

RESONATE

ISSUE 10 // SUMMER 2010



Show Me the Money

**Giving and Taking
for Generation Y**

Natalie Lammas

++ Plus

Talkin' Bout Your Generation
Michelle Farrall

**How to Wash Pots
& Other Lessons**
Rina Mattinson

Fifteen 15 MINUTES

ANDREW DUNCAN JUGGLES HIS ROLE AS GLOBAL INTERACTION'S STATE DIRECTOR IN WA WITH HIS RESPONSIBILITIES AS SENIOR PASTOR AT EAST FREMANTLE BAPTIST CHURCH. HE LOVES HIS WIFE, THEIR THREE KIDS, AND THE MOMENTS HE SQUEEZES IN FOR KITE SURFING, MOVIES AND HAVING DINNER WITH FRIENDS.



What country best represents your personality?
Burkina Faso, because people don't know where to find me.

What do your kids say is the best thing about their dad?
"He tickles me". "He kicks the footy with me". "He is a good cook". (Very meaningful!)

Roller coaster, Gravitron or Pirate Ship?
I would end up being sick on them all.

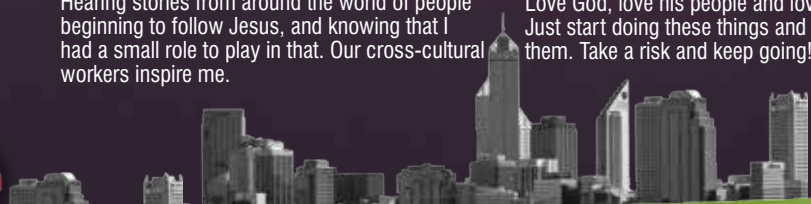
What would be the title of your biography?
Gone with the Wind

What change would you like to see in the church in Australia in the next five years?
I would like us to rediscover the concept of local church – places that are firmly connected with their local communities. I also reckon we just need to toughen up a bit, especially us blokes, and express a more robust and committed faith.

Favourite part of your job with Global Interaction?
Hearing stories from around the world of people beginning to follow Jesus, and knowing that I had a small role to play in that. Our cross-cultural workers inspire me.

What's the best thing about being so far away from the East Coast of Australia (where all the action is!)?
I get to watch a whole movie on the plane to Melbourne.

What would your advice be to someone who is trying to discover what God wants them to do with their lives?
Love God, love his people and love his world. Just start doing these things and then keep doing them. Take a risk and keep going!



★POP QUIZ★

- 1 What is the population of Cambodia?
- 2 What is the main religion in Cambodia?
- 3 What snack food is often fried and sold to travellers on Cambodian roadsides?
A. Tarantulas B. Snakes C. Pineapple
- 4 Who is the current king of Cambodia?
- 5 Who was the leader of the Khmer Rouge?
- 6 How many people were killed during the Khmer Rouge occupation?
- 7 What countries border Cambodia?
- 8 What event celebrates the changing flow of Cambodia's Tonle Sap River? (In wet season it flows upstream but at the end of wet season it reverts to flowing downstream, providing an abundance of fish.)
- 9 What does Angkor Wat mean?
- 10 What is the average life expectancy in Cambodia?

- 1 Approximately 14 million 2 Theravada Buddhism
3 A. Tarantulas 4 Norodom Sihamoni 5 Pol Pot
6 Approximately 1.5 million 7 Laos, Thailand & Vietnam
8 Cambodian Water Festival 9 City Temple 10 56 years

Marinate your MIND

The Book

The Guide to Ethical Supermarket Shopping
produced by the Ethical Consumer Group.



Snapshot Summary

Have you ever wondered what impact the food you eat can have on human rights, the environment and your health? The Ethical Consumer Group has done the hard work for you. They have assessed grocery products against criteria such as animal cruelty, company record, packaging, chemical use, food miles and fair-trade. The results are in *The Guide* with a simple grading system – “better buy”, “no information”, “avoid where possible” and “boycott”. This book will change the way you view your shopping trolley, and, hopefully, what you put in it.

Recommended For

Anyone who buys food (or eats it). For stockists and online purchasing (\$5) go to www.ethical.org.au



David, Andrew, John, Heidi, Glenda, Phillip.

