

RESONATE

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Putting
RUNS ON THE
BOARD

BY NAOMI GILBERT

+Plus

Fear & Peace

Melinda Cousins & Haylee Freudigmann

Doing Life Together

Robyn & Mama Dave



FIFTEEN

MINUTES

THERE IS A NEW TEAM PLAYER IN THE NSW/ACT GLOBAL INTERACTION OFFICE AND SHE GOES BY THE NAME MEL WELLINGS. READY AND WILLING TO TAKE ON THE ROLE OF YOUNG ADULT CONSULTANT, WE THOUGHT IT BEST TO GET THE LOW-DOWN ON MEL'S LIFE, LOVE AND TRAVEL.



Your life story in two sentences.

Had a fun couple of decades of life so far; born, raised, working, married and living in Sydney, while travelling to both near and far parts of the globe. Love God, serving in the local church but with eyes fixed on global issues of mission and social justice. (That was really hard to do!)

We hear you recently had a name change?

Yes, I was previously a Crook; by name not by nature. Then in March I married the lovely, 18cm taller than me, Matthew and now I'm a Wellings. But I'm still not used to looking at the bottom of the list to find my name.

Why work with Global Interaction?

It's wonderful to work with a great team of like-minded people with a heart to serve. Having been on two Global Xposure trips, I have a real respect for the way Global Interaction shares the name of Jesus.

You are quite the traveller, how many countries have you visited?

The tally stands at 39. I had a goal of visiting 25 countries by the age of 25... so am a few ahead. In Europe you can whizz through a heap of countries in a day (hello and goodbye Lichtenstein).

What else happens in your week?

I also work part-time at Micah Challenge Australia, running the office and managing an intern program. It's great to see Christians advocating for justice with our brothers and sisters around the world. I may be biased, but it is a way of being involved in helping the poor from our own backyards.

Best advice for a young adult considering cross-cultural mission?

Get into it! Either on our doorstep or across the ocean, cross-cultural mission is a core part of who we are as disciples of Jesus.

Pop Quiz

1. The Millennium Development Goals aim to halve global poverty by what year?
2. The Bangladesh cricket team has only beaten Australia once. Where was this game played?
3. What is the world's newest country, recognised in July 2011?
4. What are the four colours of Libya's new flag?
5. Which country lost their AAA Credit Rating in early August, 2011?
6. Where had the Australian Government planned to send asylum seekers for offshore processing, that was later deemed illegal by the High Court?
7. Through whom did God promise that all the peoples of the earth would be blessed (Genesis 12:3)?
8. What is the disparity between life expectancy of indigenous and non-indigenous Australians?
9. Which organisation has a campaign to improve child mortality rates called "Survive Past Five"?
10. Phanom Rung is a historical park in which country?

1. 2015 2. Cardiff, Wales 3. South Sudan 4. Red, black, white and green 5. USA 6. Malaysia 7. Abraham 8. 16-17 years 9. Micah Challenge Australia 10. Thailand

The Book

The Cost of Discipleship
by Dietrich Bonhoeffer

Snapshot Summary

If you are up for a challenge and maybe a theological smack in the head, Bonhoeffer's *The Cost of Discipleship* is a must read. While not a book that you can start and finish on a lazy Sunday afternoon, it's one that has long been described as a classic of Christian thought. It will have you pondering grace, service and the sacrifice that Jesus calls us to.

Written in 1937 in Germany, as Hitler's regime was on the rise, Bonhoeffer examines Jesus' Sermon on the Mount and how it relates to discipleship in today's world.

Grab a copy at your local book store, order it on the net, download the ebook or whack your ipod in your ears and listen to the audio version (we really are spoilt for choice on this one).

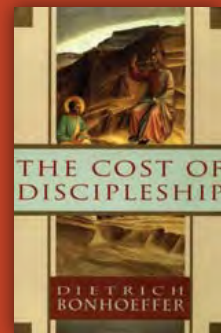
Recommended for

Anyone grappling with what it means to be a true disciple.

MARINATE

your

MIND



BROUGHT TOGETHER BY THE NEED TO COMMUNICATE, GLOBAL INTERACTION CROSS-CULTURAL WORKER ROBYN AND HER MALAWIAN LANGUAGE HELPER MAMA DAVE HAD NO IDEA WHAT GOD HAD IN STORE FOR THEM. THREE AND A HALF YEARS LATER THEY ARE TRANSFORMING LIVES TOGETHER, AS THEY TRAVEL FROM VILLAGE TO VILLAGE TEACHING PRACTICAL HEALTH EDUCATION AND EMPOWERING OTHER WOMEN TO SHARE SKILLS WITH FRIENDS AND NEIGHBOURS.

