



STORY OF GOD TRAINING

USING NARRATIVE & DIALOGUE IN MAKING DISCIPLES

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Acknowledgments:

Several years ago I met a man in Africa named John Witte, a US missionary in Sudan at the time. Months later John told us the Story of God in about 4 hours one day and it forever changed my life. He trained us to teach using simple stories found in the Bible combined with powerful dialogue. John has become a trusted friend and mentor. Much of this training is a reworking of what I learned from him. Along the way God led me to learn and train with others to whom I am grateful for much of the ideas or content that you find here. Many thanks for your encouragement and partnership in this great gospel work must be given to John Witte, Michael Novelli, Dr. Grant Lovejoy, J.O. Terry, Avery Willis and the elders of Soma Communities in Tacoma. Thanks brothers!

~Caesar Kalinowski

STORY OF GOD TRAINING

A Storyformed People

We live in stories. Stories are the language of our world. Think about your favorite movies - they draw you in... you begin to feel what the characters feel... their pain becomes your pain... their victory becomes your victory. We enter stories and make them part of our own experience.

What is your favorite story? Why?

Stories are the most powerful form of communication we have. Stories speak to the mind, the body, and the emotions—our spirits. In a story, we can identify with situations we have never been in.

Everyone has a story (or many) and ALL People are storytellers.

What do you do when you get together with friends you haven't seen in a while?

You immediately start to tell them a story... *"The other day I was with Sarah and she said that she had just gotten a new iPhone and was loving it, but then..."*

How about when you get back from being on a great vacation or a week of fun? Do you come home to your friends or family and pull out a list of things that you did on vacation?

Often after hearing a great story or seeing a movie we want to sit around and discuss the deeper meaning or remind ourselves of our favorite parts of the story. And we learn things from stories that were not right on the surface. Sometimes we learn things from stories that are not even stated directly in the story itself.

Stories have the power to...

Attract our attention, draw us in and carry us along. Stories move and shape us, causing us to consider new possibilities—a new future.

Spark our imagination. The people in stories come to life in our imaginations. Stories touch our minds and emotions and invite us into the narrative, often evoking a personal response. (curiosity, fear, agreement)

Build true community. Story promotes community (a story is a shared experience) and community promotes storytelling. (a good experience and story begs retelling)

Indirectly challenge worldview. It is less/non-threatening when new information conflicts beliefs, old perception, morals, values, God concept, attitudes. (Nathan & David - 2 Sam. 12:1-7)

Provide context and help us remember structure, setting, vocabulary and categories. The understanding of key ideas like sin, holiness, rebellion is more real and relatable when seen in a story. Links experiences to facts.

Storytelling is powerful

because it has the ability to touch human beings at the most personal level. While facts are viewed from the lens of a microscope, stories are viewed from the lens of the soul. Stories address us on every level. They speak to the mind, the body, the emotions, the spirit, and the will. In a story a person can identify with situations he or she has never been in.

The individual's imagination is unlocked to dream what was previously unimaginable."

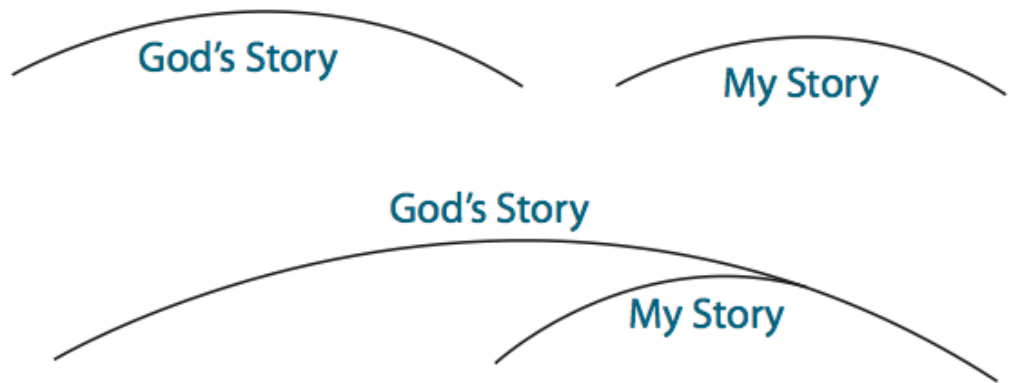
- Mark Miller

We are all created in the image of God. And we are all born ORAL learners!

