

An Annotated Resource List

IN KEEPING with our interest in assisting churches in ministry, we have listed below a number of resources that churches might use in making disciples of oral learners. This list is representative, not exhaustive. There are doubtless other fine resources not listed here.

In a listing as diverse as this, it is inevitable that some resources will be better suited to a given situation than others. Some of the resources below focus on ministry among unreached peoples having no literacy and no Scripture in their language, while other resources are intended for audiences with significant amounts of literacy. Some of the resources have been carefully tailored for a specific worldview; others have not been. Some resources are free of charge while others involve significant purchases. Some are intensely practical and simple; others are academic and technical in nature. We encourage pastors, churches, missionaries, researchers, and others to discern what resources would best suit their needs.

Resources on Orality, Bible Storying and Audio-Visual Bible Services and Products

Individual Resources

Charlton Heston Presents the Bible. 4 DVDs. GoodTimes DVD. (1993). Shot on location in the Holy Land, this incredible production is more than great literature come to life—it is a walk through history itself. Connect with some of the most beautiful and relevant Bible stories. This is an educational and entertaining family activity, allowing the viewer to experience the power and drama set to rich musical scores. This Bible storytelling resource is in four parts: Genesis, Moses, Jesus, and the Passion. www.hestonbible.com.

Communication Bridges to Oral Cultures—Master Trainer Series Manuals for Grass Roots Church Planters (80 pp.), *Discipleship through Storytelling* (68 pp.), *Stories and Letters of the Apostles* (34 pp.), accompanied by a 3-DVD set (3 hour video series) available in English, Spanish, French, Hindi, Mandarin, and Amharic (others in progress). These resources are used for a four-day intensive training course for grass roots church planters. Approximately 75-100 training events are given each year in various parts of the world by Scriptures In Use and various partner agencies.

Davis, Charlotte ed. *Telling His Story in the Caribbean Basin: Chronological Bible Storying.* An electronic newsletter sharing the world of Chronological Bible Storying in the Caribbean and South/Central America. Subscribe free at cdavi17@attglobal.net.

Evans, Steve. *Communicating Christ in a Cross-Cultural Context: Developing Effective Media and Communication Strategies Leading to Church Planting Movements / The World of Orality.* Workbook/PowerPoint. (2004).

_____. *The World of Orality:* Limited Edition is a 43-page mini workbook taken from the much larger *Communicating Christ in a Cross-Cultural Context: Developing Effective Media and Communication Strategies Leading to Church Planting Movements.* It is a good introduction to the world of orality and the development of strategies to reach oral peoples. The accompanying PowerPoint is a general overview of orality and its impact on Christian work around the world. Free download at http://www.communicationstrategy.net/synapse/documents/Files_public.cfm?website=communication-strategy.net

The HOPE: The Story of God's Promise for All People. Mars Hill Productions.
Created in cooperation with motion picture producers and distributors around the world, The HOPE is a powerful dramatic overview of an incredible story—the Bible—a story many have called the greatest ever told. Designed for cultural adaptation and language translation, The HOPE is divided into 12 chapters and 36 events and is available in VHS or DVD format. For information go to http://www.mars-hill.org/media/the_hope_main/the_hope_set.htm.

My Place in HIStory. Study Course/Multi-Media. Lifeway Christian Resources. (1999). *A videotape and workbook church training course on how to use Chronological Bible Storying to share the gospel with family, friends and neighbours.* <https://www.lifeway.com/cgsp/english/catalog> (then do a resource search and indicate *My Place in HIStory*).

Norwood, Johnny. **Storying for Evangelism and Church Planting** (Textbook and Teacher's Manual): For Training Christian Leaders to Teach Both Literate and Oral Oriented Learners How to Do Chronological Bible Storying in Antagonistic as Well as Sympathetic Settings. Chiang Mai, Thailand (2003). A step-by-step manual on using pre-selected chronological Bible stories for personal evangelism. For information write jnorwood@gsnconsultants.com.

***Tell the Story: A Primer on Chronological Bible Storying.** Workbook/Study Course. International Center for Excellence in Leadership, 2003. *Learn how to reach oral communicators effectively with the gospel using this workbook including CD. This workbook consists of 13 lessons, starting with the world of stories to using Chronological Bible Storying for church planting movement strategies.* For information go to <http://resources.imb.org/index.cfm/fa/prod/ProdID/1140.htm>.

Terry J.O. ed. **Bible Storying: God's Word Story by Story to Empower Every Person Oral or Literate for Witness and Discipling Their Own.** *An electronic newsletter on Chronological Bible Storying worldwide.* Subscribe free at biblestorying@sbcglobal.net.

_____. **Journal of Bible Storying.** An electronic journal on the more academic and scholarly side of Chronological Bible Storying. Subscribe free at biblestorying@sbcglobal.net.

Willis, Avery. **Following Jesus: Making Disciples of Primary Oral Learners.** Audio CDs. (2003). Progressive Vision. Your answer to critical issues: 1) getting the gospel to all nations; 2) communicating with non-literates; 3) addressing syncretism problems; 4) making disciples of oral learners who comprise 70% of the world's population; 5) the next wave of missions advance. Designed to reach illiterates, functionally illiterates, semi-literates, storying cultures and many others who simply prefer a non-literate approach. Following Jesus consists of seven learning modules that frame this learning experience on audio CD! Designed for translation and cultural adaptation. For information go to <http://fjseries.org>.

Organizations, Resources, Services, and Products

The Bible Storytelling Project

The Bible Storytelling Project uses Bible stories in chronological order for the purpose of evangelizing, teaching, preaching, planting new churches and training church leaders. Bible stories in chronological order give a panoramic view of the Bible and an overview of basic Bible doctrine. This project has numerous Bible storytelling resources, including *Storying the Bible: Tools for Bible Storytelling* by Jackson Day. Age-level curriculum is available in English, Spanish, and Portuguese.

Contact jackday@pobox.com or <http://biblestorytelling.org>. Deaf Church Planting Network

The "Deaf Sign-Bible" visual program is being developed in several sign languages. This includes video, DVD or CD recording accompanied by a set of story cards. The presentation utilizes a system of iconic symbols to aid in memorization and presentation of gospel truths. The presentations provide an overview of the Bible from creation to Christ the way of salvation, the basics of the Christian life, and strategies for church planting. This is an excellent evangelism, discipling, and church planting resource for the Deaf. Also, there are visual recordings of Bible messages in various signed languages. (These are a selection of short Bible stories or messages signed by native Deaf sign users). For more information and list of signed languages go to www.deafchurches.net.

Deaf Opportunity OutReach International (D.O.O.R.)

D.O.O.R. (Deaf Opportunity Out Reach International) uses Chronological Bible Storying in its three regional leadership-training centres: 1) Nairobi, Kenya, 2) San Jose, Costa Rica, and 3) Budapest, Hungary. They have trained 240 Deaf Christians from 44 countries. For more information go to www.DOORInternational.com.

