

Q SAMPLE STRUCTURE

Main Effects	Levels	
A. Storytelling Impact	(a) grammatical (c) poetical	(b) rhetorical (d) ethical
B. Storylistening Response	(e) emotional (g) experiential	(f) evaluational
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C. Additional Effects (not cross-classi- fied)	(h) story- listener expressive- ness	(i) story setting utility

Combinations:

(ae) 16 22 23	(be) 8 9 20	(ce) 3 4 5
(af) 24 25 26	(bf) 10 29 30	(cf) 6 7 28
(ag) 1 35 37	(bg) 14 31 32	(cg) 17 18 19
(de) 15 21 38	(h) 41 42	
(df) 12 13 36	(i) 2 11 33 34	
(dg) 27 39 40		

Age : younger (18-39) older (40+)
 Storylistening
 experience : novel regular
 Theological
 orientation : liberal conservative

$n = 54$ individuals have been tested, consisting of one replication of the P set for each storyteller, plus a few additional subjects.

A 198-statement concourse was collected over a five year period, and $N = 42$ of the items were selected according to the Q-sample structure shown in the table above. The levels of the Impact effect are based on Kenneth Burke's dimensions of linguistic symbol systems--grammatical (motive assigning), rhetorical (cooperation producing), poetical (symbol enjoying), and ethical (character expressing)--as described in his *A Grammar of Motives* (1945), *A Rhetoric of Motives*

(1952), and *Language as Symbolic Action* (1968). The levels of the Response effect are based on William Stephenson's "Immediate Experience of Movies," *Operant Subjectivity*, 1978, 1, 96-116. Nonclassifiable statements were incorporated as levels (h) and (i).

Selected Bibliography

- Bartholomew, G.L. General principles for using stories in ministry. *NOBS News: Newsletter of the Network of Biblical Storytellers*, 1980, 1(2), 11-12.
- Boomershine, T.E. *Biblical storytelling*. Nashville: Abingdon Press, forthcoming.
- Boomershine, T.E. & G.L. Bartholomew. The narrative technique of Mark 16:8. *Journal of Biblical Literature*, 1981, 100, 213-223.

BIBLICAL STORYTELLING Q SAMPLE ($N = 42$)

(1) At some point during the storytelling, I discovered a new insight into my own life and experiences. (2) I would like to see this way of presenting the biblical story used every once in a while. (3) I noticed departures from the written text with some discomfort. (4) It was a real delight! (5) It was exciting to listen to the story! (6) The "dramatic" approach made it easier for me to picture what happened in the story. (7) There is something real in the telling of the story that doesn't seem to come across in the reading of it. (8) I felt the connectedness or interdependence of a world under the lordship of Jesus Christ as the story was told. (9) I felt the separateness or alienation of human sin as the story was told. (10) I faded in and out while listening.

(11) I'd like to hear the scripture lesson presented like that every Sunday in my church. (12) It hit me where I live. (13) That would never go over in my church. (14) My life seemed connected to the lives of God's people throughout the ages and around the world. (15) My beliefs and values were challenged. (16) I was astonished by what I heard. (17) As the tensions of the story were resolved, I sensed the

possibility of some tension in me being resolved.

(18) Fear or pity concerning myself or someone else was aroused, vented, and calmed. (19) That was an "esthetic experience." (20) I was moved.

(21) I was offended. (22) I felt like I was there. (23) I sensed the importance of the story. (24) The story came alive as if the storyteller had just seen it and were telling me what had happened. (25) I wanted to see if the storyteller saw the story as I did. (26) Listening to the story being told was more helpful to me in understanding it than doing a careful analysis of the text. (27) I became aware that not only is that what Christ and the church stand for, but that's also what I stand for. (28) I was sometimes distracted by the storyteller's style and delivery. (29) It somehow rubbed me the wrong way. (30) Nothing was accomplished.

(31) I think my life was changed as a result of listening to the story. (32) Hearing the story facilitated needed healing between me and some individual or group. (33) I prefer a more formal reading of the text. (34) Storytelling should be confined to a voluntary in-depth Bible study class. (35) Listening to the story helped me understand why someone I know acts as he or she does. (36) Surprisingly, I disagreed with the values presented in the story. (37) At some point during the telling of the biblical story, I developed a new understanding of its meaning. (38) I felt much hope. (39) I experienced a new respect for myself and others as unique creations of God. (40) I was struck by the importance of sharing in our common humanity.

(41) At points I felt like crying. (42) At points I felt like laughing.

NEWS, NOTES & COMMENT

Recent Scholarship

William Stephenson, "Q-methodology, Interbehavioral Psychology, and Quantum Theory," *Psychological Record*, 1982, 32, 235-248. *Abstract*: Close relationships have been noted between concepts of quantum theory in