



MANNA matters

Newsletter of MANNA GUM.

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UNDERSTANDING THE TIMES

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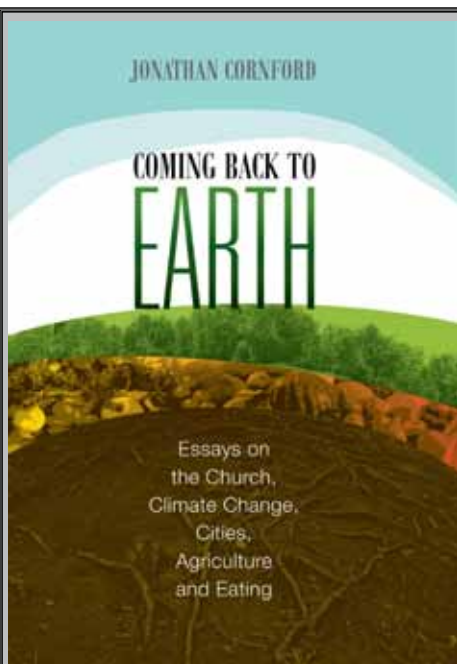
EVERYDAY PEOPLE

The People's Pantry

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"It's a community involvement thing ...". The People's Pantry, Norlane.



MANNA GUM EVENT

Jonathan Cornford in conversation about his book, *Coming Back to Earth*

7:30pm - 9:30pm, 24th April

Church of All Nations, 180 Palmerston St, Carlton

Jonathan will be in conversation with a panel and you, exploring more fully some of the questions and challenges posed in his book:

- How do we act in hope in the face of climate change?
- How do we live well within cities?
- Can we feed the human race in ways that are just and sustainable?
- What is the Christian witness in all of this?

Discussants: Dr Ian Barns (chair), Cath James (environment campaigner), Deb Storie (Bible scholar/development worker), and you!

No cost. RSVP: Ian Barns, barns.ian.j@gmail.com (0423 935 382)



Religion and the Rise of Capitalism

Christianity versus Capitalism (Part 2)

by Jonathan Cornford

In the previous edition of *Manna Matters* (Oct 2016) we began the process of challenging the long-standing accommodation between capitalism and Christianity. Although, on the face of it, it should seem quite clear that the gospel represents a polar opposite from the spirit of capitalism, in actual life and in history there is a lot of complexity to be unravelled and a lot of questions to be explained. The first task was to try and define what we mean by the word 'capitalism' and to explore its origins. In this edition we will be looking for the historical roots of the association between Christianity and capitalism.

But before embarking on today's question, it is worth re-capping the main points from the previous article, as the general confusion about capitalism warrants some repetition of what has already been discussed.

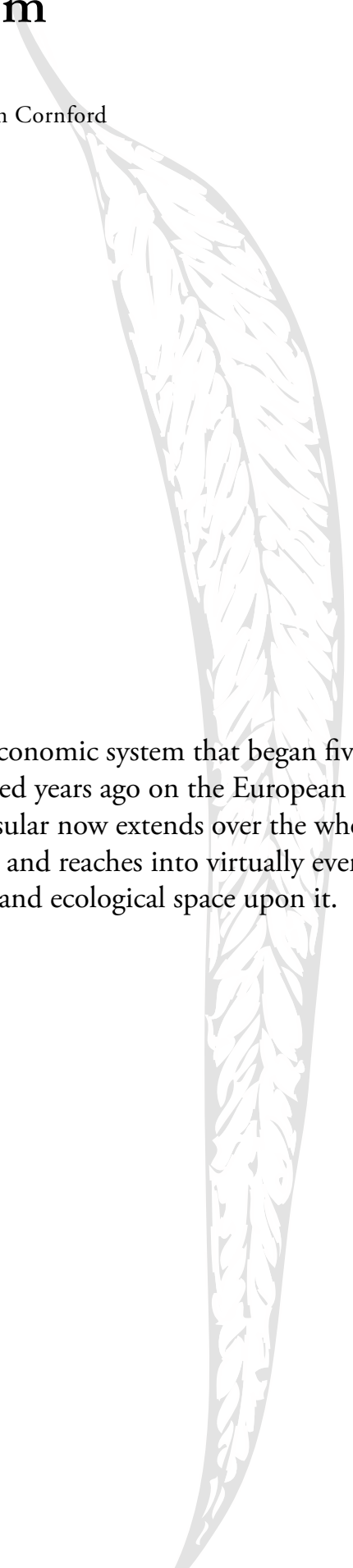
We saw that, contrary to many claims otherwise, capitalism is not merely a word that describes natural and universal human economic behaviour. Rather, it is a word that describes a very particular form of economic organisation, an *economic system*, that has very particular historical origins in the complex changes that took place in Europe in the fifteenth and sixteenth centuries.