Faith Comes By Hearing

FCBH has dramatized word-for-word recordings of the entire New Testament in 150 languages, with 50 more in process. They also have training on how to use these recordings to disciple oral people through the formation of Faith Comes By Hearing listening groups. There are 25 national recording teams in 12 Recording Service Centers

located throughout the world that are trained to do dramatized recordings including music and sound effects with cutting edge portable digital recording and editing equipment. For more information visit www.fcbh.org.

Global Recordings Network/Gospel Recordings

Global Recordings Network has produced the following resources suitable for use with and by non- or minimally-literate people (oral communicators): *Gospel Messages* in over 5,500 languages. (These are usually a selection of short Bible stories or messages spoken by mother tongue speakers and sometimes incorporate indigenous music); the *Good News* audio-visual program available in over 900 languages (this includes a cassette or CD recording accompanied by a set of 40 pictures giving a brief overview of the Bible from creation to Christ the way of salvation and the basics of the Christian life); the *Look, Listen and Live* audio presentation (available in more than 300 languages, consisting of 8 cassettes with accompanying picture sets: parts 1-5 cover Old Testament stories and themes, parts 6 & 7 cover the four Gospels and part 8 covers the book Acts); *The Living Christ* audio-visual presentation (available in about 30 languages, with 120 loose leaf pictures and commentary on 2 cassettes – the pictures come with a printed script and a set of 20 short lessons for use as a teaching resource). All pictures are also available as black and white line drawings. GRN also offers hand-wind cassette players for use where there is no power and batteries are expensive or not available. For more information, prices and orders go to www.globalrecordings.net/au or www.globalrecordings.net.

The God's Story

The 80-minute presentation, *God's Story: From Creation to Eternity*, presents the Bible from Genesis to Revelation. Throughout the Old and New Testaments, this panorama of the Scriptures highlights God's plan to rescue fallen mankind. For evangelism and discipling. Available in video, VCD (video CD), audiocassette, audio CD. In total there are over 200 language translations of *God's Story* either finished, in various stages of negotiation or in script translation. This does not include the over one thousand languages that have also been requested. "Our desire is to partner with national Christians, willing to share the workload, to produce a tool for them to use for evangelism and discipleship in their country." TGSP features a village-size backpack containing a VCD player, *God's Story* on Video CD (VCD), a solar panel and a battery power source. These items enable an evangelist to deliver the gospel via *God's Story* to homes and gatherings in remote areas where there is no electricity! Optional PA with wireless mic projects sound clearly to 500 feet. Script, discussion guide and radio script are also available. For information go to www.Gods-Story.org or www.biblevideo.org.

The JESUS Film

The *JESUS Film* Project distributes the film "JESUS," a two-hour docudrama about the life of Christ based on the Gospel of Luke. The film has been seen in every country of the world and translated into over 870 languages since its initial release in 1979. The goal is to reach every nation, tribe, people, and tongue, helping them see and hear the story of Jesus in a language they can understand. Through use by The JESUS Film Project, and more than 1,500 Christian agencies, this powerful film has had more than 5 billion viewings worldwide since 1979. As a result, more than 197 million people have indicated decisions to accept Christ as their personal Savior and Lord. The *JESUS* film is available in video, VCD, and DVD formats, as well as in a special children's edition and audio-radio format. Other resources are available as well. Go to <http://www.jesusfilmstore.com/Merchant2/merchant.mvc?Screen=SFNT>.

MegaVoice

MegaVoice: *The Word in Hand*. "Break the Silence...Finish the Task." A unique application in voice storage and retrieval, designed to dramatically accelerate dissemination of vital information, including God's Word, Chronological Bible Stories, etc. The *MegaVoice Ambassador* is a palm-sized, self-contained digital audio player designed to store up to 160 hours of material and has an internal solar panel for rechargeable batteries. The *MegaVoice Messenger* is a smaller unit, designed to store up to one hour of material, and has been known as the "Talking Tract." For information visit www.megavoice.com or write info@megavoice.com.

Mission Education Books (MEB)

Mission Education Books is located in Chennai, India and has a wealth of resources on orality, church planting, and Bible storying. They have *Discipleship through Storytelling*, *Gospel Communication Bridges for Non-Literates* by S. D. Ponraj and Jim Bowman, *Communication Bridges to Oral Cultures II*, and more. Many titles are in languages of India. For information go to <http://www.missionbooks.net/pubtraining.htm>.

New Tribes Mission

EE-TAOW!; EE-TAOW! The Next Chapter; and Now We See Clearly. Videos/DVDs. New Tribes Mission. Discover the success of chronological presentations of God's Word for effective church planting, discipleship, and correction of syncretism. Go to

<http://www.ntmbooks.com/index.cfm?fuseaction=catalog.shop&shopAction=listCategory&categoryID=5&sr=1>. In

addition to numerous other resources, NTM offers *Bible Teaching Pictures* on CD. Both in colour and B&W line drawings, this CD contains 105 Bible story pictures to be used in chronological narrative presentations of God's Word. For information go to

<http://www.ntmbooks.com/index.cfm?fuseaction=catalog.shop&shopAction=itemDetail&catalogID=116&categoryID=1&myInventoryID=33>

The Radio Bible Project

The Radio Bible Project is a global partnership between Hosanna/Faith Comes By Hearing, the International Bible Society, Trans World Radio, and the United Bible Societies formed to bring the Word of God to oral societies. The Radio Bible consists of 365 fifteen-minute broadcasts of stories from the Old and New Testaments. These programs allow both literate and oral communicators the opportunity to hear the Bible in an engaging fashion. While the core of the Radio Bible is a dramatized Scripture presentation, it also includes background and engagement material so listeners can understand and apply the Scriptural stories to their daily lives. Find more information about this project at www.theradiobible.org.

Scriptures In Use

Scriptures In Use specializes in training grass roots church planters to communicate the Oral Bible, guiding and mentoring each church planter to develop a grass roots church planting ministry through simple Bible storytelling and other traditional oral communication media. <http://www.siutraining.org>. SIU offers *Communication Bridges to Oral Cultures* training course that instills a love for the Scriptures in the mother tongue through a systematic chronological Bible storytelling approach. This 4-day, intensive training teaches the fundamentals of evangelism and discipleship for local leaders or trainers working among non-literate or traditionally oral people groups, and provides: 1) emphasis on church planting through chronological Scripture storytelling in the cultural context of the people group; 2) practical training in effective Scripture storytelling methods; and 3) exploration of stories, adaptations of Scripture in song, dramatization of the parables, audio/video for effective communication to traditional oral cultures. An excellent overview of and tool for the training is *The Ancient Path: Church Planting for Oral Cultures*. DVDs. (2004). Scriptures in Use/Progressive Vision. For more information go to www.siutraining.org/resources.htm.

Vernacular Media Services

VMS brings the Word to the world in a culturally relevant way. "Vernacular" means the local language or mother tongue. "Media" is the path used to bring a message. Vernacular media specialists help Wycliffe Bible translators and national translators use media tools that are culturally appropriate. Scripture may be presented in the local language on video or audiocassette, or in radio programs, dance, or drama. These tools help establish a bridge for oral cultures to understand the Word of God. VMS asks: "What will help to make Scripture a part of these people's lives?" Media options are varied: audio and videocassettes, filmstrips, radio and television, live drama, puppets, and flipcharts. For more information go to <http://www.jaars.org/vern.shtml>.

