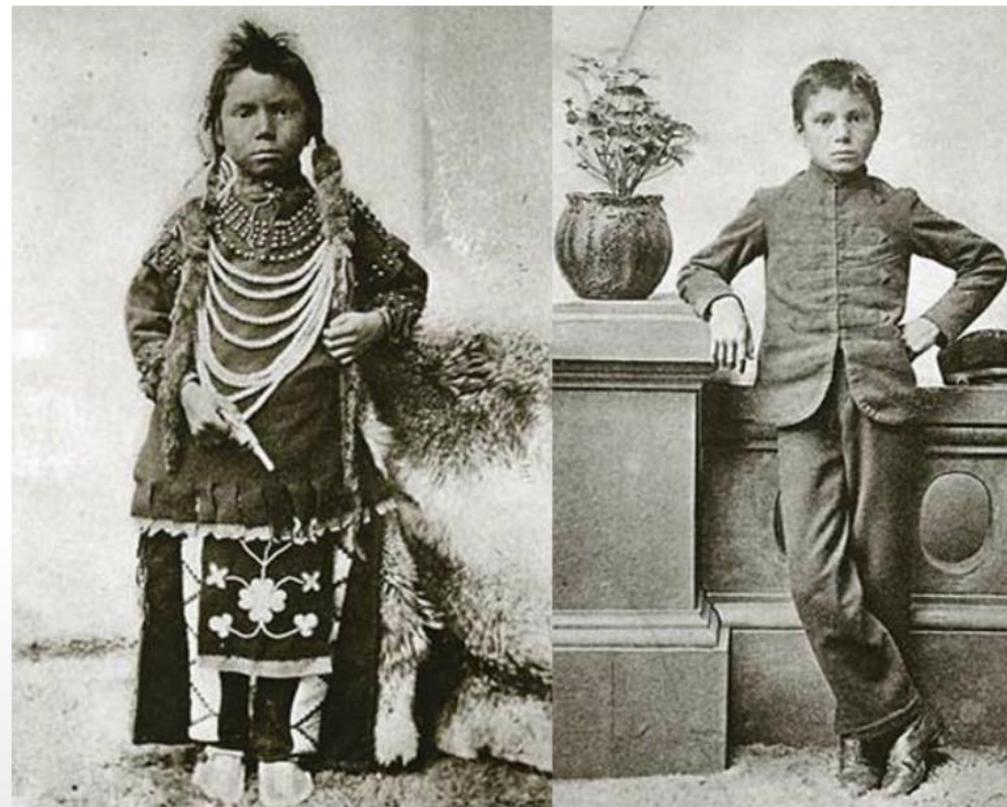


SHAKE THE  
DUST OFF  
YOUR FEET...

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## TO THE TWELVE - LUKE 9:1-6

- Then Jesus called the twelve together and **gave them power and authority over all demons and to cure diseases,** <sup>2</sup> **and he sent them out to proclaim the kingdom of God and to heal.** <sup>3</sup> He said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. <sup>4</sup> Whatever house you enter, stay there, and leave from there. <sup>5</sup> Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.” <sup>6</sup> They departed and went through the villages, bringing the good news and curing diseases everywhere.

# TO THE SEVENTY - LUKE 10:1-11

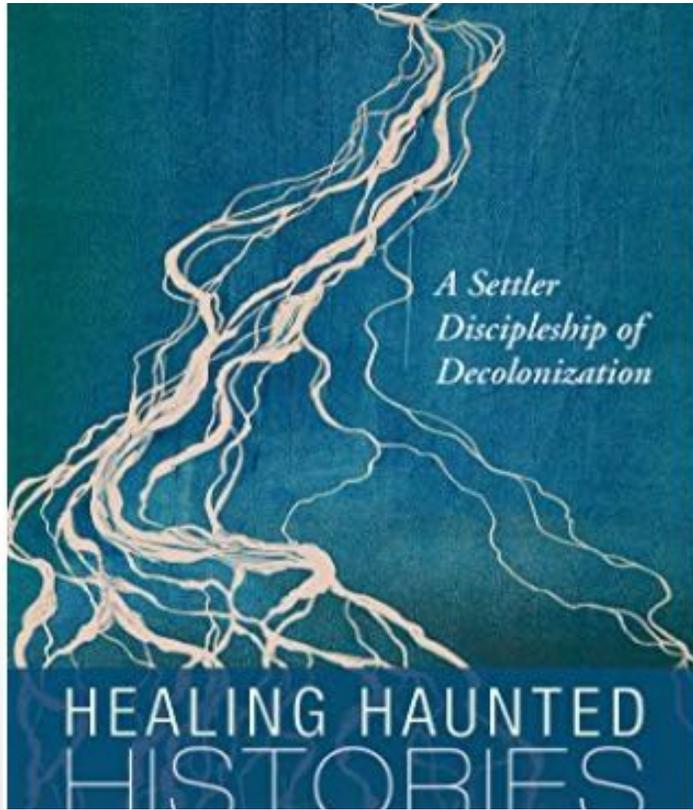
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- After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup> He said to them, “The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup> Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, ‘Peace to this house!’ <sup>6</sup> And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup> Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. <sup>8</sup> Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup> cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’<sup>10</sup> But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup> ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’

# MY JOURNEY TURNED TO A TASK REMEMBER – THEOLOGY IS AUTOBIOGRAPHY

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- 2020/21 - Racism in the US / 2020 Election / Insurrection. Who am I?
- I needed to learn the Canadian story.
  - I sought not a “revisionist” history, but a “better” history of Canada.
- Then Dempster Festschrift - Pentecostals, the Gospel, and mission.
  - First Pentecostal – A Canadian – to use the words “social justice and Pentecostals” together.
- I stumbled on this book. It has changed my life.
- I am currently taking a course “Indigenous Canada” from the University of Alberta.
- I also recommend David Wright’s *Canada* (Oxford’s Very Short Introduction Series).



