



## Changing the World Without Leaving Home

Written by Colin Scott, Director of Churches of Christ Overseas Aid (COCOA),  
the Relief and Development programme of Global Mission Partners (GMP).  
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# Changing the World without Leaving Home: Introduction

**The boy on the front cover of the GMP 2016 Great Gifts catalogue is happy. He and his mates have had a good lunch, they have uniforms and they are enjoying their schooling. If you asked him why it was necessary for GMP to step in to make these things happen, he might say “because my grandfather doesn’t have enough money to send me to school” or “because the government doesn’t have much money” or “because of the fighting.” He would be right with all of these answers.**

Children sit down for their lunch provided by the school, at Emmanuel School, South Sudan. Image featured on the 2016/17 GMP Great Gifts Catalogue

His grandfather does not have much money because he has lost his sons in the fighting, because he is too old to work hard and because he has many children to look after. The government does not have much money because there isn’t a lot of economic activity to tax in South Sudan and because much of the money it does get is spent on fighting. When you ask why there is fighting, the answers will be many and complex – tribal jealousy, corruption, control of resources, international manipulation. The causes of the flagging economy are also complex – fighting over control, underdeveloped industries, and unfair markets. In addition, if you ask why these things happen, part of the answer is that the rest of the world doesn’t send much money to help South Sudan get on its feet, and the rest of the world has an interest in the world’s newest country not doing too well economically. “We do not want competition for our own goods.”

So some of the causes behind the big hole that has to be plugged for

our smiling friend on the cover to get a good lunch, a uniform and great schooling, happen far away from him, in countries like Australia. While this sounds a bit hard to take in and perhaps a bit scary, the good news is it means we can do something about it without leaving home!

## Advocacy

One way to change the world without leaving home is to take up our God-given role as advocates for the poor. Proverbs 31:8-9 encourages us to: Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy. (NIV)

On behalf of our smiling friend on the Great Gifts catalogue and his mates, Churches of Christ Overseas Aid (COCOA) has been advocating locally for the government and the World Food Programme in South Sudan to take greater responsibility for the school.

## Lifestyle

Another way to change the world without leaving home is to change our lifestyle to consume less. If everyone consumed like an Australian, we would need 4.8 planet Earths to keep us alive. Amos calls God’s people, living in a time not unlike our own, to change the way they live because their consumption means others don’t have enough (Amos 4:1; 6:4-6). Jesus reminds us of another downfall of focusing on stuff – it can disconnect us from God (Luke 12:16-21).

Over this new series, Changing the World Without Leaving Home we will look at ways we can advocate from where we are, to make life-giving changes in the world. Changing the world without leaving home could change you too!

Colin Scott,  
COCOA Director



# Changing the World without Leaving Home: Campaigning

There are lots of ways to change the world for the better for those who are poor. One obvious way is to campaign for a fairer deal for the poor. Campaigning can involve being part of a march or other meeting, but more often it means adding your voice to that of others that care. This could be through an everyday action like sending an email or signing a petition online. These actions demonstrate to those in power that there are people who want a fairer world. There are lots of ways to join together to have your voice for justice heard.

## Micah Australia

Micah Australia is a coalition of churches and Christian organisations raising a powerful voice for justice and a world free from poverty. GMP is a member of Micah Australia. Micah is constantly researching the issues of justice and poverty from an Australian Christian viewpoint, and making accessible ways for you and me – and our churches – to be involved in changing things for the better. Here are some practical ways to take action:

1. Contact Your Politician. Email your local MP to encourage them to speak up and act towards ending poverty. You can find more information in the 'Take Action' section of the Micah website where you will find MP's addresses and a suggested email.
2. Up To Us\*. Have your say in Australia's foreign policy. Once in every person's lifetime, the

Australian Government reviews its foreign policy and asks Australians for input. This is happening now. It's up to us to have our say. The Micah website has a 60 second survey to help you make a submission based on their research. You will find this under 'Take Action – Australian Aid'. Even if you don't have any unique ideas of your own, you can add your voice to the weight of Christ-centred ideas developed by people who have done their homework.

