

The Sweeping Story of Scripture Taught Through Time

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The Chronological Bible Teaching (CBT) model introduced by Trevor McIlwain began slowly in the Philippines, but soon gained international attention and application. We pull back the curtain slightly here (more below) to see how this movement developed. In 1975, Dell Schultze, Field Director of New Tribes Mission (NTM) of the Philippines, had a discussion with McIlwain as to why he returned to Genesis to establish foundational biblical truths among Palawanos who professed to follow Christ but seemed to base their eternal salvation on praying, singing, faithful church attendance, destroying certain objects, and so forth. Fascinated by his response, Schultze asked McIlwain to lead a brief discussion on more effective ways to communicate the gospel at the South East Asian Leadership Conference (already in session) hosted by the Philippine field in Manila. McIlwain later spoke to the Philippine field at their annual conference in January, 1981, emphasizing the need to convey the panoramic story of God to convey a comprehensive Christianity built on a strong Old Testament foundation. He argued convincingly that God's message for long-term, cross-cultural church planting is best understood when told as it was delivered, i.e., a progressive, unfolding, panoramic story. By 1981, NTM of the Philippines adopted the CBT model and began training her national and international personnel in its use.

As CBT expanded beyond NTM, first to the International Mission Board (IMB), and then to numerous other agencies, its form often changed (Steffen 1995). Different stories were included. The total number of stories in the curriculum varied considerably as did the number of phases considered necessary to cover the entire Bible. Even its name changed for some, e.g., Chronological Bible Storying (CBS) replaced CBT for the Southern Baptists. Nevertheless, the sweeping picture presentation through story remained. For many, including the authors, the model seemed new and novel. Nor did it go unnoticed by David Hesselgrave. In *Scripture and Strategy* (1994), Hesselgrave identified CBT as one of the major contributions to missions in the 20th century. But how new is a sweeping story presentation of God's message orally presented in monocultural and crosscultural missions? Is it as new and novel as some of us once thought? Or is there a strong foundation upon which CBT exists and builds upon? This article will explore briefly some of the historical foundations for a (1) sweeping presentation, or what Luke calls "the whole purpose of God" (Ac 20:27, GNB), as well as a (2) storied presentation of the sacred Storybook, orally communicated in rural and urban

¹ settings. As the reader will observe, some curriculum developers and/or teachers cited below were more intentional than others in: (1) the number of story inclusions, (2) the chronological order, and (3) the percentage of stories originating from the Old Testament verses the New Testament. Nevertheless, they considered it important to include at least some Old Testament stories so that a basic context and background were provided for understanding Jesus' story as well as subsequent New Testament stories. But before investigating precedent in this article, we digress for a moment.

During our first furlough after working among the Antipolo-Amduntug Ifugao of the Philippines, I (Tom) visited Ed Pentecost, then professor of missions at Dallas Theological Seminary. During our conversation he asked if I was familiar with Hans Weber's (1957) *Communication of the Gospel to Illiterates*. Sheepishly I said I was not. After our visit I hurried down to the library to find the book. I soon discovered a text I should have been familiar with *before* working among the animistic Ifugao. Shortly thereafter, Alan Tippett introduced me to his classic, *Solomon Island Christianity* (1967), a second volume that I should have been familiar with. In both volumes, but more in-depth in Weber (see below), story was used to convey a sweep of Christianity. I learned several things from those experiences: (1) much precedent existed for a sweeping presentation of Scripture that I and my teachers were totally unfamiliar with, and (2) it is wise to build on the shoulders of our predecessors rather than reinvent the wheel.

One thing my Modernist unchallenged bias failed to take seriously, however, was communicating Scripture through story. After all, stories were for children, certainly not for teaching something as exact and precise as theology. Stories were certainly too ambiguous, too multi-directional, too messy to convey theology in a precise way. More contact with the Ifugao, however, would change that (Steffen 1997, chapters 10 and 11), driving me to add story to my abstract propositions. They would make me re-respect the piercing power of stories that I once enjoyed in my youth, but lost over time. And then I had a long conversation with McIlwain who had just returned from furlough in Australia. That conversation would change my appreciation for a storied sweep of the sacred Scriptures forever.

After scanning an English backtranslation of the first Ifugao evangelism lesson series ready for publication, and one of the main purposes for my trip to Manila, he told me, "There's a lot better way of doing it than this." Needless to say that was not a little disconcerting. He then proceeded to lay out what would later become known as CBT (there was no name at that point). And the rest is history. But there is a lot of history that has preceded the last two and a half decades of CBT. Here is a broad-brushed sweep of it, beginning with the New Testament.

Big Picture Presentations

Church Era to Middle Ages

New Testament. The New Testament provides four passages that present the sweeping story of the sacred Scriptures in some detail. ² Jesus presents a sweeping overview of the overarching tale of Scripture to two despondent disciples as they dejectedly walked the seven miles to Emmaus (Lk 24). Luke notes that Jesus began with Moses and covered all of the prophets during the less than three-hour journey. Hope replaced hopelessness. Stephen provides the second overview of the divine drama (Ac 7). In his speech that would cost him his life, Stephen mentions 11 characters and two symbols (tabernacle and temple). Third, Paul's speech to Jews and Gentiles at Pisidian Antioch (Ac 13:16-40) includes groups (people of Israel, Egypt, seven nations, judges, children of Abraham, God-fearing Gentiles), individuals (Samuel, Saul, David, John, Jesus, Pilate, God, Moses), and symbols (Sabbath, tree, law). The author of Hebrews provides the fourth sweeping picture. Chapter 11 notes 19 carefully chosen characters and ten different symbols.