**ELAINE ENNS & CHED  
MYERS**

**LANDLINES  
BLOODLINES  
SONGLINES**

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## DESMOND TUTU?

“When the Missionaries arrived, we natives had the land and they had the Bible. They taught us how to pray with our eyes closed. When we opened them, they had the land and we had the Bible.” (132)

- Now a famous adage often attributed to Desmond Tutu, it was reported in Walker, *Curtain Curve of Horn*, 144. See also Achebe, *Things Fall Apart*.

## A HAUNTED CONSCIENCE?

- “Jesus’ so-called ‘Missionary Instructions’ as recorded in Luke’s Gospel... should haunt the conscience of Christendom. Their essence in: ‘Whichever house you enter, stay there, and leave from there’ (Luke 9:4). Had Christians observed these straightforward guidelines for how to live among other peoples and places, the history of the world would be profoundly different. Jesus could not have been clearer or more unequivocal in his marching orders... But for the most part, our ancestors in the faith ignored them. Consequently, a bitter legacy of domination and genocide has been tattooed like an arborglyph on every land around this wide world.” (133)

## MISSIONS? OF COURSE, BUT...

- “Christianity, since its inception, has been intrinsically mission driven. The first disciples took up Jesus’ annunciation of God’s kingdom as an alternative to the Roman Empire, a vision of grace, social equality, mutual aid, and healing.” (133)
- “What began as grassroots mission from *below* for liberation *from* empire, however, began to change, especially after the adoption of Christianity by Emperor Constantine in the fourth century CE.” (134)

REVIEWING,  
QUESTIONING,  
AND/OR  
RETHINKING  
OUR MISSION.

- “This ideology drove a long history of missions-as-conquest, with which most modern churches have yet fully to come to terms, notwithstanding denominational ‘missions moratoria’ over the last half century.” (134)

# RETHINKING HOSPITALITY

- “The ancient key for avoiding missionary oppression, according to Jesus’ original instructions to his followers, is the ethos of *hospitality*—given and received. The perverted gospel of colonization was (and still is) predicated upon colonization of the gospel: the (often theologically elaborate) ways churches ignore, suppress, or rationalize away Jesus’ clear directives. Given the focus of this book and our own faith convictions, it is necessary to revisit these roots to understand where we Christians went so wrong.” (137)

# RESPONSE-ABILITY

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- “To exercise ‘response-ability’ we must resist the temptation simply to ignore this history (as conservatives do) or denounce it (as liberals do). Restorative solidarity requires going to the roots of this dis-ease in our tradition.” (133)

# GUEST MISSIONS

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- “Don’t carry your baggage into your host community.’ This is not just about traveling light; it’s about going vulnerably. Forbidding staff and bag means missionaries are not in control. Jesus’ rhetoric alludes (by the way of contrast) to the old story of David, who famously approached the foreigner Goliath with a *staff* and a *bag* full of five stones—in other words to do battle (1 Sam 17:40). Too often in the Western history, missionary baggage was weaponized, since the ultimate goal was not liberation, but domination; not to heal, but to usurp. Similarly, the directive to travel without bread and money refers to the means of sustenance on the road. *Not* to be self-sufficient makes travelers dependent upon their hosts, who thus retain the upper hand.” (138)

# 1<sup>ST</sup> CENTURY TRAVEL

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- “The counsel to possess only one tunic is interesting. A ‘change of clothes’ would have been a rare luxury among peasant Middle Easterners. Moreover, in Luke 3:11, John the Baptist exhorts: ‘If you have two coats, give one to the poor.’ Presumably, Jesus is ensuring that missionaries have already distributed their surplus. We might further extrapolate that a limited wardrobe means that over time they will eventually need to adopt the local style of dress! Traditions of dress matter: they are a way of either fitting in or remaining apart; of cultural imposition or adaptation. European Christian missionaries almost always got this backward. Not only did they bring trunks full of their own culture; they also imposed this baggage, including their costumes, on their native hosts.” (138-39)

# DISROBED

- “How different things would have been had Christians practiced a ‘disrobed’ mission: naked (so to speak) and unashamed!” (139)

## “THE MISSIONARY REMAINS A GUEST.” (140)

- “Being hosted is the opposite of a colonizing settlement, because eventually the missionary *leaves*.” (140)
- “Should the missionary be invited to stay permanently—though Jesus does not include this prospect, nor did Paul ‘settle’ in the places he missionized—it is on the terms of the host community. The tenure as guest presumably trains missionaries how to enculturate into the local way of life, so that the good news might indigenize.” (140)
- “If you are unwelcome, leave. Don’t retaliate, don’t force yourself on the locals, and don’t take over their country! Move on.” (140)

## PAUL IN ACTS

- “Paul leaves Iconium (Acts 13:51) and later Corinth (18:6) in such fashion, though the same gesture is used *against* him by his Jerusalem opponents (21:23).” (140)
- “At the center of the chiastic structure of Jesus’ teaching in Luke 9:1-6 is the command to respect one’s host by learning how to live within the limits of their hospitality and knowing when to leave. How different history would have been had Christians practiced ‘unsettling’ styles of mission: embodying the good news of healing and liberation and then moving on.” (141)

Post-colonial? We started later?

Residential Schools – “But we weren’t the perpetrators”

Did the Indigenous Principle work (Melvin Hodges)?

Reparation – 21<sup>st</sup> century Pentecostal missions? TRC?

“Shake the dust off your feet” Is it ever right not to evangelize?

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**PENTECOSTAL  
RESPONSES**

**WHAT NEXT?**

**OBSERVATIONS**