

## **JIM'S JOURNAL: JUNE 2013.**

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# COMMUNICATION IN MISSION AND DEVELOPMENT

Relating to the Church in Africa

Jim Harries

*Communication in Mission and Development* identifies, unpacks, and articulates fundamental problems in communication in mission and development as it is being carried out in Africa and the majority world today. New technology, unique in the history of mankind, is throwing up vexing issues, to date barely recognized, in communication practice. This book reconsiders:

- Previous work by mission scholars on communication.
- Questions regarding materialism in Africa.
- Widespread understandings on the nature of human equality.
- The impact on communication of the holding of monistic vs. dualistic worldviews.
- African and Western approaches to hermeneutics.
- The use of European languages for communication in Africa.
- Issues related to globalization and development.
- And more...

Underlying differences in philosophical foundations amongst Western as against majority world people influences their respective communication to such an extent that the expectation that both sides simply understand one another because they happen to use the same international language is found to be unrealistic. *Communication in Mission and Development* concludes that the practice of mission and development will better cope with current realities when the use of local languages is once again given its proper decisive place.

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"Living with the local people and like the local people in a rural village in Kenya has given Jim insight that cannot be bought or taught. I am willing to sit up and listen to what Jim has to say about communication in mission and development. His book will make you dig deep, think hard, and then think again."

—Jean Johnson, Co-Director of World Mission Associates

"Few can fail to notice the massive disconnect between Africa and every attempt to 'help' it from the outside. Harries pins a lot of the blame for this disconnect in an unexpected place—superficial Western assumptions about communication, racism, and dualism. How long will Africa suffer because outsiders are not seeing what Harries is pointing out?"

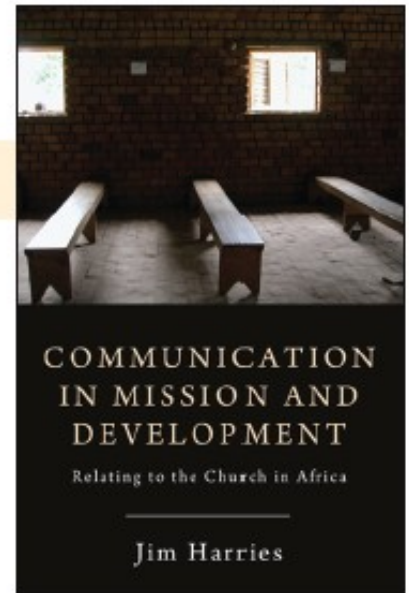
—Stan Nussbaum, author of *American Cultural Baggage*

"*Communication in Mission and Development* is a significant addition to your must-read book pile. For anyone who cares about unhealthy dependency between the African church and the Western world, Jim Harries boldly advocates the need to rethink the cultural context and problems of communication. This book will challenge you to broaden your perspective of intercultural communication and the use of local language in ministry."

—Valerie J. Arguello, Principal Partner of Symbiotika Leadership

"Jim Harries has written a pioneering and authoritative book on communication, mission, and development that should be read both for its intellectual depth and its illuminating proposals for intercultural communication between Africa and the West. . . . Mission will no longer be the same with the publication of this significant work of scholarship born from twenty-five years of prayers, reflections, and respectful and reciprocal encounters with African peoples."

—Stan Chu Ilo, Director of Field Education, University of St. Michael's College, University of Toronto



Jim Harries (PhD, University of Birmingham) has served in Africa since 1988. He is Professor of Religion with Global University and is the author of *From Theory to Practice in Vulnerable Mission* (2012). Jim chairs the Alliance for Vulnerable Mission ([vulnerablemission.org](http://vulnerablemission.org)).

Media, Examination, and Review Copies:  
Contact: James Stock  
(541) 344-1528, ext 103 or [James@wipfandstock.com](mailto:James@wipfandstock.com)

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## **How 2 Advise new Missionaries**

My mind is at times much occupied by the question of how to advise new missionaries. I am not sure I have done very well when new missionaries come and are struggling to find direction. Every new missionary is different. Often they come (from the USA or from UK etc.) with lots of pre-conceived ideas of what they want to do and how they want to do it. A major issue for me many times has been that Kenyan peoples understanding of what a missionary is doing and should do will be different from mine. If I advise folks differently than local Africans, then my advice can be rejected.

