

The Gospel of Vic

Marcus Curnow

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A contemporary rendering of the Gospel of Mark by Marcus Curnow
Based on a work by Athol Gill and his students called "Fair Dinkum Mark".



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Introduction

The “Gospel of Vic” has aged sufficiently to warrant a brief introduction. The version you have here (albeit laid out by a rank amateur and distributed by informal, underground networks) does not look at all like the original. The first version, which Marcus Curnow presented to his friends Greg and Elvira, was bound in a loose leaf folder, stuffed with newspaper clippings and cartoons to illustrate the context in which it was written. The Gospel of Vic was always intended to bring out the narrative as a story of its time: that time has passed.

The Gospel of Vic was written in an intense week that Marcus spent by himself. It is hard to convey how exciting it was to read in the months after its writing. Marcus himself doubts the relevancy of this tale now that a few years have passed. Consider this as a capturing of a time that is now past. Please sit down yourself and rewrite your most sacred text reset in your time and situation. Please don’t consider this an important and lofty work. Enjoy it as one man’s wrestling with a narrative that changed his life.

We have included below an interview I did with Marcus for POD when we first made the Gospel of Vic available to a wider audience.

Paul Minty July 2001

POD Interview

A couple of millenniums after it was written, Mark’s gospel inspired Marcus Curnow to rant against global capitalism and Jeff Kennett’s Victoria in a rewriting of Mark’s gospel which Marcus calls “The Gospel of Vic.” I asked Marcus why he did it.

I wrote this for Greg and Elvira’s first wedding anniversary. To encourage them ‘cause they were living at Collins St church and working there in lots of hard situations. They were feeling pretty depressed. It’s a very culturally contested space, between the front door and the back door of Collins St; between the Heroin trade at the back door and the designer products at the front door and, you’re caught in a bit of a war zone in some ways and I suppose they were pretty disillusioned with where they wanted to be. So I really had them in mind for an anniversary present. I think Mark wrote his story to try and encourage some people in their faith and stuff at a certain time in a particular war-zone and

lots of those things seemed to ring true. I suppose the other reason why I wrote it was just the spiritual discipline for myself out of my ongoing love and commitment to Mark’s gospel and trying to keep that story alive for me today as an Australian bloke.

I love Mark’s story of Jesus! It’s sort of grabbed me since I’ve been a kid and as I’ve developed in my life and thinking my understanding and appreciation of it has been parallel. I’ve questioned my beliefs as I’ve grown and thrown out or modified lots of stuff but Mark’s story has always seemed tough enough to always stand up to my questions and pretty much fire a whole lot of questions back at me at a deeper, scarier, further life defining or enriching level.

Mark’s Story was treasured specially by some people and communities that I really respect: Athol Gill and the House of the Gentle Bunyip; Ched Myers and Bartimaues Community in the states - classic 70’s radicals. I suppose this love and respect for the story has rubbed off on me to the point that I see it as a definitional document, my rule for life and practice if you will.

If you love a story you want to keep it alive, keep telling it and retelling I suppose; you feel like you become a bit of a custodian of it. This is pretty much why I wrote this. I was pretty influenced by Clarence Jordan’s Cotton patch Version of the gospels written on Kononia Farm in the Deep South of America.

How did it affect you?

I wrote it in a week. I got wrapped up in it. It became easy; I was surprised at how easy it became once you’ve made a few decisions about who characters and stuff were. It was just logical and it flowed and comes from your guts, you know. You know the political landscape, you know your feelings about it, so there are your own feelings but you’re trying to read the gospel and, wow, bring it to life. It’s very challenging in the end, isn’t it? Was it just an epiphany of political consciousness or was there a spiritual element to it? It affected the way I saw Jeff’s Victoria, I didn’t go to University and read other books or articles about that; although I have, and I do a lot, [laughs] so that’s not true but because I thought the gospel most clearly named our reality.

Bizarre claim ...

Yeah, bizarre claim, bizarre and out there claim, yeah.

Is it blasphemy?

Is it blasphemy?

Is it treading on the toes of the theological establishment?

It is an important spiritual discipline for the people to keep the stories alive in whatever way they can. So to the extent where theological and church people or circles have worked to decontextualize the story, the story becomes something that is put on a pedestal and is kept ancient and old and sacred but apolitical and not powerful within this context then, you know, yeah that's just bullshit isn't it? The extent where they've done that, yeah, I'm treading on toes or pushing. The same way Mark did, the same way Jesus did, same way ... [laughs] yep, I'm there [laughs] I'm a true radical, you know Jesus, Mark, Marcus [laughs]. No, any true storyteller treads on toes.

So your early experience as a nurse politicized you enough to rate Kennett's Victoria as analogous to Herod's puppet regime?

Yeah, that was my early nurse experience, community health centers etc. Jeff's Victoria happened from my early twenties. But it's also a reflection of global capitalism, a local expression of that, I suppose that's a broader phenomenon which has really happened post cold war, that's '89, that's been the big political, economic, social movement of the nineties, and yeah, it's an evaluation of that, not just based on Jeff and Jeff's Victoria but on a bigger thing. Jeff's Victoria was a very local, distinctive expression of that and that's been acknowledged, I think, by other states in Australia and other people. People look to that: Jeff as an individual embodiment [laughs] - just as a bloke - of so much of what that world is on about and that worldview and that tradition. So I thought it was worthy of noting, as others have, other disciplines, but from my own discipline: theology, bible, storytelling.

Is this a moralistic call to traditional values?

I didn't think it was moralistic, it's probably moral by definition, I dunno. Traditional sort of implies conservative...

But you don't see Markan values as being conservative?

No, Mark picks up traditions, I think that "traditional" word is interesting, I have a high respect for traditions, as any good story teller or custodian of story would. Mark draws on strong ancient Hebrew

traditions that have economics and politics that are quite radical over and against the dominant Roman and Egyptian paradigms in which they were born. The traditions that I drew on in this context were strongly indigenous traditions and then other Aussie traditions of mateship, fair go. Football is probably the interesting tradition that runs right the way through it. The "Gospel of Vic" actually picks up on football as being an aboriginal construct; kicking the possum skin that sort of stuff, settlers noticing this and that, adopting this game to the point of how global capital today is affecting football in Victoria, the heartland of football and what that says about the spirit of our community and what's under threat. Football got used as a large image. Now that's a tradition, yeah I'm appealing to traditional values in that sense, but I hope not in a conservative sense but in a radical sense: in the best sense of what indigenous and those best parts of our tradition tells us.

You were inspired as to who the bad guys were, that was critical to the process. If you can't see any bad guys around you, I don't think you can get the gospel for yourself...

It's true, yep, its true. Like in Clarence Jordan's, the local police and local mayor and the guys from the local church were the bad guys. When you actually have to start naming bad guys in gospel sort of terms; it gets pretty black and white.

I think you realize your complicity in Jeff's Victoria. Just because you name bad guys doesn't mean that you hate them or, I dunno. The gospel has as much to say in how Jesus lives and dies about how we treat... Ok so I called this guy a bad guy, I called the guy down the street a bad guy; you know it's in my context, how am I gonna deal with that how I'm gonna do that? It probably does more naming of my own complicity in Jeff's Victoria, I think, and I hope, that it does just naming bad guys so that I can feel better about myself. And I think the gospel did that for Mark's hearers in his historical moment and that's what makes it so damn good.

What was he calling for? Take up arms and fight the Romans?

No, he was calling for a radical third way [laughs]. Very similar to Gandhian nonviolence [laughs].

So they're sitting up on the hill, behind the walls of Jerusalem and there are bloody Romans everywhere, and he's calling for Tony Blair's third way?

Yeah, it depends on whether you think Mark wrote it before or after the destruction of the temple. I prefer to think it's just before, and the Romans coming and they know they're coming, and you have the counter Jewish nationalist movement and basically you're a follower of Jesus, Jewish bloke in between, you know, you've got the Romans coming down; thinking "come on join up with us or we'll kill you", which they were good at and they were winning and you could pretty fair think they were going to win in the end. You'd be thinking yeah, let's cut our losses and do it, let's face reality. You got the Jewish nationalist going, "fight to the death, do it for your country, it's the only way to do it, really, you got to be true". I reckon Mark was trying to encourage his community to not get sucked in to Roman Imperialism or the counter-reactionary Jewish nationalism, but adopt the best of ancient Hebrew traditions and try and, yeah, walk an apocalyptic nonviolent path. And think about some economics that weren't based on violence: some alternatives for society that weren't based on violence either way. So he was equally critical of Roman and Jewish nationalism. I don't know if I got the same contrasts in my own, in some ways the One Nation is a bit of a reactionary counter to the global capitalism stuff; I'm not sure if I picked that up as strongly. I had the economic rationalists as the radical reform people for my own specific reasons; maybe they should have been someone else, I don't know.

Chapter 1

From the beginning of the ancient dreaming, the news of the successful takeover bid of Jesus Christ, the Son of God.

2 As it stands written in Isaiah the prophet:

“Look I am sending my messenger before you, he will construct your way;

3 A voice of one crying in the bush:

‘Create space in the forward line;

a paddock inside 50 for the ‘King’ to run into.

Build a straight road for him’.”

4 John the Baptiser appeared in the bush preaching a baptism of ‘saying sorry’ and for the forgiveness of debt. 5 All of regional Victoria and all the people from Central Melbourne were flocking to him and were baptized by him in the Birrarang (Yarra), confessing their debt. 6 John normally wore a possum hair coat with a leather belt around his waist and usually lived off the bush tucker of the land.

