

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-

atory notes. The news of what we were planning created such interest even before we had finalised the details that we want to share our ideas. Maybe we can report on the implementation in a future article.

THE AIM

The toolkit is designed to enable people who are either new in the country or haven't been in the habit of using literature much to see what resources are available and to start using them immediately, even with minimal knowledge of Arabic. The idea is to become familiar with a few items first, then branch out if you feel you want to develop this ministry further. Where appropriate there are summaries in English of each item, so that you can quickly see exactly what it's like and assess whether to use it in a particular instance.

THE CONTENTS

- 1 *Kitab ul-Hayat*, Living Arabic Bible.
- 1 *Kitab ul-Hayat*, English-Arabic or Arabic-French New Testament,
- 1 *Kitab ul-Hayat*, John's Gospel (pocket-sized)
- 1 *How to Read the Bible*, Arabic only in stock (2-page summary leaflet available in English)
- 1 title from *Psalms for Children*, three titles available in Arabic, can be ordered in English upon request
- 1 title from *Lion series* (eg Prayers of Jesus), currently available in Arabic
- 1 *In Search of Assurance* (testimony of K.K.Alavi), available in Arabic, French, English, perhaps other languages
- 1 *Moments of Death* (novel by Mazhar Mallouhi)
- 1 *Ultimate Questions* (English-Arabic or French-Arabic magazine), different issues available
- 1 *Kitabi* (magazine), different issues available at varying prices
- 1 *Huwa wa Hiya* (magazine)
- 1 *Jesus Film* videocassette (MSA version) [optional]
- 1 *Out of Dry Ground* (worship audiocassette) [optional]

[Editor's note: All the above can be ordered from the Radio School of the Bible, B.P. 2014, 13012 Marseille Cedex 01, France. *Out of Dry Ground* is apparently no longer available. RSB could suggest other appropriate cassettes for North African/Middle Eastern use.]

CRITERIA FOR CHOICE OF CONTENTS

Understanding the following criteria should help people in other countries to develop their own toolkits, adapted to the resources and needs of that country.

1. The kit material should be readily available in sufficient quantity to meet the immediate demand.
2. The kit should contain no more items than essential to make it serviceable.
3. The kit should be suitable for use by people who know very little Arabic and have minimal ministry skills, e.g. new arrivals.
4. Summaries in English of all material should be included. The mere title of an item is not sufficient.

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5. Material should be largely pre-evangelistic, aimed at the early contact and early interest stage. Later evangelistic and discipleship material demands a much higher level of language, and those who can function at this level are less numerous. The greatest good for the greatest number of people can be achieved by concentrating initially on the early contact stage.

NOTES ON CONTENTS

1. The Scriptures are top of the list. The versions and editions chosen should be available in-country.
2. *How to Read the Bible* is a 31-page booklet which we encourage everyone who circulates a Bible to give to the potential reader.
3. *Psalms for Children* makes an excellent gift. Emphasizing the personal nature of our relationship with God, it is non-threatening and potentially can open many doors.
4. K.K. Alavi's testimony was chosen partly because it was available, and partly to meet the need for one booklet of personal testimony and story.
5. Magazines are good to leave lying around, as coffee table items. *Huwa wa Hiya* is a pre-evangelistic magazine, available on newstands in some Arab countries. Be aware that there are TWO magazines with this name. You want the one from Egypt. *Ultimate Questions* and *Kitabi* magazines are more directly evangelistic.
6. Video and audiovisual material should be included, both to meet the need of illiterate contacts and also because of the propensity in the Arab world to absorb information through listening and observing, rather than through reading.

HOW TO USE THE TOOLKIT

The whole kit, with the notes, is given to Christians who request it. It is initially given free or for a donation, but in future there will be a contribution charge.

The items included have been chosen as suitable for giving or lending to people with perhaps only a casual interest in spiritual matters. Some ideas are suggested below — you'll probably have more of your own.

Someone Who Expresses Interest In The Bible — Offer the whole Bible along with the booklet *How to Read the Bible*.

