

# RESONATE

ISSUE 14 / Spring 2011



I HAVE A

DREAM

BY NAOMI GILBERT

+ Plus

Truth or Dare: The Postmodern Dilemma

Haylee Freudigmann

My Name is Neah...





FIFTEEN

MINUTES

IT HAS ONLY BEEN A FEW WEEKS SINCE CAMILA LEFT HER JOB, FAMILY AND FRIENDS BEHIND IN MELBOURNE TO BEGIN A LONG-TERM (7+ YEARS) STINT AS A GLOBAL INTERACTION CROSS-CULTURAL WORKER. CAMILA, HER HUSBAND DANIEL AND ONE YEAR OLD SON, MICAH HAVE NOW JOINED THE TEAM IN THE SILK ROAD AREA.



**Husband, baby and now a new life in an exotic country – you're pretty much living the dream right?**

Yes! I guess you could put it that way. It's been a dream of mine since I was a teenager and it has taken ... a few years (almost gave my age away!)

**What have been the challenges of preparing to go overseas with a baby?**

We've had to think about clothes, shoes, etc that he'll need for the next few years, as he will grow up quickly. Leaving extended family behind is also more difficult; they love to spend time with Micah and spoil him rotten!

**Did having Micah make the decision to live overseas more difficult?**

Somewhat. He's the first grandkid in the family. However, it may also make it a little easier to build relationships with the local people. As a predominantly Muslim country, being married and having a child (who is a boy) is a very good thing.

**What Australian food are you most going to miss?**

They're not quite Australian, but probably bananas and mangoes. Also access to international foods like Indian and Thai! I'm not so much looking forward to horse jerky, yak butter and the many other delicacies of the area.

**What is life like for mothers in the Silk Road Area?**

It's not great. There are some practices during the birthing process that physically scar women and leave them either barren or sick for a long time. But kids are loved there and they are considered 'innocent' until they're about five years old and allowed to do what they like!

**We hear Micah's nationality is...interesting?**

Yes, he's got Ukrainian, Paraguayan, Argentinean, Slovak and Aussie in him!

**What are you most excited about for the move to the Silk Road Area?**

Snow in winter! (Sounds better than saying -25°C!)

## Pop Quiz

1. When did the CIA make the assessment that Qadhafi's regime would soon end?
2. Which African leader referred to himself as "The Last King of Scotland"?
3. Who is Saloth Sar better known as?
4. At the time Moses conducted the census (Numbers 1), which was the largest tribe of Israel?
5. Which two South Africans shared the 1993 Nobel Peace Prize?
6. Who was chosen to replace Judas as the twelfth disciple?
7. How long was Suharto the president of Indonesia?
8. The king of which country is the world's last 'absolute monarch'?
9. How many verses are there in the entire Bible?
10. After 28 years of its absence, when did Fidel Casiro reinstate Christmas Day as a national holiday?

1 1985 2 Idi Amin 3 Poi Pot 4 Judah 5 Nelson Mandela & F.W. de Klerk 6 Matthias 7 32 years 8 Swaziland 9 31, 173 10 1998

## The App FAIRLY LOCAL



### Snapshot Summary

*Angry Birds* may be one of the most happening apps around, and while a whole lot of fun (if avenging the theft of eggs by green pigs with catapults is your idea of fun?) it is probably not going to change the world. The *Fairly Local* app, however, helps you make ethical choices when it comes to fair trade coffee and other products. With a few screen touches you can discover a stack of fair trade products within 15 kms of where you're standing, locating stores on a map and giving directions.

While not a definitive list, you can contribute to the *Fairly Local* community by adding any fair trade cafes or stores that you might find on your coffee adventures. So next time you have a hankering to play *Angry Birds* over a good coffee, flick first to *Fairly Local* and make sure that coffee is an ethical one.

### Cost

Free

### Recommended for

Coffee lovers, ethical buyers and the directionally challenged.

