A man with a beard, wearing a brown head covering and a matching robe, is looking down at a smartphone held in his hands. The lighting is dramatic, highlighting his face and the texture of his clothing against a dark background.

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Orality Journal

The Word Became Fresh

**Scalable Experiments:
Bible Translation, Church Planting, Disciple
Making in the Digital Era**

**Gravelle • Arlund • Moon • Taber • LeFever • Evans
Terry • Rye**



THE LOGO

- ... a movement
- ... reaching the unreached
- ... engaged in all domains—including Church, Business and Education
- ... continuous
- ... multi-generational
- ... Spirit-led

Our new logo expresses the multi-disciplined and multi-faceted nature of the orality network.



... **BLACK** represents the lack of light (*lack of the knowledge of our Triune God*) among the people groups.

... **SILVER** represents the message of bringing the Gospel through oral teaching.

... **RED** represents the blood of Jesus. It is the act of salvation represented by Christ's blood/sacrifice.



... **GOLDen** globe symbolizes the utmost value of people everywhere. We recognize people groups—not political boundaries.

The choice of the side of the globe represented is in recognition of our emphasis on the 10/40 window where most oral preference learners live.

These elements represent the ethos of the International Orality Network.

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Orality Journal

The Word Became Fresh

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Cover Photo

The Levant Arab peoples include several clusters of Arabs: Jordanian, Palestinian, Iraqi, Arabic Jewish, Chaldean, and Syrian Arabs. Levant, meaning East of Italy, covers a geographical land from Eastern Mediterranean to Greater Syria. Levantine Arabic is considered a language with urban and rural dialect distinctives. Daily oral Levantine Arabic usage has witnessed the pre-printing era, the printing age, and now welcomes the digital era. Cover Photo courtesy of A. Steve Evans; also know as 'babasteve' on the popular photo sharing site flickr.com.

The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain
with a word
him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.

Isaiah 50:4 (ESV)

Orality Journal

The Word Became Fresh

Orality Journal is the journal of the International Orality Network. It is published online semi-annually and aims to provide a platform for scholarly discourse on the issues of orality, discoveries of innovations in orality, and praxis of effectiveness across multiple domains in society. This online journal is international and interdisciplinary, serving the interests of the orality movement through research articles, documentation, book reviews, and academic news. Occasionally, print editions will be provisioned. Submission of items that could contribute to the furtherance of the orality movement are welcomed.

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Book Review



Editor's Notes

Samuel E. Chiang

In the inaugural issue of the *Orality Journal*, we noted that the “Gutenberg Parentheses” is now here. We might recall that academicians have labeled the period from the fifteenth to the twentieth century the Gutenberg Parentheses which was anchored to the printing press. Thus, it would appear that there is a vacuum, an interregnum.

Filling the Vacuum

The business sector has been quick to fill in the interregnum and have in fact started to label this era as the rise of the “digital” era. Googling “digital” yields 6,870 search results in 0.44 seconds. Clearly, “digital” is nascent in its usage. But is it fitting? Could it be used to describe the next chronos period?

In a book published by Harvard Business Review Press¹, noted speaker, author, and businessman Jonah Sachs seized the opportunity to describe this compound word:

digit + oral = digital

Sachs suggests that in oral traditions, “ideas begin in the mind of a creator, but their path to their audience is far less prescriptive. Instead of being processed through an elite device that replicates and delivers them directly, orally transmitted ideas must replicate themselves, passing from the mind of one listener to the next.”²

In fact, Sachs further asserts how ideas get transmitted is through “meme”, which is commonly described as a “unit for an idea, behavior or style that spreads from person to person within a culture.”³ This unit of information might mutate and the core message will be forgotten—or it may survive even though it might have been tweaked or adjusted. The best unit of information survives because it is memorable, compelling, and adaptable.⁴

Unsurprisingly, Sachs came to the conclusion that the “memes” which survive are stories, and that each one of us hold a worldview which is a collection of stories.⁵ Establishing the “oral” tradition of the second half

of the word “digital” is not difficult, but what about the first part of this compound word?

Digit, amongst various meanings and usage, can denote part of a limb (finger), a number (in mathematics or science), or a unit of measurement. Sachs captures the meaning of digit well in the context of social networks. In the swamp of indiscretion, the messages sent through social media may get adjusted, tossed, twisted, rated, commented, shared, and perpetuated. Like the oral era, “ideas today are never fixed; they’re owned and modified by everyone. They move through networks at the will of their members and without that activity, they die.”⁶ (Sachs is not shy to suggest why the “broadcast” era is not working.)

