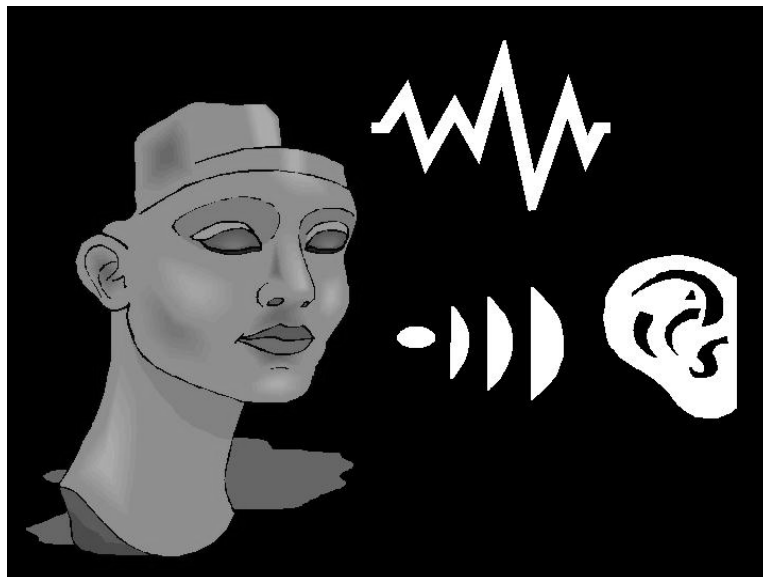


COMMUNICATING CHRIST IN A CROSS-CULTURAL CONTEXT

Developing Effective Media and Communication
Strategies Leading to Church Planting Movements

A WORKBOOK



The World of Orality - Limited Edition

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South Asia Region

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The World of Oral Cultures

Large numbers of the world's population are oral communicators. They learn best through communication that is not tied to or dependent on print. The definition, however, is somewhat elastic. At minimum the term "oral communicator" refers to people who are illiterate, around 1.5 billion. Many, though, who are functionally illiterate or semi-literate, express a strong preference for oral communication as opposed to literate or print-based communication. When they are included in the definition of "oral communicator," it is estimated that more than two-thirds of the world's population, or over four billion people, are oral communicators by necessity or preference. However, preferences for oral communication span all educational, social, gender and age levels. Many literates around the globe express strong preferences for oral communication, as well, when tested by appropriate tools to identify their communication patterns and choices. (An academic dean and a professor in Nairobi, both with advanced university degrees, were surprised to learn that their results showed oral preferences, but were quick to agree with the findings!)

Primarily through story, proverb, poetry, drama, and song, oral communicators house their knowledge, information, teachings, concepts, lists, and ideas in narrative presentations that can be easily understood, remembered and reproduced. Oral people think in terms of these stories, and not in outlines, guidelines, principles, steps, concepts, or propositions, which are largely foreign to their way of learning and communicating. If they have a teaching, a concept, or a principle they want to remember, they will encase it in a story. This is the common vehicle that oral communicators use to process, remember and convey information. Through the story, as well as proverbs, poetry, songs, art, and rituals, they preserve and transmit valued truths and teachings, since it is difficult if not impossible for them to learn through lists of principles and precepts, outlines, analysis, and syllogistic argument (deductive reasoning in which a conclusion is derived from two premises).

Oral cultures are centered in the practice of storytelling. It is their primary means of communication, normally in their heart language. They prefer these integrative ways of learning rather than the fragmenting, analytical approaches that are common in contemporary education. Western-style education emphasizes analysis – breaking things apart and focusing on extracted principles. Oral communicators prefer holistic learning, keeping principles embedded in the narratives that transmit them. Oral communicators learn better through the concrete, relational world of narratives than they do through the abstract, propositional framework of western educational systems. Both learning approaches deal with propositional truth, but oral communicators keep the propositions closely tied to the events in which those truths emerged. People who are steeped in literacy can more easily detach the propositions and deal with them as abstract ideas. In both cases people are learning "truth," but the way the truth is packaged and presented differs dramatically.

Those of a literate-print culture mistakenly believe that if they can outline information or put it into a series of steps or principles, anyone, including oral communicators, can understand it and recall it. That is a misconception about learning and how different individuals process information. Most oral communicators do not understand outlines, steps, or principles, and they cannot remember them. For that matter, neither can those of the literate-print culture! They store information in notes, books, archives, libraries, and computers, and "look it up" to refresh their memories!

For oral communicators, life lessons are processed by observation, participation and verbal communication – stories. It is through oral histories, sayings and proverbs, genealogies, dramas,

songs and stories that the worldview is expressed and shared, and by which new information is processed and assimilated. It should not be surprising that the communication of the gospel by means of these same oral methods will often have a greater effectiveness than one that uses the literate methods that churches and mission agencies have long been using.

In people groups comprised predominantly of oral communicators, the worldview may differ enough from a biblical worldview that a single, succinct presentation of the gospel may not often convince, even when delivered orally. What can be effective in such situations is the oral communication of a set of chronological Bible stories that involve points of similarity between the target group's worldview and a biblical worldview – in essence “bridges” from their worldview to the biblical story; while at the same time confronting “barriers” to the gospel – elements of the worldview that hinder understanding and acceptance.

Confronting these barriers with stories can lead the hearers to the point of accepting a more compelling story than the stories associated with their own worldview, and from there to accepting the saving grace offered by the greatest Storyer of all. This presentation of the gospel by a series of oral stories spanning from creation to the return of Christ, the greatest epic to be told, has already begun to have tremendous impact on some people groups who, a few years ago, were unreached.

For many oral communicators the only Bible they will have and effectively use is the one they have in their heads and hearts. It is this Bible, an “Oral Bible,” that enables them to meditate upon God's Word in their quiet times and devotionals and use it in evangelism, discipleship, church planting and leadership development. This Oral Bible can go where many times the written Bible cannot go. It can cross borders, enter prisons, and even be present in the homes of those staunchly resistant to the presence of the Book. An Oral Bible becomes the permanent possession of an oral communicator and is available for use at all times. Oral communicators are able to retain, recall and repeat from memory their Oral Bible.

Following are some characteristics of oral and print communicators:

<i>Oral Communicators Learn by Hearing...</i>	<i>Print Communicators Learn by Seeing...</i>
<i>Oral Communicators Learn by Observing and Imitating...</i>	<i>Print Communicators Learn by Reading, Studying, Analyzing...</i>
<i>Oral Communicators Think and Talk About Events, not Words...</i>	<i>Print Communicators Talk about Words, Concepts, Principles...</i>
<i>Oral Communicators Use Stories to Package Information...</i>	<i>Print Communicators Manage Knowledge in Categories and Store it in Print...</i>
<i>Oral Communicators Memorize Information Handed Down from the Past...</i>	<i>Print Communicators Seek to Discover New Information...</i>
<i>Oral Communicators Value Tradition...</i>	<i>Print Communicators Value Novelty...</i>

The World of Bible Storying

One day, when Jesus saw the crowds, he went up on a mountainside, sat down with his disciples, and began to teach them. When he was nearly finished, he said:

"These things that I say to you are not incidental; they are foundational. They are words to build a life on. If you let them enter your life, you are like a wise man who built his house on solid rock. Rain poured down, the waters rose, and the wind blew – but the house stood firm. Everyone who hears these words of mine (and just preaches them or merely uses them in Bible studies), but doesn't act on them – doesn't work them into their lives and apply them – is like the foolish man who built his house upon the sand. The rains poured down, the waters came up, the wind blew – all fiercely crashing against the house – and the house totally collapsed".

When Jesus finished with these words, the crowds were amazed at all of his teaching, because he taught them as one having authority and not as a mere scribe.¹

Did you know that whenever Jesus taught, he always used stories and parables? God's Word says that one day the crowds that followed Jesus got so big that he got into a boat and pushed out into the water while the crowds remained on the shore. Using stories and parables, He began teaching them many things. He said:

"Listen! A farmer went out and planted seed. Some of it fell on the roadside and the birds ate it. Some fell on rocky ground, where there was not much dirt. It sprouted up quickly, but didn't put roots down very deep. The sun scorched it, and it withered away. Some seed fell among weeds and thorns, and the weeds and thorns choked it, and it didn't produce fruit. But some seed fell on good soil, and it sprang up and grew and produced good fruit – even beyond expectations!"

"Listen to this," Jesus said. "Are you listening? Really listening?"

When they were by themselves, those who were close to him, along with His twelve disciples, asked Jesus about the story. He told them, "You've been given insight into God's kingdom – you know how it works. But to those who can't see it yet, everything comes in stories, making them ready and receptive, nudging them toward insight." Then Jesus said, "You don't know this story? You don't understand it? Then how will you know, how will you understand, any of my stories?" Jesus then explained the story of the Sower and the Seed to those around him. He said:

"The farmer sows the Word. Some people are seed that falls on the roadside. Immediately after they hear, Satan comes and snatches away what has been planted in them. Some are like the seed that lands in the rocky ground. When they first hear the Word, they receive it with gladness. They only last a short time, though, and when the emotions wear off and some difficulty arrives, there is nothing to show for it. The seed sown in the weeds and thorns represents the ones who hear the word, but the cares of the world and the deceitfulness of riches and desires for other things, chokes out the word and nothing comes of it. But the seed planted in the good soil represents those who hear the Word, embrace it, and produce a harvest way beyond their expectations." Jesus then shared several other parables and stories about the Kingdom of God.

With many stories like these, Jesus spoke to the people, sharing the Word with them, presenting

¹ Taken from Matthew 7

His message to them, but only as much as they were able to hear it and receive it. He was never without a story when he spoke, and when He was alone with His disciples; He went over everything, explaining what the stories meant.²

I believe God loves a story. He must, because He's the author of the greatest story ever told – His Word, the Bible! And He wants His story to be told. We can go all the way back to Moses, just before he was to die, and God instructed Moses to meet Him in the tent, the Tabernacle. God said to Moses, "Moses, soon you will die. Go with Joshua to the tent of the congregation that I may give Joshua instruction." So Moses and Joshua presented themselves in the tent, and God said to Moses:

"Moses soon you will be dead and buried with your ancestors. You will no sooner be in the grave than my people will turn from me. They will forget me and look to other gods and say that the Lord God is no longer with them. They will break the covenant I made with them, so I will be angry and hide my face from them."

God continued:

"Therefore, this is what I want you to do. Write down this song and teach it to the people. Put it in their mouths that this song may be a witness for me. Because when I bring them into this land flowing with milk and honey, and they have become satisfied and begin lusting after other gods and terrible things start to happen to them, this song will be with them as a witness to who they are and what went wrong. And their children won't forget this song."

So Moses wrote down the song that same day and taught it to the people. Then God said to Joshua, "Be strong and take courage. You will lead the people into the land I promised them, and I will be with you."

Thus, Moses wrote into a book all that had been revealed to him, and he instructed the priests responsible for the Ark of the Covenant of God to place this Book of Revelation beside the chest, keeping it there as a witness. Moses then gathered together the people of Israel and after telling them all that God had said, he shared the song – from beginning to end. When Moses finished, he said to the people, "Take heart to all the words I have declared to you today. Command your children to obey these words. They are not just idle words for you – they are your life!"³

Moses wrote the Book, put it into God's library of one (next to the Ark of the Covenant), then went out and shared God's story through a song. Not only did he sing the song, he taught it to the people and told them to remember and pass it on.

So God's story is passed on from one generation to the next. The Psalmist wrote:

Listen, Oh my people; hear the words of my mouth. I will utter the sayings of the past, which we have heard and known; those that our fathers told us. We will not keep them from our children, but will tell the generations to come the praises of the Lord, of His strength, and of the wondrous things He has done.⁴

Generation by generation, century after century, for thousands of years, God's story is passed on – by word of mouth, in song, in written Scripture, on film, in recordings. Peter preached the story and thousands believed. Stephen told the

² Taken from Mark 4

³ Taken from Deuteronomy 31-32

⁴ Taken from Psalm 78

story and was stoned to death because of it. Saul heard Stephen and becoming Paul told the story again and again. As Jesus' followers were scattered throughout the world, they told the story wherever they went, and still others believed.

That's what Bible storying is all about. Call it what you like -- Chronological Bible Storying, Chronological Bible Storytelling, narrative presentations of the Bible, telling the stories of the Bible, Bible storytelling. The important thing is getting God's Word to the people in a way that it can freely flow among them and do its work among them!