FAMILY ON THE FRIDGE

SOME RESONATE READERS' PARENTS MAY REMEMBER A PHOTO OF JOHN AND GLENDA ON THEIR FRIDGE BACK IN THE 80S WHEN MISSIONARY FASHION INCLUDED SHOULDER PADS, HEADBANDS AND SLOPPY JOE'S. JOHN AND GLENDA SERVED FOR 12 YEARS IN PAPUA NEW GUINEA THEN MOVED BACK TO BRISBANE WITH THEIR TEENAGE KIDS. BUT THEY NEVER HUNG UP THEIR BOOTS AND SAID "BEEN THERE, DONE THAT." FOURTEEN YEARS ON, IT'S TIME TO PUT THEIR PHOTO (UPDATED, THANKFULLY) BACK ON THE FRIDGE AS THEY ROLL UP THEIR SLEEVES AND PREPARE TO HEAD OUT AGAIN.

"You're going to Kazakhstan! That's awesome! You must be excited!"

"Yes... well... uh... not exactly, or at least, not always."

Sometimes this response surprises people. However, having worked cross-culturally we know it is not all excitement and thrilling stories to write home about. Sometimes the ordinary activities of daily living can be frustrating, time consuming and just plain boring.

Twenty-five years ago we were enthusiastic and eager. We were setting out on an adventure into the remote jungle of PNG with our three little boys (and later their baby sister). **We were full of confidence, energy and a desire to work alongside our national brothers and sisters. There would be many challenges to face living in the 'land of the unexpected' but we were in it together as a family.**

Preparing to go this time has been very different. Previously, we didn't own a home so put our furniture into storage, sold our car and took everything we'd need to last a growing family for four years. Now we are preparing to leave our home for the boys to live in and much of what we need will be purchased when we arrive.

Just like last time, we have no doubt we will make mistakes. We'll probably say and do the wrong thing in a culture that is so different from our own (and what we knew in PNG) and we are unsure of how to go about connecting heart-to-heart with the people we are serving. We will struggle with how to appropriately share Jesus in a Muslim community while being involved in development work. At times we may feel that all we are doing is teaching English or cutting grass or digging potatoes. We may question the eternal value in our efforts and will have to remind ourselves that this is God's work.

Our kids have all developed soft hearts towards those who are marginalised and don't know Jesus. They are positive about our going but we know they will miss us, and especially Mum's cooking! We will miss them and it will be hard not to be able to give and receive hugs or to physically be there for each other in the good and the tough experiences of life.

We remember our tears on the PNG airstrip as we waved good-bye to our kids as they flew off to boarding school. Sometimes those tears come again at the thought of us flying off and leaving them. **But we know that God, who enriched our lives and our relationships last time, can be trusted to do it again.**



THEY SAY WHEN IT COMES TO THE SPENDING HABITS OF GENERATION Y, IT'S ALL "ME, ME, ME". BUT NATALIE LAMMAS, GLOBAL INTERACTION'S NSW/ACT YOUNG ADULT CONSULTANT ASKS: IS GIVING THE NEW TAKING?

American screen sex symbol Bo Derek said, "Whoever said money can't buy happiness simply didn't know where to shop." According to demographers, Bo's attitude is shared by a vast section of the Australian population. It was, after all, Generation Y who, upon news of the global financial crisis, reacted by increasing their spending, lashing out on technology gadgets and nights on the town.¹

Christians are not immune to the 'affluenza' virus that is spreading around the country. When it comes to giving and tithing, a major social shift has occurred in the last twenty years, drying up the financial wells of mission and other Christian organisations.

Older generations like the Builders (born 1920 – 1945) are the 'faithful givers', those who give money to the church and to missions regularly. For example Brian, a retired teacher, has given regularly since the early 1960s.

"Since I started going to church, I've given money, collected stamps, sent parcels to missionaries, and even donated my home grown vegies. I've always given to missions and still encourage people in my small group to make regular donations," explains Brian.

Yes, at Global Interaction, we love receiving those special items in our mailbox. Hand addressed envelopes that arrive each month soon after pension day containing a ten dollar note, faithfully sacrificed.