Early Church leaders. Many of the well-known church leaders during the first four centuries of Christianity often focused their ministries on instructing new Christians on the pilgrimage to baptism.³ The teachers often took up to three years to do so, following a “coherent plan to instruct new believers” (Arnold 2004:43). Origin (185-254) was one such leader in this model. During the daily services, large portions of Scripture were read publicly to the faithful followed by his sermon. Origin believed that those who purposed to follow Christ should become familiar with the unfolding historical drama of Scripture immediately. Augustine (354-430) was another such well-known church leader. As a theologian and bishop of Hippo in North Africa, he would mold the doctrine for the Middle Ages. Like Origin, he believed that all uninstructed new believers should understand the sweep of Scripture, i.e., “salvation history,” through a comprehensive catechism. In *On the Catechizing of the Uninstructed*, a letter written to mentor a “struggling and discouraged” gifted Bible teacher in Carthage, Augustine elaborates:

The narration is full when each person is catechized in the first instance from what is written in the text. ‘In the beginning God created the heaven and the earth,’ on to the present times of the Church. This does not imply, however, either that we ought to repeat by memory the entire Pentateuch, and the entire Books of Judges, and Kings, and Esdras, and the entire Gospel and Acts of the Apostles, if we have learned all these word for word, or that we should put all the matters which are contained in these volumes into our own words, and in that manner unfold and expound them as a whole. For neither does the time admit of that, nor does any necessity demand it. But what we ought to do is, to give a comprehensive statement of all things, summarily and generally, so that certain of the more wonderful facts may be selected which are listened to with superior gratification, and which have been ranked so remarkably among the exact turning-points (of the history)...We ought to dwell on them for a certain space, and thus, as it were, unfold them and open them out to vision, and present them to the minds of the hearers as things to be examined and admired. But as for all other details, these should be passed over rapidly, and thus for introduced and woven into the narrative. (1912:3.6)

Caedmon. For our purposes Caedmon’s (d. 680) story begins with a simple, introverted cowherd laborer in the monastery of Whitby who would flee with embarrassment when the harp was passed around during the evening get-togethers to drink, sing, and relax. On one occasion when he fled to escape public shame he returned to the stable and lay down to sleep. During his sleep someone appeared to Caedmon, asking him to sing a song. After first deferring, he eventually asked what he should sing. The person in the dream asked him to sing about Creation. So he did, singing verses he had never heard of before. When he awoke in the morning Caedmon remembered all that he had sung, and continued to add more songs.

When St. Hilda, mother Abbess of the monastery, found this out she ordered Caedmon to meet with her and some of the learned brethren. They soon concluded that something supernatural had definitely taken place with Caedmon. The wise sages taught him a section of Scripture and ordered him to put it to song and return in the morning. Caedmon returned the next morning and sang his newly composed song. The inspired song so impressed them that St. Hilda instructed Caedmon to leave his secular occupation and take up the monastic life, which he readily did. Members of the monastery taught him the entire sacred stories that he supernaturally

converted into picturesque, poetic song. His erudite teachers soon became the former cowherd's converts.

To help illiterates better understand the sacred Story, Caedmon translated his works into Latin Vulgate. Some of the topics his poems addressed included: the creation of the world, the origin of man, history of Genesis, fall of angels, Exodus, Daniel, the incarnation, the passion and resurrection, ascension, the coming of the Holy Spirit, the preaching of the Apostles, heaven and hell. His sacred poetry, so beautiful to the ear, set a high standard for all who would attempt to follow in his footsteps.⁴

Medieval cycle plays. As early as the fifth century, Bible stories were represented in church by means of live tableaux accompanied by singing. From such simple beginnings, liturgical dramas developed gradually over several centuries as parts of the liturgy were embellished by "tropes," and then elaborated into dialogues and short reenactments of scenes from the Easter story and the Nativity. By the 11th century, Bible stories were performed in the church in Latin by clergy. The plays continued to develop, moving outside the church, and later performed in the vernacular by guilds of laymen during the 13th to 16th centuries in England (and Low Countries). The Medieval cycle plays dramatized Bible stories from creation to consummation to teach their illiterate parishioners the stories of the Bible. While the story of Jesus provided the central theme, particularly his betrayal, death, and resurrection, other plays were added to "either foreshadow the Passion of Christ or reveal its consequences." Additional themes of the plays included: (1) the divine promises of coming Messiah made and kept, (2) the human role in divine activity, and (3) God has not abandoned his people (Happe 1975). While variations of the plays prevailed from city to city, common episodes included: Fall of Lucifer, Creation and Fall of Man, Cain and Abel, Noah's Flood, Abraham and Isaac, Moses, The Prophets, The Nativity (Annunciation; Shepherds; Purification; Magi; Flight into Egypt; Massacre of the Innocents), Baptism of Christ, Temptation of Christ, Raising of Lazarus, The Passion (Conspiracy; Judas; Last Supper; Caiphas; Trial; Crucifixion), Resurrection, Ascension, Assumption and "Coronation of the Virgin Mary," Last Judgment.

Episodes from the Old Testament are dramatized because they are seen to prefigure the central drama of Christ's life: the temptation and fall of Adam prefigures the temptation of Christ; the murder of Abel and the sacrifice of Isaac anticipate the Crucifixion; Noah's flood anticipates the Last Judgement (sic); the Prophets look forward to the Annunciation and nativity, declaring the genealogy of Christ, while Moses also anticipates aspects of Christ's life and ministry.⁵

Usually encouraged by the clergy, various secular and religious trade guilds funded and performed different versions of the plays in four major towns, with York the recipient of the most, 48. The dramas were performed by hundreds of lay actors in 24 to 48 (usually) outdoor plays on or beside pageant wagons that moved from station to station throughout the city. Unlike the Catholic Church, the guilds used the local dialect to assure understanding by the masses. They also were well known for interjecting humor into the religious story. Close proximity between actors and audience often resulted in strong psychological interaction between the two. One such play was held in June during the days of longest light. To give punctuation to the Creation story they started at 4:30 am when the first light penetrated the darkness, and ended in twilight with the story of the judgment of God. Such ingenuity made the audience desire to

change and follow God, rather than be coerced and forced.

By late 16th century, many of the mystery plays were suppressed by the Protestant reformation to curtail any Catholic doctrine. At the Council of Trent (1545-1563), the Catholic Church called for the abandonment of religious plays due to their secular and anti-Catholic nature.

Post-Middle Ages to 1980s

Francis Xavier. In 1549, Francis Xavier (1506-1552) and two other co-workers initiated missionary work in Kogoshima in Japan. By 1582, Christianity spread rapidly with some 130,000 adherents in Kyushu and 20,000 more in Kyoto. By 1614, there were 300,000. Richard Drummond (1994) provides several reasons for this unequalled faith expansion “in both numbers and influence in a highly civilized country” (1994:24). The missionaries arrived after “the longest period of sustained military strife and consequent social disorder and human suffering in the known history of Japan” (p.21). This time of new freedoms, plus an interest in different peoples and cultures set the stage for unprecedented growth.

The first Japanese Jesuit priests were ordained in 1601. Following the highly effective foreign priests’ model to serve the church and the community, these Japanese priests took charge of the bulk of the preaching and teaching responsibilities.