Every culture and society of people that have ever existed has been this way. We are all storytellers and we all LOVE stories.

How many of you were born literate? Have you ever thought about the fact that everything you know about your family heritage, nationality, how your parents met, your family's past... you learned from stories?

What about your story? Is it a part of a much bigger story?



People in our culture are dying for a purpose. They are desperately looking for a story to find themselves in. We need to help others to find themselves in the greatest story there is—the Story of God, and how he has pursued and redeemed humanity (including you and me) through the work of his son Jesus.

***Our lives must find their place in some greater story
or they will find their place in some lesser story.***

- from the book *Godstories* by H. Stephen Shoemaker

A Biblical Foundation

The Bible was originally an oral document and *still is a story*

The contents of the Bible was originally retold and passed along from person to person, generation to generation. After thousands of years and many generations, God-in his sovereignty-chose to write his story down in narrative, poetic and apocalyptic forms, using different men guided by his Spirit.

2/3 is narrative + Wisdom books = 3/4 Bible is Story (25% Epistles)

The Biblical texts were recorded with the intent that they would be read aloud and relearned in community. In Jewish schools at the time of Jesus, the scriptures were not aloud to be read unless it was in the context of a group. Early Christians learned the stories by hearing them and retelling them together. Stories were the key for learning and experiencing God for early believers.

Bibles were not printed or available to common man in the west until the 1500's and much later in most of the world and still not available to approximately 9000 people/tribes around the world. They have no written Word!

Jesus was a GREAT storyteller!

The disciples came up and asked, "Why do you tell stories?" Jesus replied, "You've been given insight into God's kingdom. You know how it works. Not everybody has this gift, this insight; it hasn't been given to them. Whenever someone has a ready heart for this, the insights and understanding flow freely. But if there is no readiness, any trace of receptivity soon disappears. That's why I tell stories: to create readiness, to nudge the people toward receptive insight." *Matthew 13:10-13 (The Message)*

The bible tells us that "Jesus spoke all these things to the crowd in parables; *he did not say anything to them without using a parable.*" *Matthew 13:34 (NIV)*

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself... They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" *Luke 24:27,32 (NIV)*

Do you think that Jesus was pulling a cart of scrolls down the Emmaus road with him?! Of course not. Jesus never owned a copy of the Old Testament, there were very few copies and they were kept exclusively in the synagogues. He told them the Story starting in the beginning...

Other Famous Storytellers in the Bible

Moses (Genesis, Exodus), David (Psalms 78, 105-106), Luke (Gospel of Matthew & Acts) Stephen (Acts 7), Paul (Galatians 3,4; Romans 9), and many more.

A Shift in Communication

Literacy Factsⁱⁱ

Did you know that in the USA...

Over 50% of people over age 16 are functionally illiterate.*

58% of the U.S. adult population never reads another book after high school.

42% of college graduates never read another book.

80% of U.S. families did not buy or read a book last year.

Each day, people in the US spend four hours watching TV, three hours listening to the radio and 14 minutes reading magazines.

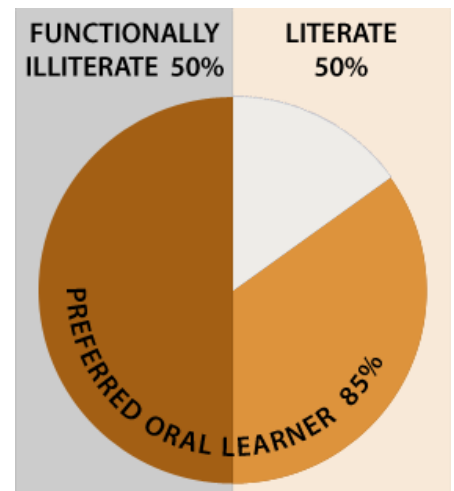
It's estimated that we spend as much as 80% of our non-working, non-sleeping time in front of a screen – TV or PC.