7 And he was preaching, saying, “After me comes one who is mightier than I, I am not even worthy to bend down and untie the laces of his boots. 8 I baptize you with water, but he will baptize you with the Great Spirit.”

9 And it happened in those days that Jesus came from Moe in Gippsland and was baptized by John into the Birrarang. 10 And the moment he came up out of the water he saw the heavens ripped apart and the Spirit Bunjil Maman swooped down upon him like an eagle-hawk. 11 And a voice came out of the land, “You are my dear Son, with you I am really pleased”. 12 And straightaway the Spirit throws him out into the scrub. Satan was in the bush for over two hundred and eleven days tempting 13 And him. And he was with the wild beasts and the spirits of the ancient dreaming were ministering to him.

14 Now after John was taken into custody, Jesus came into Gippsland announcing the successful takeover of the economy of God, 15 and saying, “The time is fulfilled and the Economy of God has drawn near. Change policy and acknowledge the good forecast.

16 And walking along beside the Gippsland highway, he saw Simon and his brother Andrew cutting concrete beside the road, for they were cutters for a road building consortium. 17 And Jesus said to them, “Come with me and I will make you cutters of tall poppies.”

And straightaway they downed tools and followed him. 19 When he had gone a little further he saw Jim, the son of Zebedee, and his brother John, and they were beside the road overhauling their machinery. 20 And straightaway he called them and, leaving their father Zebedee in the Zeb-con utility truck with the hired workers, they went off after him.

21 And they entered Collins Street, and straightaway at the AGM he entered BHP Petroleum Plaza at St. Michael’s church and consulted. 22 And they were astounded at his teaching for he was teaching them as one having authority and not like that of the professional consultants. 23 And straightaway there was in their boardroom a man with an unclean spirit and he screamed out, 24 saying, “What do you want with us, Jesus you Gippslander. Have you come to destroy us? I know who you are: the Holy One of God! 25 And Jesus rebuked him, saying, “Be silent and come out of him!” 26 The unclean spirit threw him into convulsions and, screaming with a loud voice, came out of him. 27 And they were all so amazed that they discussed it with one another saying, “What is this? A new consultancy with authority! He commands even the unclean spirits and they obey him!” 28 And rumors about him spread live to air, everywhere through Melbourne and regional network relays.

And straightaway they left the boardroom and went to the house of Simon and Andrew, with Jim and John. 30 Now Simon’s mother-in-law was in bed with severe bi-polar depression, and straightaway they tell him about her. 31 And he came and took her by the hand and helped her up. The illness left her and she was ministering to them. 32 That evening, when the sun had gone down, they brought to him all who were sick and demonized. 33 The whole city was gathered together around the door, 34 and he healed many who were sick with all kinds of diseases and threw out many demons. And he would not allow the demons to say anything, because they knew him.

135 And very early next morning, while it was still dark, he arose and went out. He went away into the scrub and was praying there. 36 And Simon and those who were with him tracked him down 37 and they found him and are saying to him, “Everyone is

looking for you.” 38 And he says to them, “Let’s clear out to the surrounding country towns so that I might preach there also, for that’s why I came out.” 39 And he traveled through the whole of Victorian regional centers, preaching in their sporting venues and shopping centers and throwing out demons.

40 And a heroin addict comes to him, begging him and dropping down before him and saying to him, “If you are willing you can name me clean!”

41 And guts wrenching, he stretched out his arms, embraced him and says to him, “I am willing. Be clean!”

42 And straightaway the stigma and the powerful control of the addiction left him and he was made clean. 43 And he spoke sternly to him and straightaway threw him out 44 and says to him, “See that you say nothing to anyone, but go and show yourself to the latest “war on drugs” taskforce and offer to do a compulsory detox and prison term as the old law commands, as a testimony against them.” 45 But he went out and began to do interviews and talkshows, spreading the word far and wide, the media frenzy was so great that he was no longer able to enter a town or city openly, but he stayed out in the bush and they came to him from all directions.

Chapter 2

And after entering into Chadstone Shopping Center after some days it was reported that he was at home, 2 and so many people gathered together that there was no longer any room, not even in the space around the door. 3 And he was speaking the word to them. 4 And they came, bringing to him a paralyzed man. Four people were employed as caregivers for him 4 and when they were not able to bring him near because of the long waiting lists, their debts blew through the roof. Crashing through the ceiling, they lowered down the hospital trolley on which the paralyzed man was lying. 5 And when Jesus saw their faith, he says to the paralyzed man, “My son, your debts are being forgiven!” 6 But there were some of the professional consultants sitting there and questioning in their hearts, “Why is this man speaking like this? It is treason! Who but Medicare or the appropriate private authority is able to forgive debts?” 8 And straightaway, knowing by his spirit that this was what they were questioning to

themselves, Jesus says to them, “Why are you questioning these things in your hearts? 9 Which is easier, to say to the paralysed man, ‘Your debts are being forgiven’, or to say, ‘Rise get off the trolley and walk?’ 10 But so that you might know that the Human One has authority on earth to forgive debt” - he says to the paralysed man, 11 “I say to you, ‘Rise, get off the trolley and go home!’” 12 And he arose and straightaway got up off the trolley and went out in full view of everyone, with the result that all are out of their minds and praising God saying, “We never saw anything like this!”

2.13 And he went out again beside the sea and all the crowd were coming to him and he was teaching them. 14 And as he was going along he saw Levi, the son of Alphaeus the speculative property developer, sitting in his real estate office and he says to him, “Follow me!” And he arose and was following him.

And he was eating in the food court of a shopping centre Levi owned, and many failed entrepreneurs and bankers as well as many unemployed young people, refugees and drug dealers were hanging out with Jesus and his discipleship community; for there were many and they were following him.

And when the consultants of the Eco-rats saw that he was hanging around the shopping centre with notorious debtors and entrepreneurs, they were saying to his disciples, “Why is he investing in failed entrepreneurs and notorious debtors? Get them “On the Move” or we’ll get security to move them on!” 17 When Jesus heard he says to them, “The healthy have no need of a doctor, only those who are sick. I did not come to call the self sufficient but debtors.”

And the communities of John and the Eco-rats were often saving superannuation for their retirement. And they are coming and saying to him, “Why are the disciples of John and the disciples of the Eco-rats saving for retirement, but your community are not?” 19 Jesus said to them, “Can the wedding guests save while they are in the midst of throwing a party? As long as they have the bridegroom with them they cannot save; its party on! 20 But the days are coming when the party will be over and the bridegroom will be taken away from them. Then, in that day, they will save.

No one likes drinking fresh cold beer from a plastic cup; they want the ice cold, pure glass stubby. And no one waits till a gum tree planted to close to the house is old before they cut it down. If they do the

roots will wreck the foundations. No they nip it in the bud early and save the house. So bring on the bushfire, burn off the old growth, and welcome the new.

23 It happened that one stocktaking sale he is going through Georges Department store and his disciples began to make their way literally taking stock. 24 And the Eco-rats were saying to him, "Look it's a stocktake, why are they breaking the law?" 25 And he says to them, "Have you never read what David did that time he and his men were hungry and had nothing to eat? 26 How he went into the house of God in the time of Abiathar the highpriest and ate the bread of the presence which no one but the priest are allowed to eat? And he even gave it to his men?" 27 And he was saying to them, "The product and profit was made for humanity and not humanity for the product; 28 so that the Human One is CEO even of the stocktake."

Chapter 3

At audit time he entered again into the shopping precinct and a man whose hand was crushed in a work accident was there in the process of being overlooked for compensation. 2 And the intense glare of the media spotlight fell upon the place to see whether he would illegally preempt the audit so that they might set him up and bring charges against him. 3 And he says to the man with the crushed hand, "Come and stand here in the middle." 4 And he says to them, "Is it lawful to do good or to do evil at the time of audit? To save life or to kill?" He remained silent. 5 And looking around at them with anger, deeply grieved at the hardness of their hearts, he preempted the audit and says to the man, "Stretch out your hand!" And he stretched it out and his hand was healed.

6 And the Eco-rats went "On the Move" and straightaway held counsel with the mates of Jeff against him, to find out how they might destroy him.

7 And Jesus withdrew with his discipleship community to 'the Prom' and many disgruntled voters from Gippsland were following him—and from Victorian regional centres 8 and from Melbourne and from outer suburbs and Tasmania across Bass Strait and even as far as far North Queensland—a significant groundswell of public opinion—and hearing what

he was doing they came to him.⁹ And he told his disciples to have a flat bed ute ready for him because of the crowd, lest they crush him, 10 for he was healing so many that whoever had diseases was pushing towards him in order to touch him. 11 And whenever the unclean spirits saw him, they were falling down before him and screaming out, saying, "You are the Son of God!" 12 And he sternly rebuked them that they should not make him known.

13 And he goes out onto the beach and, planting a flag, calls to him those whom he wanted and they went off after him. 14 And he appointed a dissident cabinet in order that they might be with him and in order that he might send them out to conduct a public media campaign 15 and to have authority to throw out demons. 16 And he chose his 'shadow ministers': to Simon he gave the name Peter, 17 and Jim the son of Zebedee and John the brother of Jim, to whom he gave the name Boanerges (that is, Sons of Thunder), 18 and Andrew and Philip and Batholomew and Matthew and Thomas and James the son of Alphaeus and Thaddeus and Simon the Wog 19 and Judas Iscariot who sold him out into custody.

20 And he goes home and the demands of the electorate were such that they had no time to eat. 21 And when his family heard they set out to take charge of him, for they were saying, "He has gone mad!"

