

# LausanneWorldPulse.com

Lausanne World Pulse, P.O. Box 794, Wheaton, Illinois, USA, 60187

Email: [info@lausanneworldpulse.com](mailto:info@lausanneworldpulse.com)

**A free, monthly online publication that provides you with evangelism and missions news and information.**

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## WORLD NEWS BRIEFS

### AROUND THE WORLD

**Global Mapping International** (GMI) has released *The Peoples of the Buddhist World* CD-ROM, a prayer guide for the peoples of the Buddhist world. It was designed for Christians, educators, churches and missionaries concerned with better understanding and praying for the world's 700 million Buddhist adherents. The CD-ROM contains over five hundred pages, 238 people group profiles, hundreds of color photographs, dozens of maps, twelve articles and indexes and cross-references. It can be purchased for \$24.95USD and is available at [www.gmi.org/buddhist](http://www.gmi.org/buddhist). (**Global Mapping International**)

### AROUND THE WORLD

The global website for the International Day of Prayer for the Persecuted Church (IDOP, [www.idop.org](http://www.idop.org)) will open 12 October 2006, one month before the IDOP Day 12 November. Some countries will pray one Sunday earlier or one Sunday later but 12 November is the most common day for IDOP in the world, says Johan Candelin, global coordinator for the IDOP. IDOP has become the biggest one-day prayer event in the world and this year it is estimated that Christians in more than 130 nations will pray both with and for the persecuted Church. (**International Day of Prayer for the Persecuted Church**)

### AROUND THE WORLD

"The future of the Church could be under threat unless biblical illiteracy among young people is not urgently addressed," a group of Christian evangelical agencies have warned. Although young people may have well-rehearsed arguments outlining Christian responses to social and ethical issues, far fewer appear to have a solid understanding of who Jesus was and why he died, the issue of sin or why the Bible should be trusted. To address this issue, the **Evangelical Alliance** has launched *essential*, a project designed to engage young people with biblical truth. Youth leaders have recognised that although plenty of material exists about sex, drugs and other lifestyle issues, there is a paucity of resources addressing basic Christian theology. At its centre the *essential* project uses a website to recommend good quality resources (including downloadable samples) and provides response (along with discussion questions) to many of the questions young people frequently ask. The website address is [www.essential-truth.org](http://www.essential-truth.org). (**Evangelical Alliance**)

### CANADA

Statistics from the 2001 Canadian census indicate that the growth of religions such as Islam, Hinduism and Buddhism in that country are far surpassing both Protestant Christianity and Roman Catholicism and that Canada is indeed a great mission field. Between 1991 and 2001 Islam has increased 128.9 percent; Hinduism has increased 89.3 percent and Sikhism has increased 88.8 percent. Protestantism has only grown 8.2 percent and Roman Catholicism 4.8 percent. Judaism comes in last at only a 3.7 percent growth. (**Association of Baptist for World Evangelism**)

## CZECH REPUBLIC

Representatives of the [Seventh-day Adventist Church](#) and the [World Evangelical Alliance](#) met in dialogue 8-11 August 2006 on the campus of the International Baptist Theological Seminary, located in Prague, Czech Republic. Although informal contacts had occurred during the past fifty years, this was the first official meeting of the two groups. The purposes of the dialogue were to gain a clearer understanding of the theological positions of each body, to clarify matters of misunderstanding, to discuss areas of agreement and disagreement on a biblical basis and to explore possible areas of cooperation. ([World Evangelical Alliance Theological Commission](#))

## MEXICO

Nearly six hundred Bible League-trained Mexican church planters recently gathered in Mexico City for a congress to discuss what God has done through their ministries. The congress brought together church planters who have been trained over the past eleven years. It built on the initiatives of the first congress held in 2004 and included representatives from forty indigenous people groups. Since 1995 these workers have planted more than three thousand churches throughout Mexico. ([Bible League](#))

## PAKISTAN

A bishop in Pakistan has renounced his nationality in protest against discrimination and hatred he says is suffered by the minuscule Christian minority in the world's second largest Muslim nation. "In Pakistan, Christians, including me, are facing extreme hate, discrimination and detestation by Muslims. We are unwanted people in Pakistan," Bishop Timotheus Nasir, who heads the United Presbyterian Church of Pakistan, wrote in a letter to President Pervez Musharraf. ([Ecumenical News International](#))

## RUSSIA

In order to confront the growing HIV/AIDS crisis in Russia, Christian organizations [Tearfund](#) (UK) and [Russian Ministries](#) (US) will hold the "HIV & AIDS Forum of Good Practice and Networking" 15-17 November 2006 at the Moscow Christian Center in Moscow, Russia. This is the first Christian gathering of its kind in Russia, and is attracting participants from the former Soviet Union, Western Europe and the United States. The goal of the three-day forum is to gather key Christian, social and governmental organizations which are responding to the HIV/AIDS crisis in the former Soviet Union, and to explore ways these groups might share resources and experiences and develop effective strategies of care, prevention and policy change. The forum is also designed to motivate the national Church to develop an HIV/AIDS ministry that focuses on prevention and care of people affected by HIV/AIDS. ([Assist News](#))

## UNITED STATES

The [World Missions Atlas Project](#) and its partners, in cooperation with the greater missions community, have released the new "Global Status of Evangelical Christianity" wall map. The map illustrates the status of evangelical Christianity and church planting based upon the Church Planting Progress Indicators (CPPI) database maintained by the Global Research Department of the International Mission Board of the Southern Baptist Convention. Included on the map are three inset maps displaying the global status of Bible translation, global status of *JESUS* film translation and global response to the film *JESUS*. Over 100,000 cities, towns and villages are thematically color-coded to depict both their relative size and their evangelical status based upon the primary language and people group living in each location. ([World Missions Atlas Project](#))

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## WORLD EVANGELISM & MISSIONS REPORTS

### [The Role of Partnership in Oral Evangelism: A Case Study in India](#)

By S. D. Ponraj

## **The Challenge**

Reaching the seventy percent non-literate oral population with the gospel in Bihar State, India has always been a problem. Indeed, of the ninety million people who live there, only 0.06% are Christians. For years evangelists and missionaries have been struggling over this issue, not knowing how to solve the problem of communication. In the process many were discouraged and some have even left the field.

## **The Beginning of Partnership**

The Lord, in his sovereign grace, opened up an opportunity in 1998 when we were introduced to one of the most powerful methods of communicating the gospel to oral cultures. *A three-day intensive seminar known as “Communication Bridges to Oral Cultures” was conducted by Scripture In Use (SIU) ministry. This seminar made all the difference in the church planting program in Bihar.* Through this training the grassroots church planters and missionaries in the region have learned the methods of effective communication of the gospel to the majority population of Bihar State. Since 1998 we have trained over three thousand Grass Roots Church Planters (GRCPs) and church and mission leaders who are now part of fifteen church planting movements spread across twenty-five different districts in Bihar.

## **A Bible School for Oral Learners in Partnership with Indigenous Missions**

Later we felt the need for training new believers not only in “the method” but also in “the message” of communication to oral cultures. In 2004 we opened a six-month residential oral section as part of the Bihar School of Evangelism in Patna, Bihar. People wondered how there could be a Bible School for non-literates; many pastors and mission leaders hesitated to send their students. However, through the Bihar Out-Reach Network (BORN) we built a partnership with the indigenous missions of Bihar. These mission leaders had confidence in BORN and sent their students to the Oral Bible School.

The students found the Oral Bible School an effective way of learning the Bible. While there they learned the Bible, biblical doctrines and church planting skills using different methods of oral communication. While the students in the regular Bible School learned everything through the lecture method, the students in the oral section learned via storytelling, singing, drama, dance, memorization and audio and video cassettes.

The oral section of the Bible School became the most effective tool among other schools in producing grassroots church planters for the church planting movements in Bihar. So far we have trained over one hundred men and women who are working as full time GRCPs.

## **The Power of Oral Communication—A Case Study from Bihar**

There is power in oral communication. *Because these orally-trained GRCPs go and share the gospel to non-literates using oral methods, we are seeing thousands of people responding to the gospel and taking baptism.* This response has helped us to develop church planting movements among fifteen different people groups in Bihar. Thus, the “weakness” of non-literacy was transformed by the power of oral communication.

Following is one story of how oral methods have helped indigenous mission workers in Bihar to transform their lives and ministries:

“I am **Pastor Ramesh Kumar of Good Life Mission Society**. I started my ministry in 1997 and worked in different places in Bihar with two different missions. I had a great burden to reach my Chamar people but I was struggling in my communication. Wherever I went I found the people non-literate and they were not able to understand my message. Finally I came to Mohaniya in Bhabua district and started my ministry with great hope. There I tried different methods but I continued to struggle in my communication.

I attended the ‘Bridges Seminar’ training conducted by BORN in Patna in August 2002. During the training I learned the communication skills that were relevant to an oral society. I was convinced that in order to bring my

Chamar people to Christ I had to change my methods and use the local language (Bhojpuri), songs and Bible stories.

I humbled myself and changed my communication methods. I started using my native Bhojpuri language and storytelling method. I also worked hard with my fellow evangelists visiting the villages and communicating the gospel to the non-literate people. We were surprised to see the good response from the people. We were having gospel meetings in the villages until late at night and yet people were not willing to leave as they enjoyed the program so much. They enjoyed the Bhojpuri songs, which contained gospel messages. Many people came forward for prayer for healing and they also accepted Christ as their personal savior.

We are thankful to God for the BORN movement for helping us to understand the oral methods we needed to reach our non-literate people. *By God's grace we have seventy village churches (mostly house churches) with over 950 believers.* We have developed a church planting movement among the Bhojpuri-speaking Chamar people in our region. We have seven missions working among the Bhojpuris in this region and so far we have planted two hundred churches and three hundred small groups and baptized over 5,500 people. Praise the Lord.”

### **The Role of Partnerships in Oral Evangelism—A Case Study from Bihar**

BORN has adopted a church planting project called “Bless Bhojpuri” for the twenty million Bhojpuri-speaking people in Western Bihar. It is a *four-way partnership in oral evangelism and church planting*. All four partners have committed themselves to a common vision to reach the unreached people and to bring a total community transformation. We work together sharing our resources in equipping, supporting and mentoring the grass roots church planters. International, national and local partners are involved in the church planting movements among the Bhojpuri speaking people. Groups involved in this partnership are:

- **Scripture In Use Ministries (SIU)**, which is committed to teaching and training the GRCPs through Communication Bridges materials.
- **Pantano Christian Church** (from Tucson, Arizona USA), which is committed to supporting the GRCPs who were trained in oral methods in our seminars and in Oral Bible Schools. The partnership project is known as “Bless Bhojpuri” which covers the Bhojpuri-speaking people group in four districts of Bihar.
- **Bihar Out-Reach Network (BORN)**, which is committed to bringing different churches and missions together to focus on church planting movements among unreached people groups, and to bring a total community transformation, using oral communication as an effective method. BORN is made up of sixty-two different churches and indigenous missions; it not only conducts training but also mentors the GRCPs and monitors their activities in the field. It provides GRCPs with resources such as picture books and audio and video cassettes in their native language.
- **Local indigenous missions in Bihar State.** There are seven indigenous missions actively involved in church planting movements in these four districts. They were formed by the local Bihari leaders during the last five years. BORN helped them in the formation and establishment of these missions. The mission leaders recruit the students and send them for training. After the training the leaders appoint the recruits as church planters and mentor them to lead church planting movements.

### **An Effective Partnership**

The four partners share six important values:

1. A **common vision** to reach unreached people with the gospel and bring a total community transformation, with a special focus on the people of non-literate oral cultures of Bihar State.

2. **Common values** of believing in the oral Bible and in the power of oral communication. We believe that people of oral cultures do not need to be literate in order to be made disciples and leaders in the local church.
3. A **common mission** to (1) disciple all the people of the oral cultures in Bihar and bring them into a church fellowship, (2) plant churches that would plant other churches and (3) develop a church planting movement.
4. **Common goals** to plant two thousand churches and to baptize twenty thousand people between the years 2000 and 2010.
5. A **common sharing of resources** between each of the partnering agencies. We want to bring all the partners together in order to fulfill the goals that we have jointly set. This involves prayer, training programs, funds, the mentoring process and field administration.
6. A **common appreciation/reporting** that results in each of the partners taking equal credit for the final goal accomplished in terms of baptisms given and churches planted. We have common appreciation for each partner's sharing in the project.

### **The Result of the Partnership in Oral Evangelism**

*Through this partnership in the "Bless Bhojpuri" project we have been able to train three hundred grassroots church planters in oral communication through the Bridges Seminars and the Oral Bible Schools. These GRCPs were under the supervision and mentoring of the indigenous mission leaders and BORN leadership. As a result we have seen God work in mighty ways. Indeed, working together works*

**Rev. S. D. Ponraj** is general secretary and founder of BORN (Bihar Out-Reach Network). He has partnered with **Scripture In Use** (SIU) ministry since 1998.

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### **Story and Song in Kpele-Dafo: An Innovative Church Planting Model among an Oral Culture of Togo**

**By Jim and Carla Bowman**

**The Harmattan winds have hovered over desert Africa for weeks picking up the sands of the Sahara and filling the sky of sub-Saharan Kpele-Dafo with a brown haze.** In this sand-gray dusk, the hushed, unnatural silence of the windswept village is spellbinding and disconcerting. Only a subtle breeze invades the soundless, palm-lined footpaths and the swept earth patios. But the silence of this Togolese town is about to end. **THE STORYTELLER IS COMING!** And into the quiet hamlet the clear, resonant voice of his recitation will emerge, startling and powerful, heralded by the drums.

And when the departing flamingo sun finally sets... shirtless men leave their game of adí, the baguette sellers disburse, the tailors close up their makeshift stands, cranky bicycles are abandoned hastily and yawning children resting on outdoor cots under coconut trees are wrestled from sleep. As the pulse of the drums intensifies and the storyteller takes his place on the low carved bench, the village is mobilized and excitement permeates the air. The elders arrive in regal togas made of the wild, leaping colors of African cloth. Antoine, the animated storyteller/church planter exchanges ritual, formalized greetings with his audience. The fetish priestess clothed in white and waving her horse-hair amulet acknowledges Antoine with penetrating eyes that speak of a past immersed in juju and prayer to fetish gods. Night falls, the burning log crackles. They are ready for the story.

### **God the Creator in Story, Song and Dance**

The listeners are electrified as the biblical story of creation begins; "In the beginning God created the heavens and the earth" ... the poetic, melodious pattern of the story flows from Antoine's lips. When he reaches the repeating phrase, "And God saw that it was good," he sings a song composed by Timothee Ayivi in call and response style. The song is designed to reinforce the story; the words of the song are: "In the beginning God created heaven and earth. It was empty and darkness was over the surface of the deep." The call and response is choreographed by the composer in a traditional style that glorifies God the creator. As the villagers quickly memorize the song response and join Antoine, their voices become a chorus of blissful harmony. Then dancing intercepts the story. The headman dances as well, thus placing his approval upon the story and the event. The drum language continues. Amidst the steaming Equatorial heat sitting stiffly upon the air, the pulsating rhythm of the drum reaches to the stars and sounds deep into the tropical night. The storytelling and singing continue in this way. As the fire dims, the story ends. There is not one villager that wishes to leave that place. The story in this setting has connected them to the word and to their history. It has involved and inspired them as they interact with the story through song and dance.

