

Reflect.

Give. Serve. Restore.



Manor Presbyterian Church
Lent 2018

March 11 – March 17, 2018,
Part 4

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Lent 2018

“Preparing Our Hearts for Easter”

What is Lent? The word “Lent” comes from the Old English word “lengten,” which simply means “spring” — when the days lengthen and new life springs forth. It is a time in which we anticipate the victory of the light and life of Christ over the darkness of sin and death. It is, to borrow a phrase from C.S. Lewis, a season of a kind of “happiness and wonder that makes you serious.”

It is our prayer that as you journey with us from Ash Wednesday to Easter, you would be reminded of the reality of our broken humanity, but as days grow brighter, you would experience with greater abundance the reality of God’s redeeming grace. And so, just as we carefully prepare for big events in our personal lives, such as a wedding or commencement, Lent invites us to make our hearts ready for remembering Jesus’ death and resurrection.

Our ultimate goal is to **KNOW** the LORD: **the God** who made us and loved us before the creation of the world; **the Son** who gave his life to redeem us and broke the bonds of death giving us eternal life; and **the Holy Spirit** who dwells in us, teaches us and comforts us.

This year we will be following and reflecting on Christ’s journey to Jerusalem. Throughout the gospel of Luke, Jesus had a fruitful ministry. Early in chapter 9 He sends out the Twelve, so that they might experience the ministry of the gospel; He feeds the five thousand; and Peter confesses that Jesus is “the Christ of God.” Jesus takes Peter, John and James up onto a mountain where they witness the glory of the transfiguration and then He completes the healing of the boy with the evil spirit that the disciples were unable to do.

Even with this success, darkness is beginning to gather. *“Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men (9:44).”* And then, of all things, his disciples have a squabble about which of them would be the greatest.

Even so, he never loses sight of the mission for which he came. *“As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem (9:51).”* He begins His journey to Jerusalem to accomplish our salvation, and along the way he teaches and models discipleship.

So, to that end we invite you to journey with us through this Lenten season. This journey is in four parts – all of which help us to KNOW the LORD better. The included daily devotionals help us **REFLECT** on the Lord and his Word. There is one devotional for each day of the week, beginning Wednesday, February 14, 2018, and ending Easter Sunday. They are short and focused, containing a portion of scripture, a thought and a prayer. You may want to use these for family devotions.

Another part of our journey is to **SERVE**. We serve because Jesus served:

“He [Jesus] served: we serve. Really, he serves through his body, the church, us. Without the ministry of mercy, the body is so incomplete. As though without an arm, a leg, the church seeks to stand, walk, run, but falls in confusion and uncertainty. In diaconal ministry we work out the salvation of the Lord with fear and trembling, until we see how that great gift touches everything and everybody that we touch. **At every point of contact with his body the world sees and senses the love of God in Christ Jesus, love which commends and commands a ministry of mercy, diaconal ministry.**

Dr. George C. Fuller
The High Calling of Deacon
(Emphases by the editor)

We are encouraging each Christian, each family, each small group to take part in acts of service during this Lenten season. We are trying to make it as easy as 1, 2, 3: **One** – take part in a service project (Serve your community and a local nonprofit by signing up for a coordinated project or taking action on your own); **Two** – this year we will be asking the church to take part in *Notes of Encouragement*, writing a personalized card for a teacher or staff person from our public schools; and **Three** bring a monetary gift (\$3 per child, or \$30 per adult) to be collected to support “Getting Ahead,” a program empowering those in poverty to build resources for themselves and their communities.

The final part of the journey is to share the stories of how you’ve been blessed by serving others or something that God revealed to you in the devotionals. What an encouragement for the church to see the church serving the community. Send an email to office@manorpresbyterian.com with “1,2,3” in the subject line. We’ll post your stories. We can’t wait to share the results with you.

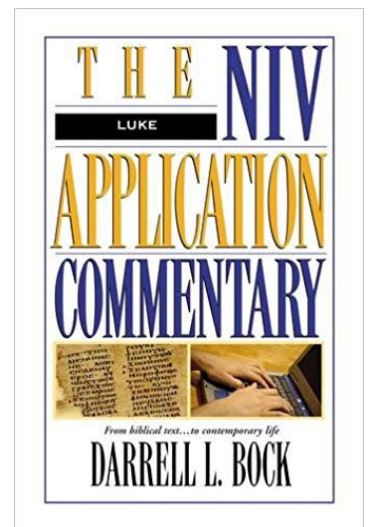
So that’s it: REFLECT, GIVE, SERVE, RESTORE, so that we might KNOW Him better through this Lenten season. Enjoy the journey!

