



seven week
full resource
for small
groups



For use during Lent 2014: March 5th until April 19th 2014

Follow the 40acts campaign at: www.40acts.org.uk



Brought to you by: **stewardship**[®]

Contents

Introduction	Page 1
week one: generous on purpose Lent dates: Wednesday 5 March – Saturday 8 March 2014	Page 2 - 4
week two: generous with actions Lent dates: Monday 10 March – Saturday 16 March 2014	Page 5 - 6
week three: generous with possessions Lent dates: Monday 18 March – Saturday 22 March 2014	Page 7 - 8
week four: generous with words Lent dates: Monday 24 March – Saturday 29 March 2014	Page 9 - 11
week five: generous with our hearts Lent dates: Monday 31 March – Saturday 5 April 2014	Page 12 - 14
week six: generous with your faith Lent dates: Monday 7 April – Saturday 12 April 2014	Page 15 - 17
week seven: generous with forgiveness Lent dates: Monday 14 April – Saturday 19 April 2014	Page 18 - 20
acknowledgements	Page 21



CONTACT DETAILS

Stewardship
PO Box 99, Loughton, Essex IG10 3QJ
t: 020 8502 5600
e: enquiries@stewardship.org.uk
w: www.stewardship.org.uk

Stewardship is the operating name of Stewardship Services (UKET) Limited, a registered charity no. 234714, and a company limited by guarantee no. 90305, registered in England
© Copyright Stewardship 2014

COPYRIGHT

This publication is the copyright of Stewardship. We want our resources to have the maximum impact, therefore you are welcome to reproduce or otherwise distribute this material in whole or part. We simply ask two things: (1) there must be no use for commercial gain, and (2) Stewardship is clearly acknowledged with the following wording "Reproduced with permission from Stewardship. www.stewardship.org.uk". If extracts are to be used in another context, permission should be sought in advance by emailing enquiries@stewardship.org.uk or telephoning 020 8502 5600. Thank you.

introduction

what is 40acts?

40acts is a generosity challenge that invites people to do Lent a bit differently.

During the forty days of Lent, 40acts participants will be invited to take part in forty simple acts of generosity that will challenge them to 'do Lent generously' in 2014.

Lent marks a pivotal point in the history of the church, when Jesus prepared to give himself up as a sacrifice.

Traditionally we mark Lent by giving something up, but what if it could be more than that? What if Lent was a preparation for a lifetime of big-heartedness?

Small acts of generosity, performed by thousands of people across the UK and beyond, have the power to make a big change to our communities, to our churches and ultimately, to our world.

This year we want to encourage all 40acts Together groups to finish Lent with a celebratory event for their community. It could be a large whole community event, a gathering of friends or a small and quiet meal with a few people at home. Whatever you choose to do, we are sure that it will be a blessing for the people around you.

how to use this resource

This is a course of seven bible studies, prayers, activities and an event planner for small groups, one for each of the seven weeks of Lent. Each session has been designed to last around 60 minutes.

There are three versions of the event planner for you to choose from that are tailored for the scale of event that you want to put on, and these are downloadable from the 40acts website.

an introduction to this series:

Miracles are one-off displays of power; signs are symbols that teach and build learning and understanding. Miracles show **what** Jesus could do; signs point to **who Jesus is**. There are seven signs in John. Each sign/symbol points to:

- a. Who Jesus is
- b. What he came to do

Jesus came to earth so we could have saving faith in **who he is**. Some just want Jesus in their lives for Him to do things for them, but Jesus died for us so that we can experience His deep generosity and live deeply generous lives for and with Him. It is not about what He can do; it is about us changing to be more like Him. It is about us becoming deeply generous as we transform to His likeness.

We are seeking to learn who Jesus is and to walk in His likeness throughout Lent. This resource is designed to help you do just that but feel free to make adjustments so that you and your group may benefit from this time the most.

week one: generous on purpose

icebreaker

Icebreaker #1:

Get some name badges or stickers and write 'generous' themed words onto them (words such as: abundance, outpouring, kindness, love, sacrifice, overflowing etc) Stick them to extra pieces of clothing such as hats, t-shirts, gloves etc. As people arrive ask them to put on an item of clothing and wait in the room until the evening starts. Keep the clothes on throughout the meeting and finish with 'we have to clothe ourselves in generosity. It is a choice and not a passive act'.