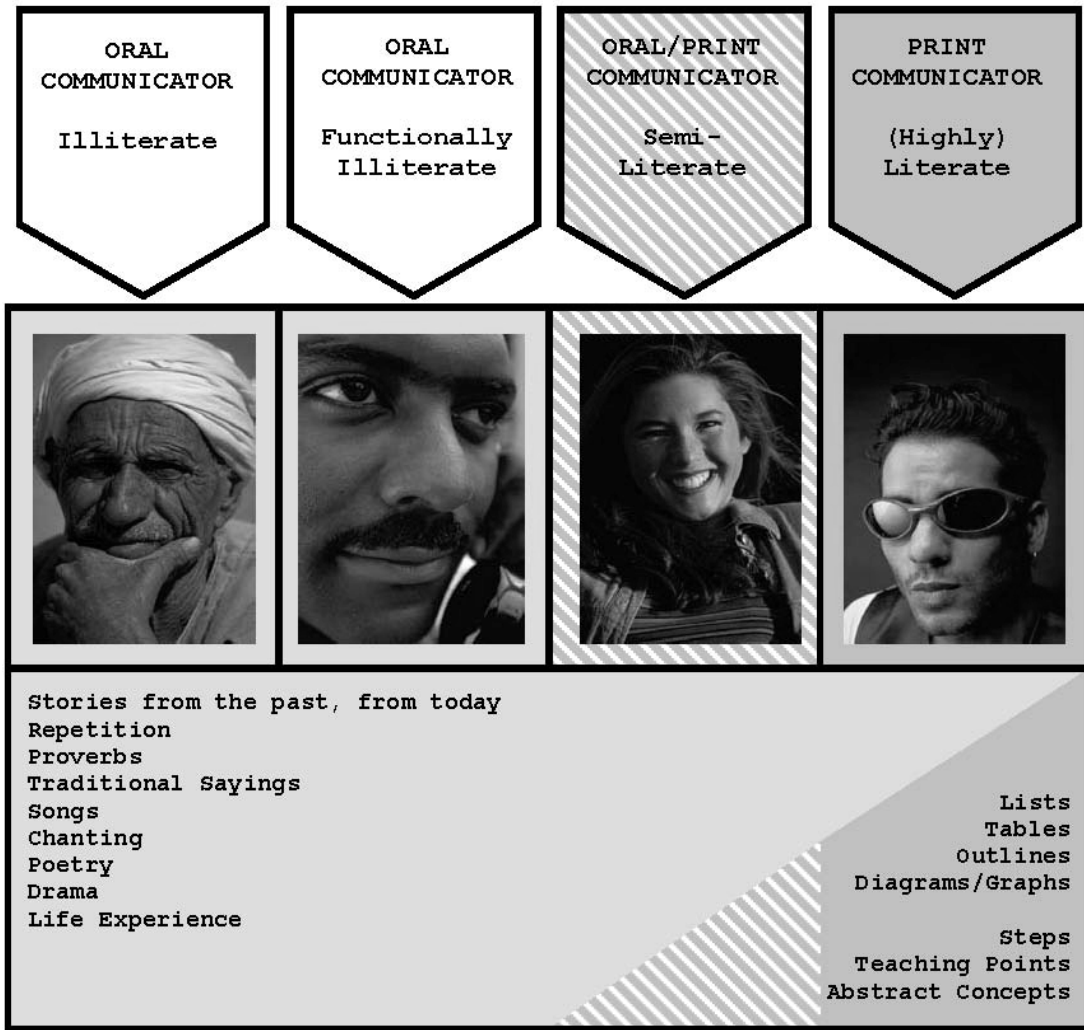
The exciting thing for me is that this simple presentation of God's Word is highly effective in evangelism, follow-up, discipleship, church planting, and pastoral & leadership development. It is culturally appropriate, worldview specific, cost effective, and highly reproducible. (What more could we want!)

God loves a story, and I believe in the power of the Story. Because if all we've got are the stories from God's Word and the power of the Holy Spirit behind them, we have the ability to see lives changed – transformed into new creations!

Do we want to confuse the minds of most of the world with teachings and explanations too difficult for them to understand, or do we want to give them the Story in a way that they can hear it, understand it, remember it, internalize it, act upon it, and reproduce it – all in a way that is culturally appropriate and it their preferred communication styles?

For most of these people, the only Bible they will ever really possess is the one they hear and internalize, carrying it around with them in their hearts and minds. With this Bible – the one that is never in their hands but always within them – they can cross borders, take into prisons, and carry into the very presence of those openly and adamantly opposed to it. In the face of opposition, if asked if they are going to preach, they can say, "no;" if asked if they are going to teach, they can say, "no;" if asked if they are going to pass out religious literature, they can say, "no;" if asked what they are going to do, they can simply say, "I want to tell stories, the greatest Story every told." And like Moses, David, Jesus, Peter, Stephen, Paul, and millions before them, they can start at the beginning, telling of God and His wonderful character, then go on to man and his nature, sin and its result of separating man from God, of God's provision for sin until Jesus as the ultimate and only way for restored fellowship with God once again.

Orality & Literacy: Communication & Learning Preferences



Read the following stories and try to determine which one generally describes your people group. Try to think broadly here, realizing that there will be many exceptions.

ILLITERATE: KRIS AND RAJA'S STORY

Kris used to be a farmer but now he lives in the city and works as a day-laborer selling fruits and collecting trash. He and his wife Raja have two boys and a girl. Kris never went to school. Until recently, he never even traveled past the market town three hours' walk from his farm. Although he is surrounded by writing in the city and knows about letters and words, he doesn't think of words as "things". For Kris, words are simply sounds he uses to paint a picture of what is happening in his life. It wouldn't occur to him to take a single word and consider its "definition," because meaning is shaped by the context of his communication. Kris entertains his children with funny stories from his day at work. But as soon as he finishes speaking, the story "disappears". It is gone forever unless he repeats it. So the children beg him, "Tell it again!" and they tell their friends the next day. Raja listens too so she has something new to tell her neighbor when they drink tea.

As illiterates, both Kris and his wife are oral communicators by necessity. Their lives are based on what they learn through stories, anecdotes, proverbs, songs, and practical experience.

FUNCTIONAL ILLITERATE: ALI'S STORY

Ali is a former soldier, but he now works in the city running a small blanket factory and business. He has a wife and two daughters. He completed trade school before he entered the army. However, when his schooling finished, he did not continue to read. Ali is very proud of his older daughter who is at the top of her class in school. But he secretly feels shame that he can't help her with homework. At age eleven, she already reads and understands what she reads better than he does, especially when it is a subject he doesn't know much about. Ali buys the newspaper as some of his friends do and he sits in the tea house looking at it. But he really gets the news and forms his opinions from conversation with his friends and from the radio. Printed information has very little effect on his values or his behavior. Yet every country in the world counts Ali as being "literate".

As a functional illiterate, Ali is an oral communicator. His life is based on what he learns through stories, anecdotes, proverbs, songs, and practical experience.

SEMI-LITERATE: AISHA'S STORY

Ali's wife, Aisha, is 30. She grew up in the city and graduated from high school. After she married Ali, she worked as a clerk until her first child was born, but since then she has been a housewife. She wrote to Ali every week when he was away doing military service and she also likes to read. Mostly, she reads novels that she borrows from friends or the library. But her favorite entertainment is the drama on TV and radio, especially those on Sundays. Aisha helps her older daughter with schoolwork and makes sure that all the assignments are done on time. But when Aisha needs information for herself, she doesn't "look it up" at the library even though she's capable of doing that. Instead, she finds someone to tell her or show her. In spite of her education, she still thinks of people as being the best sources of information. She understands a little when someone explains using outlines, points, lists, tables, graphs or steps, but she finds this kind of information hard to remember and hard to pass along to other people.

Aisha prefers oral communication to print communication. She learns best and most easily through stories, anecdotes, proverbs, songs, and practical experience.

LITERATE: MICHAEL'S STORY

Michael is a 26-year-old university student majoring in mathematics who hopes to get a job at a Teacher Training College. He likes to read and he buys books on subjects that interest him, even when they aren't required for his classes. He and his two brothers share a computer at home and he uses this for many of his assignments. But he also goes to the Internet café to write his friends and do a bit of Web research for his classes. Michael does not expect nor gets repetition in the classroom, and he likes getting new information each time. But he also likes having pictures with everything he reads since he's become accustomed to seeing this on the Internet. So he groans at the sight of textbooks with long chapters, long paragraphs, and no illustrations!

As a print communicator, Michael prefers to learn and share information with others using outlines, point by point teaching, lists, tables, graphs and steps in a plan. He

enjoys TV or a good film, and he's always ready to enjoy a good story, his favorite songs or poetry, and his conversation is still studded with the proverbs and traditional phrases he learned as a child.

Before you decide where your people group is on the Orality-Literacy Grid, it is important to remember that we are often not really considering the *ability* to read and write as much as we are considering what the *preference* is for communicating and learning.

Based on your understanding of *oral and print communicators*, your people group would be considered as _____ communicators.

Thought Processes of an Oral Communicator

In a formal survey, one oral communicator was asked: *In the far North, where there is snow, all bears are white. Novaya Sembla is in the North and there is snow there. What color are the bears?* He responded: *I don't know. I've seen a black bear. I've never seen any others.* When asked the same question the second time, he responded: *To go by your words, they should all be white.*

Another was asked: *What sort of person are you, what's your character like, what are your good qualities and shortcomings?* The answer was: *I came here from Uch-Kurgan, I was very poor, and now I'm married and have children.* Question: *Are you satisfied with yourself or would you like to be different?* Answer: *It would be good if I had a little more land and could sow some more wheat.* Question: *And what are your shortcomings?* Answer: *This year I sowed one acre of wheat, and we're gradually fixing the shortcomings.* Question: *Well, people are different -- calm, hot-tempered, or sometimes their memory is poor. What do you think of yourself?* Answer: *We behave well. If we were bad people, no one would respect us.* Question: *Well, people are different -- calm, hot-tempered, or sometimes their memory is poor. What do you think of yourself?* Answer: *We behave well. If we were bad people, no one would respect us.* Another responded to that same question: *What can I say about my own heart? How can I talk about my character? Ask others, they can tell you about me. I myself can't say anything.*

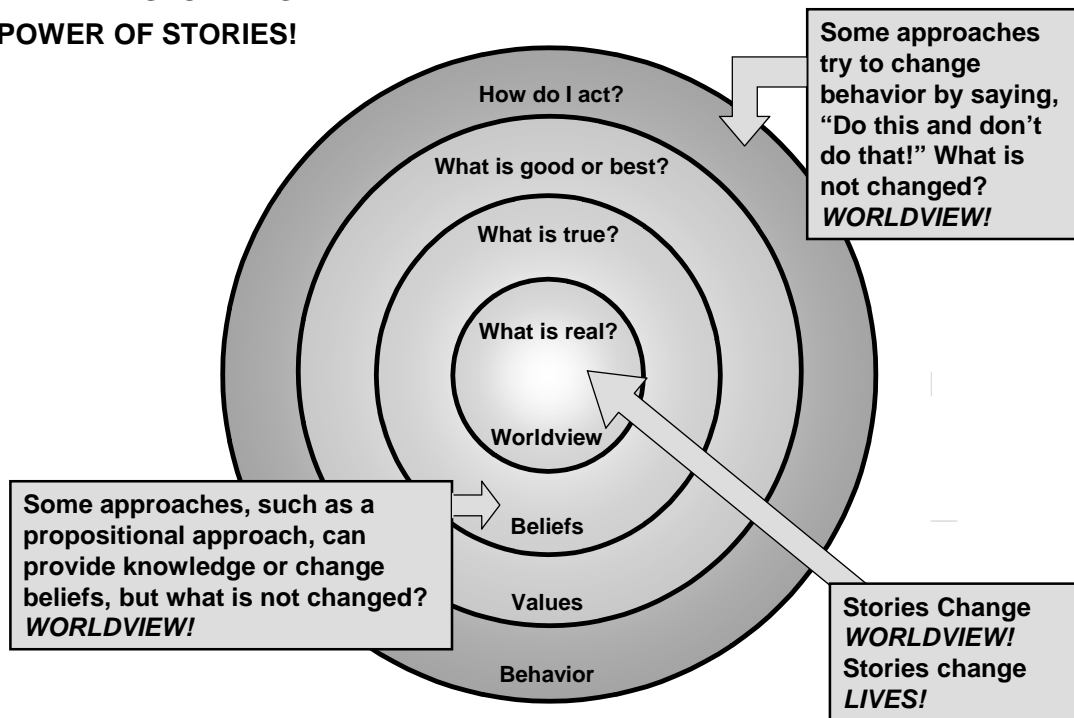
When we require oral communicators to respond to Western or print-based teaching styles, they just don't measure up! The fact is, in a world of oral communicators, we are the learning disabled.

