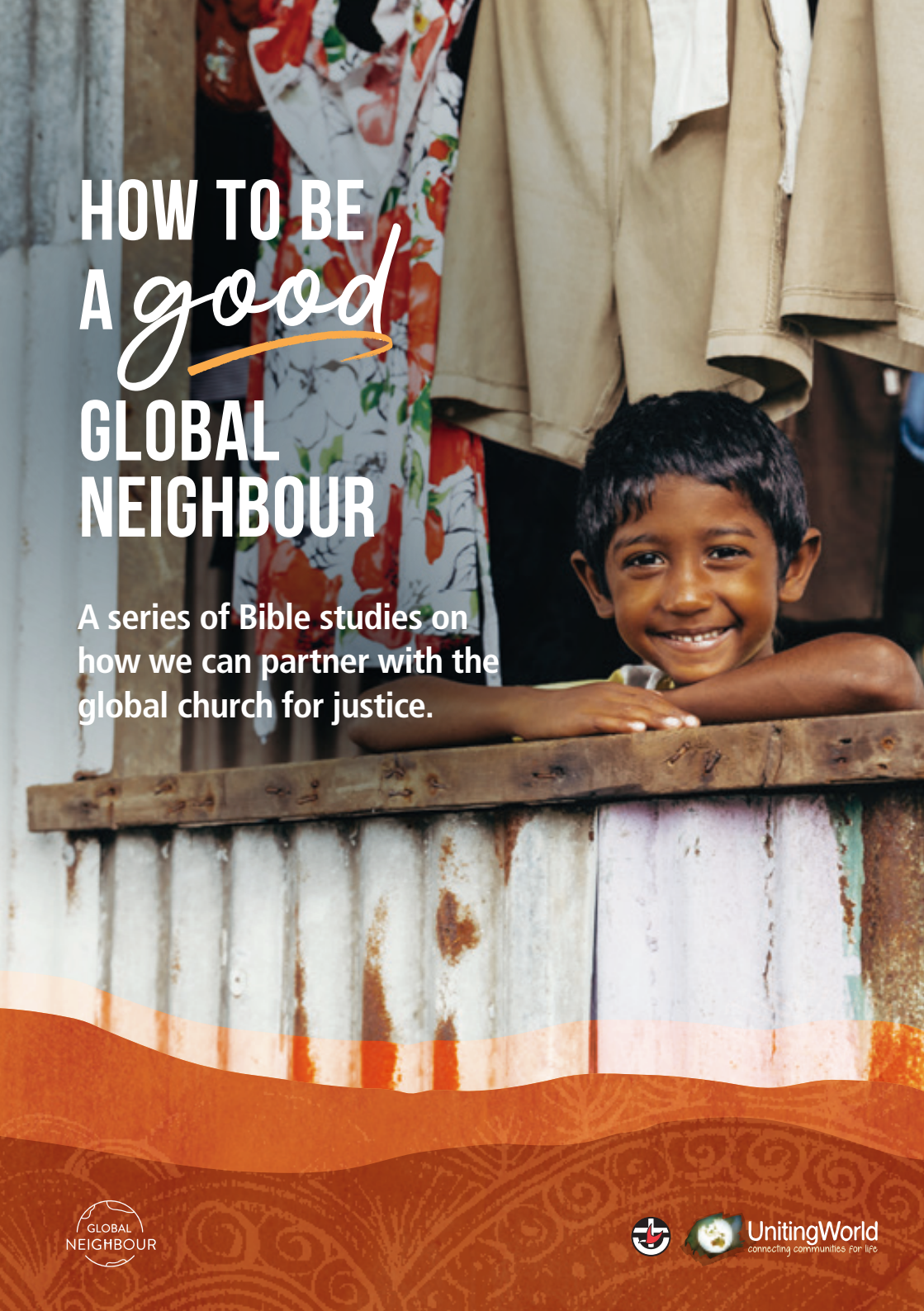


HOW TO BE A *good* GLOBAL NEIGHBOUR

A series of Bible studies on how we can partner with the global church for justice.

GLOBAL NEIGHBOUR

UnitingWorld
connecting communities for life



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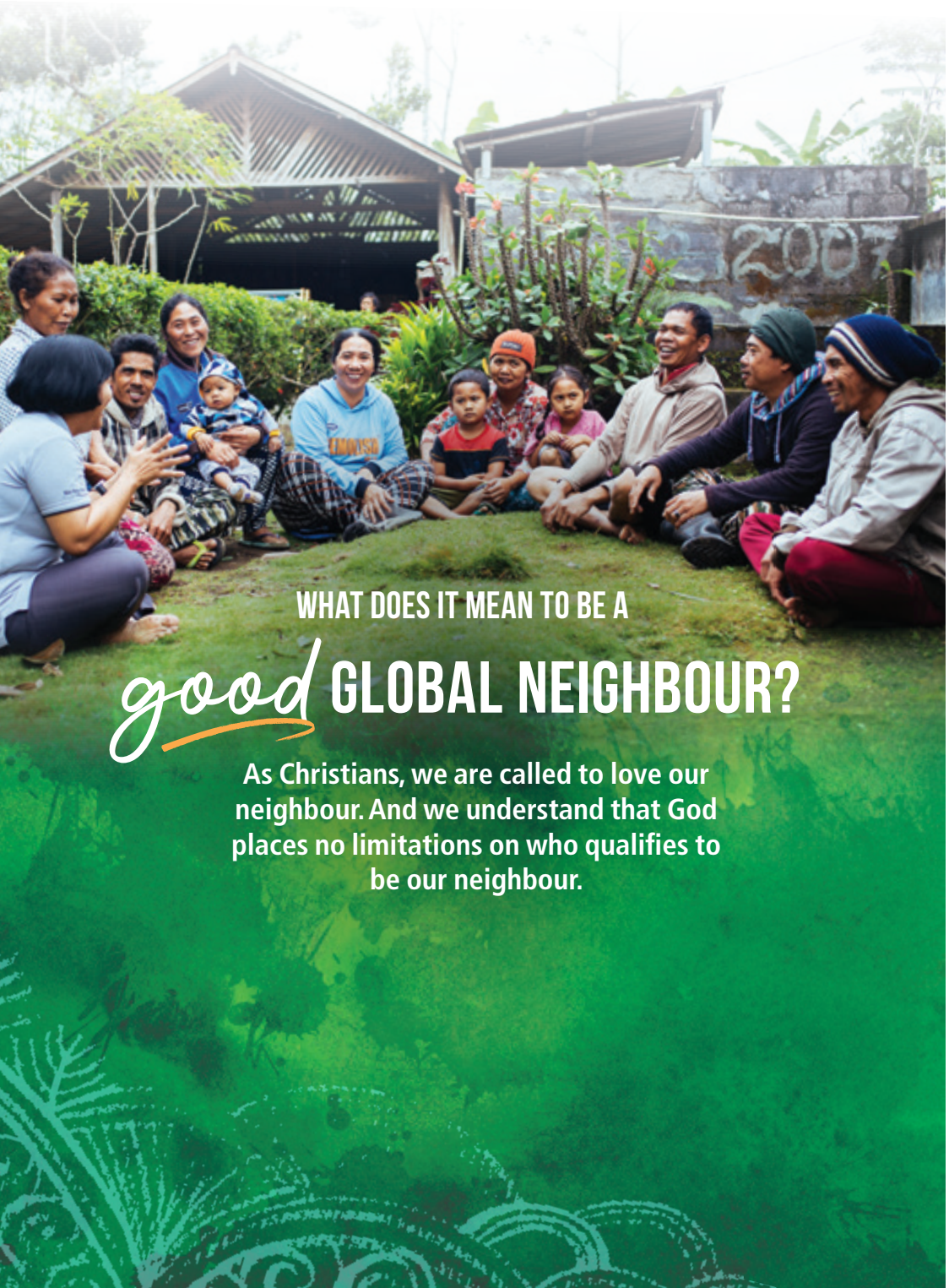
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WHAT DOES IT MEAN TO BE A

good GLOBAL NEIGHBOUR?