### **God of the Bible in Story, Song and Dance**

As the weeks unfold, story upon story is told. Antoine returns with narration after narration followed by dynamic and involving dialogue with the listeners. The foundations of God's story are laid before the people. There are stories of Abraham and his sons, stories of the prophets, stories of Jesus, stories of God's community and the apostles, stories that address the felt needs of the community and stories that change and reshape the listeners' worldview. Extended family conversions will take place. In surrender to Christ, a fetish priest will be destroyed by fire his amulets, his talismans and his jujus of protection. A house church will be established. The story will become a vehicle of the Holy Spirit for conversion, for worldview change, for surrender of strongholds and for discipleship because it is the word of God brought to life in the African context.

### **Transformed Communities in Africa**

We are witnessing a cycle that is taking place throughout countless villages of the Volta Region of Togo, Benin and Ghana where a church planting movement has emerged in the last few years under the leadership of Senyo Mawufemor Cudjoe. Senyo has faithfully executed everything he has learned about communication bridges to oral cultures. *These bridges include scripture storytelling, recitation, oratory, drama and song.* Senyo is an oral Bible champion, because as he himself says, "It is the African way." The oral arts are relevant and compelling and for too long the Western-taught evangelism methods of campaigns, literature distribution and door-to-door outreach have been rejected in the difficult Muslim and Animist environments of the region.

Not only has Senyo implemented everything he has learned about the oral Bible, he has also trained church planters throughout the Volta Region to do the same. He has taught them the integration of the oral arts, a strategy in which the story becomes a focal point and then story and song meet in a rhythm of speech, harmony and movement. The holistic, integrated approach to story-tell the story, sing the story, dance the story, drum the story and dramatize the story has allowed the story to be owned by the native people. It enters into the collective memory of an entire community; it becomes a permanent part of the lives of the people.

Senyo has taught the grassroots church planters to follow a God-given cycle of evangelism and discipleship, clearing the stones by establishing rapport and respect with elders, headmen and chiefs through humility and an attitude of serving. He has established guidelines for sowing through selecting the right story needed for each community. He has taught them that evangelism is a process and harvest may come not necessarily when an individual is willing to be extracted from his community, but when the entire family or even community is ready for conversion. He has taught the church planters not to be negligent with discipleship but to use story, dialogue and memorization to give the new believers their own foundation in the word of God even though they cannot read and write. He has taught the church planters to establish leaders among those of oral cultures, empowering

them with ownership of the stories of the apostles, each story of Acts presenting a model of appropriate leadership behavior.

How can we help but rejoice to see such a church planting movement come to West Africa, a movement so in tune with the collective past of the culture and to the African way. In a place where the very rhythm of the earth lives inside the villager, where everything about him or her is art: his or her clothing and the very cadence of his or her walk. It is in this art of living—of rhythm, of sustaining joy amidst pain, this choreography of life, the going about of an integrated existence—that creativity seems to rise from deep within the very African soil. And when he or she rises to dance, the artist in every African emerges.

**Jim and Carla Bowman** are the founders of **Scriptures in Use**. SIU is currently holds nearly ninety training events each year in over fifty countries. The Bowmans served as missionaries among the native people of Latin America, and subsequently extended their training courses worldwide.

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## **Changing Campus Ministry in America**

**By Dave Warn**

**Recently I had a telephone conversation with Gary Stratton, vice president of Christian Formation and Student Development at Crown College in St. Bonifacius, Minnesota, USA.** Gary attended our first **Institute of Campus Revival and Awakening** and commented, “Even at Christian colleges we do not receive what you gave us at the institute. I would be thrilled to help you any way I can.”

Bob Weiner of **Weiner Ministries International** stated it was historic. Dan Rudman of Christ’s Ambassadors International said he has prayed for years for an event like this and went to bed deeply stirred each night.

The Institute of Campus Revival and Awakening held in June 2006 at Yale University (New Haven, Connecticut, USA) was the most important initiative we have hosted to date, and we believe that it is deeply on God’s heart to change campus ministry throughout America. How can this happen? How did the institute move campus ministry in the direction of becoming dramatically more fruitful and effective?

Before, during and after the institute we believed God for paradigm shifts among the fifty-seven campus ministry leaders who joined us from across the nation. The following summarizes how this mindset shift has and is currently taking place:

### **Phase 1: Required Reading (May and June)**

Before the institute began we mailed the participants four books on revival and awakening accompanied with reflection questions each participant was to answer and return to us. Therefore, even before the institute, a significant mindset shift had begun!

### **Phase 2: The Institute (21-28 June)**

For one week we met, prayed, listened to speakers and discussed what needs to happen to see God move in such a way that our campuses and country are transformed. During this time, God not only changed mindsets, but spoke to hearts. Again, significant paradigm shifts were taking place.

### **Phase 3: Personal Follow-up (July 2006– May 2007)**

The attendees left the institute having filled out our *Campus Transformation: 2006 and Beyond* document. We will be able to identify what these campus ministry leaders learned and help them follow through on these changes during the 2006-2007 academic year. Please pray for this vital ongoing process that has already started.

The objective of changing how campus ministry is approached in America requires addressing ministry leaders in a different way (a week-long institute), at a place provided by God (Yale University) and with the means to follow up with each person (four faculty and fifty-seven participants) in the future. We have great hope in a great God that campus transformation in many locations is ahead.

Possibly the best summary of our week together came from a campus minister from Harvard University who said, “This was super. Thanks for all your work. I have so much to apply and I would love to come again.” In terms of “so much to apply,” this campus minister listed twenty-one areas to change in the ministry she helps direct. Wow! Praise the Lord for great things he hath done! **Please pray with us that God will use these fifty-seven leaders to transform campuses throughout America for his glory.**

**Dave Warn** is director of **Collegiate Impact**, an outreach of **Life Action Ministries**. His passion is to see an outpouring of the Holy Spirit across the campuses of North America.

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## **Partnering in Peru to Serve the Quechuas (Perupi qheswa runakunata serinapaqmi aynipi Hank'ashanku)**

**By Irma Inugay Phelps**

**In the town of Lamas in the Andes Mountains, Rumalda stood in the church doorway, listening to the singing which was coming from within.** Her face showed her conflicting emotions. She could not muster enough courage to follow the pull she was feeling in her heart to go in. She was so afraid to be rejected, to be looked down on or laughed at. As she turned to leave, I invited her in. Pointing to her Quechua dress, she simply said, “They would not like me in there dressed like this, and I do not know how to speak Spanish!”

Even though many regard Spanish as superior to Quechua (a native language in this area), attitudes are changing throughout the Andean region of South America. As pastor Lorenzo Ccama recently said to a group of literacy teachers, “We don’t have to be ashamed of being who we are, of using our own clothing or of using our language to pray, sing and teach. God speaks our language. We can understand him when he speaks to us through the Bible. It is so important that people learn how to read so they can study their Bibles, grow and mature as believers and be witnesses of God’s grace.” It is a great joy to hear Lorenzo teaching deep truths from his Quechua Bible.

The SIL arm of **Wycliffe Bible Translators** working in the South Peru **Scripture Advance Project** is poised to reach about a million and a half Cusco Quechua speakers. The ten-year project started in 2000 and aims to work alongside Quechuas while supporting local initiatives. For this the SIL team (composed of four Canadians, six Americans and one Peruvian) is partnering with two Quechua NGOs (Non-Governmental Organizations), ATEK<sup>1</sup> and AIDIA<sup>2</sup>. These two organizations have their own plans, programs and objectives, parallel to the goals of the SIL team. Our work consists mainly in training trainers in different areas of expertise, such as literacy, non-print media, scripture use, leadership and management.

### **An Inca Heritage and a Modern Reality**

A look back in history sheds light on the importance of supporting the use of Quechua scriptures. The Inca Empire flourished from the fourteenth to the sixteenth centuries in the central Andean Mountains of South America, with its capital, Cusco, in what is now Peru. Today the descendants of the Incas still live in Ecuador, Colombia, Peru, Bolivia, the northern part of Chile and Argentina and are known as Quechua or Quichua. *The Quechua language family, according to some linguists, has over thirty-five varieties, some of which are closely related and mutually intelligible, while others differ greatly.*



The Quechua and Spanish languages have coexisted since the Spanish arrived more than four hundred years ago. Over this time some Quechuas have fully assimilated into the Spanish speaking world; others have acquired different degrees of bilingualism while living in small towns and on the periphery of larger cities. Yet the majority have remained close to the land and are still monolinguals. These hard working people are farmers, herders and expert weavers.

The end of the last century has brought many changes to the Quechuas. With the introduction of roads, modernity is coming in the form of clothing, utensils and foods. This creates more stress in families where the daily battle for mere subsistence is great. In many villages the presence of male adults diminishes during certain months of the year because men go to the larger towns to find manual jobs, mainly in construction.

### **Use of the Mother Tongue and Church Growth**

While most Quechuas would say they are Catholic Christians, in reality they practice syncretism—a combination of Christian rituals with traditional Andean beliefs. For example, the annual festival of the patron saints may be the most important day in a village, yet it will often include making offerings to different spirits. During the last century the gospel has been preached in all the countries where Quechua people live. With much persistence of itinerant preachers, small groups of believers are gathering all over the Andes. Translations of the New Testament were started by missionary agencies for the different varieties of Quechua. *Today there are four whole Bibles and some eighteen translations of the New Testament, ten of them done in Peru by SIL and Quechua translation teams.*

A translation of the New Testament for the Cusco Quechua done by the Bible Society was published in 1947 and a complete Bible came out in 1988. In 2004 a revised version was published and presented. To date over fifty thousand Bibles have been sold in this language area.

One Quechua lady from a village in Ocongate was sitting on a bench of Cusco's main square. When I greeted her in Quechua she felt comfortable engaging in a conversation about the upcoming national elections. She said, "Most people in my community are going to vote for pastor H... There are only three families in my community that are not evangelical Christians." Then she named more than a dozen villages in her area where the majority of the people attend church regularly.

In the last twenty years, Christian evangelical churches have experienced growth in this area of Peru. Today if you visit a Quechua church service, you will enjoy hearing worship, announcements, greetings, preaching and prayers in the vernacular language. However, the Bible reading is done in Spanish. Why is this the case?

Clemente and Florentino grew up in the village of Occoruro. As children they were overjoyed when a school started in their village because they did not have to walk for two hours as their oldest brother Eleuterio did to go to the nearest school. Their brother's report of how town children mistreated him for speaking Quechua made the two afraid of Eleuterio's school. However, even at Occoruro, the teacher had a negative attitude toward the use of Quechua. At home the father, trying to help his children learn Spanish, had forbidden the use of Quechua. Since their grandmother only knew a few words in Spanish, she could not speak much to her grandchildren, which made her feel sad and inferior.

This is not unique to this family, and with this kind of school and home background, many people become convinced that Quechua is inferior to Spanish, that it can not be written or read and that using it invites mistreatment. Bilingual church leaders having received their formal schooling in Spanish find it difficult to read Quechua.

*There are many reasons why there are still so many illiterate Quechua people.* In some families only one or two children are chosen to attend school. Fewer girls have the chance to receive any education because they are required to help with household chores and care of the animals.

### **Literacy and the Quechua Language: One Example**

Mercedes' hands were sweaty and beads of perspiration started forming on her forehead. She was nervous when Ignacia, the Quechua literacy teacher, called her up front to help form new words using the cards of the syllables they had been learning. This was a new experience for this 48-year-old woman who grew up in a Quechua village.

Ignacia had noticed not only Mercedes' shyness and poor health, but also her eagerness to learn. As classes progressed Mercedes felt more confident. "She enjoyed the part of the lesson when we had to reflect on some relevant theme and what the Bible had to say about it," said Ignacia. One day Mercedes shared with Ignacia that her husband recently commented, "You are really changing! You are telling me what the Bible says about this and that and suggesting to me how to act and what to say." According to Ignacia, the changes in Mercedes are visible: "Now that she can read, she walks more erect, no more with her head down, ashamed of being an illiterate Quechua person, and even her illnesses seem to have disappeared!"

For the SIL team this is an encouraging picture; this type of situation is also being repeated in villages across Southern Peru where ATEK in partnership with SIL is carrying out a literacy program. Illiterate Quechuas used to receive criticism such as, "You don't even know how to read and are going to church. People go there carrying their books." Today new readers get the courage to testify about their faith. "Before, I had to content myself with hearing the Bible being read and even though I liked it so much, I would forget," said Uvaldina Condori, a Christian who gave her testimony in church. "But now that I can read I'm not afraid to share with my family and neighbors."

### **Literacy's Joys and Challenges**

To find able volunteer teachers is not an easy task. Participants are invited to an initial five-day training workshop. An orientation is given, materials are distributed and the methodology is explained (including an orientation about why it is necessary to start in the mother tongue and then transition to reading in Spanish). Evenings are dedicated to an intense time of Quechua reading and writing practice. After lesson demonstrations, much time is spent in practice teaching. With lots of encouragement and guidance by the trainers, at the end of the workshop most of the participants feel comfortable handling the different steps of the lessons.

Eleuterio and his two brothers came to one of the first workshops; today he is teaching a group in his church. Clemente and Florentino, after teaching for a while, went to study in a rural Bible institute. "Now that I can read my Quechua Bible," said Clemente, "I can understand much better what a passage says. Before, when I read it in Spanish, the meaning was not very clear."

### **A New View**

Proverbs 16:9 says, "In his heart a man plans his course, but the Lord determines his steps."

Leaders of the Maranatha Quechua Church met every Saturday afternoon for a "transference" literacy class (transferring Spanish reading skills to reading Quechua). My husband and I were teaching them, making use of a transitional primer. This team of evangelists had been going into the countryside to evangelize but had problems reading from their Quechua Bibles. Among the attendees was a young fellow named Albino.

When the director of a seminary asked Albino to translate some materials into Quechua, he attended a short Quechua writing workshop we conducted. At that time I noticed Albino's sharp mind, so I invited him to come to the first literacy teacher training workshop.

For the second workshop we were expecting about twenty participants, and we asked Albino and Lorenzo Ccama to be assistant trainers. They were excellent trainers. One day during team sharing time Albino confessed, “At first I was skipping Quechua reading classes because I wanted to be part of the Spanish speaking world and have nothing to do with Quechua. Then, little by little, the Lord has opened doors of opportunity to serve my people. My views have changed and I am discovering the beauty of my mother tongue and it is more effective to teach Quechuas in our heart language.”

### **Partnering of SIL and ATEK**

The SIL team provides training in literacy, writing in the vernacular, the use of non-print media and organizational planning. They also provide linguistic counsel and funding for all aspects of the project and introduce prospective funders to ATEK. ATEK provides the human resources: dedicated Christian leaders with love for their own people and the passion to help them reach their potential. There is mutual respect and openness. ATEK is also partnering with the following groups:

- **Christian Quechua churches** provide the human resources for the different areas of their ministry. Also, for the training workshops they offer the use of their buildings, provide lodging and help with food and preparation. The church leadership helps with coordination, promotion and encouragement.
- **Community authorities and leaders** understand that ATEK’s literacy program is non-sectarian and enhances Quechua cultural values such as family relationships and reciprocal help for work projects. Because of this they are more than willing to help the program, even if it is done without signing a formal agreement. Municipal buildings and communal houses are sometimes used for training workshops and literacy classes.
- **Denominational organizations at regional or district level**, such as the Synod of the Peruvian Evangelical Church, endorse ATEK’s work.
- **Peruvian Bible Society** subsidizes Bibles and publishes other Quechua literature.
- **Interested individuals** donate funds and offer occasional assistance.