Blessings.

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Editors note: I have included only brief excerpts from Mr. Bock’s commentary for this devotional. If you have found the insights provided to be thoughtful and helpful, I would encourage you to consider the obtaining this wonderful volume. It is material that is accessible enough for daily devotions and challenging enough to encourage us in our discipleship.

It is available through Christian Bood Disbtributors and Amazon.



Reflect.

The Rich Ruler and Lessons on Wealth

Luke 18:18 A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?”

19 “Why do you call me good?” Jesus answered. “No one is good—except God alone. **20** You know the commandments: ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother.’”

21 “All these I have kept since I was a boy,” he said. **22** When Jesus heard this, he said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

23 When he heard this, he became very sad, because he was very wealthy. **24** Jesus looked at him and said, “How hard it is for the rich to enter the kingdom of God! **25** Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

26 Those who heard this asked, “Who then can be saved?”

27 Jesus replied, “What is impossible with man is possible with God.”

28 Peter said to him, “We have left all we had to follow you!”

29 “Truly I tell you,” Jesus said to them, “no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God **30** will fail to receive many times as much in this age, and in the age to come eternal life.”

Insights: **The NIV Application Commentary: Luke, Copyright © 1996 by Darrell L. Bock**

We must pause and reflect as we read this story, asking why Jesus would make such a challenge. Like a prophet, he probes the heart and raises a question that not only this rich man needs to hear, but all of us as well. This man thought he had a righteous heart, but Jesus’ question exposed that he had other gods who offered him more than he thought heaven could give. The call to sell all touched a nerve that exposed this man’s lack of allegiance to God and should have led to his turning to God for grace. But he is not interested in laying his priorities out before God.

Perhaps the most fundamental application is one that Peter later develops – that Jesus’ followers are as “strangers and aliens” on the earth (1 Peter 2:11ff). When Jesus asks this man to sell all and follow him with the promise of treasure in heaven, he is asking the man to become a citizen of heaven. Such citizenship (Phil. 3:20) means that the things of earth grow strangely dim in light of our glorious and gracious relationship with God. Our resources cease to be ours; they become tools of heaven in order to serve him. Only when we have a sense of detachment from the things of earth can we give our all to God.

Prayer: Lord Jesus, your words shattered this ruler’s world – everything that he treasured was shown to be nothing at all. Would you test me to reveal my heart is? Please help me not to hold dear those things which have no real value, but help me to use all that I have for your kingdom.

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Abiding Compassion in the Face of the Cross

Luke 18:31 Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. **32** He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; **33** they will flog him and kill him. On the third day he will rise again.”

34 The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

35 As Jesus approached Jericho, a blind man was sitting by the roadside begging. **36** When he heard the crowd going by, he asked what was happening. **37** They told him, “Jesus of Nazareth is passing by.”

38 He called out, “Jesus, Son of David, have mercy on me!”

39 Those who led the way rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

40 Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, **41** “What do you want me to do for you?”

“Lord, I want to see,” he replied.

42 Jesus said to him, “Receive your sight; your faith has healed you.” **43** Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

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Jesus is part of an organized plan to send the promise of hope and salvation to humanity. The prediction in 18:31-33 underscores that the events of God’s plan were indeed planned! What Jesus did was not part of a second or backup plan of God because “Plan A” failed. As early as Isaiah 52:13-53:12, God had predicted that his servant would be despised and rejected by his own people and would die. The Bible also promises that the one who was crucified will return to exercise his authority over the earth. Those remaining parts are just a s certain to be realized as was the first part of the plan. Thus, God is moving the events of history to realization in their proper time.

The basic application in 18:35-43 revolves around the blind man’s seeing heart and the boldness with which he embraces Jesus. Here a social outsider, face to face with the opportunity of experiencing Jesus’ blessing, comes forward in the midst of public rebuke to embrace Jesus. We ought to reflect trust as this man did, praise God after receiving his grace, and follow Jesus. The switch from begging at the side of the road to journeying along with Jesus pictures the change of direction and status Jesus brings to life. No matter how low our social position has been, when we come to Jesus we are elevated to the highest possible station in life, the position for which we were created – a relationship with God. The function of the Christian community is to reaffirm this valuation of the believer.

