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# Orality Journal

*The Word Became Fresh*

**Honor and  
Shame  
and Oral  
Preference  
Learners**

**Mischke • Wilson • McFarland • Doll • Hall • Trinh  
Patrick • Kabete**

# THE 3D GOSPEL

MINISTRY IN GUILT, SHAME, AND FEAR CULTURES



Jayson Georges



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# Orality Journal

*The Word Became Fresh*

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## **Cover Photo**

A royal knight of chivalry kneels in prayer in a chapel of the Tower of London. The Tower is one of the residences of the British monarchy – it was founded in 1066 and houses the crown jewels. This whole complex has witnessed the Bohemian Reformation of the 14<sup>th</sup> century, the Gutenberg Press revolution of the 15<sup>th</sup> century, the Protestant Reformation of the 16<sup>th</sup> century and the English Reformation of the 16<sup>th</sup> century; now, silently it is witnessing the digital revolution of the 21<sup>st</sup> century.



Because the Sovereign LORD helps me, I will not be disgraced.  
Therefore have I set my face like flint, and I know  
I will not be put to shame.

Isaiah 50:7

After the suffering of his soul, he will see the light [of life] and  
be satisfied; by his knowledge my righteous servant will justify  
many, and he will bear their iniquities.

Isaiah 53:11

Your attitude should be the same as that of Christ Jesus:  
Who, being in very nature God, did not consider equality  
with God something to be grasped, but made himself nothing,  
taking the very nature<sup>2</sup> of a servant, being made in human  
likeness. And being found in appearance as a man, he humbled  
himself and became obedient to death—even death on a cross!  
Therefore God exalted him to the highest place and gave him  
the name that is above every name, that at the name of Jesus  
every knee should bow, in heaven and on earth and under the  
earth, and every tongue confess that Jesus Christ is Lord, to  
the glory of God the Father.

Philippians 2:5—11

# 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 is welcomed.

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# Editor's Note

*Samuel E. Chiang*

## **In Sync with the Majority Worldview: Honor and Shame**

Our discussions on the “gospel” were lively. The participants at the Houston Baptist University consultation on orality and theological education were fully engaged; this included chancellors, presidents, provosts, academic deans, professors and practitioners. The issue was not the incorrectness of the gospel, but the incompleteness of the gospel presented from a Western evangelical viewpoint. In our modern, reductionist approach to speaking about the gospel, we often neglect the biblical worldview that is included in the Scripture, that of honor and shame.

Ever since the printing press revolution, the reading and understanding of Scripture has helped the spiritual growth of the individual, the understanding of doctrine, and the anchoring of theological moorings. However, in the process we have also privatized our faith; as some would describe it, we have become little popes interpreting the Scripture and expediently transmitting the gospel as we see fit. Often times, I have been reminded on this orality journey, that one of the central objectives is to make available the full counsel of the Word of God to all peoples. Contrary to popular association, orality is not merely storytelling. It is a broad discipline that provides the Church with potential tools from different communication paradigms which can be used so that people of different communication backgrounds can engage the whole Word of God.

Somewhere along the way the Church in the West got side-tracked. We did not teach every book of the Bible. We started to reduce what was to be taught. Combining this trend with the fact that people are engaging with Scripture less robustly, we teach only portions of Scripture—usually the New Testament—often skewed towards certain genre. I was speaking recently with a NT professor who teaches at a famous evangelical university. The professor was lamenting the trend in his NT Survey course: the students cannot even read through the entire New Testament. As a result, the professor was assigning only the book of Luke (not even Luke -- Acts) to be read as a course textbook; the shocking reality is that the students are not even able to finish the book of Luke!

Scripture engagement needs attention, but also understanding of the Scriptural worldview that includes “honor and shame.” The West and the Church in the West are facing the acceleration of societies embracing “honor and shame” so much so that *Christianity Today* devoted major coverage to the topic of “honor and shame” in its 2015 March issue. Incidentally it quoted three of the participant-authors who were at the Houston Baptist University Orality Consultation. (Note their newest books are shown on the inside, outside, and back cover of this issue of the Journal.)

