo the East Javanese Church has increasingly become a pioneer of dramatic proclamation.[91]

Drama is especially practical for illustrating conflict, deep emotions, and interaction among people. Drama absorbs people into a story.[92] Oral communicators enjoy the participation in the stories as well as watching others dramatize them. They like to watch dramas and easily dramatize when they hear stories. Oral communicators hear the story repeatedly for storing the information. Dramatizing the story is another method oral communicators use to memorize information and stories.

Music: Drum and songs. Music plays a vital part in Christian worship even today. Song themes include the Bible stories, theology, encouragement, and testimony. Songs are utilized as Christian education tools. Children learn the order of the books of

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[90]Ong, *Orality and Literacy*, 43.

[91]Weber, *The Communication of the Gospel to Illiterates*, 57.

[92]Ben Sells, dir., *Tell the Story: A Primer on Chronological Bible Storying* (Rockville, VA: International Centre for Excellence in Leadership, 2003), 97.

the Bible in song format.

> Christian songs provide both a reflection of belief and a teaching or reinforcement of belief to the Christian community. They are, therefore, important in telling what people believe and what they are being taught. They are tools for teaching.[93]

Music is a major tool used to express oral society's issues and to teach individuals about family trees, historical heroes, and wisdom.

Albert B. Lord defines oral epic songs.

> Oral epic song is narrative poetry composed in a manner evolved over many generations by singers of tales who did not know how to write; it consists of the building of metrical lines and half lines by means of formulas and formulaic expressions and of the building of songs by the use of themes . . . . By formula I mean "a group of words which is regularly employed under the same metrical conditions to express a given essential idea."[94]

The moment of song composition is the performance for oral cultures. Composition and performance are two aspects of the same moment. In other words, while composing songs singers perform at the same moment.[95]

How do oral singers learn to compose and perform songs? They watch other people. There is no lesson or lecture for learning to sing a song. Oral singers spontaneously learn to sing when they watch and hear. A singer of tales is a composer. Singing, performing, and composing all are facets of the same act.[96] Lord presents the three stages of the learning process for singing in oral cultures: listening and absorbing; application; and, finally, singing for a critical audience.[97]

Christian workers in Africa report that after oral communicators hear stories, they compose songs about them and repeat the stories in song format. They hear the

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[93]Ibid., 95.

[94]Albert B. Lord, *The Singer of Tales* (New York: Atheneum, 1976), 4.

[95]Ibid., 13.

[96]Ibid.

[97]Ibid., 21.

stories repeatedly and memorize them. It is more like chanting; however, they repeat stories in a vessel of songs. According to J.O. Terry,

> Some cultures learn and remember through songs. So that which is to be remembered must be sung. Songs learned in the Evangelism Track storying can lead into worship songs for the emerging church. Most people have some kind of folk songs, which may be a singing style that is coupled with recitation and drama.[98]

The singers whom the Christian workers hear have never reproduced a theme in exactly the same words. They do not see the necessity to use the same words or think that it is normal to do so. Formula, a group of words, offers a means for telling a story in song and verse. Oral culture communicates incidents, history, and tales in the form of songs, which imply proverb and information. Singers do not use any fixed set of words, but a grouping of ideas, to deliver these themes.[99]

In African societies, oral communicators cannot be explained without their music. Their society is centered on music. Africans traditionally sing and dance during times of joy or sorrow. Musical instruments are utilized for communicating with the spirits and traditional healing. The same musical instruments have been used for Christian activity since Christianity entered the villages. L. K. Anderson, who is a retired missionary from West Africa, relates his experience: "At five o'clock in the morning we were aroused by the beating of the church's call drum." A beating drum calls people for worship on Sunday morning.[100] Anderson says that Africans have the ability to convey news by drum messages.

The key role of music is undeniably evident in oral culture, where songs are educational.

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[98]J. O. Terry, "Media Tools for Working with Oral Communicators," *The Strategy Network*; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/oral_media_tools.htm; Internet.

[99]Lord, *The Singer of Tales*, 69.

[100]L. K. Anderson, *Incidents and Recollections of Missionary Service with Bridge to Africa* (Manila: Presbyterian Church, n.d.), 28.

Dance. Steve Evans observes that African oral communicators in Zimbabwe dance for all occasions. Dancing is vital for African life. Africans dance for rites of passage, circumcising, launching a war, victory, celebrating life and death, harvesting, hunting, courting, and ancestral worship and ceremony.[101] Evans comments,

> For most people, dancing provides one of the most effective and personal forms of communication. "The movement of the body to the African is very important," Massaki said, "and he uses it to express his feelings on many occasions and in many circumstances to express joy, sorrow, or other emotions . . . . Every emotion of the African can be conveyed by the use of his body." In addition, dancing often serves to create a feeling of unity among a society or culture group. Participation in dance represents an individual's acceptance into the group.[102]

A culture of dancing is naturally transferred into the African church. The sermon effectively delivers the message through the vital act of worship when people gather in a church. Music and dance frequently are more effective than the sermon in conveying the truth.[103]

Conclusion

As this chapter indicates, about four billion people—two-thirds of the world's population—are categorized as oral communicators. Among those, many are illiterates who cannot read or write, and do not have any desire to learn to read or write. In numerous places, the Bible is not translated into their languages. If we attempt to approach these people with written materials for teaching them biblical truth, they cannot learn it, nor will they want to learn it. A different method should be developed.

I propose that "storying" is the best means to reach these oral

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[101]Steve Evans, "The Role of Dance in African Worship: A Study of a Biblical Medium and a Cultural Worship Form in Africa," *The Strategy Network* [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/dance.htm; Internet. Evans is an International Mission Board worker and communications specialist in Harare, Zimbabwe.

[102]Ibid.

[103]Ibid.

communicators for means to reach these oral communicators for the effective communication of gospel truth. Memorization, proverbs, drama, and dance all should be grouped within "storying" implementation.

Thus far, this study has identified orality. For years missionaries have lived in oral societies. Over the course of time, missionaries have developed "storying" methods. This leads to the second research question: "What is the historical development of chronological Bible storying?"

CHAPTER 3

HISTORICAL DEVELOPMENT OF CHRONOLOGICAL
BIBLE STORYING

Introduction

God used stories as a primary means to reveal His truth in Scripture. The Old

Testament is filled with stories: creation, tower of Babel, Noah and the ark, Daniel in the

lions' den, Ruth and Boaz—stories of the great men and women of God. The Jewish

people understood and knew Yahweh through His actions in history, and this history of

covenant relationship was passed on to the next generation in the story format.

According to TeSelle, "The gospel was identified not with a teaching or a religious

experience but with an action or history played out in the particular stories of

individuals."[1]

The Hebrew tradition was not visual, but oral, and Jesus came from an oral

tradition.[2] In the New Testament, stories are among the primary means that Jesus used to

teach His disciples and the people (Matt 13; John 4). He spoke to them mostly in

parables (Mark 5:6). Jesus used the Good Samaritan parable when a student of the law

approached Him with the question, "Who is my neighbor?" (Luke 10: 30-38). There are

also numerous stories regarding the actions of the apostles: the conversion story of Paul,

his journeys to spread the gospel, and stories concerning persecutions and trials.

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[1]Sallie McFague TeSelle, *Speaking in Parables* (Philadelphia: Fortress Press, 1975), 120.

[2]Ibid., 27.

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Early Church

The early church experienced remarkable growth in part because early professing Christians zealously proclaimed Jesus' story. They simply described their experiences with God, and they proclaimed the gospel immediately after their salvation.[3] Jesus was the early Christians' main topic of conversation after they experienced redemption. When believers met people, they were excited and wanted to proclaim Jesus Christ's crucifixion and resurrection. People heard the gospel, and they were saved through the believers' stories (Acts 9:13; 5:23; 1 Pet 1:1; Col 1:23; 1 Thess 1:8). The preaching of the early church was not theoretical apologetics about the existence of God or a discussion about Jesus' teaching. It was mostly a narration of the events concerning Jesus Christ's life and a declaration of what occurred among the disciples.[4]

The Moravians

For the Moravians, believing in Jesus meant becoming a missionary to share the gospel. When they were saved, most of them immediately expressed a desire to go somewhere to share the gospel. The Moravians were ordinary people—such as carpenters, gravediggers, and farmers—but they could not wait to tell Jesus' story when they were saved.[5] Christian David, who was a carpenter, went to Greenland as a missionary in 1733. Unfortunately, he did not experience immediate success among the Eskimos. The local people despised the Moravians.[6] Count Nicholas Von Zinzendorf,

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[3]William J. Bausch, *Storytelling: Imagination and Faith* (Mystic, CT: Twenty-Third Publications, 1986), 19.

[4]Ibid., 22.

[5]Gustave Warneck, *Outline of a History of Protestant Missions from the Reformation to the Present Time,* trans. George Robson (New York: Fleming H. Revell Company, 1901), 60.

[6]James Hutton, *A Short History of the Moravian Church,* 2nd ed. (London: Moravia Publication Office, 1909), 152.

who was the leader in the Moravian Church, advised Christian David to just tell Jesus' story. Hundreds of Eskimos were converted to Christianity when the Moravian missionaries stopped preaching theologically and began simply telling the story about Jesus and His passion. This revival, which was generated by Jesus Christ's story, turned the Moravians toward a more Christ-centered preaching.[7]

Recent Years

Modern missionaries used similar methods of chronological Bible storying in recent missions history. In 1957, Hans Reudi Weber, who was a Swiss missionary with the Dutch Reformed Church in Indonesia, dealt with communicating the gospel to illiterates in a book that he wrote. He wrote this book, *The Communication of the Gospel to Illiterates*, after he encountered illiterates in Luwuk-Banggai, Indonesia. Weber asserted that the Bible should be available for every Christian family—including illiterates—and those Christian workers should find a way to communicate the Bible message to them.[8] After Weber discovered the Bible to be a book of great pictures, drama, and symbols, he used *talk and chalk* and dramatization for teaching the Word of God to illiterates in Indonesia.[9]

Clenn Prunty—and possibly others—discovered the value of chronological Bible storying in evangelizing whole villages in Panama, Central America, in the

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[7]Herbert Spaugh, "Short Introduction to the History, Customs, and Practices of the Moravian Church" [on-line]; accessed 17 August 2004; available from everydaycounselor.com/archive/sh/shistory,htm; Internet.

[8]Hans R.eudi Weber, *The Communication of the Gospel to Illiterates: Based on a Missionary Experience in Indonesia* (London: SCM, 1957), 32.

[9]Idem, 19, 21. *Talk and chalk* is a method that Weber used to train oral communicators in Indonesia. He illustrated the Bible story with drawings on the blackboard.

1950s.[10] Around this time, others in Africa—like Harold Fehderau in the Belgian Congo—realized the importance of worldviews in preparing Bible-story strategies. During the 1950s, there were reports of the use of stories among the Masai in Africa, as well as among people in Nepal, Bangladesh, and Saudi Arabia.[11]

Baptist missionaries Jack and Doris Day, who were appointed to Brazil, began developing materials to train lay preachers for using Bible stories in 1970. When Day used chronological Bible storying to go through the Bible—from the creation to Paul's missionary journeys—he discovered that the listeners began to understand the Bible and its spiritual truth. In 1995, Brazilians asked him to develop an extension program for training lay preachers with the condition that Brazilian pastors would learn to teach others.

The Days are chronological Bible storying pioneers among the Baptist missionaries.[12] Day wrote adult-storying material, and his wife prepared materials for children with artwork, lesson plans, games, puppets, and handwork. The Days impacted Brazilian public schools, and at least three schools now use the storying material Doris wrote for children.[13] However, Trevor McIlwain, who is with New Tribes Mission in the Philippines, can be credited as the founder of what is known as chronological Bible

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[10]J. O. Terry, ed., "Storying around the World," *Chronological Bible Storying* (July 1997) [newsletter on-line]; accessed 9 January 2004; available from http://www.chronologicalbiblestorying.com/vol_4_no_3.htm; Internet.

[11]Ibid.

[12]Jack Day, "Storying in Brasilia's High-Rise Jungles," *Baptist Standard*, 12 (June 1996), sec. M, 12.

[13]The Brazilian government requires religion courses in its public schools, and the Days have helped to develop the materials for those courses.

storying.[14]

Identifying Former Methods Used
to Train Local Church Leaders

Seminary Training

Most missionaries are well educated. The Korean Baptist Mission Board does

not send to the mission field those missionaries who have not earned at least a bachelor's

degree. Most of them have acquired a master's degree. This trend does not occur only in

Korea. The majority of mission agencies require the same higher education that the

Korean Baptist Mission Board requires.

Thus, most missionaries have been conditioned to analyze and combine

teaching materials in a fashion consistent with their educational experience. Learning

and teaching styles with which they are familiar include the listing of principles and

concepts rather than the narrative telling of stories. Consequently, these missionaries

often have not considered the local people's learning and teaching styles, which have

resulted in the missionaries applying methods that often were not suitable for the task at

hand.

The expectations of the Western point of view are so different regarding

teaching abilities that few or no natives are able to reach that standard. Therefore, local

seminaries experience shortages of native professors. One time, this writer taught a

special seminar at a local seminary for a week. There was only one national lecturer out

of ten lecturers. Nine of them were missionaries. Missionaries who serve as seminary

professors have a tendency to provide a Western seminary curriculum when they are

training local seminary students. No wonder so few are qualified to become local

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[14]Grant Lovejoy, "Chronological Bible Storying: Description, Rationale and Implications" (paper presented at a Nonprint Media Consultation, Nairobi, Kenya, June 2000), 3.

seminary professors, and the shortage of professors causes local seminaries continually to depend on foreign professors. Various Southeast Asian seminaries still cannot supply local professors after fifty years. Therefore, one can conclude that the current seminary curriculum is neither indigenous nor reproducible, neither is the curriculum suitable for oral communicators.

Written Materials

Missionaries usually attempt to teach local people to read with written materials. It is good if missionaries are able to utilize this method. Such a method is not suitable, however, for such places as Southern Sudan, the Southern Philippines, and South Asia, where the people have few educational opportunities and are mostly oral communicators.

Tom Ogalo, a Kenyan Baptist missionary, reported that the highest level of education among the trainees in the Southern Sudan is about the fifth-grade level. Most people in this region cannot read. Reading is not the way that their society obtains information. Their history is passed down orally from generation to generation.[15]

Materials were not provided for these oral communicators, and few missionaries knew how to share the gospel and train local leaders without written materials. Therefore, few ministries were conducted in such areas until recent years, when chronological Bible storying was introduced by missionaries.

Imported Materials

The Church Strengthening Ministries (CSM) of the Philippines Baptist Mission, which publishes Christian materials, tried to help church ministries. Literates or

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[15]Mark Snowden, "Storying in Sudan: When No One is Able to Read, How Do You Teach the Bible?" (report via e-mail to several persons at the International Mission Board of the Southern Baptist Convention, including Avery Willis, Grant Lovejoy, and James Slack, 9 August 2002).

semiliterates in some cities of the Philippines may use some written materials; however, people in the Southern Philippines are mostly oral communicators. According to Johanni Gauran, most tribal Baptist-church leaders have little educational background. Some pastors have studied only as far as the first grade; some have studied as far as middle school. Ninety-nine percent of pastors among the tribal Baptist churches have never had seminary training.[16]

This writer witnessed, though, that most teaching materials were imported from the United States. These materials were simply republished or translated at the CSM. The Philippines Baptist churches do not have enough manpower for developing materials in the tribal languages and training local members and leaders.

Some materials were translated into local dialects, but translators often experienced difficulties due to differences in worldview, culture, value system, and language. For instance, some countries cannot understand material in which a lesson is illustrated through a baseball game. For those countries, ordinary people do not know baseball rules, and they have never played the game before. In some cultures, a pig is a dirty animal, but other cultures believe that a pig brings blessings.[17] These obstacles caused difficulties in translating the materials into the native language. Imported materials cause translation problems even for literates. Therefore, imported written materials are not the best tools for training local leaders. This writer believes that training locals through imported materials is neither indigenous nor reproducible for those in the Southern Philippines, and definitely not for illiterates who are in Southern Sudan and South Asia. Missionaries need to provide examples of teaching methods for

[16]Johanni Gauran, interview by author, Rural Life Center, Mindanao, Philippines, 18 May 2004.

[17]Muslims will not even touch pigs because they consider these animals to be unclean. In Korean tradition, however, a dream about a pig can bring people luck in finance.

local leaders, so that they may follow these models for training their own people as leaders.

Theological Preaching

Johanni Gauran, who has an engineering background, happened to preach at one of the Southern Philippines tribal churches. He discovered the church had no pastor one Sunday when he visited. Gauran was asked to preach the Word of God there even though he was new at the church. Gauran preached for several weeks in the manner he had learned from his former pastors, and soon realized that the tribal people did not understand his sermons. Gauran thought that he needed to acquire some education in the seminary. Gauran obtained a year of seminary training, but he felt that this was a waste of time. His theological training from the seminary did not help him to evangelize and disciple tribal people. They were mostly either illiterates or had attained only primary education.

The tribal people were oral communicators. They did not understand theological preaching and teaching. Therefore, the tribal people could not grow in the truth and apply the Word of God to their lives. Gauran concluded that theological preaching does not work for oral communicators. Thus, he searched for a more effective method to communicate the Word of God. When Gauran heard about chronological Bible storying, he thought it was the answer.[18]

The Missionaries' Own Experience

Missionaries experiences in their home countries influence every aspect of their ministries. When missionaries go to other countries to serve the Lord, they have a tendency to form churches like their home church: the shape of the church building,

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[18]Gauran, interview.

church decoration, worship style, education programs, church polity, etc. Even though the church tradition of their own culture is not always based upon biblical truth, it is only natural for foreign missionaries to imitate what they saw and learned in their own countries without adapting to the local culture.

A missionary easily brings cultural baggage from his or her country to the mission field and applies it as if it were biblical truth. Members of a Kazakhstan church choir wear gowns imported from Korea.[19] A missionary does not realize that this sends a strong message to local Christians. This missionary set the norm that a choir that does not wear Korean robes is not a legitimate church choir. The missionaries' church traditions have often become obstacles to creative thinking, which could help develop effective strategies for training local leaders on the mission field.

Starting Chronological Bible Story Teaching in the Philippines

James Slack's Learning Grid indicates that a different training-strategy setup should be applied to each of the categories. The same training module cannot be used for both illiterates and those who are highly literate. According to Slack, no one has developed a synchronized set of materials based upon the five categories in the Learning Grid for training gospel presenters to approach each category.[20] A few missionaries, however, have developed and applied materials during the past twenty years for the oral communicators.

Chronological Bible storying is the method of telling Bible stories chronologically, repeating each story several times until the listener internalizes the

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[19]This writer heard from a mission pastor of a local church in Seoul who reported sending the gowns to a missionary for use in the Kazakhstan church.

[20]James Slack, "Chronological Bible Storying: A Methodology for Presenting the Gospel to Oral Communicators and Non-Book Cultures," (paper presented at the meeting of the Baptist World Alliance, Buenos Aires: Argentina, 1995), 7.

message enough to act upon what the story teaches.[21] It is used for both evangelism and

discipling.[22]

Trevor McIlwain:
Chronological Bible Teaching

While Trevor McIlwain was serving among the tribal people in the Palawan

Islands of the Philippines, he discovered that most leaders did not have any knowledge

about the Bible, and among those leaders, no one had an understanding of the whole

Bible.[23]

> McIlwain described the spiritual condition of the people as that of having been
> given an incomplete gospel and then left to do "religious works" so God would be
> happy. He discovered that few if any of the people had a real understanding for
> salvation as a finished work that God the Father had provided through God the Son
> as the acceptable sacrifice for sin, a finished work never to be repeated. The people
> had to see their sinfulness before God, their helplessness to save themselves from
> God's judgment, and in faith to believe God and accept what He alone could
> provide for their salvation.[24]

McIlwain rediscovered the need for putting the gospel in a story format for the

oral communicators. Trevor McIlwain, who is a missionary to the Philippines with New

Tribes Mission, designed an evangelistic method to reach tribal peoples in the Palawan

Islands in 1980. He named it "the Chronological Teaching Approach." Shortly after, this

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[21]J. O. Terry, ed., "Storying in Asia," *Chronological Bible Storying* (April 1994) [newsletter on-line]; accessed 9 January 2004; available from. http://www.chronologicalbiblestorying.com/vol_1_no_2.htm; Internet. "Storying in Asia" is a regular column on the Chronological Bible Storying website. Hereafter citations to various volumes of this column will be cited as "Storying in Asia" and the relevant volume, issue number, and date. All columns were accessed 9 January 2004.

[22]James Slack's Learning Grid classifies five grid categories: Illiteracy, Functional Illiteracy, Semiliteracy, Literacy, and High Literacy.

[23]Bill Gopffarth, the director of the Church Strengthening Ministry in Manila, interview by author, 21 May 2004.