Researchers believe that 70% or more of the people in North America prefer non-literate means of communication. (Preferred oral learners)

*A person who is functionally illiterate lacks sufficient basic reading and writing skills to function successfully in our society.

A functionally illiterate person...

- Can read some - signs, food labels, advertisements and parts of a newspaper.
- Cannot locate two pieces of information in a news article.
- Can locate the expiration date on their driver's license.
- Cannot successfully fill out a social security card application by themselves.
- Forms opinions from conversations with friends, the radio and TV.
- Learns through stories, anecdotes, proverbs, songs, and practical experiences.



A Revolution Has Begun

phonetic alphabet > libraries > philosophy > post offices > printing press > telephones > radios > televisions > computers

ORAL COMMUNICATION	PRINT COMMUNICATION	DIGITAL COMMUNICATION
Pre-literates Events / Stories	Literates Words / Ideas	Post-literates Images / Stories
<i>Learn through observing, imitating, retelling and dialogue—apprenticeships</i>	<i>Learn through reading, individual studying and analyzing</i>	<i>Learn by hearing, seeing and interacting; experiences move them to belief</i>
<i>Shared experiences determine truth</i>	<i>Facts determine truth focused on individual application</i>	<i>Personal experiences determine truth</i>
<i>Get information from stories to package information</i>	<i>Get information from print and lecture</i>	<i>Get information through media and dialogue</i>
<i>Driven by events and relationships—a search for connection</i>	<i>Driven by concepts and principles—a search for knowledge</i>	<i>Driven by interaction, participation and imagery—a search for significance</i>
<i>Thinks in metaphors</i>	<i>Thinking is linear, analytical, logical</i>	<i>Thinking is non-linear—makes random connections</i>

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As you look at this chart...

Which of these methods of communication and learning is most common for you personally?

Be honest—how do you learn about the world and where do you get new information from...?

Which ways do you think are most common for the people you could most likely make disciples among?

Currently, which ways are you and/or your church primarily using to teach, equip and make disciples?

Adapting to Culture

As our culture has changed so have the ways we communicate our faith. Christianity has shifted from passing on truth through stories to using propositional sermons.

The Apostle Paul adapted his approach to sharing truth through reason rather than stories in order to reach a Greco-Roman culture that was steeped in philosophy. This approach has been adapted and updated to continue reaching literate cultures of the West.

The problem with this approach is that it is not effective in reaching people who learn best through images, stories, relationship and experiences rather than words and ideas.^{iv}

Rethinking Our Approach

This shift in communication causes us to consider...

- Is our method of communicating really helping people to take hold of God's truth - or is what we teach lost in just a few days or hours?
- Does the listener easily pass on our current method of communication? Is it reproducible? Is it helping us make disciples who make disciples? Does our teaching/preaching stop with the hearer?
- God's truth as found in the Word is transformational - do our methods complicate things rather than give people context, "handles" and insight?

There are no easy answers to these questions. It does seem apparent that we need to examine our methods in light of the communication revolution we are in the midst of.

If researchers are correct, then many of our current teaching methods use a communication approach that is ineffective to half of the people in the US. It appears that the majority of the world and people in our culture are connecting best through stories and less with concepts and proposition.^v

A Model for Telling The Story

What is 'Narrative and Dialogical Teaching' or Storying?

We use an approach to teaching biblical narratives and discussing them called Chronological Bible Storying (CBS). It is often just called "Storying". This is a method that was created by the International Mission Board of the Southern Baptists. We have adapted and developed our stories and the corresponding dialogue to be effective in a current, and often "Western", context.

Storying includes a time of dialogue and discovery after telling each story. In the dialogue, the storyteller uses questions to guide listeners to discover the meaning and significance of the biblical story, and to lead participants to connect their own stories to the larger narrative.

