The British and Irish Association for Practical Theology

Mission Studies Special Interest Group

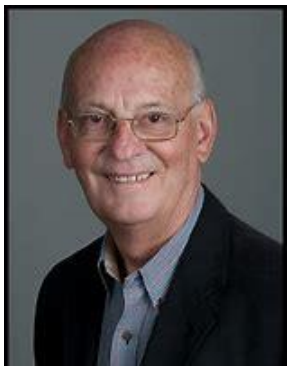
In Association with The Queen's Foundation for Ecumenical Theological Education

DAY CONFERENCE

Tuesday 14th May 2019
10.15am for 10.30am until 4pm

LIVING MISSION INTERCULTURALLY

Keynote Speaker: Anthony Gittins, CSSp



If mission is crossing boundaries then we need to take account of the turn to the intercultural in thinking about mission. We are privileged to have with us Anthony Gittins, author of a book of the same title as our conference (Liturgical Press, 2015). He is insistent we move from mono-cultural approaches to mission through the multicultural to the intercultural – especially when forming and re-forming Christian community around God's mission today. Anthony is the Emeritus Professor of Theology and Culture at the Catholic Theological Union, Chicago, USA.
Our respondent for the day is Sharon Prentis who is the Intercultural Mission Enabler for the Anglican Diocese of Birmingham, UK.

The cost of the day is £40 which will include refreshments at the start and end of the day and a hot lunch. There is an opportunity for a few delegates to stay overnight at the Queen's Foundation before or after the conference. Please contact hospitality@queens.ac.uk for a price and booking.
It is essential to book your place on the day as there limited numbers. To do so please send an email to Dede Tyndall, hospitality@queens.ac.uk and you will receive a booking form and payment instructions.

PROGRAMME
10.30am Introductions via Dwelling in the Word Acts 11:1-15
11.10am Anthony Gittins: *"Living Mission Interculturally"* followed response from Sharon.
12.45pm Lunch
1.30pm – 2.00pm Jill Marsh; *The Norming of Whiteness*
2.00pm – 2.30pm Ben Aldous; *Creating interpathic spaces*
2.30pm Break
2.45pm – 3.15pm Al Barrett; *Reconceiving the Church's mission*
3.15pm Final Plenary and Future Planning
4pm Finish – at the latest.

Jill Marsh

The Norming of Whiteness and its implications for a Cosmopolitan Practical Theology: A UK case-study

One aspect of British demographic change in the last generation has been the impact of global migration on local neighbourhoods. In this paper I outline my doctoral work about developing a Cosmopolitan Practical Theology and introduce the data from my fieldwork which challenged me to consider the impact of the norming of Whiteness on this process.

While acknowledging the potential of the 'Reverse Missionary Movement' on British Methodism, I also consider the impact of the heritage of the Methodist Missionary movement on the current congregational life of my ethnographic study church.

Using both Marti's concept of 'havens' in intercultural church life and Jagessar's 'intercultural habit', I consider the interplay between these and recognise that the norming of Whiteness can lead to an unspoken 'misunderstanding story' (McGarrah Sharp 2013) which mitigates against the healthy development of 'Living Mission Interculturally'.

Benjamin Aldous

***sawubona* - we see you: Creating interpathic spaces in post-apartheid South Africa through fresh expressions of church**

Much criticism has been levelled at the fresh expressions of church movement for being monocultural and reflecting the work of McGavran and his HUP (Homogenous Unit Principal) theory. In the case of non-Western contexts like South Africa this is an even more worrying accusation given the post-apartheid context. The paper explores the idea of fresh expressions of church being interpathic spaces where men, women and children, previously disadvantaged and brutalised by apartheid, can find life and hope. Drawing on the work of Cilliers (2009), Biko (1978), Tutu (1999) and Vanier (1978) in conjunction with the previously subjugated voices of members of the community supper in Mowbray, Cape Town the paper offers some thoughts on practicing *sawubona* whilst eating together on a weekly basis.

Al Barrett

Re-conceiving the church's mission in the shadow of Grenfell Tower

How are we to 'enflesh' the *missio Dei* in a bitterly divided society, torn down lines of race and class (among others) as exemplified in the Grenfell Tower disaster? In this paper I explore this question from a conscious position of privilege, my own flesh having been socialised in particular ways – as white, middle-class and male (among other identity markers). I seek to surface some of the desires that are buried in 'our' (socially-privileged Christians') missionary impulses, and contemplate the possibility that among those impulses might also be lurking a far-from-admissible, socially-constructed, and sinfully misplaced disgust. In attempting to find a way out of this profoundly uncomfortable place, I offer a tentative re-imagining of mission as a passionate desire for the mending of our torn social flesh; a re-locating of the church not in boundaried bodies, but in the edgy, porous, 'penumbral flesh' of Jesus; and a re-configuring of Christian desire, beyond the distortions of colonialism and disgust, through re-forming our practices of seeing, hearing and touching. Concluding this brief overview, I begin to explore the ecclesiological implications of a shift from attending to the (territorially conceived) 'body of Christ' to the (edge-dwelling) 'flesh of Jesus', and how we might imagine the movement of the Spirit in such edge-places.