[24]J. O. Terry, "Storying in Asia."

model spread to various New Tribes Mission ministries in other countries.[25]

Those involved in this story strategy were Trevor McIlwain, Jack Conner, Del Schultze, Les Plett, and Jay Jackson. Del and Susan Schultze published a set of stories called, *God and Man*. This publication contains thirty-five stories from the creation to Jesus' resurrection.[26] Among those missionaries, McIlwain developed the teaching materials with determination and published *The Chronological Bible Teaching*. Since then, he has actively been leading *The Chronological Bible Teaching* conferences. NTM missionaries still utilize this method in various countries.[27] McIlwain examined the worldview and value system of the tribal people on the islands of Palawan before choosing the stories.

The Chronological Bible Teaching is more of a teaching style than a preaching one.[28] McIlwain produced a seven-volume set of materials. The hearer requires some degree of literacy to learn with *The Chronological Bible Teaching*. Thus, even semi-literates would experience some difficulty in understanding and using his material.[29] McIlwain started to teach the Bible story of redemption chronologically. He began with stories from the Old Testament—to build a firm foundation—before attempting to teach the work of Jesus from the New Testament. His Bible story lessons cover the time from the creation to the ascension of Christ. He later added more stories to help the Palawan

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[25]Tom A. Steffen, "Storying the Storybook to Tribals: A Philippines Perspective of the Chronological Teaching Model," *International Journal of Frontier Missions* 12, no. 2 (April-June 1995): 99.

[26]Del Schultze and Susan Schultze, *God and Man* (Manila: Church Strengthening Ministry, 1984).

[27]Slack "Chronological Bible Storying," 7.

[28]Ibid.

[29]Ibid.

people reach maturity as Christians.[30]

       This model was designed for long-term church planting rather than for short and brief evangelism. "McIlwain assumes Christian workers will build solid relationships, model Christianity and minister to physical and spiritual needs in tandem."[31] McIlwain believes that an evangelist should give sufficient time for worldview challenge and foundational information by using Old Testament stories to adequately present the story of Jesus Christ.[32] He contends that tribal people—who do not have any knowledge of Christianity—need to hear an overview of the history of redemption, beginning with Genesis and continuing through the ascension of Jesus Christ, to grasp the gospel.[33] This material has forty-two Old Testament lessons and twenty-six New Testament lessons.

       When James Slack looked through this material, he observed, "This style of gospel presentation works well within the NTM missionaries' setting because literacy is taught to the people who are hearing the stories." Slack commented that this material does not fit well among primarily oral communicators.[34] Some other NTM missionaries realized, also, that McIlwain's method was difficult to communicate effectively in oral cultures.[35]

       Tom Steffen returned to the Philippines to evaluate McIlwain's model after it

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[30]J. O. Terry, "Storying in Asia."

[31]Steffen, "Storying the Storybook to Tribals," 99.

[32]Ibid., 100.

[33]Ibid.

[34]Slack, "Chronological Bible Storying," 7.

[35]Douglas K. Wilson, Jr., "Presenting Jesus through Chronological Bible Instruction: An Overview" (paper presented at the annual meeting of the Southeastern Region of the Evangelical Missiological Society, Orlando, FL, 20 March 2004), 6.

was used for ten years. Steffen used several questionnaires for assessing *the Chronological Bible Teaching* method. The feedback indicated the trainees' affirmation that this method is clear and easy to understand, works well, communicates effectively, and lays a firm foundation for the gospel. Most of the trainees expressed dissatisfaction, though, regarding the length of the phases. They remarked that the model is too time-consuming[36]

Developing Chronological Bible Storytelling

The Southern Baptist Mission in the Philippines was just entering tribal work while Trevor McIlwain was teaching the people on the island of Palawan by using *the Chronological Bible Teaching* in the early 1980s.[37] NTM did not have sufficient financial resources to publish and promote the materials, so they approached James Slack to acquire help for publishing pictures for Chronological Bible Storytelling.[38] J. O. Terry explains the situation:

> I was asked to help teach the methodology among other Asian countries and to teach how to use the chronological teaching materials from the Schultzes' *God and Man,* a 54-stories set developed by Bryan and Diane Thomas, also of NTM missionaries, and a set of 105 teaching pictures jointly developed by NTM of the Philippines and the Philippine Baptist Mission.[39]

NTM and the IMB invited Filipino pastors and the IMB personnel for the first conference held in Mindanao, Philippines, to explore chronological Bible storying.

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[36]Ibid., 101-02. When I interviewed Bill Gopffarth in Manila, he also stated that this model is time-consuming, requiring from two to three years to complete.

[37]J. O. Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples," *International Journal of Frontier Missions* 14, no. 4 (October-December 1997): 169.

[38]James Slack is the global-evangelism and church-growth consultant for the International Mission Board of the Southern Baptist Convention.

[39]J. O. Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples," 169.

Unfortunately, McIlwain was not a strong, convincing speaker, who could influence the people to understand the value of using chronological Bible storying. Thus, the conference was not a success. McIlwain did not use any pictures, and the conference was boring. The required attendance was eight to ten hours a day, and most of those in attendance expressed sheer boredom.[40]

The second conference was held in the Davao IMB mission office of Mindanao. NTM personnel also came to this meeting. Among the IMB personnel, Paul Stevens, Sam Stalings, Jeff Palmer, and Thurman Braughton attended this session along with several Filipino pastors, including Johanni Gauran. Through this second conference, trainees saw the value of using Chronological Bible Storying, and they began to apply *Chronological Bible Story Teaching* (CBTS) in their ministries. Sam Stallings applied CBST in Cebu Island. Thurman Braughton used it for planting churches and discipling Bible teachers. They also began to utilize CBST for teaching purposes.[41]

Del Schultze and Les Plett presented a general overview of the CBST methodology during a church-planting workshop that Bill Tisdale and James Slack planned in the Philippines. James Slack reported:

> About 600 Mindanao and Luzon missionaries and nationals attended one of two one-week workshops organized by James Slack, then Church Growth Director of the Philippine Baptist Mission. However, after the workshop, Mindanao's missionaries, who were more impressed with the less developed and more practical form of Chronological Bible Teaching as developed by Del Schultze, Les Plett and others, invited Jay Jackson to teach them how they storied. Out of those sessions came the Chronological Bible Storytelling methodology. This has also been influenced by Johanni Gauran's storying experience and subsequent writings that were significantly influenced by Trevor McIlwain's teaching. Therefore, Chronological Bible Storytelling is a more moderate form of storying. Missionaries involved in developing this method were Stan Smith, Sam Stallings, Paul Stevens and later, Jeff Palmer.[42]

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[40]Gopffarth, interview. He had attended and witnessed this first unsuccessful conference.

[41]Ibid.

[42]Slack, "Chronological Bible Storying," 8.

Jeff Palmer and the Church Strengthening Ministry of the Philippine Baptist Mission produced the best set of materials for chronological Bible storying. It was a set of fifty-six Bible stories for individuals who wanted to learn and use this method.[43] Caloy Gabuco—of the Church Strengthening Ministry—painted all the pictures of the Bible Storytelling in Manila, Philippines.[44] The pictures helped listeners who wanted to review the stories.[45]

Developing *Following Jesus*

The IMB missionaries of the Southern Baptist Convention have been developing Chronological Bible storying (CBS), partnering with NTM for a number of years. However, the IMB has recently produced a set of CBS, *Following Jesus,* for primary oral learners. Avery T. Willis Jr.—a senior vice president of the IMB— supervised this project, and eight other IMB personnel, a world-class team of specialists in communicating biblical truth to primary oral learners, also were involved in the project. The key people were James Slack, J. O. Terry, Grant Lovejoy, Steve Evans, Mark Snowden, S. O. Guy, Keith Stamps, Jason Carlisle, and Marcus Vegh.[46]

Following Jesus has a ten-step evangelization and discipleship procedure.

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[43]Ibid.

[44]J. O.Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples," 167. When I interviewed Will Gopffarth, he said that the pictures were painted realistically.

[45]Ibid.

[46]Avery Willis, an author and developer of the internationally acclaimed *MasterLife* discipleship process, produced this audio CD series. James Slack and J. O. Terry are international authorities on primary oral learners. Grant Lovejoy, a former professor of preaching at Southwestern Baptist Theological Seminary, now is a consultant for the IMB. Steve Evans and Mark Snowden are CBS media and communication specialists. S. O.Guy, Keith Stamps, and Jason Carlisle are Chronological Bible storyers in Asia and Latin America. Marcus Vegh is a producer of the *Following Jesus* series.

This module includes a CBS audio workshop, which will present the tools to begin effective indigenous-led church planting movements among unreached people groups.

The audio CDs have seven modules, which deal with "Introduction," "Choosing to Follow Jesus," "Living in the Family of Jesus," "Becoming Like Jesus," "Serving Like Jesus," "Multiplying Spiritual Disciples and Leaders," and "On Mission with God." All these topics are covered in story format. This project does not include any subsidiary written materials. A more detailed explanation for using this material will be examined in the fourth chapter.

Chronological Bible Storying

Defining the terms of storying and storytelling. J. O. Terry created the term *storying* in 1990 to express what the Southern Baptist missionaries were finding to be the best approach for typical tribal and deep rural areas. J. O. Terry explains his reasons for coining this term.

> (1) Storytelling has a strong association as an activity only for children and therefore being over-looked as a culturally preferred learning method for oral communicators. (2) It was felt that a new term was needed to better describe the narrative method that was emerging for telling the Bible as story. This was to differentiate between the methodologies of Chronological Bible Teaching, which usually does not attempt to preserve the component teaching as stories in contrast to a deliberate attempt to preserve the component teaching as stories for oral communicators. This is done with appropriate review/preview teaching activities before the story and dialogue following the story where possible. With some hostile target audiences the communicator will often be allowed only to tell the stories and to answer any questions with recall of previous stories or telling of new ones. (3) Further, since some of the pre-Bible and implied Bible stories did not have well-defined storylines, or a story found basically in one Scripture text, the information could be put into a story format and told as a story. . . . (4) Also there was a desire to make a distinction between storytelling of all kinds of stories in the village setting as opposed to communicating God's Word in the familiar and highly accepted oral culture format. So "Storying" in chronological Bible storying was coined to express this method.[47]

The term *Bible storying* gained wide acceptance among Southern Baptists and

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[47]J. O. Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples," 169.

the approximate two thousand people who have attended Baptist-sponsored training sessions.[48]

Areas Applying Chronological Bible Storying

In order to write about this topic, this writer had to depend on the newsletters that J. O. Terry edited from 1994 until 2003 on the *Chronological Bible Storying* web site. The newsletters contained stories, input, and information about chronological Bible storying from various foreign missionaries who have personally experienced chronological Bible storying. Those missionaries worked principally with the International Mission Board of the Southern Baptist Convention.

Storying in Asia

Pakistan. The IMB media consultant conducted training for chronological Bible storying training four times in Pakistan from 1992 to 1994. The media consultant offered the training program to pastors, lay leaders, women, and children. At first, people received five days of training for the evangelism track and the storying methodology.[49] According to the report, after people had attended the CBS conference, they successfully utilized Bible storying methods in their church.[50] A reporter said that they were using CBS in many villages. They visited six times per week, and women loved to hear CBS. This methodology produced overall success.[51] CBS also has been employed in an annual retreat for children, women, literacy, and ESL classes in Pakistan.[52]

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[48]Ibid.

[49]"Storying in Asia" (vol. 4, no. 3, July 1997).

[50]"Storying in Asia" (vol. 2, no.1, January 1994).

[51]"Storying in Asia" (vol. 7, no. 2, April 2000)

[52]"Storying in Asia" (vol. 8, no. 3, July 2001).

Nepal. A CBS training conference in Nepal presented numerous workshops for the field representatives from the subcontinent countries who were preparing effective Bible-storying lessons. The Bible-storying strategy was based on a basic worldview study and led to sharing the gospel and starting new churches in this area.[53] Some women attended CBS-training practice for Bible storying while they were sewing. Most of the trainees in this country were women, and people came to know the Lord.[54]

South Asia. CBS has been used for spiritual teaching in South Asia, where Bible stories have been translated into the local language. Bible storying has been used in song format and recorded onto cassette tapes for village distribution. Furthermore, national health workers implemented the Bible storying-method when they visited villages. A worker gave the village people agriculture and health training in the daytime, and he played the Bible-storying tapes at nights. The workers saw that the people enjoyed listening to the tapes because the villagers were oral communicators. This method has been very effective in meeting people's physical and spiritual needs in the area.[55] The media consultant periodically provided CBS-training seminars in this region, and the people were able to apply Bible storying in their daily life to share the gospel.[56]

The Oral Bible Festival program is yet another opportunity for the local people to learn from CBS. All nineteen men who attended the Oral Bible Festival graduated. One condition for graduation was that each trainee was to equip at least one CBS apprentice. A church was planted, and forty-six new believers have been baptized

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[53]"Storying in Asia" (vol. 5, no. 2, April 1998).

[54]"Storying in Asia" (vol. 6, no. 1, January 1999).

[55]"Storying in Asia" (vol. 9, no. 2, April 2002).

[56]"Storying in Asia" (vol. 9, no. 4, October 2002).

because of this program.[57] The oral Bible was used to disciple people in this area. In addition, the Old Testament stories were recorded on six cassette-tape sets.[58]

India. The CBS method has been widely explored in several Indian cities. It has been used for farmers, on radio programs, and in hospitals.[59] Fast-track Bible storying was presented in seven villages in Karnataka. Also, the Baptist hospital in Bangalore sponsored CBS training.[60]

West Bengal has a storytelling culture. Local leaders started the Story Training Institute of India in Calcutta. They had trained two thousand Bible storyers by the year 2000. However, they did not plan to erect a school building.[61] CBS training had a positive effect on pastors, women, and children in this country. After they were trained, they were able to tell the Bible stories to others.[62] CBS was an effective tool in training people to share the gospel with both Hindus and Muslims in the countries of South Asia.[63]

Bangladesh. The storying method was well-matched to the local oral culture of Bangladesh, where the literacy level was low.[64] The CBS-training program was

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[57]"Storying in Asia" (vol. 10, no. 1, January 2003).

[58]"Storying in Asia" (vol. 10, no. 2, April 2003).

[59]"Storying in Asia" (vol. 4, no. 2, April 1997).

[60]"Storying in Asia" (vol. 4, no. 4, October 1997).

[61]"Storying in Asia" (vol. 5, no. 2, April 1998).

[62]"Storying in Asia" (vol. 9, no. 2, April 2002).

[63]"Storying in Asia" (vol. 8, no. 3, July 2001).

[64]"Storying in Asia" (vol. 1, no. 2, April 1994).

provided for the local people in both urban and rural areas.[65] The Bible story picture sets were effective for both tribal and Hindu audiences. The essential feature of the Bible-storying activity was sharing the gospel.[66] The Christian leaders of this country used CBS as their major communication tool for training pastors, youth, and women, who had been converted from the major religions of Bangladesh.

Missionaries provided more than twenty-two conferences for Bangladesh in various cities in the span of ten years, according to the online newsletter entitled *Chronological Bible Storying.* The monthly on-going training sessions were in addition to the twenty-two conferences. The CBS trainers planned various training situations to utilize CBS teaching. The leaders also taught Bible storying when farmers attended agricultural training, and Bible-storying camps were provided for men and women. The Bible-society staff, pastors, women, farmers, and factory girls all attended such camps. These people learned how to story the Bible and applied the stories when they returned to their villages. The Bible-storying method proved to be a reproducible model among several tribal groups in Bangladesh.[67]

Myanmar. Church leaders of Myanmar provided two Bible storying conferences in Yangon. Forty-five hundred churches attended the first conference presented during the Myanmar Baptist Convention. The Baptist leaders in the conference had an opportunity to gain knowledge of CBS. The second training was presented during the Gospel Baptist Convention. Though smaller than the former convention, the Gospel Baptist Convention, however, mainly consisted of tribal people who were zealous for

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[65]"Storying in Asia" (vol. 2, no. 3, July 1995).

[66]"Storying in Asia" (vol. 2, no. 4, October 1995).

[67]"Storying in Asia" (vol. 7, 1 and 2, January and April 2000).

evangelism.[68] Bible storying is one of the main training methods for equipping leaders who represent six tribal groups. Bible storying is expanding in Myanmar.[69]

Indonesia. CBS trainers from the IMB introduced CBS training during a prayer retreat in 1988. They also used the story-set material, *God and Man,* which was introduced and translated into the Indonesian language.[70] CBS has held several conferences in this country: Surabaya, Menado, Bali, Denpasar, and Lombok Island. Trainees were local Baptist members, seminary students, pastors from other denominations, and missionaries. The Indonesian storying manual was provided as a model and resource.[71] In Bandung City, Tabitha, which is a ladies' sewing group, used CBS as a regular basis. Church workers utilized CBS as an effective tool for discipleship and leadership training in Bandung City in recent years.[72] It is strange, given the high ratio of oral communicators, that more missionaries do not use the CBS method.

Singapore. The Singapore Baptist Convention sponsored a CBS-training session. It focused on the concept of using Bible storying and the criteria for choosing the best stories for evangelizing and church planting. Moreover, New Tribes Mission sponsored a CBS conference and demonstrated teaching the Bible chronologically.[73] This CBS method is good for reaching elderly persons among the Chinese.[74] Fifteen

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[68]"Storying in Asia" (vol. 4, no. 4, October 1997).

[69]"Storying in Asia" (vol. 6, no. 3, July 1999).

[70]"Storying in Asia" (vol. 1, no. 2, April 1994).

[71]"Storying in Asia" (vol. 1, no.3, July 1994).

[72]"Storying in Asia" (vol. 9, no. 1, January 2002).

[73]"Storying in Asia" (vol. 4, no. 2, April1997).

[74]"Storying in Asia" (vol. 3, no. 3, July 1996).

people gathered to learn the CBS approach for the Tamil Indians in Singapore and South Asia.[75] The Singapore Baptist Theological Seminary provided a thirty-two hour, intensive Bible-storying class in which twenty students participated.[76]

Thailand. Initially in 1987, a missionary from one organization introduced Bible storying in a song format. An indigenous style of music, called *Mor Lam*, from Northeast Thailand was used for the Bible stories. The Thailand mission recorded Bible storying on tapes, for which a group of pastors provided the narration.[77] Then, Bible storying was introduced in 1996 to Pattaya, and in 1999 to Chiang Mai. When Grant Lovejoy conducted a three-day storying seminar, he covered several topics: the Plight of Literates Working in Oral Cultures, Options in Narrative Presentations of the Bible, Customizing Storying for Your Target Group, and Integrating Storying with Human Needs and Development Projects.[78]

Malaysia. J. O. Terry conducted two Bible-storying conferences in February 1999. One was for Chinese workers, and the other one was for Orang Asli (tribal people).[79] Terry led another Bible-storying seminar in East Malaysia for Iban workers to reach long-house dwellers in the Sri Aman and Bintulu areas of Sarawak.[80] Local workers used the Bible storying method to train Chinese and tribal leaders.[81] In Penang,

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[75]"Storying in Asia" (vol. 7, no. 3, July 2000).

[76]"Storying in Asia" (vol. 8, no. 4, October 2001).

[77]"Storying in Asia" (vol. 2, no. 4, October 1995).

[78]"Storying in Asia" (vol. 7, no. 1, January 2000).

[79]"Storying in Asia" (vol. 2, no. 2, April 1995).

[80]"Storying in Asia" (vol. 3, no. 2, April 1996).

[81]"Storying in Asia" (vol. 3, no. 4, October 1996).

there was a three-day CBS workshop for the Chinese group and The School of Transcultural Missions of the Malaysia Baptist Theological Seminary (MBTS).[82] The MBTS continually utilized the CBS approach for training seminary students.[83]

Cambodia. The CBS-training program was provided a few times for church planters, itinerant evangelists, and pastors in this country. A set of lessons has been translated into the Khmer language.[84] Bible stories were used for their ESL resource.[85]

Vietnam. Bible storying was broadcast via a radio program in Vietnam. The story programs were copied onto audiocassettes and widely distributed in the target area. The people loved hearing this program.[86]

Philippines. CBS was used most successfully in the Philippines. It was also developed[87] and indigenized to fit into the Catholic influenced Philippine culture. The CBS Filipino leaders led seminars in various countries to help them use CBS. A Philippine missionary experienced a church-planting movement through CBS in a few Philippine cities.[88]

Dan Norwood, who was working with the Waray-Waray people group, utilized CBS for local-leadership training. He customized the Bible storying to strengthen

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[82]"Storying in Asia" (vol. 7, no. 4, October 2000).

[83]"Storying in Asia" (vol. 8, no. 3, July 2001).

[84]"Storying in Asia" (vol. 4, no. 3, July 1997).

[85]"Storying in Asia" (vol. 6, no. 2, April 1999).

[86]"Storying in Asia" (vol. 7, no. 2, April. 2000).

[87]*Witnessing Kit* is material developed in Mindanao, Philippines. Nineteen pictures on a large canvas banner explain God's way on the top line, and man's way on the lower line. This material has been introduced to other Asian countries.