Conversely, in the twenty-first century, with social octane through networks and fuelling through 24/7 technologies, each powerful story may go viral with digital platforms sustaining and immortalizing the story.

From an idea-transmission perspective, and how a story gets moved along, a powerful combination of the spoken and hearing (oral) catalyzed with the technology that tethers social networks together, and ‘digital’ was birthed.

Rise of the Digital Era

One doesn’t need to go far to taste the digital era. Ample antidotal experiences affirm the emergence of this era. For example, some time ago Sunday School teachers in the Philippines initially complained about kids in classes who were being disrespectful by sending SMS messages during teaching sessions.

In fact, some teachers were so ill-at-ease about this that they thought the kids were bullying the teachers through SMS messaging. While some of their suspicions might be true, little did they realize that the kids were talking about what they were learning in the class. The kids were passing on stories they were learning and the stories were alive because they were passing them on. My reinforcement of this story is also digital.

Another example is a group of congregants in a church in the United States who were really enjoying the sermon preached by the pastor. However, one

of them opened his iPad to check on a small detail of the sermon during the worship service. To this man's surprise, the pastor had spoken the entire message from "Sermon Central." As good as the message was, the digital story that got passed along was not the sermon, but the pastor who had taken the entire sermon from someone else. My reinforcement of this story is also digital.

Or who can forget Mitt Romney, 2012 U.S. Presidential candidate saying, "They brought us binders full of women" or "Oppan Gangnam style," the signature line from PSY, the Korean megastar's hit song with over a billion views on the Internet. The oral-visual effects were self-reinforcing and passed along and sustained on multiple platforms. Both items quickly went viral, with the video story of PSY continuing unabated.

Finally, I shall not soon forget the retired Bishop William Tuimising from Kenya who was addressing participants at the launch of the East Africa Orality Network. As he took his place at the podium, he jovially asked everyone to take out their mobile phone and switch them to 'on', noting how many people actually have the Word of God in digital form on their cell phones. The bishop read from his cell phone and provided a sermon. Participants not only SMS messaged a portion of his message, but also spoke of his avante garde method of keeping the cellular device in the 'on' position when most pastors would insist otherwise.

In this issue, we examine powerful experiments which are working and are scalable. Gilles Gravelle leads off with the implications of social networks in the work of Bible translation in the digital era. Pam Arlund looks at church planting through orality. Jay Moon describes one of the disciplines of orality and the use of powerful rituals in discipleship. Clyde Taber follows with calling the Church to consider visual media in the context of storytelling. Marlene LeFever continues in her column of how an oralized curriculum is working in India, and Steve Evans joins us with a column to remind us to "Mind the Gap." We are pleased to have the veteran storyteller extraordinaire, J.O. Terry, describe ten mistakes people often make. Tara Rye concludes with an insightful book review.

Orality Journal is the journal of the International Orality Network. Since the network is based on the voluntarism of individual and organizational

members, this journal is your journal. This journal is online in PDF and also in audio format. It is available bi-annually, with provisions for printed editions. We aim to provide a platform for scholarly discourse on the issues of orality, discoveries of innovations in orality, and praxis of effectiveness across multiple domains in society. This online journal is international and interdisciplinary, serving the interests of the orality movement through research articles, documentation, book reviews, and academic news.

As a preview, our next issue fully features “The Seven Disciplines of Orality” and is due out in September 2013; we will also introduce ‘laboratory’ section to journey along those who are experimenting and implementing orality. We welcome submission of items that could contribute to the furtherance of the orality movement for future journal publications. We also welcome your comments, questions, and suggestions! Send your feedback to: oralityjournal@gmail.com.

On the journey together,

Samuel E. Chiang
From Manila, the Philippines

¹ Jonah Sachs, *Winning the Story Wars: Why Those Who Tell—and Live—the Best Stories Will Rule the Future*. Boston, MA: Harvard Business School Publishing, 2012.

² *Ibid*, 17.

³ See en.wikipedia.org/wiki/Meme. Accessed January 7, 2013.

⁴ *Ibid*, 17.

⁵ *Ibid*, 21.

⁶ *Ibid*, 19.