3. Tax and Transparency. Developing countries lose billions of dollars each year due to corporate tax dodging, bribery, corruption and illicit financial flows. Add your name to a petition on the Micah website to help ensure justice prevails in global tax, transparency and finances.
4. Climate change threatens the existence of some of our Pacific neighbours. Rising sea levels displace communities and affect whole nations. Collect signatures for a petition in your area.
5. Micah Pledge. Commit yourself to pray, speak and act for a world where God's love and justice overflow for all people. Join the movement and find out more on the Micah website.
6. Voices for Justice. Join others in learning more about the issues and challenging politicians to act with justice for the poor. Each year the Voices for

Justice Conference in Canberra provides all the training and companionship you need to get started. Put 9-11 September 2017 in your diary now!

7. Vote. This is an oldie but a goodie. Whenever you vote you have a chance to influence the way Australia acts towards the global poor. Next election, look at what the political candidates in your electorate are saying about issues that matter to God, like poverty and justice – and then vote accordingly.

Now, you could do four of these actions in less time than it took me to write this article. It's that simple! Campaigning relies on numbers so if you have an opinion on these issues, formed by your faith, then make sure your voice is heard! Don't let people in power assume they know what you think. Tell them! And help change the world for the poor whom God loves as dearly as you.

*Colin Scott,*  
COCOA Director

\*The Campaign for Australian Aid is a broad group of organisations campaigning to extend the effectiveness of Australian Aid across the world. There are many Christian organisations involved, and the UpToUs foreign policy initiative is a joint campaign with Micah. The Campaign for Australian Aid is a valuable resource if you are trying to involve not-yet followers of Jesus in advocacy, and if you want to see what some celebrities have to say on the issues.

See [www.micahaustralia.org](http://www.micahaustralia.org)





Christian Mercy International Director, Paulino Malou, shakes hands with the Acting Director General of Education, Mawien Gokting Mawien, confirming the ministry's commitment to support Emmanuel school teachers' salaries

## Changing the World Without Leaving Home: Human Rights

Affirming human rights is a useful way to engage in changing the world. The concept of human rights is that every person has rights because they are a person. No additional qualifications (money, race, status, ability, or age) are needed. Human rights are concepts that Christians can affirm and use. This article aims to outline the basics of human rights from a Christian point of view.

### Key Human Rights Documents

There are numerous documents outlining human rights. The most significant is the Universal Declaration of Human Rights (UDHR). This was adopted by the United Nations in 1948 after the close of World War II, in the hope of preventing further atrocities against people. This document speaks about rights as the entitlement of all people, and focuses on rights with respect to governments. For example, Article 17 says, "You have the right to own property and it cannot randomly be taken away from you." The declaration is also aware that having rights means having responsibilities. Article 29 says, "We all have a responsibility to the people around us and should protect their rights and freedoms." The final article, Article 30, reinforces the principle of the first, which is that rights are intrinsic to all people, "There is nothing in this declaration that justifies any person or country

taking away the rights to which we are all entitled."

The Convention on the Rights of the Child (CRC) was adopted in 1989 and is the key document on the rights of children. Like the UDHR, it focuses on non-discrimination including not discriminating against children based on the status of their parents. Children have a right to a nationality, a name and a family. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979. It defines what constitutes discrimination against women, and sets up an agenda for national action to end such discrimination.

### Human Rights and the Bible

The idea of human rights has been criticised because it is essentially self-referential. Humans are asserting that they have rights. From a Christian point of view, humans do have rights and value, and God affirms this. People are made in the image of God (Gen 1:27). So, while the statements in the declarations are what people have affirmed for themselves, they are in fact largely based on biblical principles. Some people call this general revelation – people picking up the way God has put the world together without realising it was God who did it. Similarly, the Bible affirms the equal value of women and men (Gen 1:27)

and the value of children (Ps 127:3; Mk 10:13-15), and the CEDAW and CRC also express these key values. Human rights provide a great deal of shared values – common ground – which Christians and non-yet Christians can work on together.

### Right-based Programming

Many development practitioners today are working toward a "rights-based approach" to their programs. This means focusing on defending the rights of the groups they are working with and assisting the group who is responsible for protecting these rights to uphold their responsibility. The latter are called "duty bearers" and, most often, this is the government. COCOA is moving in the direction of rights-based programming. In South Sudan, for example, we have been paying teachers to provide education for children orphaned by the North-South war. Recently we helped to build some school buildings. This enables the school to qualify for government support. We have challenged the Ministry of Education to take up their responsibility for paying the teachers. We have also agreed to assist them by supporting training for teachers to get their qualifications up to standard.