Similarly, we saw that capitalism is not merely a synonym for trade, commerce, profit or finance. These things are as old as civilisation itself and in no way unique to capitalist societies; what is unique in capitalism is the form that trade, commerce, profit and finance take, and the role that they play in the broader economic and social structure. Importantly, capitalism should not be confused with the existence of a market that is determining prices and allocating resources. Although 'the market' plays a particularly central role in capitalism, market mechanisms have existed in a wide range of other economic systems throughout history.

Likewise, capitalism cannot be equated with economic freedom - whilst capitalism has generally been premised on the economic freedom of certain groups of people, it has also generally required or resulted in various forms of *economic coercion* for much larger groups of people.

So what is it? At heart, capitalism describes an economic system that is driven by two core impulses:

1. *The process of endless accumulation*: the re-investment of capital to produce more capital;
2. *The commodification of all things*: the extension of property rights and market mechanisms into all spheres of life.



This economic system that began five hundred years ago on the European peninsular now extends over the whole planet and reaches into virtually every social and ecological space upon it.



What is more, capitalism represents an economic system that from its very birth was an internationalised system. It has been, and remains to this day, beyond the power of any nation to control or determine its course. Rather, a capitalist economic system has itself set the parameters of what nation-states are, and are not, able to do - it has governed governments. Which brings us to the core of what makes capitalism unique: in all other human systems in history, the economy has been embedded within social and political structures and has served the particular purposes of that structure. With the rise of capitalism a historic inversion occurred: social and political structures have become embedded within an economy and have come to serve economic ends.

This economic system that began five hundred years ago on the European peninsular now extends over the whole planet and reaches into virtually every social and ecological space upon it. Our need to become clearer about the nature of capitalism is therefore not merely an abstract or philosophical question; it is one of the most pressing questions facing humanity.

While we are dwelling on the history of capitalism, it is important to confront a particularly troubling observation: it was *Christian* Europe that gave birth to capitalism. So was the rise of this unique economic system in any way a product of the religious faith that defined Europe?

Did Christianity give birth to capitalism?

In 1904 the German sociologist, Max Weber, published a landmark essay, *The Protestant Ethic and the Spirit of Capitalism*, in which he argued that the spiritual forces unleashed by the Reformation, and Calvinism in particular, played a major role in the genesis of capitalism. Weber thought that the new "Protestant asceticism" - that is, a dour rejection of luxury and frivolous expenditure - naturally inclined Calvinists to re-invest any surpluses (capital) back into their businesses rather than spending it on pleasure, thus endorsing the process of capital accumulation that is central to capitalism. What is more, Weber thought, the psychological angst created by the doctrine of predestination led Calvinist to work harder than most- the so-called 'Protestant work-ethic' - striving after worldly success in their business "calling" in search of some sort of verification that they were part of 'the elect'. Weber has been widely misunderstood

Weber's ideas still remain vastly influential in linking capitalism and Christianity in the popular imagination and seem to periodically re-surface



John Calvin, 1590-1564.

as arguing that Calvinism *caused* capitalism, which was not his intention; as an economic historian Weber was well-versed in the economic forces driving the emergence of capitalism. Rather, his primary interest was to explore how religious ideas could come to *justify* certain sorts of social and economic structures, which is certainly a laudable and necessary project.

