



ALLIANCE FOR VULNERABLE MISSION

www.vulnerablemission.org

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Timothy Reeves	Jay Gary	Frank Paul
Fred Lewis	Tomas Dozier	Gord Sawatzky
	Jean Johnson	Stan Nussbaum

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

**What Are You Really
Passing On To The World?**

Jean Johnson

In Jean Johnson's video, she talks about how a coup in Cambodia and subsequent evacuation of missionary personnel exposed a welfare culture relating to the national church. Almost instantly Cambodian Christian leaders, churches, and ministries were unable to function because the Christian workers from outside the country were not there to pay salaries and expenses. Jean encourages those who do missions to make disciples among the nations who have the spiritual authority, vision, and capability to sustain and multiply themselves in their own context and beyond. Hear how a group of Nepali church planters held up the sky so-to-speak.

- Watch this video to hear Jean Johnson tell her amazing story. Jean is these days heavily involved in encouraging mission agencies to do work that does not set up unhealthy dependencies by the non-West on the West. This is a massive



and critical work. Jean is very active in the USA.

<http://wmausa.org/resources/video/what-are-you-really-passing-on-to-the-world-local-sustainability-in-action/>

- Isaiah 31:1-3, according to the New King James Version (NKJV), tells us the following:

The Folly of Not Trusting God

31 Woe to those who go down to Egypt for help, *And* rely on horses,
Who trust in chariots because *they are* many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
Nor seek the Lord!

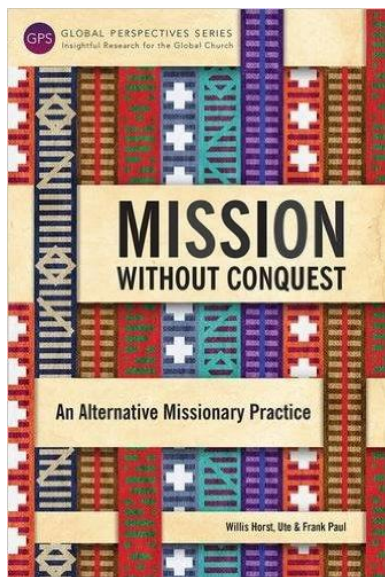
² Yet He also *is* wise and will bring disaster,
And will not call back His words,

But will arise against the house of evildoers,
And against the help of those who work
iniquity.

³ Now the Egyptians *are* men, and not God;
And their horses are flesh, and not spirit.
When the Lord stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.

These words of Isaiah are directed to those who are wanting to seek help from a more powerful nation. They appear not to be directed to Egyptians themselves. I wonder how Egyptians then might have responded had they read these words? This is a question we should ask in the Alliance for Vulnerable Mission; how should Egypt have correctly responded to Isaiah's words? The West is the 'new Egypt'. It has many horsemen. It is powerful. Can it also be used by God to speak his Word, or do true believers have to be warned against depending on the West?

- The WEA (World Evangelical Alliance) is highlighting our AVM Bulletins, see here: <https://mc.worlddea.org/news/239-alliance-for-vulnerable-mission-september-news>
- Want to **learn a new language**? Here is someone who has learned nine languages giving some advice on how to do it: http://www.babbel.com/en/magazine/10-tips-from-an-expert?slc=engmag-a1-vid-by1-new-tipsandtricks-tb&utm_source=taboola&utm_medium=cpc&utm_campaign=cd_engall_gen_cxx_tip_sandtricks



- This book co-authored by active AVM member Frank Paul, was published in July of this year. It has already been circulating for a long time in the Spanish and German speaking worlds. Do what you can to get your copy, then read it, and publish some reviews:

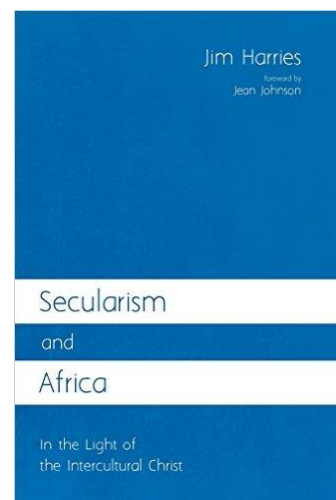


<http://www.amazon.com/Mission-Without-Conquest-Global-Perspectives/dp/1783689161>

Here's the blurb: "Almost sixty years ago, the Mennonite missionary team working in the Argentine Chaco decided to look for ways to be effective in their ministry while being faithful to Jesus' lifestyle and teaching. They left behind paternalistic models and "conquering" methods and were liberated from the mindset of forming a denominational church. As a result, they found an alternative missionary style of walking alongside those they worked with, giving priority to the integrity of the local people. "Mission Without Conquest" is a historical narrative of how the Toba Qom people of the Argentine Chaco followed Jesus' way from the time of their conversion until the formation of an autochthonous church. This book embodies a new way to approach the church's missionary task - a way that makes the mission of Jesus Christ the paradigm for Christian mission until his return."

- **Secularism and Africa: in the Light of the Intercultural Christ** is the title to Jim Harries' latest book that came out in print earlier this year. It is available from amazon here: http://www.amazon.com/Secularism-Africa-Light-Intercultural-Christ/dp/1625647700/ref=sr_1_1?s=books&ie=UTF8&qid=1442549925&sr=1-1&keywords=secularism+and+africa

Here's the blurb: "Secular assumptions underlie much formal communication between the West and Africa, and even intra-Africa. Secularism is dualistic by nature, but thinking in Africa is mostly monistic. This book suggests that it is better to be rooted in faith in Christ than in so-called secularism. The great respect given to the Bible in much of Africa verifies this idea. Communication of and through Christ is a bridge that can enable indigenous sustainable development. The same gospel is the bridge over which the West itself passes. Maintaining supposedly secular presuppositions may be denying sub-Saharan African people the means for self-initiated sustainable progress. This books draws on anthropology, linguistics, and theology, as



well as the author's experience of living in Africa. Harries shares an autobiographical account of personal long-term grassroots ministry, and proposes a revision of widely held understandings of linguistics pertaining especially to the relationship between the West and Africa. He also looks at Bible teaching ministry in light of contemporary African contexts.”