## MARINATE

## your MIND

# Adventures with Mel



**STOP PRESS... MEL (27) HAS ARRIVED IN SOUTH EAST ASIA! RESONATE'S VERY OWN COLUMNIST, SURFING QUEEN AND NOW CROSS-CULTURAL WORKER IS SETTLING IN AND LEARNING ABOUT HER NEW HOME. WE CATCH UP WITH MEL AS SHE DISCOVERS WHERE TO EAT (AND WHERE NOT TO), HOW TO COMMUNICATE WITH HER NEIGHBOURS AND WHAT GOD MIGHT HAVE HER DO IN THIS STRANGE NEW LAND.**

Settling into a new place is always a great way to unveil and confront long-held expectations and assumptions. For instance, I thought more people in South East Asia would speak English. A thought that in hindsight seems a little ridiculous, yet there it was, an assumption that I unwittingly held. Also, most people here know it's best not to eat padang food (food in the small restaurant window) in the evening, as it has been sitting there all day. They assumed I would know this as well. After an evening of vomiting, now I do.

Those are some of the obvious ones. As time goes on, more and more of my assumptions are challenged by culture, by people and by God.

In an attempt by the local people to try to figure out where I fit in their city, I am often asked: "So, what are you doing here?"

The answer is simple, right? It's obvious: "I'm studying the language and culture" along with the unsaid aim of sharing about our awesome Creator and being a part of "empowering communities to develop their own distinctive ways of following Jesus." But for some reason, what usually pops into my head when asked this question is far less glamorous: "I don't know."

As assumptions, expectations and worldviews are challenged, I've started to realise that while I may have hopes and dreams of how God can use me here, there is still so much to learn. There are insights that he has into this people group and culture that I don't yet understand, and that will ultimately shape what I'm doing here.

Last Sunday, while I found myself singing *It's all about you Jesus*, something became very clear. While there is language learning to be done, a mission strategy to be developed and (in my spare time) plans to save the world, it's not about my plans at all. It's about Jesus.

Yet what was Jesus' plan?

"Not my will, but yours be done." (Matt 26:39)

My expectations and assumptions will be challenged. Some will be set aside. Yet I will still endeavour to follow Jesus' plan in this country. Ultimately, as I go, as I learn, as I live and build relationships and as I keep my eyes fixed on Jesus, I know that He will shape my path. He loves the people of South East Asia and knows them through and through. Where I sometimes cannot make sense of what I hear and see, he sees the best way to utilise me in this place to see HIS kingdom come, His will done not mine.





# I HAVE A DREAM

BY  
NAOMI  
GILBERT



“I have a dream,” she said. And while she’s no Martin Luther King, her dream does have the potential to have an equally revolutionary impact.

Our dreamer is not a charismatic preacher. Nor a political juggernaut. Our dreamer is just a humble, disabled and unassuming woman from a small village in northern Thailand. We’ll call her Inh. One night, Inh dreamed that Jesus called her mobile phone. How did she know it was Jesus if she’d never heard of him before? The name Pra Yesu (Jesus) showed on caller ID, of course. She felt overwhelmed, too flustered to answer and unsure how to respond to him. The call went through to message bank.

A month later, in another dream, Inh met a holy man. He lifted her in his arms and prayed for her. She woke from that dream with a wonderful sense of wellbeing and peace. It was days later that Inh saw a picture of Jesus in a children’s book. “That’s him – he’s the one who lifted me!” she exclaimed.

At about the same time God was infiltrating the dreams of some other villagers – the crew from *Inception* has got nothing on our God.

Dreamer number two, Nok, had a terrible fall out of a tamarind tree. The doctors suspected broken ribs and internal bleeding, but the test results came back all clear. It was then that Nok remembered that he had met Jesus in a dream. While his family and friends were sure that his accident was caused

by the spirits, Nok was convinced that Jesus had protected him.

So Inh and Nok and a few others who were coming to know Jesus, started hanging out with some Global Interaction cross-cultural workers who lived in the area.

“It was exciting times,” says Global Interaction team member, Muana, “to see God draw all these people together.”

**Jan, another team member, adds: “While these guys were dreaming about Jesus, we were dreaming of seeing a church that’s culturally appropriate emerge in Thailand. Here we were, right at the birth of it!”**

A culturally appropriate church? What in Ronald McDonald’s name does that mean?

“We didn’t want to impose a Western model of church – with Sunday gatherings, big stages and lengthy messages. It just wouldn’t work for the Thai people. We wanted to empower this Thai community to develop their own distinctive ways of following Jesus,” says Jan.

The Thai people see Christianity as a Western religion. So it comes as little surprise to learn that even after more than 160 years of mission in Thailand, less than one per cent of the population is Christian. “People think they would betray their own culture and family if they became Christians. We wanted to help people figure out how they can still be a part of their society and family, and also come into a new family: the family of Jesus.”