22 And the professional consultants who came down from Central Melbourne were saying, "He's a violent terrorist" and "He casts out demons by the ruler of the demons". 23 And calling them, he responded with a spin on their accusations, "How is an evil terrorist able to throw out an evil terrorist? 24 And if a economy is divided against itself that economy is not able to stand; 25 and if an economy is competitive against itself that house is not able to stand. 26 And if the Globalised Beast is risen up against himself and is divided; he is not able to stand. He is coming to an end. 27 But no one is able to break into the strong man's economy and plunder his market share unless he first binds the strong man. Then indeed he can plunder his house. 28 Fair dinkum I say to you, all debts will be forgiven the sons of humanity, whatever debts and acts of treason they commit; 29 but whoever commits treason against the Great Spirit will never be forgiven, but is guilty of an eternal debt'." — 30 for they were saying, "He was a violent terrorist".

31 And his mother and his brothers arrive and standing outside they sent to him, calling him. 32 And a crowd was sitting around him and they say to him, "Look, your family and your good mates are outside asking for you." 33 And answering them, he says, "Who are my family and my good mates?" 34 And looking around at those sitting about him, he says, "Look, my family and my real mates! Whoever does the will of God is my real brother, my real sister, my true mate!"

Chapter 4

And again he began to teach them by the lake and a very large crowd gathered about him, so that he got into the back of the ute on the edge of the lake and sat in it. All the crowd was on the land facing the lake. 2 And he was teaching them many things constructing images, slogans and stories and was saying to them in his teaching:

3 "Listen! A dispossessed farmer went out to sow. 4 And as he was sowing some seed fell along the highway and the birds came and ate it. 5 And other seed fell upon the gravel shoulder of the road where it did not have much soil and because it had no depth of soil it sprang up straightaway 6 and when the sun came up it was scorched and because it did not have firm roots it withered. 7 And other seed fell among the blackberry bushes on the fence line and the thorny bushes grew up and choked it and it produced no grain. 8 But other seeds fell on the good soil and produced grain, growing up and increasing and yielding one hundred dollars, one thousand dollars even a one million dollar plus return." 9 And he was saying,

"The one who has ears,
let them hear!"

10 And when he was alone those who were about him with the dissident cabinet were asking him about the imagery. 11 And he was saying to them, "The secret of the Economy of God has been given to you, but to those who are outside everything exists in manufactured spins on reality, 12 so that they might look and look but not see, and they might hear and hear but not understand, or else they would turn and it be forgiven them."

13 And he said to them, "Do you not understand this manufactured spin on reality? How then will you understand all the spins on reality out there? 14 The farmer sows the word. 15 These are the ones along the highway where the word is sown; straightaway, when they hear, Satan comes and takes away the word that is sown in them. 16 And these are the ones that are sown on the gravel shoulder; when they hear the word they receive it straightaway with joy, 17 but they have no root in themselves and they do not last very long; then when tribulation or persecution comes because of the word they stumble straightaway. 18 And others are the ones which are sown among blackberry bushes; they are the ones who hear the word, 19 but the concerns of the world and the love of riches and the desire for other things enter in and choke the word and it becomes unfruitful. 20 And those which are sown in the good soil are the ones who hear the word and gladly receive it and bear fruit, one hundred, one thousand and even one million times over."

21 And he was saying to them, "Is a footy scarf tucked away in the boot after your team has had a win? Is it not flown proudly from the car window on the way home? 22 For nothing is hidden except to be brought into the open, nor is anything kept secret except to be brought to the light, 23 If anyone has ears let them hear!"

24 And he was saying to them, "Pay attention to what you hear. The effort you put into it will be the guts of what you get out of it, and then even more will be added to you. 25 For to the one who gets it, more will be given, but for the one who has no clue even the half clue they do have will be taken away."

26 And he was saying, "The economy of God is like this. It is like a person who scatters seed upon the soil, sleeps at night and rises in the daytime, and all the while the seed sprouts and grows, but they do not know how. 28 By itself the soil produces first the stalk, then the ear, finally the full grain in the ear. 29 But when the grain is ripe, straightaway they fire up the header because the time for harvest has arrived."

30 And he was saying, "How will we compare the economy of God, or what slogan or image shall we use for it? 31 It is like the seeds in a small gum nut, which when sown upon the soil, are the smallest of all the seeds on earth, 32 yet when it is sown it grows up and becomes the greatest of all plants and puts out large branches, so that the birds of the air can make nests in its shade."

33 With many such slogans and images he was speaking the word to them as they were able to hear it; 34 he did not speak to them without a spin, but when he was alone with his own cabinet he explained everything.

35 On that day, when evening came, he says to them, "Let us go across to the other side." 36 And leaving the disgruntled electorate they take him with them, just as he was, in the utility truck, and other vehicles were with him. 37 And a great storm of opposition springs up and the winds were beating into the ute, so that the truck was almost rolled over. 38 But he was in the back, sleeping on the cushion; and they wake him and say to him, "Teacher, do you not care that we are going to crash and burn?" 39 And he got up and rebuked the wind and said to the forces of natural opposition, "Quiet! Be still!" And the wind dropped and there was a dead calm. 40 And he said to them, "Why are you so timid? Have you no faith?" 41 And they were terribly afraid and they were saying to one another, "Who then is this, that even the wind and natural forces obey him?"

Chapter 5

And they came to the other side of the Gippsland Lakes, to the traditional land of the Gunnai 2 And straightaway as he was coming out of the ute a man with an unclean spirit came to meet him out of a 'sacred site.' 3 He was living among the sacred burial grounds at an old Aboriginal massacre site and no one could bind him any more, not even with chains, 4 for many times he had been beaten and thrown in to custody where he tried to hang himself, and he tore apart the chains and smashed the shackles on his feet; no one was strong enough to assimilate him. 5 And night and day he was among the massacre grounds and on the sacred sites screaming out and damaging his body with abuse of alcohol and petrol sniffing.

6 And seeing Jesus from a distance he ran and worshipped him, 7 and screaming with a loud voice, he says, "What do you want with me, Jesus, Son of the Most High? For God's sake I beg you, do not torment me!" 8 For he was saying to him, "Unclean spirit, come out of the man!" 9 And he was asking

him, "What is your name?" And he says to him, "My name is Colony, for we are triumphant and far from home". 10 And he earnestly begged him not to send them out of the country.

11 Now there was a large battalion of sheep and cattle there, grazing on the land 12 and they begged him, saying, "Send us to the sheep and cattle in order that we might enter them." 13 And he gave them permission. And the unclean spirits came out and went into the sheep and cattle and the battalion charged down the steep bank and drowned in the sea. There were as many as two hundred and twelve of them. 14 And the Jackaroos responsible for tending the stock fled and spread the news in the town and among the farms, and they came to see what is it that had happened. 15 And they came to Jesus and they see the demonized man who used to have the Colony sitting there, clothed and in his right mind and they were terribly afraid. 16 And those who had seen it described to them what had happened to the demonized man; and about the sheep and cattle. 17 And they began to beg him to leave their land. 18 And as he was getting into the ute the man who had had the demon was begging him in order that he might continue to be with him. 19 And he refused him but says to him, "Go back to your land and to your traditional people and tell them what the CEO has done for you and how he has had mercy on you." 20 And he went out and began to proclaim among the Kurnai Nation how much Jesus had done for him and they were all amazed.

21 And when Jesus had crossed over to the other side again, many unheard voters gathered around him and he was beside the lake. 22 And the Executive director of the Christian Men's Chamber of Commerce, whose name was Jairus, comes and, when he saw him, falls at his feet and earnestly begs him, saying, "My daughter is at the point of death. Come and lay hands on her in order that she might be saved and might live." 24 And they went away with him.

And many needy citizens followed him and they were pressing upon him. 25 And there is a woman who had had a severe heroin addiction for twelve years 26 and had suffered greatly under many social workers, wonder drugs and expensive detox program. She had spent all that she had and was no better but rather grew steadily worse. 27 When she heard about Jesus she came up behind him in the crowd and touched him; 28 for she was saying, "If only I can only get in touch with him I will be saved." 29 And straightaway the source of her

addiction dried up and she knew in her body that she had been cured of her complaint. 30 And Jesus, knowing in himself that power had gone out of him, straightaway turned around in the crowd and was saying, "Who got in touch with me?" 31 And his disciples were saying to him, "Look at the electorate pressing upon you and yet you say, 'Who got in touch with me?'" 32 And he looked around to see who had done it. 33 But the woman, recognizing what had happened to her, afraid and trembling, came and dropped before him and told him all the truth. 34 And he said to her, "Daughter, your faith has saved you. Go in peace and be healed of your complaint."

While he was still speaking they come from the home of the Executive director of the Christian Men's Chamber of Commerce, saying, "Your daughter has died! Why trouble the Teacher any further?" 36 But when Jesus overheard what was said, he says to the Executive director of the Christian Men's Chamber of Commerce, "Do not be afraid, only believe!" 37 And he would not permit anyone else to accompany him except Peter and James and John the brother of James. 38 And arriving at the house and seeing the uproar and the loud weeping and wailing, he entered and says to them, "Why all this uproar and weeping? The child is not dead, she is only sleeping!" 40 And they were laughing at him. So he threw them out and, taking the child's father and mother and those who were with him, goes in to where the child was. 41 And taking her by the hand, he says to her, "Little girl, I say to you, arise!" 42 And straightaway the child rose up and walked, for she was also twelve years old. And they were beside themselves with amazement. 43 And he gave them strict orders that no one should know this and he told them to give her something to eat.