Oral communicators can learn as well as literate people. Their ability to learn is just as good as a literate's, and their memory is superior to the average literate person's memory. The problem is not that of learning, but of the presentation format through which information comes to them. Information must come to oral communicators through stories, parables, poems, music, songs, and other similar formats. **FORMAT IS THE KEY FOR THEM!** Also, most literates mistakenly believe that if they can outline the information or put it into a series of steps or principles, anyone, including oral communicators, can understand it and recall it. That is a misconception about learning and how different individuals process information! Most oral communicators do not understand outlines, steps, or principles, and they certainly cannot remember them. For that matter, neither can the literates! But they store information in notes and can 'look it up' to refresh their memories! Illiterates cannot 'look up' anything, and they have no personal means of refreshing their memories if they have forgotten something!

A good proverb to remember is: *When a bushman dies, a whole library is lost!*

Give Them a Better Story!

THE TRANSFORMING POWER OF STORIES!



STORIES CHANGE WORLVIEW!

Stories change worldview. Worldview is normally housed in stories and stories address the very core of who we are. They reflect worldview issues usually found within a people group. *To replace one's life stories at the core, you give them a better story!* People and people groups have their own worldview. We want to introduce them to God's worldview or biblical worldview. His Word transforms lives. What can be a better way to do this than by using God's story found in His Word, letting the Story work within one at the core level? When God's Word changes the core, it changes beliefs, values, and behavior as well! His Word combined with His Spirit can accomplish amazing things!

We have a tendency to approach strategies with a logical, cognitive point of view: "Here are the facts, do you believe?" Many times in doing this we change a belief system, but don't really reach the very core of a people. The Scripture says, "Even the devils believe, and tremble." Many times, though, the belief system isn't really changed. In oral cultures the unspoken response to this type of strategy is often: "To go by YOUR WORDS I should believe this."

Sometimes we set strategies that say: "Do this and don't do that." We become very successful at changing a people's behavior, but again, that doesn't necessarily change the core of who they are. In fact, strategies focused only on belief systems and behavior systems often result in severe *syncretism*. Syncretism is the combining of two or more belief systems – in this case, Christianity with any number of other religions: Islam, animism, Catholicism, etc.

Worldview

PEOPLE GROUP NAME:
GEOGRAPHIC LOCATION:
POPULATION:
GENDER AND AGE BREAKDOWN:
LANGUAGE(S):

Worldview

A worldview is typically a detailed description of the way people within an ethno-linguistic people group or homogenous unit act, think, believe, live and function. Anthropologists call such a study a "ethnography." Discovering a people's worldview normally entails using multiple social study disciplines such as history, linguistics, anthropology, sociology, psychology, statistical analysis, and in many cases, marketing studies and analysis. The term "worldview" has recently replaced "ethnography" in most published materials. To the degree that a people's worldview is identified, and to the degree that those items contradictory to Christianity are addressed in the communication of the Gospel, syncretism will be hindered from entering the lives of the believers and the Gospel will usually be seen as relevant to them.

The basic aim for identifying a person's worldview is to know how to tell or share Christ's story with lost people in light of their worldview so the Gospel will make sense to them. Basic witness demands that we understand the worldview of the target people. Therefore, a witness learns the target people's worldview so they will be better prepared to present Christ's claims, to know what specific issues should be covered in discipleship and how to train pastors to serve within the setting of that worldview. In order to apply the Gospel to each people group's specific worldview, and in order to answer all of the questions and conflicting issues of the people, worldview research must be conducted. Anything less leaves major questions unanswered by those who prepare curriculum or presentations in evangelism, discipleship, leadership training and church planting. Culture specific ministry comes from a knowledge of each culture's worldview.

The bottom line is learning the target people's worldview in order to present the Gospel, to disciple, to train leaders and to plant the church in the most culturally appropriate way while not compromising an accurate presentation of Christ and the New Testament church as the focus of their attention.

WORLDVIEW NOTES. What have you discovered in these worldview issues that will affect the way you develop media strategies to reach your people group? What are some possible solutions to address these issues?

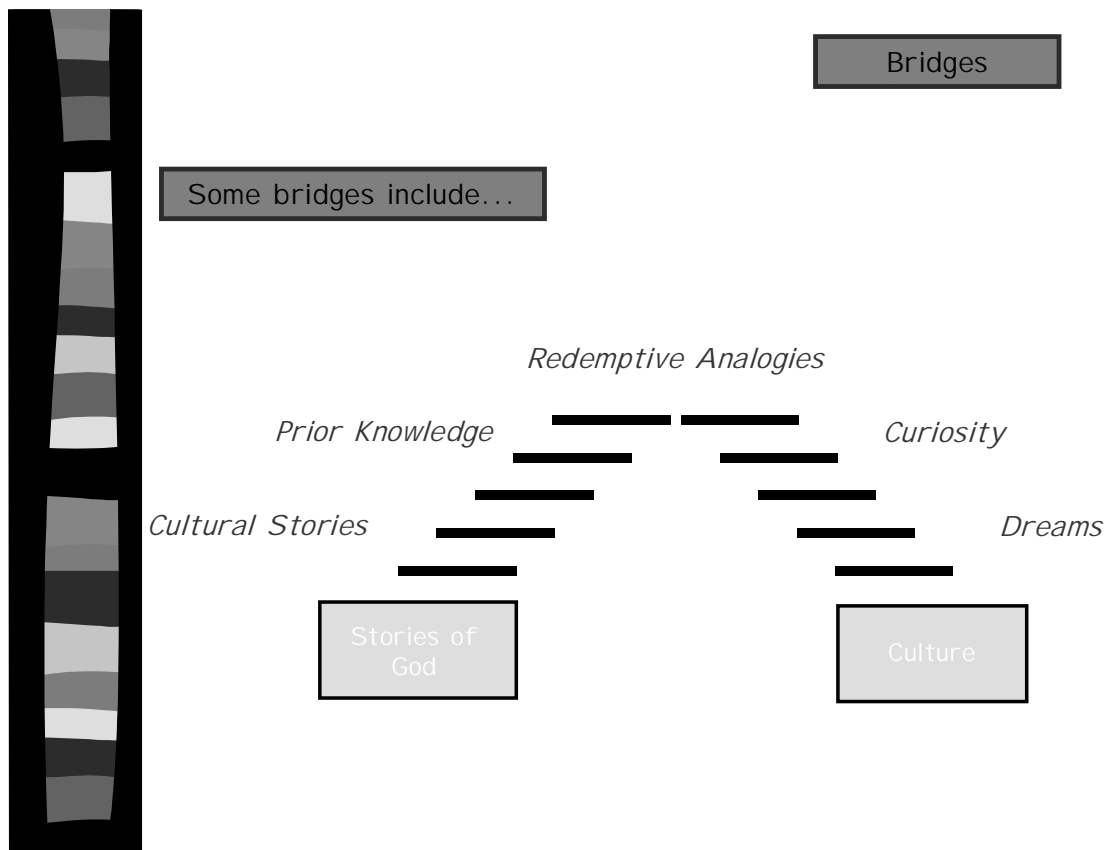
Bridges and Barriers: Obstacles to and Opportunities for Sharing the Gospel

Worldview issues, along with basic doctrinal truths for salvation, give us clues on how to effectively bring a people from where they are in their spiritual interests and beliefs to a saving knowledge and belief in Jesus Christ as their Lord and Savior.

Two Important Elements of Worldview are Bridges and Barriers. Bridges deal with those aspects of culture, religion, knowledge and interests that can have a positive influence on a person's consideration of the Gospel. Interest comes as one deals with issues deemed important or significant to the people in their worldview. In short, bridges and barriers are those ideas, beliefs, actions, and attitudes that either help or hinder one from receiving your message.

Bridges

Bridges often provide openings for greater interest and relevancy of the message to a person's worldview. They are God-given opportunities for witness in which a bridge occurs consisting of an existing interest, concept, concern, situation or other factor which predisposes a person to the Gospel.



Bridges to the Gospel

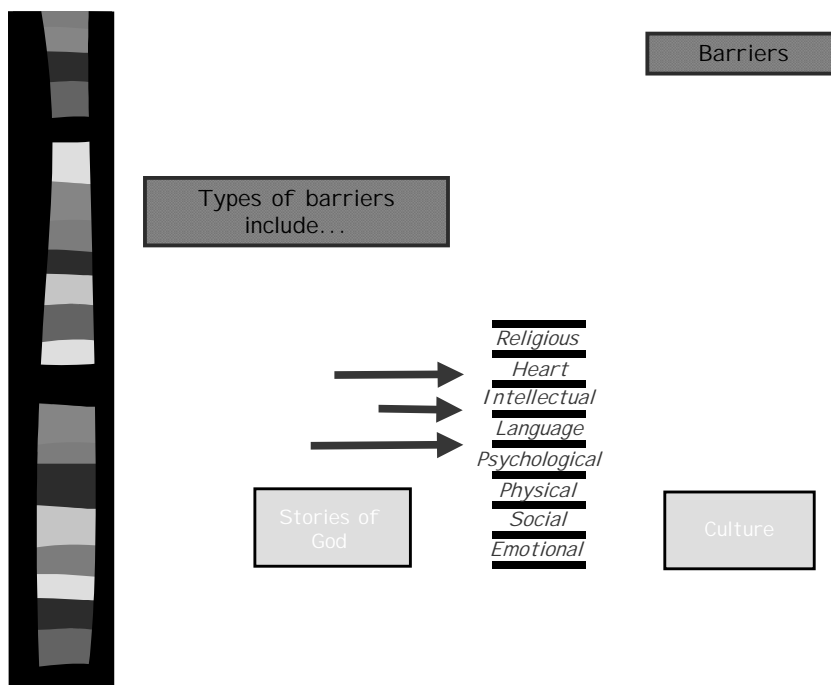
- Dreams and visions about Jesus
- Brokenness due to physical, social, or spiritual causes
- Testimonies from peers or respected persons
- Redemptive analogies
- Cultural stories that parallel the Bible
- Desire for relief from fear, danger, oppression, etc.
- Moral or spiritual desire for a better way
- Exposure to persistent and persuasive media messages
- Desire for literacy, English as a second language, etc.
- Curiosity about what the Bible says and teaches
- Prior knowledge about God, Jesus, Christianity

Barriers

Barriers develop from one's experiences, circumstances and reasoning. What a person sees, hears, smells, tastes, touches, and experiences during his life becomes part of his thinking and value system. These become a set of filters through which a person processes, interprets, evaluates, accepts or rejects information.

Barriers deal with the negative aspects of culture, religion, knowledge, interest and other influences that hinder a listener in his hearing, understanding or acting upon the message of the Gospel. These issues require more emphasis to disarm them, demolish them, or otherwise nullify the barrier as a hindrance. Not knowing significant barriers can mean ineffective sharing while failing to deal with the real stumbling block issues.

Not all barriers require an up-front assault. Deal initially with spiritual barriers and only those necessary to move the Gospel to a decision. Some worldview issues can be better dealt with later during discipleship after a basis for a changed life has been established.



Types of Barriers to the Gospel

- Religious Barriers: cultic beliefs and doctrines; religious persecution.
- Intellectual Barriers: barriers of the mind, including reasoning ability, philosophies, principles, logic, literacy, thought processes, words and terms that affect one's understanding of biblical truth.
- Heart Barriers: worldly affection that prevents one from loving God and truth- love of money, pleasures, sex, vice, worldly concerns and honors.
- Supernatural Barriers: demon possession, spirit mediums, witchcraft, charms, meditation, spiritism.
- Physical Barriers: physical and mental defects, deaf mute, poverty, hunger, sickness.
- Social Barriers: family persecution, gangs, peer pressure, prostitution, status, power.
- Psychological Barriers: shame, phobias, biases, insanity, complexes.
- Artificial Barriers: caused by lack of cultural knowledge, use of wrong words, bad habits, lack of discipline, insensitivity to needs, prejudices, lack of respect, indifference.
- "Believers" Barriers: caused by Christians living an irresponsible Christian life.
- Language Barriers: misunderstandings caused by not being able to present the Gospel in the heart language of the people.

General Worldview Barriers to the Gospel

- Ignorance of Spiritual Truth
- Apathy: resignation to fate; moral insensitivity; secularism
- Cultural Traditions: which conflict with God's Word and not consistent with Christianity
- Religious Beliefs and Practices
- Nominalism: Christian by birth; self righteousness
- Fear of Persecution
- Fear of Losing Material or Social Benefits
- Fear of Disturbing Community Harmony
- Fear of Disturbing Spirit World
- Misinformation about Christianity, Biases

Learn about bridges and barriers from your study of the target population. Look for the trends and general characteristics within culture, taking time to interview or dialog with representatives of the people. Talk with those who have made recent decisions for Christ to see what their turning points were and what attracted them to the message of the Gospel. In short, look at their total culture and think about issues they will have to deal with in becoming believers.

What is the Gospel?

"...woe unto me if I preach not the Gospel..."
The Apostle Paul, I Corinthians 9:16

God's Word says that Jesus preached the Gospel. Mark begins his book by saying, "This is the Gospel of Jesus Christ." The believers in the book of Acts preached the Gospel wherever they went. The apostle Paul said he was not ashamed of the Gospel, for it is the power of salvation. He too preached the Gospel. The New Testament is clear that the Gospel is for the entire world.

