

# Orality Breakouts

Using Heart Language  
To Transform Hearts

**In Joy . . .**

**with Tokyo 2010**

**honoring all those who have served in missions,  
including those martyred, in the last 100 years**

**and**

**In Celebration . . .**

**with GDOP 2010**

**10th Global Day of Prayer**

*ION / LCWE*

Bi-Annual Lausanne Committee for World Evangelization held in Korea (2009)

**Special Interest Committee meeting**

Avery Willis – Convener, Steve Evans – Co-Convener

Samuel E. Chiang – Facilitator

Special pre-publication release of

**Orality Breakouts: Using Heart Language to Transform Hearts**

**Editorial Committee:**

Samuel Chiang, chair

Steve Evans

John White

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Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. (Rom. 10:17)

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# FOREWORD

*Avery T. Willis, Jr.*



The room was abuzz at the 2000 Billy Graham Amsterdam conference on evangelism. Six hundred global leaders out of the 10,000 participants were hard at work discussing how to finish the Great Commission in the next ten to fifteen years. We sat at Table 71. As the meeting concluded we were still hard at work when Marcus Vegh, a friend of several years, came up to me and startled me with a question that was to change my life forever. I looked up at his six foot three inch frame, his wide smile and felt his piercing black eyes staring through me. “How do you make disciples of oral learners?” he asked. “I don’t know,” I replied, shrugging my shoulders. “People have asked me that question for twenty years. I just say, ‘I am not working with illiterates. If you are, figure it out.’” Marcus retorted, “It’s been twenty years and no one has done it.” He continued, “You know about discipleship. It’s your job. Seventy percent of the unreached people in the world are oral learners.”

I heard his voice as if it were the voice of God. I am not sure why it hit me so hard. While serving as Senior Vice President

for Overseas Operations with the International Mission Board of Southern Baptists I had helped lead our 5,000 missionaries to focus on reaching the unreached. I was aware of oral learners and Chronological Bible Storying but never considered they were my responsibility. Now I heard God telling me it was.

One outcome from that Congress was the formation of “Table 71,” a loose association of Christian organizations committed to working together in partnership among the remaining unreached people groups in the world. The goal was to help evangelize and make disciples, and to begin to nurture indigenous church planting movements.

In 2004 the Lausanne Committee for World Evangelization Forum in Pattaya, Thailand, was organized around 31 issue groups including the Orality Issue Group. This group produced a book, *Making Disciples of Oral Learners*, which became a groundbreaking publication and, by God’s grace, is already being used. Tens of thousands of the English version are now in circulation, and it is translated into Chinese, Spanish, French, Russian, Hindi, and Arabic.

The Orality Group of the 2004 Lausanne Forum on World Evangelization organized the International Orality Network with the mission to influence radically the way oral preferred communicators are evangelized and disciplined in every people group. International Orality Network exists to accelerate the process of making the gospel available to all oral learners in their mother languages and do it better, faster, cheaper and more effectively than when literate methods alone are used. The orality movement mobilizes mission organizations and denominations around the world to work together to share oral strategies, to disciple oral preference learners, and to accomplish the vision of reaching all unreached people groups.

The focus of the first book, *Making Disciples of Oral Learners*, was evangelism, discipleship and church planting, whereas the book you are holding now opens up the whole world of breakthroughs in orality strategies in all areas of life. It focuses on using heart languages as well as oral communication styles to transform lives.

Welcome to the world of orality!

On behalf of the orality movement, in 2009 International Orality Network received the first ever Innovations in Missions award from The Missions Exchange. This innovation is really accomplished through men and women who are passionate about orality, and are enabling the breakouts globally. This book is about how God is breaking down resistant fields of mission endeavor, how God is bringing alive His stories to unreached people groups, and how God is birthing His Church around the world. Join in and witness what God is doing with orality.