All catechumens were taught the Apostles’ Creed, the Lord’s Prayer (the Our Father), the Ave Maria, and a few other prayers, such as the Rosary, the Hail Holy Queen, and the Litany of the Saints...an exposition of Christian doctrine in essentially historical order from the fact of the triune God and divine creation of the world, the fall of Lucifer, and the sin of Adam. Believers were then taught of the Incarnation, the holiness of the life of Jesus, his death, resurrection and ascension, the power of the mystery of the cross, the last judgment, the pains of hell, and the happiness of heaven....Additional instructions were given regarding the Ten Commandments, the necessity of avoiding non-Christian superstitions... (1994:23,24)

The capsular teaching produced Japanese adherents who rarely “renounced their faith and returned to their former lifestyle” (p.24). This unprecedented success story, unfortunately, soon reversed as the Jesuit priests wrestled with the most appropriate way to conduct missions: destroy the symbols of paganism or use gentle persuasion. Sadly, the winners of the debate chose not to understand Buddhism, forced conversions, destroyed Buddhist temples and Shinto shrines, confiscated the properties of exiled Buddhist clergy, resulting in a tragic loss for Christianity.

Moravians. Moravian missionaries sent to the island of St. Thomas in the Caribbean in the 1730s served the physical needs of slaves working in the cane fields as well as their spiritual needs by telling them Bible stories. In that some missionaries had tried to teach theology or begin with the truths of God with little results, their protector and eventual leader, Nicolaus Ludwig von Zinzendorf (1700-1760), advocated that all Moravian missionaries focus first on Jesus in their witness. The Moravians were not to let themselves “be blinded by reason as if people had to, in order, first learn to believe in God, after that Jesus. It is wrong because that God exists is obvious to them. They must be instructed of the Son; there is salvation in no other...you must go straight to the point and tell them about the life and death of Christ” (Christian History

Institute, 1949:26). Since the heathen already knew about God, Zinzendorf reasoned, make “the crucified Christ” the center point because this would naturally lead to a discussion of the already known God behind the full unfolding drama of salvation history. While Zinzendorf does recognize the slaves’ understanding of God, and its necessary foundation for the Jesus’ story, one wonders if he was aware of how incorrect ideas of God could skew the Jesus story presented in the Gospels.

Francis Blanchet and M. Demers. Working out of one of the Hudson’s Bay Company twenty-eight outposts, Fathers Francis Blanchet (1795-1883) and M. Demers of the archdiocese of Quebec began⁶ the first Catholic mission outpost north of the Colombia river in Cowlitz, Washington in 1839. During the construction of the Cowlitz Mission the Nesqually Indians asked Father Blanchet to be instructed in Christianity by a “real blackrobe.” Not knowing their culture or language, Blanchet made a ladder (long flat stick) in July of 1842 to teach the main truths of the Catholic faith. Some of the markings included a series of dots and bars (40 horizontal bars represented 40 centuries BC, 33 dots represented the life of Christ, 18 horizontal bars represented 18 centuries AD, 42 dots stood for 42 succeeding years, a tower, an ark, a mountain represented Mount Sinai, a temple, star of David, Jesus, Mary, Joseph, three crosses, the Twelve Apostles, Reverends Blanchet and Demers). Father Blanchet presented many of the “Catholic Ladders” to the chiefs among the Northwest Indians as gifts, assuring that the Christian story would spread throughout the 100,000 Indians living in the territory. The Catholic Ladder, much like the totem pole, told stories through symbols. Unlike the totem pole it could be transferred from place to place without great difficulty.

Johannes Gustav Warneck. In *The Living Christ & Dying Heathenism* (1954), Johannes Gustav Warneck (1834-1910) documented the power of Bible stories over the peoples of Sumatra, Nias, Borneo and New Guinea in the 1860s. He persuasively argues that the best way to communicate the gospel message is by proclaiming the *deeds of God*, not delivering intellectual lectures on his existence and character. This is best accomplished through the telling of Bible stories that speak most loudly to the specific needs of the people from the Old and New Testaments.

The Bible stories reveal God to the heathen as a God of deeds. The inference they draw is that such a God will perform works of power and love among them also. The divine dealings, in which God makes Himself known by progressive stages that men may be gradually prepared for His greatest and final act of revelation, viz., the redemption by Jesus Christ.

...the stories of the Old Testament exercise a great power over heathen hearts. The narratives of the creation of the world and of man, of paradise, the fall, the flood, the confusion of languages, of the patriarchs, Moses, and the giving of the law, of Israel's journey through the wilderness, the stories of Samuel, David and Solomon, are all listened to with keen interest, and are cherished....

The hearer of the Old Testament stories learns how God must be feared; he learns also how He should be loved and trusted....The story of salvation brings God into their life; their dim eye learns to see Him as His nature is progressively revealed....The Old Testament stories are therefore of the utmost importance for the Christianising of a heathen people....The question need not be decided what stories of the Old or New

Testaments make the first and most effective impression on heathen hearts. They work together as members of one revelation. The order of rank will differ among different peoples. (pp.227-230)

Warneck was convinced that communicating God's deeds of "power and love" through a sweep of selected sacred stories would make a great impression on the hearts of animists.

Christian Keysser. George Vicedom (1961), former Lutheran missionary to Papua New Guinea before becoming a professor at Augustana Kirchliche Hochschule in South Germany, tells the intriguing and instructive story of a church planting movement that took place at Mount Hagen from 1900 through 1960. By 1960 the movement consisted of some 200,000 baptized Papuans among whom were 1200 national evangelists.

Christian Keysser (1877-1961), also a German Lutheran, played a major role in initiating the movement, serving there from approximately 1900 to 1920. Concerned that the conventional call for individual decisions for Christ did little to further Christianity over the last decades in that it did not reflect the social structure of the tribal people who make group decisions, Keysser "pondered deeply the question of methods" (1961:16). His solution, call for "tribal conversion,"⁷ i.e., group decisions that lead to group conversions that would lead to group baptisms, and use Bible stories that demonstrate collective responsibility before the Creator. "If any case of theft, murder or adultery had occurred, the whole tribe was held responsible for the crime. Old Testament stories were used to make plain to the non-Christian the way in which God speaks and acts in relation to a whole people" (p.16).