DOING LIFE

TOGETHER



ROBYN

MAMA DAVE

Mama Dave and I first got to know each other as she helped me learn ciYawo (the language of the Yawo in Malawi). She would work me hard and I soon realised that she was a natural teacher. **One of my nice memories is of her one day suddenly jumping up and dancing in excitement at my progress during a lesson. That was special as she has only done it twice.**

I admired her bright personality and patience as I struggled through with the basics of the language. She had to repeat the same information or word over and over until I finally understood and learnt. I also admire the way she cares for two orphan children in addition to her own two children and her ability to bounce back after going through very difficult times.

Now we work together on our village health program and spend lots of time in the car travelling from one village to the next. On our long journeys we talk about our families, the different cultures we come from and Mama Dave often thinks of ways we can improve our teaching sessions. We also laugh a lot.

We have been through lots of ups and downs. A major low was the death of her child. The highs have been seeing the success of our village health program and seeing people empowered as they realise they can make a difference in their own and in other villages. **Mama Dave and I have a close relationship and share with each other many of our joys and concerns.**

My prayer for Mama Dave is that she would remain healthy and enjoy seeing her children grow. I also pray that she will find a way to support her family when she is no longer working for me.

How did you first meet and how did the relationship grow?

We met when I was at the hospital with my child who was sick. Later I helped Robyn learn the language and about our culture. Now we visit villages teaching about health.

What were your first impressions of Robyn?

When I started as her language helper I saw her as someone who would provide me with employment.

Anything you find unusual about Robyn?

That Robyn is not married, as in our culture girls usually get married when they are young.

What do you talk about on your long trips to the villages?

We talk about the villages where we are going and ways to improve our lessons so they are easy to understand and pass on to others. We talk about our families and local traditions.

Would you say Robyn is more African or Australian?

Robyn has never made any blunders here in Africa. She encourages and respects the people and behaves the same as women in our culture. Some people call her "Malawian lady".

What do you admire about Robyn?

I admire Robyn as she gives respect and wants to understand what people want and to help them. She never says she is tired even when she has driven long distances for three days. We are a good team. We learn from each other. I learn from Robyn and she listens to me.

What "life lesson" has Robyn taught you?

That 'knowledge is power' and enables people to change their behaviour.

Spotlight
ON
URBAN
AUSTRALIA



KEEN TO KNOW WHAT GOD IS DOING CLOSER TO HOME, WE CAUGHT UP WITH CHRIS LACEY FROM URBAN SEED, A MELBOURNE-BASED MINISTRY BUILDING COMMUNITIES OF HEALING, HOPE AND JUSTICE.

What is Urban Seed?

Confronted with people sleeping on their steps, Collins Street Baptist Church began to explore what mission would look like in the heart of Melbourne CBD. Three young guys moved into the church building, so that they could honestly and directly respond to the needs of their neighbours. That birthed what's now known as Urban Seed.

Today, Urban Seed is a community-based organisation engaging faith, community and culture to address the underlying causes of disadvantage that contribute to poverty in Victoria.

Urban Seed's back door opens into a laneway that is historically one of Melbourne's most frequently used drug injecting locations. Our response to crises and overdoses at our back door has been an important shaper of our work. We encourage and assist with connection to services (drug treatment, health and housing support). We run a range of projects, in Melbourne and throughout the state, including Credo Café, laneway cricket games, art and advocacy programs. We want to find creative ways to engage with and respond to the needs of those in the communities we seek to serve.

What's the low-down on Credo Café?

We started inviting those we'd met in the neighbourhood to come around for lunch. Word spread quickly, so we soon set up Credo Café in the basement of the church. Up to 60 people attend lunch on any given day. Some face serious substance abuse or mental health issues, others are homeless or unemployed.

Some come because they have nowhere else to go, others because we are able to offer something they need. We also invite some of Melbourne's elite – lawyers, business managers and politicians – to join us at the table. All are welcome, regardless of age, ethnicity, gender, sexuality or socio-economic status.