Pictures and Related Visual Resources

Bible Pictures. Hong Kong: Hong Kong Baptist Press. A set of 40 traditional colour pictures from Noah to Shadrach, Meshach, and Abednego in the Old Testament, 17 on the life and ministry of Jesus, and 7 on Acts. Pictures are 12x17 inches on durable card stock. ***Biblical Wall-Posters.*** National Biblical Catechetical and Liturgical Centre, Bangalore, India. Large bright colour Indian contextualized biblical posters covering creation to the restoration of Israel in 51 pictures and from the annunciation to Elizabeth to a new heaven and new earth in Revelation for a total of 140 pictures.

Colour It Tell It Bible Stories; Book One: Creation to Moses. Manila: Church Strengthening Ministry, 1992. Projected as a series of five story coloring books for use with children using line drawings taken from "Telling the Story..." color picture set. When completed the series will contain 103 Bible stories suitable for reading to children, to use in family devotions, or for church-centered Bible study or Sunday school. (Book Two: *Moses to Roman Rule*; Book Three: *The Birth of Jesus to the Transfiguration*; Book Four: *Jesus and the Children to the Ascension*; and Book Five: *the Acts of the Apostles*.) <http://csmpublishing.net>.

Dawson, David L. *A Visual Survey of the Bible*. Greenville, TX, 1982. The Bible's message illustrated in a fifteen foot color chart showing the panoramic story of redemption from creation to the return of Christ. Also available in Chinese, Korean, Spanish and other languages. The chart is also available as a black and white line drawing in which local languages could be drawn in and colored. Accompanying text and choice of end times panels according to theological preference. 4400 Moulton Street, Suite D. Greenville, TX (USA) 75401. Tel 903-455-3782.

Farris, Mary Lou. *The Adam & Eve Family Tree*. Norman, OK. A helpful color chart showing the genealogy of Jesus from Adam and Eve. It lists the family lines of the Old Testament along with the names of wives and offspring. It is helpful for sorting out the patriarchal and royal family genealogies.
http://members.aol.com/tmcorner2/a-e_ft.htm.

Good News audiovisual - A set of 40 pictures, available in large (flipchart), medium and small (pocket size) formats, accompanied by a recorded 'commentary'. The story-based program provides a brief overview of the Bible and then some basic teaching on getting right with God and living as a follower of Jesus. The recorded commentary is available in more than 900 languages. <http://globalrecordings.net/au/prod-gn.html>.

Life of Jesus Mafa. Versailles, France. Highly contextualized African teaching pictures with Jesus and all story characters portrayed as African Blacks in typical African village settings. Sixty color pictures from the Annunciation to Pentecost. <http://www.jesusmafa.com/anglais/accueil.htm>.

Line Drawings for Bible Stories Asian Style. Bangkok: New Tribes Mission. Black and white line drawings lightly contextualized for Southeast Asians in 11x16 inch size supplied as photocopies. A total of 389 pictures divided into 46 "sets" of pictures consisting of 38 Pre-Bible pictures, 193 Old Testament pictures and 158 New Testament pictures. Suggested guide for coloring the pictures locally.

The Living Christ audiovisual—A set of 120 loose leaf, A4 size pictures based on the life of Christ with accompanying recorded commentary, printed script and set of short lesson scripts indicating which pictures to use for the lesson. The recorded commentary is available in about 30 languages.
<http://globalrecordings.net/au/prod-tlc.html>.

Look, Listen & Live Bible Pictures and Scripts. Global Recordings Network, Inc. (Australia) An eight-part set of colour Bible pictures (2 formats available: flipcharts [17x13 inches] and picture booklets [5.5x8.5 inches] chronologically arranged with recorded story commentaries. The recorded commentaries are available in more than 200 languages. The first five parts cover Old Testament material while parts 6-8 are based on the Gospels and book of Acts. Printed scripts are available in several languages. The scripts are simple story presentations with Scripture base indicated. Each picture set contains four or five stories with multiple pictures for each story. 24 pictures in each flipchart or booklet. Flip charts are spiral bound at the top; booklets are stapled. <http://globalrecordings.net/au/prod-lll.html>.

Lukens, Betty. **The Bible in Felt**. A three-year cycle of presenting the Bible story chronologically through use of flannel graph pictures. Available in two sizes—classroom size (16x24 inches) and auditorium size (32x48 inches). May be used in place of flat pictures to illustrate, build, or tell the Bible story. Teacher's manual does not contain the stories but suggests background scenes and flannel graph figures to use for each Bible story passage.
www.bettylukens.com.

Telling the Story. 105 Picture Set. Manila: Church Strengthening Ministry. A set of 105 individual 17x13 inch color pictures (103 pictures and 2 maps) jointly developed by Philippine Baptist Mission and New Tribes Mission for use in chronological approaches to teaching. The pictures follow a chronological order and are presented with limited background detail and minimal perspective for use with those of limited visual literacy. Also available in 8.5x11 inch line drawings suitable for photocopy and coloring by local users. <http://csm-publishing.net>.

Web-Based Resources

<http://www.augusthouse.com>: August House is an award-winning publisher of children's books, folktale anthologies for all ages and stories for classroom use in book and audio formats. Their books are used in literacy and Title I programs to build language, critical thinking and writing skills even as they entertain. Parents and teachers use August House books, tapes, and CDs in reading comprehension and diversity study, character education, and cross-

curriculum lesson plans. Scout leaders and summer camps use their scary story books, world folktales, and trickster tales around the campfire. Sunday School educators use their tales of wisdom and justice as discussion openers. Storytellers use August House storytelling skills handbooks for story resources, for ethnic sourcing, and to prepare for telling stories or public speaking.

<http://biblestorytelling.org>: The Bible Storytelling Project uses Bible stories in chronological order for the purpose of evangelizing, teaching, preaching, planting new churches, and training church leaders. Bible stories in chronological order give a panoramic view of the Bible and an overview of basic Bible doctrine. This site contains numerous Bible storytelling resources.

<http://www.christianstorytelling.com>: Their goal is to network Christian storytellers and nurture storytelling in the Christian community. They want to be a resource for churches and Christian organizations. Believing that God has put into each individual a love for hearing a good story, this web site and its creator, John Walsh, encourage storytelling as a powerful way to communicate God's grace to others. John Walsh is dedicated to offering a free story each month, resources for developing storytelling skills, and a growing list of Christian storytellers across the U. S. who are available to perform and to train others in storytelling. Storytelling curriculum and Christian school resources are also available.

<http://chronologicalbiblestorying.com>: The official Chronological Bible Storying website. Contains training manuals, story sets, advice, research reports, articles, readers, PowerPoint presentations and a number of other helpful training resources.