Ten Mistakes of a New Bible Storyteller

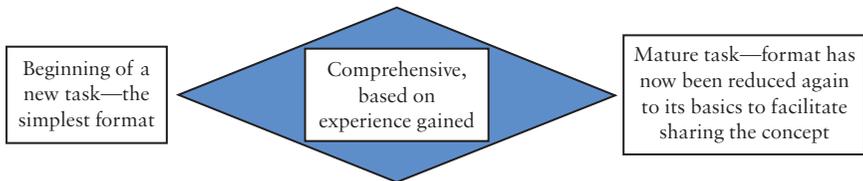
J.O. Terry

J.O. Terry has taught hundreds of Bible storytelling sessions and taught Bible storytelling methodology in Asian, African, and Latin American countries. Currently, Terry publishes a Bible storytelling newsletter and has written several books on the methodology.

One of the advantages of being older and wiser is the ability to look back on one's earlier years and evaluate them in the light of experience. There are many important lessons to learn. One is that we must begin with what we know and can do. This may lead to mistakes, but none are severe or irreparable.

Another lesson is that we must be constantly on the alert, learning from those with whom we are working—letting the *instructed* be the ones to *instruct the instructor!* Along the way, changes will be needed, so the Bible storyteller (whom I will refer to as “we” throughout this article) must be alert to see the changes and to make them.

An interesting progress diagram is helpful to keep in mind. It is diamond-shaped, beginning at some point, expanding to a certain size, and reducing back to a point. For example, we must begin a task like telling Bible stories with only the simplest thoughts in mind.



We likely have no idea of all that will be encountered along the way. As new issues arise, however, we learn and take these into account as part of the process. Finally, the process grows until some maximum expansion is reached when most, if not all, of the issues have been

encountered and taken into consideration.

At this point, we will reach the most complicated point in the task and process. Any training done at this point is likely to overwhelm the new storyteller. Several things then begin to occur. If the long range



objective is to teach and train as many new Bible storytellers as possible, the circumstances will dictate simplifying the teaching. This means realizing that not everyone will encounter the same issues in their Bible story teaching, so the focus again tends toward the basics.

There should also be a growing realization that if the primary oral learners are to be trained and empowered to tell Bible stories to their own people, then we must learn to tell and teach just as the primary oral learners will be able to do when telling the stories to others. So modeling dictates simplifying the teaching to a very basic level.

In time, the teaching process reduces back to the very basics, much as it was in the beginning.

This is likely its most reproducible form for sharing with oral learners and oral-preference learners. What was once included in the more comprehensive teaching process may now result in a number of simplified teaching models rather than one complicated, comprehensive process.

MY OWN JOURNEY

I had a sketchy background of teaching oral learners from reading a small booklet by Hans Ruedi Weber called *Communicating the Gospel to Illiterates*.¹ I had occasional conversation with Jim Slack, who was still a missionary in the Philippines, living in Mindanao and having early Bible storying experience with New Tribes Mission personnel. The process of learning really began when I was invited to speak at

two mission prayer retreats in Indonesia in early 1988. I knew of a missionary colleague in the Philippines who was teaching chronological Bible stories among a tribal group where I had previously visited, so I invited him to join me in telling about this new Bible teaching method while I shared about using various recorded and graphic media in teaching.



My colleague discussed only the most basic experiences he was having and could not answer the questions posed by the retreat group. Many were concerned about the length of time for teaching before an invitation was given. Others wanted to know why we wouldn't just share a typical evangelism presentation and pray the Sinner's Prayer.

Not long after this less-than-successful sharing of the new Bible teaching methodology, I was asked to go to a neighboring South Asian country to help local missionaries and pastors understand how to use a set of Bible story lessons being used in the Philippines. I knew about the story lessons called *God and Man*² as an English back translation. Armed with no experience and very little knowledge, I made a presentation

to the gathering of pastors, evangelists, and missionaries. There was little interest except for two evangelists and one missionary who worked among tribal peoples. It was an embarrassing moment and a

bit of a setback for me.

As a result, I visited the island of Mindanao, Philippines, to sit at the feet of Filipino Bible story trainer Johani Gauran, who taught at an agricultural training camp for out-of-school youths. It was humbling to learn from Gauran, who was having successful results with those he was training to use Bible stories

in their ministries. I was amazed at the number of Bible stories the young people were learning, and how they were tested daily for competency in telling the stories accurately.

While they were learning the basics, I read some of the teaching notes prepared by Trevor McIlwain of New Tribes Mission, who had popularized Chronological Bible Teaching after his own rediscovery of its value in evangelizing a



people group he worked with on Palawan Island. Later, I bought and read several of his books from the series *Building on Firm Foundations*³ that was based on his earlier teaching notes.

