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Editor: Jim Harries, PhD, Chairman of the AVM.



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

Please suggest contributions to this Bulletin to [jim@vulnerablemission.org](mailto:jim@vulnerablemission.org)



Click on image or go here ( <https://www.eventbrite.co.uk/o/alliance-for-vulnerable-mission-65593048623> ) for more information and registration for this webinar.

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### Great Commission Report: Discipling and Theology

<https://worldidea.us14.list-manage.com/track/click?u=26f60b8deadb7834c283ed18b&id=8da3d56234&e=1a308bd6f8>

“As noted in the highlights, the recent Great Commission report released by Lausanne sheds light on a crucial aspect of Christian mission. They surveyed major evangelical leaders worldwide, asking about opportunities and challenges for the Great Commission in their regions. The resounding response? The paramount importance of discipleship ... discipleship must form a core part of our strategy and focused efforts if we are to fulfil our mission effectively.”

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### Listening to the Other: Kuang's Babel, Postcolonialism, and Bible Translation

[https://www.sil.org/system/files/reapdata/66/19/18/66191828955945693154187345312617055011/siljot2024\\_1\\_01.pdf](https://www.sil.org/system/files/reapdata/66/19/18/66191828955945693154187345312617055011/siljot2024_1_01.pdf)

*Journal of Translation* 20:1 (2024) 1-23 by Doug Liao, PhD Student, Fuller Theological Seminary.

Review/summary by Deborah Bernhard.

Liao does a good job of walking us through the background and issues related to how the history of colonialism has impacted and continues to impact Bible translation in non-western contexts. He focuses particularly on power imbalances and how they play out in the field of Bible translation. He begins with examining the impact of postcolonial studies on the fields of missiology, Biblical criticism, and translation studies, then moves on to demonstrating the dearth of study related to the effects of colonialism and Bible translation. "Yet despite this, with rare exceptions, postcolonial criticism has not filtered down into much of the discussion about Bible translation... it has much to offer studies of Bible translation, including a realism about the interconnections of translation and colonialism, a sensitivity to power relations, and encouragement towards using translation as resistance." (p. 6) The bulk of the paper contains an excellent review of the (limited) literature that covers the positive and mostly negative aspects of translation from the colonial context, such as the assertion that translations are never neutral, with the influence of power relations between languages, cultures, patrons, purpose, ideologies, context, and the like playing a significant role. The last third of the paper addresses the case study of Bible translation in Thailand, where he gives a brief overview of the various translations, the dominance of white men, and suggests a way forward that gives more prominence to the roles of local translators, ethnic minorities, and women.

He ends with "Postcolonialism's invitation to studies of Bible translation is... to notice the many ways that translation has been used to reinforce colonialism, to honestly face the ongoing effects of that colonialism and the legacy of power imbalance in Bible translation, and then to continue to actively work against it." (p. 15)

The main value of the paper is in its exposure of the "elephant in the room", and the clarion call for further investigation, reflection, and implementation in countering the effects of colonialism on translation. I do hope that someone will heed this wake-up call, and conduct much-needed research into this matter, particularly in the Thai context.

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Prof. Dr. Hildegund Keul, M. A.

Foto: © Andreas Künken

<https://xn--vulnerabilittdiskurs-h2b.de/>

#### WARUM ICH DIE VULNERABILITÄT ERFORSCHEN

Die menschliche Verwundbarkeit übt im persönlichen und politischen, sozialen und kulturellen, und nicht zuletzt im religiösen Leben eine unerhörte Macht aus. Zugleich gehören Verwundungen, Gewalt und Leid zu den Kernthemen christlicher Theologie.

#### WHY I'M RESEARCHING VULNERABILITY

Human vulnerability exerts an unprecedented power in personal and political, social and cultural, and not least in religious life. At the same time, wounds, violence and suffering are among the core themes of Christian theology.

Check out this website for research in vulnerability that parallels many of the concerns of the AVM (Alliance for Vulnerable Mission).

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[https://youtu.be/lw\\_F7H5BIRc](https://youtu.be/lw_F7H5BIRc)

**English is not a meta-language: Why African languages matter.**

Marcus illustrates some very profound and deep differences in meaning according to language and culture in South African context, and beyond. Marcus begins with some stark examples of mis-fit between categories, translating between languages that categorise differently. He then shows a video clip that illustrates this. Marcus then draws some implications from his presentation for theology and mission, before receiving and answering questions from the floor. The context, is a theological college in Cape Town, with mixed Black and White students. The questions are insightful, and Marcus’ answers are carefully thought through and clearly articulated. This represents a rich and very contextual articulation of vulnerable mission.

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(Click on images for more information including on how to register.)

**Upcoming webinars in 2024**

Details and registration: <https://www.vulnerablemission.org/quarterly-webinar>

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