Of course, that kind of commitment is now but a faded memory when it comes to Baby Boomers, Gen X and Y. To be honest, organisations that depend on giving are more than a little worried. What will happen when the envelopes stop coming in?

The question needs to be asked: if young adults live in a world saturated by "hyper-consumerism" – a culture in which identity is found in the things that we consume - what motivation is there for giving? When buying products becomes the primary way in which many people meet their needs for satisfaction, happiness and community, giving money away becomes counter-intuitive to their sense of security.

Despite Gen Y being the richest bunch the Australian church has ever seen, the pressure to maintain a consumer-soaked lifestyle is intense. In the church today, the idea of regular giving no longer connects with people who wonder whether buying fair trade chocolate or a new Kenyan coffee table from the Oxfam shop counts towards their tithe. It is harder still to talk about compassionate giving when the priority is making sure the church camp is held somewhere that has ensuites and a pool.

Churches and mission agencies face a bleak financial future if they cannot challenge this prevailing culture.

However a recent shift gives cause for hope. According to researchers, many Australians are shunning indulgent consumption in favour of more altruistic values. Many charities, despite the recession, have actually reported a rise in donations, and volunteerism has never been so popular.



So, is giving the new taking?

Trend-watchers think so. They're calling this new movement 'Generation G', G for 'Generosity' – not greed.² Generation Generosity questions the relentless pursuit of material possessions, rebels against the tyranny of 'stuff' and is made up of passionate, empowered individuals who are more willing to give and to share.

Disillusioned with their parents' relentless pursuit of the dream house and the private education (which has all-too-often left them more miserable, depressed and divorced), young people are starting to question the system. According to researchers, young adults just want to 'get back to basics'. This attitude is reflected in those who offer their time to a non-profit cause or spend their summer holidays visiting poorer countries to engage with issues of spiritual and physical poverty.

Pip Miner, 32, a Global Interaction worker in rural Cambodia can identify with Generation G. In her teenage years God often challenged her about giving financially.

"When I got my first full-time job, I felt God speak to me about giving my first paycheque back to him. It seemed a bit weird because I was still scraping coins for the bus fare, but God got me through until I received my next paycheque."

Sure, Generation G sounds like a nice idea. But isn't there a danger that this trend will not lead to, you know, actual change? Generosity has to be something other than just looking down on people who do not buy fair trade coffee or free range eggs. Is Generation G just another fad...or worse, just another consumer item?

During her first few years in Cambodia, Pip lived with a Khmer family and then sweated her way through a hot wet season in a one-room dorm with six other Khmer girls. Her experiences lead her to believe that rich Christians need to *learn* to be generous. And sometimes the lessons happen the hard way.

"For me, I needed to learn to live in a small house. I had to learn how long it takes to wash my clothes by hand. I needed to learn the taste of eating rice for every meal every day, the experience of sleeping on a hard mat, and the lack of privacy when there are six people sharing a room.

"I had to see the choices people make when they don't have enough to have it all: should I send my kids to school or work? Should we buy medicine for one sick family member or meat for the whole family?"

For Pip, having chosen to live more simply, she hopes she is now better at being generous. The plus side for her is that she gets to give in person. She calls it, "the privilege of living with the poor". But whether we give with our time, ability or money, she insists we need to give.

If we are going to empower others to be free from the things that enslave them - like addictions, oppression or violence - then we need to be free from the power of consumerism ourselves. **And freedom is where generosity begins.**

The real concern is that the poor and the least-reached cannot afford our financial giving to end when those envelopes stop coming in. So we must find new ways.

We ask: do you sense the call to be free from the impulse to consume and instead become an active participant in your world? Will you be one of the many who would choose to live more simply?

Our hope is that there will be a new generation of generous givers making a real and lasting impact for the Kingdom of God on the planet.

¹ "Generation Y splashes out on luxurious lifestyles" Herald Sun, 19 Aug 2009.

² www.trendwatching.com



HOW TO WASH POTS & OTHER LESSONS

RINA MATTINSON, 28, AN ENVIRONMENTAL ADVISOR FROM PERTH HAS BEEN LIVING IN MALAWI FOR THE LAST TWO YEARS AS PART OF THE Gi6PRO¹ PROGRAM. SHE REFLECTS ON HER RECENT EXPERIENCES LIVING IN A YAO VILLAGE.