I now had some understanding of the basics of Chronological Bible Teaching and had two sets of Bible story lessons in hand—*God and Man* with its thirty-five lessons and

*Chronological Bible Storytelling*⁴ with it fifty-four Bible story lessons. The copy of *God and Man* lessons that I first saw were a very poor photocopy of the English back translation. I had a new computer

I was itching to begin using, so I retyped and printed out the text of *God and Man* and had one hundred copies printed. One of these reformatted copies was picked up and republished by Church Strengthening Ministry in Manila. Later, twenty-five sets of *God and*

Man and chronological teaching pictures (*Telling the Story...*)⁵ were sent to a South Asian country which prompted my being asked to help local workers in that area use the lessons.

It was not long before I was invited to return to that country to demonstrate this new teaching method. While the normal strategy was to teach one lesson a week, I

was asked to teach all the stories in one day. My first assignment was a tribal village along a river.

I had arrived at the village with my interpreter early in the morning. The teaching venue was a mud church building with thatch roof and no windows, only a door at the far end which I stood facing. It was dark inside. I could not see the faces of the men seated before me. We began at 8 a.m. and were to go all day, or until I finished with the story of Jesus. I held my Bible in one hand and a copy of *God and Man* in the other hand. I could not see the print on either one due to lack of light. I had eight or more hours to teach—and I did not know the Bible stories that well.

However, God is gracious, and I made it until tea time around 10 a.m. I rushed outside to look ahead at the stories. Somehow I made it until noon, had lunch outside, and again taught until mid-afternoon tea time. I finished with the resurrection and ascension stories. I was exhausted. I had it to do again the following day in a different village.

This time, the teaching was on the veranda of a church. Again, I held my Bible and a copy of *God and Man*. Wonder of wonders, I did

not need to refer to either, except for a few times! The main lesson I learned from these two experiences is that I needed to learn the stories well enough to tell them fluently and accurately, and to look ahead and judge the time so that I could finish at the conclusion of the story of Jesus' death, resurrection, and return to heaven.

Each succeeding time of teaching built on these two early experiences and the many things I learned from both my interpreters and those I was teaching. That was in 1988. It would be another three or four years before I felt I had learned the stories so that it was natural, effective, and increasingly reproducible among the listeners.

At the same time I had entered another phase as a trainer of missionaries, and I had greatly expanded the methodology. Perhaps in my eagerness to excel, I had added much to complicate the Bible storying methodology.

10 MISTAKES I MADE

Let me confess ten mistakes I made when I was first introduced to Chronological Bible Teaching.

First, I was familiar with the Bible stories but I did not really know

them. We can read a story many times, but until we tell the story several times, we do not really *know* the story. While it is very easy to learn the simpler and shorter stories, some of the Old Testament stories are longer and have many details and names. I had to learn the Bible stories well enough so I could express them clearly for my interpreters. In several cases, the listeners had no Bibles in their spoken language.

In later training sessions, I recommended reading a story a minimum of ten times aloud to hear and feel the story and then to practice telling the story several times until the storyteller was comfortable envisioning the story. My most stressful times were when telling a panorama of the redemption story in training sessions with pastors and evangelists and later in all-day public Bible storying events. Telling and teaching one story a week was less stressful except that I soon learned I needed to keep all the stories fresh in my memory for review and for answering questions.

Second, I had heard from others, and initially believed myself, that once a non-literate person heard a story, he or she could remember it and accurately retell it. Much

of my early disappointment and trial of my patience resulted from the need to keep repeating stories because many listeners could not reproduce a story well. Young people among the listeners were generally better at grasping a story after one hearing. I was frustrated when listeners contaminated the stories with cultural details, left out key portions of the story, or altered the story for some reason—often to bring the story into line with their culture.

Third, it took several months of attempting to tell and teach the stories to listeners of different worldviews that finally I realized needed to take the listeners' worldviews into account. The two story sets I was using came from the Philippines. *God and Man* was related to worldview issues among the Ilongot peoples of northern Luzon. *The Chronological Bible Storytelling* was originally prepared in a local language and loosely addressed some of the Christo-pagan beliefs common on Mindanao.

I was working among peoples who had many different worldviews: those of basically a superstitious, animistic worldview; Buddhists; Muslims of at least four different sects with variations in worldview;

and Hindus. I found that Buddhists needed more training on the creation account to deal with the issue of accountability to the Christian God. Muslims had several issues related to sin and its consequences and a belief in Allah's merciful overlooking attitude toward sin, the relationship of Christ to God, and a religion of works and obedience to rules. Hindus also had a problem with sin because of a lack of understanding related to a righteous and just God, and the uniqueness of Christ alone as the acceptable sacrifice for sin.