OR

Icebreaker #2:

FILL IN THE BLANKS (You will need to photocopy/print this section for each member of your group). These questions are to get your group to think more widely about generosity, particularly generosity with intention!

I need _____ to make my life complete

If I had _____ I would _____

The best present I ever received was _____

The best present I ever gave was _____

If I won the lottery, I would _____

If I had to give up a prized possession, it would be _____

God's generosity is _____

Again, make up your own question to best fit the characteristics of your group

study

Sometimes being generous requires us to change.

Key verse - John 2:11

What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

Read: John 2: 1 - 11

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, "They have no more wine." "Woman, why do you involve me?" Jesus replied. "My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet." They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now." What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

Questions:

- Why does Jesus change the water into wine?
- Why choose this as a first sign?
- Why does Jesus—the physical manifestation of the unchanging, ever-constant God who placed stars into space and who measures out the rhythm of the planets—allow his mum to change His mind?
- Does she not hear him when he says "my hour has not yet come"?
- Or does she simply choose to ignore him? Was Jesus being in some way disobedient by his initial reluctance to act?

Reflection

Jesus' mother Mary, sees that the wedding feast has run out of wine. In a shame and honour culture this is a terrible start to a couple's married life. So she brings the matter to Jesus' attention. He states that his time - his hour - has not yet come yet she leaves telling the servants to do whatever he requests. He then changes water into wine; lots of really good wine.

Why does Jesus appear to change his mind? Because generosity puts people first. For Jesus his time - his hour - means his death. Once he starts these signs, and therefore his ministry, he is on the road to the cross. Wine points to the death cup he is to drink from. The purpose, the meaning of His coming, His life and His death and resurrection was to put people - us - first. This is ultimately why it appears Jesus 'changes his mind.' Jesus puts people first, even as His act accelerates Him to death.

Conclusion

Jesus changed for us; He changed from God to man, he became human. He drank wine from the cup, both at the Last Supper and in the Garden at Gethsemane, so we would not have to drink from our broken, earth-bound cups, but have life everlasting with him. This is purposeful generosity: His love for us.

prayer

What is God asking you to change in your life right now so that you can be generous on purpose? Ask people to share one thing if they are comfortable doing so.

Close in prayer asking God to give each person in the group His power to change what they believe He wants them to change in their lives.

As a chorus, read together Sir Francis Drake's prayer out

Sir Francis Drake's Prayer (1577)

Disturb us, Lord, when
we are too pleased with ourselves,
When our dreams have come true
Because we dreamed too little,
When we arrived safely
Because we sailed too close to the shore.

Disturb us, Lord, when
with the abundance of things we possess
We have lost our thirst
For the waters of life;
Having fallen in love with life,
We have ceased to dream of eternity
And in our efforts to build a new earth,
We have allowed our vision
Of the new Heaven to dim.

Disturb us, Lord, to dare more boldly,
To venture on wilder seas
Where storms will show Your mastery;
Where losing sight of land,
We shall find the stars.

We ask you to push back
The horizons of our hopes;
And to push back the future
In strength, courage, hope, and love.

This we ask in the name of our Captain,
Who is Jesus Christ.

Amen

activity

Tool up! and generosity jar

Sometimes we can be our own worst enemy. We often underestimate our ability, critique our characters and generally see a very different face in the mirror to that seen by others.

This week's activity is about helping you to see what others see. Get together with your group and ask everyone to write their name at the top of a piece of paper. In a clockwise motion pass on the sheet. Now take 2 minutes to list all of the qualities, gifts and special talents about the person whose name is at the top of your sheet. When the 2 minutes are up, pass the sheet clockwise and repeat until everyone has their own sheet back. Read and talk about the results! If there are any surprises for anyone, help them to understand why that person sees what they see. Finish with a prayer of thanks for each person's unique gifts and ask God to reveal how these gifts can be used in generous ways.