You seem to do a lot of eating together – what's the significance of that?

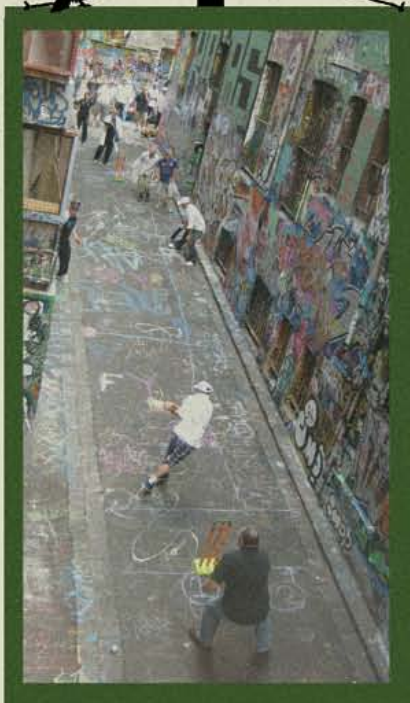
We all need to eat! It is the ultimate common denominator and enables us to draw together a cross-section of society – those who live and work near us. This leads to conversation, friendship and a greater sense of community. Jesus included a lot of diversity around his table and Credo aims to do the same.

How has being involved with Urban Seed challenged you?

Sometimes the work we do does not feel 'enough', or I might hope for dramatic results. All we can do is nurture life and trust that the seeds we plant will bear fruit that will last beyond our involvement. In the end, the transformation comes from God, not me or Urban Seed. This is certainly comforting in the midst of the challenges we face.

What are your hopes for Urban Seed?

The best outcome I hope for is that an organisation like Urban Seed doesn't need to exist. I want to see everyone living in a community of healing, hope and justice. This is what we envision the Kingdom, or the 'Economy of God' to look like!



To find out more and get involved:
www.urbansed.org

FEAR & PEACE

Melinda Cousins and Haylee Freudigmann

IMAGINE YOU'VE INVENTED A BRAND NEW PRODUCT, THE NEXT BIG THING, AND YOU'RE LOOKING FOR A WINNING MARKETING STRATEGY TO MAKE IT A WORLDWIDE HIT. (YOU'RE ALREADY IMAGINING HOW TO SPEND THOSE SQUILLIONS, AREN'T YOU? BUY THAT PRIVATE ISLAND HIDEAWAY AND, AHM, GIVE THE MONEY AWAY TO A GOOD CAUSE).

How would you advertise this new product? Focus on its extraordinary design features? Inspire people with how much it will improve their lives? Entertain them with dancing girls in bikinis? Or make them feel afraid, very afraid?

Hang on, what was that last one? Make them afraid? You better believe it!

On a recent episode of *The Gruen Transfer*, Wil Anderson and his panel of advertising gurus discussed one of the key emotions advertisers use to get us to buy their products: fear.

Turn the simple act of washing hands into germ warfare, and sales for anti-bacterial soap will sky rocket. Make people afraid of the social rejection that comes with acne spots or failing to own the very latest, whiz-bang smart phone, then provide the product that will make all of their fears go away.

Fear. It's a simple advertising tool, and it's extremely effective.

Fear is also an undercurrent in much of our social and political debate. Fear of those who are different. Threats to our way of life. Anxiety about the future. Economic panic. Fear seems to fill almost every space we inhabit. Whether the fear is real, or merely perceived, doesn't seem to matter.

"It's a campaign of fear and consumption," Marilyn Manson once commented. "Keep people afraid and they'll consume."¹ While we are not in the habit of quoting this death rock icon, in this case Manson might just be onto something.

Fear is often experienced as a collective emotion, particularly in times of war. However, in today's individualised society we have managed to claim fear as our very own. Fear has found its way into almost every aspect of our life and is making itself at home. This modern, personalised fear means even the mundane stuff of everyday life is now viewed as innately risky. We can insure body parts for fear of losing them; government policies are increasingly based on our perceived fears of the 'other'; and the term 'helicopter parenting' has worked its way into our social vocabulary as mums and dads hover in fear that something, anything, might harm their children.

While fear may be becoming more pervasive in our culture, it is not something we have a monopoly on. Deep down, fear is not merely a Western experience, but a human condition. In the Thai Buddhist culture, for example, there is a deep-seated dread of evil spirits. This fear directly impacts every part of their daily existence, as they seek to prevent the spirits of their ancestors from making their lives unbearable today, or worse, the: making next life a nightmare!