Someone Who Expresses Interest In Jesus — Watch the Jesus film with them.

Someone With Whom You've Shared Your Testimony — offer *In Search of Assurance*.

For Someone With Whom You've Talked About Problems In The World — Offer *Moments of Death*. It addresses such problems, appeals to the reader at quite an emotional level, and clearly presents Jesus as the only one who can bring hope to mankind.

You Want To Give A Gift To Someone — *Huwa wa Hiya*, any of the *Lion series* titles and the *Out of Dry Ground* cassette make suitable gifts for people with whom you've talked a bit about

your faith. Opportunities for giving gifts include farewells, birthdays, Christmas/New Year, hospital or sick visits, finishing exams, etc.

To Someone With Children — The *Psalms for Children* series are low-key, yet clearly raise the question of a personal relationship with God.

For Someone Who Doesn't Read Much — The *Jesus Film* or the *Out of Dry Ground* cassette. Other videos and cassettes with Scripture, teaching, and music are also available. Some children's material is also suitable in audio and visual form.

For Someone Who Has Shown Definite Spiritual Interest — The *Ultimate Questions* and *Kitabi* magazines raise many key issues for serious thinkers.

To Carry Around With You — Carrying a bilingual *New Testament* with you is a good idea if you find yourself wanting to quote verses or tell stories. Showing the source of the material may provoke further interest in the Bible. If it seems too bulky, carry the pocket-sized *John's Gospel*. Also it's always useful to carry current Radio and BCC information with you.

To Leave Around The House — Any of the magazines, or, if you have children, children's books. Play Arabic worship music when national guests are present in your home.

WHERE TO FROM HERE

As mentioned earlier, *Toolkit One* is composed of a limited number of documents and is designed for pre- and early-evangelism, adapted to the ministry abilities of relative novices. Even while *Toolkit One* was being planned the need for *Toolkit Two* became apparent. *Toolkit Two* will be less dependent on availability in quantity, since less people will need the material, and much of it can be photocopied as needed. We envisage it being made available especially to those involved in dealing with inquirers. [A listing of the projected contents of *Toolkit Two* is available on request from the Seedbed editor.]

There will be a great need for summaries of available materials. Could this be a project for *Seedbed*? Readers could inform the editor, and preferably send him summaries they might have seen or written. He could then publish them in *Seedbed* or publish a list of summaries available on request.

APPENDIX: ABBREVIATED SUMMARIES OF TOOLKIT ONE MATERIALS

1. *How to Read the Bible* (Dar Manhal al-Hayat; 31pp)

Introduction

The true treasures of mankind are preserved in books. The Bible holds a treasure which can change your life and fill it with hope and joy. This booklet will help the reader to get the most out of it.

1. The Nature Of The Bible

- a) It is a *spiritual* book. The principal theme of the Bible is the relationship between God and man. It is not a history book, though it relates historical events, nor a book of science, though it speaks of God's creation, nor a book of philosophy, though it has answers to the deep questions which mankind has always asked.

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- b) It is a *revealed* book. Man could not have invented it, but God speaks to us in it. The Bible was written by over 40 writers over 1500 years. Yet what they wrote forms a unified whole, testifying to the fact that God was the true source of the whole book.
- c) It is a *universal* book. God is the father of all mankind, and his Word is for all peoples and all languages. The Bible speaks to the human heart, responding to man's universal spiritual needs.
- d) It is a *trustworthy* and *reliable* book. The writers of the Bible wrote in a clear and straightforward manner, speaking about real people like us without hiding painful facts, not about heroes and legends.
- e) It is a *preserved* book. More than 5000 manuscript pages of the Bible exist in Hebrew, Greek, Latin and Syriac, some dating back to within 150 years of the time of Christ. Clearly God himself who revealed the Bible has preserved it through the ages. The warning at the end of the Bible not to add or remove any part of it is a warning to us to treat it with all respect and to accept its complete reliability.

