

Making the Story Meaningful

Part 1: Relational Bible Storying and Scripture Use in Oral Muslim Contexts

by Jack Colgate

In this first of a two-part series, I urge that Bible storying in oral Muslim contexts makes more explicit the relational base of a storying approach to gospel sowing and discipling. Bible storying should include two other important aspects of narrative: storying from our own lives and learning to ask good questions and listen well in order to draw out the stories from the lives of our listeners. The account below of my friendship with Jafar illustrates the interplay of these three aspects of narrative. In Part II, I present a framework for using the whole of Scripture in an oral Muslim context in both its oral and literate dimensions. This framework includes a description of four interpretive categories for the Scripture. Examples are given from my mission context of using the Bible with oral culture Muslims and followers of Jesus based on these four interpretive categories.

My Friendship with Jafar

A number of years ago a man named Jafar¹ came to work for my wife and me. After a few months, one day I said to Jafar, “Hey, let’s take time to sit down and share things from our lives and to pray.” This became a weekly meeting. Eventually I began to story through the Bible.

During the first few weeks of our friendship, however, I didn’t start with a Bible storying series. Instead I shared stories from my life. I told how I had grown up in a boarding school. I shared about my dad and my mom. I recounted how God had healed my heart from fear of failure, fear of rejection and various shameful incidents in my past. As I related stories from my past, I also asked questions about Jafar and his past.

Jafar’s father abandoned his mother when Jafar was still young. When his mother moved to another city to find work, Jafar began to live with his grandmother. Finances were tight. Jafar had to find his own spending money. By third grade, he was washing his own clothes.

After completing sixth grade, Jafar moved to the city where his mother worked. Since she worked as a live-in maid, Jafar had to stay with his uncle.

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Jafar's uncle wanted to give him spending money as well as money to ride the public transport minivan to and from school. But Jafar's aunt wouldn't allow it. "Jafar is not our child," she protested.

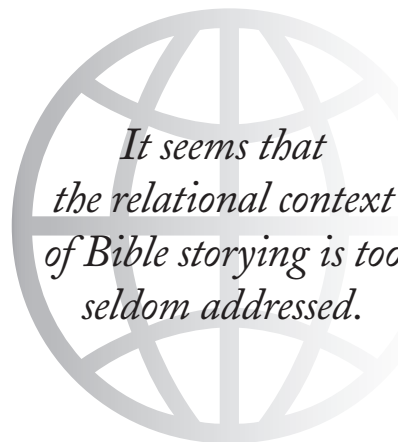
Meanwhile, Jafar's mother fell ill. People said that she had been cursed. "Who cursed her, Jafar?" I asked.

"Well, I heard that my own father did because my mother refused to return to him. In order to spite her, he cursed her. She wasted away to skin and bones." She died when Jafar was still in junior high school. As Jafar was telling me this part of the story, he broke down and sobbed, "I am so sad when I think about my past. There is so much bitterness there."

As we recounted our stories to each other, Jafar began to feel more comfortable in my presence. Shared experiences provided a natural, relational base for moving into the telling of stories from the Bible: Adam and Eve, Cain and Abel, Noah, Abraham, and so on. After each story, I would ask some simple questions to elicit discussion and application. We then closed our time by praying for one another. Although I would always ask Jafar if he would like to pray, he did not feel comfortable at first praying out loud. But after a month or more he followed my example and began to pray movingly in the name of Isa al-Masih. Several times he even pulled out a sheet of paper on which he had written down his own prayer, jotted down during sleepless moments of the night.

About four months into our friendship, I told the story of the golden calf worshipped by the Israelites at the foot of Mt. Sinai. We talked about how people turn to various idols or coping tools when they face fear (like the Israelites did when Moses hadn't reappeared after forty days!). Then

I felt prompted to tell Jafar that I had no fear coming to God. I had experienced forgiveness of sins and cleansing in my heart. I felt an urging in my spirit to skip ahead in the chronological sequence of stories. I opened a Bible to John 1:29. We read John the Baptist's confession about Jesus as the Lamb of God who takes away the sins of the world. I explained very briefly who John was, and then I referred to the Passover story I had told a few weeks before. Then I said, "Isa al-Masih is the Great Sacrifice



who covers me and who keeps me from the angel of death. Do you believe this, Jafar?"

