

## **Alliance for Vulnerable Mission Bulletin.**

**February 2012.**

- SEND YOUR APPLICATION TO THE VULNERABLE MISSION CONFERENCES NOW IN ORDER TO BENEFIT FROM EARLY BIRD DISCOUNTS.

### **Conferences on Vulnerable Mission**

**Post-colonial mission and development  
at depth without dependency**

**Texas, March 7-10, 2012**

**U.K., March 20-21, 2012**



See [PROGRAM AND REGISTRATION](#)

The call for papers and workshop presentations is about to close. If you have something important to say about mission under the cross, this is your golden opportunity to say it.

Co-sponsors for the US conference are AVM, the Halbert Institute for Missions, and Trans World Radio.

- Welcome to Cathy Randle as UK conference coordinator. Cathy, who can be contacted at [cathy@vulnerablemission.org](mailto:cathy@vulnerablemission.org), is enthusiastic to see the UK conference be a success. Please contact her to welcome her to this post, and/or to send her queries about how to join us at this conference.
- An interview between Michael Badriaki and Jim Harries is recorded in [Cultural Encounters \(7/2\)](#). Michael Badriaki who is African, has been working with missionaries from the West who seek to help and have done some positive things in Africa in God's name. However, he finds that they tend to work from a place of power, assuming that the Western evangelical way of doing Christianity is paramount. Unfortunately, this life view encourages patronage, dependency, and undermines people's dignity in Africa. It also displaces unity, compassion, humility and mutuality. The interview explores Harries' work of encouraging Western missionaries to do ministry from a position of vulnerability; along the way, it further demonstrates the profound need for any efforts toward global mission to be relational, and include the servant leadership, mutual participation, and listening to the voice of God's people in Africa and the global church.

- Have you always thought that the account of the tower of Babel marks the beginning of diversification of global languages? Why is it, if in chapter 10 of Genesis (verses 20 and 31) we are told that there were already many languages in the world, that languages only emerge following the events surrounding the tower of Babel? Miguez here suggests that the tower of Babel represents an attempt by one people to dominate the world, which God frustrates by confusing their language, in a context in which there were already more languages. Is a multiplicity of languages a means of protecting diverse people from being oppressed by dominant others. See p57-65 in: [Ministerial Formation](#).
- See [this article](#), a Master's thesis, to learn about the importance of orality in the work of evangelism and discipleship.
- Thanks to Marilyn James and Elisabeth Frewin for their excellent help in editing and copy-editing a text on vulnerable mission for the publishers. Their voluntary help has saved us a lot of money. We hope that this book by Jim Harries, entitled *Theory to Practice in Vulnerable Mission; an academic appraisal*, to be published by Wipf and Stock, will be out soon. Watch this space.
- An article entitled 'The Great Delusion: Post-Colonial Language Policy for Mission and Development in Africa Reviewed' by Jim Harries has come out in the January 2012 *Transformation* journal. See [Abstract](#). Publication details: Harries, Jim. 2012, 'The Great Delusion: post-colonial language policy for mission and development in Africa reviewed.' *Transformation, an international journal of holistic mission studies*, 29/1, January 2012, 44-61.
- See "[Deliverance Ministry](#)"; an article by Jim Harries, that looks at deliverance ministry in Africa in the perspective of vulnerable mission. The conclusion of the article is as follows:  
The linguistic and financial domination of the Western church can give the impression that Christianity in Africa is still in 'apprenticeship' and needing constant guidance from the West. If, however, the African church is doing things differently than the Western church because of its cultural context, then an important place for that context must be left in the planning of deliverance ministries for Africa from the West. Presumably then, styles of deliverance that are inappropriate in one context may still be appropriate in another. Once the importance of contextual knowledge in ministry is accepted, an important question for Westerners wanting to contribute to the growth and development of the African church, is how this is to be acquired? The 'distorting' impacts of the use of non-indigenous languages and resources are articulated in this article. The 'way forward' in ministry inter-culturally is found to be for some missionaries to confine themselves in ministry to the use of the languages and resources of the people being reached.

- Stan Nussbaum has sent me the following comments, obtained from 24.kg news agency, research by Anastasia Bengard ([24kg.org](http://24kg.org)). The question was asked: what should foreigners teach Kyrgyz?

Mikhail Khalitov chief on Tourism Council at Business Community of Kyrgyzstan replied:

-A bad case (laugh)! I would ask foreign donors to stop giving loans and grants for useless and crude projects. That put our country into serfdom. Any beggary cause a welfare mentality: we stop working, think by our own. We just hope that some kind person will come and do everything for us.

Nurgul Cmagulova replied:

-Let foreigner teach our people work. Apparently, if public officials propose something like this it means they don't know what to do. They mastered the word perfectly but can't do anything without external assistance. Then they start to complain that international organizations are interfering to internal affairs of the country. First, they send a cat for lard then they complain that lard was eaten. If they can figure out something on their own they should pay for the other. All the world knows that USAID intentionally realizes projects, lays out money for consulting of their own specialists and then enfeather the country and bankrupt it. But our authorities haven't understood it yet.

- A model for vulnerable mission in Bulgaria? See [these comments](#) by a secular journalist on the work of Frank Abbas:
- Jim Harries is in the UK until April. Please contact him at [jimoharries@gmail.com](mailto:jimoharries@gmail.com) if you would like him to come and speak to your group. Amongst the places, he is to visit are:
  - Redcliffe missionary training college (20-24 Feb.)
  - University of Birmingham (21 Feb.)
  - London School of Theology (13-16 Mar.)
  - International Christian College, Glasgow (29 Mar.)
  - Oxford Centre for Mission Studies (10 Apr.)He has already given lectures at All Nations Christian College.
- Previous editions of the AVM Bulletin [are available](#).

Yours,

Jim Harries  
Chairman, Alliance for Vulnerable Mission