<http://www.communication-strategy.net>: The Communication Strategy Network carries a number of articles on Chronological Bible Storying, orality and the use of media for effective church planting strategies; has a number of free downloads; and uses e-newsletter—free by subscription.

<http://epicpartners.org>: Epic Partners International was founded by four mission-sending organizations: Campus Crusade, International Mission Board, Wycliffe and YWAM. The web site provides information on Quest, Venture, and Journey options. The main goal of Epic is to provide God's Word for oral learners without Bibles and who are lost.

<http://www.mediastrategy.org>: Mediastrategy is produced by media strategist Dan Henrich of Liberty University; stays current through active blog.

<http://newWay.org>: Catalytic media use in church planting movements ranging from non-literate methods to media resources and building partners for mission work; sponsored by Mark Snowden, Overseas Communications Director, International Mission Board, SBC; uses e-newsletter— free by subscription.

www.nobs.org: The Network of Biblical Storytellers (NOBS) is an international organization whose mission is to communicate the sacred stories of the biblical tradition. It was formed nearly twenty years ago by people searching for ways to experience and hear anew the word of God as narrative. NOBS develops resources for telling biblical stories through audio, video and computer technologies as well as telling them face-to-face. Members come from the USA, Canada, Australia, Europe, Japan, Singapore, South Africa, the Philippines, and New Zealand. NOBS sponsors the Journal of Biblical Storytelling (<http://www.nobs.org/journal.htm>). P.O. Box 413, Brookville, OH 45309 (USA). TEL 937-833-4141 or 1-800-355-NOBS (from USA); FAX 937-833-5603; nobsint@nobs.org.

<http://oralbible.com>: A network founded by nine missions agencies. The Oral Bible Network has conducted consultations and training workshops for learners and experienced storyers. Member organizations include Campus Crusade, International Mission Board (SBC), Wycliffe, TWR, the JESUS Film Project, Faith Comes By Hearing, Scriptures In Use, The Seed Company, and the God's Story Project.

<http://www.stevedenning.com>: Steve Denning consults and gives workshops and keynote presentations on topics that include: leadership, innovation, organizational storytelling, business storytelling, springboard storytelling, knowledge management, branding, marketing, values, communication, communities of practice, business performance, collective intelligence, tacit knowledge, business collaboration, knowledge, learning, community, performance improvement, visionary leadership, social potential, institutional community building and internal communications. The site has many storytelling resources.

<http://www.storytellingcenter.net>: U. S.-based International Storytelling Center. Inspired by an international renaissance of storytelling, people around the world are turning to the ancient tradition of storytelling to produce positive change in our world. The International Storytelling Center-to further infuse storytelling into the mainstream of our society - is building on its 30-year history to promote the power of storytelling and its creative applications to build a better world. This site is abundant in storytelling resources and activities.

<http://www.storynet.org>: U.S.-based National Storytellers Network. “Bringing together and nurturing individuals and organizations that use the power of storytelling in all its forms.” In addition to numerous resources, NSN features *Storytellers Magazine* and *Storytelling World*. *Storytelling Magazine* is published bimonthly by National Storytelling Network and is available at no charge to NSN Members. Subscriptions only to *Storytelling Magazine* are not available. Single copies, however, may be purchased for \$6.50 (\$4.95 per issue plus shipping) to U.S. addresses. *Storytelling World* magazine is now offered as a membership benefit for the National Storytelling Network and is also available via subscription.

<http://strategyleader.org>: Orville Boyd Jenkins’ virtual research center offers a wide variety of research tools and information about key issues like worldview definition and study, plus people group and ethnicity issues. It is a great resource for learning about the underlying issues of serving oral peoples in a post-literate world. Available resources include up-to-date PowerPoint presentations.

<http://www.kn.pacbell.com/wired/fil/pages/liststorytelvi.html>: Storytelling—Tales to Tell bills itself as “an internet hotlist on storytelling” and lists dozens of storytelling links.

Bible Software Useful in Story Crafting

Bible Works 6.0 - Computer software contains 93 Bible translations in 29 languages, 12 original language texts with 7 morphology databases, 6 Greek lexicons and dictionaries, 4 Hebrew lexicons and dictionaries, plus 18 practical reference works! While other programs are merely loose collections of books, BibleWorks tightly integrates its databases with the most powerful morphology and analysis tools. Considered a high-end Bible research package competitively priced, BibleWorks has a quality database, permits programming, search capabilities and customer support. Cost: \$299.95. Order info online at www.bibleworks.com or www.discountbible.com (which includes free shipping and a free software package worth \$29.95).

Bible Navigator - Computer software offers powerful search features, fast cross-referencing, and an integrated word processor. This CD-ROM product includes the complete new Holman Christian Standard Bible and a library of reference works. Personalization features maximize its value for reading and study while Internet-enhancements extend your learning. \$19.97. Order online at <http://www.lifewaystores.com>.

iLumina - (Gold edition) is the world’s first digitally animated Bible and encyclopedia suite. Carries the full text of the Bible in the New Living Translation and King James Version. The package also includes commentary on every verse and a complete illustrated encyclopedia. *iLumina Gold* provides computer animations guided virtual tours of the Holy Land, 20,000 notes and commentaries, and 42 documentary videos on the life of Jesus. Compatible with Windows or Mac OS X. Cost: \$89.99 at <http://www.iLumina.com> or www.Amazon.com.

Logos Bible Series X - Computer software can make your personal Bible study easier and more productive by giving you access to more content and by acting as an automated “research assistant” that searches, organizes and presents that content in ways that accelerate your study and draw you deeper into the word. Series X lets you have different levels of software - Christian Home Library (\$150), Bible Study Library (\$250), Pastor’s Library (\$300), Original Languages Library (\$400) and Scholar’s Libraries (\$600) and Silver Edition (\$1,000). The Silver edition contains everything in the X Series; each series builds on the next. (Prices rounded.) The Bible Study Library, for instance, has 115 Bibles, a Greek and Hebrew dictionary, several commentaries, and references that normally cost \$2,500 in purchased volumes for \$249.95. Order online at <http://www.logos.com>.

Bibliography

ORALITY is a multi-faceted phenomenon that has drawn the attention of writers in many disciplines. Historians, biblical scholars, linguists, psychologists, educators, students of folk tales, communications experts, business consultants, professional storytellers, missionaries, and leaders of emerging churches: all of these and more have written about the phenomenon we refer to as orality. Consequently this bibliography includes a wide variety of books, some of which do not use the term “orality” and many of which have no concern for Christian ministry. Members of the Lausanne special interest group have found useful information in each of them, however. If nothing else, this wide array of books confirms the central role that orality plays in the contemporary world, especially in communication and the shaping of values.

Thus far only a few authors have sought to draw on this wide array of scholarship to improve our effectiveness in making disciples of oral learners. But work is in progress that will hopefully meet that need in the years to come.

Books marked with an asterisk (*) in the list below are recommended for Bible college and theological libraries.