So Inh, Nok and the others met regularly and gave it a go. The fellowship group gathered each week in Muana’s home: sharing a meal, reading the Word and praying.

It wasn’t long before Muana was encouraging these new believers to take on leadership roles. Inh started doing the Bible readings and quickly progressed to helping teach the weekly lessons.

“We just want to be facilitators,” Muana explains. “We want them to figure out for themselves how they worship.”

Inh may not have a Doctorate of Theology or know the key to preaching a killer three-point sermon, but she does have a real relationship with Jesus that connects with the local mindset and culture in a way that defies argument.

One week Jan was helping Inh prepare a lesson about the miraculous catch of fish. Inh noted that it was similar to a soap opera on Thai TV. Inh used this illustration to intro the lesson, and because it was a story that everyone knew, it grabbed their attention immediately.

Pretty soon the fellowship group had outgrown Muana’s home. It wasn’t that his couch wasn’t comfy or he couldn’t bake a half-decent teacake. No – they wanted to hold this movement. So the group now meets in the home of one of the local believers.

Sound a bit like Peter, Paul and the early church?

And like those of the early church, this fellowship group has realised that being the body of Christ is more than just weekly gatherings for a cup of International Roast and a spiritual pick-me-up.

**For them, their experience of Jesus has been life-changing. No longer are they bound by a fear of the spirits that is so predominant in the Thai culture. They now know the freedom brought by Jesus. Wouldn’t they want their parents, their children, their aunts and uncles, their neighbours to know this freedom too? They can’t help but share it!**

Inh takes every opportunity to share her faith and pray with those in need. “She communicates in ways that truly touch them and in a way we can only dream of,” says Jan.

One of the believers, Lamud, who regularly travels from a neighbouring village to attend the fellowship group, is keen to share his faith too. One day Muana briefly mentioned that some time in the future they could start a new house church in his village. Turns out they had different understandings of “future”. The very next Sunday Muana gets a call from Lamud: “Where are you? We’re all here, we’ve got snacks and we’re ready to go. We’re just waiting for you to come and teach.”

When Muana arrived, there was a small group of people all interested to hear more about this Jesus guy that Lamud told them about.

...And the Lord added to their number daily those who were being saved.<sup>1</sup>

**Inh, Nok, Lamud and the others may not rival the great Martin Luther King’s magnetic personality or be preaching to the masses about dramatic social change... yet. But what we are witnessing is the birth of a movement: a movement that will see the transformation of a few people, a village, and hopefully soon, a country.**

<sup>1</sup> Acts 2:47





## DOING LIFE

# TOGETHER

IN 1979, GRAEME, A STRAPPING YOUNG BACHELOR, RETURNED FROM FOUR YEARS IN SOUTH ASIA. HE MET PAT WHILE VISITING A CHURCH IN COUNTRY SOUTH AUSTRALIA, AND THE REST, THEY SAY, IS HISTORY. SOON THEY WERE MARRIED AND HEADING BACK TO SOUTH ASIA WHERE THEIR FIRST SON, PHILIP, WAS BORN. PHIL SPENT THE FIRST SEVEN YEARS OF HIS LIFE TODDLING ROUND THE STREETS OF SOUTH ASIA (PROPERLY SUPERVISED, OF COURSE). NOW, 23 YEARS SINCE THEY LEFT, GRAEME, PAT AND PHIL ARE ALL RETURNING TO SOUTH ASIA FOR ANOTHER TERM OF MINISTRY.

### GRAEME & PAT

While Graeme had previously lived in South Asia, we'd only been living there as a couple for about a year before Phil was born. Some people may have thought we were crazy to raise a child in a developing country. For us, it was just the way it was.

When Phil was born, Graeme had to travel 40 kilometres to a main town to book a phone call to Australia. He waited seven hours for it to be put through, and then shouted his lungs out to tell his parents the good news. It's a bit different now with mobile phones and Skype!

We lived with a number of other mission families with children the same age, so we were able to compare notes on parenting and other things. Phil related very well to our local friends and loved spending time in the garden with them and drinking a morning cup of tea.

Our family returned to Australia in 1988, but we've still maintained a keen interest in all things South Asia. We're excited about the opportunity we have to help establish a training centre that will equip people in vocational skills in order to improve their employment options.