Next, put aside a generosity jar (can be an actual jar or some other suitable container). Ask people to commit to a set amount that they will add to the jar each week. You can either keep the amounts a secret or be up front with each other about what you're intending to put in. Pass the jar around when you meet and let people put the money in as you are completing your study/activities. The contents of the jar will be used to bless others during 40acts, but you could also use it to support a chosen charity as a group.

These acts take place on Thursday 6th (generosity jar) and Friday 7th (tool up!) on the 40acts Individual calendar!

Share your experiences with us, and the 40acts community! Post a photo of your generosity jar on Twitter or Facebook, using the hash tag #40acts.

week two: generous with actions

icebreaker

As people enter the room ask them to stand at either end. Ask one person to sit in the middle and explain that they are in a rowing boat on the sea in between two islands. The sea is filled with sharks and the boat is starting to sink.

Give them an oar (this can be a broom or a long stick) with the word faith written on it. Ask them if it will save them?

No matter what their answer is – keep them rowing till they get both oars. The answer is no, they will just go around in circles. Take the oar away and give them a different one that has 'works' written on it. Ask if this will save them?

study

Generosity requires us to act, not just observe.

Key verse – John: 5: 7-9

"Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." Then Jesus said to him, "Get up! Pick up your mat and walk." At once the man was cured; he picked up his mat and walked.

John 5:1-15

The Healing at the Pool

Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lay—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." Then Jesus said to him, "Get up! Pick up your mat and walk." At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jewish leaders said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat." But he replied,

"The man who made me well said to me, 'Pick up your mat and walk.' So they asked him, 'Who is this fellow who told you to pick it up and walk?'" The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

Reflection

In Jesus' time there was a belief that the Sheep Gate's waters had healing properties. This pool at Bethesda was fed by an underground spring. The sick thought that if they could enter the pool as it bubbled they would be healed in the waters. For almost 40 years this invalid sat at the pool. Jesus sees the man's need and acts, our Lord speaks, and the invalid is healed. He receives generous healing from Jesus.

Questions

- The invalid had spent the best part of forty years waiting to make it to the healing waters. Why did Jesus ask whether he wanted to be well?
- Jesus gives the man two commands. What are they? How do these commands partner with the action of Jesus' healing?
- Jesus heals the invalid here without a stated request from the man. And it is on the Sabbath, when such actions were forbidden in Jewish culture. What does this healing reveal about Jesus' character?
- There were a great number of 'disabled people' there—the blind, the lame the paralyzed.' Why this man, this time, this place?
- Jesus was generous in that he didn't simply observe the man at the pool; he stepped in to heal him. Encourage the group to consider what circumstances they may encounter daily that may require radical – even controversial – action to change them for better.

Conclusion

James 2:14-17 is a great passage to read alongside:

'What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.'

Christians have occasionally been criticized for being 'too heavenly-minded to be any earthly good'. It's good to remember that our actions are valued by God. We were made with free will and when we choose to put our beliefs into action, we give life, a new generous life to our faith. Consider that Jesus heals the invalid here without a request from the man. Do we wait for someone to ask us for help? Or do we see the need and act?

As we move to prayer, consider the role of prayer before, during and after we act in meeting a need. Prayer is an action; an action that helps reveal the heart to the speaker. Are our motives generous giving, without expectations of returns? If so, then our actions are generous in and of themselves. They need no names with them, least of all ours.

This week is all about looking at the generous, practical things we can do. The quote judged most famous in a recent poll is, *'The only thing necessary for the triumph of evil is that good men do nothing.'*

Pray silently in your group over areas that you feel God is calling you to possibly act on.

prayer

Read this prayer aloud in your group. After reading wait a full minute and close with an amen.

Peace Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace,
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;

O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

activity

O.T.T

This week you are going to use the generosity jar. Think about who has really blessed your group in the past: perhaps someone who has gone out of their way to help you or does a thankless task in your church without much recognition.

The Bible tells us to outdo one another in honour and this is a chance to give back in style. Together, find the appropriate gift (within budget) for that person or people and use your jar to get and give it to them.

You may need to break down into smaller groups for this activity and distribute money amongst groups if appropriate.