Books

Anderson, John R. Cognitive Psychology and Its Implications. 4th ed. New York: W. H. Freeman, 1995. *In Anderson's discussion of cognitive schemata and worldview, one can understand the importance of story repetition in the avoidance of error.*

Baddeley, A. D. The Psychology of Memory. New York: Basic Books, 1976.

Baush, William J. Storytelling: Imagination and Faith. Mystic, CT: Twenty-Third Publications, 1984. *Bausch refers to a wealth and breadth of stories to capture and pass on from one generation to another the wisdom, imagination, and faith of a people. This is a book of stories as well as a book about storytelling.*

_____. Storytelling the Word: Homilies & How to Write Them. Mystic-Connecticut: Twenty-Third Publications, 1996. *This book contains 42 homilies and 130 stories used to instruct the reader in the art of storytelling combined with narrative preaching. An appendix correlates the homilies to specific liturgical seasons and a lectionary of readings.*

Bilmes, Jack and Stephen T. Boggs. “Language and Communication: The Foundations of Culture.” In Perspectives on Cross-Cultural Psychology, ed. Anthony Marsella, Roland Tharp, and Thomas Ciborowski, 47-76. New York: Academic Press, 1979. *The authors identify the reality of culture as systems of knowledge in persons' minds.*

Birch, Carol L. and Melissa A. Heckler, eds. Who Says?: Essays on Pivotal Issues in Contemporary Storytelling. Little Rock: August House, 1990. *The editors provide ten essays by various writers addressing critical issues in an increasingly potent movement—that of storytelling. They assert that the movement is young and there is no common vocabulary for discussion.*

*Boomershine, Thomas E. Story Journey. An Invitation to the Gospel as Storytelling. Nashville: Abingdon Press, 1988. *Using illustrations from the Gospel of Mark, Boomershine makes an excellent case for telling the gospel as stories. He gives practical instruction on learning, remembering, and telling biblical stories for a variety of ministry purposes.*

Breech, James. Jesus and Postmodernism. Minneapolis: Augsburg Fortress, 1989. *James Breech traces Jesus the storyteller. He looks to the parables of Jesus and their divine uniqueness, their narrative integrity, their truth, and their ethical stance. In this work, the author engages two movements in contemporary theology: postmodernism and narrative theology.*

Campbell, Joseph. The Hero with a Thousand Faces. New York: Pantheon, 1949. *From the well-known interpreter on mythology, this classic study traces the story of the hero's journey and transformation through virtually all the mythologies of the world, revealing the one archetypal hero in them all.*

Carruthers, Mary J. The Book of Memory: A Study of Memory in Medieval Culture. New York: Cambridge University Press, 1992.

Cate, Mary Ann and Karol Downey. From Fear to Faith: Muslim Women and Christian Women. Pasadena, CA: William Carey Library, 2003. *This is a compendium of messages presented at a conference on reaching Muslim women. The focus is on Muslim women and strategies to lead them to a mature, reproducing faith in Christ. Of particular interest would be the chapters on the Muslim woman's view of God and why Muslim women come to Christ. There is also a chapter describing the use of Chronological Bible Storying as one method of outreach.*

Chomsky, Noam. Language and Mind. New York: Oxford University Press, 1968.

Cipolla, Carlo M. Literacy and Development in the West. New York: Penguin Books. 1969. *This traces the historic emergence of languages, reading, writing, and thus literacy from at least the Classic Greek era to the 1900s. It assists the reader in understanding the historic development of literacy, which is only recent and not that pervasive, even by A.D. 2000.*

Clanchy, M. T. From Memory to Written Record: England, 1066-1307. London: Edward Arnold, 1979.

Cole, Michael, John Gay, Joseph A. Glick, and Donald W. Sharp. The Cultural Context of Learning and Thinking. New York: Basic Books, 1971. *An interesting report of cognitive experiments conducted with non-literates in Africa.*

Cole, Michael and Sylvia Scribner. Culture and Thought. New York: Wiley, 1974. *Two influential researchers explore the influence of culture on habitual ways of thinking.*

Connelly, Bridget. Arab Folk Epic and Identity. Berkeley, CA: University of California Press, 1986.

D'Andrade, Roy. "Culture and Human Cognition." In Cultural Psychology: Essays on Comparative Human Development, ed. James W. Stigler, Richard A. Shweder, and Gilbert Herdt, 65-129. New York: Cambridge University Press, 1990. *D'Andrade discusses the concept of cognitive schemata and the link between culture, language, and cognition.*

Davidson, J. A. Literature and Literacy in Ancient Greece. Phoenix 14 (1962), nos. 3-4.

Davis, Donald. Writing as a Second Language: From Experience to Story to Prose. Little Rock: August House, 2000. *Davis addresses the issue of language arts in schools, where focus is on reading and writing instead of nourishing the whole oral and kinesthetic realm, that of spoken language. He argues that talking and writing are not to be mutually exclusive in language development and lays out a method to address the issue.*

Egan, Kieran. Teaching as Storytelling: An Alternative Approach to Teaching and Curriculum in the Elementary School. Chicago: University of Chicago Press, 1986. *Egan argues the case for storytelling from an educational perspective, contending that stories are a very sophisticated way of developing both intellect and imagination. He gives special attention to using storytelling across the curriculum.*

*Enyart, David A. Creative Anticipation: Narrative Sermon Designs for Telling the Story. N. p.: Xlibris, 2002. *Enyart introduces preachers to a variety of ways to preach biblical narratives.*

Finnegan, Ruth. Limba Stories and Storytelling. London: Oxford University Press, 1967. *This is the best book for looking inside a specific socio-linguistic culture in West Africa to see the issues of orality and literacy as they existed within these people. It is a very scholarly, but practical and easy to read book. An influential study of storytelling practices and their impact in the Limba culture of West Africa, it is widely quoted within the discipline.*

Freidman, Thomas L. The Lexus and the Olive Tree: Understanding Globalization. New York: Anchor Books, 1999. *This book offers an engrossing look at the international system that is transforming the world today—globalization.*

With vivid stories drawn from his extensive travels, Friedman dramatizes the conflict between “the Lexus and the olive tree”—the tension between the globalization system and the ancient forces of culture, geography, tradition, and community.

Gerhardsson, Birger. Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity. Copenhagen: Gleerup and Lund, 1961. *Gerhardsson deals with the respective roles of memory and manuscripts, orality and literacy from the Abrahamic era to well beyond the New Testament era. He gives a detailed, technical description of the careful, conscious process of transmitting religious instruction during the biblical period and beyond. Frequently dismissed but never refuted, Gerhardsson persisted in setting forth his views and defending his arguments about the relationship of the text to oral and literate religious leaders. Tradition and Transmission in Early Christianity, published in 1964, clarified his views and replied to critics. In 1998 Eerdmans released a single volume combining Memory and Manuscript with Tradition and Transmission and adding new material, including an apology from one of Gerhardsson’s early critics, who admits that he and others did not read Gerhardsson’s work carefully and thus misrepresented him.*

Gibbs, Eddie and Ian Coffey. Church Next: Quantum Changes in Christian Ministry. Downers Grove, IL: Inter Varsity Press, 2001. *The authors of this book identify some of the major storm centers through which the church must navigate, not in order to return to a previously more tranquil world, but to enter an entirely new one. The book looks at mission, church structures, developing new leaders and mentoring, worship, spirituality and evangelism, and asks how ministry must change in order to serve a new generation of Christians.*

Goodwin, Frank J. A Harmony of the Life of St. Paul. Baker Book House, 1960. *A generally helpful volume for those preparing integrated Acts-Epistles story lessons for advanced tracks of chronological method after the basic evangelism and review tracks. The author integrates the missionary journeys of Paul with the letters written to the churches. May be a bit difficult for the average user, but could be helpful for those preparing lessons for local area use.*

Goody, Jack. Literacy in Traditional Societies. Cambridge: Cambridge University Press, 1968.

