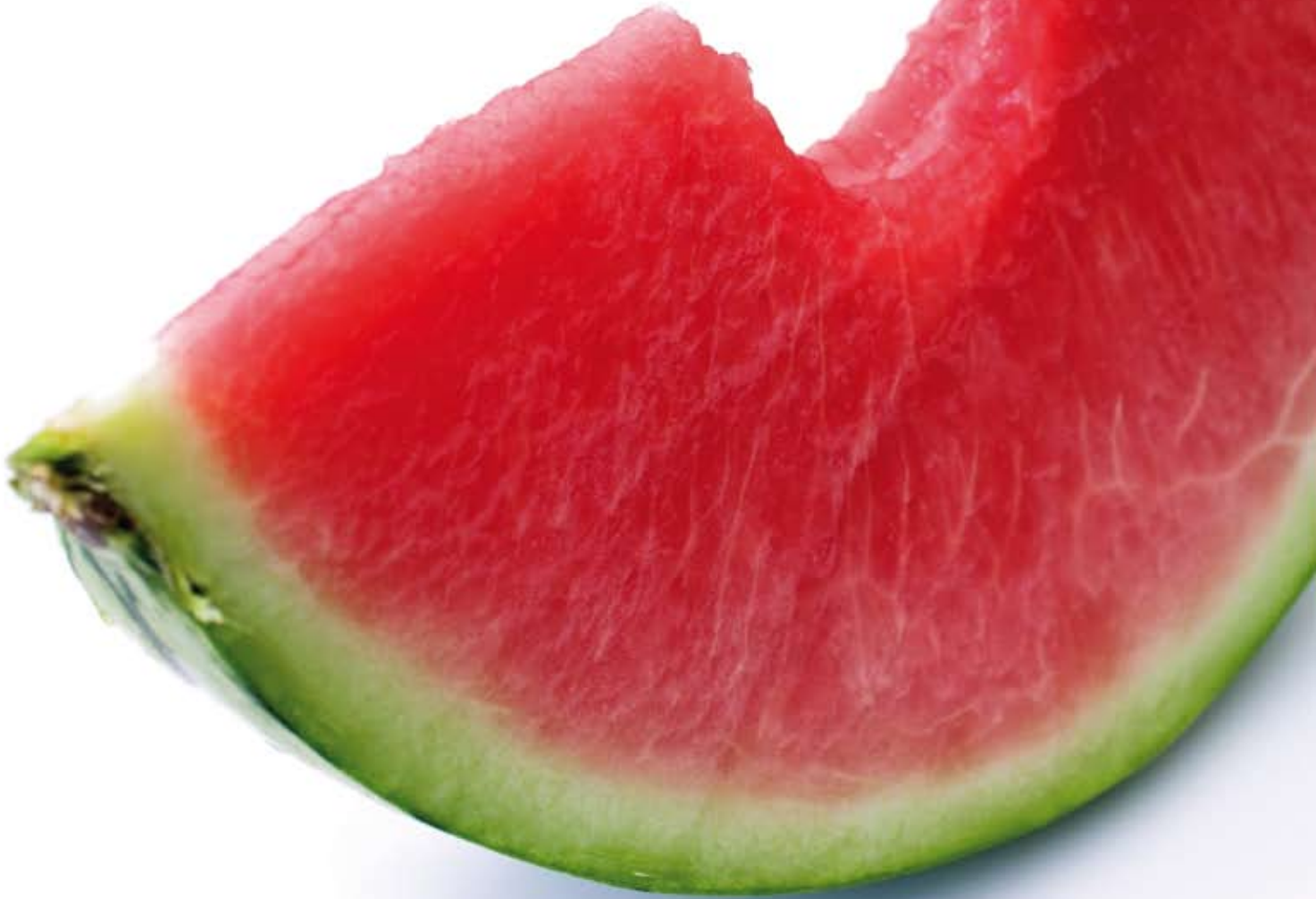


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RESONATE

ISSUE 01 // AUGUST 2006



missions
get a taste

inside out

ROB LUTTON

spotlight on urban australia

DARRYN ALTCLASS

fashions on the field

FROM SOUTH EAST ASIA

15 MINUTES with Ben on making DVDs



Ben Catford has traversed the globe with Room 3 and Rob Lutton from Global Interaction to film the compelling 'Friends of...' DVD series.

Q Best childhood moment?

A My voice finally breaking (hardly a 'childhood' moment at age 15)

Q How many countries have you been to with Global Interaction?