Chapter 6

And he went out from there and comes into his own hometown of Moe, and his community is following him. 2 And when happy hour came he began to teach in the pub and many who heard were astonished, saying, "From where does he get these things? And what is this wisdom which has been given to him? And what are these mighty works that are performed by his hands? 3 Isn't this the carpenter, the son of Mary and brother of James and Joses and Judah and Simon? And are not his sisters here

with us?" And they were scandalized by him. 4 And Jesus was saying to them, "A prophet is not without respect except in his home town and among his own relatives and among his own best mates. And was not able to perform any miracles there, except that he laid his hands on a few sick people and healed them. 6 And he was amazed at their unbelief.

And he went teaching in the villages around there. 7 And he calls the dissident cabinet ministers to him and began to send them out two by two. He gave them authority over the unclean spirits 8 and he instructed them to keep it simple on their journey in mission (no fundraising campaigns required,) To travel light, taking no bread, food or money in their wallets. 9 They might wear walking boots, but not a japarra. 10 And he was saying to them, "Whenever you enter town choose modest accommodation and don't abuse peoples' hospitality. 11 At any place where they do not welcome you or listen to you, don't make a scene, simply shrug your shoulders as you leave, as a testimony against them." 12 And they went out and preached that people should renounce their citizenship and change their standard of living, 13 they drove out many demons and they assisted many sick people with medicine and cured them.

Now when Premier Jeff heard, for Jesus media profile had spread and was beginning to match his, Talkshow and glossy magazine speculation was rife, gossiping things like "John the Baptist has been raised from the dead and it is for this reason that mighty powers are at work in him." 15 Others were saying, "He is a warrior from the Dreamtime", and still others were saying, "He is an Aussie icon just like the those that came through in the hard times of the 30's and 40's." 16 But when Jeff heard he said, "This is John whom I had killed, come back to haunt me."

17 For this same Jeff had sent and arrested and imprisoned John on account of his mate Lloyd's casino, Crown, whom he had married. 18 For John had told Jeff, "You have no right to your mate Lloyd's casino." 19 So Crown bore a grudge against him and wanted to kill him, but could not for Jeff feared John, 9 knowing that he was a holy man of justice, and protected him. When he heard him he was perplexed, and yet he also thrived on controversy and so gladly heard him with humour.

21 An opportunity came when, on his birthday, Jeff threw a party for the media moguls, international military figures and leading local celebrities. 22 Crowns' latest young and up and coming, ex-soapie,

celebrity attraction came in and danced and Jeff and his guests were turned on ...and the Premier said to the girl, "Ask whatever you like and I will give it to you, up to half of my economy."

24 "Looking for a big break, she went out and said to her Crown management, "What shall I ask for?" Crown said, "Eliminate John the Baptist!" 25 The girl hurried back straightaway to the Premier with the request, "I want you to give me, right now, evidence of the death of John the Baptist!" 26 The Premier was greatly distressed, but because of his promise and because of the presence of his guests he did not want to refuse her.

27 So the Premier sent the head of security with orders to eliminate him. He went and quietly killed him in prison, 28 he faxed through the evidence to the girl who gave it to Crown management. 29 When his disciples heard he was dead they came and took his body and laid it in a grave.

30 And those who had been sent out, gather with Jesus, and they reported to him all that they had done and all that they had taught. 31 And he says to them, "Come away by yourselves to a lonely place and rest for a little while." For many were coming and going, and they did not have free time even to eat.

6.32 And they went away in the utility truck to the Prom by themselves. 33 And many saw them going and recognized them and drove quickly from all the towns and suburbs and arrived before them. 34 And as they drove in he saw a large crowd and his guts ached for them for they were like

sheep without a shepherd;
forgotten refugees without
asylum or protection;

and he began to teach them many things.

35 And when the hour was already growing late, his disciples came to him and were saying to him, "This is a small, isolated market place and the hour is already late; 36 get them 'On the Move' so that they might enter the labour and export market; be competitive in the global economy; and earn something for themselves to eat." 37 But Jesus answered and said to them, "You give them something to eat!"

And they are saying to him, "Us!? Shall we go and borrow twenty grand to employ and feed them?" 38 But he says to them, "What resources do you have

already? Go and see." And when they found out they are saying, "A few pieces of bread." 39 And he commanded them all to sit down, group by group on the green grass. 40 And they sat down, group by group, in hundreds and fifties. 41 And taking the bread he looked up to heaven, said the blessing and broke it and was giving it to his disciples in order that they might set it before them; and they divided it between them all. 42 And they all ate and were satisfied. 43 And they collected shopping trolleys full of left over bread and bushtucker. 44 And those who ate were thousands.

And straightaway he made his disciples get into the ute and go ahead to the other side; to Niddrie, while he dismissed the crowd. 46 And, after he had taken leave of them, he went off into the mountains to pray. 47 And, when evening came, the ute was on the Westgate Bridge and he was alone on the land. 48 And seeing them tiring at the wheel for the wind was against them, early in the morning before sunrise, he comes towards them, walking over the river; he was wishing to pass by them. 49 But when they saw him walking over the river they thought it was a ghost and they screamed aloud; 50 for they all saw him and were terrified. But straightaway he spoke to them, and says to them, "Cheer up, I am; don't be frightened!" 51 And he got into the ute with them and the wind dropped.

And they were utterly astounded, 52 for they had not understood about the bread, but their hearts were hardened.

And when they had crossed over to the land they came to Footscray. 54 And when they got out of the ute straightaway they recognized him 55 and ran around the whole of the western region and began to carry sick people on hospital trolleys to wherever they were hearing that he is. 56 And wherever he was entering suburbs or towns or country places they were laying out the sick in shopping centres and begging that they might get in touch with him; even briefly; and whoever got in touch with him was saved.

Chapter 7

And the Eco-rats and some of the professional consultants who had come from Central Melbourne are gathering around Jesus 2 and when they noticed that some of his disciples are purchasing goods and

services among themselves with LETS System points (that is, a Local Economic Trading Scheme using un-official currency)—3 for the Eco-rats and all Victorians do not consume unless they first take note of the trends of the market; 4 and when they go to the market place they do not consume without ritually immersing themselves in the media scene of supermodels, celebrities, and anti-celebrities; images and brand associations; cash transaction and credit. They piously practice this religion, ritually shopping with each retail season—then the Eco-rats and the professional consultants ask him, “Why do your disciples not shop according to the trends of the market, and purchase their products with unregulated currency ?”

6 And he said to them, “How well Isaiah prophesied concerning you hypocrites! As it stands written:

“These people honour me with their talk,
but their hearts are not up to the walk;
7 they vainly worship me in vain,
adopting as policy the culture of men.

8 You leave the commandment of God in order to observe your own humanly constructed paradigms for economic growth and satisfaction.”

9 And he was saying to them, “How well you set aside the commandments of God in order that your numbers may add up and your policies might be considered valid! 10 For the Old Stories said, “Honour your father and your mother”, and “He who speaks evil of his father or mother, let him surely die.” 11 But you practice like there was no such thing as society and attribute worth according to your limited understanding of economic ‘participation’ and ‘contribution’, “And so a person says to their father or to their mother, ‘What I was going to invest in you I’m investing in my own ability to compete in the global economy.’” 12 You are no longer permitting them to do anything for their father or mother, like it’s actually possible to outsource justice and care to the private sector. You’re making null and void the word of God by the culture you create and perpetuate. You are doing many things like that!”

14 And summoning together the disgruntled electorate he was saying to them, “Listen to me, all of you and understand! 15 Nothing which is outside a person is able to pollute him by going into him. 16 The things which come out of a person are what pollutes the person.”

And when he entered into a house away from the disaffected electorate, his disciples were asking him about the parable. 18 And he says to them, “Do you not understand these things either? Do you not recognize that nothing which goes into a person from outside is able to pollute him, 19 because it does not go into his heart but into his bowels and ultimately passes out into the sewer?” — declaring all foods acceptable! 20 But he was saying, “What comes out of a person, that is what pollutes a person; 21 for out of people’s hearts come evil thoughts, porneia, theft, murder, adultery, covetousness, wickedness, deceit, debauchery, envy, blasphemy, arrogance, foolishness; 23 all of these evil things come from within, and they pollute the person.”

And he arose from there and came into the suburb of Braybrook. And he entered a house and did not want anyone to know, but he could not be hidden; 25 but straightaway when a woman whose daughter had an unclean spirit heard about him, she came, interrupted and him fell down at his feet. 26 Now the woman was an Asian, Vietnamese by birth, and she was asking him to cast the demon out of her daughter. 27 And he was saying to her, “Let the Australian children be fed first. It is not right to take Aussie kids jobs and food and throw it to Asian dogs.” 28 But she responded and says to him, “But Sir, even the dogs which are under the table eat the children’s crumbs and more often do the dirty, hard, productive work that gets it there in the first place.” 29 And respectfully backing down he said to her, “Because of this saying, go, the demon has left your daughter!” 30 And when she arrived home she found the child lying upon the bed and the demon had left her.

And again going out into the Western region, he came through the land of the Wathaurung. 32 And they are bringing to him a man who was deaf and had ‘Buckleys’ Chance’ of voicing anything and they are begging him to lay hands upon him. 33 And taking him away from the crowd on his own he put his fingers into his ears and he spat and touched his tongue, 34 and looking up to heaven, he sighed and says to him, “Be opened!”. 35 And straightaway his ears were opened and the binding on his tongue was released and he had a voice. 36 And he gave them orders that they should not tell anyone, but the more he ordered them the more they broadcast it. 37 And they were blown out of their minds, saying, “He has done everything well; he even makes the deaf hear and the dumb speak.”