_____. The Domestication of the Savage Mind. Cambridge: Cambridge University Press, 1977. *This is an influential book describing the effects of literacy on non-literate societies and their patterns of thinking.*

Graff, Harvey J. The Legacies of Literacy: Continuities and Contradictions in Western Culture and Society. Bloomington: Indiana University Press, 1987. *Graff’s work is an outstanding history of the development of literacy in the West and its influence on western culture.*

Graham, William A. Beyond the Written Word: Oral Aspects of Scripture in the History of Religion. Cambridge: Cambridge UP, 1987. *Graham compares orality and literacy in major religions having both written and oral traditions.*

Haaland, Ane. Pretesting Communication Materials. Burma: UNICEF Publications, 1984. *This source is helpful in determining whether communication materials will be received and correctly perceived among a specific audience.*

Harold, Innis. The Bias of Communication. Toronto: University of Toronto Press, 1951.

Harris, Joseph, ed. The Ballad and Oral Literature. Cambridge, MA: Harvard University Press, 1991.

Harris, William V. Ancient Literacy. Cambridge, MA: Harvard University Press, 1989. *A respected historian explores the nature and extent of literacy in the ancient world. This is a standard work on this topic.*

Havelock, Eric. The Greek Concept of Justice from Its Shadow in Homer to Its Substance in Plato. Cambridge, MA: Harvard University Press. 1978.

_____. The Muse Learns to Write: Reflections on Orality and Literacy from Antiquity to the Present. New Haven: CT: Yale University Press, 1988. *A leading scholar in the historical development of literacy, Havelock presents here the fruit of a lifetime of study on this issue.*

Jaffee, Martin S. Torah in the Mouth: Writing and Oral Tradition in Palestinian Judaism 200 BCE-400 CE. Oxford: Oxford University Press, 2001. *Jaffee explores the relationship between the written and oral sources in Palestinian Judaism during the era that included the development of Christianity.*

Jensen, Richard A. Thinking in Story: Preaching in a Post-literate Age. Lima, Ohio: CSS Publishing, 1993. *Poised on the boundary between the print and electronic era, the contemporary church needs to rethink preaching. To this end Jensen offers a strategy for effective communication in this electronic era. Due to present-day media saturation, the author calls for a shift in approaches to gospel proclamation. Jensen argues that trends in western culture make it necessary for Christians to begin thinking in stories and preaching using biblical narratives. He tells how to do this and gives sample sermons.*

*Jousse, Marcel. Le Style Oral Rhythmique et Mnemotechnique Chez les Verbo-moteurs Paris: G. Beauchesne, 1925; ET, *The Oral Style*. Translated by Edgard Sienaert and Richard Whitaker. New York. Garland, 1990. *One of the early attempts by scholars to describe in detail the methods used by oral communicators.*

Kelber, Werner. The Oral and Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition. Mark. Paul and Q. Philadelphia: Fortress Press, 1983. *Kelber discusses the interplay of oral and written sources with respect to the gospel accounts.*

*Klem, Herbert V. Oral Communication of the Scripture. Pasadena: William Carey Library, 1982. *The author builds his case for oral communication of the Bible based upon the prevailing literacy situation and oral communication preferences of the African people, and of the situation in Palestine during Jesus' day. He also covers aspects of oral art forms. He includes important concepts for those involved in literacy work as well as evangelizing among illiterates. This study is focused primarily on West Africa.*

Levy-Strauss, Claude. La Pensee Sauvage. Paris: Plon, 1962; ET, *The Savage Mind*. Chicago: University of Chicago Press, 1966.

Lipman, Doug. Improving Your Storytelling: Beyond the Basics for All Who Tell Stories in Work or Play. Little Rock: August House, 1999. *This book takes the reader beyond the first, almost natural, steps of storytelling into the world of its more formal contexts. Instead of rules to follow, Lipman provides a series of frameworks that encourages "thinking on your feet." Part of the book looks at the transfer of imagery in a medium that is simultaneously visual, auditory, and kinesthetic.*

Lord, Albert B. The Singer of Tales. Harvard Studies in Comparative Literature, vol. 24. 2d ed. Cambridge, MA: Harvard University Press, 2000. *This edition of Lord's classic work on Yugoslavian epic poets includes a CD with audio and video recordings of the performances that are the focus of his research. This research, done by Milman Parry and his student, Albert Lord, enabled them to describe how illiterate poets were able to compose monumental epics like the Iliad and Odyssey. This volume established conclusively that oral cultures are capable of producing lengthy, complicated, and beautiful oral art forms without the use of print and reproduce them with accuracy over long periods of time.*

Love, Fran and Jeleta Eckheart. Ministry to Muslim Women: Longing to Call Them Sisters. Pasadena, CA: William Carey Library, 2000. *This is a compendium of messages presented at a conference on evangelism of Muslim women. It has an extensive section on worldview with several different articles on this subject. The book includes strategies for reaching Muslim women.*

Luria, A. R. Cognitive Development: Its Cultural and Social Foundations. Edited by Michael Cole. Translated by Martin Lopez-Morillas and Lynn Solotaroff. Cambridge, MA, and London: Harvard University Press, 1976. *Luria's research into peasant life in central Asia had pronounced impact on Walter Ong and the development of later understandings of the impact of literacy on oral peoples, especially in their cognitive development.*

_____. The Mind of a Mnemonist. Translated by Lynn Solotaroff. New York: Basic Books, 1968. *Luria gives a description of a remarkable journalist who remembered everything that had ever happened to him and explores what that phenomenon reveals about the human memory.*

MacDonald, Margaret Read. The Storyteller's Start-Up Book: Finding, Learning, Performing and Using Folktales. Little Rock: August House, 1993. *The author believes that every community needs storytellers, actively sharing*

stories in the classroom, library, recreation center, and boardroom. MacDonald's step-by-step process is an encouragement for beginners to have confidence in storytelling.