If you are following the 40acts Individual calendar then try and do this act on Thursday 13th! Share your O.T.T story on Facebook and Twitter, using the hash tag #40acts.

week three: generous with possessions

icebreaker

On arrival ask people to give away one possession that they have on then for the duration of the session. Suggestions could be phone, watch, mp3 player and car keys. For the remainder of the meeting you will each wear or look after other people's possessions. At the end, when returning possessions ask how people felt.

study

Are we carrying baggage or baskets?

Key verse - John 6:9

'Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?'

John 6: 5-14

When Jesus looked up and saw a great crowd coming towards him, he said to Philip, 'Where shall we buy bread for these people to eat?' He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, 'It would take more than half a year's wages to buy enough bread for each one to have a bite!' Another of his disciples, Andrew, Simon Peter's brother, spoke up, 'Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?' Jesus said, 'Make the people sit down.' There was plenty of grass in that place, and they sat down (about five thousand men were there). Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted.' So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. After the people saw the sign Jesus performed, they began to say, 'Surely this is the Prophet who is to come into the world.'

Being generous will cost us. A friend recently discussed this story of the feeding of the five thousand with me. They pointed out that we are either carrying 'bags' or 'baskets'. Bags are like baggage, items that weigh us down: possessions, bitterness, troubles and worries. Baskets are what we have been given by God. They are resources we are stewards of. How can we know if we are carrying a bag or a basket? Look at the boy. The boy's basket could have become a 'bag' if he

insisted on holding and clinging on to it. The boy gives, offers and holds out his basket to be turned over to Jesus, to be emptied and then filled over and over again to overflowing. What is the cost of turning 'baggage' into baskets? And how is such transformation done? The cost is total: all we have. But we are transformed by releasing all we have, all our feelings of 'I am due this', over to Him. When we empty our baskets to Him, He generously changes not just our baskets, but us. And it's costly.

Questions

- We all carry baggage, but do our baskets outweigh the baggage?
- None of us own any of the resources at our fingertips. Our money, our time, our talent are all just on loan. Our reputation, our sense of security, our desire to take a risk for God—all these things which can be so powerfully used by God—are resources with which we are entrusted. The question is: what am I going to do with one basket - my time, a talent, my finances - today? Invite the group to privately reflect on their own baggage and baskets.
- As a group, discuss why it's tempting to hold on and put our security into possessions. What holds you back from giving more away?
- Invite the group to identify themselves in this story. Are you:

- **The disciples;** who could only see things practically? They could see only the economic, logistical and practical problems. They forgot about the power of generosity. What would it look like if we chose to be generous, to trust God and watch and wait for Him to act?

- **The boy;** aware that what we have is no match for the need? The most significant thing about the boy's offering was not the quantity. It was the fact that he kept nothing back for himself. He ran the risk of going hungry on a hunch that Jesus might be able to do something bigger and better with his meagre resources. Are we willing to take that same risk and be, as Jesus said in Matthew 18:1-3, childlike in our trust of Him?

Reflection:

Jesus gave the boy an opportunity: trust me with your basket and you will be part of a sign of surrender and releasing generosity forever. This same opportunity is available to us; empty what we have into Jesus' hands and watch Him work wonders with the offering. Nothing will be wasted. Ever. We just have to become like this boy and be willing to be empty of our possessions to be filled with wonder by Him.

Conclusion:

Generosity is an incredibly powerful force. What problems in our own lives and those of our local community really need fixing? Could our forgiveness and grace be tools for generosity? Sometimes we can become too comfortable with our baggage, our possessions, our loves and our hurts. Let Jesus transform your baggage into a basket.

prayer

We are either carrying 'bags' or 'baskets.' Bags are like baggage, items that weigh us down: possessions, bitterness, troubles and worries. Baskets are what we have been given by God. They are resources we are stewards of.

Personalise this statement into a prayer by completing the following:

With Jesus' help I (name) _____ want to see my baggage changed into His baskets. Free me from (fill in your particular baggage) _____; create a new generosity basket in my life. Amen.

activity

Cook up a baking party!

Lavish your local community with homemade cakes, biscuits, sweets or whatever you feel like baking. This activity is about taking the time and trouble to make something with your own hands; so no cheating!