For many years, Phil has had a strong desire to use his skills and work in an overseas setting. Of course we're thrilled that the overseas setting is in South Asia. That's where God is leading him, and we're excited to share the journey with him. We admire the way Phil has time for people and recognises the importance of building relationships and offering support and friendship. He is a very loyal friend.

### PHIL

While I thought my childhood in South Asia was just normal, I guess there were some unusual differences. I have a vivid memory of seeing a kid, who was my age at the time (about five), hanging onto the back of a crowded bus with his dad. I can remember wanting to know if they had to buy a ticket. I can also remember going with my mum to visit a family of seven that lived in a one-room house smaller than our lounge. Following our local house-help around the yard and sharing cups of sweet milky tea was one of the highlights growing up.

What my parents were doing seemed normal to me. At the time, I guess I thought that's what all parents did: live in another country to share the message of Jesus with others. Growing up there was great. I think the hardest thing was moving back to Australia when I was seven.

For quite a while I've wanted to go back to South Asia to work but never had the opportunity. Yet, through short-term visits and studies I have recently completed, I realise now that God has been preparing me to go for the last ten years.

I'm really excited my parents have the opportunity to go back as well. Those who know my dad know he is very passionate about South Asia and I think he's wanted to go back for a while. I love and admire the sacrificial way both my parents love and serve others. They value people and show it in the way they live out their faith. I have learnt a lot seeing my parent's commitment and sacrifice to serve God in a place where life is not so comfortable.

# CULTURE

## SHOCK

GLOBAL INTERACTION CROSS-CULTURAL WORKERS ENTER COMMUNITIES WHERE LIFE IS CARRIED OUT VERY DIFFERENTLY TO WHAT WE'RE USED TO IN AUSTRALIA. LOCAL PEOPLE HAVE CULTURAL PRACTICES THAT CAN SEEM CONFUSING AND DOWNRIGHT BIZARRE...WHICH IS EXACTLY WHAT THEY THINK OF SOME OF THE THINGS WE DO!



### A CLOCK? YOU SHOULDN'T HAVE! NO REALLY...YOU SHOULDN'T HAVE

Giving a gift in Central Asia requires a bit more thought than just running down to JB Hi-Fi for a gift card. Apart from the fact that they don't have JB Hi-Fi, there are certain items you should never give as a gift in Central Asia. Clocks, for example, are out. The phrase 'to give a clock' in the local language sounds a lot like 'attend a funeral'. The colour paper you wrap your present in also needs consideration - red, pink, gold and silver are good choices but gifts in yellow paper with black writing are only given to the dead and therefore very offensive.



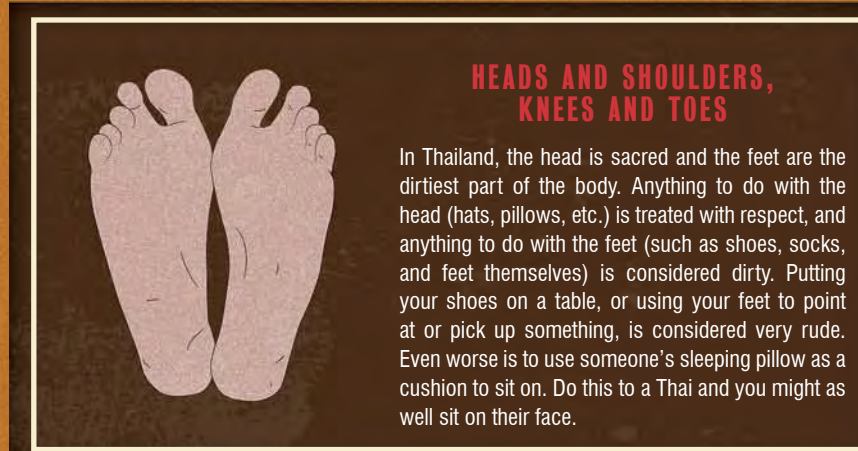
### THAT'S A BIT ON THE NOSE

In many places, like Cambodia, blowing your nose in public is very offensive. The Khmer people find it disgusting that an Australian will use a hanky or tissue and then put it back in their pocket (it is revolting when you think about it). This is especially true at meal times, when people will always go outside or leave the room to blow their noses. Blowing your nose or spitting on the street, however, is perfectly acceptable (better out than in!).



