

SEEDBED

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One of the common frustrations in ministry to our target peoples is the lack of truly appropriate language-learning and ministry materials. So much of the little that is available is translated from materials that have been produced in the west for the western mind. In this issue we are featuring articles and announcements concerning **MINISTRY TOOLS AND MATERIALS** which have been produced by field workers and are oriented to the needs of the Muslim world. We hope this will be of practical help and even stimulate the production of other pertinent materials. What is featured is doubtless only a small part of what is being created. If you have produced, or are working on the production of, materials which could be beneficial to others, please let us know. *Seedbed* could be a clearing house for announcing and making available what is being done.

CORRECTION

You may have been mystified by several references to *MY BROTHER'S BLOOD* in the 1/96 article *A Theology of Martyrdom*. Only after a reader questioned what document that title referred to did I realise that it had been omitted from the article *Christian Churches and Religious Freedom in the Middle East*. *MY BROTHER'S BLOOD* should have been the title and the phrase which appeared as the title should have been the subtitle.

LANGUAGE-LEARNING HELP

Moroccan Arabic Pronunciation Workshop, by Bruce Rathbun. pp. 338, 1995. Available by photocopy from the author at 23 av. Charles Flahault, 34090 Montpellier, France, E-mail: INTERNET:76102.1240@compuserve.com. Price \$20.00. Also available from the same author: *Language Learning Tools For Moroccan Arabic*. pp. 31, May 1996 version, available gratis from above address.

Moroccan Arabic Pronunciation Workshop is designed to help foreigners learn to properly pronounce Moroccan Arabic. It was written specifically for Christian workers and uses some religious words they would use although the word "missionary" never

occurs. It does not teach grammar or vocabulary, only pronunciation. As regards pronunciation, the book is somewhat like the University of Michigan book *A Programmed Course in Modern Literary Arabic Phonology and Script*. However, this book, unlike the Michigan book, is geared specifically to Moroccan Arabic. All the words are Moroccan words, and most are useful, everyday words. The workshop also includes a lot of details concerning specific Moroccan pronunciation, which is of course absent in the Michigan book. It can be used both in self-study or in a group context, but one should have a language helper or teacher. Tapes may be done in the future, depending on the demand for this workshop. The workshop is written in Arabic script, not phonetics. After some introductory lessons on Arabic pronunciation there follow lessons for each letter/sound in the Arabic alphabet and some advanced pronunciation exercises. The author then provides a "dictionary" that lists each word used in the exercises by the page number of which it occurs in the lesson.

Language Learning Tools for Moroccan Arabic is a listing of 32 resources for learning Moroccan Arabic, giving availability information (where things can be obtained), cost, and the editor's comments on each item.

[*Moroccan Arabic Pronunciation Workshop*, now available in its present form, is in process of revision. No completion date has been set. Ed]

BASIC MINISTRY MATERIALS

[How often have you found yourself unprepared when an opportunity for spiritual conversation with a Muslim presented itself? How often have you wished for just the right printed, audio, or visual material to use in such a context? And how often have you been frustrated by a lack of knowledge of just what was available in your context and how best to use what was available? We present below two "toolkit" projects, one coming from the Maghreb, the other from the Mashraq. They are significantly different, yet have multiple common features. We hope that the sharing of this concept will stimulate similar action in other countries and contexts. Editor]

Tunis Toolkits, by I.L.

THE NEED

For many years we had organised literature importation, and as much as possible, informed Christians as to what was available and how to use it. But we discovered that general invitations such as 'come and see', or 'study the catalogues, we probably have something like what you want', or 'come and talk to us', produced meagre results as to effective use of materials. We were finally challenged by one of the local leaders to produce a basic toolkit with explan-