Goals of Telling the Story

To understand, experience and intersect with God's story.

- To become a 'story-formed' people whose lives are daily shaped by the truths of the Story.
- To make disciples of Jesus who make disciples.
- To see and experience God's "Redemptive Arc" throughout history as found in the Bible—seeing the connection between all of the stories—and seeing the Bible as one big story.
- To be moved by a Story that points to a God who constantly pursues us and desires to know us.
- To see the intersection of our stories with God's Story.
- To understand our identity differently in light of God's story, who he is, and who he created us to be.
- To encourage us to worship God in deeper ways.
- To "live in the gospel", seeing the world differently, seeking to further God's Kingdom - to live missionally.
- To become excited about the biblical narratives, reading and learning more about them in the Bible.
- To learn to retell these stories and help others to see how they can find themselves in God's story.
- To build biblical community and shared experience.

Stories are the most prominent biblical way of helping us see ourselves in 'the God story,' which always gets around to the story of God making and saving us.

Stories, in contrast to abstract statements of truth, tease us into becoming participants in what is being said.

We find ourselves involved in the action. We may start as spectators or critics, but if the story is good (and the biblical stories are very good!), we find ourselves no longer just listening to but inhabiting the story.

- Eugene H. Peterson,
translator of
The Message Bible

A Typical Story Session

Opening

Don't plan to get together with a group of strangers and jump straight into the Story...take your time and build relationships as you get to know each other. Create an environment where you and your friends are comfortable and interested in going deeper into the things of God. Introduce the idea of going through The Story together in a natural way. Don't pull a relational 'bait and switch'!

1. Review previous narrative

Unless it's your first session, work together as a group to retell the last story you discussed together. Try not to move ahead until everyone is up to speed. This will help clear up any misconceptions or forgotten parts.

2. Tell the new narrative

This should only take around 2 to 5 minutes. Stick to the Story!

3. Retell the new narrative

Retell the story as a group, asking everyone to participate in the retelling. Say, *"Let's see if we can retell the events of this story in the order they happened?"* You'll need to help out a little (or a lot) at first, but over time your friends will get better at this part. Then, see if one person can retell the entire story. Again, everyone can (gently) remind them if they miss something. This retelling builds clarity and helps with retention.

Note: When using the Storyformed Way, there is often not enough time to do the full retelling of the previous stories. See The Storyformed Way Leaders Guide for more information on how to manage this.

4. Dialogue about the narrative(s)

This is where everything really starts to open up and become alive in your community. This part is critical in drawing out key ideas and truths from the Story. Use questions to keep discussion going, always directing your friends back to the narrative for answers and insights. This is not the time for you to preach! You are here to guide listeners to discover truth and insight *from the Story* NOT from YOU! There are several suggested questions provided as a starting point for you to use with each narrative. Do not turn this into a Q & A session! Remember, you want to facilitate genuine dialogue around the Story.

5. Intersect with The Story

Spend a little time with a few life-application questions, helping people connect their lives to the Story. This will naturally flow out of each dialogue time with just a little prompting. This is also a *great* time to have a couple people share their personal story. You'll be amazed at how everyone will naturally connect that person's story to parts of the Story told and discussed that session.

Ways The Story Can Be Used

- Chronological telling of the full "Story of God" with a smaller group of leaders or young disciples
- The Storyformed Way 10 Week Discipleship set of narratives and dialogues
- The Story of God for Kids to be used at home or in a Sunday School type of setting
- Some modification of any of the above with teenagers
- Church planting set or track of narratives with dialogue for teaching and forming church planters
- Theological set or track of narratives with dialogue
- End Times set or track of narratives with dialogue
- Specific counseling sets of narratives arranged topically
- Individual stories from scripture told along with dialogue to focus on a specific teaching or truth
- In a public setting (café, park, yard, pub etc.)
- As a teaching/equipping tool (grouping several narratives together)
- Preaching/teaching in large gatherings
- Tell one story at each meeting... Tell a cluster of stories at each meeting... Tell all the stories in one meeting... Tell the story that best fits the situation.
- Unlimited! There is really no subject or area of discipleship and leadership that cannot be addressed.