In light of all this, what is the Gospel? Think about it a moment. What do you mean when you say you preach or proclaim the Gospel? What do you mean when you say someone received the Gospel? Write down your thoughts.

Literally, the Gospel is the Good News that we want to share with others, which we want to have in common with them. Many times, though, we believe that sharing the Gospel is simply telling someone about Jesus and leading them to pray a prayer of repentance and belief in Him as Savior and Lord. While this is, indeed, one of our ultimate aims and purposes, the Gospel involves much more than this!

In many parts of the world, there is not a proper understanding of God and His character. In some regions, there are millions of gods. In others, there is no god. Many people don't understand creation or the nature of man. They don't know of the problem of sin separating man from God, and they don't understand the consequences of sin. Because of these misunderstandings, it is not easy to grasp God's provision for sin through His Son Jesus. For these people, a presentation of the Gospel needs to include all of these aspects.

In summary, an understanding of the Gospel includes the following:

- God and His character
- Man and his nature
- Sin and its consequences
- God's provision for sin in Jesus Christ
- Redemption and new life in Christ
- Incorporation into His body, the Church

Spiritual Receptivity

To get an idea of how receptive your people group is to the Gospel we use a formula devised by Dr. James Engle. He defines receptivity like this:

Receptivity can be calculated in terms of a basic dissatisfaction with life accompanied by desire for change as well as absence of a hostile attitude toward Christianity. A person can be at any stage of the decision process with respect to biblical knowledge and still demonstrate receptivity (or lack thereof).

<i>Spiritual Receptivity Scale</i>	
-8	Awareness of Supreme Being
-7	Initial Awareness of the Gospel
-6	Knowledge of the Gospel Basics
-5	Understanding Implications of the Gospel
-4	Positive Attitude Toward the Gospel
-3	Personal Problem Recognition
-2	Decision to Act
-1	Repentance and Faith in Christ
0	Change in Life / New Creature
+1	Evaluation of Decision and Change
+2	Incorporation in the Body of Christ / Church
+3	Christian Growth and Reproduction

At what level of *Spiritual Receptivity* is your people group located?

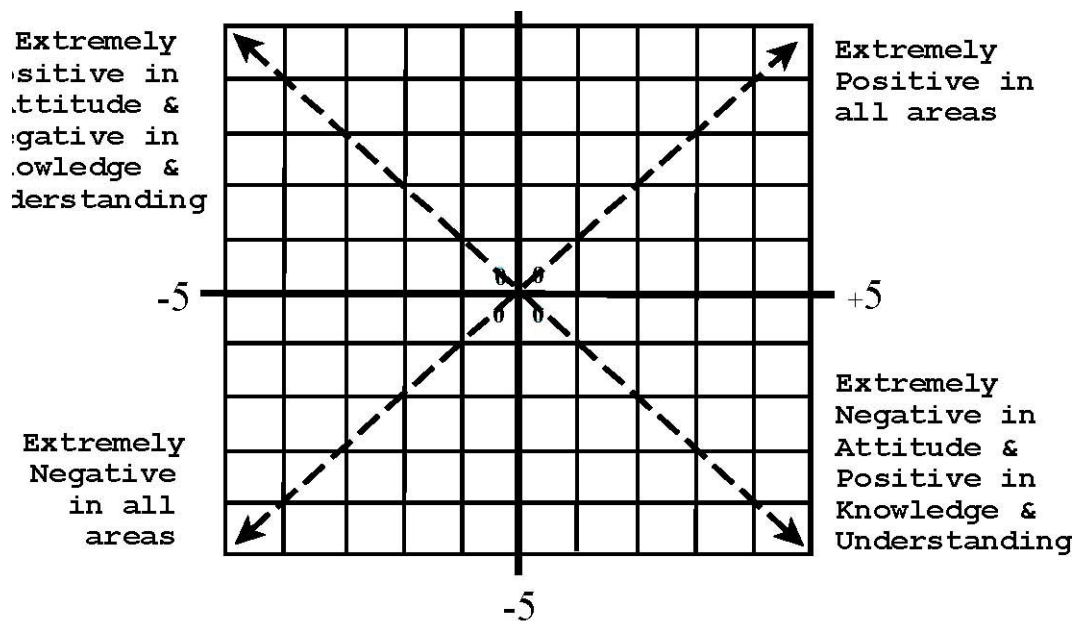
How far do they have to go before they are in a position to make a decision of repentance and faith? What processes must they go through?

Knowledge, Understanding and Attitude

Knowledge, Understanding and Attitude are perhaps three of the most important elements of *Spiritual Receptivity* to consider when assessing a people group and developing strategies to reach them. Why would this be so? What is their knowledge of the Gospel, their understanding of the Gospel, and their attitude toward it?

Think back: What is the *Gospel*? Is it merely 0 though +3 on the *Spiritual Receptivity Scale*? Or does the Gospel begin with -8, which really starts in Genesis and goes all the way through the New Testament?

Four Quadrants of Spiritual Knowledge, Understanding and Attitude

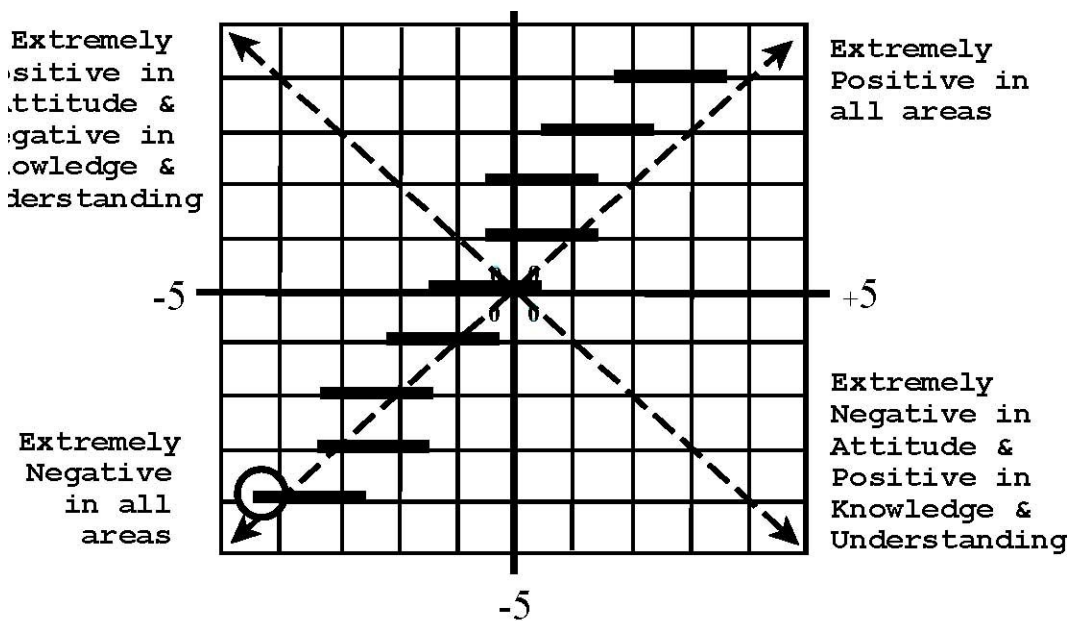


Is there a high (positive) knowledge or low (negative) knowledge of the Gospel? (Remember our question: What is the Gospel?)

Is there a positive or negative understanding of what is the Gospel (again, remember our question) and of the implications of the Gospel?

Is there a positive or negative attitude towards the Gospel?

Locate your people group on the graph above and place a mark there. Strategy components are now designed to move people from the negative to the positive in *Knowledge, Understanding and Attitude*. Part of our objective is to initially increase *awareness*, then increase knowledge and understanding of the Gospel, and finally nurture a positive attitude toward the Gospel (see graph below).



Media Mapping

Developing a media map for your people group will be one of the most useful tools available to you as you pull together a strategy to reach your people. The process of media mapping will help you identify some of the key elements of your people group's media context, products, and services available to you, how they might be used, and what your overall media strategy might look like in relation to spiritual receptivity.

The basic elements behind the making of a media map include the following:

- A simple audience / people group profile
- A general media usage survey
- An existing Christian media products and services survey
- The strategic plotting / mapping of media to reach your people group, leading to a church planting movement

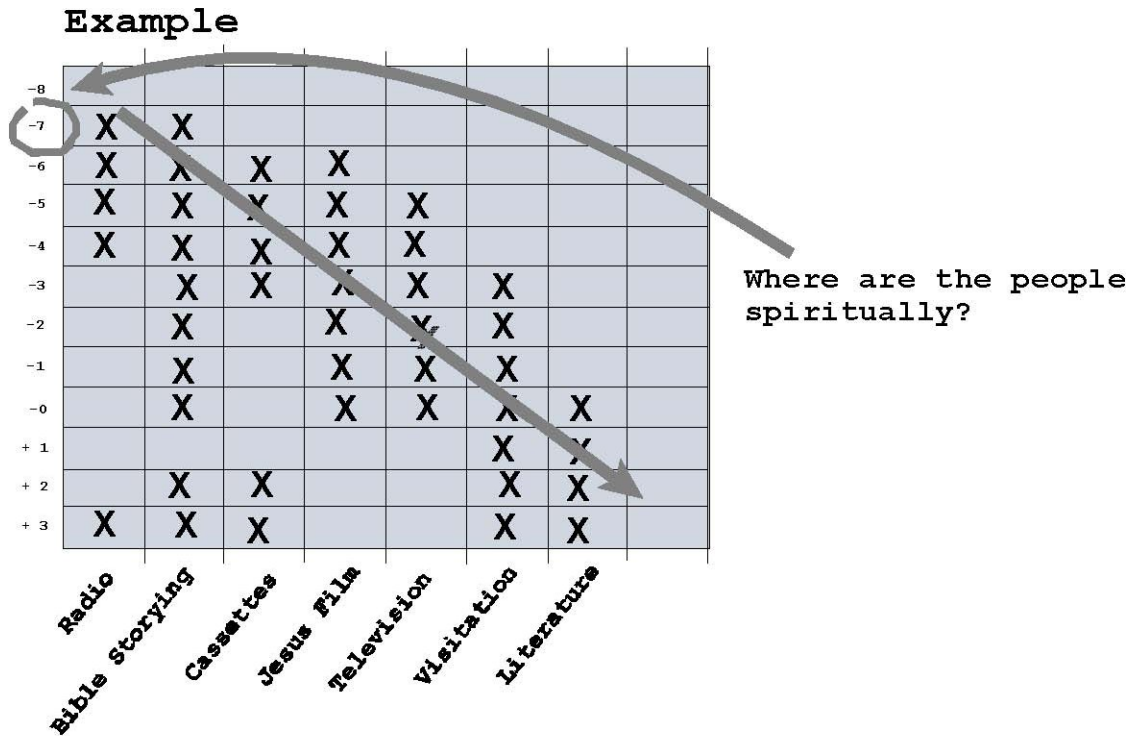
A large portion of this workbook has led you through the process of determining a people group or audience profile. All of the information gathered and the implications culled from it concerning demographics, worldview, spiritual receptivity, knowledge, understanding & attitude, bridges & barriers, and orality & literacy are vital as you now begin the process of determining what media are necessary to reach your people group and facilitate a church planting movement within it.

The next section of this workbook following this *media mapping* section is a general and simplified questionnaire for conducting a media usage and preference survey. It is flexible and should be adapted to local situations. Having this information will tell you what media products (word-of-mouth, radio, TV, magazines, etc.) people use for what purposes (information, entertainment, education, etc.). This is helpful to know when planning what you will utilize in your media strategy.

It will be good to know what Christian media products already exist and are available to you and if they are culturally appropriate or not. You don't want to duplicate efforts! Are there predominantly print products available when the people are primarily oral? Is there an abundance of evangelism materials available but very few discipleship and no leader training materials available? What Christian media services are around who could be potential partners as you develop and carry out your media strategy plan? *Take a few moments now and write out some of these products already available to you, indicating whether they will be effective or not:*

Finally, considering all of the above, you will want to ask two questions:

1. Where are the people spiritually? (Based on the Spiritual Receptivity Scale)
2. What communication channels (media) or ministry opportunities can lead the people through the decision-making process, leading to conversion, church, and a church planting movement? You will then identify "what it's gonna take" to get the job done! Following is an example of this process:



What communication channels or ministry opportunities can lead a people through the spiritual decision-making process?