2. The Structure Of The Bible

- a) The Bible is in two parts, the *Old Testament* and the *New Testament*. In the Old Testament God made a covenant with Abraham and his descendants, based on obedience, faith and sacrifice for forgiveness of sins. The New Testament shows how, through the Messiah, the old covenant, based on law, reached its fulfilment in the new covenant, based on grace. The Old Testament contains things which can only be fully understood in the light of the New Testament, while a knowledge of the Old Testament is essential to understanding the New Testament.
- b) The Bible is made up of *66 books*. It thus forms a sort of library [there follows a list of the books of the Bible with a brief description of each].
- c) The *chapters and verses* of the Bible. For ease of reference, the books of the Bible are divided up into chapters, and these into verses.
- d) The books of the Bible are *not arranged strictly chronologically*, but rather according to the type of literature they contain.
- e) *Repetition*: there are several instances of repetition in the Bible, e.g. the story of Jesus' life is presented four times in the gospels.

Note: Most Bibles have an introduction and summary to each book. Read these first, and be ready to leave some parts for reading later. In particular, the third and fourth books (Leviticus and Numbers) have many details which are hard to understand in an initial reading of the Bible.

3. Suggestions For Bible Reading

- a) Follow an *organized plan*, such as the one contained in this booklet.
- b) Set aside a *particular time* of the day for your Bible reading.
- c) If possible, find a *quiet place* where you can concentrate your thoughts.

- d) Remember to *apply* the spiritual truth you discover to your own life.
- e) Read the Bible *prayerfully*, so that God can reveal his truth to you.
- f) Take time to *think* about and perhaps *make notes* on what you have read.
- g) *Keep going back* to passages more than once — you will always learn more.

4. **A Plan For Reading The Bible**

The *first stage* gives sample Bible readings which give an idea of the different types of book in the Bible, and its overall message. The *second stage* gives readings in the New Testament so that the Old Testament can be understood in the light of Christ's message. The *third stage* gives sections from both the Old and New Testaments for each day.

II. *In Search of Assurance* (K.K.Alavi)

I grew up in a devout and respected Muslim family, the son of an imam in a village in South India. One day some friends and I bought some booklets from Christian evangelists. As I read one I was impressed by the person of Jesus and his power to forgive sins. I decided to begin a Bible correspondence course, but my family found out and stopped me. However I was still drawn to Quranic passages about Jesus.

I then enrolled in Bible classes at a Christian hospital, studying John's Gospel. Again my family found out and punished me, but I continued to read the Bible in secret. I was still troubled by differences between Islam and the lives of the Christians I had met. Finally, my family decided to kill me by tying me up and giving me almost nothing to eat. Yet as I remembered Jesus' words of encouragement, I felt God was even closer.

Finally my family let me go, and I ran away to Calcutta. Despite a time of fierce opposition to Christians, I was doing a Bible correspondence course. Afterwards I became involved in evangelistic work, distributing literature. Then I went to a theological college for a year, where my faith was greatly strengthened.

Problems like the following concerned me: Could Jesus really forgive the sins of others? Was Jesus the Son of God and if so, in what sense? Did Jesus die on the cross or not? Does the New Testament foretell the coming of Muhammad?

On 19th July 1970 I gave myself to Jesus Christ. I knew that my sins were washed away and I could now live a new life of peace, joy and love, with Jesus reigning in my heart. I accepted Jesus as my Saviour because he was able to change my life, grant me citizenship in heaven and help me through every difficulty I faced.

III. *Psalms For Children* (example of Psalm 23, full translation)

Sometimes I Get Scared.

Do you know what you remind me of, God? A shepherd. You are strong and kind, and I am your little sheep. A shepherd takes good care of his sheep, and you take good care of me.

A shepherd helps his sheep find sweet, green grass to eat, and cool quiet water to drink. I do not eat grass, and I do not drink from quiet pools the way sheep do. But I know how

the sheep feel when their shepherd is nearby watching over them. They feel safe and happy, and I feel safe and happy when I remember you are watching over me.

The sheep do not know where to go or what to do, so their shepherd has to lead them and tell them to be good. I do not always know what I should do either. But I know you want me to be good. And I know you will help me the way the shepherd helps his sheep.