[88]"Storying in Asia" (vol. 1, no. 4, October 1994).

discipleship training. Many Filipinos were exposed to the gospel through storying led by either missionaries or national storytellers. Brian Petersen developed a module for training local pastors who would, in turn, teach what they learned to the local seminary branch.[89]

Thurman Braughton used Bible stories in homes, schools, military camps, and medical clinics. In the Southern Philippines, Bible storying is used for both church planting and leadership training, especially for tribal-people groups and ministries among Muslims. In the year 2000 alone, 350 people were trained in Bible storying.[90]

CrossTrain teaches Asian cross-cultural workers in Manila. This writer was personally involved in this ministry for more than two years, providing CBS classes as one of the training topics. Johanni Gauran—from Rural Life Center—taught the classes.[91] A local church, Talaga Baptist Church, used CBS to conduct follow-up for two thousand patients who heard the gospel story through CBS. Another local Baptist church utilized CBS to teach biblical—versus the wrong—values.[92] This writer explains more in detail about the CBS method and material that was used in the Philippines in the fourth chapter of this dissertation.

Mongolia and China. Some missionaries in Mongolia were introduced to CBS. They selected seventeen stories as a set of stories for local usage after considering the time frame and local situation.[93] The cross-cultural workers have used CBS for ESL lessons as well as for small-group and personal witness. Local workers were interested in

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[89]"Storying in Asia" (vol. 2, no. 2, April 1995).

[90]"Storying in Asia" (vol. 8, no. 2, Aril 2001).

[91]"Storying in Asia" (vol. 4, no. 4, October 1997).

[92]"Storying in Asia" (vol. 8, no. 4, October 2001).

[93]"Storying in Asia" (vol. 2, no. 3, July 1995).

using CBS in their ministries.[94]

J. O. Terry introduced CBS in the northwest province of China in early February 1996 to more than 250 people, who were enthused about the content. They were able to remember the stories and the themes that the stories related.[95] SS said, "I think it is very suitable for not simply evangelism, but also for follow-up, disciple making, and leadership training. It is good for fathers for their families and children."[96]

Following Jesus was translated into the Han Chinese version and recorded in the summer of 2003. There were 241 completed storying sessions for module five. Still, 201 storying sessions need to be recorded as well as Modules Six and Seven. The workers saw that this people group needs CBS. The Bible stories must be translated into languages for more than fifty minority people groups in China.[97]

Taiwan and Hong Kong. During a meeting of the strategy leaders, they adopted the CBS method for East Asia for discipleship and sharing the gospel.[98]

Korea. The basic concepts of Bible storying were presented in Seoul for the workers to use in urban areas.[99]

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[94]Ibid.

[95]"Storying in Asia" (vol, 4. no. 2, April 1997).

[96]J. O. Terry, ed., "Storying Around the World," *Chronological Bible Storying* (April 1994) [newsletter on-line]; accessed 9 January 2004; available from. http://www.chronologicalbiblestorying.com/vol_4_no_3.htm; Internet. "Storying around the World" is a regular column on the Chronological Bible Storying website. Hereafter citations to various volumes of this column will be cited as "Storying Around the World" and the relevant volume Issue number, and date. All columns were accessed 9 January 2004.

[97]"Storying Around the World" (vol. 10, no. 4, October 2003).

[98]"Storying Around the World" (vol. 6, no. 3, July 1999).

[99]"Storying Around World" (vol. 7, no. 2, April 2000).

Storying in Europe

CBS is not widely used in Europe. According to the newsletters, besides France, only the missionaries in the Czech Republic utilize CBS for their ministries. Among missionaries, Annette Hall used CBS to share Christ with semiliterate immigrant women with an Islamic background in Asnierse, France.[100] Hall helped other missionaries to use CBS. She trained French-speaking missionaries who were planning to go to Africa. CBS was introduced as an effective outreach tool for the lost in a French Baptist church. This church had failed with other evangelistic methods in the past.[101] Hall conducted a CBS workshop with Mark Snowden in Kosovo. Three GCC groups, as well as IMB personnel, attended the workshop and voted to adopt CBS as their outreach method. [102] Additionally, Bible stories were used for the deaf in the Czech Republic.[103]

CBS-training conferences have been offered to seminary students, pastors, lay persons, and missionaries in Portugal. These conferences chose the most suitable stories that could address the barriers of the lost people and bridge them to the gospel. Michel Johnson expressed that Portugal is a prime place for the CBS evangelism method.[104] He led the CBS training for young people as well.[105]

**Storying in the Middle East
and Northern Africa**

In January, 1994, James Slack of the IMB introduced Bible-storying training for Europe, the Middle East, and North Africa to about seventy missionaries, nationals,

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[100]"Storying Around the World" (vol. 1, no. 2, April 1994).

[101]"Storying Around the World" (vol. 4, no. 2, April 1997).

[102]"Storying Around the World" (vol. 10, no. 1, January 2003).

[103]"Storying Around the World" (vol. 9, no. 4, October 2002).

[104]"Storying Around the World" (vol. 6, no. 1, January 1999).

[105]"Storying Around the World" (vol. 8, no. 2, April 2001).

and people from several mission groups. The participants responded well to the training. They realized that Bible storying should be the primary approach for the people of this region.[106]

In Cyprus, there was a case in which a believer told Bible stories to the children in her neighborhood. She saw its effectiveness among the children who attended. The Bible-storying times affected their behavior for the better.[107]

Annette Hall held two Bible-storying workshops in Gaza and Ramallah for missionaries and Arab Christians. She provided videotapes for those who were unable to participate.[108]

Storying in East and West Africa

East Africa. CBS has been widely and effectively used in this region. It is the primary approach for sharing the gospel and training local leaders. Bill and Pauline Eardensohn experienced the effectiveness of using CBS in Tanzania. The Eardensohns was looking for something that would really meet the needs of their people for Bible learning. Since the emphasis of the conference was on using storying, the Eardensohns worked to adapt the approach to be a Bible teaching program for established churches. After learning the storying method, Bible teachers find themselves more comfortable with using only the Bible in teaching. [109] Bill and Kay Stiles used the Bible stories as a six-week discipleship course for Somali believers several times a year.[110] David Carlton, an IMB theological educator also helped the pastors and leaders with the training in

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[106]"Storying Around the World" (vol. 1, no. 2, April 1994).

[107]"Storying Around the World" (vol. 8, no. 4, October 2001).

[108]"Storying Around the World" (vol. 6, no. 2, April 1999).

[109]"Storying Around the World" (vol. 1, no. 2, April 1994).

[110]"Storying Around the World" (vol. 1, no. 4, October 1994).

sermon preparation for the Setswana-speaking people.[111]

In Kenya, church leaders and missionaries provided CBS seminars for using and developing better methods to tell Bible stories. J. O. Terry, James Slack, and Grant Lovejoy led two CBS conferences in Nairobi: one was for advanced storyers, and the other one was for beginning storyers. Grant Lovejoy added a new dimension in story crafting and narrative preaching.[112] The CBS approach was used for discipleship, and new believers were able to share the Bible stories after they were trained.[113]

The illiterate people of this region, who were also taught the Bible in story format, were able to tell the truth to others. The CBS approach was the most effective tool for sharing the gospel and discipling people in this region. It is incredible how God used storying in this area.[114]

West Africa. Church leaders in this area are familiar with the CBS method. They produced audiocassettes for the Fulani, a nomadic people group who travel the West African savannah.[115] Mission personnel modified evangelism tracks from fifty-two stories to twelve stories and developed new discipleship materials. Bible storying is actively used in this area, and trainees share the stories with others.[116] It is interesting to discover that people who became believers through the Bible stories became the Bible storytellers. This demonstrates that Bible storying is effective in the region. Church workers decided to utilize prayer and storying as their only methods, and God has blessed

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[111]"Storying Around the World" (vol. 6, no. 3, July 1999).

[112]"Storying Around the World" (vol. 2, no. 4, October 1995).

[113]"Storying Around the World" (vol. 7, no. 2, April 2000).

[114]"Storying Around the World" (vol. 10, no. 1, January 2003).

[115]"Storying Around the World" (vol. 6, no. 1, January 1999).

[116]"Storying Around the World (vol. 8, no. 1, January 2001).

them with a real openness.[117] Bible storying has been the greatest tool in reaching the people of West Africa for Christ and establishing a church planting movement among them.[118]

In Togo, *God and Man* was translated into Ife languages for teachers to use for Bible storying. A Kabiye church that used the CBS method started to grow in members.[119] Story trainers Marvin and LaNette Thompson gathered thirty-three missionaries and ten African co-workers to train them in Bible storying. LaNette Thompson not only led seminars, but she also prepared a storying manual for others to use.[120] National church leaders adopted CBS for their ministries.

The Thompsons used the storying approach for literates in Burkina Faso. LaNette reported, "I am convinced the entire group understood the gospel completely. The end of story is that eight made sincere professions of faith."[121] She taught Bible storying at the Baptist Bible School in Burkina.[122] Bible stories are being translated into Barka, which is the language of the Bisa people, and an effort is in progress to find opportunities for Bible storying in Bisa villages.[123]

In Mali, a radio station was set up in Solo, CBS was broadcast in the Malinke language to the villages within a fifteen-mile radius of Solo. Twenty-one villages were

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[117]"Storying Around the World" (vol. 8, no. 3, July 2001).

[118]"Storying Around the World" (vol. 8, no. 4, October 2001).

[119]"Storying Around the World" (vol. 1, no. 4, October 1994).

[120]"Storying Around the World" (vol. 4, no. 3, July 1997).

[121]"Storying Around the World" (vol. 2, no. 2, April 1995).

[122]"Storying Around the World" (vol. 4, no. 4, October 1997).

[123]"Storying Around the World" (vol. 5, no. 3, July 1998).

able to listen to the gospel over the radio.[124] When CBS was introduced to the professors of the five C&MA Bible schools, the presentation was well received. The professors provided another CBS seminar for the student body of those Bible schools.[125] Bible stories were told in seven different villages, using the play nights.[126]

CBS was introduced and implemented in Senegal. Various CBS materials were ready for use in this country. A list of stories was developed in English and translated into the Wolof language. *God and Man* was used here.[127] A missionary couple—who had twelve years of experience with Fulani—translated a one hundred story evangelism set.[128] Missionaries and local workers travel from village to village to tell the Bible stories. They seized the opportunity to tell the stories even during medical services.[129] Missionaries continually offered to provide CBS training for the local people in Senegal.[130]

Niger also explored CBS. Missionaries in this country used Bible stories, and trained men and women. A Bible-storying workshop was provided for national church leaders. Bible storying was used in local churches and among prisoners in Quallam.[131] A short-term worker tried the Bible stories on the streets of the city with deaf people. She

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[124]"Storying Around the World" (vol. 6, no. 3, July 1999).

[125]"Storying Around the World" (vol. 9, no. 1, January 2002).

[126]"Storying Around the World" (vol. 9, no. 2, April 2002).

[127]"Storying Around the World" (vol. 2, no. 4, October 1995).

[128]"Storying Around the World" (vol. 4, no. 3, July1997).

[129]"Storying Around the World" (vol. 8, no. 3, July 2001).

[130]"Storying Around the World" (vol. 10, no. 2, July 2003).

[131]"Storying Around the World" (vol. 9, no. 1, January 2002).

taught the Bible chronologically.[132]

In Mozambique, the Bible was told to a large group chronologically, and the churches grew through Bible storying. Churches have experienced a 20 percent increase in the number of new members in the area.[133] In one village many became believers, including the chief, through Tim Cearley's Bible storying.[134]

Numerous groups have completed the evangelism set and are ready for discipleship in Benin. LaNette Thompson wrote all the introductory materials for the discipleship track.[135]

CBS was introduced in Gambia, Zambia, and South Africa. A radio station in Gambia broadcast the Scripture to try to reach Muslim people. Grant Lovejoy, J. O. Terry, and James Slack led a conference for missionaries in South Africa. Missionaries used CBS for planting churches and training church leaders in Zambia. Local people used Bible storying with colored fabrics to illustrate truth through wordless books.[136]

Storying in North America

James Slack, J. O. Terry, and Grant Lovejoy conducted the first Bible-storying seminar for an international group at the Baptist seminary in Cochrane, Canada. Several Asians, Canadians, and two South Africans attended it.[137]

In the United States, most CBS seminars were held at the Southwestern Baptist Theological Seminary. Southwestern Baptist Theological Seminary offered CBS classes

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[132]"Storying Around the World" (vol. 9, no. 4, October 2002).

[133]"Storying Around the World" (vol. 4, no. 4, October 1997).

[134]"Storying Around the World" (vol. 7, no. 4, October 2000).

[135]"Storying Around the World" (vol. 6, no. 2, April 1999).

[136]"Storying Around the World" (vol. 8, no. 4, October 2001).

[137]"Storying Around the World" (vol. 8, no. 2, April 2001).

periodically for credit. The Southern Baptist Theological Seminary and the New Orleans Baptist Theological Seminary also offered CBS classes for students and missionaries. Grant Lovejoy, J. O. Terry, and James Slack have conducted most of the seminars in the United States. Furthermore, there is a current team of three CBS trainers who teach at the Missionary Training Center in Rockville, Virginia; Knoxville, Tennessee; Houston, Texas; and Juneau, Alaska.[138]

Storying in Central America

The Mexico Baptist Mission used the field-ministries retreat for CBS training by James Slack, Grant Lovejoy, and J. O. Terry.[139] The missionaries adapted well to the CBS approach, which equipped the local Baptist leaders to use the CBS method.[140] Bible-storying cassettes were provided in the local languages for unreached-people groups in Mexico and five other countries.[141]

Missionaries in Honduras, who attended a CBS conference, translated *God and Man* into Spanish for local use.[142] A missionary couple using CBS covered most of the lessons while planting a new church.[143] People understood the Bible better through storying in Honduras. *God and Man* was translated from Spanish into the Miskito languages in 1999.[144]

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[138]"Storying Around the World" (vols. 5 [April 1998]; 7 [January 2000]; 8 [April 2001]; and 10 [January 2003]).

[139]"Storying Around the World" (vol. 5, no. 2, April 1995).

[140]"Storying Around the World" (vol. 8, no. 1, January 2001).

[141]"Storying Around the World" (vol. 10, no. 1, January 2003).

[142]"Storying Around the World" (vol. 1, no. 2, April 1994).

[143]"Storying Around the World" (vol. 3, no. 3, July 1996).

[144]"Storying Around the World" (vol. 6, no. 2, April 1996).

The Guatemalan people enjoyed CBS because they are oral communicators. Traditional teaching did not work there. Students preferred the CBS approach for their learning method.[145] Several CBS materials were prepared in audiocassettes to be distributed by visiting mission teams.[146] Church members loved to hear Bible stories because they finally understood the Bible. People realized that ordinary people also could tell Bible stories.[147]

The CBS method has been used in Costa Rica as well. Old and New Testament stories were recorded on cassette tapes. The CBS method was used for discipleship classes.[148]

In the Caribbean basin, forty Aukaners from several different villages in French Guiana came to a conference. They learned about the use of storying to evangelize their villages and plant new churches in various Aukan villages along the Tapanahoni River.[149] Charlotte says, "Storying is making great advances in our region."[150]

Strategy coordinators, Allison and Gail Holman, tried to evangelize the Embera people by using CBS in Panama.[151] The CBS approach was utilized for seminary classes; therefore, the local pastors started preaching, using the CBS method in their own ministries. The public school director in Curundu asked a local pastor to offer

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[145]"Storying Around the World" (vol. 8, no. 4, October 2001).

[146]"Storying Around the World" (vol. 10, no. 3, July 2003).

[147]"Storying Around the World" (vol. 10, no. 4, October 2003).

[148]"Storying Around the World" (vol. 10, no. 3, July 2003).

[149]"Storying Around the World" (vol. 9, no. 2, April 2002).

[150]"Storying Around the World" (vol. 10, no. 1, January 2003).

[151]"Storying Around the World" (vol. 7, no. 4, October 2000).

religious instruction for twelve hundred students. He used CBS in their language, which influenced the people to start a church at the school.[152] Bible teaching according to the CBS method has been impacting their lives.[153]

Among the Central America countries, Ecuador has been the country to most actively use the CBS approach. The *God and Man* material has been translated into several direct languages in this area and has been broadcast on the radio. Spanish Vacation Bible Schools used storying. Storying conferences were held in various parts of the country.[154] Missionaries found opportunities to tell Bible stories from *God and Man* during medical services.[155] Bible stories, such as those about Daniel and the Good Samaritan, were used as a tool to teach nutrition and first aid. Carolyn Jordan, a storyteller, used forty stories that are found in *God and Man*.[156] Pastors and church leaders explored the CBS method. An open-air storying campaign provided audiences for listening to the Bible stories.[157]

In Venezuela, Carolyn Davis trained about fifty people in the CBS method. Most of them were Venezuelan workers.[158] Linda Boswell reported that many used CBS in Peru. McIlwain's *Firm Foundation*, and *God and Man* were the materials that they utilized.[159] Some of these countries do not have the Word of God in print; however, this

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[152]"Storying Around the World" (vol. 10, no. 2, April 2003).

[153]"Storying Around the World" (vol. 10, no. 3, July 2003).

[154]"Storying Around the World" (vol. 2, no. 4, October 1995).

[155]"Storying Around the World" (vol. 3, no. 4, October 1996).

[156]"Storying Around the World" (vol. 4, no. 4, October 1997).

[157]"Storying Around the World" (vol. 6, no. 1, January 1999).

[158]"Storying Around the World" (vol. 10, no. 2, April 2003).

[159]"Storying Around the World" (vol. 4, no. 4, October 1997).

situation cannot become an obstacle for the gospel. The CBS method has enabled workers to share the gospel.[160]

Argentina used the storying form to lead a Bible study in Obera. The workers of Argentina grasped the effectiveness of the CBS approach and used it with Hindu children.[161]

The Wycliffe Bible Translators published the New Testament in the Aukan language in Surinam. Unfortunately, most of the people could not read it. Missionary Terry Lassiter developed the SMORE (Storying by Modeling Orally that is Reproducible and Evangelistic) training approach because 99 percent of the Aukaners are oral learners. He trained Aukan Christians once a month and taught them CBS.[162] They used discipleship and leadership-training materials in storying format.[163]

Fifteen Theological Education by Extension (TEE) centers—provided Bible stories in chronological order to teach others the Bible in story format in a three-semester course—for two and one half hours per week. Students from various backgrounds practiced the skill of storying.[164]

Bolivia provided several CBS-training sessions among its cities. Thirty-five nationals, representing at least six countries, attended one seminar. Those participants found CBS to be an effective teaching tool in presenting the Bible and the gospel of Jesus Christ.[165] Terry and Kathy Waller felt that the native men and women have finally found

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[160]"Storying Around the World" (vol. 7, no. 1, January 2000).

[161]"Storying Around the World" (vol. 10, no. 1, January 2003).

[162]"Storying Around the World" (vol. 7, no. 3, July 2000).

[163]"Storying Around the World" (vol. 8, no. 3, July 2001).

[164]"Storying Around the World" (vol. 5, no. 3, July 1997).

[165]"Storying Around the World" (vol. 7, no .3, July 2000).

a tool to convey the Word of God to illiterate people.[166] The nationals were so pleased with the CBS training that a follow-up workshop was planned.[167] The workers actively used CBS to disciple people and to reach out to the lost.[168]

Once the IMB learned about the high ratio of orality in the world, research began centering on oral societies' learning styles with help from Trevor McIlwain of NTM. The IMB leadership adopted the CBS approach and introduced this method to missionaries who were serving all over the world. IMB personnel widely began to adopt the CBS method. With this in mind, this study now turns its attention to three areas where missionaries have adopted CBS for training church leaders. Hence, this study moves to the third research question: "What are some contemporary chronological Bible storying training programs for church leaders?"

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[166]"Storying Around the World" (vol. 8, no. 3, July 2001).

[167]"Storying Around the World" (vol. 9, no. 4, October 2002).

[168]"Storying Around the World" (vol. 10, no .2, April 2003).

CHAPTER 4

THREE CONTEMPORARY ORAL TRAINING
PROGRAMS FOR CHURCH LEADERS

The increasing awareness of oral communicators has encouraged some

missionaries to use a storying format for communicating the gospel and training local

church leaders. Many workers are discovering the effectiveness of applied Bible

storying methodology.

This chapter explores three selected places where the storying format is well-

implemented: the Southern Philippines, South Asia, and Southern Sudan. I personally

collected data on the current status of Bible storying from the International Mission

Board of the Southern Baptist Convention (IMB). This chapter examines the IMB's

utilization and development of Bible storying.

For this purpose, the writer either visited an area where Bible storying is being

implemented—interviewing the related Christian workers in those areas—or

corresponded through e-mails with missionaries who use Bible storying in their

ministries. The chapter examines major figures, their methodologies, philosophies, actual

training content of their programs, training results, and local training application.

Qualification of Local Church Leaders

Chapter 2 clarified that the oral communicators' learning and teaching style is

mainly the story format. They learn in the story format and can teach better by using

storying methods. Thus, any program that will effectively train local church leaders for

the oral societies must take into consideration this fact. Those leaders should know how

to share and teach the truth in story format. However, the ability to teach in a storying

format is only one factor among many that must be considered.

Each people group has different expectations of its leaders. For example, most East African leaders are older people. East Africans consider that older people have more wisdom than do younger ones. Therefore, in East Africa, it is awkward for young people to teach older individuals. The matters of salvation and doctrine are weighty matters, which, for East Africans, must be taught by gray-haired men. These oral communicators do not believe that young people possess wisdom about such matters. According to their social structure, these young people are not allowed to teach older ones- a common characteristic in most oral societies.[1]

Southern Philippines

The following pages will provide descriptions of training approaches in three oral contexts- the Southern Philippines, Orissa State of India, and the Southern Sudan. Information concerning the approaches was gleaned from personal interviews with local church leaders, correspondence, various written sources and personal observation.