In this example, the people have been identified as a -7 on the spiritual receptivity scale. This is "Initial Awareness of the Gospel," coming after "Awareness of a Supreme Being" (-8) and before "Knowledge of the Gospel Basics" (-6). (Once again, remember our question: "What is the Gospel?") You can see that before the people can come to any sort of decision for Christ, they should have more knowledge and understanding of the Gospel (-6 and -5), a more positive attitude toward the Gospel (-4), and recognize that there is a sin problem (-3).

The following media were identified in this example as probable channels of communication to move the people through the decision-making process:

- Radio
- Chronological Bible Storying
- Audio Cassettes
- The Jesus Film
- Television
- Personal One-on-One Visitation
- Literature

It was determined that *radio* would work best with initial awareness, knowledge and understanding and in fostering a more positive attitude toward the Gospel, as well as in the later stages of discipleship and maturing believers.

Chronological Bible Storying would be effective at all levels or stages of spiritual receptivity, providing for a better awareness, knowledge and understanding, then on to sin recognition and the need to do something about it, followed by a decision for Christ and incorporation into the church, and finally for discipleship, maturing new believers and leader training.

It was felt that *audio cassettes* would be useful in helping to provide a better understanding of the Gospel basics and on to recognition of a sin problem. Also, it was believed that cassettes could be used extensively in discipleship, the maturing of new believers, and in leader training.

The *Jesus Film* would be especially valuable in increasing knowledge and understanding of the Gospel, helping to create a positive attitude toward it, contributing toward the recognition of a sin problem and the decision to do something about it, and in making a decision to follow Jesus.

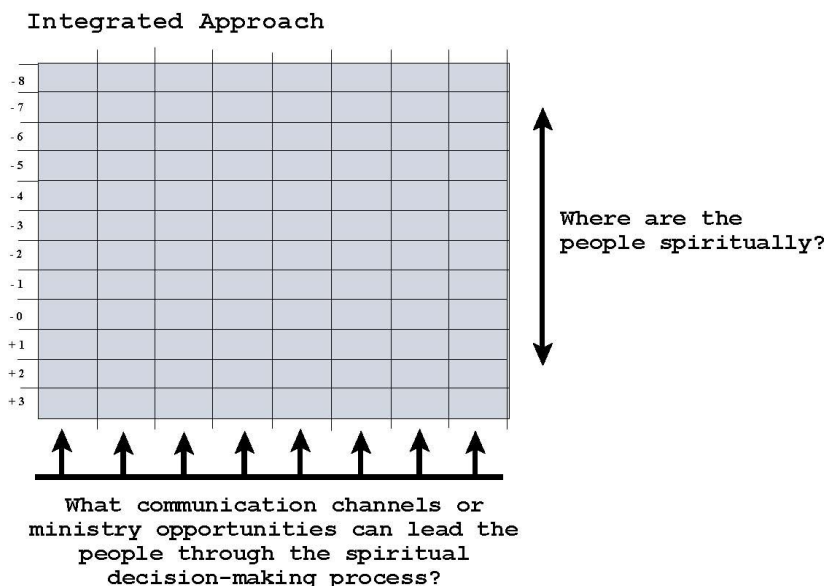
The use of *television* could serve pretty much the same purposes as the Jesus film.

Personal, face-to-face, one-on-one *visitation* was believed to be vital in the evaluation of decisions to follow Jesus, incorporation into the local body of believers, discipleship, the maturing of believers and leader training.

Finally, in those cases where some people could read, literature could be used in leading someone to the Lord, follow-up, discipleship, and in leader training.

You can see that the combined, *integrated*, and sometimes simultaneous use of these various media channels all worked together to lead a people through the process. It must be remembered, though, that this is an *example only*. Each strategy should be unique to each people group, based upon the working out of that strategy according to the various elements described above.

You should devise a chart like the one below to assist you in making your *media map*.



Orality, House Church, Bible Studies & Witness

How do you lead Bible studies or conduct house church within oral cultures, knowing that you want to be as effective as you can? It is so easy, even knowing that a culture or people group has an oral preference or necessity, to revert to our own literate defaults and prejudices! Though we may have won someone to the Lord using an oral presentation or testimony, and have even gotten a small group started, we often have a tendency to quickly go to literate discipleship and training programs and materials, marginalizing the non-readers and oral communicators who may make up large percentages of our Bible study group or house churches! Can you imagine how intimidating it is to a non-reader or oral communicator to participate in a group where it is expected that everyone read a Bible passage or some verses, then have to discuss it! Besides using a Chronological Bible Storying approach or a resource such as *Following Jesus: Discipleship for Oral Learners*, there are some simple, practical things that can be done in group settings with oral communicators.

Look at the following chart. On the left side are some things an oral communicator can do as part of the body of Christ while in "group" with other believers. On the right are some things the oral communicator can do as "witness" in the community around him or her.

	THE BODY OF CHRIST IN HOUSE CHURCH SETTINGS	➔	THE BODY OF CHRIST IN WITNESS TO THE COMMUNITY
1.	STORIES - How God met our needs in the past week. How God opened doors for us in the past week	➔	TESTIMONIES - God's provision (power, protection, wisdom, healing, etc.)
2.	SHARING THE LIFE, TEACHINGS AND MINISTRY OF JESUS	➔	"The Lord Jesus said" - (salting our speech with scripture)
3.	GOD'S STORY - recounting and reflecting on its implications for our lives.	➔	SITUATIONAL STORYING - Begin simply, develop over time CHRONOLOGICAL STORYING - Begin simply, develop over time
4.	PRAYER - Adoration & thanksgiving - Intercession for each other - Intercession for UPG members	➔	PRAYER - Begin simply, develop over time (exams, healing, safety, blessing, etc.)
5.	MUSIC - Worship	➔	MUSIC - Witness

Stories of God's activity in the life of a believer can be shared with other believers for encouragement and in the community as testimonies of God's presence and power (1). Reflecting on and discussing the life and teachings (stories) of Jesus serve as examples for the believer, while sharing with others the words, sayings, parables and proverbs of the Master (Jesus) is a culturally appropriate display of faith (2). Sharing the stories of God's Word and reflecting on the facts, discoveries and applications of the stories build up the body of Christ, while serving as a witness and encouragement to those in the community (3). Prayer is vital for the believer; it is witness, encouragement, and a "door-opener" outside of the church (4). Finally, music in the "Body" is worship; music in the world can be witness.

Conducting an Inductive Bible Study for Oral Learners

An *inductive study* of God's Word is a method anyone can use. It involves three practices: *observation, interpretation, and application.*

Observation allows one to "see" precisely what is said. It is the basis for *good interpretation* and *correct application.* *Observation* answers the question: What was said? *Interpretation* answers the question: What does it mean? And *application* answers the questions: What does it mean to me personally? What truths can I put into practice? And what changes should I make in my life?

In the process of "observing" what is said and "seeing" how God related to people, the Holy Spirit can reveal truths that God wants one to be aware of and live by. This is a *process of discovery* – discovering lessons for life!

While *observation* leads to an accurate understanding of what God's Word says, *interpretation* goes a step further and helps one to *understand* what it means. When God's Word is accurately interpreted, it can be confidently put into practice. In the process of accurate interpretation, the stories of God's Word are put into the context of other stories known and told, asking the question: "Is this consistent with what I know about God and His Word?"

When one *knows* God's Word, the Holy Spirit can then work in the life of an individual or group to *apply* it, thus *transforming* life. Application allows for the Word itself to teach, reproof, correct and instruct (Timothy 3:16-17). Knowing what God says and means and how to put His Word into practice allows one to be equipped for every circumstance of life. The goal is a transformed life and a deep, abiding relationship with Jesus.

Traditionally, an inductive study of God's Word is done individually and privately by reading the Bible or printed Word of God. Sometimes, however, this is done in a group session with a leader reading or asking for others to read a Bible passage aloud, then facilitating a discussion. Since many of the people groups we want to reach are oral cultures, this type of inductive study is not possible. It is possible, however, to have highly effective inductive studies of God's Word with oral learners.

What is amazing about this is that it works at any level of the evangelism, discipleship, leader training, and church planting process. The same five follow-up questions are used with any Bible story at any level. The depth of response, discussion, interaction and application varies according to the purpose of telling the story: whether it is for evangelism, discipleship, or training. Stories are seen, answers given, and discussion follows through the eyes of an unbeliever, new believer, maturing believer, or leader-in-training.

The five follow-up questions leading to dialog and discussion after a story are:

1. What did you like about the story?
2. What did you not like about the story?
3. What did the story tell you about God?
4. What did the story tell you about man?
5. What part of the story would you like your life to be like?

This method of study allows God's Word and Spirit to act in the life of an individual or group. His Word says that it will not return void; His Spirit is a guide and teacher. This type of study allows for the discovery and application of the principles of God's Word without teaching or telling what

must be believed, thus avoiding the common oral communicator's response: "To go by YOUR WORDS I should believe this..." or "To go by YOUR WORDS God's Word says that..." It is much more important for one to have that "Ah-Ha!" moment himself rather than be told what to believe.

It is important during these sessions to prepare the individual or group for the story to be told. Give listening tasks. Briefly provide background information if needed. Link the story to previous stories known and told. Have some of those previous stories retold.

Next, tell the story from God's Word as a story – don't teach it or don't preach it. Don't do word studies. Don't summarize the story, don't elaborate on it, but simply tell it. The use of dialog adds to the dramatic element of the story; description doesn't. Before you start, indicate that this is a story from God's Word. When the story is finished, tell the listener(s) that this is the end of the story from God's Word.

Ask for the story you just told to be retold, allowing the group to correct one another other. Get two or three retellings of the story – then lead into the follow-up questions and a time of discussion.

NOTE:

This lesson on conducting an inductive Bible study for oral learners closely parallels the POUCH church and MAWL methodologies. They are compatible and not in contrast to each other. The inductive Bible study described here is Participative (the *P* in POUCH), notably in the pre-story time, as well as the post-story dialog, discussion and discovery time. The application of the story leads to a challenge of Obedience – obeying the word (the *O* in POUCH). The studies can easily be led by the Unpaid Lay Leader (the *U* in POUCH). Finally, the studies are held in Cell Groups in the Homes (the *C* and *H* in POUCH). Of course, the idea with the catalyst or facilitator is always to Model, Assist, Watch and Leave (MAWL). The elements of the POUCH church participative Bible study are the same as conducting an inductive Bible study for oral learners: Observation, Interpretation, Application, Discussion, and Obedience.

Bible Stories and the Ten-Step Process

The following ten-step process is taken from *Following Jesus: Discipleship for Oral Learners*. These ten steps can serve as a guide for developing and using biblical stories

1. *Identify* the Biblical Principle that you want to communicate – simply and clearly.
2. *Evaluate* the Worldview Issues of the chosen people group.
3. *Consider* Worldview – the Bridges, Barriers and Gaps.
4. *Select* the Biblical Stories that are needed to communicate the Biblical principle.
5. *Plan* (craft) the Story and plan the Discussion that is going to follow the Story, focusing on the task to be accomplished.
6. *Communicate* the Story in a culturally appropriate way, using narrative, song, dance, object lessons and other forms.
7. *Apply* the Principle by facilitating discussion with the group, helping them to discover the meaning and application of the Story to their own lives.
8. *Obey* the Discovered Principle by implementing steps to be taken by the individuals.
9. *Accountability* – establish Accountability between group members by mutual and reciprocal commitments to implement the Biblical principle in the conduct of their personal lives between members of the group, their families, and other personal relationships.
10. *Reproduce* – encourage group members to Reproduce the Biblical Principle, first by demonstrating the principle in their own life-witness, then by sharing the Story and Principle with others.

It should be noted that this ten-step process in *Following Jesus: Discipleship for Oral Learners* is the ideal. In the three phases of learning – fact, discovery and application – application is the most difficult for the oral learner. That is not to say that the oral learner cannot make application -- he or she can – but this application must be an “ah-ha” moment and not forced. In one situation, it was discovered that the listening group needed the week following the Bible story to process the ramifications and implications of the story. Members of the group were then ready to thoroughly discuss the story in the pre-story discussion time at the next session. In another situation, it was discovered that the “ah-ha” moment of a particular story only came several stories later – it was the cumulative effect of several stories that enabled the application of a particular story to become evident. These ten steps are ideal planning points, however, when considering the use of Bible stories or storying within oral cultures.