Organise time as a group to do your baking. One of you should probably take charge of the kitchen area and delegate your mixers, weighers, bakers, decorators and cleaners. Think about who you are baking for. For instance, do you know if that person is gluten intolerant or has any allergies? Do they have a particular love for certain colours or flavours?

If you are struggling to identify your generosity targets then a good place to start is with neighbours or a very nice touch might be other churches.

For inspiration watch the official 40acts video at 40acts.org.uk and see how easy it is to create a baking day and how the offerings went like 'hot cakes!'

If you are struggling for recipe ideas then check out our Pinterest board for some tasty ideas: www.pinterest.com/stewardshipuk/40acts/

This act takes place Saturday 22nd on the 40acts Individual calendar should you want to match them up.

We really want to see your yummy cake photos. Send them to us using the hash tag #40acts on both Twitter and Facebook.

week four: generous with words

icebreaker

Use words to pay compliments!

In our culture we are not good at paying compliments, which also often means we don't know what our family/friends/work colleagues think of us

This week's activity is about using words in a good way. Get together with your group and ask everyone to write their name at the top of a piece of paper. In a clockwise motion (you don't need to be in a circle but make sure everyone knows who is to their left) pass around the sheet.

Now take 2 minutes to list all of the qualities, gifts and special talents about the person whose name is at the top of your sheet. When the 2 minutes are up, pass the sheet clockwise and repeat the process until everyone has their own sheet back.

Read and talk about the results there maybe some real surprises there. Discuss how you can be more complimentary more often!

study

Our words are just as valuable as our money.

Key verse - John 9:38

'Then the man said, 'Lord, I believe,' and he worshipped him.'

Our words matter. Our words are just as much a tool for generosity as our bank balances and homes. When we have the opportunity to be generous with our words, they should always point to Jesus. Like the following man, who was born blind.

John 9:9-41

...Some claimed that he was. (The man born blind) Others said, 'No, he only looks like him.' But he himself insisted, 'I am the man.' 'How then were your eyes opened?' they asked. He replied, 'The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.' 'Where is this man?' they asked him. 'I don't know,' he said. The Pharisees investigate the healing. They brought

to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight. 'He put mud on my eyes,' the man replied, 'and I washed, and now I see.' Some of the Pharisees said, 'this man is not from God, for he does not keep the Sabbath.' But others asked, 'How can a sinner perform such signs?' So they were divided. Then they turned again to the blind man, 'What have you to say about him? It was your eyes he opened.' The man replied, 'He is a prophet.' They still did not believe that he had been blind and had received his sight until they sent for the man's parents. 'Is this your son?' they asked. 'Is this the one you say was born blind? How is it that now he can see?' 'We know he is our son,' the parents answered, 'and we know he was born blind. But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself.' His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. That was why his parents said, 'He is of age; ask him.' A second time they summoned the man who had been blind. 'Give glory to God by telling the truth,' they said. 'We know this man is a sinner.' He replied, 'Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!' Then they asked him, 'What did he do to you? How did he open your eyes?' He answered, 'I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?' Then they hurled insults at him and said, 'You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from.' The man answered, 'Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing.' To this they replied, 'You were steeped in sin at birth; how dare you lecture us!' And they threw him out. Jesus heard that they had thrown him out, and when he found him, he said, 'Do you believe in the Son of Man?' 'Who is he, sir?' the man asked. 'Tell me so that I may believe in him.' Jesus said, 'You have now seen him; in fact, he is the one speaking with you.' Then the man said, 'Lord, I believe,' and he worshipped him. Jesus said, 'For judgment I have come into this world, so that the blind will see and those who see will become blind.' Some Pharisees who were with him heard him say this and asked, 'What? Are we blind too?' Jesus said, 'If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.'

Reflection

This is the fourth miracle, or sign, in our study of generous signs in the book of John. This is also the first record within John's gospel of someone acknowledging that Jesus is the Son of God. In previous studies we have seen people asking Jesus for something but in this narrative, a man born blind does not request a healing. Jesus heals him nonetheless. Why? Jesus sees him; he sees the need. As a result of his healing, this man worships Jesus as his Saviour.