Keysser required potential candidates for baptism to learn 40 Bible stories from both Testaments so that they would understand what they were getting into. He notes the value of such a sweeping series of sacred stories:

Candidates were required to learn these by heart, in order to ensure that those illiterate people should have a basic understanding of the Word of God. In connection with these stories Keysser used to discuss with the candidates all the customs of Papuan life and the old religion. Each learner was required to decide for himself which and how many of these old customs were in accordance with the will of God, and how much must be given up. It was the aim of the missionary that everything which had been learnt should at once be put into practice. (pp.22-23)

Keysser believed that the efforts required to learn the Bible stories paid great dividends for baptismal candidates:

They tell men what God does for them in a quite definite situation, and what he requires of them. They explain more fully the relationship in which men stand to God. They make plain the response of God to the action of men. In this way they make it easier for the seeker after God to reach the decision which is required of him. Many of the people of the Bible became for the Papuans patterns of the way in which they themselves are expected to behave. Thus their faith and their obedience grow out of these great examples from old time. (p.23)

But not all of Keysser's missionary contemporaries were quick to endorse his controversial methodology. Lively debate continued until 1915. Opponents criticized his "tribal conversion" model even though research showed that Papuans who had made group decisions for Christ made more radical breaks from past tradition than those who made individual decisions. They also maintained that Keysser "laid too great stress on the Old Testament, and that not enough time was given to the preaching of the Cross" (p.28).

While Keysser's missionary colleagues debated the Bible story methodology, Papuan evangelists told the stories of biblical characters, and more importantly the God behind them. They did this in "conversational fashion" as well as with visible illustrations and acted out parables.

George and May Ingram. Beginning ministry among villagers and tribal peoples in North India during the early 1900s for George and May Ingram was frustrating. The Lord's Prayer, the Ten Commandments, the Creed and several catechisms did not open spiritual eyes as expected. The Indians, for some reason, "found it difficult to profit from the common method of Christian teaching" (1997:1). This led the Ingrams to conclude that the village work was "not a great success." The couple then developed for the Peoples Movement the *Twelve Bible Stories* and began to teach through the use of stories, "as our Lord taught." Spiritual eyes began to open so the Ingrams continued to modify and develop the stories. This eventually led to *24 Bible Stories* that was first published in 1920. The first 12 stories were geared towards "inquirers and young Christians" while the last 12 stories, mostly from Acts, were for those who had implemented the first 12 stories. They based story selection on two factors: (1) the "life and teaching of our Lord," and (2) "conscious lack amongst the Christians." The Ingrams expected the teaching time to take two years, about a month per story, or "until they are really known and understood" (p.5). In 1952 in the third edition, the first lesson from Genesis was divided and five new lessons were added, bringing the total to 30 stories. Even so, the number of the Bible stories was not changed in the title until the 1997 edition: *30 Bible Stories for Church Planters*.

The Ingrams included the following 30 Bible stories in the two-year program. Stories for inquirers and young Christians included: (0) God, the Creator, (1) The Fall of Man, (2) The Birth of Christ, (3) The Prodigal Son, (4) The Sower, (5) The Great Supper, (6) The Lost Sheep, (7) Healing of A Paralytic, (8) Healing of the Man Born Blind, (9) Raising of Lazarus, (10) The Crucifixion, (11) Resurrection and Ascension, (12) Heaven. Need-oriented stories for Christians included: (13) Paul's Conversion, (14) The Holy Spirit, (15) United Prayer, (16) Personal Work, (17) Sunday, (18) Giving to God, (19) The Ten Virgins, (20) Our Lord's Second Coming, (21) Persecution, (22) The Sin of Lying, (23) The Sin of Idolatry, (24) Death, (25) Daniel, A Man of Prayer, (26) A Christian Wedding, (27) The Judgment of God, (28) Three Young Men in the Fiery Furnace, (29) A Story to Illustrate the Giving of the Tithe, (30) The Family of God.

Each simple lesson outline followed a common plan with eight parts (1997:2-3). The lesson began with the entire portion of Scripture to be studied followed by the selected passage for public reading. The main points of the story were then selected to keep the teacher on target. This led to more precise focus, identifying the "one obvious spiritual lesson with each story." One verse that "contains the gist of the spiritual teaching" was then chosen for memorization. The seventh part called for "personal application" given with "local color" to drive home the point. The final part of the lesson was to put the story to song so that it could easily be remembered and rehearsed for all. Brief Notes "for teacher's guidance" were provided for most lessons.

At the beginning of every month paid teachers would gather together for the Monthly Workers' two-day meeting where they would receive encouragement, challenge, practice the new story and "lyric" (song) for the month modeled by the leader, and receive their pay. When they returned to their homes in the District, "the same story and text and lyric are taught all over the area at the same time for a definite period" (p.5). To keep the main point of ministry the main point, four questions were always asked of each participant during the monthly gathering: "(1) Has anyone in your area come out for Christ during the past month and accepted Him as Savior?

(2) Are there any who are truly seeking Him? (3) Have any in your area sought and received the gift of the Holy Spirit (Acts 2:38,39)? (4) Are any seeking this great gift?" (p.6).

The Ingram's 30 Bible studies progresses seamlessly from inquirers to Christians, providing an integrated, howbeit limited, picture of the sacred Scriptures. It incorporates more Old Testament stories for Christians than inquirers but uses the Genesis stories to create the need for a Savior. The model tends to teach topical studies through telling Bible tales.

Hans-Ruedi Weber. Dutch missionary-theologian Hans-Ruedi Weber (1923-) worked in Central Celebes, Indonesia arriving in 1950. In 1952 the provincial synod of Luwuk-Banggai asked Weber to find a way with the help of existing manpower and without money to disciple workers who for the most part had only three years of elementary education. Weber worked in Luwuk-Banggai during 1953-54. Tasked with providing some 30,000 Christians in Luwuk-Banggai the basics of the power of Scripture, who themselves had little if any grasp of the Word, Weber began a five-day Bible course in a central area.

On the first evening we sketched our travel route through the whole of the Bible: the Creation as the starting-point and the Kingdom of God as the final goal, with Christ as the all-governing centre. We began our teaching with the Fall and the story of God's covenants with Israel; these we followed with the intervening period of the early Church, to the final culmination in the Second Coming. We used a catechetical method, at the same time writing and 'drawing' on the blackboard the results of our question-and-answer game. In the four following days Genesis 3.1-19, Exodus 19.1-6, Luke 2.8-14 and Acts 1.6-11 were thoroughly studied and discussed. (1957:15-16)

Weber, who had come to teach 'letter-blind' people (two-thirds were illiterate), became their student, learning from these "imaginative artists who thought and spoke in colourful, glowing pictures, actions and symbols" (pp.18-19). He then realized that if these people were to learn the Scriptures, they must first be liberated "from the abstract ideas of our catechisms and doctrines... We must proclaim picturesquely and dramatically rather than intellectually and verbally" (p.19). What great discovery came out of this experiment? "The greatest discovery, or re-discovery, was the Bible itself, which suddenly became new through the illuminating power of the Holy Spirit" (p.21).