Sample Story Sets for Evangelism, Follow-Up and Discipleship

From *Storying for Evangelism and Church Planting* by Johnny Norwood

- Ten Stories for Evangelism and Church Planting

- Creation (Genesis 1 & 2; Isaiah 14:12-15; Ezekiel 28:11-19; Luke 10:18)
- The Sin of Man (Genesis 3 & 4)
- Noah and the Flood / The Tower of Babel (Genesis 6-11)
- Abraham, Sodom and Gomorrah, and Isaac (Genesis 12; 19; 22)
- Moses (Exodus 3; 11-14; 20)
- The Birth of John and the Birth of Jesus (Matthew 1 & 2; Luke 1 & 2)
- The Baptism and Temptation of Jesus (Matthew 3; 4; John 1:29-34)
- The Life and teachings of Jesus (John 6; Mark 2:1-12; Mark 5:1-20)
- The Arrest, Crucifixion, and Burial of Jesus (Matthew 26 & 27)
- The Resurrection, Appearances, and Command of Jesus (Matthew 28; John 20)

-Ten Stories for Explaining Salvation

- Matthew (Levi) (Matthew 9:9-13; Luke 5:27-32)
- Samaritan Woman at the Well (John 4:7-42)
- Zaccheus (Luke 19:1-10)
- Prodigal Son (Luke 15:11-32)
- Thief on the Cross Luke 23:33-43)
- Pentecost (Acts 2:1-41)
- Ethiopian Eunuch (Acts 8:26-40)
- Paul (Acts 8:1-3; 9:1-9; 22:3-16; 26:9-18)
- Cornelius (Acts 10: 1-48)
- Philippian Jailer (Acts 16:11-34)
-

- Stories for Baptism

- The Baptism of Jesus (Mathew 3:13-17)
- The Command of Jesus to be Baptized (Matthew 28:16-20)
- The Baptism of 3000 (Acts 2:1-41)
- The Baptism of the Ethiopian (Acts 9:1-19)
- The Baptism of Paul (Acts 9:1-19)
- The Baptism of Cornelius and His Family (Acts 10)
- The Baptism of Lydia and her family (Acts 16:11-15)
- The Baptism of the Philippian Jailer and His Family (Acts 16:16-34)

From *Missions to the Edge* by Mark Snowden (Note: stories with * indicate an even more abbreviated story set.)

- God and Creation
- Adam and Eve*
- Abraham and Isaac
- Moses
- David
- Man's Predicament *

- Mary
- Peter
- Jesus*
- Disciples*
- Paul
- John*
- The Church

From *Communication Bridges Discipleship Stories* by Jim Bowman

- Repentance and Faith: Jesus and Zacchaeus (Luke 19:1-10)
- Baptism: Phillip and the Ethiopian (Acts 8:26-39)
- Love: The Good Samaritan (Luke 10:25-37)
- The Lord's Supper: The Lord's Supper (Luke 22:7-8, 13-23)
- Prayer: Jesus Teaches Us to Pray (Matthew 6:5-15)
- Giving: The Poor Widow (Mark 12: 41-44)
- Sharing Your Faith and Making Disciples: The Great Commission (Matthew 28:16-20)

From *What Jesus Wants His Disciples to Know and Do* by LaNette Thompson

- Jesus' Disciples are God's Children (John 1:1-5, 10-14, 16-18)
- Jesus' Disciples do not Walk in Darkness (John 8: 12-36, 42-47)
- Jesus' Disciples Have a Full and Joyful Life (John 10:1-30)
- Jesus' Disciples Confess Their Faith and Testify to Others (John 12:20-37, 42-50)
- Jesus' Disciples Love and Serve One Another (John 13)
- Jesus' Disciples Have the Holy Spirit in Them (John 13:34)
- Jesus' Disciples Will Be Persecuted (John 15)
- Jesus' Disciples Have Peace and Should Not be Afraid (John 16)
- Jesus' Disciples Pray (John 17:1 – 18:3)
- Jesus' Disciples are Saved and Free in Christ (John 18:1-18, 25-27; 19:16-18, 25-27, 30, 38-42)
- Jesus' Disciples are Forgiven Their Failures when They Repent (John 21)

Story Selection					
Possible Worldview Scenarios					
	Hindu	Islam	Buddhist	Animist	Follow-Up
1. God & Creation	X		X	X	
2. Adam & Eve *		X	X	X	
3. Abraham & Isaac	X	X		X	X
4. Moses		X			
5. David					
6. Man's Predicament *	X	X	X	X	X
7. Mary					
8. Peter					
9. Jesus*	X	X	X	X	X
10. Disciples *			X		X
11. Paul					
12. John *	X				
13. The Church					X

Even Abbreviated Story Sets Can Be Worldview Influenced

Scripture in Song

Colossians 3:16 says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (KJV) To effectively reach your people group with the Gospel, music plays a vital role. Music is important to build bridges of communication with them and to help fully understand the basic truths of the Gospel. Afterwards, it is necessary to adequately follow-up any new believer. Music helps accomplish these goals.

"Each culture has its own special kind of music," said Joyce Scott, a Christian ethnomusicologist. "Of course, music is a living thing, so it is always changing and being influenced by neighboring cultures. But somehow a unique quality remains and always brings a smile of recognition to a person of that culture or language: '*O, that's our music!*' and he will go on singing the song, easily remembering the tune and loving the rhythm of it. Such a song will be able to communicate powerfully to his heart and the words will be remembered," she said.

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. As a reflection, they provide a barometer of the depth of oral theology of a particular Christian community. Christian songs also give identity and credibility to a community of believers. A young congregation that uses the songs of another culture has yet to develop its own Christian identity -- images of God, relationship, theology, etc. -- and remains non-credible as a contextualized community of Christians. In other words, they have yet to fully internalize the message of Christ and yet to fully express its identity through singing.

"Praise ye the Lord," says Psalm 149:1. "Sing unto the Lord a new song, and his praise in the congregation of his saints." (KJV) New believers should be encouraged to develop and sing their own songs. We can encourage this in several ways:

1. The most obvious is to conduct a music-making workshop -- encouraging people to create a new song.
2. These new songs can be recorded and "pollinated" from one believer or group of believers to others.
3. Limit the use of bilingual hymnals.
4. Allow time for songs in the worship event.

You can help in this process by randomly selecting songs that they sing, then use them as a "barometer" to determine what people are internalizing and proclaiming about God. When considering what new songs are needed for an emerging community, consider four basic categories:

1. Bridging songs -- those with a common ground between the culture and Christianity that would help bridge the gap between the two societies.
2. Songs which "tell the story" -- those which convey the Gospel basics.
3. Songs about the Christian life -- those that help one grow in his commitment to and walk with the Lord and in his involvement in the Christian community.
4. Praise songs -- those that aid the Christian in truly praising the Lord during worship.

In planning for the development of these new songs, two questions have to be answered:

1. What is the culturally practiced way of singing and presenting important concepts through song?

2. What resources are available to help in formulating texts?

Often the first answer is through call and response patterns. The second answer may have to be explored in greater depth.

When working with a people that don't have the Bible in their own language, it would be good to give them what Scripture is available -- and what a better way to learn it than to sing it?!? They would be internalizing Scripture; their thought patterns and ideas about God, Christ, Christian living, evangelism, etc., would be shaped by Scripture; and they would have a ready and culturally acceptable method of remembering and sharing what they learned.

Using ideas from various ethnomusicologists, here's how Scripture songs can be created, as they are done in workshops:

1. Pray for God's help and guidance.
2. Select a Scripture passage that tells the message to be shared.
3. Choose the most important section from the passage.
4. Say the words over and over again, discovering the natural rhythms and tones (soon a simple tune will emerge).
5. Have someone shout the words, while others shout back the same words in unison; repeat this until everyone feels the stresses, tones and rhythms; repeat individual words, or paraphrase certain words to make the rhythm smooth.
6. Memorize the song and teach others.

There are some important things to remember when creating these songs:

1. With call and response songs, the response is usually the same throughout the song, while calls are different.
2. Check songs for beauty, simplicity and truth
3. Check Scripture content to see that it is good teaching from the Bible with simple, understandable words.
4. A tune with a pleasant rhythm is easy to sing; a song that is too difficult to sing isn't worth singing.
5. Have repetition of the main theme.

It works!!! -- The ladies gathered on the lawn for their weekly sewing session. They were in a village about 40 kilometers from where I heard the children singing in the moonlight. Usually, as the ladies sewed, they sang.

I was visiting the house next door as the ladies began to sing. Because I like music, I enjoyed listening to their singing as I talked with my friends. After awhile I heard a tune that was vaguely familiar, but I couldn't place it. I listened harder, concentrating on the music rather than my hosts. The it hit me -- the words and tune I was hearing were the same ones I had heard at the Yao music workshop two months before and 40 kilometers away! In their own language they were singing:

In the beginning God created, and it was good!
It was good!
In the beginning God created, and it was good!
It was good!
It was good!
It was good!
It was good!

It was good!
In the beginning God created, and it was good!

The song went on to tell about God creating the world, then man. "He made you, He made me," they sang. Finally the song ended:

It was good!
It was good!
It was good!
It was good!
All that he had made -- yes, it was good!

Creating Scripture call and response songs for evangelism, discipleship and church planting does work. It is amazingly simple and successful, and the benefits are tremendous: helping a culture maintain its integrity and identity as it crosses into Christian culture; teaching the elements of the Gospel, doctrine and theology; assisting in the growth of new Christians who have no Christian background or heritage; and proclaiming the Good News to a community that has had, as yet, little opportunity to hear it.

Apply the Principles

How can we use what we observe among our people groups to communicate God's Word to them? By conveying the biblical account in stories, song, poetry, drama and dance, can they receive, retain and reproduce the vital contents of the Bible? Follow this example concerning the creation account and the fall of man:

1. Have the storyteller teach the group a simple one-line chorus relating to the story:
"In the beginning God created _____," or
"And then God said that it was good."
2. Share relevant verses from the Bible (if appropriate).
3. Tell the Bible story.
4. Incorporate the new chorus into the session as appropriate:
Storyteller: "...and then God created man..."
Chorus: "In the beginning God created man,
In the beginning God created man."
5. Reinforce the story with drama, dance, poetry, etc., utilizing the chorus already learned.
6. Lead in a time of discussion and discovery.

"But My People Can Read!" –
The Age of Secondary Orality and Post-Literacy

"More and more we are knowing less and less about the printed tradition," said Christian apologist Ravi Zacharias in an address entitled *Mind Games in a World of Images*. "The ability for abstract reasoning is diminishing in our time," he said. "When you really start to argue with somebody and start with a minor premise and a major premise, build a syllogism and enter into a deduction, the average person loses you halfway through, because they...come to their conclusions on the basis of images. Their capacity for abstract reasoning is gone." Zacharias concludes that we are now in a time where there is a "humiliation of the word" and an "exaltation of the image."

Professor Jim Dator of the University of Hawaii concurs. "Reading and writing are clearly dying arts," Dator said, "something which fewer in the world are doing." More importantly, he said, is that reading and writing are something fewer and fewer people need to know how to do. "Most people in the world, even most of the literate people in the world in fact, do not get much of their ideas about the world from reading," Dator said. "They get them from watching television, going to the movies, listening to the radio, and other forms of audio-visual communication."

Welcome to the 21st Century! The farther ahead we go, it seems, the further behind we get! Technological advances over the last few decades have catapulted us into a time reminiscent of an era where illiteracy was prevalent.

Eddie Gibbs and Ian Coffey, authors of the book *Church Next: Quantum Changes in Christian Ministry*, said people today are more influenced by audio and visual media than print media. "There is a post-literacy culture for which sound and image have largely replaced the printed word," they said. Citing Wade Roof and his work *A Generation of Seekers*, the two argue that instantcy [sic] and intimacy are the distinguishing features of today's non-print media; seeing, not reading, is the basis for believing; creating a major transformation in communication paradigms. "Their thought process is lateral rather than linear, making random connections, or no connections at all," Gibbs and Coffey said.

The conclusions of these men are not new – it is just that the realities of their conclusions are now quite clear. In 1982 Walter Ong in his definitive book *Orality and Literacy: The Technologizing of the Word* identified the emergence of a new orality, an orality that was in essence post-literate. He coined this phenomenon 'secondary orality.' "All thought, including that in primary oral cultures, is to some degree analytic," Ong said, "it breaks its materials into various components. But abstractly sequential, classificatory, explanatory examination of phenomena or of stated truths is impossible without writing and reading. Human beings in primary oral cultures, those untouched by writing in any form, learn a great deal and possess and practice great wisdom, but they do not 'study'. They learn 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 participating in a kind of corporate retrospection – not by study in the strict sense...

"As noted above," Ong continued, "I style the orality of a culture totally untouched by any knowledge of writing or print, 'primary orality'. It is 'primary' by contrast with the 'secondary orality' of present-day high technology culture, in which a new orality is sustained by radio, television, and other electronic devices that depend for their existence and functioning on writing and print. Today primary oral culture in the strict sense hardly exists, since every culture knows

of writing and has some experience of its effects. Still, to varying degrees many cultures and subcultures, even in a high-technology ambiance, preserve much of the mind-set of primary culture."

To summarize Ong, secondary orality is a recent type of communication preference dependent upon literacy but expressed by way of audio-visual means. This now extends into our digitally based convergent world of the modem, satellite, and computer. This secondary orality, now endemic in our world today, is causing us to think, process information, make decisions, and socially organize ourselves more and more like oral peoples rather than literate ones.

