

RESONATE

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Pocket Compass & Google Earth Pioneering Mission in the 21st Century

Naomi Barker and Susan Campbell

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**I'll tell you what I want what I really
really want: Contract vs Covenant
in Christian Life and Mission**

Michelle Farrall

**Study Out of Bounds:
Studying Theology Cross-culturally**

Asher Kirby

Fifteen 15 MINUTES



MEL'S CHASED GOOD WAVES AROUND THE WORLD, FROM THE SUN BLEACHED SHORES OF CALIFORNIA TO OUR VERY OWN SURF COAST IN QUEENSLAND (WHERE SHE'S BEEN A PART OF CHRISTIAN SURFERS). NOW SHE'S GEARING UP TO JOIN THE GLOBAL INTERACTION TEAM IN SOUTH EAST ASIA AND HOPING TO CATCH MORE WAVES ALONG THE WAY.

Which Finding Nemo character do you identify with?

Dory, I have a bad memory and I speak whale.

What goes through your mind as you catch the perfect wave?

It happens so quickly that I just look down the line, feel it and go... If the wave is big I pray "Don't die! Don't die! Don't die!"

What goes through your mind when you get dumped in the surf?

"Just keep swimming, just keep swimming."

What goes through your mind when you think of cross-cultural mission?

I think of the hope that Jesus is to our neighbours here and abroad and the deep joy and freedom that he can bring to their lives.

What's your dream superhero power?

My name would be Megalomel (I have no clue why) and my superpower would be to shape-shift. Then I could fly like a bird, swim like a dolphin and surf like Kelly Slater!

Shoes: Step out of them, push them off or untie them?

Step out of them... but I don't really wear shoes much.

What's it been like being involved in Christian Surfers?

They are one huge, crazy family for me. They have challenged and inspired me to commit and 'take the drop' when it comes to surfing and serving in my community.

★ POP QUIZ ★

Marinate your MIND

- Which Australian state or territory has the largest indigenous population?
- In what year was the referendum that gave legal rights to Australian Aboriginal people?
- Aboriginal Australians from Queensland generally identify with which cultural group?
- What does the Latin phrase "terra nullius" mean? (a description of Australia by Captain Cook)
- Who was the first Aboriginal federal senator?
- Which book is Sally Morgan famous for writing?
- Who was the first Aboriginal AFL player to win a Brownlow Medal?
- On what date did Kevin Rudd say "Sorry" to the Stolen Generations?
- What was the first Australian Aboriginal word in the English language?
- How many years less is the life expectancy of Indigenous Australians compared to non-Indigenous Australians?

Video Clip Christian vs Christ Follower (approx 1 minute)

Search the title in www.youtube.com. Made by Community Christian Church in Illinois. There are four originals in the series, *Christian No More*, a take-off of the Mac vs PC TV ads.

These clips are a satirical look at the difference between calling yourself a Christian and being a Christ Follower – title vs action, category vs lifestyle, religion vs faith. While not all viewers will agree with the way the Christian is portrayed, it is a confronting look at the contradictions in living out faith in real life.

Recommended For

Everyone, whether you call yourself a Christian or a Christ Follower



Talitha's ~~Craig's~~ column

UP THE DUFF, TOO POSH TO PUSH, BUN IN THE OVEN... WE'VE HEARD THEM ALL! WITH TALITHA, 27, AND CRAIG, 32, RECENTLY TOUCHING BACK DOWN IN OZ FOR THE BIRTH OF THEIR 'LITTLE BUMP', TALITHA TAKES A MOMENT TO COMPARE SOME OF THE AFRICAN AND AUSTRALIAN CULTURAL PRACTICES AROUND PREGNANCY AND BABIES.

In Oz we are encouraged to take a 'birthing partner' to the hospital for the delivery to provide support, look after the mum and take the blame ("YOU did this to me!"). Sounds good, well, for the mother anyway! In Mozambique the bloke is not allowed in the delivery room and is confined to regular visiting hours to see his new bub and partner.