As Christians, we are called to love our neighbour. And we understand that God places no limitations on who qualifies to be our neighbour.

IN THE KINGDOM OF GOD, THERE IS NO 'OTHER'...

So when we seek to form missional partnerships with people overseas, to collaborate in doing God's work, we need to reflect on how we can learn to love our neighbour as we would have them love us.

In the following chapters we are going to explore some ideas about being good global neighbours.

The aim of the Bible study series

The studies aim to help you explore a model of mission partnership that is respectful, mutual and life giving.

We hope to equip you to participate in global mission in a way that both advances God's kingdom in the world, as well as challenges and changes you such that you grow in faith and obedience as a disciple.

When used in community, we hope to inspire the missional life of your congregation. We hope it will help you make mission a dynamic, integral part of congregational life, both locally and internationally.

Some tips on using the Bible studies

These studies are an exploration of what the Bible says about some key issues in global mission. Rather than take a single scripture to unpack, they each take a subject and explore what some Bible passages might say about it. Feel free to draw on other parts of scripture that you think are relevant.

Each study starts with a story that frames an aspect of mission in a real-life context, followed by some 'ice breaker' questions. You are then invited to explore some Bible passages that shed light on the matter using a series of questions. The questions and Bible texts are interspersed and are designed to be addressed in order.

Each study also includes sections titled, 'Ideas for Reflection'. If the study is being done as a group, the leader of the group may read these notes ahead of time to help encourage and catalyse the discussions. If the study is being done by an individual, these notes provide some ideas to enrich reflection.

What happens at the end?

The last session is not a Bible study, but a guided exploration of what you might do next in your journey to be a good global neighbour. There are questions and reflections presented to help you to make global missional partnership an integral part of your discipleship. We hope these studies will equip you to take bold action in joining with God in the exciting work of renewing and reconciling all things in Christ.

Who is UnitingWorld?

UnitingWorld is the international aid and partnerships agency of the Uniting Church in Australia (UCA). We connect the people of the UCA in missional collaboration with churches overseas to address the causes and consequences of poverty, violence and injustice.

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1. NEIGHBOURING* IS PART OF OUR *Godly identity*

A UnitingWorld Story

"So you must get to go to some interesting places" starts a conversation at the work Christmas party, which includes staff from several Uniting Church agencies.

There are two UnitingWorld staff at this table who love telling dramatic stories. So out they flow. One about having your car break down on a road strewn with landmine warnings outside Juba in South Sudan, and another of being caught in the aftershocks of the 2015 Nepal earthquakes.

Naturally, because it's that sort of people at the table, there's a question about risk assessments for travel and how UnitingWorld decides whether to go somewhere or not.

"We have to stand in solidarity with our partners, we have to honour them. It's hard to say 'we won't come because it's not safe for us' when that's where they live and work every day."

There is a pause around the table. And then, the one of the church leaders at the table leans back and mutters resignedly, "it's the jolly incarnation isn't it? Jesus showed up. So now we have to. It's the most dangerous doctrine we have."

ICE BREAKER QUESTION:

What words come to mind when you think of God's nature or character traits?

1. Read the following passages

John 1:14-18[NRSV]

14 And the Word became flesh and lived among us,
and we have seen his glory, the glory as of a father's
only son, full of grace and truth. 15 (John testified to
him and cried out, "This was he of whom I said,
'He who comes after me ranks ahead of me because
he was before me.'") 16 From his fullness we have all
received, grace upon grace. 17 The law indeed was
given through Moses; grace and truth came through
Jesus Christ. 18 No one has ever seen God. It is God
the only Son, who is close to the Father's heart, who
has made him known.

John 14:15-19

15 "If you love me, you will keep my commandments.
16 And I will ask the Father, and he will give you
another Advocate, to be with you forever. 17 This is
the Spirit of truth, whom the world cannot receive,
because it neither sees him nor knows him. You know
him, because he abides with you, and he will be in
you. 18 "I will not leave you orphaned; I am coming to
you. 19 In a little while the world will no longer see me,
but you will see me; because I live, you also will live.

2. What do these passages from John say about God's nature and the kind of relationship God desires with us?

IDEAS FOR REFLECTION

John 1 and John 14

God is not just creator, set apart from creation, but Christ who became part of creation, and the Spirit who is present at our side always. In the incarnation and the sending of the Holy Spirit we see God's very nature as one that is reaching out and embracing those outside of God's self; seeking a loving connection with us.

In the Trinity we see that the nature of God is in loving relationship, and this relationship is open and poured out for the world, inviting us all to be in communion with God and each other.

3. Read the following passages

Genesis 1:26-27

26 Then God said, "Let us make humankind in our
image, according to our likeness; and let them have
dominion over the fish of the sea, and over the
birds of the air, and over the cattle, and over all the
wild animals of the earth, and over every creeping
thing that creeps upon the earth." 27 So God created
humankind in his image, in the image of God he
created them; male and female he created them.

1 John 3:1-3

1 See what love the Father has given us, that we
should be called children of God; and that is what we
are. The reason the world does not know us is that it
did not know him. 2 Beloved, we are God's children
now; what we will be has not yet been revealed.
What we do know is this: when he is revealed, we
will be like him, for we will see him as he is. 3 And all
who have this hope in him purify themselves, just as
he is pure.

2 Corinthians 5:18-19

18 All this is from God, who reconciled us to himself
through Christ, and has given us the ministry of
reconciliation; 19 that is, in Christ God was reconciling
the world to himself, not counting their trespasses
against them, and entrusting the message of
reconciliation to us.

* Can "neighbouring" be used as a verb and a noun like that? Yes! It's called a gerund and it's totally legit. We use it throughout this study to emphasize the ACTIVE nature of being a neighbour.

"As God's children, we are called into relationship with God, but also with all God's children."

4. **What does being created in the image of God, or being declared the children of God say about us as Christians? What does it mean about the nature of humanity?**

5. **To be reconciled means to restore something that was lost – what loss do you think the 2 Corinthians passage is talking about?**

6. **What do you think the writer of 2 Corinthians meant by 'the world'? What would a world reconciled with God look like?**

7. **To whom has God given the ministry of reconciliation? What might that ministry look like in practice? What connection do you see between the UnitingWorld story (at the introduction) and your reflections on the Bible?**

IDEAS FOR REFLECTION

Genesis, 1 John & 2 Corinthians

We bear God's image within in us. Though that image is distorted by sin, we were created for our character to be a likeness to God. So God's overflowing love for all the world is something that we were also created for.

As God's children, we are called into relationship with God, but also with all God's children.

Every child, man and woman in the world bears God's image and is loved.

The loss of this shared identity as image bearers and children of God, and the fracturing of the world into disconnected people seeking their own ends, is part of brokenness of the world that Jesus came to redeem.

The call to connection, the call to establish loving relationships with those who are different from us, the call to global neighbouring, is part of God's work in reconciling the world through Christ.



In the highlands of West Papua, local project manager Dessy is beloved by the 'mamas' across half a dozen villages because she regularly shows up to check in and see how the UnitingWorld-supported soy and kidney bean project is going. She knows all about their lives because she spends so much time walking with them and sitting in their gardens listening to their stories.

NOTES



2. NEIGHBOURING REQUIRES *Vulnerability*

A UnitingWorld Story: Emily

Emily[1] was a mum of two girls, 8-year-old Anna and 10-year-old Sophie. They were planning a wonderful summer holiday, going on a cruise through the Pacific Islands. Emily was very much aware that her girls, raised in middle class suburban Sydney, had no real idea of what poverty was. She was keen for them to understand some of the realities of the wider world, understand some of their privilege and to feel compassion for those not as well off as they were.

Emily struck upon the idea of using the cruise ship stop in Fiji to visit a local school with her girls. Because she wanted to teach her girls to be generous, she helped the girls do a bake sale at their church to raise money, so the girls could buy stationary supplies to take as gifts when they visited the school.

They approached UnitingWorld to ask to be introduced to a school in Fiji, so they could visit and give the gifts.