A Method You Can Master – Developing Your Skills

Telling the Story

Get to know the narrative

Read the narrative over and over. Really get to know the story, what the characters are like, what they're feeling, what they sound like. Work hard to be as accurate as possible in your retelling. The narratives are already super-condensed. Skipping parts of them can leave out important parts that will connect with future narratives.

Stick to the narrative

Don't mix other stuff from your knowledge of future stories into the narratives. This will only confuse your listeners. You are "hanging clothes on a clothes line" in sequence. Keep a straight line. Remember, don't add your "personal favorite" insights into the narratives. Let the Bible speak for itself via this narrative and don't skip parts. Good storytellers use fewer words, short sentences and leave spaces and pauses for people to think and imagine.

Tell the narrative from beginning to end

If you stop to answer questions, preach or add extra parts you will only confuse people. They could also end up thinking your "helpful additions" are actually part of (and found in) the Bible!

Be real and natural

Set up your story time and setting in the most natural way possible. Don't set up a mini-church service in your living room or café. How do you normally tell each other stories when you hang out? Do you stand, sit on couches or on chairs in a circle? Try and make this as "normative" as possible so it will feel like an extension of the rest of the time you are having together. You want this to be easily reproducible. Be genuinely animated and enthusiastic! Use gestures and facial expressions—be sure they are appropriate and natural. Be very careful about joking and sarcasm—they can reinterpret the story to be very different from the biblical meaning you think you are giving them.

Use your voice to create the atmosphere

Pacing incorporates both the volume and rate at which you tell the story. Dialogue slows a story's pace down, while narrating action usually speeds it up. Repetition is a common part of storytelling—don't fear it. Use it carefully to reinforce important parts of the story. **Be especially careful on how you voice God and Jesus!** What is God feeling in a particular situation? Is he angry or broken-hearted and disappointed? How you voice God and Jesus will leave a HUGE impression on the listener as to the character and heart of God! Be appropriately animated and enthusiastic. If you read off the page with no emotion or life you are not really storytelling – you're just reading...BORING!

Relax and be yourself

Have fun with this process—it really is amazing! Don't let your own hang-ups or "performance idols" ruin your (or everyone's) experience. Be patient. At first some people may think this process is too simple or "childlike". Don't worry, stick to it—after you are a few sessions into it they will realize how much there really is to be learned from each narrative and they'll start to get into this different way of learning.

Practice makes a BIG difference

Practice the story and have others listen to you and give you feedback. Like anything, you will get better the more you tell stories and lead dialogue. Find a "safe group" like your family, kids, close friends or staff to practice with. Ask for real, constructive feedback on how you can improve your skills and the storytelling experience.

Read through the entire Story BEFORE you begin

If you are new to the Story or this method of teaching, it is imperative that you not only practice the stories, but you should read completely through all of the narratives and dialogue in your story set before beginning. This will help you connect key insights and parts of the Story found in the early narratives with parts found later on. This will make a HUGE difference in how effective your story experience will be for the participants. Understanding exactly where the Story and dialogue questions are going will make you much more successful.

We are not seeking to explain the idea of the text.

*The gospel is never an idea! The gospel is an event through which God enters our lives in Jesus Christ.
We tell stories so that people can participate in this gospel reality."*

- Richard A. Jensen

Leading the Dialogue

Direct learners back to the Story for answers, insight and truth

This is not your chance to preach or look smart. We want to connect people to the Bible, and the narratives found there, for their answers. Everything can be answered from within the narrative we just heard or the Story so far. Insisting that we find our answers from within the story causes us to live in and experience the story in a more powerful way. After answers are given, ask questions like, *"Where did we see that in the story?"* or, *"Where have we seen something like this before in the story so far?"* This will teach them both a biblical and a systematic theology at the same time, while reinforcing the scriptures as our source of truth—not you or "group-think".

Redirect questions back to the group

Don't feel like you need to be the "Bible answer man" or woman. Let the group know that God gives them insights into the Story that help us learn as a community. Try to affirm that everyone has valuable input.