Nevertheless, whatever Weber's intentions, the hypothesis of *The Protestant Ethic* has now been largely refuted in scholarly circles - it simply fails to match up to the details of how the history of capitalism, Calvinism, or even Catholicism, for that matter, actually played out. Even so, Weber's ideas still remain vastly influential in linking capitalism and Christianity in the popular imagination and seem to periodically re-surface, even amongst people who have never heard of Max Weber. This can take two forms:

amongst those who are critical of capitalism (as was Weber), it is Christianity that is *blamed* for blighting the world with this monstrosity; amongst those who celebrate capitalism, Weber's ideas have been turned on their head to give Christianity *the credit* for blessing the world with such a beneficent economic system. Michael Novak, an American political philosopher,



has taken up this last position with a twist - in *The Catholic Ethic and the Spirit of Capitalism* (1993) he argues that it was the breakthroughs of the Catholic mediaeval economy that eventually flowered into full blown capitalism.

All of these positions are barking up the wrong tree. A much better account of the relationship of Christianity and capitalism was given by the British economic historian RH Tawney in his 1926 classic, *Religion and the Rise of Capitalism*. For Tawney, the story that needs to be told is not how Christianity gave rise to capitalism (which he rejects), but how the rise of capitalism *changed* Christianity.

He begins his story with describing the mediaeval background of *Scholastic theology*. Now largely forgotten, one of the great achievements of Christendom was a sophisticated theological articulation of economics which attempted to apply the gospel to the complexities of the everyday life of markets, commerce, trade and finance. At the heart of this theological economics was the conception that all economic life should support and express the common good of society as a whole, not merely the self-interest of individuals, and that greed (the sin of avarice) was not only bad for one's soul, but also for the social

fabric.

The twin pillars of mediaeval Christian economic ethics were: (i) the Theory of Just Price - the idea that the price of goods should represent a full accounting of all the costs involved in production of that good, including a just wage; and (ii) the Prohibition on Usury - the rejection of profiting from other's people's need through charging interest on loans. How this

teaching actually took shape in Mediaeval society is complicated and no doubt full of blind spots and hypocrisy, but that should not cause us to lose sight of the fact up until the close of the Mediaeval period there was almost universal agreement that Christian

faith, if it is authentic, must be translated into the ethics of everyday economic life. The question, then, is how did this all unravel?

This year is the 500th Anniversary of Martin Luther nailing his famous 95 Theses to the church door in Wittenberg, and so launching (unwittingly) the Protestant Reformation. The historical record shows that it was precisely while Europe was in the midst of that profound economic revolution we now call the birth of capitalism that it also underwent the massive religious and political upheaval of the Reformation. While there are indeed deep links between these two revolutions, which I will return to later, it was not the simple conclusion to which Weber leapt that links Protestantism (and especially Calvinism) directly with capitalism. On the contrary, as Tawney and many following him have shown, both Luther and Calvin in their own way insisted on economic ethics that were hardly conducive to capitalism. Luther's economic ideas were more in line with the traditional mediaeval scholastic conception while Calvin's represented a more sophisticated urban economics, but both insisted that the economic sphere posed dire spiritual and social dangers if it was not subject to powerful moral restraint. Certainly the idea of endless accumulation was inimical to both.

It must be admitted that it was Calvin who effectively brought about the end of the church's 1500 year ban on usury, and allowed interest to be charged on loans. However, the significance of this too has been overstated, as the severe strictures that Calvin placed on lending at interest would exclude 90% of the modern use of credit, including much of what was already going on in his own day in Florence, Genoa and Antwerp. Indeed, early Calvinism and its variant

Up until the close of the Mediaeval period there was almost universal agreement that Christian faith, if it is authentic, must be translated into the ethics of everyday economic life.



Christ drives the usurers out of the temple. Sixteenth century woodcut.



in English Puritanism promoted remarkable *personal disciplines* in economic ethics that we would do well to learn more about.