A Official Global Interaction nations = 9
Total nations thanks to Rob's indirect flight schedules = 17

Q Most nerve-wracking experience?

A An ambitious stunt in Central Australia that could have gone horribly wrong (I can not elaborate on this for legal reasons)

Q Favourite place to visit with Global Interaction...

A Tasmania (last year) – also Kazakhstan and Malawi

Q Number of times you've changed your hair colour....

A 67 (including several mishaps in China – how could a box marked 'dark brown' turn out so red?)

Q Worst smell I can remember...

A My shirt after 13 consecutive days of filming in South East Asia

Q How did you get to be so funny?

A I became friends with funny people, drained them of their wit and humour and then watched them become Financial Planners

Q Song to be played at your funeral...

A Theme song from "Saved by the Bell"

Q Most hilarious filming moment?

A Every encounter with Chinese police authorities

Q People rarely realize that ...

A South Australians have feelings too

Q Most surprising moment with a Global Interaction worker?

A Being accosted by "Doctor Champion" a local witch doctor when cruising the streets of Malawi with Aussie long-termer Ian Dicks

Q Plans for the future?

A Convince the Global Interaction General Director, Keith Jobberns, that we should film a Global Interaction DVD in Paris, because I have never been there and hear it's lovely this time of year

editor's NOTE

POP QUIZ

Say the word mission – or worse, overseas mission – and many of us cringe. It conjures up images of the 'traditional' missionary family – the Dr Dad dragging his overenthusiastic wife and less enthusiastic kids to deepest darkest Africa. Or the woman who left for China in the '80s and still has the same perm and fetish for spicy rice dishes.

Then there's the missionary who comes to church to share and all you feel is guilt. Guilt, Guilt, Guilt. So you learn to avoid Missions month in May and you cringe when friends from work or footy criticize "those missionaries" who waltz into a new culture and turn it into the West – all in the name of Jesus.

And now we have missionaries from the developing world coming to save Australia because we're so godless. So shouldn't we fix up our own backyard first?

While we don't claim to have all the answers, this new mag from Global Interaction – Resonate – seeks to unpack missions in today's postmodern/ GenX/Y/Z world.

Resonate does not exist to ask for money, romanticize life on the mission field or bore you to death. Nor is it about being yet another groovy publication, trying to push a particular marketing line.

Instead, we take a look at real people doing real 'God things' among the Unreached people groups in Africa, Asia and other ministries like outback Australia.

You'll find a mixed bag of articles from current trends through to urban mission and the diary of a short termer. My heartfelt thanks to the young adults who told me what they really think about mission and what they would bother reading in a magazine. They inspired sections like 'Fashions on the Field' and 'Cooking Culturally'.

We'd love to hear what you think about the mag - go to www.globalinteraction.org.au

So why not grab a cuppa and chunk of chocy from the pantry (I recommend Cadbury Marble) and settle in.

Happy discovering...

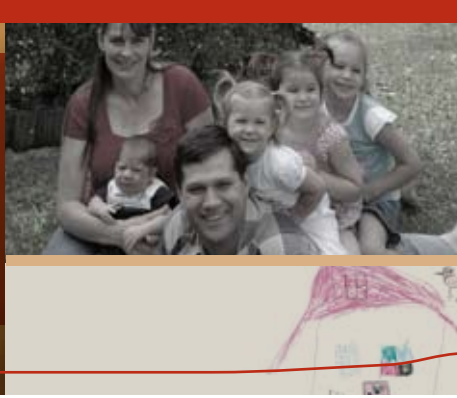
Michelle

QUESTIONS

- 1 What was Cambodia previously known as?
- 2 How many wins did Malawi have in the qualifying stages of the World Cup?
- 3 What was Bangladesh previously known as?
- 4 What percentage of the Cambodian population is under the age of 15?
- 5 Which is closer to the Australian mainland, Tasmania or Indonesia?
- 6 What is the monetary unit of Bangladesh?
- 7 Which is the world's fourth most populous nation?
- 8 What year did Kazakhstan gain independence from the Soviet Republic?
- 9 How many countries border Mozambique?
- 10 Name those countries.

ANSWERS

- 1 Kampuchea 2 One, over Kenya
- 3 East Pakistan 4 Fifty percent 5 Indonesia
- 7 Indonesia, behind China, India & USA
- 8 1991 9 Six 10 Tanzania, Malawi, Zambia, Zimbabwe, South Africa, Swaziland



Michael, Chasely and family serve in Kazakhstan. They share about doing life in a different culture with four little children aged 5, 4, 3, and 1



family on the FRIDGE

When we decided to come to Kazakhstan the reactions were mixed. There were those who supported it and there were others who thought we were “crazy”. How could any sensible parent want to take their tiny children to a third world country? How could loving parents willingly want to deprive their kids of the “Australian way of life and all the benefits it has to offer”?