Only discuss information that has emerged from narratives that have already been told

Remember: "Always backward—never forward." This is important with people that have some (or a lot of) biblical knowledge. People have a tendency to want to bring in their own insights that are not in the stories or are from stories not yet told. Don't let this happen, it will ultimately bring about confusion—not clarity.

Don't turn the dialogue into 'Question & Answer' time

For most of us, our experiences of learning in school growing up, in university or church, have included a lot of Q&A times and testing designed to see if we had read and memorized the "right information". We can naturally tend to default to this method of teaching ourselves. Fight this! This is not a "curriculum". We are not trying to quiz our listeners to see what they remember from the Story. We are trying to get them to listen to God and each other to gain insights into who God is and what we can learn and apply AS A COMMUNITY from experiencing the Story together. Allow the group to learn from each other as much as possible.

Learn to live with tension and mystery

Tension is a powerful tool in teaching and helping people to learn. Jesus was a master at this and often used mystery or tension to engage his disciples. Jesus taught using stories that challenged the status quo and caused people to consider a new reality and to show what his father God, and the Kingdom was really like.

Leading a dialogue requires us to...

Let Go... of the role of expert teacher and embrace the role of co-learner, encourager and guide.

Listen... in expectation that God is revealing himself to and through each person present. Pay close attention to your participants answers and the patterns that emerge in how they respond to the Story. This will reveal a lot about where their heart is.

Trust... that God will work through the process, valuing the experience as much as the knowledge and content. Have faith that God will speak and help bring to light the truth and implications he wants to reveal.

Be Patient... allowing time to process, leaving room for different opinions, tension, questions, and wondering.

This is a process that involves a lot of shepherding, encouragement and practice. After a few stories participants will get into the rhythm of this process and they will begin to really listen and think deeply about the Story and how their own story intersects and mirrors what they are experiencing.

The Story in Context

“Our use of scripture is often like standing back and chucking rocks at people.” ~ Caesar Kalinowski

- Do we feel like we know our listener/audience well enough to have a meaningful dialogue with them? Do we spend time with them outside of story time? How well do we know our listener? How well do they know us?
- Do you see your sharing of this story as an event—something that happened? Or as something that is happening?
- Do you see it as a conversation or a dissemination of information? This “conversation” we want to have with them is of a very personal (if not intimate) nature.
- What is their background? Spiritual beliefs? Un-churched, de-churched or anti-church? Maybe they need Re-churching?
- Have we built a relationship with them? Do we truly want a relationship or are we looking to “drop the bomb” and get out of there?
- Have you shared enough of yourself for them to share themselves? Tell them your story first...or along the way...
- What are some of the barriers to the gospel that our audience has? Illiterate, agnostic, animistic, science-nerds, atheists, feminist?
- Entering into a dialogue about the Greatest Story Ever Told takes a little time and finesse. Don’t just jump in... Don’t “chuck rocks”!
- Do you need to tell any other stories to set up the hearing of the Story?
- What questions do you ask to “prime the pump” before even starting to tell the Story? Pre-story dialogue is very powerful.
- Don’t be too direct. Keep it culturally relevant. Get them thinking on their own.
- How far do you take the listener the first time you tell the story? How deep do you dig?
- Don’t push doctrine. Let doctrine emerge from the Story and dialogue! (Look at Separation dialogue for good examples)
- Do we explain “Bible” words or do we speak in code? Don’t use “theology” or theological terms early on that they don’t understand. What words or concepts might we NOT use at first...or ever? Sinner, trinity, justification, substitutionary atonement... (or sin-substitute?)
- “Blessed are the peacemakers...” Making peace with the Father is Job #1. Don’t preach or try and “close the deal” right away. Be a friend of sinners!
- **Remember—DISCIPLESHIP is the goal.** This Story experience will absolutely need to be connected to life in community on mission. HEAD – HEART – HANDS. You must spend time with the listeners outside of storytelling “doing life.”