Weber's book *Communicating the Gospel to Illiterates* (1957) calls for a reexamination of missionary teaching methods used among tribals. He views the Bible as "God's picture book" which includes "great drama" and "great symbol." This should translate, argues Weber, into missionaries using teaching approaches that emphasize concrete dimensions through group interaction. He advocates tribal evangelism that incorporates storytelling accompanied with simple drawings, which he calls "chalk and talk." Weber would draw simple pictures associated with the covenants, and tell the stories behind them, contrasting them with traditional legends.

His philosophy and enthusiasm is evident, “The most exciting discovery of that time, however, was a new Bible: the Bible as the story and oral tradition of God’s great acts, the Bible as God’s picture-book, the Bible pointing to the symbols by which God both conceals and reveals himself” (1981:4). In relation to stories, Weber astutely argues that,

It is fundamentally wrong to treat illiterates as children and merely to tell them Bible stories. They are much better equipped than many Western intellectuals to see the whole: the complete redemptive history—creation and eschatology, Christ the centre of redemption, and linked with this centre the history of Israel and of the mission...Every Bible story that is told must be set within the framework of the whole history of redemption. Every Biblical figure must be shown as having a part in the great drama of salvation. This is best done when every story is set within the context of liturgy and sacraments. And the whole redemptive drama must be confronted...with the mythological cycle...making apparent to everybody that the Christian faith means revolutionizing all patterns of thought. (p.44)

He goes on to claim that the New Testament alone is insufficient for challenging traditional tribal myths during evangelism or as the final goal of Bible translators:

We can only confront mythological thinking with redemptive history if our proclamation comprises the whole of the Bible, the message of the Old and the New Testaments. It is therefore fundamentally wrong to tell illiterates only stories from the New Testament, as is so frequently done. It is wrong to translate only the New Testament, or portions of it, as is the general practice. (p.44)

Weber makes another cogent point when he connects the written Word with the liturgical. “This Bible as a manuscript and as a liturgical drama (including the cycle of feasts in the ecclesiastical year) forms a whole” (p.29). Both aspects are necessary for God’s message to be understood as an unfolding story that has a beginning, middle and end.

The author now teaches in Switzerland and remains enthusiastic about the use of Bible stories and symbols. He has since added comparisons of Christian symbols with those of Buddhism, Taoism, and Communism. Weber (1981; 1989) believes that contrasting Bible stories and symbols with traditional stories and symbols are both challenging and convincing, offering eternal hope to those who hear and see them.

Donald McGavran. Also during the 1950s, Donald McGavran (1897-1990), the father of the modern Church Growth movement, used around eight stories to evangelize peoples of India. Notice the sequence and percentage from both Testaments.

Eight Bible stories were generally used. The first was of the creation of the world and the fall of man. Then skipping the entire Old Testament we told about Christ’s birth. The third story was Christ’s curing the leper, His tremendous mercy. Then came the stilling of the storm, His tremendous power. Or that story might be changed to His healing people and casting out evil spirits and to heal the sick was emphasized....A fourth story was Christ’s forgiving the woman taken in adultery. In Satnami villages...adultery was common. Gonorrhoea and syphilis were everywhere....A fifth story was that of Christ’s

teaching good conduct....Another story was that of the rich young ruler...Then came the story of the crucifixion....The last story was Christ's resurrection and His present rule throughout the world. (1990:55-56)

Jacob Loewen. During the 1950s and 1960s Bible stories were again used, this time in Panama, Central America. In a provocative chapter entitled "Bible Stories: Message and Matrix," Jacob Loewen (1975; 1964) provides a growing understanding of the use of a sweeping sacred story in ministry. His thesis: "narrative, because of its extensive use in so many (if not all) cultures, its flexibility for emphasis, dramatization, and personal style, and because of its holding power over even a very heterogeneous audience, is a form par excellence for a beginning witness of the Good News" (1975:370). A first attempt that used isolated stories with no introductory story or transitions between stories resulted in confusion and misunderstanding. This led Loewen and his colleagues to conclude: "We soon realized that the sequence was as important as the truths contained in the stories. So we began to tell the Old and New Testament stories in a chronological sequence over a period lasting many months" (p.373). This worked fine for regular attendees, but was found to be "seriously flawed for new additions or the erratic attenders" (p.373). This and another experiment led Loewen to conclude that a matrix was necessary to avoid negative restructuring (syncretism).

...we would like to assert that over and above form, point of contact, emphasis, or even the meeting of felt need, the individual parts of the message need a matrix, a setting, which will meaningfully relate them to a whole and which will provide somewhat of a barrier against negative restructuring. (p.373)

In the late 1950s, Loewen developed a matrix of some 26 lessons that provided a "telescoped version of the Bible narrative" (p.373). The 26 stories included:

Origin of Satan / Creation / Entrance of Sin / Cain and Abel / The Deluge / The Ten Commandments / Prophecies Concerning Jesus / John the Baptist / Birth of Christ / Baptism of Jesus / Ministry of Jesus / Calling of the Disciples / Feeding of the 5000 / The Rich Man and Lazarus / Blind Bartimeus / Resurrection of Young Man / Zaccheus / Prodigal Son / Announcements Concerning Jesus' Death / Last Supper / Judas Betrays Jesus / Jesus Before Pilate / The Crucifixion / Burial of Jesus / Resurrection of Jesus / Ascension of Jesus. (p.374)

Loewen based individual story selection on certain criteria. These included stories that:

(1) provided "a bird's eye view of the span of Biblical history" (p.374), (2) identified the bridges and barriers of local mythology, (3) introduced key concepts, such as sin, salvation, and so forth. "The greatest emphasis, of course, was placed on the New Testament narrative of the life of the Lord Jesus Christ" (p.375), and (4) emphasized Jesus' birth, death, and resurrection.

F. Glenn and Billie Prunty. A former NTM missionary couple, F. Glenn and "Billie" Prunty, were the first to use Loewen's expandable series among the Chocó of Panama in the late 1950s. After several years of ministry with very little success, deep discouragement set in. But things were about to change. After hearing the Bible stories in their own language the whole village decided to walk "God's road." The stories sparked interest, capturing their hearts,

providing Glenn and Billie a needed spiritual lift. In 1959, the booklet of Bible stories served as the final primer (of seven) for a literacy program. In 1961, the Chocó church at El Mamey used the matrix to start four other churches.