However, people living in these cultures that have been introduced to the power of the gospel have had their fear radically transformed. This results not only in a change of attitude towards things like spirit houses and charms, but a change in their whole experience of life. Larry, who works with Global Interaction in Thailand, has seen firsthand how Jesus can help people overcome fear. He says: "A lot of new believers find freedom from the fear of spirits... they just aren't afraid of the spirit's influence and power like they used to be." This is a strong reminder of the transformational power of Jesus in people's lives.

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GUARANTEE**



AWESOME

How can the gospel help us to address the prevailing culture of fear in our own society?

There is a temptation to simply list tried and true Bible verses that many of us have clung to when our fear barometer is ready to explode. You know the ones... "Perfect love casts out fear;"² or "Fear not, for I am with you"³.

But perhaps it is time to look a little deeper - to move beyond simply reciting verses and to understand the radical culture of the Kingdom of God; the culture that we as followers of Jesus are to not only know and believe but also to bring into our world. Just like the Thai people who have come to faith, we need our entire outlook to be transformed, so that fear is no longer in the driver's seat. Instead, our relationship with Jesus becomes the primary focus.

Fear gives way to hope.

Hope in a Saviour who will right the injustices of the world; hope that our communities might be transformed; and hope in the one who is greater than even the biggest issues our world is facing.

Jesus didn't suffer persecution and death so that his followers would face the world with fear, but rather with hope. He inspires us to see what is possible. The Kingdom of God is breaking into our world to bring justice and peace. This inspires us to face the issues, challenges and diversities of our world with a profound sense of hope and imagination.

Fear causes us to retreat. Hope causes us to engage.

We cannot ignore the brokenness of our world, but imagine seeing the issues facing our society through the lens of hope, rather than fear. Instead of fearing the worst, followers of Jesus believe that things can be better, because we understand that God wants to use us to bring his reign of righteousness and peace into the world. Even our greatest fear – death – has been defeated in Christ.

We have a message of hope to live and to proclaim, and it is desperately needed in a world clinging to fear. Both in our local and global community, it is our unique privilege to stand against the tide of fear that consumes so many. Instead, we declare in both action and word that hope and a transformed life can only be found in a deep relationship with Jesus. As his followers, we can respond to our world motivated not by fear, but by faith, hope and love (sound familiar?).

Interestingly enough, The Gruen Transfer panel noted that, in advertising, the alternative emotion to fear is hope. It's a better way of advertising. It's also a better way of engaging the world with the gospel.

¹ In his interview with Michael Moore in the documentary *Bowling for Columbine*.

² 1 John 4:18

³ Isaiah 41:10

COOKING

CULTURALLY

Vietnamese Pho

Serves 4

Buy it:

- 1 litre chicken stock
- 3cm piece fresh ginger, peeled
- 2 star anise
- 1 tablespoon fish sauce
- 2 teaspoons soy sauce
- 2 cups of cold water
- 100g thick (Pad Thai) noodles
- 300g firm tofu, cut into 3cm cubes
- 2 tablespoons lime juice
- 1 cup fresh coriander leaves
- 1 cup bean sprouts, trimmed
- 2 small red chillies, thinly sliced
- 3 shallots, thinly sliced
- Lime wedges, to serve

Do it:

1. Place stock, ginger, star anise, fish sauce, soy sauce and water in a large saucepan over high heat. Cover. Bring to the boil. Reduce heat to low. Simmer for 5 minutes.
2. Meanwhile, place noodles in a heatproof bowl. Cover with boiling water. Stand for 3 to 5 minutes or until tender. Separate with a fork. Drain.
3. Using a slotted spoon, remove ginger and star anise from stock mixture. Add tofu. Stir in lime juice. Divide noodles and stock mixture between bowls. Top with coriander, beansprouts, chilli and shallots. Serve with lime wedges.

Eat it: *(As the Vietnamese do)*

Both chop sticks and a soup spoon are needed to fully experience Pho. Take in a little broth with the spoon and follow that up with the some noodles or tofu using the chopsticks. There is no specific etiquette when eating Pho, so a little slurping and splashing is all part of the experience!



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www.globalinteraction.org.au



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empowering communities to
develop their own distinctive
ways of following Jesus

