

Call for papers

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

Submit abstracts asap to
jim@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 fronting 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 draws 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 **non-Western missionaries** without dominating them?

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



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