Loewen believed that a comprehensive narrative evangelistic approach provides a number of ministry benefits:

1. It permitted us to give a relatively “whole” message very early in our language experience, long before such problems as the name for the Holy Spirit were solved.
2. The narrative form permitted us to meet the demand of cultural relevance in both form and content, while at the same time permitting us to avoid a number of theological problems that would have hindered comprehension for the novice.
3. It provided the expansible framework which permitted us to “anchor” the message of the Gospel of Mark as an expansion of the known message of God.
4. It has apparently prevented serious and harmful restructuring of the “new” message even though during most of the year the new churches were without the counsel of a resident missionary.
5. The “feedback” in the retellings, dramatizations, and local applications of stories provided answers to serious translation problems.
6. The narrative simplicity offered new literates a personal encounter with a challenging and already culturally accepted, relevant message.
7. It provided the new Chocó Christians with a form of the message that so closely paralleled their own folk tales that everyone could immediately begin telling and sharing the Good News with others. (1975:376)

Raymond and Dorothy Valenzuela. Working with the Methodist Mission in Chile under the Comisión Evangélica Latino Americana de Educación Cristiana (CELADEC) in the 1960s, Raymond and Dorothy Valenzuela found themselves on a steep learning curve. Recognizing that curricula developed for the urban middle-class churches in Chile did not work in rural congregations, with the consultation of others they pioneered “The New Life in Christ Curriculum.” The series contains 30 stories accompanied by 32 pictures designed for illiterate and semi-literate rural congregations. The co-editors, who had no training as writers or editors, nor experience with semi-literate congregations, recognized that the curriculum should not be “graded down,” but rather be constructed in a “different way.” They also did not want the lessons to teach *about* God and Christ, but rather set the stage for people to *encounter* God and Christ. Lessons were therefore called “encounters.”

The couple presented the series at a conference in Chaco, Argentina in 1966, bringing them into contact with Loewen. There they compared notes on the use of Bible stories for pre-literates and semi-literates. A major distinction between Loewen’s 26 Bible stories and couple’s 30 stories was the first “encounter” (lesson). “Encounter 1” provided a framework for the total course, summarizing all the lessons. The individual “encounters” that followed expanded and developed the framework. Both Loewen and Prunty (mentioned above) eventually used the modified course, finding it effective.

Vincent Donovan. Father Vincent Donovan (1926-2000) began his work among the Masai people of Tanzania in East Africa in 1955, staying until 1973. He soon found himself up against two major previous policies, among others, that had led to little church growth: (1)

missionaries bought slaves to Christianize them, and (2) schools forced the missionaries to focus their attention on children, even as the government began taking them over. Add to this a growing nationalistic spirit and nation building, Donovan faced an uphill battle. Frustrated and concerned, he wrote the following to his superiors in 1966: “The best way to describe realistically the state of this Christian mission is the number zero. As of this month, in the seventh year of this mission’s existence, there are no adult Masai practicing Christians from Loiondo mission” (1983:15). It was time to develop a new missiology for effective evangelism among the Masai.

For Donovan, the gospel was “not a philosophy or set of doctrines or laws. That is what culture is. The gospel is essentially a history at whose center is the God-man born in Bethlehem, risen near Golgotha” (p.31). Distancing himself from the institutional church, Donovan concluded that evangelism should be entirely separate from discipleship. Recognizing a foundation for the gospel was necessary for comprehension of the gospel, he began telling contextualized stories from the Old and New Testaments. He believed that Truth is teased out rather than forced upon someone. Telling and recounting sacred Bible stories would accomplish this.

...no other method could better serve our purpose. I would try to convey to them what I knew from the written gospels and simply ask them to recount afterwards what they remembered of the stories and sayings of Jesus. Even as pagans they sat around at our regular get-togethers, recounting and discussing the stories of Jesus as they heard them. In the future, if they came to believe in Jesus, they would be able to gather as Christians and do the same thing, each one contributing what he or she knew and remembered about Jesus, and when, as a community, they had finished this, they would have their gospel, their scripture reading, their own liturgy of the word. (pp.76-77)

Even so, their traditional stories often contradicted Bible stories. For instance, the Masai saw the creation story as agriculturally biased. Only barbarians would cut open the earth, exposing it to the sun, and turn it into a desert, which of course would result in the death of their cattle. Donovan also recognized the value of Christian symbols and sacraments for every area of life. Christianity should be a total way of life under the rule of God. Missionaries should serve as facilitators so this can happen, and then leave.

Today, little if any of Christianity exists among this group of people. One of the major reasons for this may be Donovan’s separation of evangelism from follow-up. With no follow-up, what had taken root soon withered and sadly was blown away by the wind.

Gabriel J. Fackre. Professor of theology at Andover Newton Theological School, Gabriel J. Fackre (1975; 1984), believes that “The Book tells the tale of its meaning and destiny” (1984:74); it is the “theater in which the drama of evangelism develops” (1975:21). The good news is “the story of the deeds of God from creation to consummation, with the highlight on its central chapters: Bethlehem, Galilee, Calvary, and Easter—Jesus Christ. Evangelism is...*empowerment by the Holy Spirit to get the story out, by word in deed, so that people will be turned around to Jesus Christ, into his body the church, and toward the neighbor in need*” (p.28). When heard, the gospel “upsets, exhilarates, wounds, heals, liberates, reconciles. It changes things! It converts. It turns people around” (pp.28-29).

Fackre then asks two foundational questions. “What is the story we are called to get out?” (p.29), and “If we are to get the story, how do we get to the story?” (pp.42-43). To answer these questions he drew a chart of four concentric circles. The center circle holds the story, i.e., the good news of Jesus Christ that turns darkness into life. The second circle contains the storybook, i.e., the sacred Scriptures of the Old and New Testaments. Circle three holds the storytellers, i.e., the churches’ collective wisdom throughout the generations. The outside circle holds the storyland, i.e., one’s private and public experience. The Holy Spirit roams all four circles connecting his story with our story, bringing understanding and faith. Even so, “...if we are to get the story out, we must first get the story *straight*....It is important for the Christian community to get the Story straight also because the world is aggressively telling its own tale” (1984:2).