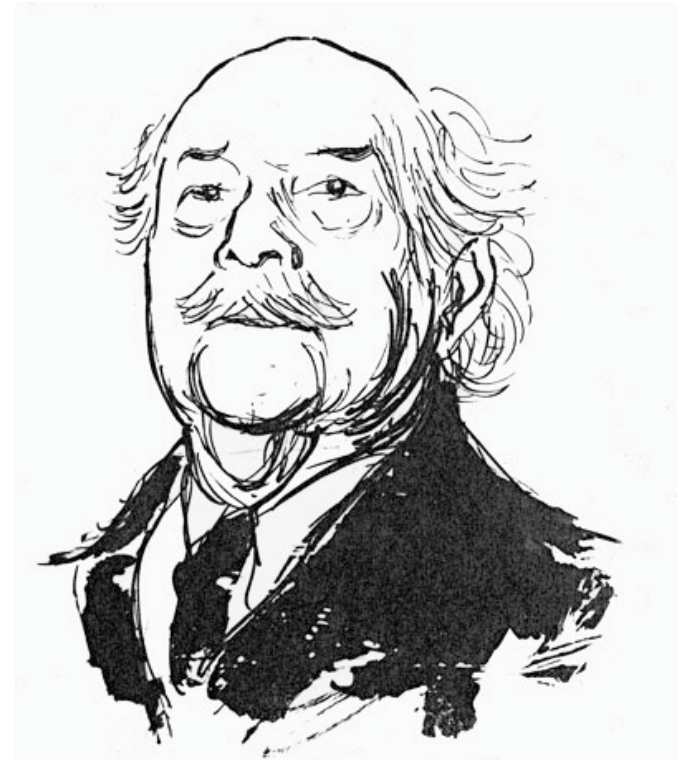
Nevertheless, the Reformation did set forces in motion which, as they worked themselves out over a couple of hundred years, resulted in consequences that the Reformers never intended. As Tawney strikingly put it, 'So little do those who shoot the arrows of the spirit know where they will light.' The first and most obvious of these unintended consequences was that the Reformation everywhere served to massively undermine the moral authority of the church while also destroying its direct social and political authority. Morally and theologically, this was perhaps well-deserved and a long time coming, however the social effect was that when the church did choose to speak out in defence of the poor against the excesses of 'capitalism' (they didn't use that word then), fewer and fewer people felt compelled to listen.

But for Tawney, it was the inherent *individualism* in the movements unleashed by the Reformation, and Puritanism in particular, that, distilled and strained over a couple of hundred years of social change and conflict, had the most damaging and distorting effect upon Christian faith:

Individualism in religion led insensibly, if not quite logically, to an individualist morality, and an individualist morality to a disparagement of the significance of the social fabric as compared with personal character.

By the 1700s, Tawney concludes, Puritanism had 'enthroned religion in the privacy of the individual soul, not without some sighs of sober satisfaction at its abdication from society'. And in the process it had also made its peace with Mammon. From around 1700 onwards the church fell silent on economic matters, whether personal or public, giving free moral license to the spirit of capitalism as it gained momentum transforming society, economy and landscape, tearing apart the lives of generations of the common people. (I will discuss the social and ecological effects of capitalism in a later article.) It was not until the first stirrings of the Christian Socialists in the middle of the Industrial Revolution that the church started tentatively to reclaim an economic conscience, and to this day, Christian conceptions of economic ethics are only shallow and fragmentary compared to what they once were.

It was the inherent *individualism* in the movements unleashed by the Reformation that had the most damaging and distorting effect upon Christian faith.



RH Tawney (1880-1962) was Britain's most influential economic historian and perhaps the leading 'Christian Socialist' of his time. He has largely been forgotten today. It is time he was rediscovered.

There is one more addendum to add to this brief historical survey, and it comes from later scholarship that has built on Tawney's work. Whereas both Tawney and Weber focussed on the Protestant Reformation, subsequent historians have addressed the fact that capitalism first took root in Catholic countries, and that the Catholic church also underwent its own transformation in relation to the economic sphere. This brings us back to explore the deep links between the rise of capitalism, the Protestant Reformation *and* the changes in Catholicism.