### HELLO...HELLO...HELLO...

In Malawi, conventions around greeting other people are very different to those in Australia. It is expected, especially in a village situation, that when you join a group of people you will greet each one individually by shaking their hand and saying "Hello, how are you?" then responding to their greeting. A blanket "G'day" to all is considered very rude.



### HEADS AND SHOULDERS, KNEES AND TOES

In Thailand, the head is sacred and the feet are the dirtiest part of the body. Anything to do with the head (hats, pillows, etc.) is treated with respect, and anything to do with the feet (such as shoes, socks, and feet themselves) is considered dirty. Putting your shoes on a table, or using your feet to point at or pick up something, is considered very rude. Even worse is to use someone's sleeping pillow as a cushion to sit on. Do this to a Thai and you might as well sit on their face.



### ROYAL STUFF UP

The King is highly revered in Thailand and his head appears on all coins and notes, and most postage stamps. If money is dropped, it is very rude to use your feet to stop a coin from rolling or a bank note from blowing away. It is also very rude to lick a postage stamp. Doing so at the post office would cause a lot of offense.





# TRUTH OR DARE

## THE POST MODERN DILEMMA

**IN TODAY'S SOCIETY WE HAVE AS MANY OPTIONS OF WHAT TO BELIEVE AS WE DO BREAKFAST CEREAL CHOICES ON THE SUPERMARKET SHELVES. IN AN AGE WHERE THE PURSUIT OF RELIGIOUS TOLERANCE AND CULTURAL ACCEPTANCE RULES WITH AN ALMOST IRON FIST, HAYLEE FREUDIGMANN ASKS THE QUESTION YOU'VE THOUGHT BUT MIGHT NOT HAVE DARED TO SPEAK: IS THERE EVEN A PLACE FOR CHRISTIAN MISSION?**

**A** dangerous question, might I say, considering I work for a mission organisation, but one that seems to have permeated the thinking of many who tick 'Christian' on the census form. In the church, mission is reclaiming lost ground and there are more people than ever (young and old) travelling on short-term mission trips. However, it seems that in our everyday lives there is a big question mark hanging over whether we, as Jesus-followers, have the right to share our faith with others.

**Today, the catch cry of the majority is: What I believe is what I believe, and you can believe whatever you like.**

In this pluralistic<sup>1</sup> climate, it can seem downright wrong to share our faith with others. In the name of religious tolerance maybe we should keep our beliefs to ourselves, private, so that we don't offend others of different faiths. After all, what right do I have to claim that, in Jesus, I hold the truth and everyone else has got it wrong? Even Gandhi (and he is not someone people like to disagree with) is quoted as saying: "It is super arrogance to assume you alone possess the key to spiritual joy and peace."<sup>2</sup> The role of mission is looking a little shaky.

But before you start arranging coffee with your mission pastor to let them know they are out of a job, let's dig a little deeper. The challenge of mission's place in a pluralistic and 'tolerant' society is nothing new. We only need to look at the world into which Jesus came and the early church began: many cultures unified under the one Roman banner, polytheistic<sup>3</sup> worship, Jesus-followers a tiny and misunderstood minority (often thought of as atheists as they did not pay honour to the myriad of gods worshipped). The Jewish faith was tolerated (or ignored) along with all the others in a pluralistic society that integrated superstition and magic into everyday life. It was in this climate that God chose to bring about his new covenant through Jesus. This is mission at its very core.

The early followers of the Way (AKA Christians) took up this mission and ran with it. Not because they were under compulsion, nor because it was a prerequisite for prosperity, but rather their experience of Jesus and his transformative power could not be contained. It was a no-brainer. They simply had to share it in order to be who God had created them to be.

However, for all the similarities between the Roman Empire and modern day Australia there are also major differences. 2,000 years of development tends to do that. Today our job of sharing the message of Jesus may be a little more difficult. Yes, both are pluralistic environments but today we no longer have the luxury of 'truth'. For all their multiculturalism, the Romans' worldview maintained that the concept of truth could be known. Yet in the last few hundred years, as any first-year philosophy student will tell you, Descartes' mantra "I think therefore I am" and Kant's non-conformist relativism, have left us doubting whether anything can be truly known.

In response to this, it would seem that we've worked hard to make Christianity more palatable. But in the process, have we perhaps domesticated Jesus? He is no longer the radical who stood for truth, a deep and knowable love and a revolutionary message of eternal hope for all who follow him. But rather we have transformed him into a meek, unchallenging and all-round nice guy who loved everyone, and offended no-one. While I think this has occurred in the hope that more will come to an understanding of him, in many cases what we have actually achieved is a diluted message of Jesus in which both he and his church have simply become background noise.

