



ALLIANCE FOR VULNERABLE MISSION

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Alliance for Vulnerable Mission Bulletin

August 2019 (Archived back-copies [here](#) Subscribe for free [here](#))

Volume 11, Number 8.

Editor: Jim Harries, PhD, Chairman of the AVM



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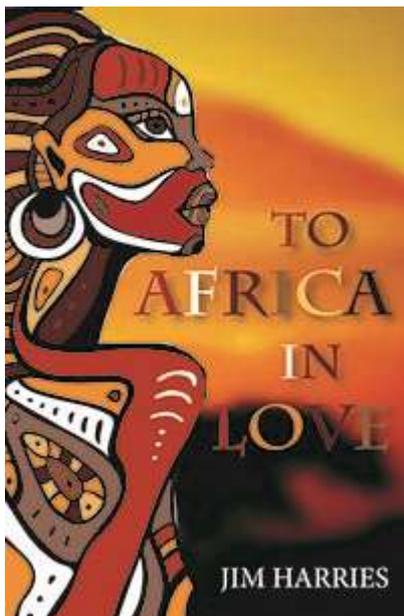
The Alliance for Vulnerable Mission encourages some missionaries from the West to engage in their ministries using local languages and resources.

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- Someone you will meet at the UK conference, to be held in December 2019 (details below). **Peter Sholl** has lived in Monterrey, Mexico for the last 11 years. He serves as the director of MOCLAM, an organisation that offers theological education by distance in Spanish to students all over the Spanish-speaking world. Pastors, campus workers, youth leaders and more study using locally produced core materials and study aids. Peter is Australian, is married to Sarah and has three daughters, two at home and one at university in Australia. He is a graduate of Moore Theological College, Sydney, Australia.



- UK conference December 2019, **Missionaries: aliens, providers, or fellow travellers?** Should the majority world be the target of patronage from rich missionaries?
 - [Details on facebook.](#)
 - [Registration and payment information.](#)
 - [Details on the All Nations website.](#)
 (*see below for call for papers*).



[To Africa in Love](#), is now available in kindle version! UK price just £3.83!

Here is a review of this book by Jean Johnson: “If a man tries to carry water in his hands, he will find that his hands will be quite empty within a matter of moments. However, once he puts water into a container, he can carry it across the world. Jim Harries has written a superabundant amount of articles and books on *vulnerable mission* from a mostly academic sense. However in his new book *To Africa in Love*, he has put his message into the container of a story/novel. Go on the journey! Pick a character to associate with and learn more about vulnerable mission through a vulnerable story filled with emotion, confrontation, empathy and more.”

- From Aljazeera – [No White Saviours](#) – discusses the credibility, or otherwise, of activity by Whites in Africa.



- See here for [recordings made by Jim Sayers of Grace Baptist Church, UK, of an interview with Jim Harries](#), recorded as pod-casts, as below.

Jim Sayers is responsible for communications with Grace Baptist churches. He edits the Herald Magazine and all other publications, organises deputation among the churches, and heads up GBM's Envision programme. He makes regular visits to missionaries and preaches regularly in supporting churches.



First recording: "Wherever you travel around the villages ... on foot, on a village path, I often ride a bicycle, you are always meeting Americans. It's like they're thick on the ground. But you never meet them in person, they're not there, but yet the impact of their thinking and what they are doing is everywhere, effecting and determining the ways in which people relate. Now unfortunately because they're not there, you can't engage with them ..."

Second recording: "I've struggled with those terms for a long time. I think someone working on God's behalf should be vulnerable. So you start off not having power, and therefore not being judgmental, and not immediately coming down on one side or another on an issue that you don't understand ..."

Third Recording: "I think what people do in the UK how they respond to visitors, a lot of the responses I'm seeing are wonderful, and the bible tells us to welcome the outsider, and as people do that, I mean, that's right. Of course it raises a question; were they human before they came? And it's as if stepping on European hallowed soil puts you up a grade in your humanity and you become worthy of attention that you weren't receiving before ..."

- **Book reviewer wanted.**

Anyone interested in reviewing [this](#) book by Haynes for the AVM Bulletin, please contact me at jim@vulnerablemission.org



Call for papers

2019 Conference: Missionaries: aliens, providers, or fellow travellers?

Submit abstracts asap to ims@vulnerablemission.org

Location: All Nations Christian College, Ware, Herts, UK.
Dates / times Sunday 8th December 5 pm to Wednesday 11th December 1 pm.

Should the majority world be the target of patronage from rich missionaries?

Outline paragraph: Outside Christian workers who build on foreign presuppositions in work amongst indigenous communities can, especially when foreign funded and using outside languages, be interpreted as riding roughshod over indigenous sensibilities. True empowerment of local people requires getting alongside them. This necessitates vulnerability to their position and context. Such vulnerability can best be achieved if one shares the Gospel using indigenous languages utilising local resources.

We will be discussing issues such as:

Practicalities and ramifications of use of indigenous languages by Western missionaries.

How does **translation** into an indigenous language (and from an indigenous language) affect the framing of the gospel and of missionary work in general?

While **finances** are needed for mission work, how can one ensure that finances do not dominate one's mission work?

What are the **good practices** that ensure a missionary's vulnerability to local context(s)?

How to engage in mission without exuding (excessive) **power**.

Organisation structures that enable vulnerability on the side of Western missionaries on the ground.

Helping **Churches** who want to engage **directly** in mission cross culturally to avoid pitfalls of **power**.

Tentmaking and **business** as mission models that leave the Westerner vulnerable.: How can the **commercial** world be used to engage in mission without promoting 'evils' of capitalism?

When the uneven spread of wealth is itself an injustice, how can one use one's surplus to enact **global justice** . . .

How do we utilise all global media channels to promote vulnerability in our missionary endeavour?

Is vulnerability the key to **contextualisation**?

Theology traditionally relies strongly on metaphor. In the majority world, local metaphors are unfamiliar to the West. How can one then engage theology interculturally?

When **politics** and 'religion' are not separate categories, missionaries need to be careful not to get bogged down in unanticipated conflicts.

Is **miracle** a post-enlightenment category? Is '**magic**' simply a normal prerequisite of human social existence. What does this imply for cross cultural missionary engagement?

Is **introduction** of outside **technology** implicitly exploitative and enslaving? Or is it liberating? How does **technology** impact **vulnerable** mission; positive, negative, releasing, enslaving?

How can **Global-localisation** be a springboard for vulnerable mission?

When **short-term mission** has become **poverty tourism** intended to adorn facebook with images of **charity** – what is the way forward?

Can Westerners relate to **anti-Western** missionaries without dominating them? . . .

While the bible is God's inspired book, are **Western curriculum**?

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