Like the strong winds that blow across the valleys, mountains and high pampas of the Andes, various ideologies are enticing the Quechuas to look back at the mighty Inca Empire and call for a unification of their languages and a retaking of ancestral customs. While this appeals to some, many are discovering a new and deeper kind of belonging and unity as they come to faith in Christ. Discovering the joy of reading with understanding frees them of prejudices against their mother tongue; it gives them the necessary confidence to teach from the scriptures in Quechua. They are branching out into new ministries that are serving areas of perceived need in Quechua churches and communities. Some of these areas of need have not been addressed by traditional mission approaches. But as Christians from the outside have been willing to come alongside as servants and brothers and sisters rather than dominant leaders, their training and encouragement has been accepted and acted upon, resulting in capacity building, empowerment and Christian growth in Quechua communities.

### **Endnotes**

1. Its Quechua acronym means “The association that shines the gospel to the Quechua speaking world.” ATEK is formed by leaders from different evangelical denominations to serve the different churches.
2. “Interdenominational Association for the Integral Development of Apurimac.” The Quechua spoken in this state is different from the one spoken in Cusco. A different translation is starting for this language as well.

(This article was originally written in Quechua. Click on next page for original text.)

## Perupi qheswa runakunata servinapaqmi aynipi llank'ashanku

### Irma Inugay de Phelps qelqasqan

**Andes nisqan qonti law orqokunapi kanmi Lamas sutiyoq llaqta. Chay llaqtapitaq huk p'unchay iglesiaq punkullamanta Rumalda sutiyoq warmi uyarisharqan ukhupi takisqankuta.** Uyanpitaq qhawachikusharqan 'haykuymanchu manachu' nispa sonqonpi sientispa ninakusqanta. Nishutapuni haykuyta munaspapas manapuni animukurqanchu. Payqa manchakuspa yuyaykusharqan: 'Manan munawanqakuchu. Pisichawaspa qhawakuwaspankuchá asipayawankuman' nispa. Punkumanta ayqekunanpaqña kashaqtinmi, noqa: — Mamáy, haykumuy, nispa invitaykurqani. Payñaq p'achanta qhawachiwaspa niwarqan: —Manan munanqakuchu kay niraq p'achayoq haykumunayta, manataq castellano rimayta yachanipaschu, nispa.

Askha runakuna niqtinkupas castellano simi astawan allin qheswa simimanta nispa, yaqapas tukuy Sud Americapi kaq sierra llaqtakunapi tiyaqkuna huk niraqtaña sientiqtinku yuyayninku t'ikrakushañña. Imaynan pastor Lorenzo Ccama qayninpalla qheswata ñawinchay yachachiqkunaman nirqa: —Manan pin kasqanchismanta p'enqakunanchischu, nitaq kikin p'achanchismantapas. Maypipas qheswa rimayninchispi rimarillasunchis, takisunchis, yachachisunchispas, hinaspataq Diosmanta mañakusunchis qheswa siminchista rimaspa imaraykuchus payqa qheswatapas yachan. Yaya Dios niwasqanchistapas entienteyta atinchis pay qheswapi Qelqasqa Simintakama parlawaqtinchis. Mana ñawinchay atiqkunapaq ancha allin ñawinchay yachanankuta, imaraykuchus paykuna Diospa Simin Qelqa nisqanta ñawinchaspa yuyaymananqaku, ahinapi iñiyinkupi astawan wiñaspa kallpanchakunqaku, hinaspataq Diospa sumaq khupayakuynimanta hukkunatapas yachachinqaku, nispa. Arí, Diospa Simin Qelqapi kaq yachachiykunata sumaq-sumaqta t'aqwispa Lorenzo yachachiqtin anchatapuni kusikuyku.

Castellanopi Instituto Lingüístico de Verano nisqa organizacionmi Wycliffe Bible Translators (Diospa Simin Qelqa T'ikrachi) nisqanpa t'aqaynin. Kay Institutoqa Peru suyuq uray sierra partipi huk proyectopi llank'ashan, imaraykuchus yanapayta munanku yaqapas wara-waranqa pisqa pachaq waranqantin qheswa rimaq runakunata. Chay chunka watapaq proyectoqa qallarirqa iskay waranqa watapi. Manataq paykunaqa sapallan llank'ayta munankuchu aswanpas qheswa rimaqkunawan aynipi, hina paykuna imakunatachá ruwayta munashanku, chaytan yanapashanku. Kay ILV equipopiqa kanku Canadamanta tawa, Estados Unidosmanta soqta, hukñaqtaq peruana. Paykuna aynipi llank'ashanku iskay qheswa asociacionkunawan: hukmi ATEK, hukñaqtaqmi AIDIA. Kay iskay asociacionkunaqa sapaq kaspanku tanteasqankuman hina llapa ruwayninkunata sapanka wakichinku. Chay hinallataq Institutopas ruwayninkunata wakichin qhawaspa imakunapi yanapanman ATEK-tapas AIDIA-tapas. Institutomanta kaqkuna astawan yanapashanku yachachiy yachachiqkunata. Imakunata allinta ruwayta yachanku chayta yachachinku; hina kanman: qheswa ñawinchayta qelqaytapas yachachinankupaq, wayra wasimanta yachachiykunata lloqsichinankupaq, videokunawan casetkunawan llank'ayta, imaynata Diospa Simin Qelqata runasimiman t'ikrachinqaku, aswan allin umalliqkuna kanankupaq, hinaspa imaynatan qolqentapas ima kapuqninkunatapas chaninchanqaku.

### Inkakunaq herencia saquesqankumanta hinaspataq kunan imaynataq kawsashanku

Sichus ñawpa tiempo imayna kasqanta qhawasan chayqa, astawan allinta entiendesunchis imaraykuchus yanapayninchis Diospa Simin Qelqa ñawinchanankupaq allin kasqanta. Inkakunaq kawsayninku astawan allin karqan 1400 watakunamanta 1600 hina watakunakama. Paykuna tiyarqanku sierra partipi, Qosqo llaqtamantataq inkakuna kamachiqku. Qosqoqa Peru suyupi kashan. Kunan tiempopi inkakunaq miraynin runakuna kawsashanku kay suyukunapi: Ecuador, Colombia, Peru, Bolivia, Chileq Argentinaq qonti lawpipas. Paykunaqa reqsisqa kanku qheswa otaq kichua sutimanta. Qheswa simiqqa manan kaqlatachu tukuy maypipas rimanku. Simikunata estudiaqkuna ninku ichapas kinsa chunka pisqayoq astawanraq huk niraq huk niraqpas qheswa rimaykuna kasqanta. Wakinqa yaqapas entiendenakunku, wakinñataq nishu sasa entiendenakunankupaq.

Españolkuna chayamusqankumantapacha tawa pachak astawanraq wataña pasarun. Chay pachamanta wakin qheswa rimaqkunawan castellanollataña rimaspa mistikuna hina kanku; wakinñataq iskay simikunata rimayta

yachanku imaraykuchus huch'uy llaktakunapi tiyanku, hukunañataq hatun llaqtakunaq muyuriqninkunapi. Chayna kaqtinpas astawan askha campollapi tiyanku runasimillata rimaspa. Paykunaqa nishu allin llank'aq kaspanku tarpunku, uywankunata michinkupas, wakintaq sumaqta awayta yachanku.

Chay 1900 qhepa watakuna qheswa runakunaman apamurqan mosoq kawsayta. Maytapas carreterakuna chayasqanrayku paykuna reqsishanku hukniraq p'achakunata, mikhunata, imay niraq cosaskunatapas. Mana chaykunata rantinankupaq ayparuspa wakinqa astawan llakisqa kanku imaraykuchus sapa p'unchay mikhunanta tarinallankupaq llank'anshanku. Hinataq askha comunidaskunapi ushaq killakunapi mana yaqa kuraq qharikuna kanchu imaraykuchus paykuna hatun llaqtakunaman riyta yachanku ima sasa ruwaykunapi llank'aq.

### **Kikin rimayninkupi yachachiqtinku iglesia wiñashan**

Yaqapas llapallan qheswa rimaqkuna católico kani nispa niqtinkupas cheqaqta rimaspa chaqrunku cristianoq yupaychaspas ruwayninkuta ñawpa machunkunaq iñiyinkunawan. Llaqtankuq patronninpa p'unchay chayamuqtin hatun fiestata ruwaspanku mana santollapaqchu haywapunku aswanpas apukunatapas yupaychaspas haywanku. Pachak wata aswanña, qheswa rimaq runakunaman maypiña tiyaqtinkupas, Jesucristomanta allin willakuyninta yachachishanku. Diospa Simin Qelqamanta yachachiqkuna mana sayk'uspa tukuy mayta rillashanku yachachiq, chayrayku kaypi-chaypi aslla kaspankupas iñiqkuna huñunakushanku. Chayta qhawaspas misionerokuna qheswaman t'ikrachiyta qallarirqanku Diospa simin Qelqaq Mosoq Rimanakuy nisqa t'aqanta. Kunanqa llapallan Diospa Simin Qelqa t'ikrachisqa kashanña tawa qheswa suyukunapaq, chaymanta Mosoq Rimanakuy chunka pusaqniyoq qheswa rimaq suyukunapaqpas kashanña. Peru suyupitaq Institutopi llank'aqkuna qheswa rimaqkunawan aynipi llank'aspanku chunka suyukunapaq t'ikrachirqanku.

Qosqopaq 1947 watapi Sociedad Bíblica Peruana nisqa, Mosoq Rimanakuy t'ikrachisqata horqomurqan; chaymanta 1988 watapi llapa Diospa Simin Qelqa lloqsirqan. 2004 watapiñataq Diospa Simin Qelqa revisasqata Yayanchis Diosman añanchaspa presentaraqaku. Kunan watakama yaqapas pisqa chunka waranqa patarakunata rantirunkuña.

Huk p'unchay Qosqoq hatun plazanpi huk warmi tiyakusharan. Payqa Ocongateq huk huch'uy llaqtanmanta kasqa. Chaymi qheswamanta napaykuqtiy mana manchakurqanchu noqawan parlayta Peru suyuq kamachiqkunata akllanaykumanta. Niwarqantaq: —Yaqapas llapa llaqtaypi tiyaqkuna pastor H...ta akllasaqku. Tiyasqaypin kinsa familiallaña manaraq iñiq kanku, nispa. Hinaspataq chunkamanta astawan llaqtakunaq sutinkunata rimaspa niwarqan: —Tukuy chaypi yaqapas llapa comunerokuna iñiq kaspanku sapa domingo p'unchay Diosta yupaychanapaq huñunakunku, nispa.

Iskay chunka qhepa watata qhawaspas rikunchis imaynan kay Peru suyu sierrapi Diospa iñiq t'aqa astawan mirashan chayta. Sichus qheswa iñiqkunaq huñunakuymen riwaqchis chayqa, kusikuspa rikunkichis imaynatan Yaya Diosninchista yupaychashanku takispa, Siminmanta yachachispa, mañakuspa ima, hinaspataq napaykushanku, imatapas willanakushanku runasimita rimaspa; ichaqa Diospa Simin Qelqata castellanomanta ñawinchashanku. ¿Imaraykutaq chay kanman?

Clemente Florentinopas Occoruropi wiñarqanku. Paykuna maqt'achaña kaqtinku llaqtankupi estadoq yanapasqa yachay wasita kicharirqanku, chaymi paykunaqa anchatapuni kusikurqanku manaña iskay horasta purispa yachay wasiman rinankumanta imaynan kuraq wayqen Eleuterio purisqanta hina. Wayqen paykunata willarqan imaynatan llaqta warmakuna nishutapuni turiyaspa p'enqachiqku qheswa rimaq kasqanmanta. Chaymi paykuna manchakuqku chay yachay wasiman riyta. Hina Occoruropi kaq yachay wasipi yachachiqqa manataq munarqachu runasimi rimanankuta. Taytankutaq castellano yachanankupaq yanapayta munaspa nirqan: —Wasinchispi mana pipas runasimimanta rimankichischi, nispa. Chaymi awilanku mana yaqa hawayninkunawan parlayta atispa llakikurqan, payqa as castellano simikunalla yachasqanmanta pisinchasqa kasqanta yuyaykurqan.

Manan kay familia ukhullapichu ahina kasqanta rikunchis; aswanpas askhallaña wasinkupipas yachay wasikunapipas kaqchallata uyarishanku, chaymi runasimimanta castellanota astawan chaninchanku. Yuyasqankuman hina runasimi mana qelqayta atikunchu. Ninkutaq: —Runasimimanta rimaqtiyku pisinchawankumá, nispa. Hinaspataq iskay simi rimay yachaq iñiqkunaq umalliqninku mana yaqa atinkuchu runasimi ñawinchayta imaraykuchus yachay wasikunapi castellanollapi tukuyta yachakurqanku.

Kunankaman askha qheswa runakuna mana ñawinchay yachaq kanku imaraykuchus tayta mamanku mana llapan wawankunata yachay wasiman churankuchu; wakinqa huk-iskayllata akllaspa estudiachinku. Hinaspa astawanraq warmi wawankuta qhepachinku wasi ruwaykunawan yanapanankupaq, uywakunata michinankupapas.

### **Qheswa simi ñawinchay yachachiymanta huk willakuy**

Huk p'unchay manchakuymanta Mercedespa makin hoq'ollaña kasharqan, orqonpiñataq hump'iyin sut'usharqanña imaraykuchus ñawinchay yachachiqnin Ignacia ñawpaqman waqyarqan chayqa. Mercedesqa ñawpaqman rirqan mosoq simikunata wakichinanpaq cartonchakunapi qelqasqa reqsisqan silabakunawan. Payqa chakrapa wiñasqa chaymi tawa chunka pusaqniyoq watanpiña kaspera chayraq yachakusharqan.

Ignaciaqa Mercedes p'enqali kasqanta reparasqa, rikusqataq onqoyli kasqanta. Chayna kaspapas Mercedesqa anchatapuni ñawinchayta munarqan. Sapa semana astawan yachakuspa Mercedesqa manaña manchakurqanñachu. Paymanta Ignacia nin: —Mercedesqa Diospa Simin Qelqata ñawinchaqtiyku kusikuq imaraykuchus sapa yachakuypi ima sasachakuymantapas parlayku, chaymantataq qhawayku Diosninchis chaykunapaq ima nisqantapas, nispa. Huk p'unchaytaq qosan ima nisqanta Mercedesmi Ignaciaman willarqan. Ahinata qosan nisqa: —Manan ñawpa hinañachu upallalla kanki. Kunanqa niwashanki imatan Diospa Simin Qelqa tukuy imamanta yachachiwanchis. Niwankitaq imaynatan portakusaq, imaynatan rimasaq, nispa. Ignacia nisqanman hina sut'illatas rikuyta atinchisman Mercedes huk niraqña kasqanta. Nintaq: —Kunanqa ñawinchayta yachaspa Mercedesqa mat'in hoqarisqa purin, manañan ñawpa hina: 'qhawaq ñawsa kani' nispa p'enqakuymanta k'umurayanñachu. ¡Liw onqoyninkunapas chinkapunmanpis hina manañan kanchu!