(see 'Ideas for Reflection' for the rest of the story)

2 Not their real names.

ICE BREAKER QUESTION:

Can you recall an instance where a friend or family member thought they knew what was best for you and acted without consulting you? How did it make you feel? How did you respond? What happened?

1. Read the following passage

Philippians 2:1-8

[1]If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, [2] make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. [3] Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. [4] Let each of you look not to your own interests, but to the interests of others.

[5] Let the same mind be in you that was in Christ Jesus, [6] who, though he was in the form of God, did not regard equality with God as something to be exploited, [7] but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, [8] he humbled himself and became obedient to the point of death—even death on a cross.

2. This passage describes an action by Jesus. What was it? What do you think is significant about it?

3. What is 'selfish ambition'? What is 'conceit'? Are they different? How might they play out in how we relate to people in poorer countries?

4. Like Jesus, how can we 'empty ourselves and take the form of a slave' in being global neighbours?

IDEAS FOR REFLECTION

Philippians 2

God knew we needed God to help us out of where we had got stuck.

The path God chose to reach out to us was Jesus. God chose to show solidarity with us, to come and be present amongst us, to taste and feel and experience life the way we did. He did not decide to 'fix us' from afar, without sharing our lives first.

For Jesus to be able to relate to us in this way, he had to set aside his power. He needed humility and self-emptying.

Our relative wealth in Australia is a significant source of an imbalance of power when we seek connection with our global neighbours.

This can tempt us to believe that we are, or have, the solutions to other people's problems.

Paul challenges us to follow the example of Jesus in setting aside our power.

Jesus' willingness to put the needs of others above his own led to his death. This self-emptying approach to being a neighbour is costly, it will make us vulnerable and may require sacrifice.

5. Read the following passage

Matthew 15:21-28

[21] Jesus left that place and went away to the district of Tyre and Sidon. [22] Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." [23] But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." [24] He answered, "I was sent only to the lost sheep of the house of Israel." [25] But she came and knelt

before him, saying, "Lord, help me." [26] He answered, "It is not fair to take the children's food and throw it to the dogs." [27] She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." [28] Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

6. What are the social and cultural dynamics at play in the encounter between Jesus and the Canaanite woman? How does the location, genders and nationalities of the participants influence the conversation?

7. Why do you think Jesus responded as he did in the first instance? What assumptions does he seem to be making? How does it change at the end of the story?

8. What can Jesus' behaviour in this story tell us about how we might behave when seeking to help others?

IDEAS FOR REFLECTION

Matthew 15

In the story of the Canaanite woman, Jesus allowed his own preconceptions of what needed to be done to be changed by the needs and requests of the woman.

Setting aside power makes us vulnerable. It will require courage to put aside our preconceptions and allow the lived reality of other people to challenge our views of the world and our place in it.

If we are to work together with our global neighbours to address injustice, then we must allow their lives and experience to be the source of the 'solutions' we attempt. We must put aside our own assumptions of what needs to happen, and centre their wisdom, recognising their dignity and choice.

A key aspect of having humility in our approach to working alongside our global neighbours for justice, is recognising the history of harm that colonialism and ongoing exploitation by wealthy nations has in perpetuating injustice and inequality. Our relative affluence that allows us to offer help, has at least in part been acquired by unjust systems of trade and dominance.

International Christian mission has a chequered history – the immense good of hospitals, schools, care for the poor and the end of slavery has unfortunately gone hand-in-hand with the destruction of culture, the building of empire and economic exploitation. But even when we feel the need to 'fix' problems, and are motivated by a desire to correct the past with a sense of call and responsibility, we can run the risk of repeating the same mistakes if we allow our agenda to dominate.

In being open to be changed, we can be transformed by the wisdom and experience of others, be inspired by the courage and strength of others and shown a face of God that we have not seen before.

"If you have come here to help me you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together." – Lilla Watson

(a Gangulu woman from Central Queensland)

9. Reflect on the UnitingWorld story. Whose needs and assumptions were at the centre of Emily's actions? What unhelpful messages may the children be at risk of learning from this approach?

10. What advice might you/UnitingWorld have given her on some alternative ways to proceed?



IDEAS FOR REFLECTION

Emily's Story Continued …

Clearly Emily's motivations are good, and she is acting with conscience and compassion. Her desire to teach her children to value their privilege and care for the poor is great parenting.

However, she made decisions on what to do without asking the people she wanted to help. Emily didn't think to give them a chance to decide for themselves what they needed or how they want to connect with people from Australia.

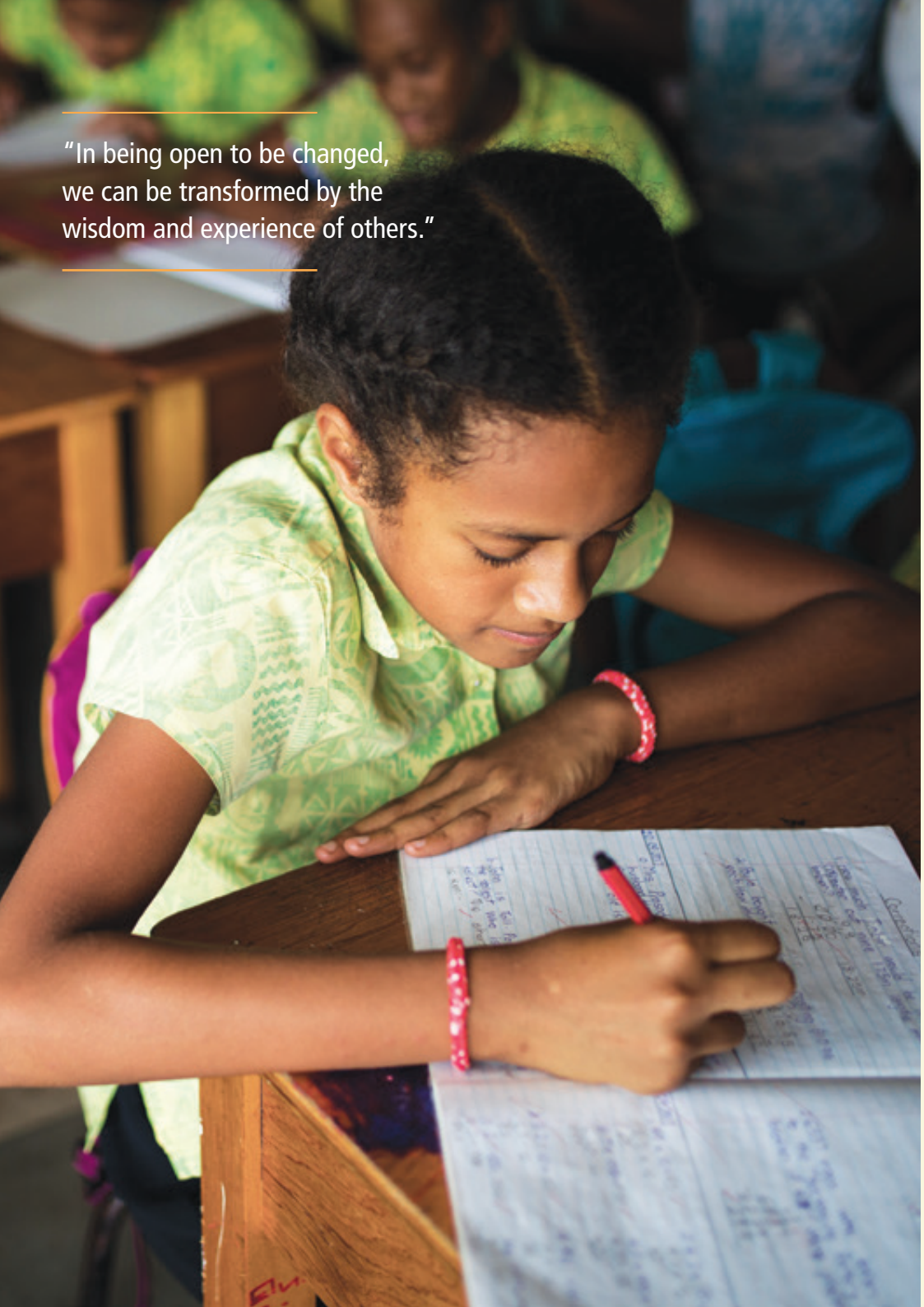
The children risk learning that those in poorer countries can be treated as the objects of generosity and that the only real thing about them is their poverty. Because we are rich, we can decide what they need and give it to them.