Chapter 8

In those days when again a large number of economic refugee's and asylum seekers are there and they have nothing to eat he summoned the disciples and says to them, 2 "My guts are aching for the crowd because they have been in the country along time without any support and they have nothing to eat; 3 If I they 're moved on and sent home unsatisfied they will pass out on the way; and some of them have come a long way." 4 And his disciples answered him, "How could anyone feed these people here in the bush?" 5 And he asked them, "What resources do you already have?" But they said, "Just a small serving of rice". 6 And he commands the crowd to sit down on the ground, and taking the rice he gave thanks, and was giving it to his disciples so that they might set it before them; and they set it before the crowd. 7 And they found some bushtucker; and he blessed them and said for them to place these before them also. 8 And they ate and were satisfied, and they took up bilangs full of left overs. 9 And he sent them away. 8.10 And straightaway he got into the ute with his disciples and came to Kensington Banks near Docklands.

11 And the Eco-rats came and began to argue numbers with him, seeking from him a sign from the markets, putting him to the test. 12 And groaning deeply in his spirit he says, "Why does this generation seek a sign? Fair dinkum I tell you, no sign will be given to this generation!"

13 And leaving them, he again embarked and went off to the other side. 14 And they had forgotten to take bread, except one loaf which they had with them in the boat. 15 And he was warning them saying, "Be careful, watch out for the yeast of the Eco-rats and the yeast of Jeff!" 16 And they were discussing with one another that they had no bread. 17 And knowing this, he says to them, "Why are you discussing the fact that you have no bread? Do you still not perceive and understand? Have your hearts become hardened? 18 Having eyes do you not see and having ears do you not hear? And do you not remember, when I broke the bread for the Aussie crowd, how many shopping trolleys full of pieces did you pick up?" They said to him, "Heaps". 20 "Then the rice for the asylum seekers and refugees, how many bilang full of pieces did you pick up?" And they said to him, "Heaps". 21 And he was saying to them,

"Do you get it yet ?"

And they come to Niddrie. And they bring to him a blind man and are begging him to touch him. 23 And taking the blind man by the hand he led him out of the and he spat on his eyes and, placing his hand upon him he was asking him, "Can you see anything?" 24 And looking up he was saying, "I can see people, but they are like trees walking about." 25 He placed his hand on his eyes again, and he looked intently, his sight was restored and he saw everything clearly. And he sent him to his house saying, "Do not go back into the suburb".

And Jesus and his disciples went out to Chapel Street, South Yarra. And on the way he was asking his disciples, saying to them, "Who are the media painting me as?" 28 And they said to him, "Some are saying, 'John the Baptist', others 'an ancient Dreamtime warrior', and others 'one of the fair dinkum Aussie icons' from the 30's and 40's." 29 And he was asking them, "But you, who are you saying I am?" Peter answered and says to him, "You are the Christ". 30 And he put them under oath not to say anything about him. 31 And he began to teach them that the Human One must suffer many things, be rejected by the media, politicians and business consultants and be killed and after three days rise again. 32 And he is speaking the word openly. And Peter took him by the arm and began to rebuke him. 33 But, turning and seeing his discipleship community, he rebuked Peter and says, "Get behind me Satan because you are not thinking the things of God, but the things of humans!"

And summoning the disgruntled electorate with his discipleship community, he said to them, "If anyone wants to come after me, let them deny themselves, take up personal and political suicide and follow me. 35 For whoever is seeking to save their life will lose it; but whoever loses their life for my sake, and the news of the successful takeover, will save it.

36 For what does it profit a person to dominate the global economy yet sell out their life? 37 For what will a person give in exchange for their life? 38 For whoever is ashamed of me and my words in this wicked and adulterous generation, the Human One will also be ashamed of them when he comes in the glory of his Father with the spirits of the ancient dreaming."

Chapter 9

And he was saying to them, "Fair dinkum I tell you, there are some standing here who will not taste death until they see the Economy of God has come in power."

92 After six days, Jesus takes Peter and Jim and John with him and leads them up a high mountain alone. And he was transfigured before them, 3 and his clothes became dazzling, intensely white, as no bleach on earth could match. 4 And William Barak, last ngurungaeta of the Wurundjeri appeared to them with Bungaree (the first Australian to circumnavigate the continent) and they were kicking the footy with Jesus. 5 And Peter responded and says to Jesus, "Teacher, it is good that we are here, let us construct the world's tallest building as a tribute for you, and William Barak and Bungaree. 6 He was babbling, For he didn't know what to say, because they were so afraid. 7 And a cloud appeared covering them with its shadow, and a voice came out of the land, "This is my dear Son, listen to him!" 8 And suddenly, when they looked around, they saw no one but Jesus alone with them.

99 And as they were coming down from the mountain, he commanded them not to tell anyone what they had seen until when the Human One was risen from the dead. 10 And they kept the matter to themselves, discussing what 'rising from the dead' meant. 11 And they asked him, saying, "Why are the professional consultants saying that a new and sustainable economic theory must come first?" 12 But he said to them, "a new and sustainable economic theory does come first to restore all things; but how does it stand written that the Human One must suffer many things and be treated with contempt? 13 But I am saying to you, a new and sustainable economics has come, and they did to him whatever they were wanting to, just as it stands written about him."

14 And when they came to the disciples, they saw a huge crowd around them and professional consultants arguing with them. 15 And straightaway after all the crowd saw Jesus they were astonished and ran up to meet him. 16 And he asked them, "What are you arguing with them about?" 17 And one of the crowd answered him, "Teacher, I brought my son to you who has a spirit that keeps him voiceless, 18 and whenever it seizes him it knocks him down and he foams at the mouth, grinds his teeth and becomes rigid. I told your disciples so that they might throw

it out, but they weren't strong enough." 19 He answered to them and says, "What a faithless generation! How long will I be with you? How long will I suffer with you? Bring him to me!" 20 And they brought him to him. And when the spirit saw him, straightaway it convulsed him and he fell on the ground, rolling around foaming at the mouth. 21 And he asked his father, "How long has he been like this?" "Since he was a child", he replied, 22 "and many times it has even thrown him into fire and into water in order to kill him. If you can do anything, please help us and let your gut ache for us." 23 But Jesus said to him, "What do you mean: 'If you can'! All things are possible to the one who faiths." 24 Straightaway the child's father cried out and said, "I am faithing, help my lack of faith!" 25 And Jesus, seeing that a crowd is gathering, rebuked the unclean spirit, saying to it, "Spirit of voicelessness and lack of perception, I command you, come out of him and never enter him again!" 26 And, after crying and convulsing him terribly, it came out and the boy became like a corpse so that many of them began to say, "He is dead!" 27 But Jesus took him by the hand and raised him up and he stood.

And after entering into a house his disciples were asking him privately, "Why weren't we able to throw it out?" 29 And he said to them, "This kind are not able to be thrown out except by prayer."

And they went out from there and were passing through Gippsland and he was not wishing anyone to know, 31 for he was teaching his discipleship community and was saying to them, "The Human One will be handed over into human hands, and they will kill him, and three days after being killed he will rise up." 32 But they were not understanding the saying and they were fearing to ask him.

And they came to Chadstone Shopping Centre. And when he was in the house he asked them, "What were you discussing on the way?" 34 But they remained silent, for on the way they had been discussing with one another who was the greatest. 35 And when he sat down he called the cabinet and says to them, "If anyone wishes to be first, they must be last of all and like a work experience student of all." 36 And taking a child, he placed it in front of them and, taking it in his arms, he said to them, 37 "Whoever receives one such child in my name, receives me; and whoever receives me, receives not me but the one who sent me."

John said to him, "Teacher, we saw a man casting out demons in your authority, and we tried to stop him, because he was not following us." 39 But Jesus

said, "Do not stop him, for no one who works wonders in my name is able to speak evil of me soon afterwards; 40 for the one who is not against us is for us. 41 For whoever gives you a glass of water simply because you are mine, fair dinkum I tell you, that one will most certainly not lose their reward. 42 And whoever causes one of these little ones who are faithing in me to stumble, it would be better for them if they had received a hospital hand pass in the centre corridor with Jack "Captain Blood" Dyer running straight through. 43 And if your hand causes you to stumble, cut it off; it would be better to go into life maimed than to go into Werribee Sewer with both hands, into the unquenchable stench. 45 And if your foot causes you to stumble, cut it off; it would be better for you to enter into life crippled than to be thrown into Werribee Sewer with two feet. 47 And if your eye causes you to stumble, pluck it out; it would be better for you to enter the realm of God with one eye, than to be thrown into Werribee Sewer with both eyes, 48 where the bugs never die and the stench never subsides; 49 for everyone will be tested with shit. 50 Antiseptic is good; but if antiseptic loses its salinity, with what will you flavour it? Have salt in yourselves and continue at peace with one another."

Chapter 10

And rising up from there, he comes into the suburb of Camberwell, and again the electorate is flocking to him. And he was teaching them again, as his custom was. 2 And the Eco-rats approached and, trying to trap him, asked, "Is it legal for a man to dismiss a woman?" 3 But he answered and said to them, "What does the law say?" 4 And they said, "The law says we can dismiss our partner and send her away." 5 But Jesus said to them, "This rule was made for you because of your hardness of heart. But from the beginning of creation he made them male and female; 7 that is why a man must leave his father and mother and be joined to his wife 8 and the two become one, so that they are no longer two but one flesh. 9 Therefore what God has joined together, an economic practice must not separate."

10.10 In the house again the discipleship community were asking him about this. 11 And he says to them, "If a man sells out the responsibility for family and

community for something else he commits adultery ; 12 and if a woman sells out the responsibility for family and community for something else she commits adultery."