The kids were lined up against the back wall of the house like crows on a fence, watching my every move. I'd been in the village a week and was still the main attraction: the foreigner learning to live. I was starting to get the hang of the morning routine: light the fire, walk to the pump, greet the women, pump water, carry water, heat water, wash dishes, make tea, make porridge, sweep the house... when one of the kids piped up: "Your pots are dirty!" Now, I like to think I'm teachable and open to suggestions, but this was the third such comment in as many days. I had come to the village to learn important stuff, like language and culture, not how to refine my dishwashing skills.

"You didn't wash your pots," she said, pointing to the pots drying on the grass roof above the fire place.

"Yes I did," I retorted, as I knelt to coax more flames from the smoky fire.

"They're still dirty on the outside," she said.

I stood and inspected my blackened pots. "But they're clean on the inside and I only eat from the inside," I replied, sticking to Western logic.

"You need to clean the outside," she said.

"No. I'm not cleaning the outside because I'm going to put it on the fire soon and it will get dirty again," I said, subject closed.

"You need to clean the outside," she patiently repeated.

"Why?!" I asked, exasperated.

"So it's shiny. Don't you know how to clean pots?" She seemed surprised.

"Yes, I know how to clean a pot, but I choose to clean the inside only. I'm not cleaning the outside of all three pots every day. It's just not gonna happen!" I blurted out.

"I'll clean them for you tomorrow," she offered.

"No, its ok, you don't have to clean my pots..."

She shrugged and wandered off.

The next morning I was ambushed. They came with soap, they came with sand, they didn't ask my permission. They cleaned my pots. Properly.



TOOLS OF THE TRADE

NAME Michael

AGE 35

HOME TOWN Stanthorpe, QLD

CURRENT LOCATION Almaty, Kazakhstan

PROFESSION Civil Engineer

EDUCATION Bachelor Civil Engineering (Honors), Grad Dip in Christian Studies, Cert. 4 Teaching English as a Second Language

PREVIOUS EXPERIENCE
Pet shop assistant, senior transport analyst, network administrator, cotton chipping (i.e. weeding cotton fields)

YEARS IN THE FIELD Five

SKILLS IN ACTION

Who would have thought that my part-time work in a pet shop during my uni days would come in handy when I moved to Kazakhstan?

Who would have thought that dabbling in wedding photography in Queensland would help open a museum for a Kazakh rural town?

I find myself drawing on childhood experiences of growing up on a farm, as well as the skills from the pet shop, to help rural Kazakh farmers with micro credit loans. I must admit, I am very far from knowing all the ins and outs of farming. But some of the basic principles that I have taken for granted - such as writing business plans and animal husbandry - can really make a difference in poor communities.

My love for photography has also opened doors. After showing some of my happy snaps to the town mayor, he asked if I could join him on a tour of the area to take photos of local landmarks. It was a whirlwind journey on horseback, foot and car. The mayor is using the pictures in an exhibition at the opening of the new town museum. I'm amazed at the relationships we can develop and foster!

It is truly incredible that God is able to use seemingly insignificant experiences in life for greater things. I've learnt that if you offer your whole life to God - and I mean your *whole* life, not just the parts you want him to use - he can, and typically will, use them for his purposes.

What I have learnt from living in another culture is that I don't get to decide what is and isn't important for me to learn. God does. Perhaps the greatest lesson is humility: letting go of my way of doing things and gaining a whole new perspective.

Generosity was another lesson to be learnt.

A lady greeted me, then proceeded to explain that she had collected leaves from the forest but had no salt to cook with them. I am embarrassed to say that my first grace-soaked thought was: "How is that my problem?" followed closely by a vision of the whole village queuing up for salt when they heard I was giving hand outs.

"Don't they have salt in the market?"

"Yes", she answered, eyes lowered.

I suddenly felt deeply ashamed. She hated begging as much as anyone. Food without salt tastes awful. I gave her salt.