The juxtaposition of a cruise holiday—with its endless food and entertainment—with a visit to a Fijian school where they hand out some stationary, can teach children a dangerous lesson about what is fair. Does it imply that we 'deserve' a cruise, and that others must be satisfied with token gifts from strangers?

We suggested to Emily that the most important lesson her children could learn was that Fijian children were in fact just like them.

We recommended she take her children to the playgrounds where local children were playing and encourage them join in kicking a ball around. We suggested that if they had time, they might visit a school and ask to be shown around some classrooms. We talked about how Sophie and Anna might feel if some foreign children showed up at their school and handed out unsolicited gifts to some of the children.

We talked about the role that church schools play in providing education to the children of poor and vulnerable communities, and how they might ask how to make a contribution that could be used by the schools to address their greatest needs.



"In being open to be changed, we can be transformed by the wisdom and experience of others."

NOTES



3. ARE WE CALLED TO *Generosity or justice?*

A UnitingWorld Story: Maria

Maria has five beautiful daughters and two sons. She lives with her family in the mountains of Timor-Leste (East Timor). Theirs is a subsistence life. Maria cares for her family, grows food in the garden and keeps chickens. She says that life has always been hard, but she finds joy in her family.

Maria and her family are part of Timor-Leste's journey out of the shadow of the past – the 24-year occupation by Indonesia that included starvation, widespread killings and deprivation. A whole population was left with little education or industry, striving to create a future for their children.

Maria's own future came under shadow when she was diagnosed with Timor-Leste's number one killer – tuberculosis. The disease left her coughing and breathless, unable to lift her own baby. She thought death was inevitable, and that her struggling family would be blighted.

I can't imagine what it would be like to have seven children and very little money for medical care at a local hospital. That was the situation facing Maria and her family. Maria's husband, however, took her to our partner church's clinic, a place where staff believe that every person matters and that their nursing abilities are given by God for the good of the whole community. Visited regularly by clinic staff and shown how to prevent the disease from spreading to her loved ones, Maria says the staff, her family and God's grace gave her the courage she needed to survive.

You can meet Maria and her family on this video: https://vimeo.com/296574219

ICE BREAKER QUESTION:

What do you count as your riches? Do we deserve the good things we enjoy and is it a reward for hard work? A sign of God's favour to us? Likewise, is misfortune or disadvantage deserved?

1. Read the following passage

1 Chronicles 29:14

14 "But who am I, and what is my people, that we
should be able to make this freewill offering?
For all things come from you, and of your own
have we given you.

2. How does the writer of Chronicles understand how/why our riches come to be ours?

IDEAS FOR REFLECTION

1 Chronicles 29

There is a human tendency to believe that all the good things we enjoy are deserved. Either we have worked hard to earn it, or we have been virtuous and been blessed by God – that somehow what we have is to do with us. The shadow side of this is to assume that misfortune and disadvantage are also deserved – that laziness, bad decisions or simple lack of ability cause poverty. God begs to differ.

3. Read the following passage

(Note that it is addressed at the community, not individuals.)

Luke 12:27-34

27 Consider the lilies, how they grow: they neither toil
nor spin; yet I tell you, even Solomon in all his glory
was not clothed like one of these. 28 But if God so
clothes the grass of the field, which is alive today and
tomorrow is thrown into the oven, how much more
will he clothe you—you of little faith! 29 And do not
keep striving for what you are to eat and what you
are to drink, and do not keep worrying. 30 For it is the
nations of the world that strive after all these things,
and your Father knows that you need them. 31 Instead,
strive for his kingdom, and these things will be given
to you as well.

32 "Do not be afraid, little flock, for it is your
Father's good pleasure to give you the kingdom.
33 Sell your possessions, and give alms. Make purses
for yourselves that do not wear out, an unfailing
treasure in heaven, where no thief comes near and no
moth destroys. 34 For where your treasure is, there your
heart will be also.

4. According to the passage, what would God not have us strive for as a community? What is it that God might be asking us to focus our efforts on? What does this look like in today's world?

5. What is God's promise if we do as Jesus teaches?

IDEAS FOR REFLECTION

Luke 12

Is Jesus telling us that we should just trust in God's provision and not take responsibility or action to provide for our own needs?

Surely, instead, the distinction here is between striving for our own individual needs versus striving for what is best for the community – the common good, the Kingdom.

We are to seek the Kingdom – to make real the blessings of the Kingdom right here on earth across our global neighbourhood. When we seek the goodness of the Kingdom, where each has daily bread and no lives are wasted, then our own needs will be met also. When we strive for this wonderful

community of God's design, then there will be abundance and no risk of loss.

In God's Kingdom, all are loved and valued, and are entitled to enjoy the blessings of God's good creation. As citizens of this Kingdom, we are called to live in love, creating a community of care and service where God's love is reflected in our love for each other. In such a Kingdom, some cannot enjoy more than their fair share while others go with less. Striving for the Kingdom has to include working to fight unequal distributions of wealth, opportunity, security and all the other wonderful 'riches' that God has made available to us.

6. Read the following passage

Malachi 3:8-10

[8] Will anyone rob God? Yet you are robbing me! But you say, "How are we robbing you?" In your tithes and offerings! [9] You are cursed with a curse, for you are robbing me—the whole nation of you! [10] Bring the full tithe into the storehouse, so that there may be food in my house, and thus put me to the test, says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing.

7. What was done with the tithes and offerings that were kept in the temple storehouse? (Deut 26:12-13)

8. What does the text suggest God feels about people not contributing what they should? What does it say God's promise is to us, when we willingly do our part?

9. Go to this web-site, and do the calculation: https://howrichami.givingwhatwecan.org/how-rich-am-i

10. Reflect on the UnitingWorld story. What would have to change for your family and Maria's family to enjoy God's good blessings more fairly?

IDEAS FOR REFLECTION

Malachi 3

The Israelites were required to contribute from their harvest and production to the storehouses of the temple. The tithes stored in God's house fed the widows, orphans, foreigners and others without means.

When we do not share what we have been blessed with, God considers it robbery. God's promise of showering us with abundance is predicated on our duty to share the bit we have control of. Like the feeding of the 5,000 – there is something miraculous about the act of sharing that results in abundance for all, not just the receivers and but also the givers.

These promises are made to the community, not to individuals. This is not the 'prosperity gospel.' The 'you' in both this reading and the Luke reading are plural – spoken to the gathered people of God. It is a promise that when we as a community take care of each other, all members of the community will enjoy the blessing of plenty. God gives us enough good things for all of humanity – but it requires us to recognise that all we have is a gift from God, and that God's abundance can only be realised by sharing – that the striving we do must be for the common good. To withhold more than we need when there is still a neighbour who goes without, is robbery from God.

This shifts us from considering the sharing of our riches as a matter of generosity or virtue, but as an act of discipleship and faith, participating in Kingdom justice.

"There is no greater mistake than trying to make charity do the work of justice." – J.W. Tucker

NOTES



4. WHO IS MY *Neighbour?*

A UnitingWorld Story: Debora

In a remote village in Bali, Debora from the Protestant Christian Church in Bali was visiting a project that UnitingWorld supports. An agent from the Bali Government also came to visit the village, something that almost never happened, as remote villages don't have many photo opportunities. There followed a remarkable meeting between a Christian woman, Hindu village elders and a Muslim government agent, sitting around a table working out how they might do more to alleviate poverty. Each party was dressed in the formal costumes of their culture and religion as they talked earnestly and enthusiastically, totally unaware of how striking a picture it was.