Intitotoq llank'aqninkuna kayta qhawaspa astawanraq yanapayta munayku, imaraykuchus ATEK ILV-wan chay hinallata aynipi ruwashanku askha llaqtakunapi kay Peruq uray sierra partipi. Mana ñawinchay yachakuna uyariqku llaqtamasinkuna asikuspa niqtinku: —Ñawiyoy ñawsa kaspayki yanqapaq iglesiaman rishanki. Chayman patarankunata apaspa rinku, nispa. Kunanqa chayraq ñawinchay yachakuna mana manchakuspaña iñiyninkumanta hukkunaman willashanku. Imaynan Uvaldina Condori testimonionta willaspa iglesiapi nirqan: —Ñawpaqa Diospa Simin Qelqata ñawinchaqtinku kusionqallaña uyarispapas chayllan qonqay kani. Kunanñataqmi ñawinchayta yachaniña, chaymi mana manchakuspa willani llaqa familiaykunamanpas wasimasiykunamanpas, nispa.

### **Ñawinchay yachachiypa kusikuyninkuna hinaspa sasachakuyninkunapas**

Sasan mana pagasqalla allin yachachiqkunata tariyqa. Qallarinpapaq yachachiy munaqkuna waqyasqa kanku pisqa p'unchay taller nisqaman. Chaypin willayku imaynatan yachaqasunchis, hinaspa patarakunata qospa qhawachiyku imaynatan yachachisunchis, (parlanchis imaraykun qallarinchis qheswa qelqakuna ñawinchayta chaymantaña castellanoq qelqankunata). Sapa tutañataq allinta atinankukama qheswata ñawinchanku qelqankupas. Chaymanta qhawachiyku imaynatan sapa qelqata yachachinchis chayta. Qhepatañataq kikinku ñawpaqman lloqsispa kaqlata yachachinku. Sapakama yachachiq lloqsiqtinku yachachiqninku sumaqta yanapanku 'allinta ruwashanki' nispa. Taller tukuqtin yaqapas llapanku atinkuña yachachiyta sapa qelqay yachachiyninpi kaq ruwayninkunata.

Eleuterio iskay wayqenkunawan iskay kaq tallerpi karqanku; kunan payqa iglesianpi yachachishan. Clementewan Folorentinoñataq as tiempolla yachachispa pasarqanku Instituto Biblico nisqapi yachaqakuq. Clementeqa nisqa: 'Kunan Diospa simin Qelqa ñawinchayta atispaña astawan allinta entiendeni ima nisqanta.

Ñawpaqa castellanollamanta ñawinchaspay manan allintachu entiendeq kani' nispa.

### **Mosoqmanta qhawana**

Proverbios 16: 9-pi nin: “Runaqa sonqonpi imachus ruwananta yuyaykun, Señor Diostaqmi imaynan kananta unanchan.” Sapa sabado tardeta Maranata iglesiapi umalliqkuna huñunakuqku qheswa ñawinchayta yachaqaq. Paykunaqa yacharqankuña castellano ñawinchayta chaymi qosaywan kуска “transferencia” nisqa cartillawan yachachirayku imaraykuchus paykuna ‘misionerokuna’ kaspanku campoman rispa Diospa simin Qelqata sasachakuspa ñawinchaqku. Paykunamanta huknin waynallaraq Albino sutiyoq karqan.

Huk p'unchaytaq Seminarioq umalliqnin Albinota nisqa qheswaman t'ikrachinanpaq castellanopi qelqasqa kaq yachachikuykunata. Chaymi Albinoqa qelqaqkunapaq yachachisqayku tallerman hamurqan. Chaypitaq Albinoqa allin yuyayniyoq usqhaylla yachaqaq kasqanta rikuspays invitarqani huk tallerman. Chay karqan ñawinchay yachachiqkunapaq.

Hinaspataq ñawinchay yachachiqkunapaq iskay kaq tallerman yaqapas iskay chunka yachaqaqkuna hamunanku karqan, chaymi Albinotawan Lorenzo Ccamata nirayku yanapaq yachachiqkuna kanankupaq. Paykunaqa ancha allintapuni atiranku yachachiyta. Huk kuti tallermanta willanakusharayku imaynatan ruwayninkuna karqan chayta. Chay kuti Albinoqa nirqan: —Qallariypi qheswata ñawinchachishaqtinku upallalla lloqsikuq kani imaraykuchus qheswata pisinhaspa castellanollata rimaq hina kawsayta munarqani. Hinaspa pisi-pisimanta Señorninchis punkukunata kicharishan llaqta masiykunata yanapanaypaq. Kunanqa manaña chay hina yuyayniyoq kaqtin qheswa rimayninchis ancha sumaq kasqanta reqsishani, hinallataq qheswa rimaq masinchiskunata sonqonchis kusichiq simipi yachachiqtinchis astawan allinta yachaqaqakusqankuta qhawashani.

### **ILV-wan ATEK kuska llank'ashanku**

ILV-manta kaykunapi llank'anapaq yachachiyku: ñawinchay yachachinapaq, qheswapi qelqanapaq, wayrawasintakama yachachinapaq, videokunawanpas, chaymanta imaynataq watanpi llank'anapaq wakichinatapas. Yanapaykutaq qheswa simimanta astawan yachanankupaq hinaspataq qolqetapas llapallan programakunapaq maskhaspa yanapayku. ATEK-manñataq hamun tukuy sonqonwan llank'aq iñiq umalliqkuna, paykunaqa llaqtamasinkunata khuyaspa yanapayta munanku atisqankuman hina tukuy imata allinta ruwanankupaq. Hina respetanakuspa ima kasqanta rimaspapas llank'ashayku. ATEK kaykunaq yanapakuyninwanpas llank'ashan:

- Cristopi iñiq iglesiakunamanta ahinata yanapanku: akllaspa pikuna sapa programapi llank'anqaku, tallerkuna iglesiankupi kaqtin mikhunawanpas yanapanku, hinaspa huñukuykunata wakichinku.
- Comunidad autoridadkuna umalliqkunapas yachanku ATEK-pa ñawinchay yachachiq llank'anan mana religionmanta yachachiy kasqanta, aswanpas qheswa familiankupi allin kawsanankuta, aynipi imatapas ruwanankutapas chaninchasqanta. Chaymi kay progamata yanapanku, mana convenio nisqata firmaspankupas. May llaqtakunapi municipiopi otaq comunidadpa huñunakunanku wasipipas ATEK tallerkunata ruwananpaq arí ninku.
- Denominación nisqa t'aqakuna regionpi otaq distritopi ATEK ruwasqanmanta allin kasqanta ninku, imaynan Iglesia Evangélica Peruanaq Sinodon nisqan hina.
- Sociedad Bíblica Peruana yanapan Diospa Simin Qelqa as qolqellawan rantiyta atinankupaq, chaymanta qheswapi qelqasqakunatapas ruwachin.
- Yanapay munaqkuna qolqewanpas atisqankuman hina ima ruwaypipas yanapanku.

Imaynan orqokunapi pampakunapipas sinchitapuni wayramun hinallata qheswa runakunaman chayamushan askha yuyaykuna ñawpa inkakunaq kawsasqankunata qhawamunankupaq. Chhaynapis huk qheswa similla

Ilapan llaqtakunapi kananpaq nishanku, chaymanta inkakunaq ruwayninkunatapas waqmanta ruwanankupaq. Wakinqa kuisqallaña chayta munanku, wakinñataq tarishanku astawan allin kaqta, chaymi kasqa huk sonqolla Cristopi iñiqmasinkunawan ch'ulla ayllulla kayta. Ñawinchasqankuta entiendespataq kusikunku, chaymi manaña mamankuq qheswa siminmanta p'enqakunkuñachu; Diospa Simin Qelqamantataq allintapuni yachachiyta atinku. Chaymanta ATEK llaqtamasinkuna imakunapi astawan munanku yanapanata qhawaspas iglesiakunapipas comunidadpipas llank'ashanku. Ñawpaqqa misionerokuna ichapas manan yaqapas chay ruwaykunawan yanaparqankuchu. Kunanñataq iñiqkuna karu llaqtankumanta hamuspa llank'ashanku mana kuraq kamachikuq hinachu, aswanpas qheswa iñiq masinkunawan kuska Señorninchispa serviqmasinkuna hina llank'shanku; chaymi rikuytaña atinchis comunidadkunapi iñiyinkupi wiñaspa kallpachakusqankuta imarayku paykunaq yachachiyinkuta yanapakuyninkutapas kusikuspa chaskishanku.

**Irma Inugay Phelps** has Peruvian and Japanese roots. She was trained as a grade school teacher. Since joining Wycliffe Bible Translators in 1971 she has been involved in Bible translation and literacy work with Quechuas in different areas of Peru.

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## **55th Evangelical Fellowship of India's Annual Meeting and Tamil Nadu Pastors Conference** **By James Kaiser**

**Tradition, culture and the significance of the gospel was demonstrated in a lively opening procession of the Evangelical Fellowship of India's (EFI) annual meeting in May 2006.** There was singing (using Tamil Christian lyrics), dancing, music with the Raja melam team (a drum used for all auspicious occasions) and the use of Christian symbols like the cross, the word of God, light, a basin and towel and sheaves of harvest.

Dignitaries at the meeting were the Rt. Rev. Dr. S. Jayapaul David, bishop of Tirunelveli Diocese and president of **National Council of Churches of India**; Rt. Rev. Dr. Ezra Sargunam, president and bishop of the Evangelical Church of India; and Rt. Rev. Dr. Jude BalRaj, bishop of the Catholic Church and general secretary of EFI. Rev. Richard Howell lit the lamp and inaugurated the conference. The keynote address by Bishop David and the greetings and exhortation by the other dignitaries set the motion toward the theme "I know your deeds—you kept my word" (Revelation 3:8). Immediately after the inaugural meeting the youth forum held their sessions under the leadership of Pastor Shavez Williams, national coordinator of the EFI **Youth Commission**.

### **Denominational Diversity**

It is amazing that God enabled different denominational churches to come under one roof for this conference. There were more than ten denominational churches and more than thirteen missionary organizations that participated in this meeting. The churches included: Church of South India, Anglican Church of India, Evangelical Church of India, Tamil Baptist Church, Indian Pentecostal Church, Andhra Evangelical Lutheran Church, Mennonite Church, Bethany Fellowship, Maranatha Church, Christian Community Church, Salvation Army and several independent churches.

The missions representation were from: **Indian Evangelical Mission**, National Missionary Society, **Tamil Village Gospel Mission**, COME, Life in Christ Ministry, Nava Jeevan Ministry, **Church Growth Missionary Movement**, India Church Growth Mission, North East Vision, **Jesus Mercy Home**, **Gospel Recordings**, Word for All and others.

### **Pastor and Leader Workshops**

In addition to general sessions focused on morning devotions and Bible exposition, a special seminar was held on evangelism and discipleship. Several issue-based workshops also allowed participants the opportunity to interact with one another. Workshop topics included:



1. Leadership
2. Christian Education
3. Doubling the Congregation
4. Expository Sermon Skills
5. Pastors' Family
6. Standing Strong through the Storm
7. Women Ministries
8. Legal Aid for Pastors

In all, about 450 participants along with eighty youth leaders attended the conference and considered it a great blessing that inspired and challenged them. Many participants also said they would pray for EFI and its ministry. The conference was sponsored by Light Foundation.

**Reverend James Kaiser is mission secretary of the Evangelical Fellowship of India.**

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## **Unseating “Little Napoleons”: Malaysia’s Mission Leaders Unite to Tackle Mission Priorities**

**By Joshua Snyder**

**Malaysia’s mission leaders outlined actions steps to respond to eight mission projects in a 17 July meeting of the Malaysian Center for Global Ministry (MCGM).** MCGM billed the meeting as a “roundtable dialogue with mission leaders.” An estimated ninety-five percent of Malaysia’s mission agencies attended the meeting.

“If the Church in Malaysia is to play a meaningful role in the work God is doing in Asia, we have to learn to work together. That is what this network is all about,” said Bishop Hwa Yung of Malaysia’s Methodist Church.

Reverend David Paekiam, Chairman of MCGM, echoed these sentiments, “We want to be an example to Malaysia and other nations as well. We can choose to work together.”

“We see a clear, definite and committed network,” commented Bishop Yung in his closing remarks. “I am very happy.”

MCGM is intended to unseat “little Napoleons” (a reference to a statement by Malaysia’s Prime Minister that local leaders wield too much personal power) in Malaysia’s mission work by creating a forum in which the different agencies can work together.

Prior to the meeting the MCGM had identified six projects: World Evangelical Alliance’s Tentmakers International Congress hosted by Malaysia from 9-11 July 2007, missionary training through the Malaysian Cross-Cultural Missions School (MCMS), church mobilization, Outreach to Foreigners (O2F), member care and a missions hub. Mission leaders identified two additional projects during the meeting: youth mobilization and missions education as being priorities.

Working groups defined action steps toward the fulfillment of each project over the next five years and facilitators were chosen to help carry on these steps.

### **Tentmaker’s International Congress**

The priority is to create awareness among Malaysian Christians of tentmaking as a viable alternative to traditional missions work, in particular among young Malaysians who will not go as full-time missionaries but will go as professional tentmakers. The working group will propose to the Board of Tentmakers International

topics and speakers for the conference, establish the number of Malaysian participants and form an organizing committee to address this issue.

### **Missionary Training and Missions Education**

This group consolidated missionary training and missions education and declared that missions education in the Malaysian Church is vital and a “prelude to missions awareness.” A missions education structure is therefore essential. MCGM will examine training courses such as World Outreach’s Kairos. The working group suggested that the Malaysian Cross-cultural Missions School seek accreditation by local seminaries. MCMS is designed to train missionaries and tentmakers called to serve among the unreached peoples of Southeast Asia.

### **Youth Mobilization**

Malaysian Christian youth must be mobilized, trained and sent out for short-term missions. The working group proposed a National Youth Missions Conference for 2007. Agencies participating in the MCGM will (1) follow up with youth with a missions interest, (2) train them and (3) send them on short-term missions trips to a specific region outside Malaysia. The goal is to create long-term missions passion out of short-term zeal.

### **Outreach to Foreigners (O2F)**

Faced with 2.5 million foreigners to twenty-six million Malaysians on Malaysia soil, this working group will mobilize the Church through (1) traveling shows that present ministry to migrants, (2) a jointly organized nationwide conference in 2008 where churches and agencies can share resources and (3) a regular bulletin. O2F requires more resources such as Bibles, tracts, and teaching materials.

### **Member Care**

Although this is the smallest working group, it has the biggest dream: to lay the foundation for an independent member care center in Malaysia for missionaries by December 2007. The center will gather member care resources, train churches and agencies to provide member care and organize retreats for missionaries and “third culture” children. Some churches and agencies in Malaysia do not provide adequate member care because they are either too small or do not have adequate professional help. For the next one to one-and-a-half years the working group will dialogue with churches and agencies and develop a blueprint for the center.

### **Church Mobilization**

Passion for missions in Malaysian churches starts from the top and trickles down. This working group will start a monthly prayer meeting of mission agencies and church pastors at a local mega church. They decided that short-term mission trips must be upgraded and an improved follow-up method of potential missionaries identified.

### **Missions Information Hub**

MCGM initiated the missions information hub in 2004. The MCGM requires a full-time worker who will network agencies and churches, build the network’s database and gather information for the current e-newsletter, which shares information with churches and agencies once a quarter on Malaysian missions events and activities. Member agencies of the MCGM can also begin to consolidate existing mission resources in the resource center at the office of the Strategic Missions Program (STAMP) to better centralize mission resources. The resource center has more than two thousand books and videos available to be borrowed.