In the West, our literature, reflections, and theological approaches to “honor and shame” have been negligent. On the other hand, the rest of the world, the global south-east, the Majority Church continually to function within an “honor-shame” worldview. A treasury of riches awaits discovery and exploration by the Church. In this publication we intend to invite the richness from the Majority World to speak into this matter so that we can all appreciate better the “fullness” of the gospel.

In this issue, we are well-served by Werner Mischke, who provides an overview of biblical passages covering honor-shame and its implications to oral preference learners. Michael Wilson and Joe Handley disclose from the leadership lab what is succeeding in a highly literate Japan working with a predominantly oral culture. We are grateful to Andrew McFarland for tracing William Carey’s challenges with communication and how he came to embrace oral preference learners. Margaret Doll helps us to look at how the integration of literacy and orality can really work and how important it is to recover orality within the culture so as to be effective. Veteran orality practitioner Annette Hall discusses overcoming the temptations to “over-teach and explain,” which can often short circuit the learning experience for oral preference learners. Paul Trinh’s blog updates us to his own journey in orality and we are grateful to both Susangeline Y. Patrick and Irene Maonei Kabete for their book reviews.

I am personally delighted that Geoffrey W. Hahn has joined the Editorial Committee and that William Coppedge is agreeing to serve as Associate Editor.

On the journey together,

Samuel E. Chiang  
From Hong Kong, SAR, China

## My Journey in Bible Storytelling

*Paul Trinh*

*Paul Trinh served as missionary, church planter, and pastor for 30 years, both in the States and overseas. For over 10 years, he has applied situational Bible storying and chronological Bible storying in his daily life and at church. He is currently pursuing a Doctoral of Missiology at Malaysia Baptist Theological Seminary focusing on Bible storytelling.*

For years, I had been struggling in witnessing, although I could tell people the Bible, many concerns pulled me back. These concerns included: (1) people might not be interested in my witness, (2) repeating the same gospel presentation to the same person, and (3) the available witnessing time was so short.

Seventeen years ago, I learned about the Chronological Bible Storying during my missionary career orientation. Nevertheless, its requirement to complete a worldview study of non-believers before telling Bible stories hindered my storytelling. Then throughout my first term, my mission agency kept promoting and training missionaries—including my wife and me—to storying the Bible.

In my second term missionary career, my wife and I began planting new churches among the Cantonese in the Dominican Republic. One day, I told an individual Bible story to an

unbeliever. To my surprise, he listened attentively; thus, I initiated my journey in Bible storytelling.

In the mission field, I told Bible stories in various settings. First, I told Bible stories in shop-to-shop visitation. During business hours, I spoke Bible stories to workers as they were working. They listened. While we returned to the same shops, we were often asked, “What story are you going to tell me today?” It opened the door for us to keep telling different Bible stories. On a few occasions, shop owners were even listening to the Bible story instead of responding to their customers.

Second, I engaged in telling Bible stories during the break time of language classes for new immigrants. Since the new Cantonese immigrants encountered difficulty in learning Spanish, our new Chinese church started Spanish classes for them. At break time, my wife taught them gospel songs, and I told them a series of

stories about Abraham. Sometimes they were listening, but other times they made small talk. At the end of the semester, I reviewed the life of Abraham by asking these new immigrants questions. Amazingly, they could answer every question.

Third, my wife and I employed Bible stories at the new church in Dominican Republic. I told Bible stories as my “sermons” and people paid attention. Once I trained two new leaders to tell Bible stories. One of them spoke eloquently and had no problem to retell the stories. Another leader spoke stutteringly and hesitated at the beginning. He could tell stories as well after our resilient encouragement and his repeated effort. After we left the field, they kept leading the church.

Therefore, my reluctance to witnessing disappeared. Now I am not concerned about the interest of people, for I am sure that every person loves story. I am not concerned about repeating the same gospel presentation to the same person. I know that more than five hundred Bible stories can

be told. I am also not concerned about not having enough time to witness, because telling a Bible story usually only takes two minutes. Consequently, I am eager to employ Bible storying as my witnessing strategy to lead people to follow Jesus Christ.