**Avery Willis**  
**International Orality Network**  
**Executive Director**  
Arkansas, United States  
April 2010





# Three CEOs Leading Change

*Samuel Chiang and Steve Evans*



One of the biggest challenges for the leader of any organization is to face problems head on and deal with them. One of those problems in our common task of world mission is demanding increasing attention. It is an undeniable fact that the majority of the world's unreached peoples are oral learners. And our conventional literate approach is simply not going to be successful in making them

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*Rev. Samuel Chiang was born in Taiwan, grew up and worked in Canada (Ernst & Young), and graduated from Dallas Seminary where he also served on staff. He served with the church in China and has written extensively on China, Asia, and orality. Formerly the Chief Operating Officer for TWR, currently he serves as the Global Coordinator of International Orality Network. His passion is for oral communicators to hear, understand, respond, live out, and further reproduce the message of the Gospel. He and his wife, Robbi, live in Hong Kong.*

*A. Steven Evans is a senior research fellow and communications specialist affiliated with the International Center for Ethnographic Studies in Atlanta-USA, specializing in both cross-cultural communication and oral cultures. He is widely published on the topic of orality and biblical storytelling. He has most recently authored a book chapter: "Using the Bible in Oral Cultures" in *Understanding and Using the Bible* (Christopher Wright and Jonathan Lamb, eds). He serves as the co-chair of the Lausanne Committee for World Evangelization's Orality Special Interest Group. He lives in Johannesburg, South Africa, with his wife.*

disciples. What will be our response?

This book is no more than an introduction to the oral approach to mission, but it does show clearly the power of God’s story among those oral communities of the world for whom storytelling is not just entertainment but a way of life. Believers, previously excluded from the church and church leadership because of their illiteracy, have now become more than just believers but church planters. Anyone who is serious about world mission cannot ignore these significant breakthroughs.

The process of personal and organizational change from “This is what we’ve always done,” to “What must we do differently?” is never easy. But it is vital if we are to thrive. This is no less true – perhaps even more true – in our mission endeavors. If you have a role in leadership in your organization, you cannot afford to ignore what is happening in mission around the world through the rediscovery of oral communication. This raises challenging questions: “Should my organization change? If so, how? What are the pitfalls? And, is anyone taking a lead in this?”

In this chapter we have brought together three respected mission leaders and let them tell us in their own words their impressions of the oral approach to mission. They are leading wholehearted change in situations where orality is not just an add-on, or mere accommodation, but an innovation embraced across their organizations. These three leaders are Bob Creson (CEO of Wycliffe USA), Jerry Wiles (President of Living Water International), and Steve Douglass, (President of Campus Crusade for Christ International). Each has had personal and positive experience with using oral communication, is encouraging its use in their organization, and is making the necessary organizational changes to accomplish it.

### **Bob Creson—A way into the heart through piloting experiments**

Wycliffe Bible Translators and its partners have an audacious goal of having the very last language translation started by 2025. Bob

Creson knows the power of real life stories to inspire organizational change and has aligned Wycliffe's goal with this vision, including the use of oral strategies. Bob recently shared the following internal memo with his staff:

*Dear Colleagues,*

*Vijay speaks a language used in Northern India. He recently graduated from a training workshop for storytellers, along with twenty-two others from eight different language communities. The workshop was sponsored by the New India Evangelistic Association and facilitated by The Seed Company, an organization affiliated with Wycliffe Bible Translators. With guidance from a OneStory consultant and supported by SIL consultants, just ten months after the workshop started, mother tongue Scriptures were available to 65 million people in the form of biblically accurate, culturally relevant, oral stories. In three languages these stories represented access to Scripture for some for the very first time!*

*One of the consultants involved in the storytellers' workshop recently received a note in which Vijay told him that those hearing the stories in villages are very enthusiastic. He added that storytellers are pleased because their non-Christian neighbors are beginning to show great interest in the Bible stories. In this part of India, only 0.3% of the population professes to be Christian, and two-thirds don't know how to read or write.*

*You probably know how this oral strategy works, but let me say a few words about it. In this case in India, carefully selected mother tongue believers, who have a goal of reaching their own people groups with God's Word, began to minister through the means of Chronological Bible Storytelling. But their vision does not end there. They hope to continue to reach their own people by eventually completing the translation of the New Testament. One of the storytellers, Rev. Benny Das, who used to shun speaking in his mother tongue at public functions for fear of reproach, says "I see the importance of providing people with Scriptures in their mother tongue—it appears as if*

*God were speaking to His people in their own mother tongue.”*

*During the workshop stories were chosen that best communicated the truths of the Gospel to the target community. Mother tongue believers then crafted the stories with the help of skilled consultants. These teams were trained in story crafting, testing the stories for correct understanding by the target audience and checking for biblical accuracy. Some of these storytellers trained other storytellers. “Story fellowship groups” met to test the stories. In the one I observed, the storyteller/leader encouraged discussion: “What can we learn about God from this story? How are the people in this story like people today? What can we do differently in our lives after hearing this story?” As participants hear the stories, they are encouraged to repeat and discuss them. And so they explore new truths from God’s Word using time-tested oral methods that oral learners have always used to learn new things. And since the stories are crafted in such a way that they are easily remembered, the stories can spread quickly from one group to another!*