"Yes," he replied firmly. I was moved by the resolve in his voice.

"Well, why don't you express that to God in your own words."

Jafar prayed with his hands extended and palms turned upward in Muslim prayer style,

O Allah, I bear witness that Isa al-Masih is my divine Lord. He is the Great Sacrifice who has forgiven the sins of the world and my sins too.

In creedal fashion, Jafar had just confessed his faith in Jesus as Lord and Forgiver of his sins. Through our shared stories and through the stories from the Bible, God's Spirit had led Jafar to confess his belief in Jesus the Messiah.

For over eighteen years, my family has lived among a Southeast Asian Muslim

people group who are oral in their preferred styles of learning and communication. (The government statistics bureau reports high literacy rates, but this is because a simplistic measurement is used that does not accurately reflect functional literacy.²) In the past decade, my wife and I have increasingly used narrative in our gospel sowing and discipling. We are learning to use simple, concrete and reproducible forms of communication for greater comprehension and "spreadability" of the gospel among our oral friends.

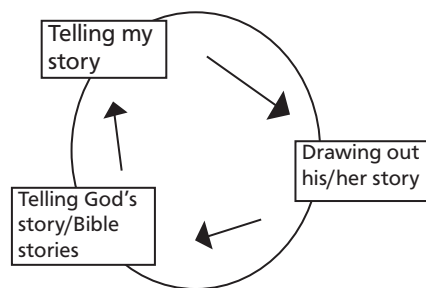
What my wife and I are learning is part of a wider phenomenon—a growing attention to the use of Bible stories and communication that is more understandable and reproducible in oral contexts. The last two to three decades of Western missions has witnessed a dramatic increase in the use of various chronologically developed Bible teaching or storying formats of evangelism and discipling. In recent years, this resurgent attention to narrative has been included as part of a larger focus on orality in determining overall mission strategy. Mission practitioners and strategists recognize that the majority of the population of the world's unreached people groups is oral (illiterate, functionally illiterate or semi-literate) in communication and learning styles. This realization is now shaping strategies for evangelism and discipleship among oral learners.³

Thankfully, many resources and materials for Bible storying are now available. As I began to review and use these resources, however, it seemed that the relational context of Bible storying was too seldom addressed.⁴ Even in my own ministry, when I first learned about chronological Bible storying, I initially focused on technique and strategy and what steps I would take to reach my "target" group. I had simply replaced propositional truths with narrative and was learning to "shoot" stories rather than spiritual laws at Muslims. God rebuked my pride and lack of love. I learned that at a heart level my Muslim friends and I

shared a sameness of response at various times of moving either toward or away from God. I grew to be more open and transparent about what God was doing in my own life. My listening skills and ability to ask good questions in loving friendship began to develop.

Because of what I was experiencing and learning a desire grew to make more explicit the relational base of a Bible storying approach to gospel sowing and discipling. As a result, in the past number of years I have adapted chronological Bible storying (CBS) and trained and coached others in an approach to gospel sowing and discipling among oral culture Muslims that I call relational Bible storying. In addition to the component of storying from the Bible that is the backbone of CBS, relational Bible storying incorporates two other types of narrative: “telling my story” and “drawing out his/her story.”

The diagram below illustrates these three aspects of relational Bible storying:



The diagram pictures a circle with arrows. The arrows indicate that telling our own stories, listening to others' stories, and sharing God's story are all part of an inter-connected process. The mutual telling of stories provides a relational base that leads to the recounting of God's story (e.g., a story from Scripture). However, this process is not always neatly linear. Thus the diagram uses a circle rather than a straight line. We keep using all three elements of storying in the ongoing process of gospel sowing and discipling.⁵

My purpose in this first of two articles is to encourage Bible storyers in an oral

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Muslim context to consider these three elements of an overall relational Bible storying approach to gospel sowing and discipling. The three aspects—telling my story, listening to his (or her) story, and telling God's story—are evident in the account of my friendship with Jafar. I describe them in greater detail in the remainder of this article.