*Colin Scott,*  
COCO A Director





Mary Abuk Garang's class under the tree at Emmanuel School, South Sudan

## Changing the World Without Leaving Home: Rights as the Basis for Development

As mentioned last month, people in the development sector are looking increasingly to human rights as the basis for development. Instead of thinking that people in developing countries have needs, which we have to fulfill, we think of people in developing countries as having rights, which we need to help them understand and claim. One of the reasons behind this is a subtle shift in the way we think about people who are poor. If we think of the poor as having great needs (and ourselves as having few unsatisfied needs), then we can make the mistake of thinking there is something wrong with them, that we are superior, and the only way to fix things is for us to meet their needs. We end up with a less than human view of our fellow humans and a way of helping them that makes them dependent on us. Of course, a biblical perspective would never consider anyone made in the image of God (Gen 1:23) as in any way less than another person.

Mary Abuk Garang teaches under a tree at Emmanuel School. This is not unusual, as 75% of schools in the state meet under trees. Mary has five more years education than her class three students do. In the photo above, there are both girls and boys in Mary's class sitting under the tree at Emmanuel School (though they have since moved into the buildings

in the background). Think about the girls in the class – which of their rights might be under threat? The government is not really ensuring that they survive and develop healthily (Convention on the Rights of the Child – Article 6). They may know other children who have been illegally smuggled to Sudan (Article 9). Now their food and education is dependent on COCOA (Articles 27 and 28), and their right to be at school is in tension with cultural pressures for teenagers to marry. The girls in Mary's class have a right to be at school, not a need to be at school – a right to lunch, not a need for it.

A second reason behind the rights-based approach is that it pushes our focus toward the underlying causes in a situation. A need might be food or education, but a rights-based approach pushes us to ask, "Why don't these people have food or education? That is, who is denying them their right to food or education?" For the girls in Mary's class the answer is mainly the government, though the community pressure to marry is a factor.

A rights-based approach also aims to emphasise our solidarity with the poor. We both have the same rights, the same God-given humanity. There is no reason to feel superior because we are able to address the needs

of someone else. Whatever help we bring is not a favour that the poor should be terribly grateful for, but a step in giving them what is due to them. It is loving our neighbour as ourselves (Mt 22:29). The girls will doubtless say thank you, but it is unnecessary.

Rights are not much use if there is no one to claim them from. In general, this is the government. Therefore, part of a rights-based approach is to increase the government's capacity to support rights, like education and healthy food. It also includes calling governments to account when they have the capacity, but don't use it to support the rights of citizens. GMP has done a bit of both in approaching the government to commit to funding the teacher's salaries, but also providing teacher training for the majority of the teachers whose education is incomplete.

Finally, thinking about rights steers us around to realise that we each own some responsibility for the situation of the poor. If we share the same rights as them, why are they not sharing the same enjoyment of those rights? Moreover, what can we do about it? This is what we will look at in the coming months.

*Colin Scott,*  
COCOA Director





# Changing the World Without Leaving Home: Fair Trade

In thinking about the rights of the poor and our interconnected world with its limited resources, we are left with the idea that each of us is to own some responsibility for the situation of the poor.

Not far from our partners in South Sudan, many children in the Democratic Republic of Congo labour hard harvesting cocoa (not COCOA!) when they should be at school. One helpful response would be to set up a school for them. But it would be counter-productive if, at the same time, we consumed chocolate, made from that same cocoa – on one hand we would be trying to get them back to school, and on the other we would be keeping them out! To really change the situation, we would have to make it worthwhile for their parents to do the harvesting work, so that the kids only needed to chip in after school.

The concept of Fair Trade aims to give producers in developing countries their fair share of the profits from the goods they produce. Too often when consumers demand lower prices, producers in developing countries, who are generally the least powerful in the production chain, get their slice of the pie pared down to a sliver, pushing them to do things like getting children to harvest crops

in school hours. The FAIRTRADE label is a guarantee that this hasn't happened, and that the producers have received their fair share of the profits. Fair Trade is an effective way for consumers to challenge poverty as part of their lifestyle. And, of course, it is an age-old biblical principle (Proverbs 11:1).

This idea has become increasingly popular, as consumers demand more products that they can be confident are treating producers fairly. Now there are Fair Trade brands of coffee, tea and chocolate in the major supermarket chains. The chocolate still makes you chubby and can bring pimples to the surface, but you won't have ripped off someone across the sea in the process!