Here in Africa, projects rarely succeed in the way envisaged by new missionaries, but to tell a new missionary that what they want to do will not work is not what they want to hear. On the other hand, it is difficult to tell them that their project is wonderful and will succeed so as to encourage them, when actually one knows that it won't succeed. Advising new missionaries not to invest in a project can make one the enemy of those local people who are looking forward to benefitting from the investment.

In the end it is *very difficult* to give specific advice to a new missionary worker. Maybe that is why I promote vulnerable mission. That is to advise people to learn then use a local language. Then to try to relate to people in such a way that they don't make them dependent on their money. If they then choose not to listen, which happens frequently, I can only attempt to stand with them if things go wrong.

## **Research Projects**

I have been engaged in various research projects. I thought at this point it would be good to articulate some of them more formally. Although they overlap, I have given them three distinct titles.

1. Title: Enabling theological discourse to connect with indigenous African contexts  
Formal start date: 2000 (1988)

This project really began for me personally in Zambia in 1988 when (a) I began learning the local language Kikaonde and (b) I joined an indigenously run Christian fellowship. For 18 years, 1993-2011 here in Kenya, we ran classes under the auspices of YTC (Yala Theological Centre) and STC (Siaya Theological Centre). These classes were reaching local church leaders with God's word using their own languages, thus endeavouring to speak clearly into their own contexts.

Formal discussions in KIST (Kima International School of Theology) faculty meetings in the year 2000 resulted in extension of this research emphasis to KIST. It took various forms including;

(a) Maarifa lectures. The initiation of a series of formal academic lectures about nine times per year, bringing in (mostly) outside speakers to address contextual theological issues.

(b) Elders Counsel. The setting up of courses, or parts of courses, that had serious input from local church leaders who came to KIST and were enabled to express themselves in their mother tongue with translation to students.

(c) The setting up of courses in the regular curriculum, designed to explore how God speaks and intends to or could speak into African cultural contexts. Courses included:

- i. Emerging issues in Theology.
- ii. Theological Swahili.
- iii. African Indigenous Churches.

Discussions have been engaged at KIST since about 2005, on the possibility of launching a theological/ecclesiological journal which would receive contributions in African languages. It would be interesting to re-launch such discussions.

The feasibility of Journal publication is much aided by the growth and spread of the internet. The latter has prompted an initiative currently being launched in Kenya to provide theological education by extension through the internet (itee-ke.org). The internet offers a means of reaching and connecting Christian leaders from Kenya and beyond. A strand of this that we are seeking to develop is the use of local languages (especially Swahili) in teaching in a way that could bring contextual issues in Scriptural understanding of Christian practice to the scholarly discussion table.

## 2. Title: Vulnerable Mission

Formal start date: 2007 (1993)

Although the AVM (Alliance for Vulnerable Mission) was not formally launched until 2007, I had been seeking to implement vulnerable mission practices in ministry since 1993, if not earlier. The vulnerable mission project is most well known in the West. This is because the teaching, conferences and publishing that I have done in this area has been oriented to reaching the West. This is missionary training: advising missionaries on how to be more effective.

My first full article was published in a peer review Journal in 2000. Subsequent to this, my PhD thesis (2007) paved a way for vulnerable mission. Eight inaugural conferences were held in Europe and America in 2009. We have had more conferences and visits to mission bodies, Bible colleges and Christian universities in 2007, 2009, 2010 and 2012. We have visits to colleges and universities plus conferences in the USA and Europe planned for 2013. The reach of vulnerable mission is extending in various ways – including a first visit to Latin America planned for September of this year and a rising awareness of what we are saying in Asia.

Apart from visits, the AVM monthly Bulletin is now in its fifth year of production. Perhaps in addition to the conferences and articles and books being written the other main research component of AVM is a discussion forum over the internet known as pearl. This was launched in 2009. It has over 140 participants, many in missionary or missionary training and research posts. The impact this discussion of vulnerable mission is having on the wider missionary world is already phenomenal.

## 3. Title: Anthropology, Christianity and Mission

Formal start date 2011 (2008)

I began to be 'wowed' by anthropological literature in 1992. There is a sense in which I have combined missionary service with anthropological awareness and even

research even since then. Anthropologists take the kinds of issues that Christian missionaries meet seriously. They study them and write about them. A colleague invited me to join a discussion forum of Christian anthropologists in 2008. That forum opened up many of our more fruitful contacts with Christian universities and colleges, especially in the USA.