Telling My Story

Come and listen, all you who fear God; let me tell you what he has done for me (Ps. 66:16).

One morning a number of years ago I decided to tell a story to our children during our devotional time. I wanted them to learn to share their hurts and disappointments. So I shared the following story.

It was the first semester of twelfth grade at M.K. boarding school. I had just returned from vacation in the nearby country where my parents lived and worked. Back at school, soccer season had started, and I was on the team. We had a fairly good team. We worked hard to get in shape. The day came for our first game. When the game began, we quickly realized that our opponents had much better skills than we did. We were outclassed. They scored two goals.

In the second half, however, we started to show that we would not be out-hustled or out-run. We had better stamina. Our opponents began to wither in the tropical afternoon heat, and we came back to score three goals. I netted two of those goals (the only two I scored all season!).

On the bus returning to campus, we celebrated our victory. My teammates and others slapped me on the back. I felt like a hero! Wow, it sure felt good to come from behind and win.

That night back in the dormitory, I went to bed. I was tired but happy. I lay there in my room, the swish of the overhead ceiling fan lulling me to sleep. Suddenly, I heard the voice of our dorm parent by my bedside, “You have a phone call. Come.”

My parents had telephoned the school director's house and were waiting to talk to me. Fortunately, there was no bad news. In fact, my parents just wanted to chat. My sister and brother-in-law also wanted to talk to me. They were visiting from the States with their one-year-old daughter.

Well, what my mother, father, sister and brother-in-law didn't know was that I was very disappointed that I was not there with them. My sister and brother-in-law had been planning to come to my parents' country of ministry while I was still on vacation. But their trip was postponed. They were only able to come after I had returned to boarding school. What's more, my family didn't know that I had been a hero that day. They weren't there to see that I had scored the winning goals.

When I reached this point of telling my story to my children, something unexpected happened. The disappointment welled up inside of me again. I began to weep. My children looked at me with startled eyes. Then they too began to cry and to hug me. Later I asked my oldest child why she also had cried. She answered, “Dad, now I know that you have disappointments too.”

More than sharing any Bible verse, telling my story helped my children to open up to me. This was demonstrated over the next few days. I had spoken harshly to my children in a couple of separate incidents. First my eight-year old son and then my eleven-year old daughter came and talked to me.

Instead of holding in their hurt, they shared their feelings with me. I had to ask for their forgiveness.

I have told this story often to Muslims as well as to national and expatriate believing friends. Why should we tell our own stories? Several reasons come to mind:

- Listeners can begin to relate to us as they see that we have feelings and experiences just like them. Sharing stories helps to build relationships and create community.
- We become more known and more able to be trusted.
- Our stories encourage others to tell their stories.
- Stories help us recount God's goodness. Furthermore, God is glorified through personal stories of thanksgiving.

There is another reason why it is important to remember and to tell our own stories. As we recall our own stories, we begin to uncover old wounds, hurts and traumas. We also begin to identify the ways in which we have tried to cover over or to deny our pain. Then, by the gracious touch of Jesus and often with the help of a friend, we can experience healing and release. This whole process of healing, release and renewal has tremendous impact on our witness to Muslims and our discipling of new followers of Jesus the Messiah. The more we recognize the pathways of God to our own heart, the more we will recognize the pathways of God to the hearts of our Muslim friends.

If you are a cross-cultural worker interested in building the relational base of your storying with Muslims and followers of Jesus in a Muslim context, I encourage you to identify and to start telling some of your own stories. Identify stories from your childhood and adult life. These could be stories of joyful times or sad times, of physical or inner healing, of emotional pain, of questions still unanswered, of being comforted, of deliverance from physical danger, of adventure, of relationships

with parents or grandparents, of your children, and of God's provision at key times in your life.