Of course, the recognition of Jesus as Son of David is the basis of everything pictured in this passage. Luke never stops making the person of Jesus the issue of this Gospel.

Prayer: Lord Jesus, thank you for fulfilling God’s plan for our salvation. You did not shy away from the pain and suffering, but with love undertook the mission to reveal the righteousness of God to a people lost in sin and blind to their need. In our blindness let us seek you out, Son of David, and say “Lord, I want to see!”

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A Rich Man Meets Salvation

Luke 19:1 Jesus entered Jericho and was passing through. **2** A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. **3** He wanted to see who Jesus was, but because he was short he could not see over the crowd. **4** So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5 When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” **6** So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

8 But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

9 Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. **10** For the Son of Man came to seek and to save the lost.”

Insights: **The NIV Application Commentary: Luke, Copyright © 1996 by Darrell L. Bock**

Jesus’ stay with the tax collector is a necessity because it pictures what his ministry is all about – to lead to God those whom others have given up on, to call those who, like the tax collector Levi, need to repent (5:31-32). His mission is to reclaim the prodigals and justify the humble.

Zacchaeus demonstrates how one should respond to the gospel of Jesus. After recognizing his failures, he not only confesses them publicly but seeks to make appropriate restitution for the wrongs he has done. Moreover, he embarks on a new, more giving approach to life. The transformation of his heart in openness toward God expresses itself in openness toward needy people. Such faith is not an intellectual exercise; it is a change of worldview. Jesus enthusiastically commends what takes place here, similar to his comments on the faith of the centurion in 7:1-10 and the Samaritan in 17:11-17. Zacchaeus is another “outsider” who has turned out to be an “insider” by God’s grace. ...this episode is one of the most picturesque accounts of the essence of [Jesus’] ministry. The church must become the means for restoring the lost and rejected by seeking them out, not by remaining isolated from them.

Zacchaeus also pictures an honesty and vulnerability about sin that reveal the inherent beauty of the gospel in being able to deal with sin and failure. The Christian faith is the ultimate “recovery” movement, because what is recovered is the fundamental relationship with God that allows recovery in other areas to take place. That “recovery” is what Zacchaeus’s remarks so vividly reveal.

Prayer: *Lord Jesus, thank you for the gospel for it is the power of God for the salvation of all who believe. Let me so fall in love with you and your Word, that my life is changed by the power of your Holy Spirit into what you want me to be. Help me embark on a new, more giving approach to life that overflows into sharing the gospel with others.*

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Stewardship and Christ's Return

Luke 19:11 While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. **12** He said: "A man of noble birth went to a distant country to have himself appointed king and then to return. **13** So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.'

14 "But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.'

15 "He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

16 "The first one came and said, 'Sir, your mina has earned ten more.'

17 " 'Well done, my good servant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'

18 "The second came and said, 'Sir, your mina has earned five more.'

19 "His master answered, 'You take charge of five cities.'

20 "Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth. **21** I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.'

22 "His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? **23** Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?'

24 "Then he said to those standing by, 'Take his mina away from him and give it to the one who has ten minas.'

25 " 'Sir,' they said, 'he already has ten!'

26 "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. **27** But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.' "

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We are all accountable to God for how we conduct our journey through his world. One day he will render judgment. This concept is not popular in some circles today, but it is a biblical concept. God will require each person to render an account of their walk in his creation and will vindicate his saints.

A positive note in the story is the recognition that Jesus will reward the faithfulness of those who walk with him. The provision of additional responsibility to the first and second servants shows that God sees and commends faithfulness. The judgment is a time of blessing to those who have walked with God, and we have nothing to fear if we have been faithful stewards. Our lives are an open book to God anyway, so we should live as those who know that God rewards those who seek him (Heb. 11:6). For those who are faithful, the judgment is a time for affirmation. God has given us abilities and resources (minas) through which to serve the church, increasing the benefits that come to the body through our applying these gifts. Jesus exhorts us here to apply ourselves fully to the task, so that in the day of assessment, our stewardship may be an occasion for rejoicing (1 Cor. 4:5).