*The results in India have been amazing. Rev. Samuel Hembrom, Secretary of the Brethren in Christ Church, whose denomination has been working in this region of India for about 75 years, says, “This is a strategic time to use the mother tongue, and we are convinced that the Lord will bring in a great harvest.” Effectively, according to our partners in India, this work of translation into stories becomes a church planting effort in oral cultures. The New India Evangelistic Association is focused on holistic ministry with a view toward planting churches that have all that is necessary to reproduce themselves.*

*Warmly,  
**Bob Creson**  
**President, Wycliffe USA***

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If you, like Bob Creson, are a leader driving change, you have an arsenal of appropriate tools at your disposal, one of which is the use



of real-life stories to challenge and inspire. Get to know some of the great stories of what God is doing through oral mission (like those in this book) and make them known in your organization or sphere of influence. They have the power to transform—and in God’s good time change will come.

### **Jerry Wiles—A way into the heart through learning**

Jerry Wiles, President of Living Water International, made the decision to make orality that organization’s primary strategy for outreach, evangelism, and discipling. To bridge the gap between strategic decision-making and organizational change, Jerry and his leadership team decided to provide organization-wide training and awareness opportunities for the staff. They learned how orality works and how it can be applied in all the projects they manage. He wrote in a communication:

*Phase I of our launch effort is conducting what we call “Orality Training Workshops: An Introduction to Contextual Bible Storying.” These two-day workshops consist of teaching five stories: the woman at the well, Jesus calming the storm, the demon-possessed Gerasene, the story of Nicodemus, and the blind beggar Bartimaeus. These stories illustrate God’s power over nature and the spirit world, and His power to heal, forgive sin, restore sight, transform lives, and much more.*

*Amazing feedback has come from our initial efforts in West and East Africa, Central America, and also our Orality Training Workshops in the United States. Participants tell the stories to others, and often lead them to Christ on the very day they learn them. One pastor of over 33 years said, “I have read, studied and preached on these passages for years, but I have gained new insights that I had never seen before.” A well-*

*educated engineer stated, “I thought I understood orality until I experienced the training workshop. Now I see the amazing potential and how it can spread exponentially.”*

*We intend to make every effort to see that everyone receiving clean water from our projects also receives a biblically-based, culturally-relevant witness of the gospel. Among the communities that are served by Living Water’s work, it is estimated that 80-90% are oral learners. Our partnerships include orphanages, hospitals, schools, churches, and other mission organizations. All of Living Water International’s Orality Training Workshops include our staff and volunteers, as well as pastors, community leaders, other mission agencies and missionaries, and any others who wish to attend.*

To make orality a primary strategy for Living Waters required the constant availability of opportunities for learning and also demanded a cycle of feedback, stories, and testimonies so that Jerry’s colleagues were willing to try it. Which tools of cooperation are available to you? Are you using them to engage in change in your organization?

### **Steve Douglass—A way into the heart through “visioneering”**

Steve Douglass, President of Campus Crusade for Christ International and alumnus of both the Massachusetts Institute of Technology and Harvard, is a master of communications. He often says that when he “got it” on the importance of four billion oral learners, he busily involved himself in the orality movement. He repeatedly “visioneers” and communicates internally and externally about why orality is important and why CCCI should be involved with it. He recalls speaking to his staff a few years back about “cracking the code” to reach oral communicators and then disciple them as followers of Christ.

*. . . In that context, God led us to the breakthrough of “orality.” Up to 70% of unreached people prefer to learn by oral means. It was a prerequisite to have cracked this “code” before we launched. It must be possible to follow up with*

*people, disciple them, train them, and commission them as pastors, evangelists, etc., without assuming that they can read. Of course we now know how to do that. It is a breakthrough! This is very exciting news! Whenever I share it, people are stunned. Instead of assuming that local church pastors must go to seminary or Bible school, we are showing how that mold can be broken. The real issues center on a personal walk with God and an ability to communicate God's truths in ways that penetrate into the lives of listeners. And that is actually better done orally for most of the population of the world.*

Today CCCI's oral strategies are up and running through <http://www.storyrunners.com>. This ministry of Campus Crusade, along with its partners, is providing biblically accurate, culturally relevant oral stories from the Bible for unreached people groups. And Steve, with his leadership team, did not stop with primary oral learners. They also went on to develop <http://essentials.ccci.org> for secondary oral learners and are helping small group disciple-makers to be effective oral communicators for the 21st century through the process of CHAT (Connect, Hear, Apply, and Tell).