The above forum began to bring some issues into focus for me. While anthropology studies a lot of issues that concern Christian missionaries, it often seems to be blind to the Gospel itself. This blindness is not confined to the discipline of anthropology. It applies more widely to the Western world as a whole, it seemed to me. As a result – many people are not seeing the impact of the most important event ever in the history of the world: the birth, life, death and resurrection of Jesus the Messiah.

It makes sense to consider this issue through the discipline of anthropology. Whereas a lot of academia is introspective to the West, anthropology by definition looks out to ‘others’. I have been a part of an anthropological forum on linked-in that has 15,000 members. A live discussion on the foundational role of Christianity in anthropology involving scores of anthropologists has raged since November 2011. This is by far the most lively and long lasting discussion in the whole forum.

I recently started publishing on issues related to this area. I have just had a long article on this issue accepted for publication in an important journal of missions and theology. My research is unveiling a thinly but cleverly concealed deception that has misled much of the Western world into (so-called) secular belief.

Note In each of the above cases my involvement in the research concerned is enabled by my way of life here in Kenya. It is the insights that I acquire as I mix and move with local African people that enable me to engage in the above.

### **Egypt and Africa**

Our discourse on Luke 17:1-4 was with Egyptian young people and some Kenyans. We were a bit stuck on this passage. It seemed very unkind for someone to be thrown into a lake with a millstone around his neck just because they had, perhaps inadvertently, caused someone else to sin. The passage did not seem to make sense. The Africans were silent as we debated from a Western mindset. Then I went back and looked at the same passage from an African mindset. Suddenly it began to make sense! Verse one appears to refer to a witch, or someone who contravenes customary law. Such a person is in traditional Africa at times killed – perhaps by drowning. The eyes of the African people in the room lit up when the discussion moved in this direction. The following verse was Jesus’ instructions. It says; warn someone who offends you; not kill him. If he repents then forgive him – even if he continues to offend you seven times per day! The passage says that we should not kill witches!

Teaching people of Egyptian ethnicity (often they don't actually live in Egypt but in the West) at the same time as Africans is like addressing two worlds. Pray for me as I engage in the acrobatics involved in reaching both groups. It sometimes feels like discussion amongst Westernised Egyptians does not seem to make much sense to African people. The reverse also applies. I hope they are all patient enough to forgive me for my interpretational acrobatics!

## **Report on Children in my Home in Kenya**

Christine, aged 15, is increasingly helpful around the home, although also still enjoys a lot of play.

Okoth, aged 24, left home when he got a job as a security officer in a nearby town.\*

Zachary, aged 17, is doing well at school, and seems to want to be an academic!

Michael, aged 11, needs a lot of sleep. He is very helpful in looking after younger children.

Ouso, aged 14, has left to stay with an aunt.\*

Michelle, aged 17, is repeating the final year of her primary schooling. She has come to terms with this prospect.

Laura, aged 10, continues to mature very quickly.

Stella, aged 19, is proving a very devoted mother looking after her baby and helping looking after the other children.

Toby, aged 1, is Stella's baby and is learning to walk.

David, aged 16, seems to have got over earlier immaturity and is lining up to complete primary schooling.

Andrew, aged 11, is a very conscientious boy and very aware of his circumstances and those of others.

Paul, aged 9 can sometimes appear a bit of a loner, but much less than used to be the case.

Alison, aged 10, has recently joined me, just a few months after her mother died (her father has been dead a few years).

Yvonne, aged 5, just joined me. She likes fun, although can also be a little reserved.

\* No longer staying with me permanently. (False names used throughout.)

### **Just another mid-week church fellowship ...**

I greeted the Cardinal's wife on the side of the road. She was dressed in a long yellow robe and clutching an enormous drum, I carried her some way on my bicycle, as the Cardinal carried an older parishioner on his. Thus helping one another, we arrived at a non-descript group of mud houses, some metal roofed and some thatched, surrounded by playing children.

We started as a group of 7 average age 55, but would become a group of 18 average age 35, squeezed into a the small mud floored sitting room in this two-roomed house. A rather large older lady was our first speaker. Using deep Luo, she spoke of the role of the Holy Spirit in her life from her marriage in 1962 and beyond. After that the younger contingent arrived and entered, after having vocally repented outside.