Well, we must have been “those” parents as we came to the field with three tiny children and even dared to have another one while here. But from our view, what loving sensible parent would willingly not do what is asked of them and deprive their children of learning another culture, language, meeting new people, traveling the world, going out to villages and living with the locals without all the modern conveniences and eating a “whole” sheep (no parts excluded)!

The children learn a lot about life from village visits. There were three lambs that lived near the house that the girls soon became attached to. Unfortunately one morning when they were outside playing, one of their “friends” was being slaughtered, as an important guest was coming for dinner. No more ‘Baa Baa black sheep have you any wool’, but rather ‘Baa Baa black sheep have you any meat’!

After having a big talk with Daddy they soon worked out the difference between male and female sheep: “The boys become food and girls have babies which might become food”. Later that day we were dished up all the innards and the girls were happily downing their plates when Rachael (4) held up a bronchiole and asked, “What’s this Daddy?” Alicia (3) immediately answered, “That’s the sheep’s bottom!” That obviously satisfied any curiosity as they all finished their meals happily.

Living here also has its tears. Isolation, loneliness and frustration at not being able to express yourself verbally are the most common difficulties we face due to the language barrier. No one here speaks English. The other day Hannah (5) who is quite fluent in Kazakh now, was talking to a lady who responded with pride, “You speak beautiful Kazakh do you speak Russian?” She answered, “I speak Kazakh and English, but I don’t know Russian or American.”

So every day is an experience. We as a family love living here. Sure, it’s not without its difficulties, but forming friendships, making memories, building character and knowing we’re doing His will make it all worthwhile.

unpacking MISSIONS



Have you ever had that flashing thought run through your mind, ‘Can I Quit?’ I guess we all know what it’s like to give up on a hobby, a job or perhaps a relationship, but what if you thought about quitting before you had even started serving overseas with Global Interaction?

I have. (But please don’t tell them I said that.)

Three months after we were accepted as candidates with Global Interaction, my wife Talitha and I were in a small village 800km from Lusaka (the capital city of Zambia, Africa) leading a short term mission trip. That night Talitha had a severe allergic reaction to ground nuts. She was stretched out on the seat of the bus, struggling to breathe after consuming nshima (like corn meal) with ground nuts mixed in.

We were 8 hours from medical help and the tablets we had were as useful as an ashtray on a motorbike! When you see someone you love in need like that, you wonder if it’s all worth it.

Yet here we are – alive – and committing to at least seven years in Mozambique.

It takes a lot of effort to prepare for the field. We’ve entered the world of countless training courses (did you know the mouth can make 80

million sounds, but in English we use just 44?), of bracing ourselves to be apart from family and doing the rounds of Australian churches to drum up support.

Ahhh, yes, financial support. The feelings of ‘Can I Quit?’ are really compounded when you’re told how much money you’ll need to be able to serve overseas. If you’re anything like me you probably have the preconceived idea that mission is cheap. Well, it isn’t! In Mozambique a new vehicle tax for non-locals and other set-up costs has blown the budget out to nearly \$80,000! Anyone like to throw that money our way...each year?

So we find ourselves madly counting the number of toilet sheets we use each day, preparing for the time when we’ll need to travel 8 hours by car (plus a border patrol) to do our shopping...which will only be once every three months.

But if you were to ask me, ‘Am I going to quit?’ I would reply with a boisterous ‘NO WAY!’ Yes, there are challenges in life, but there are millions of people who don’t know Jesus. Christ is our motivating factor. For us, the Yao of Mozambique are spiritually and physically deprived and it is worth all the effort, time and money to reach these people with Jesus. There’s no way we’ll give up!

CRAIG’S COLUMN

Join Craig (29) on his journey with wife Talitha (24) as they prepare to leave Perth and move to Mozambique as long-term workers with Global Interaction next February.





INSIDE OUT

BY ROB LUTTON

During the recent World Cup, Brazilian star midfielder Ronaldinho was asked if he had any advice for his infamous teammate, Ronaldo. Through his beaming, buck-toothed grin, Ronaldinho just said he needed to play with more happiness – in a joyful, Brazilian way. When Ronaldo scored two goals against Japan, the coach was thrilled, not because his players won but because they did it in the Brazilian way, with very natural (not clinical) goals.¹ The South Americans showed the world what it is to play football in a way that resonates with their culture.