*McLuhan, Marshall. The Gutenberg Galaxy: The Making of Typographic Man. Toronto: University of Toronto Press, 1962. *McLuhan was a well known communications, linguistics, and media specialist. This classic work gave the world the concept of the "global village." It looks back at what the printing revolution did to the world and reflects on what the electronic age will do—creating a totally different world that is almost inconceivable even today. This is an excellent companion book to read along with Cipolla's work.*

Maguire, Jack. The Power of Personal Storytelling: Spinning Tales to Connect With Others. New York: Putnam, 1988. *Maguire explains how to mine stories buried deep within memory to communicate more effectively, enhance personal and professional relationships, and understand oneself in order to better understand others. Step by step he illustrates how to shape and express true-life stories.*

Malinowski, Bronislaw The Meaning of Meaning: A Study of the Influence of Language upon Thought and of the Science of Symbolism. New York: Harcourt, Brace; London: Kegan Paul, Trench, Trubner, 1923.

*Mathewson, Steven D. The Art of Preaching Old Testament Narrative. Grand Rapids, MI: Baker Academic, 2002.

Miller, Joseph C. The African Past Speaks: Essays on Oral Tradition and History. London: Dawson; Hamden, CT.: Archon, 1980.

Miller, Ted, ed. The Story. Carol Stream, IL: Tyndale House, 1986. *The Story is an edited version of the Living Bible which presents the Bible story as a continuing and integrated narrative in which individual stories are identified. This volume is of great help in learning how to present the Bible narratively, especially during the time of the kings and prophets and later in the Acts and epistles. While some of the better-known stories are somewhat abridged, enough of the story detail is retained to show the work and purpose of God in carrying out His work of redemption.*

Mooney, Bill and David Holt. The Storyteller's Guide. Little Rock, AR: August House, 1996. *Mooney and Holt have collected, edited, and written practical advice from a wide array of professional storytellers. They address issues such as how to create stories from printed texts, how to memorize and rehearse a story, the use of performance techniques, dealing with stage fright, avoiding frequent mistakes made by beginning storytellers, and using stories in a variety of situations.*

Olson, David R. "The Languages of Instruction: The Literate Bias of Schooling." In Schooling and the Acquisition of Knowledge, ed. Richard C. Anderson, Rand J. Spiro, and William E. Montague, 65-98. New York: John Wiley & Sons, 1977. *Olson discusses how humans acquire knowledge.*

*Ong, Walter J. Orality and Literacy: The Technologizing of the Word. London and New York: Routledge, 1982. *This is a technical treatise covering the modern discovery of primary oral cultures, some psychodynamics of orality, and oral memory, the story line, and characterization. It is more suitable for those interested in a deeper study of orality and its role in communication. This is the basic scholarly work in the field to date. No other work has superseded it. Ong takes account of all the major scholarly investigations through 1980.*

Postman, Leo and Geoffrey Keppel, eds. Verbal Learning and Memory. Baltimore, Penguin, 1969.

Rosenberg, Bruce A. Can These Bones Live? The Art of the American Folk Preacher. Rev. ed. Urbana: University of Illinois Press, 1988. *Rosenberg's study focuses on folk preachers, many of them rural pastors, whose sermonic style is influenced by oral traditions of preaching rather than formal academic instruction in preaching. His extensive interviews with the preachers offer insight into oral methods of composition and delivery.*

Rubin, David. Memory in Oral Traditions: The Cognitive Psychology of Epic, Ballads, and Counting-Out Rhymes. New York: Oxford University Press, 1995.

Rumelhart, David E. "Schemata: The Building Blocks of Cognition. In Theoretical Issues in Reading Comprehension, ed. Rand J. Spiro, Bertram C. Bruce, and William F. Brewer, 33-58. Hillsdale, New Jersey: Lawrence Erlbaum, 1980. *This chapter includes a discussion of cognitive schemata and their importance in information processing and memory recall.*

Sample, Tex. Ministry in an Oral Culture: Living with Will Rogers, Uncle Remus, and Minnie Pearl. Louisville, KY: John Knox Press, 1994. *Sample offers a popularly-written description of traditional oral culture in the United States and its implications for congregational decision making and ethics. This book is very helpful for understanding the unique dynamics of oral-culture churches, whether rural or urban.*

Scribner, Sylvia, and Michael Cole. The Psychology of Literacy. Cambridge, MA: Harvard University Press, 1981.

Simons, Annette. The Story Factor: Inspiration, Influence and Persuasion through the Art of Storytelling. Cambridge: Perseus, 2001.

Spradley, J. P. Culture and Cognition: Rule, Maps and Plans. San Francisco: Chandler, 1972. *A helpful source for envisioning the various aspects of a culture as one seeks to investigate and understand that culture.*

*Steffen, Tom A. Reconnecting God's Story to Ministry: Crosscultural Storytelling at Home and Abroad. La Habra, CA: Center for Organizational & Ministry Development, 1996. *Steffen draws on a wide array of sources to build a concise but strong case for using Bible storytelling in ministry. He includes a good bibliography of missions-related books and articles related to the topic.*

Tannen, Deborah, ed. Spoken and Written Language: Exploring Orality and Literacy. Advances in Discourse Processes, vol. 9. Norwood, NJ: Ablex, 1982. *This is a collection of articles on oral and written language including references to Japanese, Chinese, and Javanese, the comparison of comprehension and memory vs. written materials, and literary complexity in everyday storytelling.*

Tannen, Deborah. The Pear Stories: Cultural, Cognitive, and Linguistic Aspects of Narrative Production. Norwood, NJ: Ablex, 1980.

Tapscott, Don. Growing Up Digital: The Rise of the Net Generation. New York: McGraw-Hill, 1998. *The author profiles the rise of the Net Generation, which is using digital technology to change the way individuals and society interact. He makes a distinction between the passive medium of television and the "explosion" of interactive digital media, sparked by the computer and the Internet.*

Thomas, Rosalind. Oral Tradition and Written Record in Classical Athens. Cambridge: Cambridge University Press, 1989. *A leading researcher explores the relationships of orality and literacy in the first major interaction of the two, in classical Athens. As with many similar historical studies, this one helps the reader understand what preceded literacy and also provides a basis for trying to project what could happen when literacy is introduced into a previously-oral culture.*

_____. Literacy and Orality in Ancient Greece. Cambridge: Cambridge University Press, 1992. *Thomas extends her research beyond Athens to include ancient Greece as a whole.*

UNESCO. Functional Literacy: Why and How. Paris: UNESCO, 1971.

UNESCO. Practical Guide to Functional Literacy. Paris: UNESCO, 1973.

*Van Rhee, Gailyn. Communicating Christ in Animistic Contexts. Grand Rapids: Baker Book House, 1991. *This is an excellent book about the communication task of the missionary evangelist when facing an animistic worldview. While based on the author's study in Kenya among the Kipsigis people, the book broadly approaches animism in today's world, the process of theological thinking in animistic contexts and then analyzes animistic practices and powers. It concludes with a comparison of sin and salvation in Christianity and animism. One of the best overall texts on looking at spiritual worldviews and how they relate to communication of the gospel.*

Van Vleck, Amelia B. Memory and Re-Creation in Troubadour Lyric. Berkeley, CA: University of California Press, 1991.