Journeys to faith have multiple pathways. Some happen in a definitive moment, as an epiphany. Some, as with the man born blind, come without words or asking. But Jesus enters in and we 'see.' As a result of seeing, the man confesses Jesus as Saviour with his words and at a tremendous cost. He is excluded from his family, his home, church and the world he has known all his life. But his words and Jesus' words after the healing, '... I have come into this world, so that the blind will see...' live as a sign of hope and faith for all to see.

So, how can we become like the man who Jesus healed? How can our words point people to Jesus? This is a challenge that many of us need to hear and act on: before speaking we need to listen. Our goal here is to become better listeners, to reflect on others' words well, giving them time and thought, attention and love. Once we have waited, will we choose to speak few well-chosen words; positive, brave, God-focused words? Can we become the sort of people whose words always point, directly and indirectly, to Jesus?

Questions

- What or whose words are we really listening to? The disciples are listening to their own preconceived judgments, the Pharisees are listening to their own spite, and the parents are listening to their fears. What voices dominate each of us? Are they the best ones to listen to?
- Are we asking the right questions? The man born blind asks Jesus to tell him who the Son of Man is so he can believe. He asks the right question: whom should I worship, how can I believe? Are we looking

to be led into a deeper relationship with God or are we stuck asking questions about why other people are so annoying? Are we looking to the future, or stuck in the past?

- What are we saying? And who are we speaking to? Just friends? Just church people? What about those who do not know Jesus?
- How can we be generous with our words? Encourage a work colleague? A child? How about speaking loving encouragement to a partner or a spouse? Maybe it is about just *not* saying something. **Encourage the group to reflect on life-giving words they've both given and received.**

Conclusion

All our words, whether spoken out loud, silently stated to yourself, or shouted from a mountain top, should point to Jesus. We should be as generous with our words, in all we utter, because He hears.

prayer

Speaking generous words often starts with listening and stillness. Use the following short 'Jesus Prayer' in an attitude of meditation.

Lord Jesus Christ, Son of the living God, have mercy on me a sinner.

The history of the Jesus Prayer goes back, as far as we know, to the early fifth century, with Diadochos, who taught that repetition of the prayer leads to inner stillness. Invite the group to use this time of inner stillness to seek God's voice; to hear his encouragement – both for themselves and others in the room.

activity

Pray, pray and pray again

Your challenge is to find opportunities to pray for people. You probably already pray for each other during your small group sessions, but could you be intentional about praying for others this week?

As a group, commit to praying for at least two people each for the next week. If it is appropriate and the opportunity arises then you could offer to pray for someone on the spot. You could also ask them if it is okay to hold them in your prayers.

Next week, use 5-10 minutes of your small group session to feedback how the week went and to pray corporately for the prayer points you have picked up.

If you are following the 40acts Individual calendar then try and do this act on Friday 28th!

This is a flexible act but it also a potentially very personal one. It's best to keep names and details out of your Facebook and Twitter posts to protect the privacy of those you're praying for. If you have any inspirational stories to share once the week of prayer is up, let us know using the hash tag #40acts.

week five: generous with our hearts

icebreaker

On an A4 sheet of paper (or larger if possible) draw a large love heart and ask people to write what they love most in the world inside the heart (perhaps using different colour pens), or on the flip side, what would hurt them most to lose. When everyone has finished tear the piece of paper into at least 12 pieces describing what would break our hearts.

Next, begin the discussion and ask a member of the group to scatter the pieces in findable locations around the room. When finished the study, point out that we have to find ways to help mend broken hearts. The group is to search for pieces and put it back together.

study

Generosity is often inconvenient. How inconvenient? Generosity makes us feel and act awkwardly sometimes. It forces us to see and recognise the brokenness around us. When we give, it changes not just ourselves, or someone else. Giving changes how we live, how we look at life and how life looks back at us. Generosity lands us in places we don't want to be; in awkward moments; and with different people. People like the invalid at a pool.

Key verse - John 4:47

When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

John 4: 43-54

After the two days he left for Galilee. (Now Jesus himself had pointed out that a prophet has no honour in his own country.) When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Festival, for they also had been there. Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. "Unless you people see signs and wonders," Jesus told him, "you will never believe." The royal official said, "Sir, come down before my child dies." "Go," Jesus replied, "your son will live." The man took Jesus at his word and departed. While he was still on the way, his servants met him with the news that his boy was living. When he inquired as to the time when his son got better, they said to

him, "Yesterday, at one in the afternoon, the fever left him." Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and his whole household believed. This was the second sign Jesus performed after coming from Judea to Galilee.