Ong was not alone in his conclusions. Another voice, almost prophetic in nature, was that of Marshall McLuhan, called by many the father of the Information Age. McLuhan coined the phrases "the global village" and "the medium is the message." In his classic book *The Gutenberg Galaxy* (published in 1962), McLuhan said, "All values apart, we must learn today that our electric technology has consequences for perceptions and habits of action which are quickly recreating in us the mental processes of the most primitive men. But lest it be inferred that this effect of print culture is a 'bad thing,' let us consider that homogeneity is quite incompatible with electronic culture. We now live in the early part of an age for which the meaning of print culture is becoming as alien as the meaning of manuscript culture was to the eighteenth century. We are primitives of a new culture..."

As McLuhan noticed in the 1960s, the accelerated technologies of electronic media carry us backward into the oral past, affecting our cognitive, relational and ethical-moral systems. "It is true that there is more material written and printed and read today than ever before," McLuhan said, "but there is also a new electric technology that threatens this ancient technology of literacy built upon the phonetic alphabet. Because of its action in extending our central nervous system, electric technology seems to favor the inclusive and participational spoken word over the specialist written word. Our Western values, built on the written word, have already been considerably affected by the electric media... Perhaps that is the reason why many highly literate people in our time find it difficult to examine this question without getting into a moral panic," McLuhan said.

The implications of secondary orality and post-literate society have ramifications not only on what we do in evangelism, discipleship, leader training and church planting, but also on how we do it! They are far reaching, with tentacles touching decision-making, thought processes, learning and teaching styles, and communication preferences. In a sense, extracting from what McLuhan said, we want to bring content and form together, impacting our world with both the message and person of the gospel. Unless we make adjustments in the way we communicate that message and represent that person, however, the path before us looks rather bleak!

Concerning America alone, Christian researcher George Barna, in his book *The Second Coming of the Church: A Blueprint for Survival*, said: 1) Americans have greater access than ever to advanced education – yet, increasing numbers of people lack the skills to comprehend God's Word; 2) technology and the mass media have forever changed the ways in which we process information -- churches have yet to catch on to the new forms and style of communication; 3) the inability to systematically apply scriptural truth produces a spiritual superficiality or immaturity that is reflected in behavior; and 4) we must develop new forums and formats through which people will experience, understand, and serve God.

"The vast majority of Christians do not behave differently because they do not think differently, and they do not think differently because we have never trained them, equipped them, or held them accountable to do so," Barna said. "For years we have been exposing Christians to scattered, random bits of biblical knowledge through our church services and Christian education

classes. They hear a principle here and read a truth there, then nod their head in approval and feel momentarily satisfied over receiving this new insight into their faith. But within the space of just a few hours that principle or truth is lost in the busyness and complexity of their lives. They could not capture that insight and own it because they have never been given sufficient context and method that would enable them to analyze, categorize, and utilize the principle or truth.

"Young adults increasingly have a tendency to integrate disparate information into new perspectives on reality," Barna continued. "Educational psychologists tell us that today's young people are 'mosaic thinkers,' able to put information together in new patterns, often arriving at unusual, novel, or surprising conclusions. This contrasts to Boomers, Builders, and Seniors who are 'linear thinkers,' assembling facts in a predictable path and generally arriving at predictable conclusions." A heavy diet of mass media, combined with the uncritical embrace of computer technologies and the national shift in morals and values, has resulted in an entirely new filter through which Americans receive and interpret information, he said. "Whether we applaud or oppose that filter is not the issue at hand: The mere emergence of the new filter mandates a new style of sermon or lesson development and delivery."

As Barna suggests, focus must be on the context of our message and the method by which we present it, since individuals shaped by current technologies are unable to hear and understand what we say because we develop and deliver our messages by yesterday's standards, standards of which they are not familiar. Even McLuhan said this decades ago. A new, more effective style of communication is required whether we agree or not!

In a sense, Barna also echoes another concern of McLuhan, saying that ethical-moral issues seem to be closely tied to oral-literate ones. With the breakdown of literacy in our post-literate age (the age of secondary orality), there seems to be a breakdown of ethics and morality -- even within the church, Barna points out. They both conclude that there must be ways developed, other than traditional-literate ones, to address these concerns. Ong, trained in the Jesuit order, touched on this very issue as early as 1964 in a series of lectures called "The Presence of the Word" presented at Yale University. He implied, however, that this is not so much a challenge as it is something to appreciate. Ong suggests that the oral person comprehends truth on a much more intimate level than does the literate, and it is because of his orality that he is able to do so. Truth is felt as an event, Ong said. "In this sense, the contact of an oral culture with truth, vague and evanescent though it may be by some literate standards, retains a reality which literate cultures achieve only reflexively and by a dint or great conscious effort," he said. "For oral-aural man, utterance remains always of a piece with his life situation. It is never remote. Thus it provides a kind of raw, if circumscribed, contact with actuality and with truth, which literacy and even literature alone can never give and to achieve which literate cultures must rather desperately shore up with other new resources..."

Our goal, responsibility and desire is to communicate truth in the most effective ways possible, recognizing that we can't do it the way it has always been done before!

Using Media Resources in a Comprehensive and Integrated Chronological Bible Storying Strategy

There are numerous resources that can augment our storying strategies, even accelerate them, as we seek to reach a people group or population segment through God's Word. What is important is to use these resources in conjunction with our Chronological Bible Storying strategies in such ways that we continuously lead a people toward Church Planting Movements as we evangelize, disciple and equip them. The possibilities are unlimited, but we must be intentional in what we do, working with our resources and allowing them to work with us!

Before exploring strategy possibilities and the vast world of resources at our fingertips, there are a couple up things to keep in mind!

1. We want strategies that are a) scriptural or biblical, b) oral c) systemic or holistic, and d) worldview specific.
2. We also want people to be able to a) hear, b) understand, c) respond to, and d) reproduce the Word of God!

It is just as important to apply these principles to any resources we add to our storying strategies as it is to weigh them against any storying sets we develop and use. We ask, does this resource help or hurt our strategies to evangelize a people and plant reproducing churches among them? Are the resources fully understood? Are they truly Bible or do they only teach about Scripture? Do they convey content or messages that are extra-biblical – not found in the original Bible story or stories? Will future evangelists and church planters become dependent on these resources or can we use them in such ways that it is the message that dominates, and the stories within these resources can be reproduced or told over and over again, whether the product is present and available or not?

It is good to remember the following bit of wisdom: "The only Bible many people will ever have is the one you tell them or show them, what they hear and see, the one in their hearts and in their heads, because for many, the one in their hands (the printed Word) will never have any meaning!"

The only Bible many people will ever have is the one you tell them or show them, what they hear and see, the one in their hearts and in their heads, because for many, the one in their hands (the printed Word) will never have any meaning!

We must remember that in storying strategies our constant goal is to reach oral communicators with God's Word, giving them enough Old Testament foundation to understand the Gospel story, enough of the life of Jesus to be able to follow Him, and enough of the story of Acts to expose them to Church. Additional goals could include more comprehensive discipleship and Christian characterization, the development of church leaders, and the expansion or multiplication of the church.

Of course, the ideal strategy is the oral presentation of God's Word using Chronological Bible Storying. At the same time, we realize that oral presentations can be supplemented with and supported by oral, audio, video and digital resources, incorporating music, drama, dance and art. With CBS as the backbone of what we do, we can augment it with such storying programs as *Following Jesus* as the core of our discipleship plan and *Tell the Generations* as our leader training plan.

We can also reinforce or augment our storying strategies with audio cassettes presenting a panoramic overview of the Bible, a series of Old Testament stories laying a foundation for the church and the Christian life, a narrated life of Jesus, and/or the story of the early church and its principle characters found in the book of Acts. Parallel resources could be *The Hope* or *God's Story*, videos giving panoramas of the Bible in narrative format, the *JESUS* film or any of its related audio-radio products (based on the book of Luke), or the *Matthew* video. These could be used in evangelism, discipleship or leader training, with discussion to be shaped according to the purpose of its use. The producers of the *Matthew* video have also developed an excellent video on the book of Acts, which could be used in discipleship and in growing the church.

Many storying strategies on the field include the recording of stories on cassettes that are left behind or distributed for use in review and in sharing with others who were not present at "live" storying sessions. Others are transcribing the stories of a story set, attaching them to pictures, and binding them into books to leave behind with basic readers who can continue telling the stories to others. Recordings of the stories are being used on the radio, in conjunction with music developed to coincide with the accompanying story. One such strategy in southern Africa coordinated the broadcast of stories, radio storying listening groups and discussion sessions, 'live' storying sessions, the distribution of audio cassettes, and the distribution of chronological story books and Scripture portions. The effectiveness of such a strategy is that it is coordinated and integrated.

Media missionary J.O. Terry tells how he was initiated into the "fast tracking" method of Chronological Bible Storying, used in conjunction with radio follow-up, storying pictures, and the *JESUS* film.

[There] was a situation in Karnataka State in south India when I was out with a follow-up team conducting radio listener rallies. One of my Indian co-workers made some initial announcements at a rally and then sat down and said: "Sir, I have nothing to say." It happened that we had brought some Bible teaching pictures with us for another purpose. So, quite unprepared, I picked up the twenty-four pictures, quickly arranged them in correct order and then began to go through the Bible story-by-story as I recalled them on the spot. The Holy Spirit anointed that moment and disaster was averted. Another co-worker suggested that I do it again at the next place. And I did. And it became part of our future rally programs in follow-up and also in new believer discipling sessions at new church plants. Since we also screened the *JESUS* film at many of these rallies it was here that we first observed the benefit of telling the Old Testament stories before screening the film.

Aside from the printed Word, the *JESUS* film could very well be the single most used audio-visual Scripture resource there is. The availability of the film on video cassette, VCD, and DVD, as well as audio versions of the film on audio cassette, compact disc, in various digital formats and in radio broadcasting has multiplied its influence to unbelievable proportions! Yet, in spite of all of this (including translation of *JESUS* film products into over 800 languages around the world), those who work with the film, from its executive offices to evangelists and church planters on the field, recognize its limitations. They are now making concerted efforts to multiply its effectiveness in reaching people, discipling them, and planting churches by recommending the use of the film within a broader storying strategy:

- Bible panorama before screening the film
- Bible panorama before screening the film; book of Acts stories (multiple sessions or Acts package) following the film
- Old Testament stories (multiple sessions or OT package) before screening the film

- Old Testament stories and life of Jesus stories before screening the film
- Old Testament stories and life of Jesus stories before screening the film; book of Acts stories after the film
- Old Testament stories before screening the film; life of Jesus stories after the film
- Old Testament stories before screening the film; life of Jesus stories and book of Acts stories after the film
- *The Hope* or *God's Story* previous to showing the film
- *The Hope* or *God's Story* previous to showing the film; the Acts video following the film
- *The Hope* or *God's Story* previous to showing the film; the Acts video following the film; followed by complete Chronological Bible Storying strategy with multiple sessions following the film

As you can see, the combinations and possibilities are unlimited and can be applied to a one-time encounter or to multiple sessions! You could incorporate teaching pictures, object lessons, music and/or drama at any point along the way, strengthening any strategy you are using.

Now that we have seen how resources can be included in our storying strategies, let us now consider how we can integrate them into effective storying strategies.

As we look at the stories of the Bible, we see that the chronology of God's Word fits into various categories: God, Man, Sin, Separation, Jesus, Salvation, Disciples, and Church. All in that order. These correlate with a process one goes through in his or her spiritual journey with God: Awareness, Knowledge, Attitude, Recognition, Decision, Change, becoming a Practitioner and having a Reproducing church. Interestingly enough, both parallel the story and activity of God as He revealed Himself through the Old Testament, Gospels, Acts & Epistles, laying a foundation for making a decision, making disciples, and establishing a multiplying Church. The following illustration should provide greater understanding of this.

God	Awareness	Old Testament	Go and Tell Laying a Foundation Pre-Decision Evangelism
Man	Knowledge		
Sin	Attitude		
Separation	Recognition	Gospels	Make Disciples
Jesus	Decision		
Salvation	Change	Acts & Epistles	Multiplying Church
Disciple	Practitioner		
Church	Reproducer		

In developing a comprehensive and integrated storying strategy, try to determine what storying methodologies and resources would be most effective at the various stages of winning, discipling and establishing the church among a people group or population segment. Is the *JESUS* film important in laying an Old Testament foundation, providing awareness and knowledge of God and His attributes, as well as man and his sinful nature? Probably not. Would a video on the book of Acts accomplish this? No. Perhaps it is necessary to have a package of Old Testament Bible stories to lay the foundation needed, followed by *The Hope* or *God's Story* video. If so, where might these other products fit into a strategy?