The one thing common to all of these great historical movements is that, in different ways, they each reflect a deeper movement in European civilisation, which was *the waning of faith altogether*. As the spiritual contradictions of a thousand years in which the Christian church had wed itself to power and luxury worked towards their inevitable conclusion, Christian faith increasingly became an adornment rather than a conviction on which one staked their life. The Reformation (and the Catholic Counter-Reformation) was in large part a drive for spiritual renewal, which, as we have seen, was only partially successful. As Winthrop Hudson puts it:



The chief factor in the triumph of the spirit of capitalism would seem to be this: when the faith, which hitherto had served as a check to the acquisitive spirit, became more and more nominal, the adherents of that faith refused to be bound any longer by what they considered to be the antiquated rules imposed by that faith. In other words, a rising class of self-made men found the attraction of a free world of business much greater than that of a waning religious ideal.

Contrary to Weber, it was not that Calvinism strengthened or fostered the spirit of capitalism, but that:

Calvinism was itself suffering defeat as a prelude to being reshaped and altered and transformed by the development of the busy commercial spirit which it sought to restrain. What the record makes clear is that the Calvinist churches lost the power before they lost the will “to bind business within the discipline of Christian justice and charity”.

Lacking a fundamental critique of economic life, and long ago having sacrificed any conception of Christian faith as distinct from European civilisation, Christians were led step by step through the transformations of society wrought by capitalism until we woke up at the beginning of the twenty-first century and found ourselves wrapped up in a soulless and nihilistic consumer culture that is destroying the planet.

In conclusion, the accommodation between Christianity and capitalism is not because of any symbiosis between the two; rather, it is because the church surrendered a central thread of the gospel, and it has been paying for it ever since. As I have argued elsewhere, the present day crisis of Christianity in the West is largely the product of the hollowness of a spiritualised and individualised faith that has little to do with the material life that dominates our existence.

This is the place we find ourselves in now and the pressing question is, what to do about it? We shall come to this question in time, but before we can begin to form a positive response to capitalism there is one more major obstacle we must clear away. Again and again we hear it argued that, like it or lump it, capitalism is the most effective way to lift people out of poverty. If you care about the poor then you must support capitalism. But is it this really true? It is to this question we will turn in the next article ...

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The case for "Green Growth" is flawed

by Samuel Alexander

Ed. note: This excerpt is taken from a longer paper by Samuel Alexander, Jonathan Rutherford, and Josh Floyd which can be found on the website of the Simplicity Institute: simplicity.org – click "Publications".

In late 2015 the CSIRO released its *Australian National Outlook* (ANO) Report ('the Report') which outlined 20 future scenarios for Australia, exploring various global and national sustainability challenges. The Report's main conclusion was that sustainability is compatible with continuous economic growth defined in terms of rising GDP and that consumerist values do not need to be questioned.

But while the report was met with mostly positive reviews in the media, and is likely to have ongoing influence among policy makers, our new paper, *A Critique of the Decoupling Strategy: A 'Limits to Growth' Perspective*, argues that even the Report's most ambitious "green growth" scenario is incompatible with long-term sustainability and global justice. The very high uncertainty to which the scenario is subject to demands that we be far more circumspect about the prospects for future economic growth.

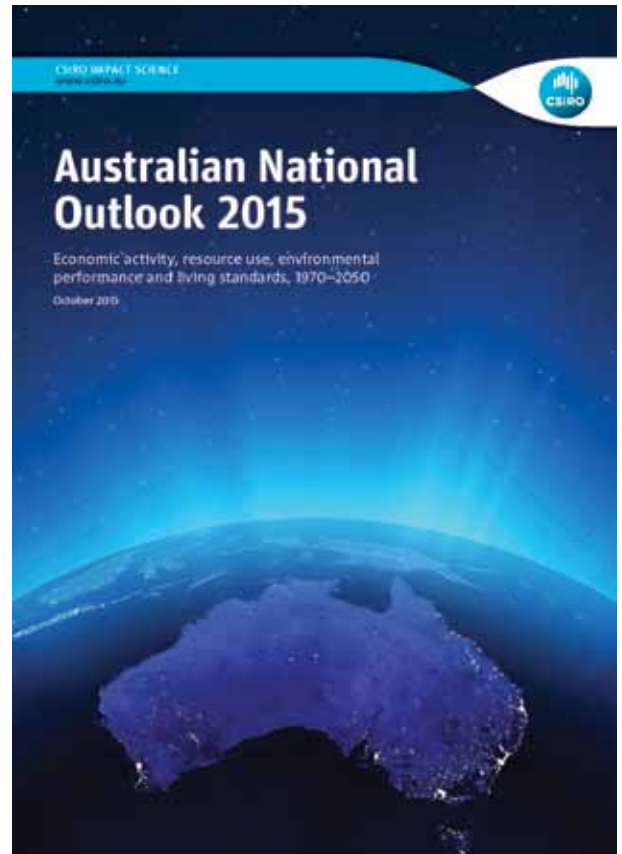
Reliance on three highly speculative strategies