Mission leaders also identified the need to expand the MCGM to Chinese and Tamil-speaking churches and ministries, to mobilize retirees for mission, to engage more college campus believers to commit to missions, to better utilize cyberspace for Malaysian missions and to target Malaysia’s smaller churches.

Mission leaders voted to meet once a year in a similar venue to dialogue on how to work together to respond to such needs. The July meeting of the MCGM bodes well for future Malaysian missionary cooperation. For more information on MCGM or the meeting, send an email to [mcbgm@tm.net.my](mailto:mcbgm@tm.net.my).

**Joshua Snyder** lives in Malaysia with his wife and two children. He holds a masters degree in Intercultural Studies.

## **Leaders to Gather 18-19 October 2006 for Important Conference on MAF's Landmark "Operation ACCESS!" Study**

**By Ghislaine Benney**

**Key leaders from the world's international missions organizations will be gathering at Mission Aviation Fellowship's (MAF) new headquarters in Nampa, Idaho, USA 18-19 October** to determine how to work together to effectively use the results of MAF's recent landmark study "Operation ACCESS!" for global missions.

The **Operation ACCESS!** study, released in June, focuses on pockets of people who are forgotten or unreachable. It identifies areas where transportation, communications and technology barriers prevent or impede access to the gospel, or to sustained resources needed to enable community development, healthcare and education services. It also assesses the nature and significance of the barriers and the degree of any ministry taking place. There are also suggestions as to how the barriers can be overcome.

*The five-year global research project provides critical, unprecedented information that will shape international evangelism, ministry and humanitarian strategies for the next twenty years.* The potential impact of Operation ACCESS! has been likened to the "10/40 Window" strategy promoted by missions strategist Luis Bush.

### **Partnering Together**

According to Dave Bochman, MAF chief operating officer and conference organizer, the Operation ACCESS! conference will be a "working meeting" of key decision makers from missions organizations, denominations and Christian non-governmental organizations from around the world. "

MAF's aim is to partner with other organizations to use the study data to overcome barriers and reach the lost," he said. "But we also want to facilitate other organizations working together and the development of collaborative strategies."

Phil Butler, president of **visionSynergy**, an Edmonds, Washington, USA-based organization that develops strategic international Christian networks focusing on high impact opportunities for world evangelism, will facilitate the Operation ACCESS! conference.

Butler said Operation ACCESS! has the potential to shape worldwide evangelism strategies for the next ten years. "The issues facing us are on such a scale that they cannot be tackled by any individual or organization alone," he said. "The Church must collaborate and work together."

Kevin Swanson, MAF president, said research shows that *despite the extraordinary missions efforts of the Church, three out of four people alive on the earth today still have not heard the gospel.*

The Apostle Paul in Romans 10:14-15 talked about the need to send preachers. But preachers can't be sent unless the barriers that prevent their access and sustainability are overcome," said Swanson. "Operation ACCESS! is a strategic roadmap to accomplish this God-appointed task."

Dr. Ralph Winter, founder of the [US Center for World Missions](#), said, “MAF’s foundational re-analysis of its work and of mission work in general has produced a breathtaking new analysis of the challenge before us.”

Dr. Charles Kraft, professor of anthropological and intercultural communication at Fuller Theological Seminary School of World Missions, called the study “one of the most promising projects I’ve seen in my thirty-two years at Fuller.”

### **Operation Access Findings**

Operation ACCESS! Surveys—which cover 364 remote sectors in sixty-four countries—found that transportation, communications or technology barriers prevent or impede people's access to the gospel, resources for spiritual growth and basic services.

#### **Key findings are as follows:**

- Fifty-two percent of all sectors present “significant” barriers to reaching people living in the area.
- Sixty-six percent of all sectors had little or no ministry in place.
- “Significant” communications barriers are faced in eighty-nine percent of sectors; fifty-six percent of sectors face almost insurmountable communications barriers.
- Eighty-seven percent of sectors are difficult to access by road.
- Other barriers include: social and economic factors (seventy-five percent), agency resources factors (sixty-one percent), transportation and travel factors (twenty-three percent), political and religious factors (twenty-one percent) and geography factors (six percent).
- Fulfilling the task of the Great Commission demands that barriers be addressed and strategies deployed to overcome them and that they be developed in cooperation with indigenous and international missions groups.
- Surveys were conducted in fifteen of the twenty-seven countries where the top one hundred least-reached people groups live.

### **MAF Serving For More Than Fifty Years**

Founded in 1945, [MAF](#) stations some two hundred missionary families in the remotest regions of twenty-three countries on five continents. MAF pilots fly approximately forty thousand flights a year, transporting missionaries, medical personnel, medicines and relief supplies, as well as conducting thousands of emergency medical evacuations. MAF also provides telecommunications services, such as satellite Internet access, high-frequency radios, electronic mail and other wireless systems, in isolated areas.

2006 marks the fiftieth anniversary of the death of MAF pilot Nate Saint, who, along with missionaries Jim Elliot, Ed McCully, Pete Fleming and Roger Youderian, was speared to death by Waodani (Auca) Indians in Ecuador.

For more information on the “Operation ACCESS!” conference, contact Ron Wismer at (in the US) 800-359-7623 or [RWismer@maf.org](mailto:RWismer@maf.org).

**Ghislaine Benney** is director of [Missionary Aviation Fellowship's Operation ACCESS!](#)

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## **Two International Orality Network Conferences for Primary and Secondary Oral Learners to be Held 14-16 and 15-17 November 2006**

### **Making Disciples of Primary Oral Learners**

14-16 November 2006

[www.ion2006.org](http://www.ion2006.org)

### **The Inside Story**

15-17 November 2006

[www.theinsidestory06.com](http://www.theinsidestory06.com)

**The International Orality Network is offering two unique, overlapping conferences in November 2006 to address distinct aspects of the orality movement.** These conferences are the largest forums for the rapidly emerging field of ministry to oral communicators. They are forums for ministry leaders, field practitioners, educators, media producers, pastors and interested lay people.

The International Orality Network serves churches, denominations, mission agencies and individuals committed to effective communication of the good news to all people. For two hundred years Western church and missions strategies and materials have been produced by literates for literates. *Today, 2.5 billion people can only receive information orally; another 1.5 billion get over ninety-five percent of their information orally.* Even in traditional highly literate societies oral learners are on the increase by virtue of more people preferring the use of a variety of oral communication styles.

The first conference, "Making Disciples of Primary Oral Learners," will be held 14-16 November 2006 and will focus on those who work with unreached people groups. The conference will run from Tuesday afternoon through Thursday night and will include speakers and sessions that address the needs of primary oral learner (those who rely totally on oral communication methods). It includes a special chief executive officer's and pastor's track. Register early as space for this conference is limited to 250 people.

The second conference, "The Inside Story: Radically Improving Your Ministry Skills," will be held 15-17 November 2006 and will focus on those who work with the literate who choose to communicate by oral means even though they can read and write; this is often referred to as "secondary orality." The Secondary Oral event starts Wednesday afternoon and ends Friday at noon.

Both conferences will be held at the Wyndam Hotel in Colorado Springs, Colorado, USA, and conference fees include most meals and snacks; however, lodging is an extra \$82USD per room per night. The cost for each conference is \$275USD. Full-time students are invited to attend for \$175USD. There will be a joint session on Wednesday evening, but the rest of the conferences will be separate. Since the conferences overlap, individuals cannot attend both conferences in their entirety. The International Orality Network does offer the option at your initial registration, under "registration type," to add on the extra day from the other conference for an additional charge.

For more information please go to [www.oralbible.com/2006Conference.php](http://www.oralbible.com/2006Conference.php).

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## **WORLD PERSPECTIVES**

### **Tools for Reaching Oral Learners**

**By Durk Meijer**

**The small aircraft comes to a complete stop on the Papua highland landing strip and the propeller takes its last turn, ending the loud rumble of the engine.** Before the door is open several Papua students surround the plane to welcome us. Even before our luggage is unloaded, I start hearing some guitars and a ukulele accompanying a song in a style that reminds me of the Melanesian cultures. A small group of students huddles just outside the old hangar singing stories about God and expressing their deep love and faith in him. Our time at the Papua leadership training school is filled by the sound of students singing songs, from the time they begin watching the vegetables cook at lunch until the electricity is turned off late in the evening. At first I think that all the singing is due to a music workshop that they are attending where they compose, record and dramatize their own songs. Later I realize that many of the songs I hear are not even recorded; I begin to realize that communicating stories in song is an integral part of relating to God and each other. The workshop songs are actually only a small part of their repertoire. *Songs, music, chanting and drama are all key parts of how they normally communicate; the Papuans are traditional oral learners.*

### **The Right Kind of Tools?**

We on the other hand, as literate learners, tend to look for tools such as instructional videos, tracts, printed curricula and books—something physical to help us communicate. Normally we use these communication tools in church-related activities and consequently also in church planting ministry. We have learned to depend on these kinds of tools to communicate. Although they may be good tools in general, that doesn't make them right for every situation. *In other cultures and to oral learners our communication tools may communicate a different message than we intend or they may not even communicate at all.* Oral learners do not depend on the same kind of tools as literate learners. Oral learners, like the Papuans, communicate truth in different ways and they naturally know how to communicate within their own culture. What they often don't know is the potential of their own communication art forms, because we often come in and tell them that we have the right kind of "tools," and teach them to use our literate ways. If all this is true, then what are the right kinds of tools to use?

**When we choose tools for oral learners, or for any audience, we need to consider the following things:**

- **the content of the story to be told**
- **the appropriate communication art form for that story**
- **the appropriate time and place to share it**
- **the appropriate language**

If we take all this into consideration, then we find that most tools serve best as flexible frameworks—tools that can be adapted for use by the people we are serving. Some tools are more adaptable than others. If visuals are part of the tool, they are often copyrighted and cannot be culturally adapted. Accompanying music and sound effects may or may not communicate the same thing to our audience as it does to us. If these things cannot be changed it can reduce the effectiveness of the tool or even negatively impact our audience. This happens easily if we are focused on urgency from our perspective and just pick a convenient tool, rather than looking from God's perspective as a wise steward willing to consider the worldview of our audience. The more freedom a tool gives us, the more likely it is to help us communicate effectively with our audience. Sometimes tools should only serve as a guide or idea for making products locally by or with the people we are serving. This encourages local ownership of the products, as well as sustainability of ministry because the people realize they can make their own tools.

### **Principles to Consider in Choosing Tools for Oral Learners**

Four principles can help guide us as we seek to reach those in oral learning cultures.

1. **Consider the content.** When we look for tools off the shelf, it is easy to overlook content. With one small Brazilian people group, the missionaries had established a weekly movie night. They shopped for movies of biblical value and the book of Esther was chosen. It was shown in a second language without

any introductions or consideration of the cultural habits of the people group. The movie portrays the king discarding his wife because of disobedience and he then samples from all single girls who his next wife should be. This situation is similar to an existing problem of divorce and promiscuity in the culture of the viewers and easily confirms their values. The real biblical message of the book of Esther is lost and their sinful behavior confirmed. The thought process of oral learners is different from literate thinkers; they think relationally. In other words, things they learn are validated by something they already know or by others they respect. *We need to select content that will have the added value of bringing the people closer to God.*

2. **Consider the art form.** Besides considering content, we need to look at how truth is normally communicated. In most cultures it is through stories which can be sung, chanted, recited (like in poetry), acted out, danced or told. They also may use riddles, parables, thematic questions, proverbs, rituals, art or a combination of these. *In some cultures for a story to be accepted as true, there has to be a set order to a story, like starting with a greeting or the introduction of the key characters.* If this is not done, we may have never asked the audience to listen or have never validated the characters as real. In some cases only certain people can share spiritual truth or serve as the designated storytellers.
3. **Consider the time and place.** The appropriate place and time is another consideration that should be taken into account. For the Saramacan of Suriname the wake of a funeral is a time for song, dance and watching movies. Stories that talk about hope after death can be very appropriate. In other cultures there may be opportunities at weddings, seasonal feasts, etc. Yet for the Kadiweu of Brazil there is not much room for biblical exposure at their annual cultural feast and selling Bible materials is seen as inappropriate to the cultural setting.
4. **Consider the language.** Last but not least we must consider what language should be used to address spiritual matters. This may be different for use in church versus in outreach. In some cases it may be a mixture of two or even three languages. *The language should be used in an appropriate oral fashion when using oral tools.* Some tools just use written materials in audio format, but that doesn't make it automatically a tool for oral learners. Spoken language is quite different from written language.

The right kind of tools for reaching oral learners are therefore mostly foundational tools, like story sets that may guide one through a process of evangelizing or discipling. Sometimes people primarily need ideas to help them communicate biblical truths using their communication art forms, so they can make their own tools. *This doesn't mean that the market-ready tools cannot be used, but they should be used wisely in the context of tools that can be made locally on an ongoing level, while continuing to consider the same four principles mentioned above.* Such a mix of media can become a key component of a healthy local church that won't be easily riddled by problems of spiritual shallowness and syncretism. Still, tools can serve primarily as aids to a healthy witness of God's Spirit through his children. We need to leave the relational aspect in our witness—since what God offers to us is a relationship—with him. For specific ideas about potential tools, training resources and training opportunities, please visit [www.oralbible.com](http://www.oralbible.com) or [www.vernacularmedia.org](http://www.vernacularmedia.org).

**Durk Meijer** is associate director for Operations for the **International Orality Network**. He is also vernacular media services advisor for **Wycliffe International**.

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## **The Role of Bible Stories in Evangelism**

**By J.O. Terry**

**What is the role of Bible stories in evangelism today?** Why bother to tell these stories when we could easily give a tract or make a conventional presentation of the gospel? What is it about telling stories that makes their influence different from just giving evangelistic information? Following are three of the early answers to these

questions that we have learned in the oral learner world, increasingly in the secondary orality world and even in the often indifferent world of postmoderns.

1. **Stories, whether Bible stories or personal stories, interest us because they are about people.** Often in stories we are telling what happened to us or what we saw or heard happen, so they have an eyewitness authenticity as we tell them. Simon Peter mentioned this in his second epistle when he said, “We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty...when the voice came to him from the majestic glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ We ourselves heard this voice that came from heaven when we were with him on the mountain.” (2 Peter 1:16-18).
2. **Stories, especially Bible stories, give an opportunity to “try on” truths mentally as we hear them.** The stories in the Gospels and Acts tell about the followers of Jesus as well as those who came to hear Jesus and see his miracles. Some listeners, like the rich young ruler, went away disappointed because they found the teaching too costly. But others, when they heard the parables of Jesus and saw his works, believed.
3. **Because stories are memorable they stay with us and can continue to speak to us long after the story is told.** Hearing stories told in a vivid and culturally appropriate way made it easy for the people of Jesus’ day to remember what he said and have his words continue to speak to their hearts long after the stories were told. Remember the words of the two disciples on the road to Emmaus? They commented how their hearts burned within them as Jesus related his story of how the Messiah must first suffer and then enter his glory. The same heart response is illustrated in the **New Tribes Mission** video *Ee-taow!*, where Mark Zook relates how when he told the story of Abraham following God’s command to sacrifice his son Isaac, one of the elder listeners came to him to share how he was troubled by the story, and then expressed his belief that somehow God was going to save Isaac.

### **Relating to Their World**

Bible storying allows listeners to identify with the story characters and with what happens to them. In *Ee-taow!*, when Zook told the stories, the Mouk people responded, “We are like that!” The stories that I prepared for Muslim women (*The Grief Stories*) were motivated by the desire to show how God was aware of these women’s needs and able to redeem their lives. Many of the stories tell of situations like barrenness with which the listeners can identify. The same is true with stories like that of The Prodigal Son (Luke 15:11-32), the rich man in the story of The Rich Man and Lazarus (Luke 16:19-31) or The Rich Fool (Luke 18:18-23) who was more concerned with his wealth than his soul.