- **Intercultural Generosity in Christian Perspective: The ‘West’ and Africa** is an article that Jim Harries has recently had published in *Transformation*. His article unpacks some seldom seen complexities regarding ‘generosity’ of the West to Africa and the majority world. See: https://www.academia.edu/15830303/Intercultural_Generosity_in_Christian_Perspective_the_West_and_Africa (Published in *Transformation* 2015, Vol. 32(4) 269–280.)
- Maelekezo ya mafunzo aliyetoa Jim Harries mwezi uliopita Tanzania inapatikana hapa: https://www.academia.edu/15572323/Maendeleo_ya_Kiroho_kulisaidia_kanisa_kujit_egemea_na_kujiepuka_na_utegemeo_wa_nje_usiofaa Mafunzo yake, kwa jina la **Maendeleo ya Kiroho** ikatolewa kwa Wachungaji wa kanisa la Mennonite mjini Mwanza kupitia lugha ya Kiswahili. Mafunzo hayo yanajaribu kutoa maelekeo kwa Watanzania wapendao kufanya kazi ya Mungu bila utegemeo usiofaa kwa msaada kutoka nchi za Magharibi.
- Greenfield on refugees, and how we should welcome them with open arms: http://www.craiggreenfield.com/blog/2015/9/8/muslims?utm_source=Craig+Greenfield&utm_campaign=1871aa6371-RSS_EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_0ea5bbe7fa-1871aa6371-105849101

Comment from Jim Harries: I can only heartily agree with Greenfield’s sentiments. In more depth, Europe’s tradition of intercultural engagement makes the situation complex. That is, Europe has operated from a ‘safe-base’, reaching out to others, but always careful to do so from a distance, through short visits, maintaining control, not allowing ‘them’ to impinge too much onto our ‘safe havens’ and retreats, etc. The idea has been that Europeans ‘help’ them over there to follow our lead, while we keep our ship cruising the way we want it. Not for ‘them’ to come on board our ship that isn’t designed for them. It’s like the Western model for the globalised world of the future always maintains a distinct role for the West as tutor, father, guide, leader. Others should do what they are told, which includes largely staying where they are. ... Unfortunately an upshot of the above model, is that even while leading, tutoring, guiding, the West has remained contextually poorly informed of the situation of the people it has been trying to ‘help’. At the same time the global communication revolution ensures that the poorest most war-torn people can easily be well-informed of Europe’s profligate material lifestyles. Now they have found a way of coming and taking a piece of the cake instead of waiting for it to be sent to them. This ‘megga’ shift bringing ‘the poor’ right onto Europe’s doorstep could indeed be much more testing than putting another \$50 into the collection basket ‘for the poor in the world’.

- **A difficulty in giving to the poor for free** is well articulated in this article discussing the imminent visit of the Pope to New York:
<http://national.deseretnews.com/article/6138/pope-francis-tickets-prompt-debate-is-it-better-to-scalp-or-to-receive.html> “Pope Francis tickets prompt debate: Is it better to scalp or to receive?” Read more at <http://national.deseretnews.com/article/6138/Pope-Francis-tickets-prompt-debate-Is-it-better-to-scalp-or-to-receive.html#lrJwvMJ3GB4bRXsL.99>
 - **Congratulations to Anne Dyer** for 1. Having an article on vulnerable mission accepted for publication in the *transformation* journal, and 2. For having been invited to give a lecture on vulnerable mission at the OCMS (Oxford Centre for Mission Studies) on March 29th next year.
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Some more theoretical portholes into vulnerable mission:

- **On the logical necessity of a cultural and cognitive connection for the origin of all aspects of linguistic structure** (by Randy LaPolla).

The necessity for vulnerable mission is founded in some contemporary relatively new and little known linguistic developments. These concern especially the link between language, meaning, and context. I recently came across a chapter in a book that challenges us to carefully consider this relationship. I think this could be of interest to thoughtful people trying to come to grips with vulnerable mission. See here for biographical details:

<https://benjamins.com/#catalog/books/clsc.6.02lap/details> of this chapter. To get a copy of the chapter, go here:

http://www.academia.edu/13461775/On_the_logical_necessity_of_a_cultural_and_cognitive_connection_for_the_origin_of_all_aspects_of_linguistic_structure

- The AVM considers how one should accurately communicate the truth of the majority world back to the West. Nongbri looks at a question that has strong parallels to this. Nongbri asks how can one accurately represent pre-modern truth to contemporary Western people (using English). A *descriptive* account may be accurate, says Nongbri, but *re-description* would introduce error. For those interested in this particular theoretical foundation for the AVM (that provides a justification for the use of indigenous languages in ministry) look at this article: Nongbri, Brent, ‘**Dislodging “embedded” religion: a brief note on a scholarly trope.**’ *Numen*, 55 (2008), 440-460. A copy of this article is available here:
https://www.academia.edu/196111/Dislodging_Embedded_Religion_A_Brief_Note_on_a_Scholarly_Trope
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- **WMA (World Mission Associates) springs to life!**



I have recently found a set of emails from WMA streaming into my inbox. It is great to find WMA springing into life. More information go here: <http://wmausa.org/>