Then it was a neighbour who had run out of tea, children showing up at meal times or someone wanting to 'borrow' matches, or my kitchen knife. But things were coming my way as well - a small bowl of cooked beans, a plate of maize flour, a cup of peanuts. It was time to give up my macro-economic concerns of the salt stampede and learn a lesson about generosity and community from people who are the poorest of the poor.

Individualism isn't valued or supported here. Each person is part of the family, the village and the tribe. Who a person belongs to matters more than anything they personally do or achieve. Isn't that just how the bible tells it?

Living here has challenged how I view relationships. I remember the awe I felt the day I learnt the Yao titles for relatives. The term for a person's kids, nephews, nieces and cousin's kids are all the same: my children. In Australia, we only see our relatives at Christmas and the obligatory family 'do'. The Yao can't understand this. "Who will take care of you?" they exclaim. For them, to have no-one to turn to is a fate worse than death.

We often approach experiences with an agenda of what we will get out of it. Living in the village has blown that out of the water for me. I thought I'd learn language and maybe observe a little culture. Instead God hammered my un-generous spirit and my Aussie worldview, and in doing so has enabled me to experience true community. I'm so glad it's his agenda, not ours.

¹ www.gi6pro.net.au

TALKIN' BOUT YOUR GENERATION

THREE CROSS-CULTURAL WORKERS. ONE COUNTRY.
THREE GENERATIONS.
ONE DREAM.



Hands up everyone who is a little bit tired of our society's constant analysis of Builders, Baby Boomers, Gen X, Y and Z... Yet we cannot deny that analysis and reflection is critical if we are to 'learn from our mistakes', avoid 'reinventing the wheel' and other such truthful clichés. Here, we take a look at three generations involved in cross-cultural work in Thailand. Michelle Farrall uncovers their story, discovers what history has taught us, learns how mission has changed and finds out what followers of Jesus look like throughout the decades...

BUILDERS

NAMES / KEN & JENNY HAWLEY

FIELD EXPERIENCE / 1975 - 1984

PRIMARY ROLE / Bible teaching in churches for a tribal group, the Lahu

“WHEN YOU GO OUT THERE, YOU’LL BE A GUINEA PIG!”

These days, people have the wonderful opportunity to go on short-term trips to 'test the waters' and do some reconnaissance before moving overseas. When we went, the concept alone of going somewhere exotic like Thailand was unheard of.

A friend said we should pack "a pith helmet, khaki shorts, long socks". We think he was joking, but didn't find it very funny. Someone else said, "you have to take enough toilet paper for four years" and another, "remember to pack enough candles." Turns out there were actually supermarkets there.

We had to learn two languages – Thai and Lahu – which was very hard. We didn't understand that learning the second language would be such a huge burden... It was like having our arms and feet cut off!

The Lahu people had an established church - about 3000 people scattered throughout northern Thailand. We were involved in training church pastors and bible teaching. We had to do a lot of the hack work. Our biggest problem was conflict among the Lahu church leaders. We weren't expecting all of the politics..

The goal was to encourage the Lahu to minister to their own people. Every generation has to be won for the Lord – we're only ever one generation from heathendom...

We're excited that there is still a vibrant Lahu church with a great desire for evangelism.



BABY BOOMERS

NAMES / JAN & LARRY MARTIN

FIELD EXPERIENCE / 1986 - PRESENT (yep, that's 23 years!)

PRIMARY ROLE / Teaching English, leading bible studies and caring for children with disabilities

“PEOPLE IN OUR CHURCH DON'T SING. THEY CHANT.”

In the early days there seemed to be a pattern to follow – the church had a certain look and feel to it and evangelism was witnessing using a formula. When we first came to Thailand we were assigned to a new Christian centre. The plan was to use the centre to draw people to Christ and start a church. It was very Western in form and new believers were encouraged to totally put off the old and put on the new. This meant leaving their family and friends.

These days we build relationships with people and look for points where we can share Jesus in ways that are more relevant. We encourage new believers to remain in their communities and use their natural connections to share with others. The believers remain culturally Thai and fulfil their family and community obligations.