Fair Trade is an alternative approach to conventional trade and is based on a partnership between producers and consumers. When farmers sell on Fair Trade terms, it provides them with a better deal and improved terms of trade. This allows them the opportunity to improve their lives and plan for their future. Fair Trade offers consumers a powerful way to reduce poverty through their everyday shopping. When a product carries the FAIRTRADE mark it means the producers and traders have met Fair Trade Standards.

The Fair Trade Standards are designed to address the imbalance of power in trading relationships, unstable markets and the injustices of conventional trade. In mountains in the north of Vietnam, for example, the tea growers of the region of Yen Bai began exporting wild tea to European markets through the Nam Khat Cooperative in 2005. Their aim is to increase their income to help them stay on their land and in their villages, maintaining their traditional lifestyles. A small percentage of their tea is now being sold under Fair Trade terms and the community has started to receive a modest Premium. Mr Ban Thua Chieu, President of the tea cooperative in the Yen Bai region, explains that, "While we have a limited production capacity and have only been selling small quantities of tea under Fair Trade terms, the Premium money we have received is still low. But this small amount is enabling us to carry out a 'big' project." This 'big' project is a concrete school structure for over 40 children in the village.

For more of this and other Fair Trade stories visit the FAIRTRADE website [www.fairtrade.net/producers/meet-the-producers.html](http://www.fairtrade.net/producers/meet-the-producers.html)

Colin Scott,  
COCOA Director





# Changing the World Without Leaving Home: Reducing Consumption

Consumption is the very energy that turns the wheels of our society. More consumption is good for the economy. Eating, using and buying more of everything, is good for everyone – right? Well...not if we think of “everyone” as including everyone in the world. Here are some reasons why you should reduce your ‘stuff’, and some strategies to help you do so.

The world’s resources, while adequate for all of us, are not shared in a way that everyone gets what they need. A key reason for this is that a lot of us use more than our fair share. According to [www.footprintnetwork.org](http://www.footprintnetwork.org) Australians use more than five times their share of the earth’s resources. Oxfam says 62 of the world’s richest people own the same amount of wealth as half the world’s population. The consequence is that many people just don’t have enough. The cookies are all gone before they get to the cookie jar. This is exactly the problem that Amos pointed out to Israel long ago (Amos 4:1 and 6:4-6).

As followers of Jesus, more consumption is also not good for us. Jesus says that focusing on stuff is the number one way to get distracted from following him (Luke 12:16-21). Want to be more spiritual? Do something about your rate of consumption! There is a great

heritage of Christian spirituality that has emphasised the need to get our consumption under control to follow Jesus more closely. Reducing our consumption means there is more to share, and less to get distracted by. John Wesley, for example, regarded financial stewardship as an integral component of Christian discipleship. He kept his spending the same, even as his wage increased fourfold. Reducing your dependence on stuff is not an exclusively Christian idea, however. A film called *Minimalism*, for example, is currently promoting it. So there are many places to get ideas from. It is also wise to think of reducing your consumption as a journey. You will always have people ahead of you and people behind. The trick is to be inspired, rather than frustrated, by those in front; and to encourage, rather than put down, those behind. There isn’t a perfect level of consumption, just the challenge to take the next step that God puts in front of each of us.

Ok, so here are some ideas:

- Download the *GMP Guide to Ethical Consuming* from the Act with Us – Change Your Lifestyle section on GMP’s website.
- [www.footprintnetwork.org](http://www.footprintnetwork.org) has tools and resources. Use the Footprint Calculator to assess

your global footprint and set a goal for reducing it.

- Tie your giving to your consumption. Instead of thinking of an amount you can afford to give, think of something you spend on regularly and give an equal amount (e.g. coffee or snacks over the last month). If you have something that might become a distraction for you give a percentage of that. This helps you reflect on your level of consumption and redirects some of it toward those in need.
- Reduce consumption and aim for sufficiency, not abundance, when you go shopping.
- Replace things when they wear out, not when they go out of fashion.
- Reuse where possible, and buy second hand.
- Fix things that break.
- Share big items. A shared lawn mower or chainsaw is a great way to get to know the neighbours too (be careful with the chainsaw!).

Colin Scott,  
COCOA Director





# Changing the World Without Leaving Home: Smarter Consumption

I hope last month's article made you think about your consumption and you are now eating and generally consuming less. The reality is that we do need to eat and generally consume stuff (though not as much as we thought). So, how can we do that in a way that is good for the planet and good for the people who live in it? Here are a few ideas about consuming in a way that cares for the planet and people, and honours the God that made them.