A very lively (and I must say attractive) young woman frequently led us in our singing that was accompanied by large drum and noisy improvised cymbals. She sprang up and down joyfully as she poured her heart out repeatedly to the Lord, perspiring conspicuously as the midday sun beat relentlessly on the roof above us. A young man led us, inviting one after another member of our group to share. All speakers were frequently interrupted by this spontaneous bouncy singing. Most speakers read Scriptures then simply expounded on them as they were. The Scriptures read encouraged us to repent and follow the Lord. My sharing from Deuteronomy and

Jeremiah seemed to be appreciated. Eventually the Cardinal closed our session. We had opportunity to share our financial offerings before tea and rolls were brought in plenty for all to enjoy. By the time we had had our tea, I had already been in that little house for over four hours.

## **Knowing God**

African people seem to know a great deal about God without ever having gone to theological school. Ladies especially never seem to run out of things to say about him. As well as talking about him, they are also keen to worship him, to pray and spend time with him, and to give him credit for all sorts of things. They are ready to give money to God's work, and so on.

Many people, including the women, who do the above things, may not have received much formal Christian education. So I ask myself – how do they know what they know?

The people I refer to above don't use the name *God*. Instead they refer to something (or someone) called *Nyasaye*. I used to say to myself; 'ah that's God of course'. More recently I have paused more and thought; how do I know that the *Nyasaye* and God are the same? Ok, so God is translated as *Nyasaye* in our vernacular bible. In fact, the two terms are interchanged in all the translations that I come across. As if they refer to exactly the same 'thing'.

Listening more carefully to the women at the gatherings I attend I had to realise that a lot that they said did not necessarily tally with Christian notions of God as I know them from the UK. *Nyasaye* for those women sometimes seemed more like a mysterious power that brings them prosperity, than the creator God who made heaven and earth and who (according to my upbringing) lives in the sky.

Thinking about it more, it struck me as incredible that we (missionaries and Christians from the West) just assume that *Nyasaye*=God. Europeans' understanding of God has surely gone through endless transformations following the work of great theological scholars like Augustine, Aquinas, Luther and Calvin. What happens to the work of those and many other great and less great scholars and preachers and who knows who else when we in Africa simply translate God=*Nyasaye*? It is as if they never existed! How can that be?

A lot of theological education programmes, bible teaching etc. aims to enlighten people in Africa as to what God is actually like. It is strange to be doing this while at the same time assuming that African peoples' understanding of God (*Nyasaye*) is already the same as 'ours'.

## **Lep Dolo**

"I would really love to have *lep dolo*" my young African Pentecostal pastor colleague shared with me. "The reason I don't, is because my denomination refuses" he added. *Lep dolo* could be translated as priestly raiment's or clerical clothing. In my friend's mind were robes and a dog collar.

Many people around here, and it seems in Africa more generally, love to wear *lep dolo*, or to see them worn by their clergy. At the same time, Pentecostal church leaders are renowned for the fact that they wear suits. "If I just wear a suit what marks me out as a man of God?" my friend asked rhetorically? When in a crowd, he wanted to be visibly identifiable as a man of God.

"Tell us Jim" he asked me "why many missionary-led churches do not accept *lep dolo*?" I thought I was being quite scholarly when I explained how the Spanish Armada tried to force the British to come under the Catholic Church. I explained how we British and American Protestants have come to associate robes with high church that is ritualistic, worldly, power hungry, and dead. I explained that to some people putting on priestly robes is like men wearing women's clothes. I thought to myself how pompous I would appear wearing flowing robes while ministering to a church full of 'poor' black people! In my tradition, someone wearing long robes seems to be claiming to be 'holier than thou'.

At the same time I realised that I was digging a hole for myself. It is not clothes that are important. It is the heart that is important. Hence many clergy in the West don't like to stand out by the way they dress. But then – if it is not clothes that count but the heart – then why is it wrong for clergy to wear robes? Why should I look down on the practice of wearing robes?

I had to admit that my tradition and history were dictating my view of Christianity and church. My own feeling that it could be inappropriate for me to be clothed in robes while ministering, is culturally determined. What right do I or do my colleagues have to impose such an aversion onto African people? That would seem to be letting the culture lead, instead of letting the Gospel lead. How often, actually, do "we" do such a thing? It is what "we" (from the West) seem to condemn all the time in Africa after all!