Bob Creson, Jerry Wiles, and Steve Douglass are just three mission leaders, along with many others across the world, who have seen the potential of the oral approach to mission and are working tirelessly to see that potential realized. In the next chapter you will encounter Steve Douglass and his "aha" moment. You will also read of hearts previously unmoved by conventional gospel presentations, being melted by the storytelling, song, and drama of oral communication and miraculously transformed by Christ. See for yourself how the oral approach is working where other approaches have failed. We hope you'll catch the excitement of what God is doing!

The rediscovery of oral communication and its importance for many millions of people worldwide (including the West) is one of God's great gifts to us today—a powerful tool for Gospel communication. We encourage you to share in this rediscovery and

consider what it can do for you and your organization to help you play your part in making disciples of every people group—including the oral communicators!





# From Storytelling to Church - the Heart of the Matter

*Stephen Stringer*



Whenever people ask me why I am so passionate about orality, I tell them that I am not passionate about orality; I am passionate about reaching people with the Gospel and unleashing others to do the same. I tell them the story of a woman I'll call Pemba. I met Pemba on a hillside in Nepal. She was attending a training in oral church planting that I was giving for a group of pastors. An illiterate teenager, Pemba rarely said a word among the pastors and evangelists. I don't know if I would ever have remembered her if it were not for the second training I did with this same group. Of all the groups I have trained, this one was the most unresponsive. Our trainings are interactive and build on previous training. If

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*Stephen Stringer has been teaching people for the past 10 years to share their faith, disciple others, and plant churches using Bible storytelling. He and his family have lived and ministered in France, Benin, and India. He currently lives in Bangalore, India and travels around the world training, consulting, and coaching. The developer of the church planting strategy, Storying Training for Trainers (S-T4T), Stephen believes that Bible storytelling is the key to reaching the majority of the world's people who choose to learn through oral means.*

the participants have not put into practice the principles of the first training, then the second is not very useful. We require each participant to go out and share stories both during the training and between trainings. This particular group of people seemed determined not to do a single thing I asked of them! We had reached the end of the second training, and it was obvious that these pastors were not buying into the principles of sharing stories orally and leading house groups through storytelling. They were certainly not going out and sharing their stories.

When the leader of the group asked me when I was coming back to do more training, I told him, "I don't know when I will come back, but I guarantee I will not come back if you are not doing what you have been trained to do." An uncomfortable silence followed. I was about to break it with the all-too-familiar closing remark, "Let's pray,"



when I heard someone sobbing. I was shocked to see Pemba standing in front of me and the rest of the group. "Please don't think we are not telling the story," she struggled to say in broken English beneath a flood of tears. "We are telling. Please come back. This is something I can actually do." It turned out that Pemba and her brother had been trekking through the mountains for three days to get to the trainings. They had been telling their stories along the way, and in the three months between trainings they had planted six churches! All too often we look at God's anointed people like Pemba and dismiss them because of their low level of formal education or literacy.

Over the past few years, missiologists have given greater consideration to the issue of orality in communicating the gospel to the majority of the world's oral preference learners. It is unfortunate that orality has been labeled as an "issue" or a "problem" to

be overcome when in fact it might be the key to equipping and unleashing millions of Pembas around the world.

### **Our Orality Universe**

There has been much discussion on the definition of orality, but for the purpose of this chapter a simple definition is: orality is quite simply the way people communicate who can't, won't, or don't communicate through the written word. When we use oral strategies, we mean that we are communicating in such a way that oral audiences can understand, respond to, and reproduce what we are communicating. We are, in essence, communicating in the way that they communicate. This enables everyone to carry the message and to teach others to carry the message as well.