We Westerners spend hours deliberating, sifting through name books and searching websites to find the perfect name with the perfect meaning. In Africa you can be named after just about anything and someone else often names your child for you. A colleague of ours was out in a village when a baby arrived so she was asked to name the child... boy, no pressure!

Craig has recently been introduced to antenatal classes. What a shock! Everything from waters breaking to dilation, breastfeeding to the Apgar score (something to do with seeing if the kid is OK at birth). We are very blessed to have the education we do. Most mothers in Africa rely totally on the knowledge passed down from family and even then it is the most basic information. The African men remain clueless.

And the hospital - wow! What a contrast! The technology we have is unbelievable. Hospital beds that rise for comfort, menus of healthy food to choose from, midwives arriving at the press of a button, state of the art equipment...

We even have a TV and stereo to help set the mood for the birth! The best you would get in an African hospital is a mosquito net and a thin mattress. Patients either rely on family members to bring in food or they simply go without.

So yes, I'm up the duff, there's a bun in the oven, and lots of anticipation for the upcoming arrival of our little one. Sitting in the waiting room at the hospital in Australia conjures up feelings of thankfulness and relief for being here and not in a rural African hospital. After seeing what women just like me go through in Africa, it's given me some perspective. Now I just hope I'm not too posh to push.

The Resonate team congratulates Craig and Talitha on the birth of baby Caden. Born 25th June, 7.2 pounds (about 3.3kg), 52 cm long.



POCKET COMPASS *and* GOOGLE EARTH

PIONEERING · MISSION · IN · THE · 21ST · CENTURY

AHHH, THE GLORY DAYS OF MISSION. WHOLE TRIBES CONVERTED AND NATIONS DISCIPLED. SOULS SAVED. THOUSANDS BAPTISED. THE BIBLE TRANSLATED INTO HUNDREDS OF LANGUAGES. MISSIONARIES ON THEIR PEDESTALS WHERE THEY BELONGED. THEIR PIONEERING FLAGS FOREVER MOUNTED, PROCLAIMING GOD'S STAKE ON THE WORLD.

We read their gallant stories of sacrifice. Heading out with whatever belongings they could stuff into a coffin, an unflinching declaration of commitment that meant no turning back, for who knows how long. They battled foreign diseases and parasites, gave up worldly possessions (and a sense of fashion) and put their lives on the line to convert the natives.

THEY LIVED AND BREATHED CHRIST'S COMMISSION: "GO AND MAKE DISCIPLES OF ALL NATIONS."

But surely now, in the 21st century, all nations have been discipled? Aren't all corners of the globe covered? Can there be any people left who haven't heard? Surely with Google, Facebook and Christian radio, everyone would have had a taste of Jesus.

They've even seen the Jesus film in Azerbaijan and have a Koorong equivalent in Guadeloupe (wherever that is!).

Isn't the focus of mission work in our time more about supporting the churches that were established in the good ol' days of colonisation – making sure they're doing things right, taking communion regularly, straightening the steeple, cleaning the baptismal pool and ensuring that there aren't too many disputes? Right?

WRONG!

There are still billions of people on planet Earth who have never had the chance to hear the name of Jesus, let alone his message of Life. Of the 16,000 people groups in the world, more than 6,000 are considered unreached¹.

These groups do not have access to the gospel due to cultural, linguistic, political or other barriers. Less than 1% of people in these groups are believers, and Christians in nearby areas are not reaching out to them. That's an awful lot of people who haven't heard the Good News.

Currently 96% of Christian workers and resources are concentrated on the third of the world who already call themselves Christian. A further 3% is dedicated to another third who already have access to the gospel. **This leaves a third of the world who have never heard the gospel, for which we have dedicated less than 1% of Christian workers and resources.**



CHRISTIAN WORKERS AND RESOURCES

There is something seriously wrong with this picture! Whatever happened to making disciples of *all* nations?

We've all heard amazing stories of how the gospel is sweeping through China's millions – in fact, there are currently more Christians than members of the Communist party! While this is good news for the Han Chinese (the majority people group), it's a very different story for the minority people groups. Most are Muslim groups who are repressed economically, have limited freedom and are forcibly divided by the government.