### **More on Truth**

I wrote about truth in my last *Jim's Journal*. This is a big issue. Please pray for me, and for many missionaries around the world, who come under pressure to report their work in ways that please sending churches and Christians. The pressure can be enormous. The sending churches in the West have a strangle hold on a missionaries supply chain. It can be like they are clutching his oxygen tube! Sometimes they strangle their missionary into reporting what they want to hear ...

This pressure is not only there on missionaries. It is also there, enormously, on African churches that have found themselves similarly dependent on a supply line from the West. Some are very expert at donor-speak and tell great stories. Then when a visitor comes to 'check', they take care to keep him or her in a hotel in town for 'security reasons' (to prevent local people from giving the visitors alternative views on what their host is doing).

Donors have a frightening responsibility. They are controlling activities in unknown contexts and cultures. This introduces enormous room for corruption and lies, especially when those being helped are in poor communities. The system of finding full support for a missionary, who for many decades works way out of sight in a



foreign language and culture, is hardly a biblical one. This role has been imposed upon us by peculiar histories that include colonisation, liberalism, slavery and evolutionary thinking. The church is in this soup like everyone else. Here in Africa it sometimes seems almost nothing can happen without donor intervention.

Thank you for supporting your missionary even though he sometimes works according to an unfamiliar understanding of indigenous cultures!

## **Barriers**

I am not surprised that many would-be short-term mission trippers are attracted to Africa. There is a lot of adventure to offer on the 'African frontier'. African people can seem like a sponge, ready to soak up whatever ministry someone has to offer. Africa, certainly parts of Kenya, can seem to be easy places to work at in order to get startling results.

The problem is, one could say, that the difficulties that one meets are invisible. Invisible, that is, to the West. Some new missionaries cannot imagine the barriers to effective ministry that they are likely to meet in Africa. (The reverse also applies I am sure. Many barriers to ministry in the UK are beyond the imagination of people in Africa.) I still hit up against some of these barriers! Here are a few of them:

1. Language. Often European languages are not used. Even when European languages like English are used, they can be used very differently to the way they are used in the UK. This affects formal presentations. But it also affects conversations. Some conversations are incredibly hard work. Sometimes, or many times, a foreign missionary can feel totally left out of what is going on.
2. Time. This can work against the budding missionary in many ways. Meetings may start 2 or 3 hours late. Then, they can go on for many hours. By the time the visitor is given opportunity to speak everyone may be already tired! Events' finishing late in the rain or in the dark for no apparently good reason is very inconvenient.
3. Money. Money issues seem to be constantly on the agenda. This is offensive to a Western Christian who is not used to 'being manipulated' or seeing people be manipulated into giving money. Money can seem to be more at the centre than God.
  - Sometimes if a preacher won't promise money (or miracles) people may see no point in listening to him.
  - Sometimes one would like to give to a cause without being known. Brits aren't looking for public praise for their donations. Often in my experience in Africa it is assumed that a donor wants praise and volumous public recognition.
4. Food. The provision of food at a meeting may seem to the visitor to be an expendable hassle. Devising food budgets seems to be a time-consuming burden. It may seem that the missionary is always expected to provide the food. When the missionary is paying, this is creating dependency. Unfortunately, local people may refuse to attend a gathering if food is not on offer.
5. Privilege. A visiting missionary usually has something to say. Why travel thousands of miles at great expense to say nothing? But what if you are the visitor and

local people speak? What again if when they speak they seem to be wrong – for example they share the prosperity gospel? For the missionary always to be the one speaking seems selfish. They are only likely to be given that privilege if they also pay for everything, which is creating enormous dependency; but to be involved in arranging a meeting only to have the prosperity gospel take over is also discouraging.

6. Tiredness and Boredom. The thrills of the moments of progress, conversions, exciting preaching etc. can be short lived by comparison with the hours, days, months or years of preparation. Often inactivity and waiting are the order of the day.

7. Corruption. Corruption is rife in some parts of the world. Westerners, including Western missionaries, tend to be averse to levels of corruption that local Christians in those places find very normal. What to do? Does one want to be more known for one's stand against corruption or for the Gospel that one is sharing? Is the missionary ready to 'be corrupt' as a way of adjusting to the local context? The easiest way to avoid corruption may be to have so much money you just pay for everything yourself. But that generates corruption when people 'abuse' (as you see it) your generosity.