The researcher conducted interview with local church leaders in the Southern Philippines concerning the concept of church leaders. One of the respondents was Remio Upez, who belongs to the Cebuano people group and is training seminary students. His ideals for a local church leader are: (1) he should not be corrupted, (2) he should be a spiritual person, (3) he should be able to teach, (4) he should be a reliable person, and (5) he should have one wife. Upez also thinks that local church leaders should know how to care for church members, possess leadership qualities, be able to preach the Bible, and know about church management.[2] His lists of qualifications are not much different from

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[1]David R. Crane, interview by author, at The Southern Baptist Theological Seminary, Louisville, Kentucky,02 February 2005.

[2]Remio Upez, interview by author, at the Mindanao Baptist Rural Life Center, Mindanao, Philippines, 19 May 2004.

that which the Bible requires. Also, the qualifications are—in many ways—similar to those expected in developed countries, however, the characterization and importance of each component is often different. For instance—and in contrast to the West—one is able to preach when one knows how to story the Bible.

This research shows that the skill of Bible storying is essential for church leaders in oral societies. Bible storying is needed not only in the southern part of the Philippines, but also in other places where people are oral communicators. Typically, because people in these contexts have no access to literacy based school, they can hear the gospel only through stories, and train local church leaders in the Word of God through storying. The skill of telling Bible stories, thus, is essential for training church leaders in oral contexts such as the Philippines, Southern Sudan and Orissa State of India, as the following pages will demonstrate.

Historical Background

Some historical background will help establish the need for Bible storying in the Southern Philippines. New Tribes Mission (NTM), one of the mission agencies focusing on tribal-people ministries in the Southern. Philippines, introduced chronological Bible storying to the Southern Baptist Churches ministry in the Southern Philippines in the early 1980s.[3] In order to introduce chronological Bible storying to the Baptist workers, the IMB provided a chronological Bible storying with assistance from NTM. Filipino pastors and IMB personnel attended the conference. Trainees studied from eight to ten hours a day. The primary teacher was an NTM missionary, Trevor

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[3]Anonymous, "NTM purposes" [on-line], accessed 15 January 2005; available from http://www.ntm.org/about/purpose/php?page=purpose&jo-1: Internet. The purposes of New Tribes Mission are mobilizing, equipping, and coordinating missionaries, who come from—and are sent out by—local churches. Working through NTM, these missionaries evangelize people groups with no access to the gospel, translate the Scriptures into their language, and plant a church.

McIlwain. He was not a strong speaker, however, and did not use any pictures. The presentations, according to one observed, to be bored and lose interest in chronological Bible storying. The first conference was not successful.[4]

NTM personnel went to Mindanao and led a second conference. Approximately four pastors and ten IMB personnel attended this second conference. The participants were Paul Stevens, Johani Gauran, Sam Starling, Jeff Palmer, and Thurman Braughton. At this conference, the trainees realized the need for chronological Bible storying in their ministries.

Jeff Palmer actively used Bible storying for his ministries after the second conference. Thurman Braughton, utilized chronological Bible storying, also. Bible storying started in 1988 for Muslim groups in Blawan, Mindanao: Sam Starling employed this method for the Manobo and Tiboli tribes. Paul Stevens used chronological Bible storying for the Kawoloong people group. Thurman Braughton applied it for planting churches and training Bible teachers. The chronological Bible storying method especially fascinated Johani Gauran, who was struggling to communicate the gospel to the tribal people and was seeking a new methodology.[5] Thus, numerous Christian workers began utilizing the Bible storying method to share the gospel and disciple local church leaders in the southern part of the Philippines following this second conference.

From the Southern Philippines, this research examines the work of the Mindanao Baptist Rural Life Center.[6] Gauran, who is Bible storying trainer at the center,

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[4]William Gopffarth, interview by author, at his home in Manila, Philippines, 21 May 2004. The evaluations provided in this paragraph are based on an interview with Gopffarth.

[5]Johani Gauran, interview by author, at the Mindanao Baptist Rural Life Center, Mindanao, Philippines, 18 May 2004.

[6]Henrylito D. Tacio, ed., "At a Glance," in *Pearly Anniversary 2001* (Davao, Philippines: Mindanao Baptist Rural Life Center, 2001), 3-7. The Mindanao Baptist Rural Life Center (MBRLC) was established by Harold Ray Watson, an IMB missionary, in 1971. His first project for MBRLC was Food Always in the Home (FAITH) which employed a vegetable-gardening system. Watson served MBRLC until he retired in 1997,

developed chronological Bible storyng to train farmers who are local church leaders. The research concentrates on his Bible storying philosophy and methodology, which the MBRLC employs. The Mindanao Baptist Rural Life Center also teaches agricultural skills and primary health care; however, this chapter focuses on the MBRLC's Bible storying training.[7]

Main Figures of Bible Storying Training
in the Southern Philippines

Johani Gauran belongs to the Pagasa people group of the Philippines. He has an engineering background, and a seminary degree from the Southern Philippine Baptist Theological Seminary. When God called Gauran as a minister, even before he studied at the seminary, Gauran knew he needed to use the Bible storying method for the tribal people. According to him, "This [the Bible storying method] is more of the insight God gave me when He called me to the ministry."[8] He thought seminary training was necessary to be better equipped as a church leader. However, studying in seminary did not prepare him for his ministry to the tribal people groups in Mindanao, the Southern Philippines.[9]

Harold Watson, an IMB missionary, recruited Gauran in 1982 to work at the Rural Life Center. Beginning in 1983, Gauran used Bible storying to train farmers, and Watson encouraged him to develop *Chronological Bible Storying Teaching*. In 1985,

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when Jeff Palmer replaced him. After Palmer accepted a new job in Chiang Mai, Thailand, Ben Wolf became director. The MBRLC teaches agriculture in order to enhance farming technology for tribal people. At the same time, the MBRLC trains bivocational pastors in bible storying. Furthermore, the MBRLC trains various individuals from many countries: farmers, tribal people, missionaries, and valued educators.

[7]Henrylito D. Tacio, ed. "BOOST, TEACH, PREACH, & CWCM," *Sowing for a Brighter Tomorrow* (Davao, Philippines: MBRLC, 1997). 7.

[8]Gauran, interview by author, 18 May 2004.

[9]Ibid.

Gauran began to develop Bible storying for tribal people, who were mostly oral communicators. As a result of Gauran's effort, Harold Watson was able to publish the *Witnessing Kit* at the MBRLC after he consulted with NTM.[10]

Since then, Gauran has been utilizing Bible storying with various missionary agencies in numerous countries. Besides using Bible storying training on a regular basis at the MBRLC, he taught IMB missionaries in Japan how to teach theology through Bible stories. Gauran delivered a lecture about Bible storying in Taejon, Korea, during the *Baptist Vision*, when Korean university students gathered to explore cross-cultural ministries.[11] He led seminars about chronological Bible storying in Myanmar, and in Orissa, India. Gauran's Bible storying seminar significantly influenced and impacted Indian ministries.[12]

Ben Wolf has been working at the Mindanao Baptist Rural Life Center for nine out of seventeen years of serving in the Philippines. Wolf is currently working as as director of the MBRLC, and uses the Bible storying method for discipleship training. He uses twenty pictures—from the creation to the passion of Christ on the cross—for Bible storying training. Wolf developed simple seven-minute stories, which cover the main biblical topics for people to hear and understand the Bible in a short time. His wife, Pam Wolf, teaches Bible stories to women's groups. Wolf, as a director, continually supports chronological Bible storying training at the MBRLC.

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[10]Gauran, interview by author, 18 May 2004.

[11]*Baptist Vision* is a foreign-mission conference held every other year for university students from Korean Baptist Churches to educate and encourage them regarding foreign missions. The sponsoring bodies are the Korean Baptist Foreign Mission Board, the World Mission Training Center, and the Baptist Students' Union. Gauran presented a lecture concerning chronological Bible storying in July 2001. The conference is conducted at the Korean Baptist Theological Seminary every other year.

[12]Paul Stevens, an IMB missionary, interview by author, at his home in Manila, Philippines, 23 May 2004.

Goal of the Mindanao Baptist
Rural Life Center

Ben Wolf views the Filipino tribal people's poverty through the Hebrew worldview. He lists the four stages of poverty in the Hebrew mind: no resources, no influence, no justice, and then, finally, people reaching the point of total dependence on God. Wolf observes the situation in the Southern Philippines through the Hebrew mind set and tries to assist poor farmers in this area through wholistic ministries. He helps local farmers find their own resources, educates them with helpful farming skills, transforms their minds, draws people to the Lord, teaches the truth of God, and encourages them to depend on God by faith.

The IMB started the Mindanao Baptist Rural Life Center to share the gospel directly and indirectly—while helping with, and developing, agricultural technologies. The MBRLC hopes local farmers will have a better life due to its training. In order to reach its goals, the MBRLC provides wholistic ministries to influence people and meet their physical and spiritual needs. The MBRLC offers classes in primary health care, farming, and Bible storying.[13] During the daytime, farmers learn agricultural skills, and they learn primary health care and Bible storying in the evening. The wholistic ministries have opened communities, and Christian workers have been able to build relationships with people in there. Through this relationship building, Christian workers have been able to influence many. Those who live in this area say, "Christians (Catholics) killed our people, but Baptists are good people."[14] The MBRLC's atmosphere creates a good testimony and community influence, which makes it easier for the Rural Life Center to share the gospel and train local church leaders.

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[13]Ben Wolf, interview by author, at the MBRLC, Mindanao, Philippines, 18 May 2004.

[14]The Southern Philippines have seen much fighting against the government's soldiers. Because most of the rebels are Muslim and the government soldiers are Catholics, it looks like a war between Christians and Muslims. "Christians" means Catholic to most Filipinos. Ben Wolf, interview by author, at the Rural Life Center, Mindanao, Philippines, 18 May 2004.

The targets of most of the MBRLC's programs are local farmers, who are church leaders among the tribal people. These have few educational opportunities. Only a few have attended a university, and several have been to high school and middle school, but most have advanced only to the elementary-school level. They are oral learners and oral communicators. If they are measured by traditional standards, most are not qualified to be church leaders because of the lack of formal education. The MBRLC does not give up on them, but applies different strategies to train church leaders for tribal people. The MBRLC's goal is not only helping the community improve its standard of living, but sharing the gospel appropriately, so that the Southern Philippines' people are able to understand and believe the good news from God.

The MBRLC provides the Chronological Bible training program for missionaries and educational personnel from other mission agencies as well. Recently Johani Gauran extended his training to church leaders for nontribal, people, also.[15]

Methodology

The actual training program is conducted at the Mindanao Baptist Rural Life Center, which furnishes lodging, classrooms, and a farm for learning agricultural skills. Trainees stay at the MBRLC and practice Bible stories weekly. They practice Bible storying for two to three hours each time they meet over the period of three months. Trainers believe that continual Bible storying practice helps trainees to understand Bible storying concepts, and to be able to story the Bible confidently when they return to their villages. Trainees repeatedly practice telling Bible stories until they can remember them without looking at the Bible.[16]

According to Gauran, the primary teaching material comes from the Holy

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[15]Wolf, interview by author, 18 May 2004.

[16]Ibid.

Bibles. Additionally, Gauran has written Bible story books that are used for evangelism. Gauran believes that the Bible storying format is apologetical, chronological, theological, and scriptural education. His book has thirty-nine Bible story lessons, thirty-three of which are based on the Old Testament. Only six stories come from the New Testament. The purpose of Gauran's book is "to communicate Biblical truths and theology through the chronological teaching of Bible stories to provide a foundation for understanding how and why Jesus Christ is the only one who could save mankind."[17]

In communicating these truths, the first and most important thing that storytellers should do is change the hearer's mind-set and worldview. Gauran asserts that, without changing the hearer's mind-set, stories are not heard. Thus, before storying the Bible, he destroys, changes, and rebuilds their mindset regarding general concepts, such as God, sin, love, etc. Their old worldview becomes an obstacle to hearing the truth because they do not comprehend the words that the storyteller uses. For example, to Christians, salvation means to be saved by one's faith; it refers to good works, though, for Buddhists, Muslims, and Hindus. Their worldview also influences their values.[18]

Understanding the hearers' worldview is essential to using Bible storying apologetically, because unbiblical worldviews become obstacles to listen to the gospel. The Bible stories undermine contrasting worldviews, correct unbiblical thinking processes, and help hearers comprehend clearly the meaning of the truth.[19]

Gauran believes that chronological Bible storying assists hearers in understanding building a biblical worldview. Hearing the Bible stories is analogues to destroying an old building in order to construct a new one. The hearers will understand

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[17]Johani Gauran, *ACTS: Apologetical, Chronological, Theological Scriptural, Bible Stories for Evangelism* (Manila, Philippines: Church Strengthening Ministries, 1995), i.

[18]Gauran, interview by author, 18 May 2004.

[19]Ibid.

the Bible clearly if storying begins chronologically with the Old Testament. Especially if the hearers do not have any Christian knowledge, storying from the Old Testament is important for them to understand the concept of redemption by the blood of Jesus. This is the reason Gauran stories the Bible chronologically from the Old Testament to the New Testament. In this way, he believes that theology can be taught through the Bible storying method.[20]

For the hearers to recognize the story's authority as the Word of God, technically, Gauran encourages storytellers to keep repeating the phrase, *according to the Scripture*, during the Bible storying. Storytellers should hold the Bible in their hands while storying to show reverence for the Bible as God's Word. Gauran draws pictures on the board when he stories the Bible so that hearers can understand them. Gauran has his own illustrations in his drawings to explain Bible stories. He begins by drawing the creation and finishes by drawing the resurrection of Jesus Christ. His drawings resemble one big panorama.[21]

Furthermore, according to Gauran, Bible storying is a good strategy because people remember stories well. Also, tribal people in the Southern Philippines do not learn if one uses literate methods.[22] This writer has examined the Bible storying methodology that Gauran has employed for tribal people. Unlike the former approach of reaching them by a systematic explanation of biblical truths, he introduces the chronological biblical storying method. The training results show that it works effectively with tribal people. Every evangelist has the same truth found in the Word of God, but the methodology of reaching oral communicators—who are mostly unreached people—and training Christian leaders should be adjusted to the listeners' situation.

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[20]Ibid.

[21]This author attended four hours of Gauran's Kingdom Seminar on 18, May 2004, and observed how Gauran presents Bible stories.

[22]Gauran, interview by author, 18 May 2004.

Programs Utilized for Training

When the MBRLC sees the needs of local people and church leaders, it promptly provides training programs for their physical and spiritual needs. Those programs include the *Baptist Outside of School Training* (BOOST); *Pastors in Rural Evangelism, Agriculture, Church, and Health* (PREACH); and the *Certificate in Wholistic Christian Ministry* (CWCM) program. In 2002 MBRLC also offered the *Mission Cooperative* (MC) training program to motivate Christians to become partners in God's ministries and mission.[23]

BOOST program. Sixty-two percent of young Filipinos (from ages 14 to 25) discontinue their studies for economic reasons. Seventy-four percent of these dropouts are in rural areas. To help some of these rural dropouts, the MBRLC started the Baptist Outside of School Training (BOOST) in 1979. BOOST is a three-month practical, human-development-training program, which teaches young people food production, Christian living, primary health care, home nutrition and economics, and community leadership.[24]

TEACH program. Mindanao's tribal groups often suffer from have malnutrition and do not have stable food- providing sources. The MBRLC established the Tribal Evangelism, Agriculture, Church Planting, and Health Care (TEACH) program to assist with these problems. TEACH is a nine-month, live-in training program for tribal Christian church leaders and workers that teaches about spreading the gospel, farming, Church planting, and primary health care.[25]

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[23]Henrylito D. Tacio, ed. "Kinuskusan Impact Project," in *Touching Lives, Making a Difference* (Davao, Philippines: MBRLC, 2003), 7.

[24]Henrylito D. Tacio, ed. "BOOST, TEACH, PREACH, & CWCM," *Sowing for a Brighter Tomorrow* (Davao, Philippines: MBRLC, 1997), 7.

[25]Ibid.

PREACH program. To meet the needs of nontribal pastors and church leaders, MBRLC provides the PREACH program (Pastors in Rural Evangelism, Agriculture, Church, and Health). PREACH is a six-month, live-in program to train nontribal pastors in rural areas.[26]

Certificate in Wholistic Christian Ministry program (CWCM). This program is a six-month, pastor-oriented training program for teaching how to evangelize through Bible stories. Some churches still want seminary-trained personnel, but seminary training is not necessary for learning how to preach and teach the Bible to tribal people who are mostly oral communicators. To fulfill the needs of oral societies, the MBRLC designed the CWCM program specifically to train church leaders for the tribal people groups.

Trainees testify that this program is empowering uneducated farmer pastors and building up the kingdom of God by obeying the Great Commission. No text book is used besides the Bible. All stories come from Scripture. The Bible stories are saved in the storytellers' minds. When they encounter a certain situation, they just recall an appropriate Bible story from their memory, and then story it.[27] Gauran shares his personal experiences in preparing Bible stories. When he reads the Bible and thinks a particular story is good for a certain phase, Gauran indicates the verses in his Bible, so that he can easily find them when he needs a story for a specific context.[28]

All MBRLC training programs address the spiritual and physical needs of the people of the Southern Philippines. Therefore, each program must include training Bible

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[26]Ibid.

[27]Gauran, interview by author, 18 May 2004.

[28]Ibid. Gauran prepared several phases for the Bible storying programs: the Evangelism Phase, Discipleship Phase, Church-Planting Phase, and Church-Life and Second-Coming Phase.

storying. The daily training schedule, which lasts from Monday through Friday, goes as follows:

4:30 A.M.	Getting up
7:00-11:00 A.M.	Farming Class
1:00-4:30 P.M.	Bible Storying Class
7:00-9:00 P.M.	Bible Storying Class

During weekends, trainees perform on-the-job training by using *The Witnessing Kit*. Sunday nights usually are dedicated to practicing Bible storying in a local church. According to the daily schedule, the MBRLC offers more hours for Bible storying time. The MBRLC offers four hours of farming classes and 5 ½ hours of Bible storying classes daily. If on-the-job-training hours are included, it is obvious that the MBRLC is focusing on spiritual training; the purpose of the MBRLC is sharing the gospel and church planting.

Chronological Bible Storying Training

The present writer will now explore materials that the MBRLC uses for chronological Bible storying training and introduce the actual training programs. This overview will provide practical ideas and will show how MBRLC evaluates their trainees after the Bible storying training programs are finished.

Materials. Gauran's *The Witnessing Kit* is the training material that MBRLC published for sharing the gospel by using chronological Bible stories. It explains the merits of using chronological Bible storying and provides a basic knowledge of the Bible stories. Also, Gauran deals with gospel barriers. He lays out the types of barriers, and makes suggestions about dealing with them.

> *Destroy*—Slowly destroy false beliefs and doctrines that are anti-truth. Overcome false beliefs before getting to the gospel. Address anti-truth barriers slowly and consistently while doing foundational teaching for the gospel. *Undermine*—there is a saying that an accusation seems really true until you hear the other party. The same things are often true with belief. Man embraces some beliefs simply because he knows nothing else. Challenge what he believes by what is true. This will weaken his position. Let man hear the side of God. Let truth challenge one's

beliefs. *Clarify*—sometimes man has misunderstood certain biblical facts. Clarify what the Bible really says. *Correct*- Sometimes a person has inaccurate biblical information. We don't need to destroy these but we should correct them. *Supply lacking information*—Sometimes man cannot understand the truth clearly due to lack of knowledge of some facts. We have to supply this knowledge through our Bible teaching.[29]

Gauran presents general guidelines for preparing Bible storying lessons in this book. He suggests that before preparing lessons, the storyteller should pre-survey to build relationships with the target people. One should survey for determining the why, who, what, when, where, and how of the target-people group. After this research, the storyteller needs to identify spiritual barriers to find out what philosophical arguments could possibly obscure the truth. Finally, Gauran recommends planning and preparing the phase lessons. At this stage, the storyteller needs to discover the target people's primary spiritual requirements and decide what Bible stories will be told.[30]

At the end of the book, Gauran provides examples of eighteen Bible stories, and furnishes pictures that can be employed in evangelism. The main purpose of these stories, while contrasting godly a ungodly way of life, to teach that God's way leads to a blessed life. God will bless the righteous way of life, but he will judge the unrighteous. The major theme is that obeying the Word of God brings blessing, while disobeying His Word brings judgment.[31]

ACTS: Apologetical Chronological Theological Scriptural Bible Stories for Evangelism is another book MBRLC uses for leadership training. In this book Gauran lays out seven barriers to the gospel and ten different false concepts about Jesus Christ.[32]

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[29]Johani Gauran, *The Witnessing Kit: Using Chronological Bible Stories to Present the Good News* (Makati, Philippines: Church Strengthening Ministry, 1991), 8.

[30]Ibid., 9.