This meeting would not have happened if the Christian woman Debora and her church hadn't started an ambitious program to address poverty in Bali, despite being a small 12,000-member denomination in a province with a population that is fewer than 1% Christian.

Balinese identity is inextricably bound up with being Hindu. For a Balinese person to be a Christian, they automatically exist outside the social and cultural life of the majority, and the rights and role of the Church in Bali is a delicately-negotiated thing. However, the work of the Church in helping families out of poverty in the poorest villages – Hindu villages – with health services and livelihood programs (pigs/goats) has won the trust of local and provincial leaders so much that they are sought out as partners in government-funded village development projects.

The tiny Protestant Christian Church in Bali has won the trust of a sceptical majority, by selfless love and service to those outside their own.

ICE BREAKER QUESTION:

Have you experienced the kindness of strangers? Been helped by someone who had no connection or obligation to you – maybe even someone who you considered as your enemy? What do you think motivated them?

1. Read the following passage

Matthew 25

31 When the Son of Man comes in his glory, and all the
angels with him, then he will sit on the throne of his
glory. 32 All the nations will be gathered before him,
and he will separate people one from another as a
shepherd separates the sheep from the goats, 33 and
he will put the sheep at his right hand and the goats
at the left.

34 Then the king will say to those at his right hand,
'Come, you that are blessed by my Father, inherit the
kingdom prepared for you from the foundation of the
world; 35 for I was hungry and you gave me food, I was
thirsty and you gave me something to drink, I was a
stranger and you welcomed me, 36 I was naked and
you gave me clothing, I was sick and you took care
of me, I was in prison and you visited me.' 37 Then the
righteous will answer him, 'Lord, when was it that
we saw you hungry and gave you food, or thirsty and
gave you something to drink? 38 And when was it that
we saw you a stranger and welcomed you, or naked
and gave you clothing? 39 And when was it that we
saw you sick or in prison and visited you?' 40 And the
king will answer them, 'Truly I tell you, just as you did
it to one of the least of these who are members of my
family, you did it to me.'

41 Then he will say to those at his left hand, 'You that
are accursed, depart from me into the eternal fire
prepared for the devil and his angels; 42 for I was
hungry and you gave me no food, I was thirsty and
you gave me nothing to drink, 43 I was a stranger and
you did not welcome me, naked and you did not give
me clothing, sick and in prison and you did not visit
me.' 44 Then they also will answer, 'Lord, when was
it that we saw you hungry or thirsty or a stranger or
naked or sick or in prison, and did not take care of
you?' 45 Then he will answer them, 'Truly I tell you, just
as you did not do it to one of the least of these, you
did not do it to me.' 46 And these will go away into
eternal punishment, but the righteous into eternal life.

2. Who do the characters represent: the 'king', the 'nations', the 'least of these'?

3. According to this parable, what is the link between love for God and love for people? Does this surprise you?

IDEAS FOR REFLECTION

Matthew 25

Christians have long debated the role played by 'good works' in setting us in right relationship with God. Rather than having a clear-cut answer, what we have is this dynamic tension between two true teachings. First, that faith in Christ reconciles us to God; and second, that faith that does not lead to action is no faith at all (James 2:14-16).

The story above is a classic demonstration of this dynamic. We are to love God. And our love for God is embodied in our love shown to others in tangible ways.

To follow Christ is not just to believe in Him, but to imitate Him.

"Jesus' command to love calls us to love with our whole selves and our whole lives."

4. Read the following passage

Luke 10: 25-28

25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" 26 He said to him, "What is written in the law? What do you read there?" 27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." 28 And he said to him, "You have given the right answer; do this, and you will live."

5. If our love of God is put into practice by our love of others (previous reading) what might loving our neighbour with our heart look like? And how is it different to loving with our mind, our soul or our strength?

IDEAS FOR REFLECTION

Luke 10

The passage encourages us to think about love in different ways. Not that there are only four ways of loving, but that love is beautifully complex and takes many forms.

Loving with the heart could be our spontaneous emotional responses. Feelings like gratitude, adoration, compassion and empathy are ways in which love can manifest from the 'heart'. When our face breaks out in a smile when we see a beloved, or when our eyes tear up at the sight of suffering, perhaps we are 'feeling' love with our heart.

Loving with our mind could be the thoughtful and systematic ways in which we make decisions. When we go without luxuries in order to pay for other people's needs, when we take a lower paying job in order to serve society, when we discipline ourselves to avoid temptation, perhaps we are loving with our mind.

Loving with our strength could be the ways in which we use our abilities and our resources. When we volunteer our time to serve our community, when we advocate for justice through letter writing and political engagement, when we direct our money in our purchasing, our investment and our charitable giving to support enterprises that create a more just society, then perhaps we are loving with our strength.

Loving with our soul is harder to imagine. The 'soul' describes something that is our very essence, our identity, how we connect to God and others. Perhaps to love with our soul is to make love the very starting point of being. When our prayers are soaked with care for others, when our first instinct and our last action is to bless others – perhaps we are loving with our soul?

One thing is clear though, that love in all these ways is intertwined. And that Jesus' command to love calls us to love with our whole selves and our whole lives. The love Jesus calls us to is an entire way of living – an entwining of feelings, thoughts, attitudes, decisions and actions.

6. What do different ways of expressing love look like in your own life?



Dr Debora Murthy and our partners MBM in Bali run mobile health clinics that provide free medical check-ups and tests in remote and rural areas. As well as general examinations, the clinics focus on reproductive health, pap smears and HIV tests.

7. Read the following passage (continues from previous reading)

Luke 10: 29-37

29 But wanting to justify himself, he asked Jesus, "And who is my neighbour?" 30 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' 36 Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" 37 He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

"It is the act of loving another that makes us a neighbour, and it is to that act that we are called and commanded."

8. **How do you think the priest and the Levite decided whether to help or not? What about the Samaritan? What considerations or filters do you think they used?**

9. **What is the difference between the way the lawyer was expecting a 'neighbour' to be defined, and Jesus' way of defining 'neighbour'?**

10. **Consider the story of the Church in Bali. Often Christian charities and missions have made the offer of practical assistance contingent on hearing the Christian message or participating in Christian worship. Discuss the issues that may arise with this approach.**

IDEAS FOR REFLECTION

Luke 10

The lawyer, with his background in Mosaic law, appears to be thinking of 'neighbours' as a particular group. He is expecting the command to love to be limited to a defined group to whom that love is owed.

Jesus turns the tables. He defines a neighbour as anyone who shows love to another.

It is the act of loving another that makes us a neighbour, and it is to that act that we are called and commanded. Making a Samaritan the hero of the story underlines the fact that Jesus concedes no boundaries; religious, ethnic or national to this call to love.

Another way of seeing Jesus' answer is that our neighbour is anyone who is in need of our love. And the love to which we are called is one that is manifested in the response to that need.

"We become neighbours when we are willing to cross the road for one another." – Henri Nouwen



NOTES



5. PROPHETS FROM THE *Outside*

A UnitingWorld Story: South Sudan

In war ravaged South Sudan, in 40°C heat, ministers, elders and lay pastors from different tribes gather in a church hall. The air is stifling and the tin roof shimmers with heat. These tribes had been killing each other for years, neighbour against neighbour, Christian against Christian. They had every reason to fear, hate and resent each other.

And yet, broken, bruised and battered by war – they came together in Jesus' name. To tell their stories, weep their grief, to dig deep into scripture to find the strength to pledge forgiveness, even when they didn't feel ready for it. Together they gathered strength to do the work of healing, peace and reconciliation among their people. A banner was stretched out across their heads, words written in Arabic and English: "Do your best to preserve the unity which the Spirit gives, by means of the peace that binds you together." (Eph 4:3).

In South Sudan, we see God in the peacemakers. We see God, in the face of unbearable suffering, give people the courage to forgive and work in hope to heal trauma.

In the light of their witness, we reflect on the issues that have caused conflict in church communities in Australia – the style of worship music, the location of church furniture or who is allowed to preach, teach or marry...