So what about expression of our faith in Jesus? How can it be expressed naturally in very indigenous ways? And, more specifically, how might it look for unreached people from a Muslim background?

About seven years ago I was leading a mission team to the Indian sub-continent and remember an occasion where we sat and shared stories with three Muslim followers of Isa (Jesus).

To be honest, at that time I don't think we realised what we had walked into. They spoke of themselves as Muslims and it was assumed that this was – and should be – their community and identity. They continued to participate in various ceremonies at the Mosque and their patterns of prayer, diet and so forth still had their place.

But then one of them shared his personal experience of grace through Jesus. He spoke of a night when he was sitting with a group of others grappling with the Jesus of the Gospels, the Pentateuch and the teaching of the Koran. An Imam (Muslim leader) and members of the local mosque crashed the meeting and began accusing these men of insulting aspects of the Muslim religion. But the men were able to refute the accusations and others testified to their good character and to their desire to explore the teachings of the Prophet Isa.

My friends and I gained a unique glimpse into what some refer to as an insider movement. That is, where the gospel is working within a culture from the inside out.



DESCRIPTION

BELIEVER'S SELF DEFINITION

MUSLIM PERCEPTION

It's about having a Kingdom vision of cultural transformation, not cultural decimation.

Experience shows that very few Muslim people will shift to a Christian identity the way we understand it, namely because of history (Crusades), and the perceived alignment with all things Western. And the Bible clearly shows Paul committed to seeing a person who comes to faith in Christ remaining within their original society [and culture]. (1 Corinthians 7:17-24)

So how do we even begin to grapple with working among Muslim people, so they are able to do faith their way?

A lot of work has been done by "John Travis" (a pseudonym), who has been involved in planting congregations among Muslims in Asia for the past two decades. Some years ago, John devised the C1-C6 Spectrum – a practical tool for defining the six types of "Christ-centred Communities" ('C') found in the Muslim context.²

The C1-C6 Spectrum shows the different approaches needed to successfully share the gospel among the world's 1 billion followers of Islam. Each type is still found in some part of the Muslim world, with differences in terms of language, culture, worship and religious identity.

This is at once helpful and confronting – and it becomes clear that to see cultures transformed from within, we need to be working somewhere between C4 and C5.

But this does not come without a degree of controversy and personal cost.

Sadly, my experience shows that both the cross-cultural worker and the potential new believer can be labeled as 'selling out' Christianity, being at risk of syncretism (a fusion of differing beliefs) or lacking a willingness to suffer for the faith.

For the cross-cultural worker it means moving to a marginalised place, separate from 'mainstream' Christianity so that others might encounter Jesus in a way that makes sense to them.

The C5 believer is also in a marginalised place, attracting persecution for their conviction that Jesus died on the cross and that salvation is by grace, not by works. Today there are many believers who still participate in Muslim cultural and religious practices (except for those contrary to Scripture) who have genuinely encountered Jesus and follow Him. However, because of their upbringing and life experience, they see themselves as Muslims who have found salvation in Jesus. It's a lot like the first believers who operated within Judaism.

In taking a step back from the Muslim world, we could also reflect on how we in a nation like Australia could also be accused of syncretism. Could it be that our materialism and largely secular approach to life shames us like few other times in history?

So as we continue in our own movements of faith – in whatever culture we are called to – may we go with a spirit for risk-taking so that others might have an opportunity to encounter Jesus.

¹ Waleed Aly, The Age, June 24, 2006

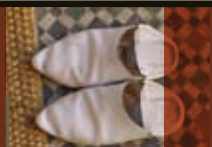
² Evangelical Missions Quarterly (Parshall 1998, Gilliland 1998 and Travis 1998)

For more info, check out:

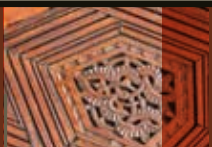
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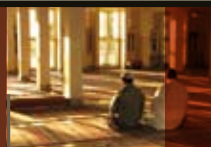
C1



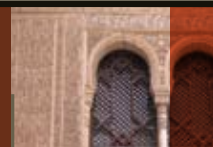
C2



C3



C4



C5



C6

Foreign church transplant, foreign in culture and language

C1 using local, non-Islamic language

C2 using non-Islamic cultural elements (e.g. dress, music, diet, artwork)