Prayer: Lord Jesus, you have given me abilities and resources that you desire for me to use for the Kingdom. Help me to culture those abilities and resources faithfully with your Spirit and your Word, so that I might give them all in your name.

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Entering Jerusalem

Luke 19:28 After Jesus had said this, he went on ahead, going up to Jerusalem. **29** As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, **30** "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. **31** If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.' "

32 Those who were sent ahead went and found it just as he had told them. **33** As they were untying the colt, its owners asked them, "Why are you untying the colt?"

34 They replied, "The Lord needs it."

35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. **36** As he went along, people spread their cloaks on the road.

37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

38 "Blessed is the king who comes in the name of the Lord!"
"Peace in heaven and glory in the highest!"

39 Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

40 "I tell you," he replied, "if they keep quiet, the stones will cry out."

41 As he approached Jerusalem and saw the city, he wept over it **42** and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. **43** The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. **44** They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

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As Jesus approaches Jerusalem, he begins to direct events. Near Bethphage and Bethany at the Mount of Olives, some two miles east of Jerusalem, he tells his disciples to procure an animal for entry into the capital. The disciples do just as Jesus has instructed them, and everything happens as he said it would. This sense of knowing the future adds to the mood of the passage. The events about to happen in Jerusalem are not surprises for him. He knows exactly what he is riding into. In effect, Jesus is directing the sequence of events that lead to his death.

In praising him as he one who comes in God's name, there is also the reminder that this Messiah came in humility. For the most part, he did not go around declaring who he was. He let others proclaim it and preferred to let his actions review his identity. Jesus incarnates his evangelism with a humility of service that is represented even in the way he as king enters Jerusalem. With actions and symbols, he shows how God cares for those around him. When he mentions faith and forgiveness, it is in contexts where concrete response displays the presence of what is proclaimed. Like her Messiah, the church needs to be a community, not just of testimony and words, but of presence and service among those whom it seeks to reach. The touch of God's presence reveals his mercy. Proclaiming and revealing Jesus are more than a matter for the head.

Two applications from vv 41-44 are evident. (1) God has left a trail of evidence that he controls the affairs of humanity. Certain events, such as the collapse of Israel in A.D. 70, are explicitly marked out as reflecting his judgment. ...this event shows that God's fingerprints are manifest in certain events.

(2) The importance of making a wise decision about Jesus is a constant theme in this Gospel. Acceptance of him leads to great blessing, while rejection leads to great pain. We should contemplate the consequences if rejecting God's offer of grace in Jesus. God desires our allegiance. When we refuse to give it, we become responsible for that choice. A time will come when we will have to own up to our decision. Making the right decision determines the character of that meeting.

Prayer: Lord Jesus, help me to repent everyday of trying to control my life. Help me to choose to follow you daily.

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By What Authority Do You Do These Things?

Luke 19:45 When Jesus entered the temple courts, he began to drive out those who were selling. **46** “It is written,” he said to them, “ ‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’”

47 Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. **48** Yet they could not find any way to do it, because all the people hung on his words.

Luke 20:1 One day as Jesus was teaching the people in the temple courts and proclaiming the good news, the chief priests and the teachers of the law, together with the elders, came up to him. **2** “Tell us by what authority you are doing these things,” they said. “Who gave you this authority?”

3 He replied, “I will also ask you a question. Tell me: **4** John’s baptism—was it from heaven, or of human origin?”

5 They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Why didn’t you believe him?’”

6 But if we say, ‘Of human origin,’ all the people will stone us, because they are persuaded that John was a prophet.”

7 So they answered, “We don’t know where it was from.”

8 Jesus said, “Neither will I tell you by what authority I am doing these things.”

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This cleansing of the temple took place at an institution of God that no longer exists. But a principle about worship surfaces in Jesus’ remarks that is still valid, even if the temple is no longer with us. Worship is a sacred trust, where commerce and hypocrisy have no place. The irony of this scene is that the priests’ concern for the temple and their authority over it lead them to contemplate destroying Jesus, the true temple (John 2:19-22). The sin of excessive religious commercialism has become compounded into contemplating murder. The mixed citation in verse 46 emphasizes that the sacred places of God are places of worship, not commerce. In addition, the worship God desires is linked intimately to the condition of the human heart (see John 4:24).