In line with dominant thinking across the world, the ANO Report argues that with bold collective leadership from government – mainly in the form of policies such as a strong and rising carbon price – economic growth could be "decoupled" from environmental impacts, meaning that we can achieve environmental sustainability without affecting economic growth. Indeed, the Report claims that Australian GDP could triple by 2050 while carbon emissions, resource use, and other environmental indices dramatically fall.

In order to decouple ongoing growth from environmental impact, the Report relies heavily on three key strategies, each of which is deeply problematic.

First, in the most ambitious scenario almost half the projected emissions reductions are achieved via large scale tree plantings – known as biosequestration – designed to act as a carbon sink. Such plantings are projected to cover up to 59 million hectares or two-thirds of Australia's most productive agricultural land.

There are several major uncertainties that make the odds of this playing out as anticipated very low. These include the potential for tree plantations to compete with critical land-



The Report's most ambitious "green growth" scenario is incompatible with long-term sustainability and global justice.



uses such as food, energy and conservation; the risk that farmers may fail to act “rationally” in response to price signals and shift efficiently from agriculture to carbon farms; and the risk that net carbon gains may be less than projected due, for example, to the impact of unforeseen extreme weather events such as fire or drought. We also point out that even if this strategy is viable for Australia, the global potential is much more limited given competing land demands.

Second, the ANO Report depends heavily on the viability of carbon capture and storage technology (CCS), with CCS power-plants projected to supply up to half of both Australian and global electricity by 2050. But given that no commercial scale CCS plants (defined as more than 500 megawatts of power) operate anywhere globally, and that scaling up CCS to this level would require a new worldwide infrastructure larger than the oil industry, this assumption seems highly optimistic, to say the least. We also review many of the problems with CCS which the report fails to discuss, such as the likely very high fuel costs, and the potential lack of safe geological storage sites.

The third key strategy underpinning the ANO’s “green growth” hopes requires achieving historically unprecedented resource efficiency gains of 4.5% per annum. This is despite the fact that over the past decade the global economy has actually become gradually less resource efficient. We argue that the Report essentially asserts this outcome without demonstrating the viability of such deep efficiency improvements. We point to several reasons – such as intensifying resource depletion and diminishing efficiency gains over time – for why gains in practice are likely to be much more modest, even given favorable policy incentives.

The ANO Report’s reliance on these three strategies is crucial to the overall achievement of net zero or even negative emissions by 2050, given that all scenarios assume continued burning of significant amounts of fossil fuels. If any of these highly speculative strategies fail, let alone all of them, then Australia will be releasing far more carbon emissions than the most optimistic scenario assumes.

Two additional fundamental problems

Even if all three of these strategies somehow prove to be viable, we argue that two further considerations

show that the ANO Report fails to make a persuasive case for “green growth” via decoupling.

First, the Report projects a world economy in 2050 still marred by extreme global inequality and poverty. The Report assumes that by 2050 at least 5 billion people will remain excluded from the “consumer class” – and many of the 3 billion who were part of this “class” would still have only a fifth of the per capita income enjoyed by Australians. We point out that if the Report took seriously the goal of lifting all people to “living standards” prevalent in the developed world – as is the assumed goal of global “development” – then much more growth would be required, and

The implications are profound: humanity must face up to the fact that the dominant macroeconomics of growth is unsustainable.

therefore the “decoupling” rate would have to be many times higher, and thus even more implausible, than the Report assumes.