And while they were out having a kick some were bringing children to him so that he could have a kick with them, but the disciples told them off. 14 But seeing this, Jesus was furious and said to them, "Let the children kick with me and do not try to stop them, for of such as these is the economy of God. 15 Fair dinkum I tell you, whoever does not receive the economy of God like a child shall never participate in it." 16 And he took them in his arms, teaching them to kick and was encouraging them.

And as he was setting out on the way, one man ran up and, kneeling before him, was asking him, "Good Teacher what must I do to inherit an ever sustainable life?" 18 But Jesus said to him, "Why do you call me good? No one is good except God alone! 19 You know the principles: 'Do not murder, do not commit adultery, do not steal, do not be a false witness, do not defraud, honour your father and mother.'" 20 He said to him, "Teacher, I have followed these principles ever since I was a boy." 21 Looking straight at him, Jesus loved him and said to him, "One thing you lack. Go and sell whatever you have and give to the poor and you will have secured a booming investment, guaranteed in the Economy of God, and come, follow me!" 22 But stunned by this word he went away sad, for he was owning many properties.

And looking around Jesus says to his disciples, "How hard it is for those who have riches to participate in the economy of God!" 24 The disciples were shocked at his words, but Jesus, responding again, says to them, "Children, how hard it is to participate in the economy of God; 25 it is easier for Kerry Packer to get into the bank through the slot of an ATM than for the rich to enter the economy of God." 26 They were staggered at this, saying to one another, "Hang on, everyone is wrapped up and complicit with this system! How can things be any different? Who, then, is able to participate?" 27 Looking straight at them Jesus says, "With humans it is impossible, but not with God; for everything is possible with God."

28 Peter began to say to him, "Look, we have left everything and have followed you!" 29 Jesus said to him, "Fair dinkum I tell you, there is no one who has left houses or family or close mates or jobs for my sake and for the good news, 30 who will not receive a hundred times more now in this time —

houses and family, and close mates and jobs and political persecutions as well — and in the economy to come truly sustainable, life giving security. 31 But many who are first will be last and the last first.”

10.32 They were on the way going up to Melbourne and Jesus was going ahead of them and they were amazed, but those who followed were afraid. And taking the dissident cabinet aside again he began to teach them what was going to happen to him, 33 “Look, we are going up to Melbourne and the Human One will be handed over to the politicians and the consultants and they will condemn him to death and they will hand him over to the International authorities, 34 and they will mock him and spit upon him and scourge him and kill him, and after three days he will rise up.”

And Jim and John, the sons at Zeb-con Inc., are approaching him, saying to him, “Teacher, we want you to do us a favour!” 36 But he said to them, “What do you want me to do for you?” 37 And they said to him, “When your takeover bid is successful grant us a controlling interest in a corner of the market.” 38 But Jesus said to them, “You do not understand what you are asking! Do you think you can chew what I’ve bitten off; what I’m currently chewing like buggery! Do you think you can handle the shit that is about to hit the fan around me; that will drown me! 39 But they said to him, “We can handle it!” But Jesus said to them, “You will chew what I have bitten off and you will wear the shit that’s about to hit the fan around me, that I can grant you, 40 but it is not for me to grant controlling interests and market share. It is for those for whom it has been prepared.”

And when the other dissident cabinet members, heard it they began to be furious with James and John. 42 And summoning them, Jesus says to them, “You know that those who are reputed to be key players, movers and shakers on the global stage, lord it over us and flex their multi lateral agreements to make us feel the weight of their authority. 43 That is not the way it should be among you, but whoever desires to be great among you let him be your work experience student, 44 and whoever desires to be first let him be the slave of all; 45 for even the Human One did not come to be served but to serve and to give his life to pay the debt of many.”

10. 46 And they are coming through Tullamarine and as he was leaving with his discipleship community and a large crowd, Bartimaeus (the son of Timaeus), a blind man was sitting at the side of the road. 47 And when he heard that it was Jesus the

man from Moe he began to call out and to say, “Legend of the Big V, Jesus, have mercy on me!” 48 And many people abused and swore at him and told him to shut up, but he cried out all the louder, “Legend of the Big V have mercy on me!” 49 And Jesus stopped and said, “Get him.” And so they are calling the blind man and saying to him, “Take heart, get up, he wants you.” 50 He threw off his cloak, jumped up and came to Jesus. 51 And responding to him, Jesus said, “What do you want me to do for you?” The blind man said, “Teacher, I want to see again.” 52 And Jesus said to him, “Go! Your faith has saved you.” And straightaway his sight was restored and he was following him ‘On the Move’.

Chapter 11

And when they are drawing near to Melbourne just before entering the City Link, he sends two of his disciples 2 and he says to them, “Go into the suburb across from you and straightaway as you enter it you will find a bicycle locked up which no one has ever ridden, unlock it and bring it. 3 And if anyone should say to you, ‘Why are you doing this?’ say, ‘The Lord needs it and he will send it back again straightaway.’” 4 And they went and found a bike locked up at the door, outside in the street, and they unlocked it. 5 And some of those who were standing there were saying to them, “What are you doing unlocking the bike?” 6 But they told them just as Jesus had said and they let them go. 7 And they are bringing the bicycle to Jesus and they are decorating it with corporate logos and he sat upon it. 8 And many people unfurled banners on the City Link and Albert Park racetrack and others threw ticket-tape which they had cut up at home.

9 And those who are going ahead and those who are following were crying out:

“You bloody beauty, Carn Jesus! Go Jesus!
The Legend of the Big V is coming!
10 Sensational is the coming major event for
Victoria!
Victoria is ‘On the Move!’ “

11 And he entered Central Melbourne, into the CBD; and when he had looked around at everything, casing the place. Because the hour was already late, he went out to Olinda in the Dandernongs with his cabinet.

11.12 And on the next day, as they were leaving Olinda, he was hungry. 13 And seeing in the distance the glowing golden arches of McDonalds he came to see if he could find anything substantial in it, but when he came he found nothing he could eat. 14 And responding, Jesus said to it, "May no one ever eat from you again!" And his disciples were listening.

11.15 And they come into Central Melbourne. And he entered into the CBD and began to cast out those who are selling and those who are buying in the Stock Exchange, and he overturned the roulette tables of the Casino and the seats of those sitting in Parliament, 16 and blocking roads with trams and construction vehicles he was not allowing anyone to transport anything through the CBD, bringing it to a standstill. 17 And he was teaching and was saying to them, "Does it not stand written,

'My house will be called an open house, a lucky country for all the battlers', but you have made it an exclusive casino for the benefit of the high rollers."

And the senior cabinet ministers and corporate CEO's heard and were "On the Move" seeking how they might destroy him; for they were afraid of him, for all the electorate were astonished at his teaching. 19 And when 5.30 p.m. came they were leaving the city.

And as they are passing by in the morning they saw the McDonalds, boarded up and graffitied. 21 And Peter remembered and says to him, "Teacher, look the McDonalds which you cursed has shut down!" 22 And Jesus answered, saying to them, "Have faith in God! 23 Fair dinkum I tell you, whoever says to this sky scraper 'Fall sharply overnight and sink into the Yarra' and does not doubt in their heart but believes that what they say will happen, it will be done for them. 24 For this reason I tell you, whatever you ask in prayer, believe that you will receive it and you will. 25 And whenever you stand praying, forgive if you have anything against anyone, so that your father who is in heaven might also forgive you yo g these things."

Chapter 12

12.1 And he began to communicate by constructing images with a spin : "A pastoralist obtained land, built a fence around it, planted crops, ran sheep and cattle, built a windmill and a homestead, leased it

out to Koorie jackaroos and went on an international trip. 2 And at the end of the financial year he sent his consultant to the local Koorie jackaroos to receive his share of the stations produce. 3 They took him, beat him and sent him away empty-handed. 4 And again he sent another consultant to them and they beat him around the head and treated him shamefully. 5 And he sent another, whom they beat and killed. 6 He still had one more, a dear son, at last he sent him saying, "They will respect my son." 7 But those indigenous tenant farmers said to one another, "This is the heir. Come, let us kill him and the inheritance will be ours!" 8 And they took him, killed him and threw him out of the station. 9 What then will the pastoralist do? He will come and destroy the local Jackaroos and he will give the station to others. 10 But have you not read where in the ancient story it says:

"The fundamental principle which the economists rejected has become the most important economic principle of all
11 this was accomplished by the Lord,
and it is amazing to see how the tide has turned."

12 And they were trying to arrest him, but they were afraid of the swinging voters, for they knew that the spin on reality had been spun against them. And they left him and went away.

And they are sending to him some of the Eco-rats and Jeff's mates in order that they might trap him in something he said. 14 And coming they say to him, "Teacher we know that you are true, and are concerned for no one, for you have no regard for the position of people, but truthfully teach the way of God. Is it ethical to give in-to the global financial system or not? To give or not to give?" 15 But, knowing their hypocrisy, he said to them, "Why do you try me out? Give me a credit card so that I might look at it." 16 And they gave him one. And he says to them, "Whose logo is this? And the inscription?" And they said to him, "It is VISA's". 17 And Jesus said to them,

"Give to VISA the things that are VISA's and to God the things that are God's."

And they were astounded at him.