## Shop Ethically

This has to be consumption 101 for Christians. We are called to do everything in a way that reflects the character of the God we follow (Matt 5:48) and that means following the highest ethical standard in all that we do. See my previous article on Fair Trade for consuming goods from developing countries in an ethical way. Here are a few ideas for shopping in general:

### 1. Ethical Groceries

[www.ethical.org.au](http://www.ethical.org.au) tells you the story behind the products in the supermarket. Your weekly shop can be a way to favour companies that treat people and the planet well. Just take the Shop Ethical! booklet or app with you. WARNING: It may cost you – but following Jesus always does.

### 2. Ethical Fashion

The Baptist World Aid Ethical Fashion Guide has done the homework for you for identifying ethical clothing, so when you next change your wardrobe it can be a step forward for an ethical society as well as for looking good. Download the guide from

<https://baptistworldaid.org.au/resources/2017-ethical-fashion-guide>

### 3. Ethical Electronics

Another area rife with exploitation is electronics, so use the Baptist World Aid Ethical Electronics Guide to guide your purchases. Download the guide from <https://baptistworldaid.org.au/resources/ethical-electronics-guide>

### 4. Ethical Investment

There is now an ethical investment industry offering products like Ethical Super and Managed Funds. There are many ethical investments. Some avoid arms productions, others tobacco, and still others focus on environmentally friendly ventures. Using these guides will leverage your spending dollar to shift the mix of products that companies provide and the way that they provide them. There is no perfectly ethical product. The CEO of the most eco-friendly, fair trade company may be acting unethically in private and the guides mentioned above will not tell you that, but changing your consumption will definitely

swing things in the right direction. Have a look online <https://www.australianethical.com.au>

## Donate as you consume

Not for profit companies like Thank You water and Who Gives a Crap toilet paper give a large part of their profit to international projects that their products align with (clean water and toilets respectively). So, while you use the product you are reminded of other people who don't have the same level of convenience as you do and your purchase helps them in a practical way.

## Gifts that empower

There is a big variety of products produced by companies and projects, which are working to empower poor people with employment and other skills. Our favourite is Bright Solutions (a COCOA project in Vietnam!), which works with marginalised women to produce the most exquisite sewn products. You can purchase gifts via their website [brightsolutionsvietnam.com](http://brightsolutionsvietnam.com). When you are looking for a gift that gives in multiple ways you can do no better.

*Colin Scott,*  
COCOA Director





*India's Hosanna Gyan Sampada Residential School helped their neighbours repair their roofs after a freak storm. COCOA provided the materials for the project.*

# Changing the World Without Leaving Home: Environmentally Friendly Consumption

A Greenpeace activist knocked on my door a long time ago and berated me that I needed to do something about saving the planet. I berated him back that, to change the world, we needed to change the hearts of people to be reconciled to God. I was right, of course, though not particularly gracious. He wasn't totally wrong either. Someone helpfully joined the dots between faith in Jesus and care for the planet when they said, "Don't call it the environment.. It's God's creation." The one we love and who loves us owns this place (Psalm 24:1) and has given us the responsibility of looking after it (Gen 1:28). It is alive, and has a part in God's ultimate purposes (Rom 8:22).

## The Global Picture

A friend has been going to the same beach for holidays for many years. He says he can see the beach shrinking by looking at his holiday photos. Sloppy care of God's creation affects us all, but it affects the poor the most. Sloppy care of God's creation means that our Pacific neighbours have lost – and are losing – land because of consumption and pollution taking place far away from them. Reducing the risk of climate-provoked disasters is now a consideration in every COCOA project, and church agencies have just won a government grant to develop strategies across the Pacific, including for COCOA partners. Their contribution to climate change is minimal but they are bearing the maximum impact.

In terms of over-consumption, again the poor suffer most. For example, potentially rich copper deposits have just been found in Mongolia. The consequence for local people who herd camels, however, is that water, feed and essential routes are disrupted and many have lost their herds. The poor always get the most vulnerable locations, too. The Bandarban Hostel in Bangladesh run by the Bandarban Hills Churches of Christ flooded again this year, an abrupt reminder of this.

Here is a list of opportunities to change the way you live in order to take better care of God's creation. Each item means a change in lifestyle, which is hard to do, so pick one to get started and slowly add changes so you don't get overwhelmed.