Well-intentioned efforts by Han Christians to share the gospel with Muslims are unfortunately very Han in method and form. Their way of doing church doesn't relate at all, it's so foreign to their culture and worldview. **Being told that the way to God is to follow a different set of perceivably Western rules isn't going to cut it. It would be like committing social suicide - renounced by family, rejected by friends and colleagues.**

— SO, A DIFFERENT APPROACH IS NEEDED. —

Enter some pioneering cross-cultural workers of the 21st century: Aussies Lulu and Darcy from BrisVegas and Lola from Perth² join the Global Interaction team working in China. They've recently moved to a forgotten corner of the country to intentionally build relationships and empower the community to develop their own distinctive ways of following Jesus.

While these guys aren't kitted up with pith helmets or ten kilo Bibles, they're taking a leaf out of pioneering missionary Hudson Taylor's book. In order to connect with his new friends, Taylor controversially dressed in traditional Chinese clothes and styled the original mullet – a shaved forehead out the front and long pigtail out the back. While times and fashion have certainly changed, these new pioneers know it's important to identify with the locals. So they'll be sporting Levis and cotton Tees ('Made in China' of course!). The team will be teaching English in a local university, helping young adults gain skills in order to improve the conditions of their community.

Anticipating the move, Lola says: "I can't wait to unpack my 37 boxes and 5 suitcases, explore the surrounds, stock up on Muslim-friendly food, make friendships with the staff at the university and wait for God to bring those whom He chooses." Does she feel like a pioneer? "Nah, just honoured and absolutely privileged to the max." For Darcy, the challenges lie in "communicating well in a Muslim context for the first time, remaining teachable 24/7 and coping with the cold winters." Lulu is looking forward to "the exciting adventure of trusting God in the unknown."

Lulu, Darcy and Lola probably won't go down in the history books, their methods won't be taught in mission training schools and they won't have thousands of hits on their blogs. **But these pioneers don't do it for the glory. They do it for Jesus. They do it with obedience.** They agree with Hudson Taylor's words: "If I had a thousand pounds, China should have it. If I had a thousand lives, China should have them. No! Not China, but Christ. Can we do too much for Him?"

They don't anticipate filling their prayer letters with tallies of converts and photos of mass baptisms. They won't be teaching eager Christians in theological colleges or preaching in packed churches. They won't be building orphanages, schools and Baptist church buildings. It's slow, hard and at times frustrating work. It's not particularly glorious. Still, they dream of writing praise points about adding new Chinese words to their vocabulary; of emailing photos of their new neighbours; of sharing Jesus with their friends one-on-one. **They hope that some day, the ones will become twos, and the twos will become threes, and the new believers will share about Jesus in culturally appropriate ways with their communities. Then, the pioneers will be needed no more.**

WHAT IS OUR ROLE IN THE AGE-OLD STORY OF MISSION? WHAT WILL BE THE CONTRIBUTION OF OUR GENERATION? WHAT DIFFERENCE WILL AUSTRALIAN YOUNG ADULT CHRISTIANS MAKE? THE NEED IS GREAT, THE OPPORTUNITIES ARE ENDLESS AND THE TASK IS IMMENSE. LET'S GET STARTED. ONE BY ONE BY ONE.

NAOMI BARKER & SUSAN CAMPBELL

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J. Hudson Taylor

¹For stats and info on unreached people groups go to www.joshuaproject.net
²You guessed it, not their real names!



MICHELLE FARRALL (ABOVE), 29, EXPLORES HOW WE'RE APPROACHING OUR FAITH LIKE A MOBILE PHONE CONTRACT – WHAT'S THE MOST WE CAN GET FOR THE MINIMAL INPUT. SOME HONEST REFLECTIONS (AND AN IPHONE) LEAD HER TO REALISE THE POWER OF A SELF-SACRIFICING, COVENANTAL APPROACH.