Years ago, missionaries lived in compounds, had big fences and walls around their homes and owned the largest dog on the block – just to stay safe and secure. Now we live in a rural Thai village that has a picket fence, but the gate is always open and we have the sookiest cat you'll ever meet. We are about being as close to our neighbours as we can.

We recently met up with the first person who became a believer back at that Christian centre some 20 years ago. He loves Jesus and is trying to follow him the best that he can. He witnesses to his family and friends. He sings the old hymns and newer praise songs with gusto. At community events he is careful to avoid doing something that may be dishonouring to Jesus.

We love seeing new Thai expressions of following Jesus. People in our church don't sing. They sit on the floor and chant. They share Jesus naturally with their family and friends. It's a beautiful experience.



GEN Y

NAME / SARAH ALWAY

FIELD EXPERIENCE / 2008 - Present

PRIMARY ROLE / Home school the children of long-term cross-cultural staff

“I HAVE A LOT OF RESPECT FOR PREVIOUS AND CURRENT CROSS-CULTURAL WORKERS IN THAILAND AND HAVE LEARNT SO MUCH FROM THEM.”

Walking past a drink stall I heard a voice call out “Hello! Fruit shakes – I make for you”. This was the beginning of a relationship that has grown and developed. I often sit with my new-found drink-making friend for a couple of hours. I curb the sugar content in my drinks as we share and laugh. I've watched her set up her stall and my heart breaks to see her light incense, flick her stall with water and bow to her picture of Buddha, hoping to bring good luck for a lucrative day of selling drinks.

That's where we differ: I rely on Jesus, she relies on a mixture of Buddhist tradition and superstition that is very ingrained in the Thai culture.

What have I done about that? Intentionally, not a lot..Yet.

As I get to know the people around me, the more I will continue to have conversations on a deeper level. I pray God will intervene in a significant way and that he will give me the opportunity to share with her: not as a foreign 'missionary', but as a friend.

I have a lot of respect for previous and current cross-cultural workers in Thailand and have learnt so much from them. They are willing to take risks when they share their faith, their lives reflect what they believe and they are so immersed in the community. Changing their approach has never entered my mind; in fact it's from their approach I have learnt what I know.

I believe it's everyone's responsibility, no matter who you are, where you're from or what you do to be sharing the love of Jesus.

Cross-cultural work has come a long way from 'back in the day'. No longer are we packing enough supplies for years of isolation and we have the advantage of 'testing the waters' before committing. We can tackle language learning with gusto and embrace the richness of the culture, rather than looking to Westernise it. But it's clear that one thing that has not changed over time: the dream of seeing more Thai followers of Jesus. It's a legacy filled with sacrifice, challenges and transformation. It begs the question: what impact could you and your generation have?

SPOTLIGHT ON URBAN AUSTRALIA

JIGSAW: MORNINGTON PENINSULA



JANET FREEMAN, ABOVE, SET IN THE GLORIOUS SURROUNDS OF BEACHES, WINERIES AND BUSHLAND, THE MORNINGTON PENINSULA IN VICTORIA IS ALSO HOME TO MANY SOCIALLY ISOLATED PEOPLE. ENTER JIGSAW, PART OF NEW PENINSULA BAPTIST CHURCH. PASTOR JANET FREEMAN SHARES ABOUT THIS CHAOTIC, CARING COMMUNITY WHO DON'T FIT INTO 'NORMAL' CHURCH.

Describe Jigsaw.

Jigsaw is a dynamic, organic faith community based in a low income area. There are many people who are socially isolated and who struggle with problems such as poverty, domestic violence, intellectual disabilities, drug addictions and alcohol abuse.

Jigsaw gathers each Wednesday night with a meal that most people bring food to contribute. About 35 adults and 25 children attend and there is always enough food for everybody (our little weekly miracle!).

The service is held in a circle and includes singing lead by a great team of musos, a very informal interactive sermon, prayer, communion and discussion about who needs practical help.

During our service anything can happen, and it usually does – there are lots of interruptions! The evening can be chaotic, especially the meal time, but no one minds as it's just part of who we are.

Why did Jigsaw start?

It started out of a heartfelt desire to see our neighbourhood transformed... to see people being connected to a community of faith and experience belonging. To see people set free from their lifestyles of poverty, isolation and addiction.