As to the fundamental issue of Jesus’ authority and where it resided, does he have the right to do what he has done here? If so, we must take the warning here to heart. As Jesus nears the cross, we must reflect whether the official opposition to Jesus is appropriate. Preaching the arrival of God’s promise and cleansing the temple are acts that either are sanctioned by God or are wrong. Jesus is not just a good man here. The kind of benign respect our culture pays him is not a possible category that the Bible leaves open. He does not allow fence-sitting. He should either be embraced as Savior and Lord or opposed. If John the Baptist pointed to him as the Coming One, then Jesus is the Promised One of God.

Prayer: Lord Jesus, help me guard my heart, to root out every sin that you expose. Help me to come and worship well, because even now you are the Coming One, the Promised One of God.

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The Parable of the Wicked Tenants

Luke 20:9 He went on to tell the people this parable: "A man planted a vineyard, rented it to some farmers and went away for a long time. **10** At harvest time he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. **11** He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. **12** He sent still a third, and they wounded him and threw him out.

13 "Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.'

14 "But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the inheritance will be ours.' **15** So they threw him out of the vineyard and killed him.

"What then will the owner of the vineyard do to them? **16** He will come and kill those tenants and give the vineyard to others.

"When the people heard this, they said, "God forbid!"

17 Jesus looked directly at them and asked, "Then what is the meaning of that which is written: "

'The stone the builders rejected has become the cornerstone'? **18** Everyone who falls on that stone will be broken to pieces; anyone on whom it falls will be crushed."

19 The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.

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Jesus asks the people how the owner will respond to the execution of the son. The pattern of previous behavior made finding the culprit for the crime easy. The owner will come, kill the tenants, and lease the land to others. This alludes to the coming involvement of the nations in the promise, as Act shows, though it also includes a reference to the Twelve, who form the base of the new community Jesus is forming, The crowd gets the point about the shift in who get to tend the vineyard and exclaims, "May this never be!" Surely Israel and her leadership could never be guilty of such reckless disobedience.

Though this text seems harsh in portraying God's casting aside of Israel for a time, it is important to look at how patient and long-suffering God was. He had sent numerous servants to his people, and finally he sent his Son. They had been given every opportunity to respond. But their blindness had become stronger and stronger as their hostility continued. That is often the way sin works. Once present, it becomes more deeply ingrained (Rom. 1:18-32). God's judgment is not capricious; it is rather the culmination of a long process. He rejects people only after a long effort to try and gain a response from them. Jesus wept as he entered Jerusalem because judgment is not what God desires to bring on humankind (2 Peter 3:9). Judgment comes only because we fail to respond to God's compassion.

The text again highlights the centrality of Jesus. He is the cornerstone, and to oppose him is to face rejection by God. That stone breaks those who remain opposed to him. The message is clear in various places in this Gospel that opposing Jesus means facing rejection from God. It also shows that nothing will frustrate his plan. As the center of that plan, Jesus through the resurrection becomes the base of a new community, a fresh temple where God's presence dwells.

Prayer: Lord Jesus, soften my sin hardened heart. Help me to look daily to your leading, rejoice in your plan of salvation and rest in the hope of the resurrection. Let this spill over my edges onto those around me, for your glory.

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Serve.

This year Manor has become part of the Constellation Network, a group of local churches in the area that have joined to serve together. What is the Constellation Network? Here is how they introduced themselves last year:

“A multi-church project during the season of Lent (**February 14-April 1**) encouraging everyone to love and serve their community in three tangible ways, from **donating time** through a service project, **writing notes of encouragement to teachers and staff of the local schools** and **a small donation** for an inspiring project – *Getting Ahead*, a program empowering those in poverty to build resources for themselves and their communities.

“We were inspired by the impact of [Be Rich](#) from [North Point Ministries!](#) For this initiative, we’re taking on the ... **1-2-3 Challenge**”

In their words, “We believe that all people are made to thrive. And that when we work together where we already are - every man, woman, and child in our community can have the opportunity to flourish. We know that we can only revitalize our community and create opportunities for all of our neighbors to thrive through leveraging the strengths of many. We do this as a backbone organization by accelerating good work already being done in the community, incubating new concepts, and collaborating with individuals, community organizations and churches.”