I had been feeling trapped for a while. I was getting the classic seven-year itch, desperate to escape. The offers just weren't doing it for me anymore... nothing could entice me to stay.

Finally, my phone contract was coming to an end.

All my friends had moved on to bigger and better devices – namely, iPhones – and I was embarrassed to bring out my clunky old brick (sooo 2007!). I shopped around for a month or so leading up to the Big Change, doing research online and seeking sage advice from my masseuse and eight-year-old cousin. I was determined not to be conned by secret fees, high voice call rates and slow internet speeds. I was clever enough to get the best deal for the best mobile: I was in control of my destiny.

And so it was with not a little smugness that I walked out of the shop one bright sunny day, triumphant that I had beaten the phone gods and their evil ways, having joined the club of iPhoners (yes, there is a club).

Not even a week later, the promotions began for the BRAND NEW iPhone that was much better/sleeker/quicker/cleverer. I felt severely ripped off, stuck in a two-year contract with an inferior device.¹

THIS HUMBLING EXPERIENCE GOT ME THINKING ABOUT THE REST OF LIFE. HOW WAS I APPROACHING MY HUSBAND, MY WORK, MY CHURCH, MY FAITH LIKE A MOBILE PHONE CONTRACT: DESPERATE TO GET THE MOST OUT OF IT FOR MINIMAL INPUT?

My pastor, Mark Sayers², has been wrestling with this for a while. He reckons we're scared to commit to anything – or anyone – because it limits our options. Kind of like holding off on RSVPing for that party in case a better offer comes up.

"The mobile phone contract worldview tells us, 'Don't get stuck in a relationship. Somewhere there are better friends, a better experience and a better product, so don't get tied down.' Look at how church has changed in the last 30 years – before, you'd go to church as a sense of duty, now you choose one that best suits your needs.

"That's in contrast to a covenantal framework, where community and commitment are valued over our own rights. The covenantal worldview is so distant from us that we find it completely unimaginable. So we must enter a re-learning process, constantly asking ourselves why we're running away from commitment.

"AS OUR CULTURE SHIFTS MORE AND MORE TOWARDS A DAMAGING CONTRACTUAL FRAMEWORK, THE MORE THE COVENANTAL SOAKED REALITY OF BIBLICAL FAITH WILL BE A KEY IN THE CHURCH'S FUTURE MISSION."

OK, let me see if I've got this straight: the more we as Jesus-followers embrace deep relationship and community, willing to stick it out for the long haul no matter what we get / don't get in return... the more people will start to discover Jesus? Interesting.

But I wonder if *talking* about a covenant mentality is easier than *doing* it in real life. Like how Bruce and I have been talking off and on during our six years of marriage about doing some missions stuff in Africa – giving up a year or two of our lives and becoming better people through the experience.

In light of this covenant mindset, suddenly all our good intentions seem a bit, well, mediocre. Cross-cultural workers take at least five years to really learn the local language and culture and even *begin* forming deep relationships. But for some reason I think I'll be able to change the world in 12 months.

I took my conundrum to Chris Barnden – the guy at Global Interaction who looks after all the cross-cultural workers.

"In the past when there was a longer-term call to a missionary career, there was far less pressure for someone to produce results in a short period of time," Chris explains.

"It's the contract mentality that says, 'I'm only in it for a certain period of time... I'll put in effort then walk away with no strings attached'.

"SOMETIMES I WORRY THAT LONG TERM CHANGE IN THESE COMMUNITIES WON'T HAPPEN UNLESS TEAMS ARE IN THERE FOR THE LONG HAUL."

So, Chris, what would you say to Bruce and I who are considering giving a couple of years, but a bit worried that we're approaching it like a contract?

"You should ask yourselves seriously what you've got to lose – are you going to miss out by doing this long term? Can you trust God to take care of your future?"

I think what Chris *meant* to say was something more along the lines of, 'It would be amazing if you guys would give whatever time you can to overseas mission, without affecting your lives too much or giving up any control. The world would be a better place for any contribution you make, with God indebted for all eternity'.