Finally, in order to help you articulate and recall the stories of God at work in your life, journaling is a helpful discipline. After several abortive attempts a number of years ago, I began to journal regularly. Occasionally, I read through all or portions of my recent journal entries. I am uplifted and blessed when I recount the goodness of God and the lessons he has been teaching me.



Drawing Out His/Her Story

The purposes of a man's heart are deep waters, but a man of understanding draws them out. Many a man claims to have unending love, but a faithful man who can find? (Prov. 20:5-6).

A number of years ago, my studies took our family to the U.S. for almost a full year. Not long after returning to Southeast Asia, I met with a national couple who had been involved in ministry with us. Not only had we been gone for quite a long time, but also our ministry focus was shifting. I was concerned that this couple might be feeling neglected. The following recounts what happened as we met.

I arrived in the late afternoon. It was great to see my friends. We spent some time just catching up on our friendship. After the small talk, I started to ask Yahya about his past. I also recounted what God had done in my life over the past year. One

story I shared was about Dad—a moving account about how he saw Jesus before he had died. Then I told a story of how God had led me to deal with some fear of rejection.

As I was talking, I could tell that God's Spirit was touching Yahya's heart. Yahya told me, "You know, I also have some fear of rejection."

"Oh really?" I tucked Yahya's comment away in my mind. After a few moments I asked him about some of the happiest memories of his childhood. He recalled how his father would take him on outings. I then asked, "Yahya, can you remember some traumatic moments from your childhood?"

Yahya promptly told me of two separate incidents when family members had responded angrily to him.

"What did you do when they got angry, Yahya?"

"Well, I ran away."

"Yahya, do you realize what you do when you face unpleasant moments? You run away." Yahya was quiet, but I could tell that he too could see this pattern in his life.

After a few minutes, we moved to the prayer room in Yahya's house. God met us there. Following my prompting, Yahya began to renounce old patterns of behavior stemming from the fear of man (cf. Prov. 29:25). We felt God's presence in the room as inner heart attitudes were being exposed. I too confessed fear of rejection and fear that I also might fail in my relationship with Yahya and his wife. We were crying. Then Yahya—totally unsolicited by me—prayed, "Lord, forgive me for thinking that Jack has rejected me because I have somehow failed in ministry."

I was deeply moved by Yahya's confession. Yahya was opening his heart to me wider than ever before. I began to speak truth to counter the lies of rejection and failure.

I began to recount the fruit of Yahya's life and ministry over the past years. I also said that God was changing the nature of our ministry relationship for a purpose. God wanted to change our ministry partnership to something deeper—a true friendship. Yahya and his wife nodded and murmured in agreement. They could see this. They could understand this.

My stories—under the orchestration of God's Spirit—began to move Yahya's heart. Then some simple questions launched Yahya into the telling of some of his own stories. This led into a beautiful time of confession, prayer and healing.

Just as happened with Yahya (who is a Christian), drawing out stories is significant also for gospel sowing among Muslims. Listening to stories from others is important for several reasons:

- We show that we value our friends and their life experiences.
- As with the telling of personal stories, listening to others' stories helps to deepen relationships and strengthen the bonds of community.
- We deepen our understanding of the culture and the world view of our friends, since many of the social and cultural values and behavior we seek to understand are embedded in stories (Chase 1995:4). We thus can become better contextualizers, speaking and living with greater relevancy and more sharply focused spiritual insight.
- We can begin to identify barriers to receiving God's love or to understanding the story of salvation. We can begin to identify bridges that will lead to opportunities to pray for, help or share God's heart with our friends.

One way to elicit the telling of stories is to ask good questions in the context of friendship. One question in particular (about traumatic moments from his past) drew out two key stories that

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uncovered Yahya's fear. Here are some other questions that I like to use.

- Who were you closest to, your father or your mother?
- Tell me more about your father/mother. What was he/she like?
- What are some of your happiest memories from your early childhood?
- What were some frightening moments from your childhood?⁶

Perhaps you already have a good understanding of the culture and world view of your friends' people group. There may be other key questions that will "push the play button" of their hearts to tell some important stories from their lives. For the people group among whom my wife and I live, divorce, multiple marriages, and economic hardship lead to the practice of children being sent off to live with relatives. Knowing this helps us ask certain questions that draw out key stories. We also know to ask questions that deal with folk Muslim practices (life cycle rites and various occultic beliefs and practices).