C3 with some biblically acceptable Islamic practices

C4 with a "Muslim for Jesus" self-identity

Secret believer, may or may not be an active member in the religious life of the Muslim community

Christians

Christians

Christians

Followers of Isa (Jesus)

Lover of Isa; Muslims for Jesus

Followers of Isa; Muslims for Jesus

Christians

Christians

Christians

A kind of Christian

A strange kind of Muslim

Muslim

the C1-C6 SPECTRUM



doing life TOGETHER

Philippa (Pip) Miner is a 28 year old Sydney-sider living and working in Cambodia. Srey Nit (26) has taught Khmer to over fifteen foreigners and is currently working at a vocational training centre for youth. She is married with an 8 month old daughter, Tabitha. Srey Nit was Pip's Khmer language tutor.

Pip:

The first day I arrived in Cambodia I heard about a highly competent Khmer tutor. Three days later, Srey Nit came to the house at 7:30am for the first of many one hour lessons.

A week later I moved in with a Cambodian family and discovered that Srey Nit's apartment was just across the back alley and two houses down. She was pregnant at the time so it was handy for her to walk (later waddle) down the alley to my place.

It was a good thing that we enjoyed each other's company because we met together five mornings a week for about a year. I recall one time when we were saying goodbye (in Khmer) after a lesson. I said, "See you tomorrow." She replied, "Yeah, like a lover!"

Srey Nit is a natural teacher. She was strict and challenged me to keep learning but didn't make it seem impossibly difficult. She was open to different teaching methods and good at incorporating vocabulary I'd recently learned into new lessons.

Srey Nit has been one of the key "bridge people" in helping me understand Cambodian culture. She readily shares about her life experiences and her insights into Khmer culture.

After she had her baby, Srey Nit took a couple of months off. She was keen to begin teaching again but I didn't want Tabitha's routine to be disrupted. So when we resumed I'd go to Srey Nit's place and study while Tabitha was being rocked in a hammock a couple of feet away.

The thing I admire most about Srey Nit is that nothing ever seems to phase her. The genuine peace and contentment she has is a clear witness to her faith in Christ.

Srey Nit:

I don't have any strong first impressions of Pip. In the beginning Khmer people are usually shy. We don't ask many personal questions. Although we want to know we don't dare ask, so it takes time to get to know people. I taught Pip in the ways she wanted to study. Most of the students learned the way I taught them. I chose the books and set homework for them. Pip was different. She was always coming up with unusual ways to study. This was easy for me because she prepared the lessons!

When we studied we always talked a lot. Before we started a lesson there would always be a funny story to share. Sometimes we would talk much more than study the textbook. I can't think of any major cultural blunders Pip has made. In terms of dress, food, lifestyle and relating to the culture, Pip hasn't caused offence. I really praise Pip because she doesn't demand the things that other foreigners do (for example a bedroom to herself). Even other foreigners say, "Pip is different." Maybe she is Khmer already! I think it is a good thing that people can understand that although foreigners come from different countries, they are like us. I don't meet Pip as much these days. But when we talk together face to face, we're immediately close again.

language STUFF-UPS JONNO CRANE

(chisukulu/chikululu) Instead of asking, "Where is your grandchild?", I asked something like, "Where do you have sex?"

(chowela/chiwolo) My friend went out to go to the bathroom and I was asked where he was. I calmly replied that he was outside looking for a penis!!

Living in Third Place

This is a paraphrased conversation with local missionary Darryn Altclass in Hobart, Tasmania.

What is Third Place Communities?

Third Place Communities (TPC) is a mission agency in Hobart. We're a community of missionaries within local third places, social spots like pubs, cafes and sporting groups. Our deep-seated intuition of why God called us into being was to locate ourselves at the centre of third places, engage in the social rhythms, and practice the presence of Christ.

Initially we spent two years developing our team by talking, praying, sharing our hopes; all while spending time in pubs and cafes. We were already living and breathing that culture, playing in that scene socially. But after those two years, we felt called to be missionaries and saw it differently, with a long-term perspective. So we freed up our time to be intentional in this context.

A couple of churches have emerged from TPC mission and while there are no conventional services, people regularly gather to pray and explore Scripture over a meal.

What do you mean by 'third place'?

'Third places' are social environments outside the home or workplace such as pubs, cafes, sporting groups, or interest based clubs. The 'second place' is school/work context, and 'first place' is in the home.

Why did Third Place Communities start?