Second, the Report provides us with no confidence for thinking Australia, or the world, will be on a long term sustainable path after 2050, when the scenario modeling timeframe ends. For example, the Report takes for granted that by 2050 Australia (and the world) would still have a growth economy, but it has recently been demonstrated that if the Report’s most ambitious scenario was extrapolated out to 2100, sheer growth in output would entirely eliminate any resource and energy reductions that had been made.

Implications for the growth economy

If this broad critique is correct, the implications are profound: humanity must face up to the fact that the dominant macroeconomics of growth is unsustainable. This means, contrary to the claims of the Report, the most developed nations must urgently make a fundamental transition “beyond growth” and “beyond consumerism”.

The message here need not be read simply as doom and gloom. Many people today are beginning to see the rich benefits of living in simpler and more frugal ways and are starting to envision alternative societal arrangements that have the potential to both avert catastrophe and liberate humanity at the same time.

Dr. Samuel Alexander is co-director of the Simplicity Institute and a lecturer at the Office for Environmental Programs, University of Melbourne. He is also a Research Fellow with the Melbourne Sustainable Society Institute.



The People's Pantry

by Colin Taylor

SHARING food has been a key plank in the lives of communities of all kinds throughout human history. Eating, working and relaxing with others is a glue that cements relationships, embraces strangers and creates safe spaces for people of all ages and backgrounds to grow, learn and celebrate together.

That kind of safe space has long been needed in the northern Geelong suburb of Norlane. The area enjoyed its heyday in the 1960s as a busy working class neighbourhood housing workers from nearby factories, including Ford. When the car industry went into decline in the 1970s, hundreds of Norlane residents lost their jobs and many are now mired in long-term unemployment and generational poverty.

In 2004, a small group of Urban Seed workers from Melbourne moved into a Baptist Church building there and started a weekly get-together for all comers in what became known as the Long Room Community Meal. They opened a café, Urban Bean, in the run-down local shopping square and produced much good before the keys were handed over to another community enterprise in 2013.

A fresh chapter opened six years ago, when Simon and Kaylene Reeves moved to Geelong after living and working in Alice Springs for 12 months. Since the couple's arrival, a team of 15-20 core members has developed and spread over six houses, all located within five minutes' walk of the church buildings, backed by about 60 volunteer supporters – most of whom are long-term locals.

"About four years ago, Urban Seed Norlane was offered weekly access to surplus food, but we didn't want to simply hand it out," Simon said. "At the same time, we'd been hearing a lot from single-parent families locally, saying they were having trouble making ends meet and finding there wasn't enough

"We'd been hearing a lot from single-parent families locally, saying they were having trouble making ends meet and finding there wasn't enough money at the end of the day for food."





money at the end of the day for food. Many didn't have employment and had time up their sleeves, so we put all that together into an initial concept involving membership, being a collective and use of volunteers and people loved it. Along the way, we had a chat with Marcus Curnow at Newmarket Baptist, which also has a People's Pantry, and took some ideas from there."

People's Pantry began about four years ago primarily for holders of health care cards who live in Norlane's postcode area. "At the start, we opened it up to 30 households and that filled within a month. We upped the cap to 50 and that was reached within the next month." Membership is still capped at 50 households, with extras added to a waiting list.

Hannah Reeves and Stuart Downie are the current co-ordinators of the project. "We found we were getting lots of donations of food and we wanted to use those well around the neighbourhood," Hannah said.

"Rather than simply handing food out, our idea was to create a sustainable weekly model where people were working together to feed each other and could be encouraged towards healthy eating and lifestyles,

operating as ethically as we could.

"Elsewhere in Norlane, people can find food at the Salvos and Uniting Church, but what makes us different is the membership model. People are paying to be a part of something, participating and sharing together."

"Membership costs \$10 for six months and that money goes back into sourcing more food from our suppliers – principally Foodbank Victoria, SecondBite for fresh fruit and vegies and Geelong Food Relief. It's financed wholly by memberships, with costs running to about \$30 a week. Each week, we normally get people from 20 to 30 households coming in.