Bible Storying Toolbox

More than a Single Format and Delivery Method for Teaching the Bible

While Bible Storying is often thought of as a format for telling Bible stories effectively and as a method for evangelism, discipling, church planting and leadership development, it is more. Chronological Bible Storying grew out of its predecessor Chronological Bible Teaching which focused on the chronological timeline to develop an Old Testament foundation for the Gospel while teaching from the stories (but not always telling the stories, or telling them without interruption for teaching) in a traditional expositional and propositional manner. But Chronological Bible Teaching (CBT) in its rediscovery did not emphasize the *primacy* of the story as the *primary* communication vehicle, nor did it emphasize in its rediscovery the value of pre- and post-story dialog in appropriate culturally sensitive format.

As Chronological Bible Storying was conceptualized and developed the value of the story as primary vehicle was recognized and emphasized. And the pre- and post-story times were valued as dialog times that emphasized participatory learning by the listeners more than structured teaching conducted by the Bible teacher. For those who went out to tell the Bible stories, initially as a chronological series, there soon developed many opportunities to vary the presentation format and content to meet a variety of emerging needs. So many variations of Bible Storying began to emerge that were not necessarily chronological but still kept the storying concept in presentation. So it was felt that a more inclusive name would be *Bible Storying* that would include *Chronological Bible Storying* as one format of storying as well as the newly developing formats that addressed different needs and opportunities.

Initially, Chronological Bible Teaching and Chronological Bible Storying were conceived of as *strategic* in that there was a longer strategy of several teaching tracks each composed of many teaching sessions over an extended period of time after a people were initially engaged. The strategy was to begin building a growing spiritual knowledge base beginning with Creation and leading initially to the Cross and then beyond to Church, discipleship and maturing of believers which included initial training of emerging leaders. The strategy involved developing a series of appropriate and suitably linked Bible lessons that moved the target people to faith in Jesus and beyond. These lessons sets typically consisted of 35 or more evangelism lessons which were usually taught one-a-week over the engagement time, and then continuing story lessons to plant the church and begin discipling new believers.

New Needs Arose

Soon it was discovered that new needs and opportunities were arising to present Bible stories in a much more limited time frames and with limited focus to meet particular ministry needs. The first of these was the need for shorter story sets to be used during radio listener rallies. Telling the Old Testament stories leading up to Christ proved beneficial for introducing the JESUS Film. More opportunities arose to enter homes to pray for sick persons and other family needs. This then led to additional time with families (and neighbors) when they insisted on feeding the storying evangelists as a thank you for the prayers. These windows were often around two-three hours. Still more opportunities opened up as brief bedside presentations for visitation in hospital wards. The first request for such a hospital set of stories came from an IMB missionary serving at the hospital in Sumatra. Training new Bible storyers pointed to a need to give the trainees an overview of the larger Bible story to give a perspective before going back to explore each individual story. The Fast-track presentation grew out of the rally presentations, redeeming the time with families while waiting for a meal, and Bible overviews during training. Ministry projects like medical, eyeglass and dental clinics provided opportunity for shorter presentations which

might or might not be chronological. Development projects like water projects provided opportunity to story thematically to those who came to watch or work in the project. A still largely unmet relief ministry need is to provide Bible Storying that serves to comfort and assure populations of God's love and provision after disasters like earthquakes, floods or storms. Many of these needs primarily call for thematically arranged Bible stories which may or may not follow a chronological timeline. And there have emerged some situations where either a non-chronological story set is taken from a single Gospel or there is need to begin with the story of Jesus (for various reasons) before going back to pick up the foundational stories in the Old Testament.

The Development of the Bible Storying Tool Box Concept

So the idea of a Storying Tool Box began to emerge in which there were both *strategic* and *tactical* storying tools serving different functions. *Strategic* refers to a larger more inclusive plan or multiple interrelated plans that may reach several objectives. A strategy is usually conducted over a longer period of time and may consist of several groups of story tracks (phases) with their limited objectives. Strategies generally require longer preparation times. The example of this is to have an overarching objective of initiating a potential church planting movement using Bible Storying. The first objective is to engage a people and evangelize them with culturally appropriate and worldview-sensitive Bible story lessons. Upon reaching the cross and having professions of faith the next objective is to move on to Acts lessons to plant a church (if the group response is unanimous or near-unanimous). Discipling would follow and then continue with some emerging leader training and training of new storyers. The strategy is to initiate a potential church planting movement. Multiple plans, each using Bible Storying, move the strategy along toward the objective.

In contrast, *tactical* refers to a more limited engagement that is often one-on-one, or at least smaller scale, brief, and has a limited objective that relates to the immediate encounter. Tactical encounters quite often are component parts of larger strategic plans or serve to initiate them. Tactical storying can take any of several forms which may or may not be chronological in nature. Some of the short forms of chronological presentation one-on-one using pocket picture sets is one such tactical approach. Taking advantage of a ministry opportunity in a home to share one or more appropriate Bible stories is another tactic. There are many more as you will soon see.

Looking at Bible Storying then gives a clear picture of both strategic and tactical uses of storying like tools that are best at doing certain jobs.

Strategic Bible Storying Tools

1. *Chronological Bible Storying* is clearly a strategy in that it is a larger multi-phased approach that includes reaching a number of objectives which include evangelism, planting a church, discipling and initial emerging leader training. It can include other shadowing strategies as well like that of giving an Oral Bible which very nicely parallels the main strategy. Chronological Bible Storying sessions may grow out of initial tactical encounters that probe for responsiveness among a people. The strategy is cyclic and self-perpetuating in that each Bible Storying cycle has the potential of generating new Bible Storying cycles both by attracting new listeners and by generating new Bible storyers through modeling in teaching and deliberate leader training to achieve competency.
2. *Chronological Bible Teaching* where the stories are well known and can be recalled simply mentioning them in the teaching. Or in a mixed strategy with literate listeners who prefer more traditional expositional teaching but there is opportunity to use Bible stories as part of the teaching. The stories are told but the teaching from them is expositional.

Objectives remain the same as for Chronological Bible Storying. Only the teaching mode is varied.

Tactical Bible Storying Tools

1. *Fast-Tracking* an evangelistic presentation in any of several circumstances:
 - a. Probe for evangelistic responsiveness with storying events in public places or in connection with other public events, market areas, etc.
 - b. Provide compact but intensive Bible teaching as a program event at media follow-up rallies.
 - c. Provide panoramic overviews of the Redemption Story for those being trained to tell Bible stories. The object is give the overview and show the holistic picture of the Bible before going story-by-story with appropriate teaching and practice to tell the stories.
 - d. Provide Old Testament introduction before screening of JESUS Film. (May also include pre-storying of Luke Jesus stories as preview of the JESUS Film.
 - e. Provide compact evangelistic witness to families and neighbors when storyer is invited to share in a meal. (This often followed requested prayer for a family need and reflected the family's gratitude for the ministry. Storyers were asked to remain while a meal was being prepared which often required several hours of waiting. Curious neighbors would gather to see the visitors. Bible Storying then is an excellent way to redeem the time and open the way for further witness.)
 - f. Provide short, simple presentations bedside in hospital ministry. (A set of pocket-sized pictures were a portable visual. The story presentation is tailored to last a maximum of ten minutes or so, usually covering about 12-15 pictures. Family members and other patients were invited to listen. At the end of the presentation the patient was told that when they were well again and released from the hospital and returned home they could invite someone to come and tell these stories and more for their family and neighbors.)
 - g. Provide soft witness to those of mixed spiritual background in hospital chapel services where patients and visitors attended. Visual presentations like large teaching pictures, preaching charts and flannel graph displays effectively illustrate the stories being told.
 - h. Provide one-on-one evangelism using pocket picture books when traveling. (This at one time was included as part of "people-powered media", that is, use of media in which a person is part of the delivery system. Small photo-sized Bible teaching pictures may be put into a pocket photo album along with other suitable photos used to initiate an encounter which could lead to an evangelistic presentation using the pictures to illustrate and give focus to the stories.)
 - i. Provide initial evangelistic encounter with the Family of Peace when using the Man of Peace strategy. (While visiting in a man of peace home and asked what the visitor does the opportunity arises to tell stories. "I'm a storyteller. Would you like to hear some of my stories?" Invitation may be given for neighbors to join. After an initial presentation to the family of peace, there may be opportunity for other presentations among friends and neighbors.)
 - j. Public story lectures of a fast-track nature, that is telling the stories suitably linked without interjecting teaching to disrupt the story flow, and lasting over several sessions.
 - k. Any other opportunity to provide a brief or lengthy (as needed or opportunity permits) fast-track presentation primarily of the evangelism track stories and often accompanied by use of Bible teaching pictures.
2. *Point of Ministry Storying* (also called *Situational Storying*) opportunities:

- a. Point of Ministry stories are usually one or two appropriate stories that are chosen for the moment and are usually thematic in relationship rather than chronological. These are generally related to some ministry opportunity than the typical evangelistic encounter.
- b. Story opportunity when invited to enter a home to pray for a family member or family need. (Before offering the prayer as requested take an opportunity to lift up Jesus as the one who opened access to the Father and taught us how to pray. Tell the story(ies) and then pray. Always use this opportunity to offer a return visit to make a traditional Chronological Bible Storying presentation or evangelistic Fast-track presentation for the family, friends and neighbors. This may be followed by a longer opportunity to fast-track while waiting for a meal. See 1. d. above.)
- c. Any life passage rites or events where opportunity is given for teaching or sharing. These may be marriages, birth of children, circumcision rites or other coming of age rites, birthdays, or funerals and memorials. Among Taureg people a couple were asked to tell stories during a wedding festival. It proved to be a popular event and led to other opportunities to tell Bible stories at weddings. In Bangladesh a short term worker brought a clown suit and made himself available for children's birthday parties. As the performer he had opportunity to tell Bible stories.
- d. National holidays or "holy days" when some celebration or gathering presents an opportunity to publicly share appropriate Bible stories. (This may not be an appropriate time to give an invitation but is an opportunity to offer to return at another time when Bible Storying may be done under more focused circumstances.
- e. Meetings of service clubs when invited to speak (Bible stories may need to be combined with other stories—embedded in a story set) or informal home clubs or other gatherings when an opportunity to speak is given and telling a story is appropriate or expected.
- f. Bible Storying art display—This concept was used by James H. Taylor III in Taiwan during ministry among students. Students would set up easels with Bible pictures in a park and stand by each picture. As viewers came by each student would tell the story of their picture. Later these pictures were put into books and used by individuals to tell the stories while traveling on trains. Pictures were contextualized for Chinese viewers.
- g. Medical, dental, well baby and eyeglass clinics during patient waiting time. These may be cyclic presentations which are offered in repeat cycles as new patients come in. Could also be considered as coupled ministries in home visits to new mothers.

3. *Coupled Ministries:*

- a. These are storying opportunities that are usually longer than Point of Ministry opportunities and are coupled with or made possible because of another program or event is being conducted which brings listeners together for several days or longer. The stories may be chronological in order or thematic or mixed according to need.
- b. Agricultural training—Where trainees are in residence for several weeks or longer there is time to tell a complete track of stories, repeat them as needed and teach from the stories and give practice time for the trainees.
- c. Development projects—Longer development projects that last longer than a few days give ample opportunity for a complete storying track to be taught. Drilling of wells and other water projects are typical. Use the Water Stories.
- d. Relief Projects—While relief projects are often shorter in duration, it may be possible for initial storying to begin and someone to stay on after the relief phase to continue teaching.
- e. Disaster response—Relief and rebuilding may last over an extended period of time. It is a time of community unity in reconstruction. Good relationships between the disaster team and local people can offer excellent opportunity for a selected set of stories that offer assurance and hope as well as point the way to Christ as Savior.

- f. English as Second Language classes where professional English is taught as a platform and additional teaching offered via Bible Storying. Also ESL where only Bible Storying is used as the primary teaching tool.
- g. Literacy projects where Bible stories in simplified language may be used for teaching new readers. Readers practice the stories and learn vocabulary from the stories. Written stories should be developed from told story models to facilitate learning.
- h. Other ministry projects—Women’s sewing classes and sewing projects offer opportunity to tell Bible stories during rest breaks or as a part of the overall teaching time.

4. *Other Storying Tools*

- a. Reversed Chronology—*Jesus First then Genesis*. In some circumstances there is reason to begin with the story of Jesus because of familiarity with it, expectation that it will be told first or the need to “connect” early on through engaging listeners in Jesus’ story. After the cross and resurrection then going back to Genesis for a review of the Redemption story as beginning discipling.
- b. Bible Storying in Preaching—A Bible Storying preaching track may be either chronological or topical (thematic). The chronological track follows the history timeline of the stories and picks up themes along the way in the context of the timeline. The topical (thematic) track is organized thematically and may or may not be chronological in its organization depending upon the location of stories and the order needed for telling them.