ICE BREAKER QUESTION:

Have you ever suddenly seen a familiar situation through the eyes of an outsider or experienced a shift in perspective that gave you a flash of insight and clarity?

1. Read the following passage

Luke 4:14-30

14 Then Jesus, filled with the power of the Spirit,
returned to Galilee, and a report about him
spread through all the surrounding country.
15 He began to teach in their synagogues and
was praised by everyone.

16 When he came to Nazareth, where he had been
brought up, he went to the synagogue on the sabbath
day, as was his custom. He stood up to read, 17 and
the scroll of the prophet Isaiah was given to him. He
unrolled the scroll and found the place where it was
written:18 "The Spirit of the Lord is upon me, because
he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives and
recovery of sight to the blind, to let the oppressed go
free,19 to proclaim the year of the Lord's favor."

20 And he rolled up the scroll, gave it back to the
attendant, and sat down. The eyes of all in the
synagogue were fixed on him. 21 Then he began to say
to them, "Today this scripture has been fulfilled in your
hearing." 22 All spoke well of him and were amazed at
the gracious words that came from his mouth. They
said, "Is not this Joseph's son?" 23 He said to them,
"Doubtless you will quote to me this proverb, 'Doctor,
cure yourself!' And you will say, 'Do here also in your
hometown the things that we have heard you did at
Capernaum.'" 24 And he said, "Truly I tell you,
no prophet is accepted in the prophet's hometown.
25 But the truth is, there were many widows in Israel in
the time of Elijah, when the heaven was shut up three
years and six months, and there was a severe famine
over all the land; 26 yet Elijah was sent to none of
them except to a widow at Zarephath in Sidon.
27 There were also many lepers in Israel in the time of
the prophet Elisha, and none of them was cleansed
except Naaman the Syrian." 28 When they heard this,
all in the synagogue were filled with rage. 29 They got
up, drove him out of the town, and led him to the
brow of the hill on which their town was built, so
that they might hurl him off the cliff. 30 But he passed
through the midst of them and went on his way.

2. **What is the point Luke is making about Jesus' identity in vs 14-20?**

3. **What was so controversial about Elijah being sent to a widow in Sidon? What do you hear Jesus saying through these stories? Why were the crowds angry?**

4. **Why do you think a prophet is not accepted in his hometown?**

5. **Who are the outsider prophets speaking to our church and our community right now? What are they saying? Are we listening? What barriers have we built up to shut out their voices?**

6. **Reflect on the UnitingWorld story, what might God be saying to us through our partners in South Sudan?**

7. **How have we created spaces and places to open ourselves up to hear the outsider prophets? What more do we need to do?**

IDEAS FOR REFLECTION

Luke 4

All the references to the Spirit of the Lord in the opening paragraph make it clear that Luke wants us to be in no doubt as to Jesus' identity as God's chosen spokesperson.

Elijah was sent to a widow in a foreign land. No one in Israel was to hear the words of God's prophet, only a widow in Sidon. In every imaginable way she was an outsider. She was a widow. She was poor. She was female. She was a foreigner. She was a pagan. But to her, the prophet went. To her, the word of God went.

Jesus uses the story to speak of the inability of those too close to an issue to hear the truth. Because prophets don't come from within the system. To be effective, a prophet comes from outside, perhaps because it is only an outsider who can truly see the way things are, who isn't blinded by familiarity or self-interest.

The people of God, Jesus seems to be saying, need to listen to outsiders. The people of God are distracted by their own problems, tied up in arguments and busyness and aren't good at hearing when God wants to tell them something new.

What if Jesus is telling us that the prophet who speaks to us will not be from our hometown? That we need to hear what God is saying through people who do not share our views, our politics or our assumptions. That we need to hear outsider stories of encounter with God, what God is doing in their midst, how they understand faith and faithfulness. And to hear our ways of living, our church and our institutions critiqued by those who live outside our bubble.

These 'outsider' voices are likely to make us uncomfortable, make us feel threatened. They may challenge things that we hold very dear. In this modern world of social media, our experience of the world is carefully curated, so that we can easily ignore those who we don't like hearing. We have built layers of mental and emotional defences against ideas that alarm us.

When we open ourselves up to hearing the voice of God through the lives of those who are very different from us, we are given a gift. We get a view of the world and of God we could never construct ourselves. This is how God can break through to us, lift the fog and challenge us and help us grow.



Rev John Yor and the Presbyterian Church of South Sudan have been reaching out to communities during the COVID-19 crisis; providing vital health information alongside their peacebuilding work.

NOTES



6. NEIGHBOURING IS AN INTENTIONAL *Way of living*

A John Wesley Story

John Wesley kept meticulous notes about his annual budget. When he started ministry, his income was £30 a year. He used £28 for his living expenses and gave £2 to the poor. In his fourth year of ministry, he had an income of £120 per year, and he was still living on £28 pounds and giving away £92 to the poor. By the time he died, he was earning over £1400 a year – and his living expenses were £30, and you guessed it – he gave away the rest to the poor.[2]

Life looks very different when we think of our money as God's money, and the question is not what God expects us to give away, but what God expects us to keep.

With God, wealth is never a prerequisite for generosity. Our giving shouldn't be a mere mathematical formula that we use, like we do when we fill out our taxes. Our generosity should be fuelled by faith, obedience, and surrender to God. A person's money is intimately intertwined with their heart. Your money will follow your heart, and with enough time, your heart will ultimately follow your money.

2 https://www.zackvanzant.com/blog/john-wesley-budget

ICE BREAKER QUESTION:

Does your own giving give you joy and satisfaction? Can you think of a time that you might have given money reluctantly or under compulsion? What were the circumstances? How did you feel about it afterwards? Do you struggle with 'compassion fatigue'? How do you deal with that?

1. Read the following passage

2 Corinthians 9: 6-11

6 The point is this: the one who sows sparingly will
also reap sparingly, and the one who sows bountifully
will also reap bountifully. 7 Each of you must give
as you have made up your mind, not reluctantly or
under compulsion, for God loves a cheerful giver.
8 And God is able to provide you with every blessing
in abundance, so that by always having enough of
everything, you may share abundantly in every good
work. 9 As it is written, "He scatters abroad, he gives
to the poor; his righteousness endures forever."

10 He who supplies seed to the sower and bread for
food will supply and multiply your seed for sowing
and increase the harvest of your righteousness. 11 You
will be enriched in every way for your great generosity,
which will produce thanksgiving to God through us;

2. What does 'as you have made up your mind' mean to you?

3. How and when do you go about 'making up your mind' about how much you will give and to whom?

4. If you reflected on your personal expenditure and how it is distributed, would you say that it reflected your commitment to justice and equality and your compassion for those in need?

"Our generosity is measured not in how much we give away, but in how much we're willing to sacrifice to give it."

IDEAS FOR REFLECTION

2 Corinthians 9

To love our neighbour is to share what we have in the face of their need. Giving spontaneously when faced with the immediate need of others is the evidence of a compassionate heart. This is an entirely good thing.

However, in our media saturated lives, we have so many good causes clamouring for our attention that we can get 'compassion fatigue'. Rather than feeling compassion and wanting to act, we feel guilt and resentment and other negative emotions.

Paul is advocating a more planned approach. Take time to reflect prayerfully on all that is at our disposal in terms of money, skills and time. Prayerfully consider how much of what we have been given we ought to keep for ourselves, given all that we understand of God's justice. Decide on what is the right amount to set aside for giving as well as to whom and what to give it to.

In Old Testament law, giving to others is from the 'first-fruits.' We are to set aside what is to be given away before we use anything for ourselves; not give what we can spare after we've used what we wanted.

5. Read the following passage

Matthew 6:1-4

2 "So whenever you give alms, do not sound a trumpet
before you, as the hypocrites do in the synagogues
and in the streets, so that they may be praised by
others. Truly I tell you, they have received their reward.
3 But when you give alms, do not let your left hand
know what your right hand is doing, 4 so that your
alms may be done in secret; and your Father who sees
in secret will reward you.