Three decades ago, another Nepalese girl who had been kept hidden in a bedroom for years because of her family's shame over her physical handicap, heard the Gospel and met the Lord. Neighbors continually persecuted her, but she held firm to her faith in Christ. After some time, she married a man who, like her, had physical mobility challenges. In 1992, a Nepalese evangelist from a nearby district challenged them to begin a work in their home village, and they began by investing time in developing new leaders. By 2008, they had begun a network of 11 churches in western Nepal. In early 2009, the leaders of this network were trained in the use of Chronological Bible Storying for evangelism and starting new fellowships. The pastors' mobility was limited by their wheelchairs, but that did not stop them from mobilizing 45 trainees to implement what they learned for evangelizing and planting new fellowships. Within a few months the trainees had shared the Gospel with 400 people and begun seven new fellowships in remote areas. Their primary tools were Bible storytelling and personal testimonies. They found that people who are primarily oral communicators—especially women—responded well and were easily able to reproduce this kind of ministry. Reproducibility is the key to any church planting strategy. Oral learners are most likely to reproduce stories from the Bible if

they are well told in the mother tongue and in the storytelling style of the oral learner. It is not enough to tell stories. The stories must be retold by those who hear them. If the stories that we tell cannot or will not be retold, they are not worth telling in the first place. In the same way, it is not enough to train a select few to tell stories. Those who are trained must in turn train others.

This is the lesson that Ganesh learned. Ganesh had been a radical Hindu nationalist in southern India before he became a believer in Christ. When he followed Christ, other believers were suspicious of him in much the same way believers in the early church were suspicious of the newly converted Saul of Tarsus. Also like Paul,



Ganesh eventually became a leader among the believers. He was well respected and was seen as a pillar of the local church. But Ganesh wanted so much more! He passionately wanted every member of his people group to come to know Christ. He was convinced that the best way to do this was to plant reproducing churches. Ganesh partnered with an expatriate missionary

to learn how to train his own people to plant churches. Initially, Ganesh saw some fruit, but he quickly realized that he could not train the majority of his people to start churches because they were illiterate, so he asked for help. Ganesh learned an effective evangelism strategy using stories. He began teaching his illiterate brothers that they too could share God's Word with others. He taught them to share their personal testimony in order to connect with the person with whom they were speaking. He taught them then to connect their audiences with Jesus by telling a "hook" story—the story of the demon possessed man from Mark 5. This story shows that Jesus desires and has the power to change lives radically. He then taught them a Gospel presentation story spanning from the creation of the world to the creation of the Church. In this way, these illiterate believers

were able to share their own faith stories, and also share with others how they too could become believers in Jesus. This method led easily into explaining the first steps of obedience for new believers—baptism, sharing their faith with their family and friends, and joining in fellowship with other believers for discipleship, accountability, and worship.

This new training revolutionized the church planting efforts among Ganesh's people. Now everyone was able to start a church! What's more, the highly literate church planters with whom Ganesh had been working realized that they also preferred to use the storytelling method for evangelism and church planting. Over three hundred churches were planted during the first six months of this new storytelling ministry. Once the churches were planted, they continued to function as storytelling churches. Each week the people learned a new story, beginning with Creation and building chronologically to the return of Christ. Today, many of the churches have completed this first set of 28 stories and now are working through another set of 23 stories taken from the book of Acts, that show what a church is and how churches function. Despite this movement of God among his people group, Ganesh was not satisfied. Many people were able to share the Gospel now, but he noticed that most of the new churches were led by him or by church planters he had trained. He knew that if every person were to come to know Christ, then every believer should be challenged and equipped to plant and lead his own house church. But how could that be possible?

### **Reproducing churches**

Ganesh learned that the very way he structured these house churches was the key to reproducibility. He no longer provided training events in different villages and instead he trained a handful of trainers who would then start groups that met regularly. They worshipped together, and every week they had a time of loving

accountability. The leader of the group asked the people individually if they had been sharing their faith and if they were training others to do the same. If any were not, the leader spent time with them to find out the reason. Sometimes members of the group were not able to recall the stories. In that case the leader knew they needed more time to learn them. Oftentimes there were issues in the believers' lives that kept them from sharing, or there was a real threat of persecution. In this way, the accountability portion of each week's meeting became a chance to remind the members of the group that they needed to be obedient to God's Word, and also a time where the body of Christ could minister to one another.