Telling God's Story/Bible Stories

This is the account of the heavens and the earth when they were created (Gen. 2:4).

The third aspect of a relational Bible storytelling approach is telling God's story or stories from the Bible. Just telling our own stories or listening to those of others could be very subjective or even depressing. People can be very transparent, yet still very deceived or very despairing! In order to root friendships in divine destiny and eternal purpose, God's story needs to be told, heard, understood and believed.

In recent years more and more mission workers, including myself, have been turning to various chronologically developed Bible teaching or story-

ing series for use in their ministries.⁷ Single or stand-alone Bible stories may also be told to address a particular need of an acquaintance or friend, as illustrated by the following account that has been adapted from a recent entry in my personal journal.

I visited my friend Usman and his wife yesterday. I rode my bike there, about 35-40 minutes across town. Thankfully, traffic was not too bad.

Usman was subdued. His wife kept talking about religious duties. She takes her youngest daughter to quranic recitation in the afternoons. She used my presence to direct a few jabs of complaint against her husband. "He comes home and just sits there. He doesn't do much nor get involved in the activities of the local religious council."

I felt that Usman's wife had fed herself on religious duty but was spiritually starving. Tears did come to her eyes once when she was sharing about their mentally disabled oldest daughter.

Usman is a good man, but he tends to be quiet and not fully expressive. He seems to be a man whose dreams, desires and passions have been squelched.

My heart was touched to pray for Usman and his family. But first I shared a story, in fact two—the parable of the Pharisee and the tax collector (Luke 18:9-14), followed by the story of Jesus blessing the little children (Mark 10:3-16). After telling the second story, I asked Usman and his wife, "What do you think Nabi Isa meant when he said that we have to become like little children?" That question prompted a brief discussion and an opportunity for me to share

some more from my heart with my friends. Then I prayed for them.

Why is it important to use Bible stories in our gospel sowing and discipling among Muslims? There are at least two reasons.

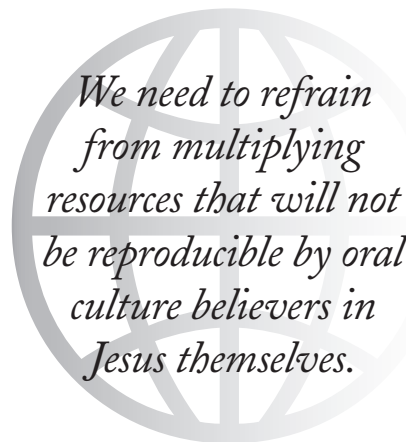
1. Most Muslims are oral communicators. Either they cannot read at all or read poorly or do not have a strong functional literacy. (In other words, they do not use printed or written material in the normal tasks of functioning in society or to obtain and disseminate information.) Oral communicators think and communicate in concrete rather than abstract terms. They favor stories, parables, and formulaic sayings such as proverbs, symbols and dramatized dialogue. Storying from the Bible snugly fits into the way that oral communicators think and speak.⁸
2. The Bible itself both tells an overarching story and is full of many narratives. Well over half of the Bible is in narrative format.⁹ These stories do not merely illustrate a kernel of truth that we then must point out. At times God may prompt us to provide an explanation of a story (e.g., as Jesus did when he explained the parables to his disciples in Mk 4:13ff, or Stephen when he followed his recounting of the Israelites' story with a stiff rebuke to the Sanhedrin in Acts 7:51-53). However, stories in and of themselves are capable of embodying truth.

The two main ways of Bible storying that I have found helpful are:

- telling a single point-of-need Bible story (such as in my encounter with Usman and his wife)
- chronological Bible storying (CBS), that is, telling Bible stories in a chronologically developed series of stories.¹⁰ Many materials about CBS are now available (e.g., see resources and links at www.chronologicalBiblestorying.com and www.oral-Bible.com). I do not need to

describe this method of Bible storying here.