I slowly became aware of the differences between the worldview of women and men listeners. I addressed these by adding new stories and in how I told stories and taught from the stories. I respect those who prefer to assume a generic, sinful, humankind worldview and teach accordingly; however, Jesus knew the worldview of his listeners as did Peter and Paul as their preaching and teaching illustrated. The overall worldview includes both spiritual as well as cultural issues that I later learned to differentiate as barriers to the

gospel, bridges to the gospel, and gaps in spiritual knowledge.

Occasionally, there were mistakes related to cultural issues where relationships or situations in the stories needed to be handled differently. One such incident happened when the story as I initially told it had Jesus alone with the Samaritan woman. This was a bad social situation in that culture. I had to learn that in some cultures it was okay for Abraham and Sarah to be half-brother and sister since this kept family property in the family. Others only married outside their clan

or village. To marry a close relative was taboo. Other mistakes had to do with the use of Bible teaching pictures that were not appropriate in certain cultures.

Fourth, I assumed that all I needed to do was to tell and teach the Bible stories to listeners and they would readily respond to the invitation to believe in Jesus as their Savior. I had understood that the lengthy process of telling many Old Testament and gospel stories would prepare listeners to make that decision when the time came. It was frustrating to realize that after investing so much time in telling and teaching the Bible

I slowly became aware of the differences between the worldview of women and men listeners.

stories, responses did not always occur immediately.

There were three options. One was to tell the stories again to see if a second hearing would bring people to a point of decision. Another was to wait and see if people needed time to process the stories and decide how to respond to them. A third was simply to go to the next group and begin again. The diary testimony of LaNette Thompson⁶ and her husband's experience telling the

God and Man stories among a people in Burkina Faso was helpful to learn patience in waiting for the Holy Spirit to finish his work in the hearts of listeners.

Fifth, I had been told and saw in the story sets that one must always begin with creation and teach chronologically through the Old Testament and then the story of Jesus. In the *God and Man* story

set, twenty-three of the thirty-five story lessons were on the Old Testament. Teaching one story a week meant putting off the story of Jesus for twenty-three weeks before even mentioning his name.



I learned from colleagues in Latin America that they were *beginning* with the story of Jesus. In one of the South Asian countries where I was working, I heard that many people knew the Jesus of healing and the Jesus of release from spirit oppression, but did not know Jesus as Savior.

In West Africa, I was hearing that Muslim youths were asking what the *Injil* taught. There was evidence that at times it was good to begin with the story of Jesus directly.

Later, one could go back to use the Old Testament stories to give a foundation to the Gospel stories. Still later, I heard that various Bible storytellers were telling topical or thematically chosen stories, as well

as biographical sets of stories. All were having success in leading people to faith in Christ as the listeners related well to the story sets without having to first begin with Genesis.

For many, however, there is a need to begin with creation since it establishes the relationship with Creator God and deals with the beginning of sin, judgment and consequences, and how sin was atoned for or covered until the Promised Sacrifice was provided.

Sixth, I was not initially aware of the characteristics of oral learners. I had been introduced to Walter Ong's book *Orality and Literacy*⁷ and later to Herbert Klem's *Oral Communication of the Scripture*⁸ and completed my initial reading of Weber's *The Communication of the Gospel to Illiterates*, but reading about orality and nonliteracy is one thing; experiencing it is quite another.

After I recovered from the initial shock of having to learn the Bible stories myself, I had to be patient to learn from oral learners how they *preferred* to learn, and for many the only way they *could* learn. It was frustrating having to repeat Bible stories over and

over. It was helpful to read John D. Wilson's "What It Takes to Reach People in Oral Cultures."⁹

I came to realize that oral learners needed to be free to learn without my just teaching what I thought they should learn. The Bible storying session had to be a learning experience conducive for listeners. I found the listeners enjoyed learning in a community setting, but also that if too many listeners were present, the dynamics changed. I learned that we needed to think like the listeners were thinking—to get down on their level of understanding, and to make the learning relational to their lives. I also had to make it simple but applicable, and model for them in a manner they could replicate among their own people.