To help get the story straight Fackre (1984) outlines a linear “sweep of the revelatory process” that includes: Creation, Fall, Covenant, Christ, Church, Salvation, and Consummation. He then interprets these Christian doctrines (which he calls “chapters in the biography of God”) using systematic theology. Fackre defines systematic theology as an “ordered reflection that seeks to elaborate and render intelligible the faith of the Christian community. It is the explication and interpretation of the chapters of the Christian Story” (p.16). Fackre’s books wed story and systematic theology, recognizing that the latter originates from, and finds its true meaning in the former, God’s Christian Story. The sweeping picture of Scripture defines systematic theology.

We now return to my (Tom) conversation with McIlwain in Manila after his return from furlough in Australia in 1981. After our lengthy chat in which he told me about his use of stories among the Palawanos before furlough, and the expanded teaching notes he had developed during furlough, I went across the office to see Dell Schultze, our Field Director. Since NTM was having the South East Asia Leadership meetings in Thailand in a few weeks, I suggested we get McIlwain on the agenda again so that there would be ample time to develop the model. McIlwain’s thinking and materials had developed significantly since 1975 (see Figure 1).

McIlwain taught on CBT, taking two 45-minute sessions each of the ten days in Thailand in 1981. Much of this was videoed and sent back to the U.S. and Canadian training centers. The newly developed “teaching notes” included:

- “Phase I: Introduction to Chronological Teaching and Notes on the Old Testament,”
- “Teaching Notes, Genesis 1-4.”
- “Notes on the Chronological Approach to Evangelism and Church Planting, Phase I (continued): The life of Christ.”
 - “Notes on the Chronological Approach to Evangelism and Church Planting, Phase II (continued): Genesis to the Ascension.”
 - “Notes on the Chronological Approach to Evangelism and Church Planting, Phase III (continued): The Acts of the Apostles.”
 - “Notes on the Chronological Approach to Evangelism and Church Planting, Phase IV (continued): Romans to Revelation.”
- “Teaching Notes for Believers, Genesis—Exodus 3.”

Some of the major points highlighted, besides strong Bible exposition for evangelism purposes from Genesis and other texts, included: (1) the Bible is one story, (2) the Bible not only

records the words of God, it is also an account of the progressive, historical, revelatory acts of God, (3) a firm foundation for the gospel is necessary, therefore, the Old Testament (particularly the law) must not be overlooked or minimized in the presentation of God's story, (4) doctrines can only be understood if taught according to their historical revelation and development, (5) a chronological presentation is necessary to correct doctrinal errors related to salvation, (6) evangelism and follow-up should be connected as a single sweeping story (which he does through various phases that move from Genesis to Revelation for unbelievers and believers), (7) not only is the content of Scripture important, so is the way it was delivered to the human race, which was predominately through narrative, (8) the way God's Word was delivered to the human race provides a model to communicate his message to the rest of world, and (9) God prepared the Bible as his message for all cultures, therefore no outside redemptive analogies are necessary.⁸ It was at the Pattaya, Thailand conference in 1981 that CBT took hold in NTM.

We returned to the Philippines and set up CBT seminars led by McIlwain for all NTM national and expatriate personnel on the various Islands, beginning in Luzon. Not all were impressed or inspired with McIlwain's novel yet rigid model, nevertheless, NTM of the Philippines adopted CBT as the field's *modus operandi* in 1981.

After the first CBT seminar held in Aritao,⁹ Luzon, from June 23-28, 1981, I immediately developed the first English CBT draft in lesson format comprised of 28 Old Testament lessons and 24 New Testament lessons (Phase 1, 1981). The ultimate goal was not an evangelism tool for expatriates, but a curriculum that was reproducible by the Ifugao. Each lesson consisted of a story (synthesis of text since there was no Old Testament translation at that time), a stick figure picture, and follow-up questions. Selection of Bible stories was based on those stories that: (1) addressed holistic evangelism, (2) keep the overall story flow intact, and (3) addressed Ifugao culture (where possible). For instance, stories of animal sacrifices were contrasted with the purpose of Ifugao sacrifices—to obtain health, wealth, and long life. In the life of Christ, stories that demonstrated his power over sickness, death, demons, and the elements were selected, issues central to Ifugao worldview.

To help select Bible stories I pinned two charts on the wall before me: (1) the objectives for Phase 1 evangelism, and (2) the unifying and opposing cultural themes of the Antipolo-Amduntug Ifugao (Steffen 1997:260,263). I made a chart that contained the evangelism objectives in the left column and lesson titles across the top so that a "✓" could be placed on each objective addressed in each story for both Old and New Testaments. A team of Ifugao and myself made multiple revisions after months of field-testing. *God's Good Plan* was published in Keley-i Ifugao in 1983. I sent the English lessons to various colleagues in the Philippines, beginning with Les Plett who worked in Palawan.

Old Testament	Gospels	Acts	Epistles— Revelation
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Phase I

Unbelievers Separation

Phase II

Mixed groups Solution

Believers

New believers Security

Phase III

New believers
Preparation for
Epistles

Phase IV

New believers
Function of NT
church
Christian walk

Phase V

Maturing believers Sanctification
God's work in OT

individuals

Training of
disciples

Phase VI

Maturing believers
Expository teaching

Phase VII

**Maturing
believers**
Expository teaching

Figure 1. Phases of Chronological Bible Teaching

(Source: Adapted from McIlwain, 1981:12a-12c, 1987:131)

Soon, CBT lessons were being developed for a number of people groups on the various islands. Two CBT lesson sets that have had wide influence include Dell and Sue Schultze's *God and Man* (1984) (35 story lessons) developed in the Ilongot language and later backtranslated into English, and Bryan and Diane Thomas' Cebuano Phase published in 1982. The Thomas' worked off of Les Plett's lessons and notes from Trevor McIlwain to develop the 54 stories (27 OT and 27 NT).

Several challenges soon emerged. As various versions of CBT proliferated, they were sent to colleagues around the world to provide models to follow. NTM international leadership soon discouraged this practice, believing that McIlwain's 68 lessons (Phase 1 -Evangelism) were sufficient, and that one version would make it easier for other fields of the organization to adapt its use.

A second serious challenge, tied to the first, was that missionaries were translating verbatim the lesson plans designed for different tribal groups for the tribe in which they worked. This deeply concerned me because I knew that the Ifugao curriculum emphasized specific

aspects of their worldview and tried to adapt to their learning style so that it was not only understandable but also easily reproducible. Hearing that Lois McKinney (Douglas) was teaching a course on curriculum development in Manila I headed south. From insights gained in the course, along with practical experience, particularly working with the Ifugao in the development of the curriculum, I developed the *Curriculum Development Guideline*¹⁰ for the Philippine field to address the two issues. Jay Jackson would later improve these. My brother Mark Steffen would help develop and oversee Curriculum Development Workshops by 1983.