**Stories are relational.** Among the oral peoples of the world there is a lively interest in stories which attracts listeners to hear the storyteller. Those of us who have used Bible stories in our evangelism strategies have been able to gain a hearing because “we were telling stories.” The storytelling setting is a communal setting where individual and religious differences are laid aside for the duration of the story; both storyteller and listener enter into the story and share a relationship through its telling. Stories are relational in that, as mentioned previously, listeners identify with characters in the stories. Once when screening the *JESUS* film near the seashore in Mangalore, India, we invited the local fishermen; however, since the film was being shown in the territory of farmers, the fishermen stayed at a distance. They remained far off until the point when Jesus instructed his disciples to let down the net. At that very moment the fishermen came running toward the screen and joined in watching the remainder of the story. The film story had touched their world and they related to it.

Telling stories also provides an event for listeners to gather together and enjoy the entertainment. *Oral people are far more event-oriented than information-oriented.* By providing the event, the opportunity exists for relationship to develop, as well as for the focused attention on the story which can lead to identifying with the



story and its outcome. Stories are memorable so the listeners can take them home and pass them along to others. Among some oral peoples stories are put into song and can best be remembered that way. Calvin Fox, a former agricultural worker among the Kui people of India, taught his pastors the Bible stories and told them to leave their Bibles at home as having a Bible in hand surely marked them for opposition by radical Hindus. Instead, the men were to tell the Bible stories as they worked among the people they were helping in agricultural projects.

### **Overcoming Difficulties in Bible Storying**

There are some recognized difficulties in using Bible stories for evangelism. The question has been raised whether theology derived from story telling is too shallow or incomplete, as opposed to a more propositional systematic theology from traditional teaching. It is true that it may take many stories and, in fact, a whole set of stories to give the proper theological perspective. A single isolated story can be misleading. Therefore, stories need a matrix, as discussed by Jacob Loewen in his book *Culture and Human Values*, where he tells the effect of a recorded story of the flood along with sound effects on a Central American people.<sup>1</sup> They were terrified and stopped their work.

Another problem that we have faced is that of stories getting corrupted or influenced by local cultural stories that are similar. This has been observed among some of the Mayan peoples, where those retelling the stories brought into the Bible stories details from their cultural stories. In my own experience I saw that on some occasions the story-tellers “fixed” the stories so they would have a “better” ending, an ending more in line with their expectation. Countering this required telling a larger matrix of stories so that the story they wanted to “fix” was locked in and interpreted by the preceding and following stories.

Akin to changing or negatively restructuring stories is the problem of story fading. Although heritage stories on the whole do have a longer and more accurate life span, there is a noticeable fading of Bible stories unless they are periodically refreshed. One thing that keeps this from being a greater problem is the “group story.” This is the effect of the group members all contributing to the story so that to some extent the fading is self-correcting. Still we found it good practice to periodically refresh evangelism and discipleship stories.

For those oral learners who do not have scripture in their spoken or mother language it is paramount to give them an Oral Bible. The Oral Bible concept came about as an observation of what was happening as selected Bible stories were told first to evangelize people and then to organize them into churches and continue their discipleship and growth as Christians. The listeners were having an Oral Bible formed in their memories. True, it is a limited Bible as it only consists of what they have heard and can remember, but it is a functional Bible which can be used for further evangelistic witness, preaching and teaching.

### **Using Bible Stories for Evangelism**

There are two basic philosophies regarding using Bible stories to evangelize.

***The first is to take a chronological presentation of Bible stories that (1) can lead to salvation and (2) deal with primary worldview issues that are stumbling blocks to the gospel.*** This process can take months to complete and can only be speeded up a limited amount as oral learners can easily overload if too much information is presented at one time. It is a time-consuming and labor-intensive strategy.

***The second philosophy of using Bible stories to evangelize presents three related choices. The first is to use a more compact set of stories that are basically the critical stories leading to salvation.*** The primary objective is to get an emotional and spiritual response rather than to equip listeners to remember the stories. The **Storying Scarf** from West Africa is a good example of a well-designed compact story set that is being used both “as is” and with local modification in many places. One suggested strategy in Central America was to have a team of three men tell seven stories a night and after all the stories were told to have a discussion and response. ***The second option is to use a “micro-strategy” of five to ten stories with a majority of the stories about Jesus.*** This

strategy is proving of manageable value to many going on short-term mission trips where longer strategies are not possible. *A third option is to use a “fast track” presentation of many stories joined into a panorama which are told at one time as a continuing story that includes all the appropriate stories needed for evangelism.* Here there is no stopping for discussion of individual stories along the way; instead, listeners are swept along from story to story so that the emotional impact builds and climaxes in the story of Jesus. Afterward there is discussion or opportunity for response or invitation.

Stories speak to everyone. Among young worshipers in the Church and among post-moderns outside the Church, stories are proving their value in communicating spiritual truths. We literate evangelists must overcome our reticence just to tell Bible stories. *We are in a partnership with the Holy Spirit to tell the stories so the Spirit can then use them to bring salvation to listeners.* We must be prepared to tell the stories of our Savior—stories we should know by heart.

#### **Endnote**

1. Loewen, Jacob. 1975. *Culture and Human Values*. Pasadena, California: William Carey Library, 372.

**J.O. Terry** served as a media missionary in the Asia Pacific region for thirty-two years. He worked in Bible Storying until his retirement in 1985. Terry currently co-teaches Bible Storying classes at [Southwestern Theological Baptist Seminary](#) in Fort Worth, Texas, USA.

### **What Do You Think, Mr. Guttenberg? The Challenges Print Evangelism Ministries Face in Meeting the Needs of Oral Cultures**

**By Avery Willis and James Greenelsh**

**The year was 1488.** A young boy accidentally left a wooden shape dripping with dye on a piece of parchment overnight. In the morning he discovered an image remaining after removing the wood. It was an “aha!” moment that led to the invention of the printing press. That one insight changed the world in which we live. The boy’s name was Johann Guttenberg and his idea lit the fuse on a literacy revolution that supercharged the field of knowledge. The Bible finally came within reach of the common man. Christianity in Europe flourished. For the next five hundred years the Church in Western societies trumpeted the superiority of literacy.

I had thought for so long that the Guttenberg revolution was a worldwide phenomenon. I grew up thinking that literacy was the one thing the world needed to level the playing field for everyone. Then one day I made an alarming discovery: **five hundred years after the invention of the printing press only thirty-three percent of the world are truly literate.** This stopped me dead in my tracks. Imagine the banner headline: “Approximately sixty-seven percent of the people of the world are non-literate oral learners! Read all about it!”

If you printed that headline in every newspaper in every country of the world, in every language known to humanity and you threw it on the coffee table of every home on earth, close to four billion people could not read it!

Let me ask you, if you had a business and you found that sixty-seven percent of your target audience were non-literate oral learners, would you tailor your business plan, dedicate your work force and allocate a huge portion of your operating budget especially to reach them? Of course you would! That’s just smart business. *Then why are missions not doing this to reach oral learners?*

#### **Oral Learners and the Great Commission**

The world of missions is just now waking up to the fact that oral learners are the bull’s eye at the center of completing the Great Commission. There are four billion oral learners in the cross-hairs of redemptive history at

the beginning of the twenty-first century. What are you, your church and your mission agency doing to hit the bull's eye?

If the term “oral learner” is unfamiliar to you let me offer a simple definition. By oral learners we mean those people who learn best and whose lives are most likely to be transformed when information comes to them through oral, not literate, means. Oral learners transmit their beliefs, heritage and values by means of stories, drama, songs and proverbs. They have built their customs, culture and social fabric around storytelling.

What does this mean for us as we endeavor to fulfill the Great Commission? We must start asking questions such as: *How in the world do we share the word of God with people who can't, don't or won't read? Or with those who don't write? Or with those who may not even have a written language?*

Listen to this story from a young Christian leader in Bihar, India:

“I come from village culture. I want to tell you what it is like there. Most of the people in the villages are non-literate. Village people take interest in stories, in music and in drama. In the village in the evening time people meet in the street, tell stories and sing village songs. They learn lessons from these stories and they put them into practice in their lives. They have never read a book; they never have been to school. They are not literate, but they listen and then they learn.

I come from a Hindu family. In my childhood I used to join in Hindu customs. I listened to many Hindu stories. But when I reached sixth standard in the school I had a chance to hear the stories of Jesus. I had never heard such stories. I had been taught that there were many gods, but through the stories of Jesus I came to understand that Jesus is the true God. I committed my life to the Lord and began to tell people about Jesus.

After some time I went to Bible College to learn the word of God. There I was taught a literate Western style of education. When I came back from the college I used the same Western methods to preach the gospel but nobody accepted Christ. I was very discouraged and I was thinking I would leave the ministry. Then I got the opportunity to learn how to communicate with oral cultures through training provided by **Scriptures In Use**. I learned how to share my faith and plant churches among non-literate people. I was influenced by the teaching and returned to the mission field and started using the same storying method. So many people believed in Jesus Christ through this method.

I witnessed so many souls coming to Christ by telling stories from the Bible. So many souls are being saved! I am now training many missions workers throughout Bihar. The training is going well; every month many people are accepting Jesus Christ. Each month five hundred to six hundred people are taking baptism and fifty new churches are being planted. Through the cooperation of several ministries, a church planting movement is taking place throughout Bihar.”

### **This Changes Everything**

Brace yourself for this headline: “An estimated ninety percent of the world's Christian workers present the gospel and do discipleship using highly literate communication styles.” Ninety percent! Throw that up against the sixty-seven percent who are oral learners and for whom literate communication makes little sense, and what do you have? A strategic problem.

Let me put it this way. We can try all day to install software on a Macintosh computer, but if the software is designed for a Windows only PC we will be out of luck. We can know that our customers need software. We can spend big bucks on designing great software. Our investors may be excited about the software. But it all means nothing if when we go to install it on our customer's computer, we find out that two-thirds of them are using an incompatible operating system. Oral learners do not have a literate operating system. They need

different software and this is what that young leader in India discovered. That one single insight should rock our world as it did his. It should shock Christian leadership. It should change our mission strategies for sharing faith, training leaders and planting churches. It should radically change the focus of our Christian stewardship.

### **Fulfilling the Great Commission Among Oral Learners**

How do we fulfill the Great Commission among oral learners? We change our approach just as that man in Bihar did. He simply learned to use the stories of the Bible to communicate in a way that functionally illiterate people relate to and understand. It seems so obvious and so simple.

He put away his printed books and tracts. He stopped communicating abstract theological ideas that he had learned in Bible school. He started telling the stories of the Bible to cross natural bridges into the lives of his listeners. He used stories from the Bible to bring forth truths that challenge the worldview of the people in his culture. Then he watched the Holy Spirit speak through these stories.

The fact that literate, print-oriented, missionaries from the West have missed this oral storying method for so long and then taught it to local leaders may be one of the single most serious tactical mistakes we have made in the last two hundred years. I grieve over all the time, energy and funding that I have personally directed toward print evangelism mission endeavors that missed the mark for oral learners.

I finally began to understand. Literacy software does not fit two-thirds of the world's population. Until we wake up to that fact, we will continue to expend manpower and resources in less fruitful endeavors, with inadequate tools and methodology. The result of this is that we miss our audience. We miss our opportunity to effectively share the stories of faith among oral cultures.

The development of oral strategies is not meant to detract from print evangelism or Bible translation. In fact, the opposite is true. The most comprehensive strategy for communicating the word of God in the heart language of an oral culture should start with an oral approach that leads to translation and literacy. The problem is, too often we get the cart before the horse. Or worse yet, we forget the horse completely.

### **Rethink, Recreate, Reproduce**

*I am convinced that if we take the unique needs of the oral learner to heart and if we make them a priority in shaping our mission strategies then we will make monumental progress in completing the Great Commission.*

We urgently need ministries willing to rethink what they are doing, ministries willing to create new tools, new methodologies and new approaches that put the needs of oral learners first. In doing so God will enable us to harness the greatest force on earth for spreading the gospel and multiplying the Church—the power of his stories reproduced by word of mouth over and over again among each unique oral culture of the world in culturally sensitive ways. We need a movement of cross-cultural Bible story experts who have the skill to train people to engage unreached oral learners with a complete set of Bible stories in the local language that are tailored to transform their unique worldview. It is cost effective, reproducible and grassroots accessible.

The goal of the [International Orality Network](#)<sup>1</sup> is to influence the body of Christ to disciple all oral learners. **We envision nothing less than a word-of-mouth Bible storying revolution, tailored to the worldview and in the mother tongue of each oral culture of the world.** This is our greatest hope for fulfilling the Great Commission among four billion people who have yet to hear the true story of salvation. It is a simple insight with world shaking possibilities.

What do you think, Mr. Guttenberg?

### **Endnote**

1. The **International Orality Network** (ION) is an alliance of mission agency leaders partnering together to make God's Word available to all oral learners in culturally appropriate ways. ION relates to the **Lausanne Committee for World Evangelization** and is committed to providing oral strategies to communicate the gospel, make disciples, train leaders and enable church planting movements among all peoples in ways that are reproducible by oral peoples.

**Avery Willis** is executive director of the International Orality Network. **James Greenelsh** is director for International Partnerships. He has written and produced documentaries for Christian organizations in fifty-five countries over the last thirty years.

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## PEOPLES OF THE WORLD

### An Overview of Central Asia

By Justin Long

**Central Asia has also sometimes also called Middle Asia or Inner Asia.** Over time it has meant the land from Iran to Mongolia. Today it usually is used to refer to Kazakhstan, Tajikistan, Turkmenistan, Kyrgyzstan, Uzbekistan, Afghanistan and Iran. The nation of Iran is also sometimes included in Western Asia. It could be thought of as a bridge between the two regions.

Most of Central Asia is landlocked, with no access to the ocean—only Iran has a southern coastline. The region has a wide and varied terrain, ranging from the mountains of the Tien Shan (home to the highest peaks on earth) to vast deserts and grassy steppes. There are several large rivers and lakes, including the Aral Sea and the Caspian Sea. However, the governments in the region have not taken very good care of these resources, and environmental disasters have been the result. The Aral Sea in particular is drying up.

The combined population of the countries in the region is over 120 million people. About half of these (sixty-six million) live in Iran. Afghanistan is the second most populous country, with twenty-three million people. The tribes considered part of Central Asia include the Eastern Turkic, Eastern Iranian and Mongolian peoples.

The arid nature of Central Asia's land makes farming very difficult. Its distance from the sea forced trade to go overland through the famous Silk Road routes. With little farming or trade, few of the tribes settled; as a result, few cities were developed. For thousands of years Central Asia has been controlled by the famous horse-riding peoples. Their nomadic lifestyle was ideally suited to mobile warfare, and they were some of the most powerful military peoples in the world during their time. Some of the most famous armies to originate in this region included the Huns and the Mongols who at different times controlled much of Europe and European Asia. Their military power declined in the sixteenth century with the proliferation of firearms that shifted power into the hands of the settled people. Russia and China had taken control of most of the region by the nineteenth century. After the collapse of the Soviet Union (mostly sparked by the conflict with the rural and semi-nomadic peoples of Afghanistan) much of Central Asia gained its independence.