Seventh, I had assumed that oral learners were like dry sponges that could endlessly absorb new truths. People who lived in oral cultures where new information was rare were not accustomed to digesting large amounts of stories. Teaching had to be limited to what a mind unaccustomed to taking in a large volume of new information could receive without tiring.

I recall the words of Felix to Paul

in Acts 24 when he said, “That’s enough for now.” Among the Kekchi in Guatemala, I learned that when they had heard enough they would stand; what they were saying, in essence, “That’s enough for now.”

I also realized that oral learners were very practical listeners. The term “relational” now had much more meaning as these folks were very practical in listening for what they could see immediate use. This was true not only for those listening to Bible stories,

but also for teaching agriculture and other development lessons. Things that were not seen as practical were soon pushed aside.

Eighth, I learned that the people were greatly helped by an overview of the redemption story, especially when training their leaders. In the early training of pastors

and evangelists, I had launched right into the creation stories and continued through the Bible story by story. I soon realized that many were hearing these as just individual stories, not necessarily as part of a larger story.



I hated to give up individual story teaching time, but found that by providing this panoramic overview, the trainees saw the connectedness of the stories and how the prophecy and promises in the Old Testament were fulfilled in the New Testament. Later, these

redemption story overviews were done as a proclamation called *Fast-Tracking*¹⁰ in public events, as well as probing for potential responsiveness before beginning a story-by-story strategy.

Ninth, when missionaries began asking me for copies of the Bible stories I was using and about the

methodology, I initially responded with too much “methodology”. In my desire to help the new Bible storytellers to know all I had learned, I shared too much information. I later refined this to answer the basic questions of which Bible stories to tell, how many Bible stories to tell, and what to talk about after telling the stories.

I am still torn between attempting to provide a suitable story set already prepared and involving new storytellers in a training process that equips them with an understanding of the methodology so they could develop their own story sets. I realize that I must give more time to teaching and encouraging trainees to actually tell the stories during the training so that they are already over the hesitancy hurdle to do something new and initially uncomfortable for them. The methodology detail makes more sense when one already knows the stories well enough to tell them.

Finally, once I was past simply trying to use the *God and Man* story lessons, I began using relatively long story sets in an effort to cover as much teaching as I thought was needed to adequately prepare listeners for the invitation. I used as many as sixty stories, sometimes

teaching more than one story at a time to shorten the strategy time. I soon realized that the leaders I was training used fewer stories. I used a teaching picture set with 103 pictures and two maps. I noticed that the trainees often used forty or fewer stories and accompanying pictures. Still later as other Bible story sets circulated, I saw that twenty stories had become the new norm.

Over the years, I have received many requests for sets of seven to twelve stories that church mission teams could use. I struggled with this as I felt that a certain number of Old Testament stories were really needed to give a perspective for the story of Jesus.

When the story sets were lengthy, the ratio of Old to New Testament stories was usually half and half. But as the story sets get shorter, fewer and fewer Old Testament stories were being used. The main focus was on the stories of Jesus. Worldview became critical in determining which of the Old Testament stories would be kept in the series.

CONCLUDING THOUGHTS

Some of my team members who accompanied me while telling and

teaching Bible stories told me that “I had no face!” What they meant was that I did not shame easily when I failed. I pressed on and learned from the experience. One team member explained that this was difficult for him because in his culture, when you failed or made mistakes, you became ashamed and could not face the same people again.

I assured him that the greater shame would be our failure to finish the task Jesus gave his disciples. We will make mistakes. We must learn from our mistakes. On several occasions, I had team members and interpreters correct me. They were

fearful of causing anger or shame and a loss of relationship. What really puzzled them was when I thanked them and encouraged them to continue correcting me.

As an older and wiser Bible storyteller, I have worked my way through these early mistakes. While I may still make mistakes, I better understand how to avoid continuing to make them and hopefully how to fix the ones I did make. Paul advised Timothy to be a “workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tim. 2:15).

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- ¹ Hans Ruedi Weber, *The Communication of the Gospel to Illiterates*, Christian Literature Society, 1960.
 - ² Dell and Rachel Sue Schultze, “God and Man,” New Tribes Mission, 2001.
 - ³ Trevor McIlwain, *Building on Firm Foundations*, New Tribes Mission Bookroom, 1989.
 - ⁴ Bryan and Diane Thomas, *Chronological Bible Storytelling*, undated.
 - ⁵ Caloy Gabuco, “Telling the Story...,” Church Strengthening Ministry & New Tribes Mission, undated.
 - ⁶ LaNette Thompson, “The Diaradugu Diary,” undated.
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