Narrative Preaching Basics

Shaping Narrative Sermons^{vi}

Many of us may find ourselves in a church environment that may not allow us to instantly change our teaching and preaching methods to a pure narrative and dialogical approach. This could be completely foreign to our people (though Jesus did it all the time) and could get us fired! However, there are ways to begin to include more narratives in your preaching and begin to introduce your listeners to a more biblical theology over time. Below are some ways to begin to shape your sermons around narratives found in the Bible. Over time this will become more natural to you and your congregation.

The Framed Narrative Sermon

[...S T O R Y...]

With a Framed Narrative Sermon you start by setting up the sermon topic with a few points to watch for, then tell a biblical narrative as the main content of the sermon. You close with a little exposition and application points. The story forms the bulk of your message.

The Delayed Narrative Sermon

.....S T O R Y

The Delayed Narrative Sermon starts with a longer set up in 'traditional' form and then moves to a biblical story to make the main points come alive and bring implication.

The Suspended Narrative Sermon

S T O R (Y) Y

In a Suspended Narrative Sermon you begin by telling a story from scripture but you refrain from telling the end of the story. Then you make the points of your sermon in a 'traditional manner', and close by telling the end of the story.

The Alternating Narrative Sermon

S ... T ... O ... R ... Y

The Alternating Narrative Sermon uses a narrative from scripture as the main outline of the sermon. You tell the beginning of the story and expound or illustrate that portion. Then you continue on through the story in like manner, one section at a time.

The Multiple Story Narrative Sermon

STORY . STORY . STORY

The Multiple Story Narrative Sermon is best illustrated by Jesus in Luke 15 with the parables of the *Lost Sheep*, *Lost Coin* and *Lost Son*. You can make a point or two between narratives, but let the stories themselves carry the message you are trying to teach.

The Pure Narrative Sermon

S T O R Y .

In a Pure Narrative Sermon you simply tell a story from scripture that is powerful and illustrates the message you want to communicate. You close with a point or two for clarification.

Many people think of the Bible as a book of moral teachings with stories sprinkled through to illustrate the teachings.

But it's a lot better than that... the Bible is a single true story

with teachings sprinkled through to illustrate the story. - Tim Keller

Resources for Learning More

PRINT

The Narrated Bible in Chronological Order. F. LaGard Smith, Harvest House 1984

Truth That Sticks: How to Communicate Velcro Truth in a Teflon World. Avery T. Willis Jr. and Mark Snowden 2010

God's Big Picture: Tracing the Story-Line of the Bible. Vaughan Roberts, Inter Varsity Press 2003

The Drama of Scripture: Finding Our Place in the Biblical Story. Michael W. Goheen and Craig G. Bartholomew 2004

Shaped By The Story: Helping Students Encounter God in a New Way. Michael Novelli 2008

Enter the Story: Seven Experiences to Unlock the Bible for Your Students. Michael Novelli 2010

Godstories: New Narratives from Sacred Texts. H. Stephen Shoemaker, Judson Press 1998

Thinking in Story: Preaching in a Post-Literate Age. Richard A. Jensen, CSS Publishing 2001

The Storyteller's Companion to the Bible Commentary Series. Abingdon Press 1984-2001

Story Journey, An Invitation to the Gospel as Storytelling. Thomas E. Boomershine, Abingdon Press 1988

WEB

www.somacommunities.org/leaners/story-of-god

www.nobs.org (Network of Biblical Storytellers)

www.callofstory.org

www.christianstorytelling.com

www.oralitystrategies.org

www.echothestory.com

www.bibletelling.org

www.fjseries.org (Following Jesus - Making Disciples of Oral Learners)

www.storyrunners.com

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ⁱⁱ Statistics compiled from: National Center for Education Statistics [nces.ed.gov], National Institute for Literacy [nifl.gov],

Chronological Bible Storying [chronologicalbiblestorying.com], International Mission Board (Southern Baptist) [imb.org]

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^{iv} ibid

^v ibid

^{vi} Adapted from materials created and presented by Dr. Grant Lovejoy