"Our volunteers are rostered at least once a month, helping with set-up, operation on the day and packing up later, but we're also trying to involve them more in sourcing the food."

The Pantry is set up in the Long Room every Wednesday during school terms for one hour, offering snack foods, sauces and preserves, breads, rice and pasta, breakfast cereals and canned goods, plus

What makes us different is the membership model. People are paying to be a part of something, participating and sharing together.



packaged cooked meals when available.

“We’ve seen a growing sense of ownership,” Hannah said. “There’s a community meeting at the beginning of each term and we’ll get 20 people there discussing how things are working and new ideas to be tried. There are always minor issues around people wanting to jump in first or feeling others have taken unfair amounts, but members tend to react strongly at those times and want to do something about it.”

Stuart arrived in Norlane from Wodonga a little over 12 months ago, after five years working for the local Woolworths supermarket. We like to try for as much fresh produce as we can, such as milk and bread, but what also go pretty quickly are the snack foods, cereals, pasta and canned goods,” he said. “We normally have a lot of sauces, but people don’t need those on a regular basis, so they’re slower to move.

“We hear some nice stories about members making up small parcels of food they don’t require and giving them to next-door neighbours or others in the community who do need it. That’s exactly what we’re all about.”

People’s Pantry member Shirley has been a regular at the Long Room for the past three years, after hearing about it from her cousin. “I go there three days a week, helping prepare for the Monday night dinners, going to meetings, a lunch and People’s Pantry on Wednesdays, then running a playgroup on Thursdays,”

Shirley said.

“People’s Pantry incorporates everyone doing their little bit and it’s hands-on. There are three trestle tables set up and you actually pick your own food. They give out numbers and everyone takes their turn. They get certain amounts of food from each table depending on the size of their family, plus there’s a ‘share corner’.

“It’s a community involvement thing – you don’t just get your food and go. You need to be a part of it and take ownership.

“I feed myself, my older daughter and child and one of the best things about the Pantry is being able to access that food for a cheap amount of money. You can usually get food to last you the week, with some extra stuff. It’s a great service and well organised – plus you’re meeting people and getting out of the house.”

Fellow member Debbie agrees. “In my household, there’s me and six children and I’ve been (with the People’s Pantry) for about three years,” she said. “I go every week and it helps out with the food at home. I also go for lunch on Wednesdays and sometimes the Monday night meal or Thursday family nights.

“I like meeting new people and we have a lot of friendships there. It’s good to help out people less fortunate than you.”

“It’s a community involvement thing – you don’t just get your food and go.”



A DIFFERENT WAY

A week-long exploration of Christ's call to a new way of living

19-24 November 2017
Bendigo

Come and spend a week exploring Christian alternatives in areas of money, employment, consumption, sustainability, family, community, care for creation and serving the poor. The week will be hosted by the Seeds community in Long Gully, Bendigo, with input from some of our friends.

Cost: \$100

Registrations close 3 November. Places will be limited, so hurry!

To download registration forms or for more info, check the website:

www.mannagum.org.au



Support the work of MANNA GUM

MANNA GUM seeks to live within the economy of God – frugally, ethically and through the generous sharing of abundance within the community of faith. If our work resonates with you, please consider becoming a monthly financial supporter or making a one-off donation.

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CONTACT US

POST: 27 Albert Street, Long Gully VIC 3550
EMAIL: jonathan@mannagum.org.au
PH: (03) 5441 8532



About Manna Gum

Manna Gum is an independent non-profit organisation that seeks to:

1. *Help Christians reclaim and practise Biblical teaching on material life; and*
2. *Promote understanding of the ways our economic lives impact upon ourselves, others and the earth.*

Manna Gum is motivated by a vision of renewal of the Church in Australia as an alternative community that witnesses to the Kingdom of God.

Please contact us if you would like us to speak to your church, group or organisation; or if you would like more information about our work; or to discuss how we could support you and your church/group/organisation to explore some of these issues.

www.mannagum.org.au