6. What is the point that Jesus is making? What behaviour is he warning against?

7. What do you think the modern equivalent of 'blowing your trumpet' might look like? Do you see examples of that in our society?

8. In your own giving, what sort of tensions or temptations might you face?

9. How do you / how might you plan and do your giving in such a way as to do it well?

IDEAS FOR REFLECTION

Matthew 6

Giving is not meant to be something we do only with grim faced determination. We are meant to get joy and satisfaction from giving. As human beings, we are wired to feel joy when we give joy to others – that's one of the perks of being made in God's image.

However, we are not meant to make it all about us. It's not about the kudos or the 'virtue signalling.' And it's not about feeling powerful or gratifying our own egos or needing people to feel gratitude towards us.

The genuine joy of giving comes when it is entirely centred on the joy of setting someone free from a burden. It comes from righting the wrong that is deprivation and oppression.

10. Read the following passage

Luke 21:1-4

1 He looked up and saw rich people putting their gifts
into the treasury; 2 he also saw a poor widow put in
two small copper coins. 3 He said, "Truly I tell you, this
poor widow has put in more than all of them; 4 for all
of them have contributed out of their abundance, but
she out of her poverty has put in all she had to live on.

11. What does the Luke reading suggest God truly values about our giving?

12. Can you think of a time when you had to sacrifice your own wants in order to share what you had with others? How did it feel?

13. Do you make a personal budget? How might you plan your lifestyle and your giving in such a way as to grow in the direction of sacrificial giving.

IDEAS FOR REFLECTION

Luke 21

We've seen before that God's plan for abundance for all humanity is based on everyone sharing what they have. So it makes sense that the more you are able to give away, the more difference you make to others.

But this teaching is about God seeing to the heart of the giver. God's nature is sacrificial love. In Jesus we see that God holds nothing back, doesn't shy away from the mess of human suffering, violence and death to show us love. And God values our actions when they reflect God's nature.

Our generosity is measured not in how much we give away, but in how much we're willing to sacrifice to give it. *This means that extravagant generosity is not out of anybody's reach. Regardless of our own wealth, we can mirror God's heart in our living and giving.*

NOTES



7. WHAT DOES A GLOBAL NEIGHBOUR *Look like?*

A UnitingWorld Supporter Story

"Do you feel that your personal expenditure reflects compassion for those in need?"

That Bible study question really got me thinking. When I looked at my life, I saw countless blessings – a quality education, opportunities to travel, a generous and supportive family, great friends and a good job. Yet what was I giving back? The amount was tiny. It came entirely from my excess. I remembered the story of the widow's offering – the poor woman who gave just two small coins, which was all she had to live on (Mark 12:41-44). She gave humbly, generously, and sacrificially. I couldn't give everything, but I could be more like her.

That week I prayed, I researched, and then I increased my donations more than tenfold. I began to give a good chunk of money – one that I could not miss on my monthly bank statement. It is now one of my biggest regular expenditures, after paying for the roof over my head.

How do I afford it? Well, I now have to be more careful with my money – it is like a permanent Lent Event where takeaway coffees and other luxuries are the exception, not the norm. But I don't begrudge it for one second! I see it as God's money – my contribution – to making this world a better place.

I chose to give to one organisation rather than many, because the impact would be greater. I would only get one set of mail-outs, and thus a greater proportion of my money would reach the people I wanted to help.

I chose to give regular monthly donations because I knew that planned giving was more helpful to organisations. Nonetheless, I still sometimes give to appeals, and I love purchasing the 'Everything in Common' gift cards to share the good news with family and friends.

I always thought that I would make a large contribution in my will (and indeed, I still plan to) but doing it while I am still alive excites me more! We pray in the Lord's Prayer, 'your kingdom come, your will be done, on earth…' and I hope that I will see that day – when extreme poverty is gone, when all children have an education, and when the marginalised are empowered. Imagine that!

This is my story. What is yours? Do you feel that your personal expenditure – of your time, your money, or your purchasing decisions – reflects compassion for those in need? I encourage you to pray and to ponder.

The full story is published here:
www.unitingworld.org.au/giving-supporter-story/

1. What struck you most about this approach? How does it fit with what you've discovered in the Bible studies? What are the strengths and weaknesses of this approach?

A family with a plan

Thelma, her daughter and granddaughter from central Queensland teamed up to use their love of craft for good.

Thelma passed away in 2020, but right to the end, she was an absolute inspiration. The last time she met UnitingWorld staff, she declared "I'm 82, but it's obvious that the Lord hasn't finished with me yet!"

Under Thelma's leadership, the three of them made cards, jewellery, knits and patchwork blankets, teaching others to do the same, and raising money for projects they were passionate about within Australia and around the world. As generosity inspires generosity, there was a swell of support from the community at their church. Since Thelma began her craft workshops and sales, more than $80,000 has been raised in support of transformative justice in the world.

A congregation with a plan - North Rocky Uniting Church & Kiribati

80 dozen lamingtons walked out the door as part of North Rockhampton Uniting Church's market day recently, central to a fundraising effort that saw $1,000 sent to support women in Kiribati through Kiribati Uniting Church.

The friendship between the two churches has been growing since early 2018, when North Rockhampton committed to helping UnitingWorld support women dealing with issues of poverty and domestic violence in the Pacific. By the end of 2018, 'Bring and Buy' stalls at women's meetings and a Market Day had yielded $2021.75 to assist the work in Kiribati.

"Our recent event was wonderful," co-ordinator Ros told us. "The ladies sold a cuppa and two pieces of slice for $5 and made $210. Our craft stall made $299. When we sell the left over lammies, we'll have more than $1000. Most importantly, the event was happy and fun. We are really pleased."

2. What struck you most about this approach? How does it fit with what you've learned in the Bible studies? What are the strengths and weaknesses of this approach?

Glebe Road Uniting Church & the Protestant Church of Timor-Leste



Watch this video: **https://vimeo.com/296789820**

3. What struck you most about this approach? How does it fit with what you've discovered in the Bible studies? What are the strengths and weaknesses of this approach?

The stories above are different ways that people have chosen to live out their discipleship as a global neighbour.

4. Which one of the stories most made you think "I/we could do that" when you heard it? Are there other ways you can think of that might be better or more suited to you?

IDEAS FOR REFLECTION

Giving versus doing

As people created in the image of God, we all have a deep desire for experience and relationship. These are what gives substance and meaning to our lives.

When we see injustice in the world and our fellow creatures suffering, we want to do something. And sometimes, giving money just doesn't feel enough. We want to experience the change.

However, just as a deep concern for our friends' health does not make us a doctor, a passion for seeing God's justice done does not make us aid/development workers. (You may wish to read an excellent article on this subject called 'The Reductive Seduction of Other People's Problems'[3] by Courtney Martin)

Most of us don't have the skills to get directly involved in effective sustainable projects for international social justice. Like all complex problems, working on international development and social justice requires many years of specialist education. And because the work involves vulnerable people in risky contexts, we need robust systems of governance and management to ensure that people aren't harmed or exploited, that money isn't wasted and that the work has the impact that it is meant to have.

But the cure for disease needs more than the technical expertise of doctors. For people to recover from illness they need their loved ones to rally around, encourage them, advocate for them, cheer them up, and give them hope.

Systemic injustice is not that different. People struggling against poverty and injustice need neighbours. Neighbours who not only send along the professionals with the skills, but who also stand with them in friendship, advocacy, prayer and encouragement.

When our discipleship as global neighbours combines financial support for effective and professional work with prayer, advocacy and relational connection – that's when its true transformative power is manifest.

Good ways to give to charities

In practical terms, it is often best to give through registered charities. In Australia, we have many charitable organisations who address a range of injustices and human need, and who are professional and effective; overseen by a national regulatory system.

When picking a charity to support, take the time to find one that is doing work that you care about. Understand not just what they do, but how they do it, their philosophy and approach – check that it fits with your values. Check their credentials, read their annual reports to see if they are reporting on impact and learning from experience. Check that they are being independently audited and have clean financials.