After this time of worship and accountability the trainer/leader/pastor told a new story for the group to learn, and everyone in the group was expected to retell the story and participate in discussing it. Finally the leader brought before the group the vision that everyone needs to hear the Gospel and the only way for that to happen is for everyone to be sharing the Gospel. The group members formed pairs and practiced how they would lead this same session with the groups they were leading. In this way every member was encouraged to start his own group and was equipped to do so. The group members then spent time in prayer. The session ended with the leader sending out the members of the group with the commission to share their faith and train others to do the same. By making these key adjustments, Ganesh spearheaded this movement of highly effective evangelism into a movement of highly reproducing church planting. There are now thousands of new believers, and churches are planting churches to the second, third, and fourth generations.

Oral strategies make it possible for every believer to start and lead a house group. Using simple, "retellable" oral stories in the language and storytelling style of the people group is absolutely essential! However, reproducing church planting occurs when these stories are combined with a reproducible church planting strategy

that equips and challenges believers to share their faith and start groups in which they are discipling other believers through the use of Bible stories. What would the church look like if every oral believer were equipped to share his or her faith and also to disciple groups of other oral believers who in turn were doing the same? Perhaps God would call out more Pemas who would for the first time feel capable of sharing the Gospel and planting churches. I pray that God will call out more people of vision like Ganesh who will not be satisfied with 300 churches or even a thousand, but who long to see their entire people group reached with the Gospel through use of oral church planting strategies.

## Testimonials

“I have had the privilege of watching ION grow from infancy to its current significant role in world missions. During those years I have become grateful for the people God has called to lead this movement. I have spent quality time with many of them and can attest to the fact that the knowledge they bring is not theoretical. It has been lived out in their personal lives and ministry experience.”

**Steve Douglass, President/Chairman of the Board,  
Campus Crusade for Christ, USA**

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“For hundreds of years, literate Christians held the purse strings of communication and made decisions on how to wrap and deliver Scripture based on their understanding of best methodology. Wonderfully, of late, literate leaders hearing God, are embracing oral strategies and working alongside oral communicators in powerful Great Commission fulfillment.”

**Dorothy A. Miller, Executive Director The God’s Story Project/  
Simply The Story , USA**

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“‘Reaching Oral Learners’ launched a movement by focusing the centrality of orality to the completion of the Great Commission. This excellent sequel fuels the momentum by illustrating pathways to multiplication and effectiveness among least reached communities.”

**Dr. David Swarr, President & CEO, DAVAR Partners Intl, Israel**

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“This book helps us to come to grips with the reality that for centuries we have ignored--the most effective way to convey the Good News to the vast majority of oral learners. It reveals how God is orchestrating ‘*Orality Breakouts*’ to enable completion of the Great Commission during our generation. What an awesome privilege to be alive at this time and to participate in unprecedented church growth through the effective method of storytelling. Read this book to find out more.”

**Joseph Vijayam, President/CEO, Olive Technology, India**

“This is a great book that I believe can be a momentum builder for the Orality Movement. My hope and prayer is that it has wide distribution and gets into the hands of key leaders worldwide who are serious about the Great Commission. Some comments we are hearing from those participating in orality training workshops are, ‘transformational, historic, a new and better way of making disciples.’”

**Jerry Wiles, President, Living Water International, USA**

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“Oral learning has changed the way their ministries are conducted. I know the congregants are now receiving at least 70% of their spiritual nourishment. Using oral strategies, we are also able to commence church planting with a focus on the unengaged and unreached people groups. Orality and the many applications from this book have enriched my life and ministry. Do not miss this for your ministry.”

**Bishop P. N. Njunguna, Kenya**

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“Why is it that I’m surprised at orality realities and the International Orality Network itself? It’s not like I personally felt that only (or primarily) by reading would all people gain information, knowledge and understanding. After all, I lived 30 years in Latin America, and during our 17 years of mission ministry in those contexts it became so clear that much of my North American university and theological studies would be challenged. This was because my field was communications—teaching, evangelism, preaching. And my own life-long teaching-preaching style is laced with story after story.

So why am I surprised now? I’m not sure. Perhaps it’s that I, amongst so many other church and mission leaders, lost contact with the reality of SO many people who communicate either primarily or exclusively through oral means.

Regardless, I can only thank God for International Orality Networks’ visionaries who have challenged us again to consider how so much of the world listens, stories, learns, makes decisions, gains wisdom.

So thank you, good friends and colleagues, for a penetrating challenge that we cannot ignore.”

With appreciation,

**William Taylor, PhD, Senior Mentor, WEA Mission Commission  
Global Ambassador, World Evangelical Alliance**