Five years ago nine of us started chatting about the split between our secular and religious worlds. About how our non-Christian friends were open to spirituality, community and Jesus, but were in no way interested in connecting with the church. TPC was basically a missional response to this opportunity. It wasn't about looking at what other communities and churches were doing, but looking at relationships and the needs in the community in which we lived.

How do you train to be a local missionary?

We have an action-reflection process that occurs within the mission context. We engage in mission together then reflect and pray about it. There's also a 12-month formation process for new missionaries.

What do you want to say to Christians in Australia?

Create space and time in your life to develop meaningful relationships. Largely we've forgotten how to develop relationships with those outside church. We want to fast-track spiritual discussions. But in the end this will ruin relationships as it takes time to explore the deep things of life. So just relax and follow the normal process of relationship development. Allow people to experience God's hospitality, acceptance, love and interesting nature through time with you.



spotlight on URBAN AUSTRALIA



Unreached: Hui (pronounced 'way')

Country: China

Population: Over 10 million

Language: Mandarin Chinese; local dialects

Religion: Islam

Living and Learning:

- Low education levels
- Women devalued: Koran teaches man is worth as much as two women and to beat wives who don't submit
- Generous hospitality and 'pig free' homes

Hui History:

- Descendants of inter-marriages between Arab Muslims/local Han and Turk, Arab and Persian migrants
- History of racial tensions between the Han and Hui
- In 1800s, Muslims reigned for a decade in north-west and south-west China but were beaten into submission, causing millions of deaths
- In 2004, up to 5,000 Han and Hui fought with sticks and fire for a whole weekend, all because of a village traffic dispute

Islam in Action:

- Strong feeling that 'to be Hui is to be Muslim'
- Ruled by rules, Hui Muslims follow a mixture of tradition and Islam, often developing into religious pride and a superiority complex
- Most Hui expect to end up in heaven, with no need for a Saviour

Perceptions of Christians:

Most Hui have never met a Christian or heard the Gospel so they believe what the Mosque and parents teach, that:

- Christians believe in three gods and worship crosses and statues
- Mohammed and Koran are superior to Jesus and Bible
- Christians blaspheme when they claim Jesus is God
- The Bible has been corrupted

Hui Christian Communities:

- Less than 100 Hui Christians – mostly women
- One Hui church
- Handful of Hui missionary teams in 7 cities
- 99% of Hui Christians don't meet with other believers or else integrate completely with Han fellowships and lose their own culture

the UNREACHED HUI AT A GLANCE

Please contact us if you'd like a free copy of the newly released 'Friends of the Hui' DVD.

the quintessential ESSENTIALS

Ian Dicks unpacks what's needed to effectively reach the Unreached, drawing on experience as a long-term language and cultural research worker among the Yao people in Malawi, Africa.

Language, culture and love. These are essential for engaging Unreached communities with the good news of Jesus Christ. Let me tell you why...

Language

Amidu, a follower of Jesus, came to me recently for advice with a dilemma he was facing. He had come home the previous day and found his first-born son lying on a sleeping mat while being medicated by traditional healers. They were using 'traditional medicine' to protect him from angry spirits that they said had caused the death of Amidu's second born child.

Following the ceremony Amidu's mother-in-law told him quietly, but forcefully, that he also must undergo a cleansing ritual. "If you don't, then the 'hyena' will be sent to remove the curse and provide protection for your family," she said. And so Amidu was in a difficult situation. Without medication, the Yao culture prescribed that another man - 'the hyena' - would have sexual intercourse with his wife to remove the curse and protect the family from the spirits.

Amidu's story shows that knowing the language is essential. Such sensitive and personal stories are usually only shared one-to-one, in relationships of trust. Very rarely are they heard through a translator. Yet these are the stories that give us vital insights into the way other cultures see the world.

But even plain talk in another language can be confusing if you don't have a grasp of the culture...

Understanding Culture

While chatting with a group of Yao men, Bilali explained he had been helping his sister, Patuma, settle a property dispute. She had been married to a storekeeper who had died unexpectedly. Immediately upon hearing of his death, the husband's brothers came, took the store keys and forbade anyone entry. They told Patuma that she had no part in the business and should go home with the children. Bilali interceded for her. He knew that according to the law, property grabbing was illegal, so he took his complaint to court and had a favourable

hearing. However, on his return he encountered the brothers. They said if he continued with his plan something strange would happen. So Bilali immediately dropped the case.