What do followers of Jesus look like at Jigsaw?

They are accepted and loved for who they are – warts and all. They belong and they know that there is a God who loves and cares for them. We have former prostitutes and drug addicts who have given their lives to Jesus. It's exciting!

How has Jigsaw challenged and inspired you?

Personally it blows me away that I can love these people the way I do. I feel that God has given me his heart for the people. It never fails to amaze me that when I walk in there on a Wednesday evening I feel exhilarating love.

Share a story about the community being changed.

Recently a member of Jigsaw became wheelchair bound. She was actually a carer for another person who attends. So the roles were reversed. The carer became the 'cared for'. Another member from Jigsaw pitched in with meals and practical help and still another went to stay overnight so she could be lifted onto the toilet. Suddenly these 'very different' people became a compassionate community, loving someone in need. Once they would not have looked beyond their own needs now they are looking out for others.

What are your hopes and dreams for Jigsaw's future?

I would love to see more miraculous transformations. I sometimes feel that God is not working as fast as I would like. I want more fruit and I want it NOW! I have to learn to accept his timing. I also want to see other Jigsaw-style congregations planted within the region. I know that Jesus, through Jigsaw, can make a difference to peoples' lives and ultimately that will make a difference to the community. A transformed neighbourhood!

COOKING CULTURALLY

Portuguese-African Chicken

Serves 6-8

Buy it:

- 2kg whole chicken, cut into pieces
- ¼ tsp salt and freshly ground black pepper
- ¼ cup vegetable oil
- 1 onion, chopped coarsely
- 4 cloves garlic, chopped
- 1 or 2 large red chillies, finely minced (for the faint-hearted: remove the seeds)
- 3 tbsp tomato paste
- 2 tbsp paprika
- 2 tbsp water
- 1 tsp fresh ginger, finely minced
- 1 cup coconut milk
- 3 tbsp peanut butter
- ¼ cup chopped coriander or parsley

Do it:

1. Trim chicken pieces of excess fat, rinse and pat dry with paper towel. Sprinkle salt and pepper over chicken, set aside. Preheat oven to 220°C.
2. Heat large frypan over medium-high heat and add half the oil. Stir fry onion, garlic and chillies for 4 minutes or until soft.
3. Stir in tomato paste, paprika, 2 tbsp water and ginger, cook for 1 minute, stirring. Stir in coconut milk and peanut butter, let cool slightly. Blend with a food processor or stab blender until smooth. Set sauce aside.
4. Wipe out frypan, heat over medium-high heat and add remaining oil. Brown chicken, in batches, for about 5 minutes. Transfer to large roasting pan and spread 1 cup of the sauce evenly over chicken. Cook in oven, uncovered, for 30 minutes. Turn chicken pieces over.
5. Mix remaining sauce with coriander or parsley and pour evenly over chicken. Cook for a further 15-20 minutes, until juices run clear when chicken is pierced. Top with crushed peanuts and some additional chopped coriander or parsley. Serve with salad and steamed rice.

Portuguese-African... a likely combination?

We ask the Global Interaction team in Mozambique how this came to be:

Back in the 13th century Portugal was the end of the line for the caravans of traders so their goods were very expensive. To find a faster, cheaper way of obtaining goods the Portuguese began sea exploration. In 1497 explorer Vasco De Gama rounded the bottom of Africa and made his way up the coast of Mozambique. The Portuguese settled there in the 16th century, looked for gold, ivory and pearls, built huge estates and began trading slaves.

When did Mozambique gain independence?

After years of revolts, independence was gained in 1975. This was followed by a horrible civil war which didn't end 'til 1994.

What is the influence today of the Portuguese colonisation?

It's seen in the way streets are laid out to the architecture of buildings, Catholicism and of course the national language, still Portuguese.

And the food?

There isn't a Nandos on every corner! There are products from Portugal and Brazil like olive oil, pasta, cereal, olives and frozen chickens - don't want to think about how many times they've thawed and been refrozen before they get here!



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www.globalinteraction.org.au



GLOBAL | INTERACTION

empowering communities to
develop their own distinctive
ways of following Jesus



Designed by Room 3