Perhaps because of our tendency to focus on strategy and methodology, various printed and online resources tend not to discuss the telling of single point-of-need Bible stories. Here I note briefly two points in preparation for telling point-of-need stories from the Bible. First, we have to ask ourselves: Have we gone deep enough in friendship with Muslims to know their stories—their needs and concerns and fears? Obviously, in a cross-cultural context, this necessitates a solid com-



mitment to living among and learning language and culture from Muslims. Secondly, as we read and reread the Bible ourselves with eyes to recognize God's story, we will begin to identify specific Bible stories that can encourage, comfort, strengthen, and challenge our friends.

For those interested in storying from the Bible, I close with the following suggestions:

Pray! Ask God for storying opportunities and have your intercessors pray for you. Then obey God's prompting when he shows you when and to whom to story.

Be bold! Moses and Paul both claimed not to be eloquent (Ex. 4:10; 2 Cor. 2:1; cf. 2 Cor. 11:6). But God helped them to be bold to speak out his message.

Just do it! I am often asked, "But how do I actually start storying from the

Bible?" My response is, "Just do it!" Our best learning is by being obedient to God's prompting and doing the storying. In time, we will become more comfortable in the world of oral style communication. We will learn how to be more natural in our telling of a story and more natural in leading into the telling of a story.

Be blessed but not bogged down by the materials and resources on Bible storying.

Use the One Book (i.e., the Bible) well and keep the preparing of additional written resources to a bare minimum. Literates love to prepare resources. But remember that one of our most effective roles is as "midwives" who help in the birthing and early care of movements to Jesus in oral Muslim contexts. Thus, we need to refrain from multiplying resources that will not be reproducible by oral culture believers in Jesus themselves.

Finally, learn to use the Bible as more than just God's storybook. It can also be used as a songbook, prayer book, book of recitations, book of creeds, book of case studies—all effective ways that the Bible has been used throughout the history of God's people in largely oral contexts. I will discuss this in greater detail in the second of this two-part series.

Conclusion

In 1999, I sat by my dying father's bedside, singing some of his favorite hymns. Dad had a beautiful voice. Yet the effects of the brain tumor snuffing out his life now made it difficult for him to form words. He tried to sing along anyway. With all the gusto his failing body could muster, he joined me on the chorus to Fanny Crosby's hymn "Blessed Assurance." *"This is my story, this is my song, praising my Savior all the day long."* Twenty-four hours later, Dad was at home with the Lord. At his funeral, approximately forty national pastors and workers sang this song in their national language.

Dad had a story to tell. And so do you and I. Our stories need to be told! Muslims and followers of Jesus in the Muslim context are longing to be known and to be loved as we listen to their stories. In that relational context, we can tell and retell stories from Scripture, allowing God's saving and healing stories to be heard and believed. **IJFM**

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My research pointed to a number of factors indicating a stronger presence of orality than the government figures would lead us to believe.

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Endnotes

- ¹ I use pseudonyms for all friends whose stories appear in this article.
- ² Published literacy figures for many countries are mostly unreliable as a measure of functional literacy. For example, the government literacy figure for the province of the country where we live and work is over 92 percent. However, my research pointed to a number of factors indicating a stronger presence of orality than the government figures would lead us to believe. Among these factors are: low figures for mean years of schooling and for school participation rate, poor ability to read among youth, low figures for new publications per year and for newspaper circulation rates, the nature of the local language as primarily a spoken and not a written language, and the predominant use of the Arabic Qur'an as an orally recited word.
- ³ For example, see Mark Snowden (2004) and Dawn Herzog Jewell (2006). Since 1999 a number of conferences and consultations on orality, chronological Bible storying and the development of an oral Bible have been held. Some multi-agency collaborative efforts have formed to encourage joint strategies and efforts to reach unreached people groups that are largely oral. See www.oralBible.com and www.onestory.org for more information on this growing movement within mission circles.
- ⁴ One exception I found was a resource for storying among women prepared by J.O. Terry (2000). *Grief Stories for Women*