[31]See *The Witnessing Kit*, through out the book, Gauran selected Bible stories and presented under the theme of "blessings and judgments."

[32]Gauran, *ACTS,* i. The seven barriers are intellectual, heart, physical, psychological, social, supernatural, and religious barriers.

He writes, "*ACTS* Bible stories have been designed to overcome some of the barriers to

the Gospel and meet today's challenge in Bible teaching in the Asian context as well as

an effort to go back to God's basic teaching method of His word."[33] Gauran wrote this

book as a form of guidance to help trainees in studying or teaching the truth of the Bible

stories. These trainees later are able to story the Bible directly from Scripture.

> Each lesson of this book begins with an "emphasis" followed by a PREVIEW of the previous lessons or stories and an introduction to recall some of the important Biblical truths already learned. The story is actually quoted scripture text grouped into a flowing "story" with comment about the scripture separate from the scripture itself so as to separate our own words from the scripture itself.
>
> Following each story is a summary and an application along with suggested activities and questions for ending the storying session. At the end of every lesson you should always make a chronological summary of the events and truths just learned . . . . Make it a habit to recall these stories and their truths from time to time. Constant repetition and association with the Bible stories would help us remember God's Truths that are very beneficial in our living.[34]

Gauran encourages storytellers to make their own questions for reviewing the

previous lessons and ending their storying sessions. The *ACTS* Bible story lessons are

divided into three groups: introductory lessons, main-story lessons, and New Testament

Gospel stories. During the introductory lessons, Gauran deals with God and Satan.

God's nature and characteristics are introduced in these lessons, which form the basis of

theology according to Gauran. However, the main story lessons come from the Old

Testament: Creation; sin and death; God's righteousness and justice are a demonstration

of God's characteristics that progressively reveal the promised Savior. Gauran provides a

solid foundation for understanding the New Testament redeemer during main-story

lessons. Finally, at the third stage, stories selected from the Gospel books of Matthew,

Mark, Luke and John show the fulfillment of the Old Testament prophecies—according

to the Scriptures—regarding the birth, life, death, resurrection, and ascension of Jesus

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[33]Ibid., iii.

[34]Ibid.

Christ, the Savior of mankind. [35] Gauran summarizes or quotes directly from the Bible in all the stories he provides in this book.

Before Gauran became involved in chronological Bible storing training, NTM missionaries in the Philippines, Del G. Schultze and Rachel Sue Schultze, wrote a Bible storying book, *God and Man*. In many countries, Christian missionaries apply the Bible storying method and have translated *God and Man* and utilize it. [36] *God and Man* was published seven years earlier than *The Witnessing Kit* and eleven years before *ACTS*. *God and Man* has been translated into numerous languages. Missionaries in Asia, Africa, Latin America, and Europe have used it.[37]

Themes embedded in *God and Man* lesson titles include "the Characteristics of God," "Oneness with God," "Promised Descendant," "Counted Righteous," and "Pay for Sin." God's character and nature determine His relationship with man. "Oneness with God" depicts man's separation from God because of Adam's sin. "Promised Descendant" explains the Redeemer, the Savior. "Counted Righteous" explains justification, and "Pay for Sin" refers to satisfying God concerning man's sin.[38] The book is divided into three sections, just like Gauran's *ACTS*. The Schultzes present basic truths, which concern the characteristics of God, relationships between God and man, God and Satan, Satan and man, and man's helplessness. At the end of this section, the Schultzes write about the Scriptures, God's promise in His Word. It is obvious that the Schultzes' *God and Man* guided Gauran in the preparation of his training materials to story the Bible just as many countries are influenced by this book.

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[35]Ibid.

[36]Del G. Schultze and Rachel Sue Schultze, *God and Man* (Manila, Philippines: Church Strengthening Ministry, 1984).

[37]See the second chapter of this dissertation.

[38]Schultze and Schultze, *God and Man*, v.

God and Man has thirty-five Bible lessons. Twenty-three stories among them are derived from the Old Testament, and twelve stories are gleaned from the New Testament. Each lesson consists of "For the Teacher," "Review," "Tell the Story," "Characteristics of God," and "Questions."

Programs. This writer will examine each Bible storying training phase that the MBRLC uses for tribal people in the Southern Philippines in order to comprehend the phases' object and contents. Gauran provides four training phases for Bible storying trainees. First, during the *Evangelism Phase*, the trainer hopes that the hearers are enabled by the Holy Spirit to believe what the Bible teaches (John 7: 38-9). *The Witnessing Kit* is used for this phase.

The second phase is *the Discipleship Phase*. During this phase, trainers focus on teaching about Jesus as the Savior of man. In order to understand Jesus' sacrifice as the Lamb of God for the sin of man, it is important for local church leaders to hear Bible stories concerning Old Testament sacrifices. In this phase, local leaders learn theology through Bible stories. During the second phase, trainers help leaders to know who they are in Jesus, in God, and in the Holy Spirit. Identifying them as children of God and as true disciples confirms their security in Jesus. Most tribal people fear evil spirits, have little education, and are economically poor. This identification in God, though, gives confidence to trainees to serve as local church leaders. They memorize many biblical verses from the Old Testament and the New Testament. They hear and learn about the kingdom of God, Satan, and the world during this second phase, which is called the Kingdom Seminar.[39]

The third phase is *the Church-Planting Phase.* Trainers teach the Book of the Acts of the Apostles and review the Old Testament. At first, students learn book-by-

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[39]Garuan, interview by author.

book; and then they learn in more detail, verse-by-verse. At this phase, Gauran teaches about the concept of a local church, which is a group of believers. Gauran teaches the component of local church activities: evangelism, prayer, breaking bread (fellowship), worship, and studying the Scriptures. Through this phase, church leaders understand the purpose of a local church: teaching, discipling others, helping (deacons), and witnessing. Trainers encourage local church leaders to write their own book of Acts while they serve the Lord.[40]

The fourth phase is *the Church-Life and Second-Coming Phase.* Gauran designed this phase for teaching from the book of Romans up to Jude. Local church leaders learn more about church life during this phase. Trainers encourage local church leaders to interpret the verses in the Book of Revelation by using the Bible itself. Studying about the Second Coming of Jesus encourages local church leaders to build their congregations to be mature Christians.[41]

The trainee evaluation. The trainees take a test to determine how much they remember after experiencing all the phases. The final exam consists of an extended session, during which Gauran points to a picture associated with a particular story. He then points to one of the trainees, who must tell that story and continue with the following ones until he or she is told to stop. The training is quite thorough and results in effective in Davao City.[42]

Training Results

This writer, after discussing the four phases of Gauran's training program, will examine how this training program works for local leaders. The results of the Bible

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[40]Ibid.

[41]Ibid.

[42]Gauran explained all four phases to the author.

training programs are remarkable in the Southern Philippines. When the local seminary students refused to risk witnessing to those waiting for eye testing, the TEACH trainees were invited to come. They began boldly to tell the Bible stories they had learned.[43] According to Wolf, the MBRLC trains three thousand people per year. Four hundred people among them have leadership training.[44]

The Tribal Baptist Convention was organized in the Southern Philippines in August 1999. After launching the convention, fifty new churches were planted in one year, and, after two years, eighty churches had been planted by using Bible storying. Every month more than three churches have been planted for two years.

Wolf says 95 percent of church leaders are using the Bible storying method to teach the truth of God in their churches during the sermon time, visitation, and small group study. Some of leaders are *Datus*, chiefs of the tribe; most of the leaders, however, are farmers.[45]

Calvin Fox shared his experience about using the Bible storying method in Balutakay. When he started his ministry in Balutakay, church members did not have much Bible knowledge, except about salvation. The Following is his report.

> In order to strengthen the Bible knowledge, we used chronological Bible storying. During the next 18 months, the members memorized more than 100 Bible stories and doctrinal lessons that the stories teach. When the people finished memorizing the stories, their doctrine and faith was strong enough to weather almost any storm and many of them had become active witnesses. Their outreach brought many of the old members back and three families into the church.[46]

In this section, this writer has examined the Bible storying methodology

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[43]J. O. Terry, "Chronological Bible Storying Training" (unpublished paper received by author).

[44]Ben Wolf, interview by author, Mindanao, Philippines, 19 May 2004.

[45]Ibid.

[46]Calvin Fox, "Human Needs Funds Make a Difference," (unpublished paper that was made available to this author by Grant Lovejoy, who possesses a file of Calvin Fox's correspondence and papers).

mainly implemented by Gauran in the Southern Philippines. Our research shows that the chronological Bible storying method is easy for uneducated farming church leaders to learn and to use to teach the truth and preach about God's word. Moreover, it is reproducible for the uneducated listeners in the Southern Philippines. The Bible storying methodology is more effective than any other methods previously introduced in this area for sharing the gospel and training local church leaders.

South Asia: Orissa State of India

A local church leader of the Orissa State must possess two qualifications to meet the needs of the Orissa people: being a devoted Christian and a knowledgeable farmer. The former addresses physical starvation and the other one spiritual starvation. Lack of food is a big problem for the people of Orissa. The people there need help with their agricultural skills and knowledge, so that they will not go to bed hungry. In order to meet their urgent needs, a leader must become a knowledgeable farmer first and know how to tell the truth of God, the Bible stories.

The IMB workers had to overcome two main barriers. The Orissa people do not accept a new idea quickly, so it requires an effective strategy to teach agricultural skills. The other barrier is the high illiteracy rate among the people of Orissa. Most of the Khond Hills people are illiterate. Statistics reveal that most Orissa people are oral communicators. IMB missionaries utilized the chronological Bible storying method to teach the Scriptures, so that they may know Jesus as their Savior and Lord.

Historical Background

Orissa is either the first or second poorest state in India. The Khond Hills people formerly inhabited a large region on the East Coast of India, near the city of Madras. They resided there for centuries and had successful farming and political systems. Between AD 1000 and AD 1500, when Islam became strong in this region, the Muslim warriors attacked the Khond villages and made their people slaves and wives.

Because of the Muslims' continual attacks, the Khond moved from the coastal area into the mountains currently called the Khond Hills. There were only a few narrow, steep passages from the plains into the hills, so during the next several centuries the Khonds had little contact with the outside world.[47] The living conditions in the mountains are unhealthy, with all kinds of diseases. The Khond people are animists and believe that angry spirits cause every illness and natural tragedy.[48]

When Captain Campbell of the British army led a column of Indian infantry into the Khond Hills, he discovered that the largest Khond people group, the Kui, made three hundred human sacrifices per year. All the Christians in the British colonial government conducted days of prayer for the Kui after they heard the news. Captain Campbell learned their language and translated the first Bible portions into the Kui language. Campbell even bought a printing press so he could print Scripture in the Kui language. Between 1855 and 1906, six missionaries came to serve the Kui, and five of them died there. The number of believers grew from zero to eighteen people between 1914 and 1939. The truth of God took root among the Kui 1900 and 1939, and they simply believed that God can and will do what He said He would do. During this period, their fellowship increased from eighteen to 120 individuals. Between 1939 and 1993 this fellowship grew from 120 to 635 people. According to Calvin Fox's report, in November 1997, three thousand heads of family out of the thirty-six villages asked about Jesus.[49]

Fox gives the credit for the Kui revival to the dozens of missionaries, both Indian and British, who sacrificed their lives; to the prayer and faith of the shocked

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[47]Calvin Fox, "God's Mighty Acts among the Khonds" (unpublished paper that was made available to this author by Grant Lovejoy).

[48]Ibid.

[49]Calvin Fox, "The Kui—History" (unpublished paper that was made available to this author by Grant Lovejoy, who has a file of Calvin Fox's correspondence and papers).

Christian community in England; and to the faith among the Kui Christians that God will keep His promises. The persecution of 1986 became a turning point for the entire Kui tribe to experience revival through intensive prayer times.[50] The teaching of the SAPIM teams for fifteen years contributed to the growth. Finally, the listener group leaders, who presented God's message through the storying format, contributed to this revival.[51]

The leadership of the Churches of North India (CNI) in Orissa resigned from the CNI in 1986 because of doctrinal and ethical differences with CNI leaders from other areas. God utilized the persecution of 1986 to make the Baptist's faith strong and more evangelistic.[52] The Baptists were convinced that the only way to prevent another wave of persecution was to win all the people in the Khond Hills to Christ. Ninety churches and the twenty-five independent churches, which a national missionary, Paul Prodhan, had started, joined together to form the Khond Hills Convention of Baptist Churches in 1991. It began to grow rapidly.[53]

Main Figures of Bible Storying Training

Owen Cooper, a Southern Baptist lay leader, was in India selling fertilizer in the early 1980s. He was looking for Baptist people to help to spread the gospel. He had close relationship with Indian pastor named Patra, and Patra invited Cooper to the Khond Hills. Cooper was touched by what he saw, and thus Cooper became involved with the

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[50]Fox, "God's Mighty Acts among the Khonds." Many of the Baptist leaders were beaten and thirty plus churches were burned. In 1986, the persecution that came severely tested everybody's faith. During the next two years there was a movement to make everyone in the Khond Hills into Hindu.

[51]Ibid. SAPIM stands for the Southern Asia-Pacific Itinerant Mission, the group of suitcase missionaries who mostly lost their residence visas from Indonesia. Clyde Meador was instrumental in putting this team together, developing their teaching modules and assigning their initial teaching tasks. He is currently serving as a vice president of the IMB in Richmond, Virginia.

[52]Fox, "God's Mighty Acts among the Khonds."

[53]Ibid.

Kui, and urged the Foreign Mission Board to work with the Kui. Keith Parks, then the president of the Foreign Mission Board (FMB), accepted his suggestion and sent missionaries to share the gospel.[54] In the years that followed, Bob Wakefield, an FMB missionary and the SAPIM teams conducted many seminars at the Mallikapuri Church. In 1991 Jerry Rankin asked Harold Watson to make a survey of the Khond Hills to determine if agriculture could be used to help the situation of the Kui churches. With John Langston's help as agricultural consultant, the Asian Rural Life Development Foundations' Training Center was established in 1993 in the area.[55] Fred Beck says John Langston started a good work by using Chronological Bible storying, and Calvin Fox performed even greater work.[56]

The IMB established an agricultural ministry in the Khond Hills under Clyde Meader's leadership in early 1990s. Calvin Fox—a missionary with an agricultural degree who had already served in the Southern Philippines for twenty-eight years—began to work in the Khond Hills of the Orissa states of India. In 1995, he became the agricultural consultant in this region. Fox lived with the Kui people closely, and he showed love of Jesus by helping them with farming skills and discipling them through chronological Bible storying. After making improvements at the training center, he invited the SAPIM teams to this area more often, increasing SAPIM seminars from one seminar to six seminars a year.[57] Johani Gauran, the Filipino trainer from the MBRLC, helped to train the Khond Hills people by assisting Calvin Fox at the beginning of the Chronological Bible storying training.[58]

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[54]Ibid.

[55]Ibid., Jerry Rankin, who is currently the president of the IMB, was a regional leader of Southeast Asia in 1991.

[56]Beck, interview by author.

[57]Fox, "God's Mighty Acts among the Khonds."

[58]Beck, interview by author

Goal of the Khond Hills Ministry

The Kui people are part of the larger group of Khond tribes who already had a successful evangelical church when the IMB became involved in this region. It is a rural area deep in the mountains with poor soil, poverty, and widespread illiteracy. IMB missionaries provided training programs for Khond Hills in agricultural improvement to upgrade living conditions and spiritual needs.[59]

Sickness in all of villages because of little knowledge of primary health care, and hunger problems have been part of Kui life. The IMB missionaries' goal for the Kui is showing God's concern by teaching them better ways to farm and training them in primary health care. An agricultural demonstration and teaching project was established to improve farming and the food situation through teaching farming techniques and simple primary health care lessons. In order to introduce the knowledge of health care and farming skills, the Kui are taught in story format to share with others.[60] Farming training has become an essential and important bridge for spreading the gospel.

In the spiritual dimension, IMB missionaries teach chronological Bible storying and train people to tell Bible stories to others.[61] Their objective is telling Bible stories and training those who hear them to tell the stories to others.

Methodology

SAPIM teams initially led seminars for these areas. The potential group leaders were trained first. Then, radios were provided and short-wave broadcasts from Fiji began.[62] Unexpectedly, people came for training in overwhelming numbers. The

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[59]Fox, "God's Mighty Acts among the Khonds."

[60]Calvin Fox, letter to Kay Moore 1 March 1999. I received a copy of this correspondence at the headquarter of the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy.

[61]Fox, "God's Mighty Acts among the Khonds."

[62]Ibid.

missionaries did not allow the limited accommodations and food shortage to be obstacles. Local churches and individuals opened their homes to the trainees. The lack of classrooms and meeting places did not hinder for the Kui from learning about farming skills, primary health care, and Bible stories.[63]

As part of the trainees' curriculum a Bible storying package—modified from the Philippines' *The Witnessing Kit*— was prepared in the Kui languages along with a set of twenty pictures to emphasize the shed sacrificial blood, which relates well to their worldview. *The Discipling Kit* provides the basic information that one needs to live a successful Christian life. Those brought in for agricultural training were taught Bible stories and how to tell them in a village setting with all the typical interruptions.[64]

Calvin Fox experienced several barriers to sharing the gospel while he served among the Kui in the Khond Hills. In order to overcome these barriers, he suggests some ideas as follows.

> It takes a long time to introduce new ideas and new ways of doing things. If I push too hard, nothing is accepted, so I must move at their pace. This is very difficult for me at times. The second is presenting the right idea at the right time in the right way in order to produce the changes needed for the people to improve their lives. This is true in the spiritual world as it is in the physical world.[65]

It is difficult for most Indians to believe in one God. Worshipping one God is a very difficult concept for many Indians to accept. When the Kui Christians go to a new village, they do not even take a Bible and certainly do not emphasize that they are Christians. They are just nice people with many good stories.[66]

Among the Kui, 88 percent of the women and 65 percent of the men are illiterate. These statistics indicate that almost all the Kui are oral communicators. The

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[63]Ibid.

[64]J. O. Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples," *International Journal of Frontier Missions* 14 (1997): 170-71.

[65]Fox, letter to Kay Moore, 1 March 1999.

[66]Ibid.

high illiteracy rate means that most Christians must come to know Christ without using the written Bible.[67] All teaching activities of IMB missionaries are performed by the Bible storying method in the Khond Hills area. This storying method is used not only for teaching the Bible, but also for training in farming skills and primary health care. Basically, all teaching tools are in story format.

The Village Health Workers (VHWs) and the farmer/pastors make up s team for starting a new church. At first, IMB missionaries encourage the team to pray for guidance in choosing the villages that they visit to offer training on farming techniques and primary health care classes. When the people of these villages open the door for the VHWs, Christian workers ask permission to pray personally for them. Then, the farmer/pastors tell the story of the Bible. Through this process, the Christian workers and the village people form a relationship. Telling the Bible stories also builds confidence.[68]

Programs Utilized for Training

The Asian Rural Life Development Foundation India (ARLDFI) has a partnership with the Orissa Baptist Evangelistic Crusade (OBEC) for demonstrating to the people of Orissa God's abundant life in the Khond Hills. The projects, purpose, and training methods of the Mindanao Baptist Rural Life Center of the Philippines have shaped the ARLDFI.

The ARLDFI and OBEC's goals are follows. First, organize New Testament Churches for new believers. Second, train the church leaders. Third, teach the church members about agricultural skills and health care. Fourth, train the church members to share their agricultural skills and primary health care. Finally, help them share spiritual blessings with all the people that live around them. The ARLDFI presents all training

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[67]Ibid.

[68]Ibid.

programs, agriculture, primary health care, and Bible-and Church-related subjects in story format.[69] All church planting is conducted by chronological Bible storying in the Khond Hills.

Bivocational church leaders training program. The ARLDFI has designed the entire program for church planter training for those who have never been to seminary or Bible school. Throughout the years, IMB missionaries determined that seminary-trained workers are not effective for beginning new churches in rural areas. The IMB missionaries realize it is more effective to train nonseminary people for church planting movements in rural areas.[70] Therefore, IMB missionaries decided to train bivocational pastors, who are mostly farmers. Many of them are illiterate. All bivocational church leader teaching tools are in story format.

J. O. Terry observes the training program such as follows.

The first organized use of Bible stories to provide theological training to rural tribal pastors and evangelists was in November, 1988, at Mallikapuri village, Khond Hills, in Orissa State, India. A total of twenty-five men of varying ages were present for five days of training. When it was realized that many in the group had knowledge of some part of the Bible stories, including many that would be obscure to typical Western Christians, but that they lacked an understanding of the interconnectedness of the stories- the flow or progression of revelation revealed in the stories, that I realized the need for a panoramic overview to link the stories.[71]

Radio program. John Langston started a radio program to spread the message. A radio program is utilized not only for agricultural training, but also for Bible stories in this area. Cassette tapes also are used as tools to tell Bible stories and train leaders for the listener groups formed by laymen who have never shared the gospel before. After

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[69]Ibid.

[70]Calvin Fox, "Church Planting Principles Used in Orissa, India" (paper presented at the Advanced Chronological Bible Storying Conference, Forth Worth, TX, 10-13 January 2003), 3.