How then can we say that Jesus is the way, when we are told that there is no 'way' to begin with?

There is definitely something to be said for the first believers' experience of Jesus which motivated them for mission. Whether they ever actually met Jesus or simply heard about his life and death (and life again), their mission came out of their deep experience of being loved by the creator of the universe, through the power of the Holy Spirit.

**The great need to tell others about Jesus can be easily dismissed if our own experience of Jesus and walk with him is simply ho-hum. If I have not allowed my life to be fully transformed by the grace of God, then why would I share this with anyone else? The first major step in understanding the role of mission in our pluralistic culture is to truly dig into our own relationship with God. While truth is always under debate, if the life, death and resurrection of Jesus aren't real for me, then mission is not required.**

However, if it is real, then we have a life-changing experience to share, and mission is definitely on the table. And it is here that I think the words of missionary, theologian and author, Lesslie Newbigin ring oh so true:

*"When Christians affirm... that Jesus is the way, the true and living way by whom we come to the Father, (we) are not claiming to know everything. (We) are claiming to be on the way, and inviting others to join (us) as (we) press forward toward the fullness of the truth, toward the day when we shall know as we have been known."<sup>4</sup>*

Here Newbigin points to a few simple gems about mission in a pluralistic society. First, as followers of Jesus, we are to affirm (confirm, announce, insist – good on you, trusty thesaurus) that Jesus is the truth and the way to the living God.

Secondly, in affirming this truth of Jesus, we are not claiming to know everything (because let's face it... we don't). We are simply on the journey with Jesus. A journey that will not be complete until the day we meet him face to face.

And finally, we are to invite others on this journey. Not coercing, threatening, scheming or guilting people into believing, but rather inviting them to enter into a meaningful journey of discovery with Jesus. This is mission.

In this framework of mission, respect for other cultures, religions and the people who adhere to them is vital. Religious tolerance and interfaith dialogue can continue in a meaningful way that does not dilute the message of Jesus but rather actively demonstrates his love for all.

So back to the original question: Is there a place for Christian mission in a world that is focused on religious tolerance? While it's important to express love and understanding towards those adhering to a myriad of belief systems, to invite people on a life transforming journey with Jesus is nothing short of a mighty privilege. So I guess in the end, the answer to our question is actually quite simple... Yes, definitely!

<sup>1</sup> Religious pluralism – the belief that the differences between the religions are not a matter of truth and falsehood, but of different perceptions of one truth.

<sup>2</sup> Jindal, B. Has Ecumenism Made Evangelism Irrelevant? America, July 31, 1993, Vol 169, No. 3, 12  
<sup>3</sup>The belief in more than one god or many gods.

<sup>4</sup> Newbigin, L. The Gospel in a Pluralist Society. Eerdmans Publishing: Grand Rapids, 2001, 12



My name is

# NEAH

**AT AGE 59, MANY WOULD BE STARTING TO THINK RETIREMENT, NOT COACHING AN UNDER 13s SOCCER TEAM. YET FOR NEAH, COACHING SOCCER IS NOT ONLY HELPING YOUNG PEOPLE TO KICK GOALS ON THE FIELD, BUT KICK GOALS IN LIFE - INCLUDING HIS OWN.**



My name is Neah. I live on the Cambodian-Thai border. I have four children - two boys and two girls - and five grandchildren. Here there are some people who have enough with a bit leftover. However, there are other people who still can't find enough food for their daily needs. In my neighbourhood, kids and teenagers carry weapons and use drugs and this makes them do things that they wouldn't otherwise do.

A while ago, I didn't have a job and I was not doing any regular volunteer work. I felt that I didn't have any skills that could be useful. But in August last year I started working with a non-government organisation as a guard. My role involves tidying the grounds, turning on the lights at night, locking the buildings and unlocking them in the morning. Also, I help with small repair work that needs to be done. I think this is a good job for me: appropriate to my energy levels!

Soon after I started work, I was asked to be a volunteer coach for an under 13 football team. At first I thought, "I don't have the skills but I will try!" I didn't have any experience leading a sports team. I'm not good at playing sports but I like watching other people play and I know that the kids in the village like to play football. They play every day.