Perhaps it would help to chat with Pip Miner, 31, who's been in Cambodia for the last four years, having done a short term trip at 18 and now committed long-term to the Khmer.

"When I came to Cambodia, I was expecting to see an outpouring of the Holy Spirit and a transformation of many lives. Have I seen it yet? No. That's why I'm still here! I'm working for it, praying for it and longing for it.

"Yes, a few people have come to faith in Christ. Others have grown in their faith and become more mature believers, able to lead and encourage others. There are small signs of God's grace every week."

That's pretty exciting, but surely Pip is different to the rest of us; she must always know God is at work, even when she can't see it, and never think about what she's given up.

"The truth is I still have moments where I think about packing up and going back to Australia. On days of doubt, discouragement or simply struggling with the latest infection, I sometimes think about quitting. Yet I stay in Cambodia because God is faithful, even when I'm not."

AND SO WITH THOSE SIMPLE WORDS 'BECAUSE GOD IS FAITHFUL' WE BEGIN TO UNCOVER THE POWER OF A COVENANTAL RELATIONSHIP. ENCOURAGED TO LET GO OF OUR CULTURE-SOAKED-CONTRACT-APPROACH TO LIFE, WE NO LONGER LOOK FOR WHAT WE CAN GET, BUT RATHER WHAT WE CAN GIVE UNCONDITIONALLY. WE BEGIN TO HEAR GOD ASKING US TO STOP WORRYING ABOUT OUR OWN STORY AND INSTEAD CONTRIBUTE TO HIS BIGGER STORY.

¹ Please note: no funds were exchanged between Apple and the journalist for this endorsement. However, Michelle would happily accept a new Mac in exchange for the free promo.

² Don't think I'll forget that one too soon, Apple. You owe me.

³ Check out more of Mark's thoughts at: marksayers.wordpress.com

STUDY OUT OF BOUNDS

Studying Theology Cross-Culturally



ASHER KIRBY, 34, IS A BAPTIST PASTOR FROM BALLARAT (VICTORIA) WHO WENT TO CHINA ON A PASTORS' GLOBAL XPOSURE* TRIP WHILE STUDYING A MASTERS IN THEOLOGY. THIS EXPERIENCE AS WELL AS TALKING TO SOME TEAM MEMBERS, OPENED HIS EYES TO HOW THEOLOGY COMES ALIVE WHILE DOING REAL LIFE IN A CROSS-CULTURAL MISSION SETTING.

Assuming you didn't grow up with dreams of being a mechanical engineer or university professor, did you ever find yourself sitting in Year 10 maths wondering what on earth you were ever going to use trigonometry for? You know, in 'real life'?

Of course, studying theology is different, right? It's all about God, so it's got to be good, and it must automatically connect with real life... surely. Well, ask most theology students and they'll tell you it takes effort to figure out the connections between what you're learning and what you're living.

The challenge is even more pronounced when living and studying cross-culturally, making sense of a Western-style study program in a non-Western culture.

Tim Harding, 27, is serving with Global Interaction in Cambodia while studying a Graduate Diploma of Divinity with Morling College in Sydney – by distance, obviously. What does this mean for Tim? For one thing, it means not having textbooks. When you have to order it online then it has to come through customs... well, let's just hope that someone somewhere in Cambodia is being personally transformed by reading about the *Content and Setting of the Gospel Tradition*. (Or maybe some customs officer's computer monitor just got the text-book sized height boost it needed!)

Studying in a cross-cultural context also means not having electricity and internet access when you need it. So trips across town to find a friend with the lights on and the computer humming are necessary to get work submitted on time. It adds a whole new element of risk to the last-minute-essay-slam!