Once you've picked one or two, commit to supporting them over the long term, and tell them you're on their team.

Charities have to spend money on fundraising. By focussing on a few and letting them know of your plans to support them, your gift will be twice as valuable, because they can plan more strategically with less uncertainty, and they can save money trying to raise support from elsewhere.

And by focussing your attention on a few, you can do more than just give money – you can spend time getting to know their work and pray for them, advocate for their issues, volunteer your time with them and build a meaningful connection with the work.

The other useful thing you can do is letting other charities who you have decided not to support know that you won't be supporting them. This will save them time and money in repeatedly asking you, and they'll appreciate your honesty.

"Let your yes be yes, and your no be no."

3 https://brightthemag.com/the-reductive-seduction-of-other-people-s-problems-3c07b307732d



Ely has been learning to care for her family's pigs in Ambon Maluku as part of a Unitingworld-supported project with the Protestant Church of Maluku. She's grateful to be able to be able to contribute to her family's income through the project.

Some questions to help figure out your next steps

5. **What do you bring to being a global neighbour (as an individual or as a group)? What are your strengths and/or experience? What are possible gaps in your understanding?**
6. **What could you commit to as an individual? What could you do if you can work as a group?**
7. **Are there particular areas of the world that you feel a special concern for? (e.g. the Pacific, Asia, a country?)**
8. **Are there particular issues of injustice that you feel a special concern for? (e.g. climate change impact? Education of children? Gender inequality? Poverty alleviation?)**
9. **What actions can you take for advocacy and awareness raising?***
10. **What can you do to raise financial support from others?**

My plan to be a global neighbour:

Over the page there's a notes section where you can write down some ideas and prayer points!

I will consider…

- Ways I will grow my knowledge and understanding of God's work in the global Church

- Ways I will grow connections with particular parts of the global Church

- Ways I will give financially

- Ways I will give my time/skills

- Ways I will use my influence

* Visit www.unitingworld.org.au/get-involved/advocacy/ for ideas



"People struggling against poverty and injustice need neighbours... who stand with them in friendship, advocacy, prayer and encouragement."

NOTES



8. BEING A GLOBAL NEIGHBOUR: *A snapshot of key ideas*

1. NEIGHBOURING IS PART OF OUR GODLY IDENTITY

Being created in God's image, and invited to be God's children, makes connecting and caring for those around us fundamental to our Christian identity. The God we know is always reaching out in love, seeking to know and be known. We are called to be the same.

2. NEIGHBOURING REQUIRES VULNERABILITY

In Jesus, God set aside power and status, to meet us where we were, to experience life as we lived it. Jesus sets us an example of how he allows himself to be challenged and be changed and influenced by his encounter with us humans. In just this way, to be good global neighbours we must be ready to set aside the power that we have through our affluence, and the preconceptions we hold, and be willing to connect as equals, willing to be changed by our connection.

3. ARE WE CALLED TO GENEROSITY OR JUSTICE?

All the riches in the world belong to God, and God has given us enough for everyone to have what they need. If we have more than our share, it is not ours to keep, but God's to be shared. God calls us to be generous. But God calls us to more than that. God calls us to pursue the Kingdom of God, a world where justice prevails. Where history has led to entrenched disadvantage and systems that trap people in poverty, we are called to set things right and level the playing field.

4. WHO IS MY NEIGHBOUR?

In the parable of the sheep and the goats, Jesus makes it clear that caring for the poor, the powerless, the marginalised, is what it means to love God. The command to love our neighbour as ourselves is well known. But in the parable of the Good Samaritan, Jesus dramatically challenges any notion of 'neighbour' being limited to those who are near us or like us. He turns the notion on its head, and teaches us that it is the act of caring for another's need is what defines a neighbour.

5. PROPHETS FROM THE OUTSIDE

We need neighbours who have lives and perspectives that are far different from our own because it can be hard for God's prophetic voice to speak to us from inside our own bubble. Neighbours from 'outside' can inspire us with stories of encounter with God, the work that God is doing in their midst and their own understanding of faith and faithfulness. They can challenge our ways of living, our church, and our institutions. This can be uncomfortable, but received as a gift, it can help us grow and deepen our faith like nothing else can.

6. NEIGHBOURING IS AN INTENTIONAL WAY OF LIVING

To feel compassion when we are confronted with another's need, to feel that strong impulse to help, is the sign of a loving heart and a reflection of God's image in us. However, true discipleship calls us to commit ourselves in planned and systematic ways to address the injustices in the world. It challenges us to alter the rhythms and assumptions of our daily living to orient ourselves to God's desire for a just world, asking not what we will do, but what we will hold back.

7. WHAT DOES A GLOBAL NEIGHBOUR LOOK LIKE?

People in different walks of life have taken up global neighbouring in very different ways. Identify ways in which you can act to participate more deeply in this movement for transformation, joining hands with God's people across the globe.

WILL YOU BECOME A *global neighbour?*

Partner with the global Church for a world free from poverty and inequality.

Your ongoing support makes the greatest impact.

Make a regular donation to support our long-term work collaborating for an end to poverty and injustice. Your generous commitment gives UnitingWorld and our our overseas church partners the ability to plan for the future and continue making an impact for years to come.

☐ **YES!** I'd like to become a UnitingWorld Global Neighbour and make a regular donation

OTHER WAYS TO SUPPORT

One-off Donation

Your gift to support the life-changing work of our partners will always be gratefully received.

☐ **YES!** I'd like to make a one-off donation to support the work of UnitingWorld.

Direct Project Sponsorship

Choose a partner project to support individually or with your friends/family/church over a period of 1-3 years.

☐ **YES!** Please send me information on how I can sponsor a UnitingWorld project.

Bequest

You can also support the work of our partners far beyond your own lifetime by leaving a bequest to UnitingWorld.

☐ **YES!** I'd like to find out more about leaving a bequest to UnitingWorld.

Fill in your details and post it to us using the reply-paid envelope and we'll keep you up to date with the impact your regular support is making. Alternatively, you can call us on **1800 998 122** to become a Global Neighbour and set up a regular gift. *All donations of $2 or more are tax deductible.*

UnitingWorld connecting communities for life

For more information about UnitingWorld and our partners, visit **www.unitingworld.org.au**

Your gift to support the life-changing work of UnitingWorld and our partners will be gratefully received.

CONTACT DETAILS

YOUR NAME

YOUR GROUP/CONGREGATION (IF APPLICABLE)

YOUR ADDRESS

SUBURB STATE POSTCODE

( )
PHONE

EMAIL
☐ Please indicate if you would like your receipt via email

PAYMENT DETAILS

I would like to make a ☐ monthly OR ☐ one-off gift

Please debit my ☐ MasterCard ☐ Visa

☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐ ☐☐/☐☐

CARD NUMBER EXPIRY DATE (MM/YY)

Total amount $ _____

NAME OF CARDHOLDER SIGNATURE

OR ☐ Please find enclosed cheque/money order made payable to UnitingWorld

OR ☐ Please accept my direct deposit or bank transfer using the following details:

Account Name: UnitingWorld Donations
Account Number: 182 657 / **BSB:** 032-014
Bank: Westpac – King St, Sydney NSW
Reference: GlobalNeighbour

On completion of your deposit, please email **info@unitingworld.org.au** with the following details:

- the amount you deposited
- to whom the receipt is to be made out
- your contact details (address and phone number).

Thank you for standing with us as a Global Neighbour.

Privacy statement: Your personal information will only be used for the purpose for which it was collected and will never be sold on or disclosed to any person, body or agency except where required by law. **Visit the UnitingWorld website to read our Privacy Policy.**

GLOBAL NEIGHBOUR

No stamp required
if posted in Australia

UnitingWorld
connecting communities for life

Delivery Address:
PO Box A2266
SYDNEY SOUTH NSW 1235

UnitingWorld
Reply Paid A2266
SYDNEY SOUTH NSW 1235



Thankyou

FOR STANDING WITH US

UnitingWorld
connecting communities for life

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