12.18 And some wealthy business leaders come to him from a church in Blackburn, those who say that faith is a private thing, and they asked him, saying, 19 "Teacher, the law states that if a wife divorces and leaves her husband she is entitled to half his proper-

ty. 20 There were seven brothers. The first took a beautiful wife who divorced him and took half his property. 21 And the second one took her and she divorced him and took half his property, the third likewise; 22 and so on to the seventh. Finally the wife also died owning half that good families property. 23 In the Economy of God, who's wife is she and who gets what? For all seven had her as a wife, but she left them, taking their property!" 24 Jesus said to them, "Is not this why you are greatly mistaken? You neither know the ancient stories nor the power of God! 25 For in the Economy of God, participants will neither demand nor claim ownership of people or products, but they will be like the dreaming spirits of the land. 26 But as for the faith being a private thing, have you not read in the Bible, in the passages about Moses at the bush, that God spoke to him saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob?' 27 God is not just a God of a private sector for individual consumers but of the whole damn economy! You are greatly mistaken!"

12.28 And one of the professional consultants, when he heard them disputing with one another and seeing that he answered them well, came up and asked him, "Which is the most important principle for success. " 29 Jesus answered, "The first is, 'Understand Victoria, there is one CEO and the CEO is God, 30 and you shall actively value your God with all your heart and with all your soul and with all your intellect and with all your industry.' 31 The second is this, 'You shall actively value each and every citizen as you would value yourself.' There is no other success principle greater than these." 32 And the consultant said to him, "Well done, Teacher, you have truthfully said that God is one and that there is no one but God, 33 and to love God with all your heart and with all your understanding and with all your strength and to actively value each citizen as yourself is much greater than all the improved credit ratings and international major events 34 And Jesus, seeing that he answered so wisely, said to him, "You are not far from the Economy of God." And no one was daring to ask him any further questions.

12.35 And after responding, while he was teaching in the temple, Jesus was saying, "Why are the professional consultants saying that the CEO of Victoria will take us back the golden days of 'Marvelous Melbourne' 36 But even John Batman when he said "This is the place for a village" still sought to make a treaty with the original inhabitants and custodians of the Dreaming: 37 So if Batman himself acknowledged that those of the Dreaming went before then

CEO must originate and move with the Dreaming, so how is he going to reinstitute 'Marvelous Melbourne'. And the large crowd were hearing him willingly.

And, in his teaching, he was saying, "Watch out for the Captains of business and professional consultants who like to power dress and to be acknowledged as key players in the market. 39 and to have the best seats at Crown Palladium and the corporate boxes at the MCG, 40 who foreclose the mortgages of single mums and for a pretext talk about economic responsibility. They will receive a more severe auditing!"

And he was sitting opposite the casino and was watching the disaffected electorate putting money into the pokies. Many rich people were putting in large amounts, 42 and a poor woman came and put in two coins on the five-cent machines. 43 And summoning his disciples he said to them, "Fair dinkum I tell you, this poor widow put in more than all the rest who are investing in the casino; 44 for they have all put in from their excess, but she has put in her bread and milk money, her whole means of subsistence."

Chapter 13

And as he was departing from the casino, one of his disciples says to him, "Teacher, look at the Atrium and Jeff's Shed; the New Museum and The Gateway to Melbourne; all cutting edge, urban design!" 2 And Jesus said to him, "You see these great structures? Not one stone will be left upon another which will not be thrown down!"

And as he was sitting on Mount Dandenong looking out over Melbourne, Peter and Jim and John and Andrew were asking him privately, 4 "Tell us when will these things be, and what is the sign when these things are all about to be fulfilled?" 5 And Jesus began to say to them, "Watch out that no one leads you astray. 6 Many will come in my name saying, 'I am the one!' and they will lead many astray. 7 But when you hear of wars and rumours of wars do not be alarmed; these things must happen, but the end is not yet. 8 For nation will rise up against nation, and economy against economy, and there will be earthquakes in many places, there will be famines; these things are but the beginning of the birthpains. 9 You watch out for yourselves; for they will hand you over to investigative committee's and you will be beaten

in churches and shopping centres and you will stand before governments and corporate giants for my sake, as a witness against them. 10 And the news of the successful takeover bid must first be broadcast to all the nations. 11 And whenever they arrest you and bring you to trial, do not be concerned beforehand about what you will speak; but speak whatever will be given to you in that hour, for it will not be you who is speaking, but the Holy Spirit. 12 And brother will hand over brother to death, and a father his child, and children will rise up against parents and put them to death; 13 and you will be hated by all because of my name. But the one who endures to the end will be saved.

But when you see the awful horror that causes desolation standing where he ought not (let the reader understand) then let those who are in Victoria flee into the mountains; 15 let the one who happens to be 'On the Move' not slow down, nor enter to take anything out of his house; 16 and let the one who happens to be out at work not return home to pick up his possessions. 17 But alas for those who are pregnant and those who are nursing children in those days! 18 Pray that it does not happen in winter; 19 for in those days there will be such a Great Depression as has not been from the beginning of creation, which God created, until now and never will be. 20 And if the Lord had not shortened the days no person would be saved; but for the sake of his people, whom he has known as his people, he shortened the day. 21 And then if anyone should say to you, 'Look, here is the economic solution', or 'Look, there it is!' do not believe. 22 For false Christ's and false consultants will arise and they will perform signs and wonders to lead astray the elected, if it is possible. 23 But you watch out; I have told you all these things ahead of time.

But in those days, after that depression, the sun will be darkened and the moon will not give its light, 25 and the stars will be falling from the heaven, and the powers which are in the heavens will be shaken. 26 And then they will see the Human One coming in clouds with great power and glory. 27 And then he will send out Karak Goruk (the seven sisters of the rainbow) and they will gather his people from the four winds, from across all the land and all the Dreamtime.

From the indigenous native plants learn the parable; by studying them and their changes closely you know that the summer is near. 29 So also you, when you see these things taking place, you will know that it is near, at the doors! 30 Fair dinkum I tell you,

this generation will not pass away before all these things happen. 31 Heaven and earth will pass away, but my words will never pass away. 13.32 But concerning that day or that hour no one knows, not even the spirits of the ancient dreaming, not even the Son, but only the Father. 33 Watch out! Be on the alert! For you do not know when the appointed time is. 34 It is like a man away on a journey, he leaves his house and gives his staff the authority, each with his work to do, and he commands his security to be on the alert. 35 Therefore be on the alert, for you do not know when the CEO is coming — whether it be at dusk, in the middle of the night, or early in the morning — 36 lest he comes unexpectedly and finds you sleeping. 37 But what I am saying to you, I am saying to everyone: "Be on the alert!"

Chapter 14

It was the Easter long weekend and the senior cabinet ministers and the professional consultants were seeking how they might arrest him treacherously and kill him; 2 for they were saying, "Maybe during the distraction of the big Carlton - Collingwood game, to avoid a riot amongst the people."

And as he was in Emerald having a meal in the house of Simon the heroin addict, a woman came with an alabaster flask of very expensive perfume and she opened the flask and sensually poured it over his head. 4 But some expressed their displeasure to one another, "Why was this perfume wasted? 5 For this perfume could have been sold for more than thirty grand and given to the poor". And they criticized her. 6 But Jesus said, "Leave her alone; why are you causing her trouble? She has done a beautiful work in me. 7 For you have the poor with you always and whenever you wish you are able to show kindness to them, but you will not always have me. 8 She has done what she could; she anointed my body beforehand for burial. 9 Fair dinkum I tell you, wherever the news of the successful takeover bid is proclaimed throughout the whole cosmos, what she has done will also be spoken about in memory of her."

14.10 And Judas Iscariot, the one of the dissident cabinet, went off to the senior government ministers in order to sell him out and over to them. 11 And when they heard, they were thrilled and promised to give him money. And so he sought a convenient time to sell him out and into custody.

And on the first day of the Easter long weekend, when they played the big Carlton - Collingwood game, his disciples are saying to him, "Where do you want us to go and make preparations for the BBQ?" 13 And he sends two of his disciples and says to them, "Go into the city and a man selling 'The Big Issue' magazine will meet you; follow him down Melbourne's laneways, 14 and wherever he enters, say to the people there, 'The Teacher says, 'I believe there is a safe space where I can eat a BBQ with my discipleship community?'" 15 And he will show you a small cafe furnished and ready; and there make preparations for us." 16 And the disciples went into the city and found it as he told them, and they prepared the BBQ.

And in the evening he comes with the dissident cabinet. 18 And as they were reclining and eating, Jesus said, "Fair dinkum I say to you, one of you will sell me out, one who is eating with me." 19 And they began to be distressed and to say to him, one by one, "Is it I?" 20 But he said to them, "It is one of the dissident cabinet, who has already shouted me a beer tonight. 21 For the Human One goes just as it stands written concerning him, but woe to that one through whom the Human One is sold out; it would have been better for that one if he had not been born."

14.22 And as they were eating, taking bread he blessed it and broke it and gave it to them and said, "Receive this, it is my body". 23 And pouring a pint he gave thanks and gave it to them, and they all drank from it. 24 And he said to them, "Drink up! A toast, to the contract I will soon sign with my blood, a drink poured out for many. 25 Fair dinkum I am saying to you I shall not get another drink of this good gear until that day when I will drink it cold and fresh in the economy of God."

And when they had sung a few songs, they quietly went out for a kick, catching a tram to the Punt Road hill. 27 And Jesus says to them, "You will all drop the ball, for it stands written, 'If you shut down the key forward, the team will be in disarray,' 28 but after I am raised I will go before you into Gippsland." 29 But Peter said to him, "Even if everyone else is pinged dropping the ball, I will not." 30 And Jesus says to him, "Fair dinkum I tell you, this very morning before the Waang the crow calls twice you will deny me three times." 31 But he was saying emphatically, "Even if I must die with you, I will never deny you!" But they were all saying the same thing also.