is a short booklet of thirty-five Bible stories of various women in the Bible. As the title suggests, Terry compiled these stories in response to the custom among Muslim women in North Africa, the Middle East and South Asia of gathering to share their personal stories of misfortune and grief. More recently, "The Inside Story," a 2006 conference in Colorado Springs, Colorado organized by member agencies of the International Orality Network focused attention on the relational context of storying. This context included the telling of personal story and the listening to of others' stories. However, this conference was devoted to improving ministry skills in a North American context of postmodern secondary orality, rather than in a cross-cultural Muslim context.

⁵ A fourth aspect of storying is not developed here but could be added: using existing local parables, folk tales, historical tales, drama, and songs.

⁶ In the social sciences and in other fields of study there is a growing emphasis on the importance of letting people tell their stories. A particularly helpful book for conducting life history interviews (formal and informal) is Robert Atkinson's *The Life Story Interview* (1998). Atkinson includes many helpful sample questions that can be asked in an interview.

⁷ See the glossary at the back of the booklet *Making Disciples of Oral Learners* (Lausanne Committee for World Evangelization 2005) for more on the differences between chronological Bible teaching, chronological Bible storytelling, and chronological Bible storying. Trevor McIlwain's nine-volume *Building on Firm Foundations* series is the most well-known example of what James B. Slack and Terry call chronological Bible teaching (1997:26-32). It follows the chronological flow and panoramic sweep of Scripture. However, each teaching lesson includes a fair amount of exposition and added commentary. Terry's numerous materials (available at www.wsaresourcesite.org/Topics/storying.htm; see also www.chronologicalBiblestorying.com) are good examples of chronological Bible storying. In chronological Bible storying the central focus is on the actual stories in the series, each told in a simple way and without added exposition and commentary. Simple questions following the telling of each story can elicit review of the story and encourage

application based on the listeners' interaction with the story.

⁸ Oral and literate modes of thought and expression are very different. Perhaps the most helpful and oft-cited work to detail this difference is Walter J. Ong's *Orality and Literacy* (1982).

⁹ Estimates differ regarding the amount of biblical text that is in narrative form. Walter C. Kaiser writes, "Narrative is the preferred genre of the biblical text. According to one way of counting, narrative could make up half of the corpus of both testaments" (2003:63). Tom Steffen calculates that seventy-five percent of the Bible is in narrative form (1993:116-117). John Goldingay refrains from using a percentage figure to quantify the amount of narrative in the Bible. He notes that the "bulk of Scripture takes the form of narrative" or that narrative "dominates both Testaments" or that the Bible is "dominated by narrative" (1994:15, 17, 22-23, 25).

¹⁰ Point-of-need storying is a term I first heard from Terry. The descriptive phrase "single stories related to ministry needs" also appears in the glossary entry "Bible storying" in *Making Disciples of Oral Learners* (Lausanne Committee for World Evangelization 2005). In addition to CBS and telling single needs-focused stories, two other types of Bible storying are also noted: using story clusters to teach on various themes or starting a series with the stories of Jesus, thus "skipping ahead" of the usual chronologically developed series.

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Missionaries as Heroes and Villains

When I asked Jamie Scott, author of two articles in this issue, to suggest a visual illustration for this editorial, he sent me two images of a 19th-century pirate of the Far North, a short-tailed coot-scorpion (1890-1910) capturing the heroics of biblical missionary John Hawks. My search for information on his talker with his first. There is one great scene... where we heaped up lumberjack in boats on a helpless Eskimo. Sky Pilot was this and stays in. As for removing the lumberjack's teeth with his knuckle the scorpion, "The scorpion shall inherit the earth, as it is written, but sometimes they need a little help" from somebodys.com/Photos/111221/0007/08-13.jpg

Public perceptions of missionaries and their work, but in the context of a globalized world, it is an issue over which Scott's very explanation is social activist and polemical more than little things," he observed. "Each

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