The constellation we envision is a network of people and organizations that work together to advance the common good.

On the following page is a description of how we would like to implement the program this year and some ideas from the Constellation Network on service projects:

1. Service Project

We can show our love for our neighbors and towns by **giving of our time and energy**. Get involved by **signing up for a coordinated project** as the Deacons advertise them or **taking action on your own**.

Children are highly encouraged to participate! There are great opportunities to demonstrate kindness toward neighbors or classmates. Get creative! Regardless of how you serve — individually or as a group, on your own or with a planned project — **be sure to tell us how it went!**

If you have an idea for another coordinated project, **let the Deacons know!**

Give.

2. Notes of Encouragement

Write a personalized card for a teacher or staff person from our public schools. We will be providing more information, along with names and addresses, during our Lenten season.

3. \$3 Dollars (Kids) / \$30 (Adults)

Donations will benefit *Getting Ahead*, a program empowering those in poverty to build resources for themselves and their communities. Bring your donations to Manor on **Easter Sunday, April 1, 2018**.

GET IDEAS

Service Projects

The challenge is 1 service project, and that includes serving the people in your immediate community, like your neighbors and co-workers. Here are lots of ideas for how you can serve on your own, and we believe that all of these acts of service will add up to big impact! If you take the initiative on a project by yourself, with your family, or in a group, **let us know!** We're excited to hear about your creativity and share your ideas.

Projects "On Your Own"

2018 Lenten Work Project Ideas

1. Visit church shut-ins, those no longer able to come to church.
2. Send cards to shut-ins.
3. Take a meal to someone who needs encouragement.
4. Volunteer at one of our local ministries:
 - The Parkesburg Point (610-857-3393) 700 Main St, Parkesburg, PA 19315
 - The Lighthouse Youth Center (610-467-6000) 245 Commerce St, Oxford, PA 19363
 - The Bridge (610-869-9500) AG Chr. of the Nazarene, 240 State St, West Grove, PA
 - Pregnancy Resources at Cornerstone (717-442-3111) 5380 Lincoln Hwy., Gap, PA(Contact any of the ministries above and ask for available opportunities to volunteer. Some of the ministries require clearances from the state of Pennsylvania.)
5. Provide supplies at one of our ministries above. (Call to find out what they can use)
7. Provide baby supplies at the Crisis Pregnancy Center.
8. For an elderly neighbor:
 - Do a project in the home (outdoor, ironing, cleaning)
 - Pick up groceries
 - Provide transportation
9. Send emails or cards of encouragement to missionaries.
10. Develop a list of neighbors and begin praying for them.
11. Babysit for a young mom so she can get out without the children.
12. Do extra cleaning at the church. (Contact RE John Rosecrans, 610.659.6708)
13. Take pizza or doughnuts and coffee to the second or third shift police on duty.

Additional Project Ideas

Make something

- Collect supplies and make hygiene kits (combs, toothbrushes, shampoo, etc) for [Ronald McDonald House](#), [Sunday Breakfast Mission](#), or another local shelter.
- Make a meal for a friend or neighbor who lost a job, had an illness, or recently had a baby.
- Make (and deliver!) valentine cards for senior citizens.
- Make a meal or cookies for the people who serve you, like postal workers, firefighters, police officers, librarians, and trash pick-up.

Give time

- Take a neighbor who can't drive to run errands or go grocery shopping.
- Spend time with a sick or elderly neighbor.
- Plan a board game night at a nursing home.
- Write and deliver thank you cards for people who serve you.
- Help at a local library.
- Volunteer at an animal shelter.
- Go on a prayer walk in your neighborhood.
- Visit a nursing home and talk with the residents about their favorite memories.

Give a service

- Become a mentor at The Parkesburg Point.
- Provide repair work on a neighbor's house.
- Babysit for someone who needs rest.
- Rake leaves, clean up sticks, or shovel snow for a neighbor.
- Wash a friend's car.
- Pick up litter on a local street or in a park.

Give away things

- Collect clothing and donate to the [Kennett Clothing Closet](#), [The Bridge Compassionate Ministry Center](#), or [Oxford Area Neighborhood Services Center](#).
- Collect sheets and towels and donate to local animal shelters.