Returning to the United States, my wife and I began teaching believers to tell Bible stories. I met many believers who sat on the pews for years but were unable to tell a Bible story. Many misconceive that story is for children only. Thus, we are making efforts to overcome these hindrances. As a result, some believers have become excited about telling Bible stories. They are actually telling people the Bible.

Today, I tell Bible stories to both non-believers and believers. Following the examples of storytellers in the Bible, I recount Bible stories wherever I go. At the same time, I train my church members and other believers in the States and overseas to tell Bible stories. I know that I am actually telling people the Bible.





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# THE GLOBAL GOSPEL

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Achieving Missional Impact  
in Our Multicultural World

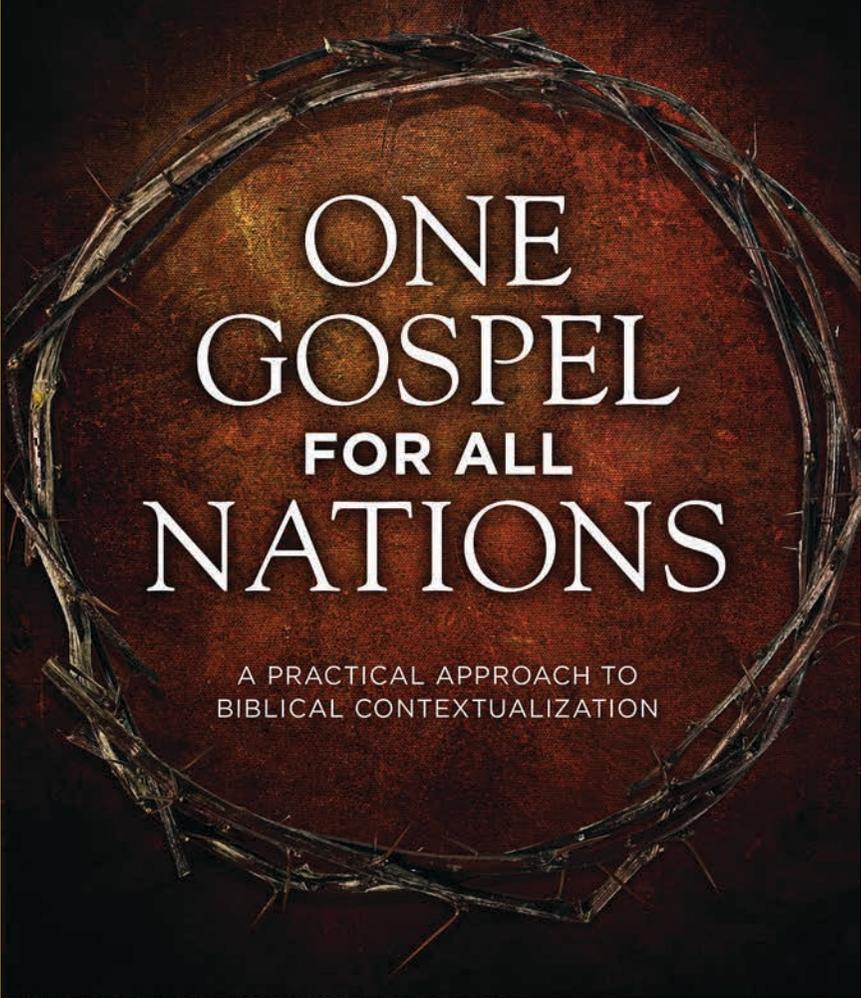


WERNER MISCHKE

FOREWORDS BY  
SAMUEL CHIANG & STEVEN HAWTHORNE



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# ONE GOSPEL FOR ALL NATIONS

A PRACTICAL APPROACH TO  
BIBLICAL CONTEXTUALIZATION

**JACKSON WU**

*FOREWORD BY MICHAEL W. GOHEEN*



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