Today, Central Asia still follows the historical patterns established over the centuries. The peoples tend to identify themselves more by tribes than by national identity. The region is politically fragmented, with divisions between tribes and between different political ideologies. Local "strongmen" and "warlords" may be far more powerful than the national governments. In Afghanistan, for example, President Hamid Karzai has little control outside the city of Kabul. What national governments exist are highly controlling if not outright dictatorial, and when elections occur they may be influenced, bought or completely rigged. As in China, one could say Central Asia is ruled mostly by men rather than laws. The region's policies are dominated in turn by Russia, China, Iran and Turkey. These "great powers" continue to be concerned about the region, whose instability can give rise to

individuals with the power to do a great deal of damage (one example being extreme fundamentalists who, unable to muster significant military forces, resort to terror attacks to achieve their goals).

Oil and natural gas are two major resources contained within the region. There are significant reserves of both in the region. Strategic pipelines carrying oil to distant ports have also been built across the countries. However, it is unlikely that the oil reserves in Central Asia will last much beyond the next two generations. Most of the Central Asian nations are struggling to wisely use their petrodollars, but economic corruption is rampant in these countries. Iran is in a much better place to manage its oil wealth, which is not likely to run out as quickly as the northern states. However, little of the oil wealth trickles down to the average individual.

In the midst of this instability and geopolitical shuffling, some significant wars and conflicts continue to be fought. There is ongoing strife in Afghanistan. There are a number of small scale civil insurgencies in the northern states, as well as violent battles fought with drug lords. Central Asia supplies much of the opium that becomes heroin trafficked in Europe and the United States.

### Christianity in Central Asia

Christianity itself came to the region within a generation of Christ, brought mostly by the Apostolic Church of the East. However, it was largely wiped out by the armies of Timur (Tamerlane). Today all of the countries of Central Asia are majority-Muslim countries. The governments are generally anti-Christian. They deal harshly with Christian evangelizers, with punishments ranging from expulsion to assassination or imprisonment, torture and execution. Christians make up less than five percent of the countries; the one exception is Kazakhstan, where fifteen percent of the population is Christian. Throughout the region Christianity is in decline due to repression and migration. Many people are leaving due to poor economies and unstable governments.

Name	P'00	P'25	C'00	%	C'25	%	75-00	00-25	Issues affecting the future
<b>Afghanistan</b>	23.7	55.4	0.0	0%	0.0	0%	+-	++	War, reconstruction, heavy restrictions/persecution, drugs
<b>Iran</b>	66.4	89.0	0.4	1%	0.5	1%	+-	++	Persecution, oppression, nuclear politics
<b>Kazakhstan</b>	15.0	14.8	2.2	15%	2.0	13%	+-	--	Sporadic restrictions, enormous resources, ecological disasters
<b>Kyrgystan</b>	5.0	6.3	0.3	7%	0.3	4%	+-	+-	Growing political freedom
<b>Tajikistan</b>	6.2	8.8	0.1	2%	0.1	1%	+-	+-	End to civil war, political reconstruction, religious repression
<b>Turkmenistan</b>	4.5	6.1	0.1	2%	0.1	1%	+-	+-	Political repression, economic mismanagement, religious restrictions
<b>Uzbekistan</b>	24.7	34.0	0.4	1%	0.1	1%	+-	+-	Harsh repression, poverty, dictatorship

#### Key:

**P'00** - Population, AD 2000

**P'25** - Population, AD2025

**C'00** - Christianity, AD 2000 (followed by the percentage of the overall population)

**C'25** - Christianity, AD2025 projection, World Christian Database (followed by percentage of overall population)

**75-00** - Growth rate. The first (+/-) indicates whether Christianity is growing or declining; the second (+/-) indicates whether it is growing faster or slower than the population (thus whether Christianity's influence is growing or declining). (+/-) means Christianity is growing, but not as fast as the population, and so is declining

as a share of the country.

**00-25** - Growth rate projected for AD2000-2025

**Issues** - A brief encapsulation of the issues affecting the growth of Christianity in the nation

**Justin Long** manages [strategicnetwork.org](http://strategicnetwork.org) and is senior editor for **Momentum**, a magazine devoted to unreached peoples.

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## **A Focus on Central Asia: 858 Least-Reached People Groups Remain**

### **Overview**

Trade and Islam beat a path through the Silk Roads of the eleven countries of Central Asia, much of which could not be changed by seventy years of Soviet rule. Most of the languages here have been Turkish-based since the early days of Turkey's Ottoman Empire. Most other languages in this region are based on Farsi, the tongue of Persia, Central Asia's other traditional world power. *All but two of the countries in this region are over ninety percent least-reached peoples, with Pakistan by far the largest*; there are 150 million people within 468 people groups that are still least-reached in this country alone. Almost 850 people groups remain with less than two percent evangelical believers and less than five percent adherents to any form of Christianity. The marginally Muslim peoples of the Turkish World are looking for a new identity. Will they make their identity in Christ?

### **Prayer Points**

- **Dreams and Visions.** Pray for God to speak to individuals through dreams and visions as he has done many times so that their hearts are prepared and receptive to the gospel.
- **Gospel Literature.** Pray that literature presenting the truth of Jesus in their own heart language and written in a way that can be understood would become available to every one of the 858 least-reached peoples in Central Asia.
- **Healing from Physical and Emotional Illnesses.** Pray that God would confirm his word with signs and wonders, delivering seekers from addictions, depression and emotional and physical sicknesses as a demonstration that Jesus is the way, the truth and the life.
- **God of All Peoples.** Pray for God to change the idea that to become a Christian means I lose my cultural identity and to reveal that he has come to us as Emmanuel, God with us, so that he even speaks our language and answers our hearts' cries.
- **Prayer Evangelism.** Pray that God draws every new believer into an intimate relationship with himself and that he teaches them to pray and intercede for the others around them who do not yet know him so that they also come to know Jesus.

### **Links**

- **Resources** to pray and mobilize prayer and outreach
- **Discover** Central Asia
- **Pray** for the peoples of the Central Asia region
- Obtain daily **prayer guides** for peoples of this region

## **Background**

*(Prepared by Keith Carey, managing editor of the [Global Prayer Digest](#))*

Central Asia is a land with a past. We think of the Persian Empire and the Turkish-dominated Silk Roads that ran throughout this region. In the twentieth century Russia took control of much of this region, as the Ottoman Empire imploded after World War I. Russia, which became the Soviet Union in 1917, collected many of the countries there as “Soviet Socialist Republics.” With the Soviet Union gone, the countries it once controlled are now independent. What decisions will they make? Will they return to their Islamic roots, which were damaged during the seventy years of communism? Or will they use their freedom to find Christ, the savior who can bring truth and salvation to their lands?

## **The Silk Roads, the Turkic Peoples and the Spread of Sunni Islam**

*(Prepared by Daniel Jones for the October 2006 issue of the [Global Prayer Digest](#))*

Traders withstood the desert heat, narrow mountainous paths in snowy conditions, deadly bandits and thousands of miles of desert wastelands for silk. For a time, Roman traders gave it the same value as gold. Romans, Egyptians, Indians and Arabs traded their best goods with the Chinese for their silk. In 1877 a German geologist and geographer coined the term “Silk Roads” in describing the silk trade routes that led through what are now the Turkic-speaking nations to China.

This silk trade allowed for the extension of the Turkic peoples into Central Asia, and even Siberia. It also provided a key route for Islam to spread East. The silk trade routes allowed for the exchange of religious ideas. Pious Muslim Arab traders brought their faith with them, as did zealous Arab warriors. Buddhist monks brought their belief system to millions, and Nestorian Christians sent believers eastward from Syria to as far as China. These Nestorian believers established churches in villages along the Silk Road. Nestorian Christianity remains today, but only as a small presence in Syria. Ultimately Sunni Islam prevailed over all the other religions.

## **The Turkic Peoples Emerge**

The Turks stem from nomads in the Altai Mountains, which straddle China and northeastern Kazakhstan. The riches of the Silk Route enticed them out of their mountains. Raiding parties left the Altai Mountains during the Silk Road era. Turkic people groups now line Asia from Urumxi and Kashgar in Sinkiang Province of northwest China to Istanbul in modern Turkey, a remnant of the former Ottoman Empire defeated in World War I. After they settled into the plains, nearly all these Turkic groups encountered Islam and converted.

In the eleventh century, a people known as the Seljuks swept into present-day Iran, Iraq, Syria and Anatolia (the central plain of modern Turkey). The Osmanli Turks displaced them and captured Constantinople around 1480. The Osmanli Turks later began a new dynasty, the Ottoman Empire. The Turkish Ottomans captured North Africa, much of the Middle East, the Balkans and even threatened Vienna. The Turks intermarried with the peoples under their vast rule, including those in the earlier raids along the Silk Roads. It is common to see blond-haired, blue-eyed Turks. A contemporary Turk could travel overland from Istanbul to Kashgar in northwestern China and be generally understood!

During the age of European colonialism, the Turkic-speaking world was largely gobbled up by Russia. After Russia became the Union of Soviet Socialist Republics (USSR), the following Turkic-speaking nations began Soviet republics: Azerbaijan, Kyrgyzstan, Uzbekistan, Turkmenistan and Kazakhstan.

## **The Turkic World Today**

After the dissolution of the Soviet Union, Turkey seemed eager to fill the political and economic void along a sizable portion of the Silk Road, from Azerbaijan to the Chinese border. Political analysts speculated that Turkey had grand schemes with these former Soviet republics. With the untimely 1993 death of the visionary Turkish Prime Minister Ozal, speculation about “Pan-Turkism” fizzled. Nevertheless, the ten thousand scholarships granted to students from these nations to study in Turkey will influence the region in Turkey’s



favor. Most of these nations have oil reserves, but poverty and unemployment are rampant. Such economic problems leave the region vulnerable to radical elements.

As communist ideology gives way, we are seeing a re-emergence of Islamic fervor, especially in Uzbekistan. For many, this is a way to express their ethnic identity. For others, Islam is a way to political power.

The Lord has promised in his word that there will someday be some from every tribe, worshiping before his throne (see Revelation 5:9; 7:9). *Since the demise of the Soviet Union, we have already seen amazing things happen in this region.* Who would have dreamed twenty years ago that there would be thousands of Uzbek and Kazakh believers? There are still only a few hundred believers among the Tajiks, the Turkmen and the Azerbaijanis. But the first fruits are sometimes meager, as they once were with the Uzbeks. Will you pray this month for a complete harvest so that there will be many from each Turkic people bowing before the throne?

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## **Into Their World...Karakalpak of Uzbekistan**

**By Laurie Fortunak**

**The history of the Karakalpak of Uzbekistan includes both times of independence and times of subjection.**

Although they emerged as a confederation of tribes in the fifteenth and sixteenth centuries, the Karakalpak soon fell under the domination of groups such as the Kazaks and the Dzungarians, who forced them to flee in two directions—one to the Ferghana Basin and the other toward the Aral Sea. Although they were a loose alliance of semi-nomadic tribes before the Russian Revolution in 1917, the Karakalpak formed the Karakalpak republic in Uzbekistan in the 1920s.

The Karakalpak tribes are divided into clans called uru, which are further sub-divided into family groups called koshes. The members of a koshe are the descendants of a common male ancestor and it is not unusual to find as many as four generations of one family in the same household. Large families are considered the ideal and members of the koshe are very loyal to each other.

Agriculture dominates the Karakalpak economy. Cotton accounts for at least sixty-five percent of the farmland and up to ninety percent of Uzbekistan's income. Many Karakalpak also have feed crops and raise livestock for meat. Most Karakalpak live along the major rivers and irrigation channels in the country; others live along the main railroad line or along the old shoreline of the Aral Sea.

The Karakalpak are generally poor and unemployment is high; however, many make a living working in vegetable plots or gardens, fishing, selling at markets or taking seasonal jobs. The Karakalpak have many health issues brought on by poverty and poor diet, the collapse of the former Soviet health system and the pollution of water supplies by herbicides and defoliants. The incidence of diseases such as tuberculosis, anemia and cancer is high but is slowly decreasing due to some healthcare improvements.

The Karakalpak are Sunni Muslims of the Hanafite branch. The Karakalpak republic is also one of the major centers for the Sufi sect of Islam. Few Karakalpak have ever heard the gospel. Pray God's light will shine brightly among the Karakalpak and that many will take up the challenge of reaching this people group with the love of Christ.

For more information on the Karakalpak of Uzbekistan, visit:

<http://en.wikipedia.org/wiki/Karakalpaks>

<http://archives.tconline.org/news/lastfrontier/archive/Kara.html>

<http://www.karakalpak.com/index.html>

[http://www.global12project.com/2004/profiles/p\\_code/942.html](http://www.global12project.com/2004/profiles/p_code/942.html)

<http://www.global12project.com/2004/profiles/clusters/8038.html>

(Information compiled from [www.joshuaproject.net](http://www.joshuaproject.net))

**Laurie Fortunak** is editorial coordinator of Lausanne World Pulse. She also serves as editorial coordinator for Evangelism and Missions Information Service (EMIS) and managing editor of Evangelical Missions Quarterly (EMQ).

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## STRATEGY, TRENDS & STATISTICS

### Assessing the Consequences of Preaching to a Larger Audience

By Perrin Werner

Every year the *International Bulletin of Missionary Research* publishes a **table** describing the status of the Church's global mission. Among the numerous statistics that make up this year's table are two of special interest: (1) the number of evangelism-hours and (2) the number of hearer-hours per year. On their own they are significant enough, but taken together they have some very important light to shed upon the state of global Christianity.

What these statistics try to document is every hour of evangelism and every hour of listening to the gospel that takes place in a given year. So, for example, if I spent one hour sharing the gospel with a group of ten people, one hour of evangelism and ten hours of listening would have taken place (one hour for each person). When taken together, one can calculate a ratio. **In 1900 there were five billion hours spent in sharing the gospel, and ten billion listening hours accumulated, or two hours of hearing for every hour of preaching (2:1 ratio).** There is a certain amount of intimacy that can be seen in this statistic.

While certainly there were evangelists speaking to large groups, the ratio implies that the majority of evangelism happened in small groups or face-to-face. This intimacy will be described by the word "space" throughout the remainder of this article and refers to the intimacy between the hearer and the speaker (not humans and God). While intimacy can be understood to mean the personal knowledge shared between two people, in this context it is simply referring to the ratio of hearing-hours to evangelizing-hours. The greater the ratio is between speaking and hearing groups, the further the space and the lower the intimacy.

**Today the ratio is nearly six to one.** While in 1900 the majority of evangelism took place one-on-one or in small groups, today the presentation of the gospel appears to favor a slightly larger setting. No doubt this increase is related to the boom in communication technology during the twentieth century. But while technology has effectively turned up the preacher's volume—and drawn a larger audience—it has, nonetheless, caused the crowd to stand a little further from the stage.

### Consequences of Having a Larger Listening Audience

While the ability to reach more people using fewer individuals is no doubt a great boon to Christianity, it nonetheless has at least three unintended consequences.