[71]J. O. Terry, "Chronological Bible Storying Training." (unpublished paper, 3 February 2004).

being trained by the radio program and cassette tapes, however, they will take the tapes

and a tape player to people for listening to the stories. While the laymen share the gospel

through tapes, they gain leadership experience and often become the farmer/pastors of the

new group. Fox believes the listening groups are the most effective evangelistic tools in

this area. He explains more about the listener group as follows.

> Eighty percent of our new church starts in the last five years can be traced directly
> to a listener group. For the first three years the listener groups were radio based, but
> now we have the [Bible] stories recorded on cassettes. The stories are set in ancient
> Oriya story telling format where a narrator first tells a story, and then he retells the
> same story in song. The story tapes are very effective teaching tools and very
> popular with both Christian and non-Christians. The people like the music so well
> that non-Christians will buy whole sets of story tapes just to get the music. Also a
> very lively pirating business had developed around these tapes.[72]

Later, IMB missionaries changed the listener groups from radio-based to

cassette-based ones. Using cassettes makes the program much more effective from a

time perspective, and the cassettes can be replayed if someone does not understand well.

This program gives church members an opportunity for direct access to the Word of

God.[73]

J. O. Terry's article indicates the detailed situation.

> Radio listener group leaders were trained to gather the listener groups and to lead
> them in discussion after each broadcast. Each group leader was then trained in the
> use of the story set and given the pictures. Over 224 have received this story
> training. They have an excellent evangelism and initial discipling tool which along
> with the radio program and other outreach is producing a new church every five
> days. Further, since many of these tribal people are only marginally literate and
> have no resources other than a New Testament in their tribal language, the stories
> provide an excellent beginning set of sermons for new worship groups. Initial
> introduction of the Bible stories was done in two weeks-long training sessions of
> pastors beginning in 1990. During any follow-up visits in the area to affirm new
> believers or to preach in one of their churches, I use Bible stories selected for the
> occasion to continue modeling Bible stories for them. Usually these will be a group
> of stories (called a cluster) which are related thematically for having the same
> actors.[74]

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[72]Fox, "Church Planting Principles Used in Orissa, India," 2.

[73]Fox, "God's Mighty Acts among the Khonds."

[74]J. O. Terry, "Chronological Bible Storying to Tribal and Nomadic Peoples."

Bible story training for Kui pastors and evangelists continued in Orissa with a return to Mallikapuri, where another twenty-five people were trained in a three-day session. This followed a five-day training session among Munda pastors and evangelists in Sambalpur the previous week. Two years later, a final three-day training session was conducted in Mallikapuri after three-day training at Balangir for fifteen pastors.[75]

BOOST program. Beginning about 1994, a resident agriculturist took up residence in the Khond Hills. A BOOST Center was soon developed to offer on-site agricultural training as well as short-term theological training.[76] The basic model of *the Witnessing Kit* from the Philippines was chosen to be redeveloped into a Bible story witnessing model in India. A number of multi-thrust training programs brought in pastors and evangelists for up to one hundred hours of basic Bible teaching and training to know and use the twenty stories modeled on *The Witnessing Kit*. Training is usually conducted during the dry season, when agricultural activity comes to a standstill. IMB missionaries, two local staff members, and one seminary-trained trainer provided the Bible storying training for 150 people for several weeks.[77]

TEACH program. This program was adapted from the MBRLC in the Southern Philippines to train tribal Christian church leaders and workers in sharing the gospel, farming, Church planting, and primary health care. Tribal Evangelism, Agriculture, Church Planting, and Health Care (TEACH) is an eight-month program designed to teach the sixty-four basic Bible stories, twenty agricultural lessons, and ten primary health care lessons. When the program is finished, the *gasi* (district) leader

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[75]J. O. Terry, "Chronological Bible Storying Training."

[76]The Boost program was imported from the Mindanao Baptist Rural Life Center in the Southern Philippines.

[77]Fox, "God's Mighty Acts among the Khonds."

assigns the trainees to be placed under experienced pastors for two to three years of apprenticeship before they are assigned as regular pastors.[78]

Chronological Bible Storying Training

Calvin Fox saw the need for leadership training for farmer/pastors and made it his goal to equip leaders for personal survival and starting new churches, not building institutions. Local church leaders do not have institutional Bible training, but they do have a heart to serve. Appropriate materials should be in oral format, though, for the highly illiterate Khond Hills people. Several very significant programs were launched to meet this need in 1998.[79]

Chronological Bible storying seminars at the *gasi* (district) level. IMB missionaries began conducting chronological Bible storying seminars on the associational level to train bivocational pastors. To equip bivocational church leaders for evangelizing the lost and leading them to establish New Testament churches, the Baptist churches are divided into twenty-seven units call *gasis*. The IMB holds three seminars in each *gasi* per year. At first, these Chronological Bible Storying seminars were only for bivocational pastors who are farmers, but the church members enjoyed the seminars so much that the attendance grew from thirty or forty to about 150 people. To solve the budget problem, the IMB missionaries provide food for pastors, but the church members bring their own food. For lodging, trainees sleep at the host-church-members' homes or at the church.[80] "A series of meetings are held where two or three stories are taught at

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[78]Fox, "Leadership Development." I received a copy of this correspondence from the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy, who possesses a file of Fox's correspondence.

[79]Ibid.

[80]Fox, "God's Mighty Acts among the Khonds."

each meeting in chronological order until all of the stories are learned."[81]

Listener group leadership development. This program was planned for potential listener group leaders to develop an outreach program for sharing the gospel. The listener group leader is taking his radio to a neighboring village and gathering a group of people for listening to the program. Then the group talks about what they heard on the radio. This activity happens in an informal setting, and people come and go as they wish. If several people accept Jesus Christ as their Savior, a listening group is formed. All decisions are made as a family, not individually. One of the leader's important jobs is becoming a spiritual leader of the group. His most effective ministry is praying for the sick. The listening group leader functions more and more as a pastor to the group. People may not call him pastor; however, a listening group leader's role is like that of a pastor.[82]

> The listener group program provides them with very well prepared material. They only have to assemble the group to listen to the cassettes. We teach them how to answer the most common questions. In this environment they develop leadership skills quickly and discover how the Holy Spirit helps them. Within a couple of years many of these men are leading churches.[83]

Monthly leadership development meetings. This meeting is conducted by the *gasi*, and is provided by a support group for the pastors. During this monthly meeting, the leadership developer will prepare four sermons or stories and teach them to the participants.[84]

The IMB missionaries provide two main materials, other than the Holy Bible. They are *The Witnessing Kit* and *The Discipling Kit. The Witnessing Kit* is helpful

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[81]Fox, "Leadership Development."

[82]Ibid.

[83]Ibid.

[84]Ibid.

material for evangelism, using chronological Bible stories to present the good news for

leading a person to Christ. *The Discipling Kit* provides guidance for living a mature

Christian life. *The Witnessing Kit* is adapted from the Southern Philippines.

The ARLDFI furnishes various training seminars in Bible stories and

agricultural skills. According to the Seminar Curriculum for Agro-Forestry Head Start

Teachers, the trainees will be taught *The Witnessing Kit* for sharing the gospel with others

in oral format.[85] The Seminar Curriculum for Agro-Forestry Secretaries indicates that the

trainees will be taught *The Witnessing Kit*. According to the daily training schedule,

trainees have two hours of Bible storying training.[86]

According to the Seminar Curriculum for Prayer Group Leaders and Church

Leaders, teaching *The Witnessing Kit* is an essential subject for the trainees. According

to the objectives of this seminar, the trainees will know how to lead someone to Christ by

using *The Witness Kit* and learning the Old Testament stories.[87] Fox believes that prayer

group leaders should be able to use and teach *The Witnessing Kit*. Leaders also need to

learn the Old Testament and the New Testament linking stories. For these objectives, the

trainees memorize the Old Testament and New Testament stories.[88]

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[85]Fox, "Seminar Curriculum for Agro-Forestry Head Start Teachers." I received a copy of this correspondence from the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy.

[86]Fox, "Seminar Curriculum for Agro-Forestry Secretaries." I received a copy of this correspondence from the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy.

[87]Fox, "Seminar Curriculum for Prayer Group Leaders and Church Leaders." I received a copy of this correspondence from the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy.

[88]Fox, "Things Prayer Group Leaders Need to Learn." I received a copy of this correspondence from the International Mission Board of the Southern Baptist Convention in Richmond, Virginia, from Grant Lovejoy.

Bible Storying Training Results

Most pastors have only four to six years of education from rural public schools. There are only six church leaders with any institutional pastoral training; others are trained by SAPIM seminars, the BOOST program, or the TEACH program. Ninety percent of the pastors are farming pastors, who have had the chronological Bible storying training. Each pastor is responsible for three to four churches. However, churches have grown rapidly. [89]

In early 1996, the Gomangia area opened with ten villages receiving pastors who would tell them about Christ. Twenty new churches were organized and functioning in the Baliguda area in the Orissa State in 1997. Lay people who were trained in Bible storying at the ARLDFI area are starting new churches rapidly. Even the Baptist Union did not know about these new churches until after they were organized and functioning. A group of Baptist laymen, who were working for a small non-government organization in the area, led the people to the Lord and organized the churches.

In October 1997, three thousand families in thirty-six villages in Barokhoma were ready to become Christians and asking for someone to tell them how.[90] Baptist churches began developing very quickly. Every week, 1.25 churches are being organized at present. The number of Baptist churches in the Khond Hills increased from 120 to 700 from 1993 to 1998.[91]

The Oriya people of Orissa are a mega-people group of more than 25 million. The Oriya people group were considered the most closed people group in India since the time of William Carey. Because of the agricultural and Bible storying training, in three

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[89]Fox, "Leadership Development In the Khond Hills Convention of Baptist Churches." I received the copy of this correspondence from the International Mission Board of Southern Baptist Churches in Richmond, Virginia from Grant Lovejoy.

[90]Fox, "God's Mighty Acts among the Khonds."

[91]Fox, "Leadership Development in The Khond Hills Convention of Baptist Churches."

years, thirty churches and prayer groups were formed, 1,500 people were baptized, seven

hundred individuals were ready to be baptized; and seven thousand more people are

serious about seeking a better understanding of who Jesus is.[92]

Fox's correspondence indicates how the agricultural training and the Bible

storying were used effectively to bring the Kui to the Lord.

> I see God working in the churches. There is a church planning movement in this
> area. We get news almost every month of people asking our workers to come to
> their villages. There is an average of six new groups of God's people being started
> every month. This has been happening for three years and there are no signs of it
> slowing. Several priests of the majority religion have come into the family. Also, I
> believe that there is a church planting movement, starting in three other languages
> groups.[93]

Among the Orissa people, few can read and write; they are oral communicators.

If the gospel is converted into oral format, they understand its message clearly and are

able to pass it on to others. The people of Orissa gain information for their daily lives in

oral format and disseminate information to others in oral format, too.[94]

Fox states that 90 percent of church growth is occurring among the Khond

Hills Convention of Baptist Churches in the Khond Hills area. The Bible storying format

is the main preaching and evangelism method for the most effective pastors and

preachers. If traditional training methods had been employed among the people of the

Orissa States of India, a flourishing church-planting movement would have been

impossible.[95]

The Southern Sudan

Historical Background

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[92]Fox, "God's Mighty Acts among the Khonds."

[93]Fox, letter to Kay Moore dated march 1, 1999.

[94]Fox, "Leadership Development in the Khond Hills Convention of Baptist
Churches."

[95]Ibid.

Training local church leaders in the oral society of Southern Sudan, where most people do not read, is a serious challenge for missionaries. The IMB and the Southwestern Baptist Theological Seminary (SWBTS) put their energies to work developing an oral-based training program for oral communicators in Southern Sudan.

This writer will examine how the IMB and SWBTS developed theological education for Southern Sudan, the goals of the ministry, and the methodology they utilized for training local church leaders in theological education. I will also analyze the results of theological education based on oral methods in this area.

The Jur people. According to the Joshua Project, the population of the people who use the *Jur-Modo* language numbers 26,550. They reside in the Southern Sudan.[96] The IMB reports that less than 2 percent are in evangelical churches, and there has been no active church planting in the past two years. Their main language is the *Jur-Modo* language, and they call themselves by names such as *Modo*, *Beli*, etc. Others call them *Jur*, though, and most of them believe their traditional religion. A portion of the Bible was translated in 1986, and the New Testament was completed by the Summer Institute of Linguistics in 1998.[97]

The Jur people in Southern Sudan live in the countryside. They were torn by civil war and impoverished by a number of challenges. Their living situation is primitive, and there is no telephone or mail system. Furthermore, there is no school whatsoever. It is obvious that most of the Jur are functionally illiterate. Tom Ogalo, a Kenya Baptist Convention missionary, observes that most of students in a Sudanese Bible school have little education.

The highest level of education among the students is about fifth-grade. . . . Most

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[96]Joshua Project, "People in Country Profile"[on-line statistics]; accessed 24 March 2005; available from http://www.joshuaproject.net/peoples.php?3=104332; Internet.

[97]Ibid.

people in this area don't know how to read. Reading is not even the way they gather their information. Their history is passed down from generation to generation orally. So it is only makes sense that we begin teaching theological education orally.[98]

Ministry background. The IMB has focused on unreached people in recent years and, in many cases, they are oral communicators. As in other areas, the IMB has witnessed numerous oral communicators becoming Christians through the chronological Bible storying method in the Southern Sudan.[99]

> As IMB has moved into ministry in Southern Sudan missionaries have valued experience that can contribute the IMB work in other East African countries. Beginning in June 2000, the IMB personnel helped a Bible school belonging to the Episcopal Church of Sudan in Kulu. At first Tom Ogalo, Kenyan missionary started teaching school and in September of 2000 the IMB personnel, Tom Reed, joined Ogalo for teaching there. Both of them have been teaching students who are pastors, evangelists, and lay leaders in the local churches using the chronological Bible storying method.[100]

For the purpose of training local church leaders, IMB asked the Southwestern Baptist Theological Seminary (SWBTS) to develop a theological education program specifically for oral communicators in Southern Sudan. A preaching professor of the SWBTS at that time, Grant Lovejoy, explained the procedures of launching a theological education training program in Southern Sudan for illiterates. IMB personnel implemented the certificate program for the first time for illiterates under authority from the continuing education department of Southwestern Baptist Theological Seminary, which designed the theological training for Southern Sudan.[101]

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[98]Sue Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?" *Baptist Press: The Daily Newservice of Southern Baptists* (9 August, 2002), 3-4.

[99]J. O. Terry, ed., "Storying in Asia, Storying in the World," *Chronological Bible Storying* (April 1994) [newsletter on-line]; accessed 9 January 2004; available from http://www.chronologicalbiblestorying.com/vol_1_no_2.htm; Internet. See this site for various stories about Bible storying's effectiveness.

[100]John Wittie, "Oral Based Theological Education Certificate Program" (unpublished paper report to the KBTC Faculty and Board, 8 December 2001). These names are changed for security reasons.

[101]Ibid.

Tell the Generations Leader Training
by SWBTS

The Southwestern Baptist Theological Seminary cooperates with IMB

personnel and other Great Commission Christian partners to provide theological

education for oral communicators to develop Christian leaders via the Chronological

Bible Storying method. The program's name, *Tell the Generations Leader Training*

(TGLT), reflects Psalm 78 and its call to tell about God.[102]

The TGLT program is designed to emphasize several matters: equipping

people as they are in ministry; encouraging students to master each module before

moving to another one; training in the heart language; focusing each course's learning

outcomes on the integration of ideas and action, information, and implementation.[103]

Lovejoy emphasizes that implementing TGLT effectively requires teachers to

prepare a worldview profile of the target people. This worldview profile is especially

important whenever the teachers will be teaching cross-culturally for curriculum

adaptation.[104]

The local teachers need to be prepared before starting the TGLT program. The

quality of these initial teachers is crucial to the success of any process. Lovejoy describes

their characteristics as follows:

> They must understand the dynamics of orality, respect the ways of oral cultures, and
> be committed to teaching in consonance with oral ways. They must believe that
> oral communicators can learn everything that they need in order to be biblically
> functioning Christians and church leaders. . . . Teachers must be capable of doing
> what they will ask of their students. Because modeling is so important in oral
> communicators' learning, we cannot certify someone as a teacher who knows all the
> theory but who cannot perform before a live audience. . . . At minimum, TGLT
> teachers need to (1) be saved persons; (2) embrace an evangelical statement of faith;
> (3) have a credible Christian lifestyle and character; (4) be Great Commission
> Christians in their ministry focus; (5) be supportive of the entities sponsoring the

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[102]Grant Lovejoy, "Tell the Generations Leader Training: Developing Christian
Leaders via Chronological Bible Storying Methods" (unpublished paper received by
author from Lovejoy). This paper was written 5 March 2002.

[103]Ibid.

[104]Ibid.

training; and (6) be committed to the principle of reproducibility.[105]

Lovejoy suggests that TGLT must be administered by local supervisors, who can oversee the training. Preparing local supervisors is necessary. Who does TGLT train? First, one who made a professional of faith in Jesus Christ and has shown evidence of growth in grace; second, someone who has experienced the gospel being presented by the chronological Bible storying method; third, someone who has the endorsement of his or her community of believers; and fourth, those who accept the process goals and methodology will be trained. Finally, TGLT will train those with a lifestyle that is compatible with Christian leadership. This is a condition of continuing enrollment.[106]

Ministry Goal

In order to equip local church leaders, IMB personnel have chosen several objectives to meet for the Southern Sudan ministry. First, theological education should prepare students to transfer the information they learn in school to church members. Traditional forms of theological-education, however, are not transferable to the members by the students who are oral communicators. John Wilson explains the reason that IMB designed the curriculum based on the oral method:

> In an oral based theological education program the method of instruction is chosen according to the communication needs of the average church member, not the experience of the teacher or the desire of the student for higher education.[107]

Lovejoy discovered that many of the Jur people, who are oral learners, could not qualify educationally to attend local seminars because of their orality.[108]

Second, the students are able to convey the information, and the information can be easily reproducible in the community through the oral-based theological education.

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[105]Ibid.

[106]Ibid.

[107]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

[108]Ibid.

Students learn from their teachers and teach theology the way that they learn it in their churches. Moreover, members are taught and learn in ways that they can communicate with others in the community.

Third, the students are able to convey the information spontaneously and indigenously after being trained by an oral-based theological education, so that evangelism and discipleship take place under the leadership of lay church members spontaneously.[109]

Finally, the students are able to tell 156 stories when they have finished Bible school; and they can interpret the Scripture truthfully on the basis of the Bible knowledge that they have acquired, and make wise decisions in solving problems for daily life. In addition, the students have a theological foundation and preparation through the Bible knowledge for further theological study.[110]

Training Methodology

Lovejoy explains the designs of the Bible school in Southern Sudan:

The whole approach is designed to equip people whose ways of learning, remembering and communicating are oral. The training does not use lectures and note-taking, textbooks, workbooks or many of the standard learning activities of Western education.[111]

Teachers should be local people. In the beginning missionaries are the main teachers for the education, and local teachers assist them. The IMB suggests that a local teacher should eventually become a leading teacher. At first, however, Tom Ogalo and IMB missionary Tom Robins learned traditional ways to teach in Southern Sudan.[112]

According to Lovejoy, IMB personnel who were sent to East Africa during the

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[109]Wittie, "Oral Based Theological Education Certificate Program."

[110]Ibid.

[111]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

[112]Ibid.

last two years are trained to use chronological Bible storying. They use the Bible storying method for almost all strategies. SWBTS works with Deaf Opportunity Outreach International (DOOR). DOOR conducts all the training and reports to the SWBTS, which issues certificate to the trainees. SWBTS also helps to develop training for DOOR, but the actual training itself is DOOR's responsibility.[113]

Larry Pumpelly, associate regional leader for Eastern and Southern Africa, has informed the author that the Eastern and Southern Africa region provides storying training twice a year during new missionary orientation. Those new missionaries have less than one year on the field. Usually, when a new missionary stays six months, he or she needs to attend an orientation called "Forty Days and Forty Nights." During their orientation, the new missionaries, who stay in tents for three weeks, have classes in the bush.[114]

The certificate program developed by SWBTS and IMB personnel provides five courses for the students who are oral communicators. Most Bible-school students in Southern Sudan serve as pastors in their home villages. The students do not simply learn the Bible stories—like in the Southern Philippines or Orissa, India— but they are taught various subjects in story format: evangelism and theology; discipleship; church planting; theology and ethics, and eschatology and Christian living.[115] The school also requires the students to plant a new church.

The class opens by reviewing the previous day's story. "They dialog on different aspects of the Bible story, its meaning and its application to everyday life

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[113]Grant Lovejoy, interview by author 21 July 2004 at the IMB office in Richmond, VA. DOOR has several training centers: Budapest, Hungary, Costa Rica; Nairobi, Kenya; and South India.

[114]Larry Pumpelly, interview by author 21 July 2004 at the IMB office in Richmond, VA.