In the meantime, McIlwain began an intensive teaching itinerary inside and outside of NTM that made writing books on CBT impossible. As a provisional measure, Ruth Brendle transcribed and edited one of the many taped seminars designed for long-term, cross-culture church planting. The first draft of *The Chronological Approach to Evangelism and Church Planting* was published in 1985. Finally freed from an intensive teaching schedule in late 1985, McIlwain focused his attention on writing. *Building of Firm Foundations: Guidelines for Evangelism and Church Planting, Vol. 1*, the philosophy behind CBT, came off the press in 1987. In this volume McIlwain claims that CBT is “scriptural,” “God’s way,” and follows “divine guidelines,” i.e., “divinely revealed order of teaching.” Nine more volumes would follow in the series, covering phases I-VII. Phase I, primarily¹¹ for evangelism, consists of 68 lessons (42 OT and 26 NT).

As NTM missionaries returned home for furloughs they began to teach chronologically in Sunday Schools, home Bible studies (adults and children), and home / Christian schools. The new venues required new CBT curricula. To meet these needs, McIlwain, with the help of Nancy Everson, produced *Firm Foundations: Creation to Christ* in 1991. Designed for use in the USA, this book begins with the philosophy of CBT (excerpted from Vol. 1 of *Building on Firm Foundations*) followed by 50 lessons. Each lesson has one or more of the 105 two-dimensional (2-D) pictures, a thematic outline, and review questions. The duet also produced the *Children’s Firm Foundations* in 1993, a 5-volume set designed for reading-age children. Each lesson contains a review, a thematic outline, and skit that can be photocopied. The 5-volume set includes a teacher’s manual, maps, timeline charts, and posters. A student’s notebook is also available. Other materials developed included a colored poster set, laminated Bible pictures, black and white drawings, maps, and charts. The CBT movement was off and running. Today, CBT materials have been published in over 30 major languages with 25 more in preparation, and over 200 tribal languages.

Summary

As a wise sage once said, “...there is nothing new under the sun” (Ecc 1:9, NIV). As another wise sage said, “All my great ideas have been stolen by the ancients.” While both are true, both wise sages would probably agree that prior foundations provide something to build off of and contextualize for current contexts. Something old remains, but something new emerges. This is evident in the cases noted above, but most notably with McIlwain’s CBT, which expands considerably former presentations.

More than 25 years have now passed since the introduction of McIlwain's CBT model in the Philippines. A plethora of new story models have emerged in print, art, drama and film. Narrative networks and partnerships continue to proliferate, as do conferences, publications, and paraphernalia. What are the emerging developments of the use of the sweeping story of the sacred Scripture in missions? Where is the movement headed? Where should it be headed? These questions deserve further investigation.

Notes

¹ Many Christian workers used Bible stories, e.g., Ruth A. Tucker, *From Jerusalem to Irian Jaya* reports that as early as 1620 Paul Hsu's daughter trained professional storytellers to take the gospel to the villages of China and supported them from her father's money (1983:66). John Nevius often mentions the use of story in his classic *The Planting and Developing of Missionary Churches* ([1886]; 1958): "...we have the Scripture story exercise. Some one previously appointed tells the story; the leader of the meeting then calls on different persons one after another to reproduce it in consecutive parts, and afterward all present take part in drawing practical lessons and duties from it. There is never time for more than one story, and often that one has to be divided and has two Sundays given to it....I give great prominence to learning and reciting Scripture stories and parables, and nothing has been found to produce more satisfactory results. It excites interest, develops thought, and furnishes in a simple form a compendium of Bible history and Christian duty; while a careful training in relating Bible Stories and drawing practical lessons from them is one of the best ways of developing preaching talent wherever it is found" (pp.34,39). Gladys Aylward (1902-1970) taught Bible stories to transit muleteers who spent the night in the inn in China. In this article we have elected to highlight those who taught a series of stories that includes a sweep of Scripture.

² Other Old Testament passages present shorter, less sweeping overviews of Scripture (Psa 78; 105; 106; Neh 9:5-37). Other New Testament passages include: Mt 1:1-17; Lk 3:23-38; Ac 17:22-31; 28:23.

³ Clint Arnold (2004) notes, "Tertullian displayed a similar 'abiding and passionate concern for the formation of catechumens,' but so did Hippolytus (Rom; 170-236), Ambrose (Italy; 339-97), Cyprian (North Africa; d.258); Gregory of Nyssa (Asia Minor; 330-395), John Chrysostom (Byzantium; 347-407), Teodore of Mopsuestia (Asia Minor; 350-428), Cyril of Jerusalem (Palestine; b. 349), and many others. In fact, some of the most important works extant from the hand of Cyril are a set of catechetical instructions and messages" (p.45).

⁴ See: <http://www.britannica.com/bios/saints/caedmon.html>; <http://heorot.dk/bede-caedmon.html>

⁵ See: http://www.english.cam.ac.uk/mi-sampler/mystery_plays.htm Accessed 12/8/2005.

⁶ See: <http://www.newadvent.org/cathen/03131c.htm>; <http://bluebook.state.or.us/notable/notblanchet.htm>

⁷ Donald McGavran's (1897-1990) classic, *Bridges of God* (1955), seen by many as the foundation to the Church Growth theory and movement, is often incorrectly seen as the first missions book to advocate group conversions through group decisions. Christian Keysser (1877-1961) deserves credit for preceding McGavran with this missiological insight that took into consideration the host culture's decision-making patterns long before McGavran's cornerstone book (influenced greatly by a mentor, J. Waskom Pickett).

⁸ These points were also made during the CBT conferences held for New Tribes personnel in the Philippines. See *The Chronological Approach to Evangelism and Church Planting*, 1985:3-27.

⁹ McIlwain was opposed to developing individual lessons for a number of years until he saw the validity of it in PNG. He seemed to prefer to let the teaching moment set the parameters for the content covered rather than arbitrarily set lessons.

¹⁰ The *Curriculum Development Guidelines* was preceded by *Language Learning Guidelines* and *Culture Learning Guidelines* that were provided to Philippine field personnel to help them not only be aware of these disciplines, but also enable them to analyze and apply the materials to life and ministry.

¹¹ For a critique of CBT, see Steffen, *Passing the Baton: Church Planting that Empowers*, 1997:154-165.

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