In terms of language, I understood what was said. I was incensed at the injustice, and disappointed that Bilali had not taken it further. But my response was starkly different of my Yao friends. While they also didn't like the brothers getting away with the property, they did understand the logic of it. They even praised Bilali for making the right decision in not pursuing the case.

I was bewildered by their responses. Had I missed something?

The simple answer was 'yes'. Although we had heard the same story, each of us had interpreted it according to our own worldview. I came to understand that my assumptions were not the Yao's assumptions. I had assumed that the Yao's relationships with family members were



Wendy and Ian

*with their adopted
children Benjamin and Simeon*

the same as mine...that a marriage relationship was as strong as between brother and sister... that children were the equal responsibility of both sides of a family. I had assumed that such disputes would be resolved using negotiation and legal means - and not with sorcery.

Sadly, a lack of engagement with language and culture has created some culturally inauthentic churches. In some communities they reject God's message because of the 'foreignness' in how it has been presented.

So what's the remedy? It's to recognise that the Gospel can and should be rooted in local culture. Paul the apostle said, 'I have become all things to all men so that by all possible means I might save some'. (1 Corinthians 9: 22) Greeks did not need to become Jews to follow Jesus. And today, Yao people don't need to become Aussies to do so either!

Love

In the end it's not language ability or cultural understanding that draws people to hear the

message. Love is the authenticating action and attitude. It convinces people of the truth.

Many other activities that intercultural workers do can be copied or done in other religions, including prayer, reading scriptures, meeting together, fasting, service – in fact, some are even done with more rigour than Christians!

The Bible says that only love shows a person to be a genuine follower of the living God; it's the first fruit of the Spirit. Of course just being loving does not exempt intercultural workers from struggling to speak another language or understanding another culture. But love does carry the day; when we have tried our best to communicate and to understand, love speaks out.

For this reason, love trumps language and culture.

Love is the quintessential essential!

SPOTLIGHT ON THE YAO

- Global Interaction's vision is to have 50 genuine faith communities among the Yao by 2015.
- There are 2.5 million Yao living in Malawi, Mozambique and Tanzania.
- They are plagued by massive health problems (HIV/AIDS epidemic), droughts and famine.
- The Yao fear the traditional African spiritual powers and also hold to beliefs and practices of Islam.
- There are currently three families working for Global Interaction in Malawi and three in Mozambique, soon to be joined by another seven new team members. We need workers to reach the Yao in Tanzania.

Name David

Age 45

Home Town Sydney

Current Location South East Asia

Profession Lawyer come

Environmental Advocate

Education B. Pharmacy, LL.B, M.Div, Ph.D

Previous Experience Youth and Associate Pastor, Server in South Asia with The Navigators

Years in Field 6

Skills in Action

I'm in awe of how God is using my background in unique and unexpected ways...unusual opportunities often arise to assist the local community. For instance, I'm using my legal background at the moment to help prepare a contract for the construction of a highway in our province.

At the same time, I'm becoming something of an environmental consultant. Our province has the third greatest expanse of coral reefs in the world, as well as unique flora and fauna. It's listed as a Global Environmental Facility. Yet we face multiple environmental problems as a result of destructive exploitation of natural resources – resulting in pollution, deforestation, and the bombing of coral reefs as a local fishing practice.

So, in partnership with a local NGO, we're developing environmental education materials and have established several "green school" pilot projects. We're offering solutions for domestic waste management, recycling and the development of "green" industries, in addition to creating models for community based eco-tourism. I've also helped enlist the support of other environmental agencies, including World Wildlife Fund.

It's a fantastic opportunity to make a positive contribution in the local community and brings a lot of personal satisfaction...I'm also building meaningful relationships, where we discuss life-changing issues. It never ceases to amaze me how my professional skills can be used here.

If you're interested in using your professional skills on location for 1-2 years, check out Gi6pro (Generation Isaiah 6) at www.gi6pro.net.au

tools of THE TRADE





a day in THE LIFE OF... SUZIE

Diary of Adelaide's Suzie Ward - a GDT (Global Discipleship Training) student. Last year, Suzie spent 11 weeks training in Townsville, then two months in Malawi and Mozambique.

Monday 24 October

Today I set off on a 50km round trip with Jonno Crane - on bikes! The weather is much cooler in Mozambique than in Mangochi, Malawi, where I've spent most of my placement - I actually got cold last night! We cycled to the villages where Jonno did a few Bible lessons, prayed for people and generally caught up with what had been happening. The first village was called Isa [Jesus] and Jonno did 3 studies there.