[115]Wittie, "Oral Based Theological Education Certificate Program."

before moving to the new lesson. A teacher then tells a story from one of the Apostle Paul's epistles."[116] According to Tom Reed, the class lasts a minimum of ninety minutes and a maximum of three hours. The shorter sessions concern delivering a new story, and the longer ones review the earlier stories. Reed delivers a new story every other day; however, even on those days, a teacher begins with some review of earlier stories and ends with typical classroom drill. The teacher must have some way to know the level of competency for each student and that takes time—especially in an oral setting. This is part of the formal training program. It would also take place in an informal setting, but in different ways that are less rigorous and time consuming.[117]

Students must memorize a large portion of the Bible stories, and their recitation must be correct. If a student tells a story wrong, the students will learn it wrong and then will tell it incorrectly to others. Remembering all the Bible stories is vital to keeping the Word of God accurate. A question-and-answer time involves the students in a discussion of theology and pastoring.[118] Trainers evaluate students on a weekly basis to determine where they are in their learning process. They take a comprehensive oral exam every three months as they learn to evangelize disciple, plant and lead churches, counsel and give pastoral care, and address ethical issues in light of the Scripture.[119] The students keep repeating all the Bible stories to aid in their memorization. Dramas and songs to illustrate biblical truths are taught as aids to remembering the stories. Reed says, "Students often make up four or five songs per story."[120]

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[116]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

[117]Tom Reed, e-mail interview by author, 2 April 2005.

[118]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

[119]Ibid.

[120]Ibid.

In order to graduate from the Bible school, students must learn and memorize 156 stories. It takes approximately sixty weeks to finish all the stories. Originally, in Southern Sudan, five stories were taught per week, but trainers found out that this was too much, so now they teach only three stories a week. Because "one adds dialog, practice, drama, song composing, performance, recording, and ministry to each story," it becomes burdensome to students to learn five stories per week, says John Wittie.[121] They learn all the teaching content orally. Students do not read and write during the Bible school. Baptist Press reports about this teaching ministry as follows:

> Eighteen men and women graduated with a certificate from Southwestern Baptist Theological Seminary recently, without ever opening a book or writing a single paper. Deep in the heart of southern Sudan, a Bible school teaches local church leaders without the use of textbooks, notebooks or pencils. The only tools students need are ears for listening, eyes for seeing and a voice for telling. International Mission Board missionaries and a Kenya Baptist missionary teach everything orally.[122]

The choice of meeting places requires consideration. Students meet under the trees, even though a classroom was built for this purpose. Teaching outside under the trees demonstrates that a classroom is not necessary for teaching others; this method can be use spontaneously.[123] Tom Reed says, ironically, local trainees want a school like a Western-style classroom. IMB teachers on the other hand, try to make the Bible school more indigenous—something that corresponds as closely as possible to the traditional ways and means that they already have, such as sitting under a shade tree by day or sitting by the fire at night.[124]

To successfully complete a Bible school certificate in Southern Sudan, students must be able to tell 156 Bible stories from memory and shape the telling and the

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[121]Wittie "Oral Based Theological Education Certificate Program."

[122]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

[123]Wittie, "Oral Based Theological Education Certificate Program."

[124]Reed, interview by author.

discussion questions for the various needs of evangelism, discipling, church planting, pastoral ministry, and church leadership train.[125] SWBTS issues a certificate when the students in Southern Sudan finish their requirements.[126]

Bible Storying Training Results

When the IMB began the chronological Bible storying training in 1999, it was not really known whether this kind of training would work. After gaining two years of experience, though, IMB reported with assurance that it has had a very significant impact on the churches in which is being used in Southern Sudan.[127]

Tom Reed says the village response is amazing. Students report the village people confess that when hearing the Bible stories is the first time they have understood the Bible and what it means to be a Christian. Robins adds the following report:

> We go so far into the bush that people wear leaves for clothes. It is amazing to see how these people react to the students when they do the sermons and songs. . . . This oral way of preaching has a way to reach people who are as traditional and bush as you can get on the continent of Africa.[128]

John Wittie reports the results of the program, which is employing oral-based theological education, as follows, after he was involved in the teaching ministry in Southern Sudan.

> As a result of their teaching experience we have now proposed, tested, and confirmed the value of a curriculum. The local churches are extremely enthusiastic about the students' development. Ordinary Sudanese are saying that now they are hearing the Word of God taught in a way that enables them to understand the Bible for the first time in their lives. The students have enthusiastically embraced this method of teaching and learning. An indigenous movement of evangelism and training is beginning to take place as local churches are coming to our students at Kulu to learn the stories, dramas, and music. The churches are asking for more

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[125]Grant Lovejoy, "Providing Theological Education for Oral Communicators: Southwestern Seminary's Role" (unpublished paper received by author from Lovejoy). This paper was written 26 January 2001.

[126]Wittie, "Oral Based Theological Education Certificate Program."

[127]Ibid.

[128]Sprenkle, "When No One Is Able to Read, How Do You Teach the Bible?"

training in their local settings.[129]

For the first graduation, eighteen students finished, and graduated from the Bible school in Southern Sudan. According to Tim Gillihan, the results of utilizing the Chronological Bible Storying are positive. Many come to the Lord. Eventually, the Bible should be translated; however, chronological Bible storying method is the best tool for sharing the gospel.

Conclusion

This research indicates that Christian workers realized their people are unable to learn through the traditional education methods, so they changed the teaching method to the chronological Bible storying method. The workers should research the people's worldview to adapt the curriculum for using the Bible storying approach. Once the workers create the curriculum, they must show the people how to tell the Bible stories, which should be heard repeatedly so students may remember them. Once the students recall the Bible stories spontaneously, they should tell the stories to others. This way, the church-planting movement can be seen even in oral societies. It is amazing that illiterate people can hear the gospel, learn and tell the Bible stories, and even become a church leader.

Workers in the Southern Philippines, Orissa, India, and Southern Sudan all report effectiveness in using the chronological Bible storying method to share the gospel and teach Bible stories.

Some might claim that people are "pretty much the same." However, research shows that people are not the same. What is more, this idea is harmful to evangelism. A set paradigm—that views everyone as similar—impairs the effectiveness of missions. The people groups in each of the three countries exemplify how diverse people understand the world. Chapter 2 demonstrated how differently oral cultures comprehend

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[129]Wittie, "Oral Based Theological Education Certificate Program."

the world. Bible storying has begun to revolutionize missions by breaking the "Western" paradigmatic evangelism methods.

CHAPTER 5

TRAINING CHURCH LEADERS
IN ORAL SOCIETIES

INTRODUCTION

In the past twenty years, missionaries have begun to realize the importance of

storying. Listen to the following missionary,

> If anything I have learned from our experience with 'storying', it is that a
> missionary should always be on the lookout for and open to new methods that may
> enhance his/her ministry. . . . storying is an excellent way to do that in both Sunday
> School and discipleship, as well as in evangelistic outreach. But even the best
> storying minister will eventually find that it is not an only and exclusive method to
> do missionary work. I have enjoyed having a variety of methods to draw from,
> develop and use. My only regret is that I did not discover some of these until later
> in our career.[1]

Without the development of storying, many peoples throughout the oral world would

never have an opportunity to understand the gospel message in cultural forms that make

sense to them.

This chapter begins by defining strategy and looking at possible scenarios for

developing a strategic model for training church leaders. Moreover, it discusses the

difference between training and teaching. As such, it proposes that an effective strategic

model employing chronological Bible storying must educate church leaders by means of

training and not by teaching. Second, in light of the discussion on strategy and CBS, this

chapter delineates several strategy principles and practices. In doing so, it lays out a

strategy model in training church leaders by means of storying. Third, this chapter

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[1]J. O. Terry, ed., "Storying in Latin America," *Chronological Bible Storying*
(April 1996) [newsletter on-line]; accessed 9 January 2004; available from.
http://www.chronologicalbiblestorying.com/vol_3_no_2.htm; Internet.

explores areas of further study that are needed. Last, it concludes by proposing that

chronological Bible storying is a more culturally acceptable approach of training church

leaders to share the gospel and plant new churches in oral societies.

Strategy and CBS

Strategy is often a confusing concept for people. Gailyn Van Rheenen defines

strategy as "the practical working out of the will of God within a cultural context."[2] He

further contends that strategies may be grouped under four general headings.

Standard-Solution Strategies assume that one approach can be used in every context.

Being-in-the-way Strategies emphasize the role of God in missions and evangelism. They assume that human planning negates the divine role. They also assume that we are not to worry about the future but simply allow ourselves to be used by God. Therefore, long-range planning is not important; it is God's business.

Plan-So-Far Strategies focus on beginnings rather than outcomes. They assume that if we plan to begin a work, then God will do the rest.

Unique-Solution Strategies assume that cultures and situations are different and each one deserves its own special strategy.[3]

Throughout the ages, cross-cultural missionaries have utilized these various strategy

approaches for evangelizing and church planting among people. In a similar fashion,

storying advocates have utilized various strategies for educating church leaders. Those

various strategies have focused on differences in whether to train or teach church leaders.

In other words, there are sharp distinctions between a training strategy and a teaching

strategy.

The aims of *Chronological Bible Storying Teaching* (CBST) developed by

NTM and chronological Bible storying of the IMB are different. Trevor McIlwaine

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[2] Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids, MI: Zondervan Publishing House, 1996), 140.

[3] Ibid, 142-45.

named the program "Teaching," and the material required some level of literate ability in trainees. NTM envisioned that, as a result of teaching, the people would become literate. And, as the people gain the Scriptures from their work and as they become literate, *Chronological Bible Storying Teaching* will fit them well. CBST material requires learners to do expositional activities. As a result, it fails to adapt to oral societies that are predominantly narrative and not expositional in nature. Instead, it leans toward literate societies. IMB storying advocates recognized such a leaning and thus developed chronological Bible storying. CBS leans more toward an oral format specifically for use among oral communicators: illiterates, functional illiterates and semi-literates.

Developed according to the missiological aims of evangelism, discipleship, church planting, and training leaders among non-print, oral communicators, CBS is a unique solution strategy. On the other hand, CBST is similar to a standard solution strategy. CBST fails to recognize that the form used for educating people relies upon standard literate strategy forms.

With the above in mind, an effective strategy model distinguishes between teaching and training. Teaching leans more toward using standard literate strategy forms, whereas a training strategy recognizes that oral societies deserve their own special strategy for educating church leaders. Any strategic model for training church leaders by means of storying should emphasize training and not teaching. The collected data reveals that chronological Bible storying advocates strive toward implementing unique-solution strategies. They place high value in the people and their particular cultural context.

Strategic Principles and Practices

In light of this discussion on strategy, this study turns it attention to several strategic principles and practices that are necessary to follow in training church leaders by means of storying. Principles and practices guide strategies. They set the stage for where to begin in strategy. They also envision what "should be" in the end of the

storying process and training leaders.

Operate in a People Group's Heart Language

According to research, storying advocates emphasized and used people's heart language for training the chronological Bible storying approach. The tool for conveying biblical knowledge is their mother tongue. The heart language is the language of instruction, so that people who are not oral communicators and would not feel at home in a traditional theological teaching program may learn easily. As a result, stories spread widely without any language barrier, and a church planting movement can spread rapidly among oral communicators.

Throughout history, when a team of evangelists, disciplers, church planters, or leadership trainers worked in the people's heart language, people responded to Bible stories. Obviously, training that operates in a people's heart language causes a greater impact in the lives of people. This is also the case among frontier, non-print, oral communicators. Therefore, an effective strategy model begins with the people's heart language.

Identify the People's Worldview

One essential principle that storying advocates emphasize is identifying and understanding a people's worldview. Every people group has a unique mental map of its social, educational, religious, economic and political views and relationships which comprise their worldview. Darrell Whiteman defines worldview as "the central set of concepts and presuppositions that provide people with their basic assumptions about reality and are more or less widely shared by the members of a culture or sub-culture."[4]

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[4]Darrell Whiteman, *Melanesians and Missionaries* (Pasadena, CA: William Carey Library, 1983), 478.

Put another way, worldview serves to integrate all aspects of a person's life into a whole system — displayed in religion and expressed through culture.

As storying advocates decipher a people's worldview, they discover both the bridges and bridges of the gospel. Bridges are existing interests, concerns, situations, or other factors which predispose a person to the Gospel. These bridges to the Gospel are God-given opportunities for witness. A few bridges include cultural stories, brokenness, redemptive analogies, curiosity, prior knowledge, dreams, desire for relief, or testimonies.

> These are the "plus" factors in a worldview where a people are open to new information, to change, to relief from their situation. These are factors where God is already at work among a people preparing them for receiving the gospel. Dreams are becoming a common occurrence in Asia as a door opener. Other more mundane things like desire for literacy and ESL also serve as potential bridges for sharing. One powerful bridge is testimonies of peers who have found satisfaction in their new beliefs. Another is the openness that cones from having someone like oneself to share the information-women sharing with women, farmers sharing with farmers, etc.[5]

Barriers develop from one's experiences, circumstances, and reasoning. What a people experience during their life becomes part of their thinking and value system. These become filters through which people process, interpret, evaluate, accept, or reject information. A few barriers include heart, religious, language, intellectual, psychological, physical, and social.

> Some of these barriers are self-evident from open expression of the people and their leaders. Attitudes and biases are expressed as view against either the new information or against change from the status quo. The Pharisees and scribes in Jesus' day very openly expressed their disdain for his teaching. Other barriers are more "silent" in that they are there but not so openly expressed. They are the fears that hold people back-fears of ridicule, persecution or even death if they accept the new teaching. The ability of the group or community to control and discipline its members is very strong. Stories that parallel or address these barriers are often helpful.[6]

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[5]J. O. Terry, ed., "Worldview Aspects for Storying," *Chronological Bible Storying* (October 1998) [newsletter on-line]; accessed 9 January 2004; available from. http://www.chronologicalbiblestorying.com/vol_5_no_4.htm; Internet.

[6]Ibid.

Both bridges and barriers serve as means for sharing the gospel and understanding God's word correctly. The chief trainer of the southern Philippines, Johanni Gauran, maintains that people acquire new information or knowledge through their worldview. They thus cannot learn the true meaning of new information or knowledge if they do not change their view of the world. Storying advocates must know the worldview of the people group and choose Bible stories that address the people's worldview. As stories are told through the lenses of a people's worldview, God's word convicts the hearer's mind to hear the truth of God and understand truth from God's point of view. In short, as people hear stories through their worldview perspective, God's stories begin to change the people's worldview to be in line with God's perspective.

Search for the Universal Bible Truths that
Need Addressing among the People

As Chapters 3 and 4 indicate, storying advocates have strictly sought to present only the truth of God's word through Bible stories. In essence, they have sought to allow God's worldview through the Bible to convict people of sin and not their own cultural worldview and baggage to influence the communication of the message and the training of church leaders. CBS provides a viable approach for missionaries to separate God's worldview perspective from their own worldview perspective. Missiologists have noted that anytime the gospel is communicated three cultures converge: namely, 1) the in-culture, 2) the other-culture, and 3) the supra-cultural.[7]

Function within the Natural Environment

The collected data reveals that stories are the stuff of life in oral societies. "The narratives of the world are numberless . . . narrative is international, transhistorical,

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[7]Charles Kraft, *Christianity in Culture* (Maryknoll, NY: Orbis Books, 1979).

transcultural. It is simply there, like life itself."[8] Stories function in a natural

environment. They are a natural part of life. People use stories everywhere: home,

market place, at the well, under the tree, and sacred places. "It is a cultural practice

deeply embedded in everyday life, a creative activity in which everyone engages."[9]

An effective strategy model functions in these everyday and everywhere

occurrences of life. In training church leaders, storying advocates, no matter if they come

from an oral society or a literate society, make storying a part of their everyday life.

When they meet someone, stories are naturally told in their home, the market, or any

other place that they meet people.

Recognize How and When to Use Visual Images

Storying advocates have used a variety of approaches in reference to visual

images. If not used correctly, then the meaning of visual images can be misinterpreted.

Listen to the following words of caution concerning visual images,

> We've got to be very wary of pictures; they can be interpreted in the light of your experience (person's worldview). Now, next we thought that if we are going to use these films we've got to have some sort of process of education and we've got to have some research. We found also some fascinating things in this research process. We found that the film is, as produced in the West, a very highly conventionalized piece of symbolism although it looks very real. For instance, we found that if you were telling a story about two men in an African audience and one had finished his business and he went off the edge of the screen, the audience wanted to know what had happened to him; they didn't accept that this was just the end of him and that he was of no more interest in the story. They wanted to know what happened to that fellow, and we had to write stories that way, putting in a lot of material that wasn't so necessary. We had to follow him along the street until he took a natural turn--he mustn't walk off the side of the screen. It was quite understandable that he could disappear around the turn. The action had to follow a natural course of events. Panning shots were very confusing because the audience didn't realize what was happening. They thought the items and details inside the picture were literally moving. You see, the convention was not accepted. Nor was the idea of a person sitting still while the camera was brought into a close-up; this

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[8]Roland Barthes, *Image-Music-Test* (London: Fontana, 1977), 79.

[9]Graham Dawson, *Soldier Heroes: British Adventure, Empire and the Imagining of Masculinities* (London: Routledge, 1994), 22.

was a strange thing, this picture growing bigger in your presence. All of this meant that to use the film as a really effective medium we had to begin a process of education in useful conventions and make those films which would educate people to one convention, to one idea, for example, of a man walking off the side of a screen.[10]

Communicate with Receptor Oriented
Messages and Forms

The data collected shows how storying advocates communicate with receptor

oriented messages and forms. As a result, needs are met. Bill Eardensohn exclaimed, "I

was looking for something that would really meet the needs of our people for Bible

learning with an approach that met them where they were. Storying was definitely it."[11]

> God's strategy is that God is receptor-oriented, seeking to reach his receptors by entering their frame of reference and by participating in their life, in order to be maximally intelligible to them. He thus employs the most basic principle of effective communication, receptor-orientation, a principle we must learn to imitate.[12]

> Unfortunately, a large number of Christian communicators seem to ignore this principle. Too often we who are church leaders demand that would-be receptors learn a new vocabulary in order to understand what we are saying. Thus the majority of adjustment is on their part.[13]

> The principle is that when receptors perceive a lack of appropriate fit between the code used to communicate a message and the message itself, the incongruity of that lack of fit obtrudes into and radically alters the overall message.[14]

To be receptor oriented, stories are crafted in the style of the stories told by the

people. In referring to oral societies, Werner Kelber insists,

> All cultural activity is transmitted through available forms of communication.

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[10]Marshall McLuhan, *The Gutenberg Galaxy: the Making of Typographic man* (Toronto: University of Toronto Press, 1962), 36-9.

[11]J. O. Terry, ed., "Storying Around the World," *Chronological Bible Storying* (April 1994) [newsletter on-line]; accessed 9 January 2004; available from. http://www.chronologicalbiblestorying.com/vol_1_no_2.htm; Internet.

[12]Charles H. Kraft, *Communication Theory for Christian Witness* (Maryknoll, NY: Orbis Books, 1991), 16-17.

[13]Ibid.

[14]Ibid, 112.

Artistic creativity is tied to terms dictated by the chosen medium. Human consciousness is structured into thought by available forms of communication. Thinking is indebted to the medium through which knowledge is acquired. The oral medium, in which words are managed from mouth to ear, handles information differently from the written medium, which links the eye to the visible but silent letters on the page.[15]

The data pointed out that memorization, proverbs, song, and dance are often intertwined with stories among oral communicators. All of these forms serve as artistic forms of engaging people up close in oral societies. They serve as vehicles for how people in oral societies transmit, acquire, and communicate stories. Therefore, an effective strategy model should incorporate all of these various forms in training church leaders.

Memorization. The data revealed that words are sounds and not letters among oral communicators. Nature states no facts. Nature presents its facts in the form of situations, events, and processes but never in expositional ways. Exposition is difficult for oral communicators to understand and impossible for them to remember.

Oral communicators do not study. An oral communicator cannot "think through" a complex problem. Oral communicators seldom, if ever, deal with precepts, teachings, concepts, unless they are related and applied to the event in ongoing, everyday life. Without a writing system, breaking up thought - that is, analysis - is a high-risk procedure.[16]

Bible stories are learned by memorization. Oral communicators utilize several means in order to develop and enhance memorization. First, repetition is used. In order to memorize Bible stories, storying advocates told Bible stories repeatedly. Repetition is the way for oral learners to recall stories and information.

Another form used is through mnemonics. As John Wilson remarks,

The memory is developed and enhanced by the use of mnemonics. These are memory aid-devices, patterns and structures which function to fix the essential

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[15]Werner H. Kelber, *The Oral and Written Gospel: the Hermeneutics of Speaking and Writing in the Synoptic Tradition. Mark. Paul and Q.* (Philadelphia: Fortress Press, 1983), iv.

[16]Walter Ong, *Orality and Literacy : The Technologizing of the Word* (New York: Routledge, 2002), 39.

meaning (not necessarily specific words) in the listener's memory, in a way that facilitates recall.[17]

Oral communicators must think in mnemonic patterns if they are to remember their thoughts or soundings. Thinking and speaking mnemonically is a learned skill for an oral communicator. And, because that is their singular means of capturing and remembering information, they work at listening to what is said and in remembering what was said.

An effective strategy model makes use of repetition and mnemonics. For this purpose, storying trainers require learners to repeat stories immediately after hearing them. In the process of repetition, oral communicators apply their mnemonic skills, linking the details of the story together so that they may recall the story.