My goal was for the kids to know each other, to avoid taking drugs and to stay in school. Before they started playing soccer, many of the boys weren't studying. Now some are

studying but some are too poor so they work at the market. Anyway, I didn't want them looking like kids who just roam around and don't do anything useful. I said that if they want to play football, they had to cut their hair short. They did!

Through being a coach I was able to get to know the kids in the village much better. We're in the same neighbourhood so we see each other every day. I don't think that soccer will solve all of their problems... but I think that when we love the kids they will respond. My goal remains the same: I want to lead these boys to study and be good examples in their community.

None of my children smoke cigarettes or take drugs. I'm happy that they have responded to the love of their parents and show respect to their family by doing what is right. I hope that other children will also be able to receive love and change their lives.

I heard about Jesus many years ago. My son became a Christian several years ago and I supported his decision. I know that Jesus has healed me and my family from physical sickness. Now I often go to church. If you ask me, "Are you a Christian?" I would say, "I am a Buddhist but I am starting to follow the Christian way." I know a number of people who are Christians so I can learn from them and follow their example too.

This story is taken from the newsletter of Global Interaction team member Pip. She helps run the Youth Sports Program on the Cambodia - Thai border. The Youth Sports Program gives young people a fun, healthy outlet for their energy and a safe place to spend their time. Getting involved in team sport enhances young people's potential for education and employment, and develops their leadership capacity while providing an opportunity to share the message of Jesus.

If you would like to support this project visit [www.globalinteraction.org.au](http://www.globalinteraction.org.au).



## COOKING CULTURALLY

### Gado-Gado

Serves 4



#### Recipe Reviews

★★★★

*Francine: A simple and delicious meal, perfect for lunch. If you can't find kecap manis, sweet soy sauce would do the trick.*

★★★★

*Nic: A great, quick and easy, and light meal. The peanut sauce was yum. I also added some snow peas and sliced cucumber to give it a bit more crunch.*

★★★

*Darren: A good healthy dish that was pretty easy to make. You could easily have this as a side dish or a main meal.*

#### Buy it:

- 4 eggs, at room temperature
- 1/3 cup satay sauce
- 1/3 cup light coconut milk
- 1/2 lime, juiced
- 1 teaspoon kecap manis
- 6 chat potatoes, halved
- 150g green beans, trimmed
- 2 carrots, peeled, sliced diagonally
- 1/4 medium wombok (Chinese cabbage), thickly sliced lengthways
- 75g beansprouts, trimmed
- red chilli, thinly sliced, to serve

#### Do it:

1. Place eggs in a small saucepan of boiling water. Cook for 10 minutes. Drain. Place eggs in a bowl of cold water for 10 minutes or until cool. Peel.
2. Place potatoes in a steamer basket. Steam, covered, over boiling water for 5 minutes or until almost tender.
3. Meanwhile, combine satay sauce, coconut milk, lime juice and kecap manis in a small saucepan over medium heat. Heat, stirring often, for 2 minutes or until simmering. Remove from heat. Cover and keep warm.
4. Add green beans and carrots to the potatoes. Steam, covered, for 2 minutes. Add wombok and beansprouts. Steam, covered, for 2 minutes or until wombok begins to wilt.
5. Arrange vegetables on a serving plate. Cut eggs into quarters lengthways. Place over vegetables. Drizzle with satay sauce, top with chilli and serve.

#### Eat it: (As the Indonesians do)

Indonesian meals are commonly eaten with the combination of a spoon in the right hand and fork in the left, although in many parts of the country it is also common to eat with your right hand (not the left - that's unclean!).

There are still thousands of people groups around the world who haven't yet heard the message of Jesus due to cultural, political and linguistic barriers.

#### THOUSANDS! IS THIS JUST?

**WE INVITE YOU TO PRAYER.**

**IT'S NOT JUST PRAYER. IT'S PRAYER FOR JUSTICE.**

For one weekend, Baptist communities across Australia will join together to pray for the people groups that are still to know Jesus. Gather with your youth group, small group, in your church service or with a bunch of friends. Whether it's for the whole weekend, or just a few minutes, join our nation in active prayer.

For more information, to show your support and to access all the creative prayer resources you will need: [www.globalinteraction.org.au](http://www.globalinteraction.org.au)

14 - 16 October 2011

## JUST PRAYER

Baptist communities praying for the least-reached people groups of the world





03 9819 4944

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