8. Gossip. Probably we expect people to tell the truth, and to respect one another. Unfortunately, many people are ready to express low opinions of others. Back-biting amongst Christians led by the Holy Spirit shouldn't be there. Foreigners coming with a lot of money can create extra back-biting when local people compete aggressively for their attention.

9. Illness. (This hardly needs more elaboration. Malaria is not very pleasant.)

10. Hygiene standards, including bugs in the bed, dirty toilets, no water for hand washing, people blowing their nose on their clothes, smoke from cooking, rats, etc.

It is worth rejoicing greatly for every opportunity to be able to share Christ despite the above: especially when opportunities are not purchased with Western money.

### **On the Buses**

I squeezed into the public matatu (12 seater bus). “Are you OK” said the girl beside me? “*An maber*” I responded. “You know *Dholuo*” she exclaimed incredulously! ... This happens to me all the time. People are amazed that I know their language. ... “We are in the middle of the land of the Luo people, why be surprised that I know *Dholuo*” I asked? Then I asked her, tongue in cheek with an effort at surprise in my voice; “how come you know English?” She was a little thrown. “You are amazed that I know *Dholuo*, and here we are in the middle of Luoland” I said to her, “but you don’t expect me to be surprised that you know my mother-tongue, yet you are thousands of miles from England” (all our conversation was in *Dholuo*).

When African people in this area see a white person, they automatically assume that they are ignorant, so they talk to them in whatever English they know. “Such behaviour is surely offensive” I suggested. Imagine assuming that every black person in the UK could not understand English, so has to be addressed in some foreign tongue!

The girl told me that she learned English in school. “Why do people here teach using English in school?” I asked “when they are thousands of miles from England, and children already know their mother tongue (*Dholuo*) but not English before they even go to school?” Her response was that English is a better language than *Dholuo*. My other neighbour in the bus then piped up and said “take me to England.” I am often asked to do that. “The trouble is” he added “that although it is easy for you to come here, it is very difficult for us to go to England.” It sometimes seems that every African person would really like to live in England. “The English have to make it difficult for Africans to get into their country” I responded “because otherwise thousands of people would go there to live.” So then I said: “when you teach in English in your schools, are you not making the children desire to go to England? Why are you, by using English in school, teaching children that where they are is second-class, and preparing them to live in England, that is thousands of miles away? No wonder everyone wants to go to England. But no one is forcing you to use English in school. You are the ones who are teaching your children to despise their own people” I added.

Perhaps our little conversation in the bus, that seemed to be overheard by the other 18 or so passengers plus children, has encouraged just a few people in a small way to value themselves and not to think that White people’s language is always better.

### **Itinerary**

I am hoping that I may still get to teach at MTCEA, the Mennonite Theological College of East Africa in May or June this year. From 24<sup>th</sup> June to mid July I am to have visitors, Ross Maynard from Andover Baptist Church, then Rob and Sue North and children from Acomb Baptist church. From mid July to mid August I hope to travel in Tanzania doing ministry with Church of God and Mennonite congregations. I am to attend a conference on Tent-making in Christian missions, 1<sup>st</sup> to 4<sup>th</sup> August 2013 in Dar es Salaam, in which my primary role will be translation (between English and Swahili). My overseas trip is to begin 6<sup>th</sup> September 2013:

## My Itinerary for September to December 2013

	Dates	Details
Sep	"7-12	Costa Rica. Visiting a mission/development initiative called glocalade.
	"12 to 19	University of Oregon and Worldview Centre, Portland, Oregon. Other seminars.
	19 to 21.	Dallas, Texas. Mission leaders conference. (This is very expensive, so I probably won't go! Family time instead.)
	"21 to 25	WCIU (Fuller/Biola) in Los Angeles. Includes vulnerable mission conference on 24th September.
	"26 to 1.	Trinity School for Ministry, PA. Anglican ministry and missionary training college.
Oct	"1 to 5	Global Institute for Applied Linguistics, Dallas, Texas.
	"5 to 8	SIM (Serving in Mission) HQ South Carolina (this was my mission in Zambia, 1988 to 1991)
	"8 to 10	TWR conference, North Carolina. Conference theme: Instilling Healthy Interdependency Together
	"11 to 15	Bible Translation conference, Dallas.
	"16 to 22	Anderson University, Indiana (Church of God headquarters).
	"22 to 25	Messiah College in Harrisburg (unconfirmed), and visiting family.
	"25 to 27	Overseas Ministries Study Centre, New Haven, Connecticut, vulnerable mission seminar.
Nov	"27 to 3	Eastern University, PA.
	3 or 4	travel to UK.
	5 to 8	Redcliffe missionary training college in UK.
	"9-10	Andover men's prayer Sat. morning. ABC event Sat. evening. NFC 4.30pm on the Sunday (pencilled in).
	"11	Wantage BC - evening event.
	"12	York - evening event?
	"13	Norwich
	13 to 17	Norwich conference
	"18	travel to Germany
	"18 to 23	Korntal. Missionary training college, Germany.
	23 to 27	Marburg and OJC (Christian community) - informal visits.
	"27 to 30	Wiedenest, theological college, Germany.
Dec	"30 to 6	Fritzlar, Bible college, Germany.
	"6th	A few days in the UK then back to Kenya (possibly via Egypt).

Please be in prayer for these international travels between September and December 2013. My main objective is to encourage missionary training and orientation on 'vulnerable' lines. The Lord has given me messages to share. Many excellent avenues of service are opening up in the UK, US, Germany etc. Pray for me as I prepare, and then God willing when I get opportunities to speak to key people and missions' leaders.

Anyone wanting to help me offset the cost of this trip please write to Peter Stagg at [peterdavidstagg@yahoo.co.uk](mailto:peterdavidstagg@yahoo.co.uk)

### Articles

I have produced a listing of my articles, with key information including availability. Find it here: <http://www.jim-mission.org.uk/articles-promote.pdf>

## Doing Mission Partnerships Better with Africa, Asia and Latin America

### Vulnerable Mission Workshop

September 24, 2013  
Ralph D. Winter Strategy and Innovation Center  
Time: 9:00am-5:00pm

Following vulnerable principles, using local language and local resources, levels off international partnerships.

Organizations/churches are encouraged to send two or more persons so they can process and apply the input together during the group discussion times.

#### Speakers

**Jean Johnson**, 16 years church planting experience in Cambodia, author of *We Are Not The Hero* and co-director of WMA (World Mission Associates). Jean will address avoiding and overcoming dependency.

**Dr. Stan Nussbaum**, missionary statesman, researcher, innovator, trainer, author, works with GMI (Global Mapping International) as their staff missiologist. Stan will set the missiological scene and issue a challenge to more radical practice of widely professed partnership ideals.

#### Speakers Cont...

**Dr. Jim Harries**, 25 years to date missionary in East Africa, author, chairman of the Alliance for Vulnerable Mission. Jim will draw on personal experience of grass-roots partnerships to discuss vital language and power issues.

**Dr. Viv Grigg**, (opening devotions) prophetic voice, social entrepreneur, servant among the urban poor, urban missiologist.

Ralph D. Winter Strategy and Innovation Center, Pasadena California.  
No charge. Love offering. Snacks available. Pay for your own lunch.  
For more information and to book lunches e-mail Alyssa Soule at [alysasoule@wmausa.org](mailto:alysasoule@wmausa.org) or call 1-800-230-5236.



[www.vulnerablemission.org](http://www.vulnerablemission.org)

Partnering Organizations  
Alliance of Vulnerable Mission and  
World Mission Associates



[www.wmausa.org](http://www.wmausa.org)

Pdf copies of this flyer are available at: <http://www.vulnerablemission.org/wp-content/uploads/2013/01/Vulnerable-Mission-Conference-Flyer-September-2013-1.pdf>

# Conference on Vulnerable Mission

14<sup>th</sup> to 16<sup>th</sup>  
November  
2013  
Norwich Central  
Baptist Church

Servants of Christ  
powerful or vulnerable?

Cross-cultural partnerships  
without creating dependency?

Understanding very different cultures?

## Which language for what?

If these questions make you think, come to the Alliance for Vulnerable Mission conference at Norwich Central Baptist Church from 14-16 November 2013. Listen to, debate with and be challenged by experienced missionaries on these relevant and important issues. For more details and application forms email Tim Reeves at [tveeves@yahoo.co.uk](mailto:tveeves@yahoo.co.uk) or go to <http://www.vulnerablemission.org/>