Vansina, Oral Tradition: A Study of Historical Methodology. London: Routledge and Kegan Paul, 1961. *Translated from the original in French, this is a somewhat technical treatise on oral tradition as verbal testimony. The chapter on historical knowledge is of interest to the narrative oral storyteller.*

*Walsh, John. The Art of Storytelling. Chicago: Moody Press, 2003. *This book is a practical guide to storytelling written by a storyteller who overcame his stuttering and fear to tell stories professionally. Walsh includes fine learning activities to use alone or with others. He discusses the use of stories both inside church and out.*

*Weber, Hans Rudi. The Communication of the Gospel to Illiterates. London: SCM, 1957. *This is a case study from Weber's missionary experience among the Luwuk-Banggai people of the Celebes (Indonesia) in 1952. Weber looks at the world of illiterates and how they communicate their ideas. He then proposes using oral and visual means of presenting a holistic historical Bible message. While not a treatise about the use of chronological biblical narratives per se, the book contains many fundamental principles for communicating the gospel to illiterates.*

Willmington, H. L. Willmington's Guide to the Bible. Carol Stream, IL: Tyndale House Publishers, 1981. *A one-volume guide to the Bible in which the Bible story is first presented chronologically. This is followed by a section called "The Theological Method" in which the major doctrines are presented including the doctrines of the Trinity, the Father, the Son, the Spirit, man, the Church, salvation, Satan, angels, the Bible, and prophecy. The last sections include Topical and Historical Study Summaries.*

*Wright, N. T. The New Testament and the People of God. Minneapolis: Fortress Press, 1992. *This book is a rich and penetrating historical and theological spotlight on first-century Palestinian Judaism, delving into the history, social make-up, worldview, beliefs, and hope of it. One fascinating aspect of the book is how Wright explores worldview and the effect stories have on the shaping of worldview.*

Yates, Francis. The Art of Memory. London: Routledge and Kegan Paul; Chicago: University of Chicago Press, 1966.

Articles

Gilbert Ansre, "The Crucial Role of Oral-Scripture: Focus Africa" in International Journal of Frontier Missions 12 (Apr.-June 1995), 65-68. *Ansre argues that providing Scripture in audio recordings is crucial in reaching both illiterate and post-literate Africans with the gospel.*

Kenneth Bailey, "Informal, Controlled, Oral Tradition and the Synoptic Gospels" in Asia Journal of Theology 5 (1991), 34-54. *Written by an expert on Middle Eastern peasant society, this is a little-known but crucial study showing that there are distinctly different patterns for oral transmission within a Middle Eastern peasant society. Bailey contends that peasants in upper Egypt carefully transmit valued stories without change while allowing alterations to stories of other kinds. They clearly keep the various kinds of stories separate and transmit them using different guidelines.*

Jim Bowman, "Communicating Christ through Oral Tradition: A Training Model for Grass Roots Church Planters" in International Journal of Frontier Missions 20 (Spring 2003), 25-27. *Bowman describes his pilgrimage into training grass roots church planters using oral means.*

Rick Brown, "Communicating God's Message in Oral Cultures" in International Journal of Frontier Missions 21 (Fall 2004), 26-32. *Brown describes oral cultures in contrast with print cultures and suggests principles and strategies for communicating effectively within oral cultures. He discusses choosing Scripture passages, sequencing them, and determining which medium of communication to use.*

_____. "Selecting and Using Scripture Portions Effectively in Frontier Missions," in International Journal of Frontier Missions 18 (Winter 2001), 10-24. *Brown does an excellent job of describing the criteria for selecting biblical stories in working with oral peoples and why sequencing stories chronologically is so effective.*

Paul D. Dyer, "Was Jesus a Zairian?" in International Journal of Frontier Missions 12 (Apr.-June 1995), 83-86. *Dyer argues that using the heart language on tape makes "Jesus talk" meaningful and receptor oriented. It is received with positive response and greater receptivity to the gospel.*

Hans Magnus Enzensberger, "In Praise of Illiteracy" in Harper's 273 (October 1986), 12-14. *Enzensberger tracks the beginning of the term "illiteracy" to 1876 and notes that the use of the concept is linked to the spread of colonialism.*

Jack Goody, and Ian P. Watt, "The Consequences of Literacy" in Comparative Studies in History and Society 5 (1963), 304-345.

Eric Havelock, "*Dikaosune: An Essay in Greek Intellectual History*," in *Phoenix* 23 (1969), 49-70. Herbert V. Klem, "Dependence on Literacy Strategy: Taking a Hard Second Look" in International Journal of Frontier Missions 12 (Apr.-June 1995), 59-64.

Jean M. Mandler, Sylvia Scribner, Michael Cole, and Marsha DeForest, "Cross-cultural Invariance in Story Recall" in Child Development 51 (1980), 19-26. *This article looks at the childhood development of cognitive schemata and the process of schematic activation.*

S. Devasahayam Ponraj, and Chandan K. Sah, "Communication Bridges to Oral Cultures: A Method that Caused a Breakthrough in Starting Several church planting movements in North India" in International Journal of Frontier Missions 20 (Spring 2003), 28-31.

Sylvia Scribner and Michael Cole, "Cognitive Consequences of Formal and Informal Education," in Science 9 (November 1973), 553-559. *The authors discuss the different goals of formal (literate) and informal (nonliterate) education, noting that non-literate children are sometimes labeled as cognitively deficient when no true deficiency exists.*

Viggo Sjøgaard, "The Emergence of Audio-Scriptures in Church and Mission" in International Journal of Frontier Missions 12 (Apr.-June 1995), 71-75. *A long-time advocate of the use of audio cassettes in Christian ministry explains why that is important and how it is having an impact.*

Tom A. Steffen, "Storying the Storybook to Tribals: A Philippines Perspective of the Chronological Teaching Model," in International Journal of Frontier Missions 12 (Apr.-June 1995), 99-105. *Steffen reports on a survey he did to evaluate the effectiveness of the Chronological Teaching method, developed by Trevor McIlwain and used by many groups.*

Paul C. Vitz, "The Use of Stories in Moral Development: New Psychological Reasons for an Old Education Method," in American Psychologist 45 (June 1990), 709-720. *Contemporary approaches to moral development and moral education emphasize propositional thinking and verbal discussion of abstract moral dilemmas. In contrast, this article proposes that narratives (stories) are a central factor in a person's moral development. Vitz proposes that narratives and narrative thinking are especially involved in how these processes lead to moral development and therefore that narrative should be rehabilitated as a valuable part of moral education. He includes an extensive bibliography from his discipline.*

Dissertations and Theses

Box, Harry. "Communicating Christianity to Oral, Event-Oriented People." D. Miss., Fuller Theological Seminary, Pasadena, CA, 1992.

Dyer, Paul D. "The Use of Oral Communication Methods (Storytelling, Song/Music, and Drama) in Health Education, Evangelism, and Christian Maturation." D. Min., Bethel Seminary, St. Paul, MN, 1994.

Wilson, John D. "Scripture in an Oral Culture: The Yali of Irian Jaya." Th.M., Faculty of Divinity, University of Edinburgh, Edinburgh, 1988.