**Buy Local.** The distance food has travelled to get to you is a good indicator of its environmental impact and its nutritional value. Particularly for fresh fruit and vegetables, less distance means a better choice for the environment and for your health.

**Grow or Make Your Own.** You can really get the distance from paddock to plate down by using the paddock in your backyard. It's a great opportunity to make good use of your food scraps and other compostable material too, and as an old farmer told me, it is good for your soul to know and feel how food is produced.

**Buy Less Processed.** Processing and packaging of food tends to add things that aren't great to eat and are a problem to throw away. If you can choose a less processed option, your stomach and God's creation will feel better.

**Buy Less Meat.** Meat takes a lot of resources to produce and so becomes a way of the rich using more than their fair share of resources. Try a meat-free meal each week and then each day to cut down gradually.

**Buy Organic.** Organic food and other products avoid chemicals that are not good for the creation, or for you.

**Buy Green Power and Go Solar.** Buying green power means you will be minimising the impact on creation of your electricity use. If you put solar panels on your roof, with rising energy prices, you can make money as well!

**Consume Less.** In the end, unless we use less of the resources that God has given us all, there won't be enough to go around. Remember this is good for your relationship with God as well as with creation and others on the planet. The love of stuff is still the most likely thing to get between you and God (Matt 6:24).

*Colin Scott,*  
COCO A Director





*Mitch Varcoe, embody, and Boniface Mpofu, Showers of Blessing, Zimbabwe. Through Safe Water September embody raises funds in Australia to support the work of Showers of Blessings who drill boreholes in rural communities in Zimbabwe*

## Changing the World Without Leaving Home: Mission is Complex

In days gone by any talk about mission was about leaving home, and now we have seen a heap of ways to change the world without leaving home. What is going on? Did we get it wrong in the past? Has the world changed that much?

There was a time when I believed that the only thing that needed to be done in mission was to tell people four essential truths about God. Gradually, God showed me that the way Christians related to those they were sharing essential truths with was what really mattered. When God put me in the city amongst homeless, unemployed and disconnected people, it was clear that a practical response to people on the margins was needed if they were going to embrace those essential truths. That practical response is actually an essential truth. Imagine for a moment that you are the Son of God. You know that everything will be sorted out in the end. God will act justly (Gen 18:25). The glory ahead will supersede any present suffering (Rom 8:18). What you could do then, is focus exclusively on that glory. When a blind person bumped into you, for example, you would say, “Don’t worry pal. The glory that is ahead of you far exceeds your present suffering. Follow me and don’t worry about your blindness!” (Mk 8:22-26).

Jesus, of course, did not respond that way. Despite having a better picture of what is ahead than any of us, he considered now a vital part of the future. He worked changing people’s present circumstances, like physical blindness. He saw those circumstances as tied up with the kingdom, which ultimately changes everything completely. Christians have always been people concerned about the now and the not yet at the same time. This hasn’t changed. Mission has always been about going and telling, and doing and being, at the same time.

However, the world has changed. More and more there are capable Christians called into God’s mission in their own places (South Sudan, Zimbabwe, Vanuatu...) which Australians can stand alongside in support, as well as places where there is a skills shortage (Fiji, Vietnam, Nicaragua...) where we can send along someone with the skills to support the local effort and bring it to maturity. Mission is not only about leaving home but also about partnering with those working in their home country.

So mission is this complex thing – not just about sharing truth, but about demonstrating it in practical, authentic ways; not just about leaving home but about

partnering from home. Our series about changing the world without leaving home takes us another step. It reminds us that mission requires a holistic response from each of us – not just telling essential truths or supporting others to do that, not just helping in practical ways or supporting others to do that, but acting in our own lives, ways that resonate with the change we want to see for the world: standing in solidarity with poor communities to help them achieve justice, consuming in the knowledge that we have to share the earth’s resources with seven billion other people, almost all of whom are poorer than we are, and consuming ethically so that we are not adding to the injustice we are challenging.

Like all good things, all God things, it comes back to challenge us in our inner most being – our spirits. There we wrestle with consuming for ourselves or consuming with others in mind, sticking up for our rights or those of others across the globe. This struggle, Jesus says, is an essential one, for it keeps us on the trail of following him (Mt 5:47; 6:24).

*Colin Scott,*  
COCOA Director





[www.gmp.org.au](http://www.gmp.org.au)