Proverbs. As chapter 2 presented, proverbs are a very common genre of traditional wisdom in all cultures. Proverbs are basic teaching tools and a fundamental means for approaching life in an oral culture. Proverbs are short sayings; however, they come from long and hard experiences. Oral communicators utilize proverbs as a teaching tool for their personal and social behavior and common conduct in an oral society. Proverbs are filled with moral teachings and principles. As chronological Bible storying takes place, storytellers can interject these cultural proverbs. In doing so, storying training takes on new meaning in the ears and hearts of oral communicators.

Song. Chapter 2 spoke about how in many oral cultures, songs are utilized for teaching aid. Songs are essential tools used to express issues in an oral society and to teach individuals. Songs are imbedded in the story and help oral communicators to remember the story. Songs are vital part in both education and traditional ceremony for oral communicators. It is not uncommon for storying advocates to communicate the gospel and train leaders.

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[17]John D. Wilson, "Let the Earth Hear His Voice," *International Journal of Frontier Missions* 14 (1997): 178.

In Togo a missionary and Togolese co-worker composed 120 songs to accompany the chronological Bible teaching. In many cultures local Christians already have songs which depict the characteristics of God and even tell the story of some Bible characters. In Bangladesh the composing of songs about the patriarchs like Noah and Abraham has been encouraged.[18]

Drama. As noted in Chapter 2, oral communicators enjoy participation in the stories as well as teaching others to dramatize the stories. Dramatizing the story is another method oral communicators use to memorize information and stories. Drama helps to educate oral communicators. The following example reveals the importance of drama in storying.

One of the best chronicled uses was the Bisorio case study of Papua New Guinea in which missionaries and co-workers dramatized the set of evangelism track stories. In the set of Bisorio evangelistic lessons a recap is given of the dramas and staging used to illustrate each story lesson. Mark Zouk in the "Ee-Taow!" video of the Mouk case study used drama to illustrate the offering of Isaac, and the arrest, trial and crucifixion of Jesus. It was very effective with great impact upon the Mouk people. Some of the best impromptu drama has occurred in storying training sessions during which the participants acted out stories. A dramatization of Jesus' temptation by Satan by the Mundha people in Orissa, India, and the Prodigal Son by the Kui people of Orissa were very good. One of the most powerful dramas was done in a West Africa storying conference in which a Ghanian played the role of the unmerciful servant in the Matthew 18 parable.[19]

The highest degree of participation is usually achieved if communication takes the form of dramatization. For this very reason drama is needed in missionary proclamation and training among illiterates.[20]

Dance. As the research indicated, oral communicators often express events of their life in dancing. Dance becomes vital for life in all occasions. Oral communicators dance during rites of passage, circumcising, celebrating life and death, harvesting,

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[18]J. O. Terry, ed., "Teaching Aids for Storying," *Chronological Bible Storying* (January 1994) [newsletter on-line]; accessed 9 January 2004; available from. http://www.chronologicalbiblestorying.com/vol_1_no_1.htm; Internet.

[19]Ibid.

[20]Hans Weber, *The Communication of the Gospel to Illiterates: Based on a Missionary Experience in Indonesia* (I.M.C. Edinburgh: T.& A. Constable Ltd., 1957), 57.

hunting, courting, ancestral worship, ceremony, and a plethora of other occasions. Dancing makes stories come alive as the people imagination is engaged. As Weber observes,

> The more intimately the Western theologian came to know [oral people], the more he was amazed at their powerful imagination, their ability to see: pictures, actions and significant happenings in nature and human life. Many of these illiterates revealed themselves as true artists in observation and communication.[21]

Storying advocates do well in utilizing dance form to express the truth of God for dance stimulates the oral communicator's imagination. Thus, the stories come to life with the effect of oral communicators remembering the stories.

Emphasize a Participatory Process

Speech is an activity that invites participation. This is even truer in oral societies. Storying advocates have not avoided inviting learners to participate. Participation takes place through dialogue. Dialogue is imperative for oral communicators to learn.

After telling each story, storying advocates engaged the hearers in dialog concerning the story. Hearers are led to retell, to remember the story, so they can reproduce each accurately. They are also encouraged to discover the worldview issues and universal Bible truths in each story.

Recognize the Importance of Opinion Leaders

On more than one occasion, storying advocates recognized the importance of opinion leaders of villages. Everett Rogers contends that every social system is important because "any system may have both innovative opinion leaders and also leaders who oppose change."[22] He describes these opinion leaders as:

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[21]Ibid., 18-19.

[22]Everett Rogers, *Diffusion of Innovations* (New York: the Free Press, 1995), 27.

People having greater exposure to mass media than their followers,
People having extensive interpersonal network links with their followers,
People having higher status than their followers,
People having more innovation than their followers,
People having more cosmopolite than their followers, and
People having greater change agent contact than their followers.[23]

Rogers alleges that the "change agent success in securing the adoption of innovations by clients is positively related to the extent that he or she works through opinion leaders."[24]

It is essential for storytellers to identify opinion leaders in a village in order to spread the gospel smoothly without opposition. Every society has decision makers and opinion leaders, and if Christian workers ignore this social system, new information and knowledge will be denied by opinion leaders and people might be denied access to hearing the gospel. Hence, storying advocates should recognize the importance of opinion leaders, and develop their strategy with these opinion leaders in mind. With such a strategy, it is possible that through opinion leaders many local people may hear Bible stories.

Tap into Social Networks

The personality of a typical oral communicator is more communal, relational, externalized and less introspective than the typical literate personality. Oral communicators tend to be group-oriented and form a relational society.[25] Oral culture individuals look to interaction with other individuals in order to think, to remember, and to recall what was said.

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[23]Ibid, 293-95.

[24]Ibid, 354.

[25]LaNette W. Thompson, "The American Worldview: How It Impacts Our Ministry," *The Strategy Network* [newsletter on-line]; accessed 17 January 2005; available from http://www.newwway.org/strategy_network/worldview.htm; Internet.

Train through Apprenticeship and Modeling

Many cross-cultural Christian workers have received their education from highly academic, Western, and literate-oriented Bible schools, Bible colleges, or seminaries. Therefore, a highly academic literate education system becomes the norm on the mission field. A highly literate-based curriculum is provided even for oral learners. Conversely, oral societies need training by means of apprenticeship. McLuhan's research, and the research of others, adequately pointed out that apprenticeship and mentoring through the use of biblical theology formats was the best tool for training leaders.

An effective strategy model trains through apprenticeship and modeling. Oral communicators learn by watching and listening, not from written materials, principles, or concepts. Local church leaders are trained close to their working village. While they practice what they learn, they are learning continually, so that trainees are not waiting for a long time to apply what they learn. They immediately apply what they learn.

For Further Study

Western culture prides itself on and celebrates its alphabetical writing — a mode in which thoughts are transferred. Speech is also a form of writing, and probably one of the earliest inventions to pass from the old to the young the stories preserved by memory. Furthermore, illiterate people also utilize objects (or drawings) that function as an archive for the proper transmission of stories. However, no matter how extraordinary the memory or the visible objects that cue the memory, oral tradition can never have the same empirical stability and constancy as that of writing. The urgency of the gospels requires oral tradition in the present day and probably in the decades to come. Missionaries aim to contextualize the gospel for oral societies because of the urgency of the gospel message. However, once the seed is planted and modestly grown under the oral teachings of the local church leaders, maybe the program should evolve. As mentioned earlier, oral tradition lacks stability. Human error within the memory or

psychology is bound to creep in and inject some exaggerated mythologizing element into the truthful message of the gospel. Although the church leaders will be there with the translated Bible, the villagers will begin to question and believe the incorrect stories of the Bible.

Within this scenario various questions arise — questions that require further studies. Should missionaries let oral societies be continually oral? In oral societies, religion is imbedded in culture. Therefore, Christian evangelization is also an evangelization of culture. The religious tradition of Christianity is founded upon the written Scripture. So then, should missionaries strive to hasten the evolution of the oral culture into a writing culture to encourage constancy of the gospel truth? However, if the oral society completely rejects a written text, how can oral teachings of the truth of the gospel be made firm and constant? What kind of measures should missionaries take to avoid the mythologizing of gospel truths? Or, should missionaries trust in the Holy Spirit to sustain the oral tradition of the gospel within an illiterate society? Biblically, it seems that God's special revelation came not orally in speech but also in writing. Although preaching of the word is crucial, the reading of the Torah seems to be more vital, for the Israelites were to "obey everything written in this book of the Law." God gives His authority to written words. Many Israelites might have been illiterate, but they gave most authority to the written Torah and not the oral teachings of the priests and Levites. The prophets themselves, though they orally teach and prophesy, continually refer to the written Torah. What should the role of the written word of God be in an oral culture?

Further studies should be done in the methods of preserving the gospel truth within an oral society. Would encouraging literacy preserve the truths of the gospel more effectively? The Christian community is to reflect the characters of God. One of the central attributes of God is His immutability: the permanence of God's truth in the inerrant and infallible written revelation of God. The Christian body of believers should reflect this quality of unchanging constancy within all the churches. As faithful stewards

of God's immutable word, missionaries should develop methods to safeguard the truths of Scripture from the flux of oral tradition.

Conclusion

One of the most significant factors in Christian mission is identifying an appropriate method for sharing the gospel, so that church planting movements can take place among a people. To accomplish this objective, the gospel must be heard by people and the message should be understood by them. In modern Christian mission history, however, because missionaries did not understand orality, they used methods that are not effective in reaching oral learners.

Fortunately, twenty-five years ago, New Tribes Missionaries, who were struggling and researching while they were serving tribal people groups in the Philippines, developed a storying strategy for reaching oral communicators. To equip personnel who were serving among oral communicators, the International Mission Board joined in developing the storying approach for proclaiming the gospel and training local church leaders. Since then, IMB missionaries have been utilizing the storying method in many countries and witnessing good results.

The results of using storying encourages Christian workers, who serve in an oral societies where people do not read, cannot read, and will not read. CBS has shown to plant churches and train church leaders. Oral communicators need viable models in order to become church leaders for their own people. Christian workers should try the Bible storying strategy, if the traditional theological education method is not working for training local church leaders. Storying enables church leaders in oral societies to story the Bible and the result of this, the gospel will spread widely and rapidly. There is hope for story trainers. This study concludes with the following account of storying.

> His name was Shadrick Cassell. He was from Liberia. I met him for the first time during a storying conference in Togo. This day I stood behind a video camera watching him and listening to the cadence of his story in a Liberian language. Gahtered around him were a group of children and adults intently listening to his

animated presentation.

Shadrick was doing a model story presentation on video. We were staging it on the outskirts of Abidjan, Ivory Coast. For this one we selected a log near the trunk of a tree. People gathered on the sandy ground around Shadrick. As he spoke the audience was holding on to every word and gesture. Under that snowy white hair was a real African storyteller at work! When Shadrick was invited to the first conference he told his school teacher wife to help him gather some African stories to bring with him. At the conference the emphasis was upon the Bible story and all week he could no longer keep silent and he shared his feelings with me. But then a mellowness came over Shadrick, a light was dawning. On the last day of the conference he told of his new appreciation for the Bible as the story of God's love from man. He would go back to his native Liberia and tell the Bible story.

That's what he did, too. Later he recounted teaching storying to his wife and children who could then join him in telling the Bible story. He came to the follow up conference the next year with a radiance and testimony of what he had done. Now I saw him sitting on the log, demonstration his skill and craft in telling the Bible story. The audience was holding on tto each word while following his eyes and gestures. Soon the demonstration was ended. The group broke up and drifted off. I marveled at what I had seen and knew that this storyteller was at home in his element. And I know that God has used his love for the Bible story and his talent for telling it—African style! [26]

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[26]J. O. Terry, ed. "The Last Story," *Chronological Bible Storying* (vol.1, no.4, October 1994).

APPENDIX 1

LIST OF PERSONS SURVEYED

1 . Calvin Fox, Agriculture, Philippines and South Asia, IMB

2 . David R. Crane, Missions Personalizer for Central, East, South Africa, IMB

3 . Fred Beck, Strategy Coordinator, South Asia, IMB

4 . Grant Lovejoy, Professor, Southwestern Baptist Theological Seminary

5 . J. O. Terry, Media consultant for the Asia and Pacific region, IMB

6 . Jack Day, Trainer for Church Growth, Brazil, IMB

7 . James B. Slack, Consultant, the Global-Evangelism and Church –Growth,
   IMB

8 . John Langston, Evangelist, South Asia, IMB

9 . John Witte, Storyteller, East Africa, IMB

10. Johanni Gauran, Bible Storying Trainer, Mindanao, Philippines, MBRLC

11. Larry Pumpelly, Associate Regional Leader for Eastern and Southern Africa, IMB

12. Paul Stevens, Strategy Coordinator, Philippines, IMB

13. Tom Reed, Professor, Uganda Baptist Theological Seminary, IMB

14. William and Marilyn Haas, Church Planer, South Asia, IMB

APPENDIX 2

SURVEY QUESTIONS

Question for Missionary Storyteller

1 .   How long have you been serving on the mission field?

2 .   What is your people group?

3 .   When did you start to work for this people group?

4 .   How many individuals comprise this group?

5 .   What is the statistics of literacy or illiteracy of the people?

6 .   Have any missionaries worked for this people group before? When?

7 .   What strategies did you or former missionaries use for training local leaders before the Bible storying method?

8 .   What kind of ministries do you use to share the gospel other than storying?

9 .   What were the results?

10.   If that method did not work, why do you think that it did not work?

11.   Do you use the Bible storying to train local leaders?

12.   Who introduced the Bible storying to you?

13.   Did you receive any training to do the Bible storying?

14.   Why do you use the Bible storying strategy for training local leaders?

15.   Is it effective method to train your local leaders?

16.   What do you want to advice to those who want to use storying?

Questions about Local People

1. How does the community traditionally recognize leaders?

   a. What are characteristics or qualities are considered essential to be recognized and accepted as a leader?

   b. Who determines who the new leaders will be for the community?

   c. How are new leaders trained or equipped for leadership responsibilities?

   d. What values are passed down to successive generations and how are these values taught? (Learning style? Teaching style?)

2. How does a church recognize leaders in a church?

   a. What are characteristics or qualities are considered essential to be recognized and accepted as a leader?

   b. Who determines who the new leaders will be for a church?

   c. What are church leader's responsibilities?

   d. How are new church leaders trained or equipped for leadership responsibilities?

   e. What is the greatest need among the church regarding leadership?

3. Bible Storying Methodology

   a. How long have you been using Bible storying?

   b. What is your objective to train local leaders for Bible storying?

   c. Whom do you train for Bible storying? (How do you select leaders?)

   d. What kind of module (materials) do you use for training local leaders?

   e. How long do you train the local leaders? How often do you meet them to train?

   f. What do you see as the result of utilizing Bible storying?

Question to The Local Storytellers

1 . Your nationality?

2 . How long did you get train? Where?

3 . Who taught you the Bible storying?

4 . How do you learn? (Watch / Listen / Memorize?)

5 . Is it comfortable for you to tell the Bible stories?

6 . How many Bible stories do you remember?

7 . How often do you story the Bible?

8 . Where do you story the Bible?

9 . Do you teach other people to story the Bible?

10. Do you use dramas and songs go with the Bible storying?

FOUNDATIONAL CHRONOLOGY-THEOLOGICAL
EDUCATION TRACK

Old Testament Stories

BEGINNINGS (Genesis 1-11 plus)
          Creation of the angels (Isaiah 14: Ezekiel 37; Genesis 1:1-2)
          Creation of the World (Genesis 1:1-2:3)
          Creation of Adam and Eve (Genesis 1:26-2:25)
          Fall of Man (Genesis 3)
          Cain and Abel (Genesis 4:1-16)
          Noah and the Flood (Genesis 8:20-9:17)
          Noah's Covenant (Genesis 9:18-29)
          Tower of Babel (Genesis 11:1-9)

PATRIARCHES (Genesis 11; 10-50:26)
          Call of Abraham (11:10-12:3)
          Lot and Abraham separate (13)
          Abraham's Covenant (14:22-15:21)
          Hagar and Ishmael (16)
          Circumcision of Abraham (17)
          The Three Visitors (18:1-15)
          Abraham Pleads for Sodom (18:16-33)
          Sodom and Gomorrah destroyed (19:1-29)
          The Birth of Isaac and Ishmael sent away (21:1-21)
          Abraham Tested (22:1-19)
          Isaac and Rebekah (24)
          Jacob and Esau (15:19-34; 27:1-28:5)
          Jacob's Dream (28:10-22)
          Jacob and Laban (29-31)
          Jacob goes home (32-33:11)
          Joseph's Dream and Selling (37)
          Things go bad for Joseph (39-40)
          Joseph Elevated (41)
          Joseph Saves his Family (42-50)
                First Journey (42)
                Second Journey (43-44)
                Joseph makes himself know (45-50)

THE EXODUS (Exodus 1-20)
>   Oppression of Israelites and Moses' Early Life (1-2)
>   Call of Moses (3-4)
>   First Encounter with Pharaoh (5-6: 12)
>   The Nine Judgments on Egypt (7:14-10:29)
>   The Tenth Judgment and Passover (11-12:42)
>   Crossing the Sea (13:17-14:31)
>   Food and Water on the way to Mt. Sinai (16-17)
>   At Mt. Sinai (19)
>   The Ten Commandments (20)
>   The Golden Calf (32)
>   New Stone Talbes and the Glory of God (33:12-34:35)

WANDERINGS (Numbers 10:11-36: 13; Deuteronomy)
>   Exploring Canaan and Failure to enter (Numbers 13-14)
>   The Korah Rebellion (16)
>   The Bronze Snake (21:4-9)
>   Balak and Balaam (22-24)
>   The Tabernacle and Day of Atonement (Exodus 26 ff.; Leviticus 16)
>   Preparation to Enter Canaan: Curses dn Blessings (Deuteronomy 28)

Israel in the land (Joshua; Judges)
>   Call of Joshua (Joshua 1)
>   Spies and Rahab (2)
>   Crossing the Jordan River (3-4)
>   Jericho Falls (5:13-6:27)
>   Achan's Sin (7)
>   Canaan Conquered (8-12)
>   Land Divided and Joshua's Farwell (13-240
>   Failure of the Nest Generation (Judges 2:1-3:6)
>   Ehud (3:12-30)
>   Deborah and Barak (4)
>   Gideon (6-7)
>   Samson (13-16)
>>   Birth, Marriage, Vengeance on Philistines, Delilah
>   A Levite and his concubine (19)
>   Israelites fight the Benjamites (20)

SAMUEL (1 Samuel)
>   Birth (1)
>   Samuel's Call (3)
>   Samuel Subdues the Philistines (5-7)
>   Israel asks for a King (8)

SAUL (1Samuel)
>   Anointing (9-10)

Rebuked by Samuel (13)
Rejected by God (15)

DAVID (1 Samuel)
    Anointing (16)
    David and King (1 Samuel 5-7)
        Conquers Jerusalem (5)
        Brings Ark to Jerusalem (6)
David's Covenant (7)

SOLOMON (1Kings)
    Solomon's Wisdom and Wealth (3-4)
        Prayer for wisdom (3)
        Wise ruling (3)
        Wealth listed (4; 10:14)
    Solomon's Failure (11-12)

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ABSTRACT

BIBLE STORYING: A RECOMMENDED
STRATEGY FOR TRAINING CHURCH
LEADERS IN ORAL SOCIETIES

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This dissertation identifies three countries where the Bible storying strategy has been utilized for training local church leaders. Chapter 1 introduces and defines chronological Bible storying and the need for it in oral-society leadership training. An acknowledgment of requiring a new methodology for training oral communicators has produce chronological Bible storying. A concise discussion of study's purpose and an explanation of the dissertation's methodology conclude this chapter.

Chapter 2 identifies oral communicators. First, the researcher examines oral-society cultures—their learning and teaching styles—concentrating on Southern Sudan, the Southern Philippines, and Orissa State of India. Furthermore, this chapter examines the qualities that leaders possess in oral societies. Moreover, this chapter shows the extent of oral communicators around the world, especially in those three areas. Chapter 2 proves the need for story-format-training materials with identifying culture and characteristics of orality.

Chapter 3 presents the history of Chronological Bible storying, and examines missionaries change's to Chronological Bible storying. This chapter touches on various mission fields, but it focuses on Southern Sudan, the Southern Philippines, and Orissa State of India. The beginning of the development process is explored, such as the *Chronological Bible Story Teaching* approach, *Chronological Bible Telling* materials,

Chronological Bible storying.

Chapter 4 addresses the currently applied Bible storying approaches for oral communicators in the countries mentioned. After method's goal is examined and the materials are described, the viability of each material as a leadership-training strategy is evaluated. The chapter includes the results of employing the Bible storying method in the three countries.

Chapter 5 analyzes the principles and practices used in the countries, and the recommended principles and practices of the Bible storying method. The chapter explains the common principles that are successful practices used in the focused areas. A Bible storying strategy is suggested for training the local leadership that incorporated the rapid church-planting movement. This chapter seeks effective principles and practices commonly employed in the focused areas as well. It concludes with a brief suggestion, and furnishes recommendations for further study of Bible storying for preparing local leaders in oral societies.

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