For Tim, it means facing the challenge of connecting his learning and his faith with the culture and missions work around him. "Being in this environment makes me constantly think about what it means to be a follower of Jesus." As a high-school science teacher and a Westerner, Tim is used to dissecting things – frogs, probably, and faith from life. But it's different in Cambodia. "I've found it encouraging looking at the connectedness of Jesus' big picture 'kingdom' teaching in *this* context, where you can't separate things into their individual parts as easily as we would back home." **Not only is Tim's situation helping him make deep connections between study, faith, and life, but the culture itself is challenging him. "I've been reminded of the importance of looking at the big picture and appreciating things more holistically."**

Ben Good, 24, has just returned to Australia after spending two years in Malawi. Ben was mentored by the long-term Global Interaction team members, meeting regularly for theological reflection – looking for the presence of God in Malawi and in Ben's life.

The opportunity has proved life-changing. **"I have more questions about God now than I did when I left for Malawi – and yet my understanding of God is now so much larger."** His experience of hands-on, 'action-reflection' learning has enthused him to take on more formal theological study. "If I had done study first I might have arrived with too many preconceptions, as 'the professional'. I may have been too rigid, too fixed in my ideas. Now I can go into a classroom reflecting on what I've seen." For Ben, learning is a lifelong process, and a return to cross-cultural mission will certainly mean undertaking study at the same time, in one form or another.

Theological study opens us up to greater richness and depth in our knowledge, understanding and experience of God. It invites us to reflect on God, culture and life, and how the three interrelate. It's about learning to see the connectedness of life and faith, Christ and culture, mission informing theology, and theology informing mission. It's about how our reflection on God informs our living.

So if you're thinking of taking on theological study, don't put off serving Jesus in mission while you do it. And if you're thinking about heading off to test the waters of cross-cultural mission, don't put theological study on hold. The two belong together. Because for a follower of Jesus, it's not about faith separate from life. Life is faith. Faith is life.

* Global Xposure is for small teams of people who want to engage in mission, grow in their faith and experience another culture. It's a three week experience overseas, but involves a year long journey of discovery. www.globalxposure.net.au

Ben and Tim are both **Gi6pro** (Generation Isaiah 6 Professional) workers. 1-2 year placements in Asia and Africa are a perfect opportunity to work, study, serve God with a team and be open to a deeper, longer-term commitment. Gi6pro members work with, support and supplement long-term teams. www.gi6pro.net.au

★ LANGUAGE BLUNDERS ★

I've just discovered that I have been saying "on purpose" when I was meaning to say "by accident". Just imagine the surprised looks of strangers following my spills, bumps and toe-trodding. **"SORRY! I DID IT ON PURPOSE!"**
Lisa - Cambodia

The Chinese language is tonal and the same word can be spoken in one to four different ways, each with a different meaning. Feeling proud when I had mastered a few words, I greeted a group of students by saying: "Hello, I am an English teacher." Immediately the class burst into laughter. Apparently I had said: **"HELLO, I AM AN ENGLISH RAT!"**
Lulu - Central Asia

When I was asked what my favourite Indonesian food was, I meant to say that I liked fish pancakes. Instead I said: **"I LIKE FISHY FEMALE PARTS!"** Everyone started cracking up. I was so embarrassed; I thought my face was going to burn off!
Suzi - South East Asia



DOING LIFE TOGETHER

BARRY & SCOTT HIGGINS

BARRY AND SCOTT HIGGINS ARE BROTHERS. THEY SHARE A CHILDHOOD, SURNAME AND A PASSION FOR JESUS, JUSTICE AND MISSION. SCOTT HEADS UP THE EDUCATION AND ADVOCACY TEAM AT BAPTIST WORLD AID AUSTRALIA (BWAA) AND BARRY WORKS WITH PEACE-BUILDING PROJECTS WITH GLOBAL INTERACTION IN CAMBODIA. RENEE BARNDEN ASKS SOME QUESTIONS TO DISCOVER HOW THEIR CHILDHOOD, FAITH AND RELATIONSHIP HAVE LED THEM TO WHERE THEY ARE TODAY.

Tell us about your childhood:

Barry: A favourite memory is of ice cream I'd hidden in a cupboard after I'd scooped some down while mum wasn't around. An amnesty was offered for confession. With no takers, Scott (always in trouble) was the first to be given 'time out' despite pleading innocence. I was next, but immediately confessed thus enjoying the promised amnesty. Maybe this is a root motivator of Scott's passion for justice?