And they come into the field which is called "The G", and he says to his disciples, "Sit here while I pray." 33 And taking Peter and James and John with him, he began to be distressed and troubled, 34 and he says to them, "My soul is deeply grieved, even to the point of death; you remain here and be on the alert." 35 And going forward a little way he was falling on the ground, and praying that if it were possible the hour might pass him by, 36 and he was saying, "Abba, Father, all things are possible for you; Please get me out of this shit; but not what I want, but what you want." 37 And he comes and finds them sleeping and he says to Peter, "Simon are you asleep? Were you not strong enough to keep on the alert for one hour? Keep on the alert and pray that you might not come into testing; you've got a big heart, and plenty of endeavour but you need a lot of weights work and a couple of seasons to fill out" 39 And again he went off and prayed, saying the same words. 40 And again he came and found them sleeping, for their eyes were heavy and they did not know what to answer him. 41 And he comes the third time and says to them, "Are you still sleeping and taking your rest? It is enough, the final siren has sounded.. Look, the Human One has been sold out into the hands of debtors. 42 Get up, let's go; look my betrayer is closing in.."

And straightaway while he is still speaking, Judas, one of the dissident cabinet, arrives and with him a posse with guns and tear gas supplied by the government, professional consultants and media interests. 44 But the one who had sold him out and over had given them a sign saying, "Whoever I kiss is the one, seize him and lead him away under guard." 45 And when he came he went up to him straightaway and says, "Teacher", and kissed him. 46 And they laid hands on him violently and seized him. 47 But one of those who had been standing nearby drew his gun and fired at the Premier's bodyguard and blew off his ear. 48 And Jesus answered and said to them, "Have you come out as against a guerrilla force, with guns and tear gas to capture me? 49 Day after day I was with you consulting in the city centre and you did not seize me; but let the ancient Stories be fulfilled." 50 And they all bailed out on him and bolted.

51 And a young man holding a footy was accompanying him and they tackled him; 52 but he coughed it up without a contest and fled, leaving the footy behind.

14.53 And they threw Jesus into the back of a divvy van and took him to the Crown Entertainment Complex and all the senior cabinet ministers and key

media interests and business consultants are gathering together. 54 And Peter followed behind him at a distance right into the Atrium of Crown and he was sitting with the employees and was warming himself by the fire.

14.55 And the senior politicians and the whole Parliament, in a bipartisan move, were seeking hard evidence against Jesus to put him to death, but they were not finding any; 56 for many were testifying falsely against him and their testimony was not consistent. 57 And some stood up and gave false testimony against him, saying, "We heard him saying, 'I will destroy this economy made by human hands and in three days I will raise another not made by human hands.'" 59 And not even then was their testimony consistent. 60 And the Speaker of the House stood up in the middle and asked Jesus, saying, "Do you not answer anything? What are these people testifying against you?" 61 But he was remaining silent and did not answer anything. Again the Speaker of the House was asking him and says to him, "Are you the Christ, the Legend of the Big V, CEO of Victoria?" 62 But Jesus said, "I am, and you will see the Human One seated at the right hand of power and coming with the clouds of heaven." 63 But the Speaker of the House abused him and says, "Why do we still need witnesses? 64 You heard the treason; what is your decision?" But they all judged him to be deserving of death. 65 And some began to spit on him, and to cover his face and strike him with fists and to say to him, "Consult this!", and security took him out and beat him up.

14.66 And as Peter was below in the Atrium one of the work experience students of the 'Crown' comes 67 and, when she saw Peter warming himself by the fire, she looked at him and says, "You also were with Jesus the Gippslander." 68 But he denied it, saying, "I don't know what you're talking about." And he went outside into the forecourt; and the Waang the crow caaaaaarred.. 69 And when the work experience girl saw him she began again to say to the bystanders, "This man is one of them." 70 But again he was denying it. And after a little while the bystanders again were saying to Peter, "C'mon mate, we know you're one of them, you talk like you're from the country." 71 But he began to swear and spat the dummy, "I do not know this man of whom you speak." 72 And straightaway a Waang the crow caaaared a second time. And Peter remembered the saying, just as Jesus said to him, "Before the Waang the crow calls a second time you will deny me three times". And breaking down, he was weeping.

Chapter 15

And straightaway when it was early morning, the senior cabinet ministers held a consultation with the key media interests and consultants and the whole Parliament, and they handcuffed Jesus and led him away and handed him over to the NATO Security Council. 2 And NATO asked him, "Are you the CEO of Victoria?" But answering he says to him, "So you say." 3 And the senior politicians were accusing him of many things. 4 But NATO was asking him again, saying, "Have you no answer to give? Look how many accusations they are bringing against you!" 5 But Jesus gave no answer, so that NATO was amazed.

15.6 Occasionally when the chips were down NATO would release to them one prisoner for whom they were asking as a PR exercise. 7 There was a man called Barabbas among the imprisoned terrorists who had committed murder in the recent embassy bombings. 8 And the public opinion polls indicated that they needed to be seen to be doing something fast 9 But NATO answered them, floating a proposal, "Do you want us to release for you the CEO of Victoria?" 10 For they knew that it was out of envy that the Parliament had handed him over. 11 But the senior politicians worked over the disaffected electorate in order that NATO might release Barabbas for them instead. 12 But NATO again answered and was saying to them, "What then will I do to the CEO of Victoria?" 13 But the opinion polls screamed out, "Execute him!" 14 But NATO was seeking to clarify, "Why, what evil did he do?" But the polls screamed out all the more, "Execute him!" 15 So NATO wishing to satisfy the electorate, released Barabbas to them and, having tortured Jesus, handed him over to the US Marines to execute him by lethal injection.

But the US Marines led him away inside their mess hall and they call together the whole cohort. 17 And they dress him in a suit coat and tie and placed a Crown Casino hat on him. 18 And they began to acclaim him, "Hail, CEO of Victoria!" 19 And they were striking him on the head with a rifle butt and spitting on him and, bending the knees, they were worshipping him. 20 And when they had ridiculed him, they stripped him of the suit coat and tie and put on his clothes.

15.20b And they are leading him out to execute him by lethal injection. 21 And they violently coerced into service to help them out a man who is passing

by on his way in from the Wimmera; Simon of Donald, the father of Alex and Rufus. 22 And they bring him to a place called Jika Jika, The old K division at the dis-used H. M. Pentridge, 23 And they were giving to him beer mixed with morphine, which he would not take. 24 And they access his veins ready for execution and divide out his clothing, gambling to decide what each should take.

15.25 It was nine o'clock in the morning when they strapped him to the execution table. 26 And the headlines giving the charge against him : "The CEO of Victoria" were hot off the press. 27 And they strap to the table for execution two Libyan terrorists with Jesus, one on either side. 29 And those passing by were abusing him, shaking their heads and saying, "Aha! You would destroy the global economy and rebuild it in three days! 30 Save yourself! Get off the table." 31 So also the politicians were mocking him to one another with the professional consultants saying, "He saved others, himself he is not able to save! Let the Christ, the CEO of Victoria, get up now from the table so that we may see and believe!" And those who were strapped up with him were also taunting him.

And darkness covered the whole country from noon till three in the afternoon. 34 And at three o'clock Jesus cried out in a loud voice, "My God, my God, why have you forsaken me?" 35 And when some of them who were standing there heard this, they were saying, "Listen, he is calling warriors from the Dreamtime!" 36 One of them ran and soaked a sponge in beer, and tried to give it to him to drink, saying, "Let us see if warrior spirits from the Dreamtime will come and get him off the table." 37 Injected, Jesus gave out a loud cry and died. 38 And the stocks on Wall Street crashed, plummeting through the floor 39 When the US Marine standing in front of him saw how he died, he said, "This man really was Son of God!"

40 There were also women looking on from a distance, including Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome, 41 who were following him and ministering to him when he was in Gippsland. And many other women who came up to Central Melbourne with him were also there.

And when evening had already come, since it was the day of stocktake and audit (that is, the day before the end of the financial year), 43 Joseph Arimathia MP of Surrey Hills, a prominent cabinet minister of the Kennett Government who himself

was also a leading church man who had been privately waiting for the economy of God, summoned up courage and went in to NATO and asked for the body of Jesus.

44 But NATO was unsure that he was already dead; and summoning the US Marine asked him if he really was already dead; 45 and when they had checked with US Marine and had video and satellite confirmation of the kill, they presented the body to Joseph.

And he bought a footy and, taking him down, laid him and the footy in a private strongroom, which had been constructed secretly in the basement of the Docklands Stadium, and he set the security system on the door of the strongroom. 47 But Mary Magdalene and Mary the mother of Joses saw where he was laid.

Chapter 16

And when the financial year was over, Mary Magdalene and Mary the mother of James and Salome bought flowers and oils in order that they might give him a proper burial. 2 And very early on the first day of the new financial year they entered the Docklands Stadium and come to the strongroom at sunrise. 3 And they were saying to one another, "Who will crack the security system at the entrance of the strongroom?" 4 And when they looked up they see that the security system has been cracked, for the security was very heavy.

5 And entering the strongroom they saw a young man holding a footy, sitting on the right hand side, and they were alarmed.

6 And passing the ball he says to them, "Do not be alarmed; you are seeking Jesus the man from Moe who has been executed by lethal injection; he has been raised, he is not here; look—the place where they laid him. 7 But go and tell his discipleship community and Peter, that he is going before you into Gippsland, there you will see him just as he told you."

8 And they got outside and they took off, running away from Docklands Stadium and its private strongroom, for they were trembling and ecstatic; and they said nothing to anyone, for they were fearful.
