



ALLIANCE FOR VULNERABLE MISSION

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Alliance for Vulnerable Mission Bulletin
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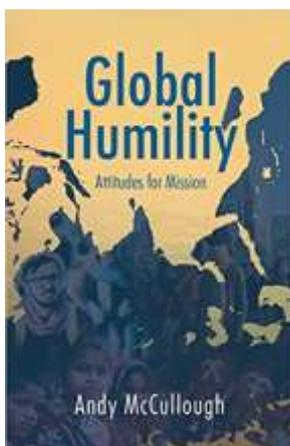
Editor: Jim Harries, PhD, Chairman of the AVM



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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 vulnerable mission conference to be held at All Nations Christian College in the UK, in December this year: Andy McCullough was



born and grew up in Cyprus, has been involved in cross-cultural church planting in Turkey, and is the author of [Global Humility: Attitudes for Mission.](#)

- 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*).



- See this article by Jim



Harries, entitled '[Christian Mission Conferences Enabling Communication across Linguistic and Economic Divides; focusing on Africa](#),' published in *Currents in Theology and Mission*.

Here is the abstract: "Language policies are partly responsible for today's global economic inequalities and unbalanced dependencies. Colonialist's carefully considered efforts at proscribing the spread of European languages (English) having failed, has left a severe dependency problem. Cultural gaps disappear when one language from one context is uniformly used for intercultural communication at conferences. Being constrained to use of European languages is like a painful open wound that Africa has to live with, but the Christian mission enterprise should bypass. Linguistic confusion should not deceive the missions' community into thinking that the day of cross-cultural Christian mission is past."

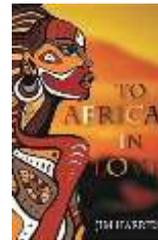


- Dr Krish Kandiah is the founding director of Home for Good, a charity dedicated to finding a home for every child who needs one. Krish has wide experience in the fields of cross-cultural mission, aid and development. He helps to catalyse a wide range of Christian



and secular agencies to work together for the best outcomes for vulnerable children around the world. [See this article](#). *(This article does not advocate for vulnerable mission. I include it because of its perceptiveness of some issues raised by 'conventional mission' practices.)*

- For a new review of *To Africa in Love* by Jim Harries, review by Eddie Arthur, see [here](#).



- An ongoing discussion about the medical work of a young American woman in Uganda over the last decade, is revealing various aspects related to 'vulnerable mission' in a uniquely controversial way. For more see here: [No White Saviour \(19th August 2019\)](#)



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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training for mission

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