In the first group there was this awesome old lady, so crinkled and hunched over but still she came, greeted us and sat on the ground to listen to the study. Afterwards, she wanted to show me how to pound and sift maize corn. I was pretty bad at it, especially compared to her.

The onlookers must have had a bit of a laugh at my attempts, but I was glad I'd given it a go. Jonno did well with the second group...even when a brother and sister started a punching match and both ended up crying, and a squawking chicken was running around on the bamboo storage area above us until a man got it down with a stick.

The grandmother of the household offered us lunch. Jonno said it was the best lunch he's had in the village - normally it's not offered, so that was pretty cool. We then went down to the vege patch to talk to the chief... they had caught some thieves digging up their potatoes one night. At another area Jonno was asked to pray for a sick child. There, a young boy (about 5 years old) had some Jiggers (parasites) in his foot, so Jonno's language helper Fernando pulled them out with a safety pin. There was puss everywhere!!

The ride home was a killer - hills just kept going for ever. But I made it up to the top without stopping, thanks to mega-low gears on the bike. I learnt a lot about the culture of the local people and how Jonno approaches African life. Apart from being physically and emotionally exhausting, the day was good.

www.gdt.net.au

I've always been a sucker for beautiful clothes. My first teenage pay-packets were quickly emptied into the coffers of fashion boutiques.

So how does that fit with a calling to a conservative Muslim country?

The last eight years have seen me tottering along an interesting journey of fashion, my high-heels flung aside early along the path. As a good Aussie girl, raised on golden NSW beaches, my first reaction to women swathed in fabric from head to toe was probably a lot like yours.... 'Huh??!!' The words ugly, oppressive, hot, restrictive and unflattering all come readily to mind.

On arrival here I found it equally impossible to imagine how these brown skinned, gift wrapped faces might be seeing me in my western jeans and mannish leather sandals. We gazed at each other in mutual amusement and horror.

Years down the track I've picked up a few clues and had more than a few adventures. The first few years were spent adjusting to long sleeves, high necklines, waist-less tunics (my best feature, wasted!) and the generally 'baggy' look - definitely not my idea of cool. I did, however, learn over time to wear it in a way that works for me.

I recall one enlightening day, waiting for all the neighbourhood ladies to arrive for dinner. My closest friend suddenly gasped with horror and ordered me into the bedroom to get my 'underwear' on - she'd discovered I had no petticoat on beneath my long, loose, solid fabric (read: extremely modest) dress - hmmm, missed that one.

What other modesty atrocities had I been committing unknowingly?

A recent shopping trip seems to sum it all up... we were three Aussies, shopping in a very un-expat marketplace in the city. One of my friends was in head-covering (everyday wear for her), the other two of us with our chic, freshly blow-dried and tastefully highlighted styles. I was highly amused to observe the local reaction wherever we browsed. We 'uncovered' girls seemed to be invisible and utterly disinteresting, while our scarved Aussie mate was showered with gasps of admiration and effusive praise for her beauty, her lovely eyes, and straight nose. What looks odd to one ethnic group can be entirely entrancing to another. Beauty really is in the eye of the beholder.

"Zoe" is a fashion diva and has been a Global Interaction worker in South East Asia for 10 years.

fashions on THE FIELD





BENGAL CHICKEN CURRY

Jenny Waddell

buy it

- 2 onions diced
- 3cm green ginger grated
- 4 tsp sugar
- 1 tsp chilli powder (optional)
- 2 tomatoes diced
- 1 cup water
- 1 tsp garam masala
- 2 cloves garlic crushed
- 1 tsp salt
- 2 tsp turmeric
- 2 tbs ghee or oil
- 3-4 cooked sliced
- 4 bay leaves
- 1 cooked chicken cut into pieces ready for serving

do it

- Saute onions, garlic, ginger, salt, sugar, turmeric and chilli powder in melted ghee or oil.
- Add tomatoes, potatoes, water and bay leaves. Cook gently for 10 minutes.
- Stir in Garam masala and chicken. Cook to heat through and finish cooking vegetables.

Serve with hot boiled rice
Feeds 4

cooking CULTURALLY

eat it

In true Bangladesh style...

- Eat in segregated groups: men and older boys served first and then women, girls and younger boys served later.
- The women will serve two spoons of the curry. Refusing the second spoon wishes poor marriage for their daughters.
- No knives, forks or spoons. Rinse your hands and only eat with your right, mixing the food into a ball.

Did you know?

Less than 0.5% of the 141 million Bengalis are believers.

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