Sometimes the sheep eat up all the grass in one good place, and the shepherd knows they have to move on. And sometimes, to get there, the sheep have to go through a scary place — maybe a deep narrow canyon with high rocky walls. And the sheep do not like it.

Well, I know how those sheep feel, because sometimes I get scared too. I do not really like it when dogs bark at me, or when the thunder is really loud, or when I fall down and hurt myself, or when I dream about monsters, or when I think no one will play with me. But when the sheep get scared, you know what? The shepherd taps them gently with his cane and says, "Don't be scared, sheep, it's all right, I'm here". And that's the way you are too God. When I'm scared, it's like you are saying, "Don't be scared, little lamb. It's all right. I am here".

You are so nice to me God. You make me feel like it's always my birthday, and you are giving me a BIG party.

You are so good, and you love me so much.

Someday I will go to heaven to live with you. And we will be together, and love each other, forever and ever and ever and ever!

IV. *Moments Of Death*

This novel presents a man's reflections, starting with his personal life and problems, and progressing to broader thoughts on the problems and sufferings of mankind. He keeps returning to the fact that the problem is in man himself.

The author quotes much Arabic literature and poetry which speak to the human situation, as well as much Scripture. He gives a powerful account of creation and the fall of man, and of Cain murdering Abel.

The message of the book pivots around the account of the arrest and crucifixion of Christ, and particularly the fact that the crowd chose to have Barabbas released and Christ crucified. Why? Because Barabbas was one of them, with their nature. Christ, on the other hand, called for them to die to themselves in order to receive his life.

The book ends with the question: who will you choose — Barabbas (yourself, the world, sin, suffering, death) or Christ (self denial, life).

CAC Toolkits, by A.P.

The Creative Access Consultation in Cyprus are also working on toolkits for tentmakers. Pack One is for those with little or no experience and is designed to give them a basic understanding of the Arab-world environment and some basic tools with which to begin ministry. Packs Two and Three contain increasingly more in-depth materials. Each pack is divided into three sections for convenience in posting, etc., and to cater for different price ranges, e.g. Pack One is a starter kit with basic leaflets. (Weights 850grms., costs US\$15.60). Pack One Plus also contains larger books (Weights 1140grms., costs US\$35.20). Pack One Plus Plus also has a video. (Weights 1420grms., costs US\$45.20).

Contents of Pack One:

Message of the Tawrat . . .	Eng/Arb
Beliefs and Practices of Ch	Eng/Arb
Diglot NT	Eng/Arb
SGM evangelistic leaflets	Eng/Arb
Calendar with Bible verses	Eng/Arb
Radio schedules	Arb
Orientation Papers	Eng.

Pack One-Plus adds two books, *Touching the Soul of Islam* by B.Musk and *Practical Lessons for Evangelisation of Muslims* by V.Stacey.

Pack One-Plus-Plus adds the video of the JESUS film.

[Orders and/or requests for fuller information can be addressed to CAC, PO Box 7276, Lykavitos, 1643 Nicosia, Cyprus. Materials are not yet fully assembled, so there may be some delay in filling orders. Editor.]

BIBLE STUDY MATERIALS

During the last few years, a lot of interest has been generated in the chronological story-telling method of imparting biblical truth to Muslims. *Seedbed* has published two articles on the subject, the first by D. Rodda in issue VII/4 on adaptation of the method for use among Muslims in West Africa, the second by J.O. Terry in issue VIII/4, describing how the chronological approach has been used among Muslims in East Asia.

The first three chapters of Genesis are the seedbed of all biblical truth. Effective use of these chapters will play a vital role in the relative effectiveness of the chronological method as a whole. A colleague in the Maghreb writes the following concerning development of a series of studies on Genesis 1-3, to be used as an inductive Bible study and as an introduction to further chronological studies:

Have you ever wished you could make people see the difference between the "maktoub" (= destiny) and the God who plans for us as a loving Father? Or wished people wouldn't say with resignation, "Allah ghalab"