1. **As space increases, the likelihood of a convert joining the particular branch of Christianity, or the denomination of the preacher, is significantly diminished.** A Protestant evangelist today might have converts choosing to follow Catholicism; simultaneously, a Catholic evangelist might fill the pews at a local Baptist church. In fact, the idea of it being any other way is utterly foreign to us. Evangelism today is very much like C.S. Lewis' *Mere Christianity*. Our goal has become getting people into the hallway. Which room they choose after that is often considered a matter of little consequence. While one might imagine that all churches would grow equally under this paradigm, this is simply not the case. The churches which seem to benefit the most from this are not the traditional branches of Christendom; rather, they are the independent and marginal (Mormons, Jehovah's Witnesses, etc...) churches. Given greater freedom to choose their expression of Christianity, many, if not most, are going to choose a church that meets their immediate needs, and not one based upon doctrinal or structural distinctions. Those who feel as though they have flexibility in their choice of church will shop around. If they do not find a church they like—and they are ambitious enough—they may start their own. The greater the space, the less pressure one feels to belong to a Christian tradition. By 2025 the number of denominations is expected to increase from thirty-eight thousand (2006) to fifty-five thousand and the space between preachers and their audience is to increase from 6:1 to 10:1. The two appear to have a symbiotic relationship.
  
2. **With increased space comes greater difficulty in discipling new believers.** In 1900 it would be unusual for a person coming to faith to not know another Christian; the space was just too small. Today, however, with the Internet, videos and radio stations, a person living in a Muslim country could hear a broadcast of the gospel, believe and be left completely isolated. Those radio stations, or the Internet, may offer a packet or a program of some kind in order to aid the new believer, but, for the most part, new converts are left to fend for themselves.
  
3. **The space created by telecommunications has brought about the rise of parachurch organizations.** While many of these institutions have been trying to fill in the gaps created by the number of Christians expanding faster than church structures can allow, others have been a significant cause of space themselves. The result we have seen is a significant growth in both their number and influence; in fact, their number will nearly double by 2025 if trends continue. With their ability to focus their attention on narrow aspects of ministry and ease the burden upon local churches, there is no doubt that many parachurch organizations have been a significant help to the Church. Unfortunately, their lack of accountability to local congregations and willingness to go places where churches cannot has led to some of the problems mentioned above.

## Conclusion

So while increased space means the ability to reach more people using fewer individuals, it also presents some difficult questions:

- **How do we tie those who come to faith into healthy churches?**
- **How do we prevent the isolation of new converts in unchurched areas?**
- **How do parachurch organizations work together in such a way to best benefit the Church's mission?**

Finding answers to these and many other questions will not be easy. Difficult decisions will need to be made, but being aware and being willing to question is essential to the future of Christianity.

**Perrin Werner** is earning his masters degree at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, USA. He also works as a research assistant for Todd Johnson at The Center for the Study of Global Christianity.

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# LAUSANNE REPORTS

## Making Disciples of Oral Learners

### Executive Summary

From the time of the Gutenberg Bible, Christianity “has walked on literate feet” and has directly or indirectly required literacy of others. But, seventy percent of all people in the world are oral communicators; these are people who can’t, don’t or won’t learn through literate means. Four billion in our world are at risk of a Christless eternity unless literate Christians make significant changes in evangelism, discipleship, leader training and church planting.

Making disciples of oral learners means using communication forms that are familiar within the culture: stories, proverbs, drama, songs, chants and poetry. Literate approaches rely on lists, outlines, word studies, apologetics and theological jargon. These literate methods are largely ineffective among two-thirds of the world’s peoples. Of necessity, making disciples of oral learners depends on communicating God’s word with varied cultures in relevant ways. Only then will the gospel be able to reach to “the uttermost parts of the earth.”

### Key Issues for the Church to Address

Five aspects of making disciples of oral learners in the context of the Great Commission must be considered vital to “finishing the task”:

1. **Make the word of God available to unreached peoples using appropriate oral strategies.** The Church is commanded by Christ to “make disciples of all peoples” which certainly includes the vast majority of the yet unreached oral learners. Providing an “oral Bible” allows God’s word to be produced accurately from memory for the purpose of re-telling. *The “oral Bible” is the singular key to unlocking church planting movements among unreached people groups.* However, that “oral Bible” must penetrate the people group to its worldview level belief system. Only then will a Bible become meaningful and useful. The only Bible that will be effective during the lifetime of the vast majority of unreached people is an “oral Bible,” probably best presented in narrative form. It is important for the Church to understand that a written version of scripture does not even exist for the majority of languages. Even if literacy were achieved, the Bible would still not exist in most languages.
2. **Use oral communication patterns which allow the whole community to: hear clearly in their mother tongue, understand, respond and reproduce the message of the gospel.** Literate church leaders and their missionaries should master new ways of preaching and teaching. *Effective ministries among those with an oral learning preference will use communication forms already in place within their own culture.* If the gospel is to spread freely and rapidly within an unreached people group, strategists working in that group must do their best to avoid methodology that hinders oral peoples from winning and discipling their families, friends and others. Training models will be most effective when they take orality into consideration. Churches will then begin to see training and new leaders emerge from within the oral peoples. These leaders will facilitate church-planting movements to rapidly disciple and equip leaders for the new churches as leaders are raised up by the Holy Spirit.
3. **Avoid syncretism by making disciples of oral learners using oral means.** If the Church is going to avoid syncretism, then the gospel needs to be communicated in the mother tongue of the people we are trying to reach. Both evangelistic as well as discipleship materials cannot be generic but will need to be developed with the worldview of the target people. *The stories chosen and the manner in which they are communicated will have to transform the worldview of those who are seeing or hearing the stories.* A recorded oral Bible will help serve as a standard to ensure the transmission of the stories remains

accurate. These methods will help ensure the Church remains true to the historic beliefs of Christianity and does not mix traditional beliefs in their doctrines or practices.

4. **Equip relational-narrative communicators to make disciples.** Oral strategies provide multiple ways for effectively engaging a people group to readily involve oral communicators in efforts to reach their own people group and others with the gospel. *Storying is one reproducible evangelistic and church-planting approach*; new believers can readily share the gospel, plant new churches and disciple new believers in the same way that they themselves were reached and disciplined.
5. **Increase effectiveness among secondary oral learners.** *Oral strategies are also necessary in reaching people whose orality is tied to electronic media.* They may be able to read well, but they get most of the important information in their lives through stories and music coming through radio, television, film, Internet and other electronic means. We need oral strategies focused on this segment of the world population, too.

### **How Orality Works on the Local Level**

While a storying strategy seems to be one that is particularly appropriate with unreached people groups, many established churches, especially in relational cultures, have found significant benefits to the chronological storying approach.

**1. In evangelism.** One missionary couple cautiously entered a West Africa Muslim village. “My husband and I asked permission of the village chief to live among the people in order to learn more about them,” the woman said. “After living among the people, we asked the chief for permission to share God’s word in the village. He gave us permission to do whatever we wanted. We did not discuss the religion of Christianity or talk about ‘the Christian way.’ We never discussed Islam, Muhammad, the Quran or the differences between Christianity and Islam. We were there to teach God’s word under the leadership of the Holy Spirit. We chose to use only the storying method, to teach the stories of the Bible chronologically and to bring out the truths the people needed to know in order to understand the gospel.” They began storying in small groups throughout the village and distributed storying cassettes to those who asked. The imam used some of the stories in his sermons and gave his people permission to listen to the stories. The following year twenty individuals became followers of Jesus.

**2. In discipleship.** The Puinave people were re-discipled when missionaries discovered syncretism. Although the Puinave had become culturally “Christian” in the 1950s, they mixed magic with Christian do’s and don’ts. Many misunderstandings resulted from using the trade language, Spanish. When **New Tribes Mission** missionaries spent seven years learning the difficult Puinave language in the 1970s, they were surprised at the actual beliefs held among the people. At first, the missionaries tried teaching the Bible using traditional teaching methods. The Puinave nodded their agreement, but obviously missed many of the key points. It was only through a chronological presentation of God’s word, beginning with the Old Testament and moving to the Gospels, that they were able to vividly portray the holy nature and character of God, the sinful condition of humans, the grip Satan has on this world and the redeeming solution to man and woman’s predicament found in Jesus Christ. Later, the village elder observed, “I came just this close from going to hell,” holding up his thumb and forefinger. In 1998 New Tribes Mission made this story into a movie titled *Now We See Clearly*.

**3. In church leader training.** In a Northern Africa Muslim-dominated country seventeen young men (many of whom could barely read and write and some not at all) underwent a two-year leader training program using chronological Bible storying. At the end of two years, students mastered approximately 135 biblical stories in their correct chronological order, spanning from Genesis to Revelation. They were able to tell the stories, compose from one to five songs for each story and enact dramas about each of the stories. A seminary professor gave them a six-hour oral exam. They demonstrated the ability to answer questions about both the facts and theology of the stories and showed an excellent grasp of the gospel message, the nature of God and their new

life in Christ. The students quickly and skillfully referred to the stories to answer a variety of theological questions.

**4. In church planting.** In South America Jeremy, an **International Mission Board** worker, joined a larger team that included **Wycliffe** translation workers. Working with stories adapted from a neighboring language, Jeremy instilled vision for the storying process in two mother tongue storyers and coached them through learning the stories and telling them to others. Jeremy's two-year involvement has been a significant contributing factor toward a church-planting movement that now has resulted in as many as twenty percent of the people group becoming believers. In the two years since Jeremy's departure, storyers continue to go to new, unreached villages up and down the river, telling the stories and evangelizing.

These are but a few ways that oral strategies are facilitating God's redemptive work among oral peoples on many continents.

### **Conclusions, Challenges and Recommendations**

The **Lausanne Committee on World Evangelization** (LCWE) included "Making Disciples of Oral Learners" as an issue group for the first time in 2004. *An estimated ninety percent of the world's Christian workers work among oral peoples using literate communication styles.* Orality issues raise an urgent cry for effectiveness. What a challenge! Yet, more than four billion people in our world need a customized strategy delivered in a culturally appropriate manner in order for them to hear, understand, respond to and reproduce. *The Church today must embrace oral communicators as partners—together making disciples of all peoples to the glory of God!*

Lausanne's orality issue group challenges churches and other Christian organizations to ride the next wave of kingdom advancement by developing and implementing methods for effective oral strategies. Partners, networks, seminaries, mission agencies, conference and workshop leaders and other Christian influencers are called upon to recognize the issues of orality in the world around them, become intentional about making disciples of oral learners, raise awareness, initiate oral communication projects and train missionaries and local leaders in chronological Bible storying as an effective church-planting strategy. We recommend that:

1. The LCWE **highlight this issue as essential for the evangelization of the world**, especially the unreached people groups.
2. The LCWE **endorse a "Lausanne Task Force on Making Disciples of Oral Learners"** to explore **and implement all practical means to advance the cause** of making disciples of oral learners worldwide.
3. The LCWE and others **publish material to permeate the missions world** with information about oral strategies.
4. Churches and other Christian organizations **develop and implement methods, communications and strategies** such as: (a) local churches becoming advocates for specific unreached people groups and promoting an engagement with those people groups by using worldview-specific oral methodologies, (b) seminaries providing curricula to train pastors and missionaries in oral methodologies, (c) local churches around the world utilizing oral methodologies to disciple their own members as a way of avoiding syncretism, (d) mission agencies developing strategies for their missionaries and partners to use among oral learners and (e) regional networks hosting conferences in strategic locations around the world for awareness building about oral methodologies.

5. Regional partnerships and agencies **provide training in strategic locations** to train local leaders and missionaries in implementing oral strategies among the unreached.
6. Regional partnerships and agencies **develop a network of trainers** to train other trainers in oral methodologies.
7. Churches and agencies **record and distribute Bible stories** for evangelization, discipling and leader training.
8. Broadcast networks and agencies **broadcast chronological Bible stories and recordings of a discipleship group in a house church setting**, including dialogue reflecting culturally appropriate ways of processing the story and interacting with it.
9. Funding organizations **make resources available for oral methodologies to be implemented** with the thousands of language groups, people groups and segments of societies that are still unreached.

With the insights gleaned from research and collaboration, Christians have the opportunity to keep 1.5 billion unreached peoples of the world from a Christless eternity in our generation. Following the examples of Jesus' teaching through parables, primary oral learners who comprise two-thirds of the world can comprehend God's word. The thorough method that oral strategies provide better prevents syncretism. Oral learners can understand on their heart level within their culture what it means to follow Jesus, be disciplined, become leaders and plant churches. **Let us therefore go forth embracing oral communicators as partners—together making disciples of all peoples to the glory of God!**

*(This executive summary was taken from the Making Disciples of Oral Learners Lausanne Occasional Paper 54. The complete paper may be downloaded at:*  
[http://community.gospelcom.net/lcwe/assets/LOP54\\_IG25.pdf](http://community.gospelcom.net/lcwe/assets/LOP54_IG25.pdf).)

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## LEADERSHIP MEMO

### **The World is Flat; What About the Church?**

**By Lon Allison**

**A book by *New York Times* journalist Thomas Friedman is getting a lot of attention in the United States and perhaps other parts of the world.** The book is titled *The World is Flat* and in it Friedman portrays the way that globalization is spreading in the world and how through new technologies, distance has been eliminated, and thus has caused a flattening of the world. He gives many stories of how, for instance, Bangalore India is doing much of the work and servicing of United States corporations. One story tells of how medical tests done in the US for patients needing "cat scans" or MRIs are interpreted and analyzed by physicians in India while the US doctors sleep. When the US doctors return to work their counterparts in India have suggested diagnostic treatment for patients they have never seen. Many of us have experienced calling our computer companies with technical questions only to have them answered and our computers repaired online by technicians in another part of the world.

According to Friedman, these are illustrations of a world becoming flat—without distance. All of the stories from the book have to do with economic realities. We are seeing a rise in living standards in places where the rich West and the Majority World enter into such partnerships. Yes, the world is flattening as it applies to economies. However, we know that we do not have a flat world when it comes to politics. Washington D.C. does not create a constitution for Iraq, no matter how much some Americans wish that were so. The European

Union does not broker and lead the peace process in the Middle East. Tehran does not indicate the laws of Denmark. No, it is not a flat world when it comes to politics.

Neither economics nor politics are our field. But we can ask the question of religion and Christianity. As the largest institution on earth, the Christian Church should be experiencing the "world is flat" phenomena. Another book has caught the attention of the Church in the same way that Friedman's has caught the economic community by storm. Phillip Jenkins published *The Next Christendom* a few years ago and in it he argues that the center of Christianity has shifted from the northern to southern hemisphere. Most readers of Lausanne World Pulse are familiar with Jenkins' idea. It is true that the global South comprises most of the world's Christians and is where the gospel is spreading rapidly and with great results. The global South is also where much of the world's greatest poverty and therefore poorest churches reside. Christianity is experiencing "the world is flat" reality at some levels. More and more rich Northern Christian organizations are sharing education and strategy with the global South.

But there is one area where I see very little leveling or flattening, and that is in the area of money. While the Church of the North is diminishing in size it holds almost all of the wealth of Christendom. Missiology has been wrestling with this problem for decades. The truth remains that those in the Western-Northern world are "resource rich" while our brothers and sisters in the global South are "resource poor."

It should not be this way. *We must find ways to disperse our wealth to the kingdom Church of the Majority World.* I do not know how to do it on the macro-level; I am not sure anyone does. But I can tell you where those in the over-resourced world should start, and that is in our own agencies. At the Billy Graham Center (where I am director) we are now asking these questions and not settling for the comforting answers of the past that yielded little result. We are seeking a Church where equity is the rule, where God's promise of sufficient resources is fulfilled because those who have freely received, freely give. Help us Lord. We have so far to go.

**Lon Allison** is director of the [Institute for Strategic Evangelism](#) at Wheaton College in Wheaton, Illinois, USA. He also serves as co-publisher of Lausanne World Pulse.

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