Scott: Family and church were the key formative influences. We had a close family that encouraged faith, action, thinking and engagement with the world and a church that was welcoming and which called us to a committed and engaged faith.

What influenced you to be involved in mission and development?

B: I think a loving home and never being without had a bit to do with it. We were saturated in a consciousness that mission was the heartbeat of a godly life.

S: Growing up in a very mission-oriented church and studying theology. I came to recognise justice as an underdeveloped part of my missiological framework and became convinced that extreme poverty of more than one billion humans was the scandal of our age.

What do you think about each other's work?

B: Scott's advocacy work is the flip side of the work we are involved in. The good news of Jesus that creates mercy and personal peace has to shake hands with a quest for justice and truth. I admire what Scott does because it leads to real change.

S: I am filled with admiration and pride at the work Barry does. I think he is extraordinarily gifted and has forged a ministry that is having a powerful impact in an area that's critical for Cambodia's development.

What do you talk about at family get togethers?

B: All the taboo subjects - politics, religion, development and mission. And yeah, the temperature does rise at times. We also talk about friends, family, sport, but a debate always seems to be just below the surface.

S: We reminisce about childhood and stories from our past; talk about interesting, inspiring or funny experiences we've had or people we've met.

Do you compare Global Interaction and BWAA?

B: All in all we are on about the same things and have much respect for each others' work. With all the generous support BWAA gives to the work of Global Interaction workers like me I don't have much to complain about.

S: I see Global Interaction and BWAA as engaging in compatible work, both contributing to different areas of the church's wider mission. I feel proud that both are creative, learning agencies with very gifted individuals, right at the cutting edge of their areas of mission.

What do you love about each other?

B: More than anything I admire the way Scott always puts integrity and authenticity above personal ambition. He practices what he preaches in the way he loves his family and works for a better world. I also love that he's almost as bad at sports as me. There is always a spark of competition on the rare occasions we get to play a round of golf or tennis. One of the hardest things being overseas is not being able to spend the time I'd like with him and our families.

S: I love Barry's passionate commitment to people and justice for the vulnerable and marginalised; his generosity and compassion; his willingness to listen with empathy and care; his enjoyment of family and friends; his willingness to step outside traditional boundaries; his friendship.

COOKING CULTURALLY

Nasi Goreng (Indonesian for 'Fried Rice') - Serves 2

Buy it:

- 2 1/2 tbs peanut oil
- 6 medium green prawns, peeled leaving tails intact, deveined
- 2 tsp sambal oelek*
- 1 garlic clove, crushed
- 4 green shallots, ends trimmed, cut into 3cm lengths
- 660g (4 cups) cooked jasmine rice, cooled
- 1 tbs kecap manis*
- Peanut oil, extra, to grease
- 2 eggs
- Watercress sprigs, washed, to serve
- Lebanese cucumber, thinly sliced, to serve

Do it:

1. Heat 2 teaspoons of peanut oil in a wok or frying pan over high heat. Add prawns and stir-fry for 2 minutes or until they curl and change colour. Transfer to a plate.
2. Heat remaining oil in the wok. Add the sambal oelek, garlic and the white sections of shallots and stir-fry for 1 minute or until aromatic.
3. Add prawns, rice, kecap manis and the green sections of the shallot. Stir-fry for 2-3 minutes or until well combined and the rice is heated through. Divide among serving dishes.
4. Add enough oil to the wok or frying pan to grease. Crack 1 egg, cook for 1-2 minutes or until the white sets and the yolk is almost set. Transfer to a plate. Repeat with the remaining egg, reheating the wok between batches. Place the fried eggs on the nasi goreng and top with watercress and cucumber.



Source: Gemma Purcell in Good Taste April 2007, p21
*Available in the Asian food section of your supermarket

03 9819 4944

www.globalinteraction.org.au



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empowering communities to
develop their own distinctive
ways of following Jesus