Key verse – Luke 15: 12

Jesus continued: "There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

Luke 15:11-32

Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.' So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.' "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. "Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.' "The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' "My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'

Reflection

Life is a struggle. And when people are in a financial, emotional, physical or spiritual struggle, they will look to others for comfort, counsel and help. This week's study looks at two fathers. The royal official has a son near death; the prodigal son's father is in an emotional and spiritual struggle over a wayward son. These unnamed fathers each illustrate the same path to healing the broken and the broken hearted: love.

Good parents will do anything to protect their children. They will beg (verse 47) and sprint (verse 20) and abandon themselves to the sole task of getting help for their loved ones. Stories like these point to the Father's love for us, His people. Jesus' compass swings towards those in need; towards those whose hearts are broken. Our world today is broken. People become ill, we all sin and death is part of our experience. And Jesus is ready to meet us in each of those situations. None of them are off limits for Him. His love rescues us from guilt and shame. He robes us in his love. His love points to a complete and total healing. He lays down the path for us to follow: generous love.

Questions

- We should be quick to love, to forgive and embrace those who are hurting or who have hurt us. Like the royal official and the prodigal son's father, we should allow ourselves to be moved, disturbed and inconvenienced by the hurting and the broken. Have you as an individual done this recently, in action, words, thoughts or prayer?
- Generous love for others is always a faith journey. When a person tells another that 'I love you,' there is a leap of faith that their love will be honoured and returned. Over time love either increases or decreases. It rarely remains the same. How can we ensure that our love for others will grow and work healing in others?
- Jesus' life story is a sign of how to love generously and freely. This is how he gives to people who are in need: he is open to interruptions; he meets their basic heart needs, whether hunger, thirst or help towards physical healing. Have we gone out of our way this week to show our love, even when it is inconvenient?
- In addition, even with the best of motives, our love

is flawed. Simply put, we are in need of healing ourselves. Ask the group to use a sheet of paper or a journal and reflect on the following things:

- When have I received a gift of great generous love? Who gave it to me? Why was it so affecting?
- When have I given a generous gift to another? Was it a gift of time? A financial one? Or was it a gift of talent/skill? Why did I give it?
- Have you ever regretted not giving someone a gift you thought they needed? What stopped you from giving? Share your experiences with the group.

Conclusion

Often we wonder about what it is that God has called us to. Should we apply ourselves to this particular ministry or grasp that particular opportunity? Too often we tie ourselves in knots, when the answer can be incredibly simple. What's the need? Where are there people who are hurting? Where is there suffering or injustice? Seek them and you'll find the places and the people that Jesus would have spent time with. What needs and broken hearts are there around you that God could be calling you to?

prayer

This week, reflect on the brokenness in your community and in society as a whole.

Ask yourself/your group: where is the need?

Say together aloud: 1 Corinthians 13, Paul's letter on love:

If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.

activity

Go guerrilla

Remember to feedback and pray for last weeks act!

Be a guerrilla in a good way! As a positive gang get out there and surprise people with generous offerings of serving: you could offer to clean cars, do a litter pick, help at an allotment or any other practical offering or odd job you can think of. Just make sure that they're happy with what you're offering before you leap in!

This act is all about the hands on, practical serving. It is a great way to show generosity and take away stress from other people. Since you are working as a team it will again be worth one of you taking the lead and delegating certain tasks to the other members as you go about your serving.

Perform this act on Saturday 5th April to keep on track with 40acts Individual.

Remember to take lots of photos and videos of your guerrilla experience and post them on Facebook and Twitter with the hash tag #40acts.

week six: generous with our faith

icebreaker

Preparation: have pens, slips of paper, long matches and some kind of container you are happy to have small amounts of paper burnt in.

Ask each participant to write down something they want to remove from their lives. This will be a personal moment and no one will share the item written down. Proceed with the review of the story of Jesus' resurrection of Lazarus. At the end of the teaching you will come back to this activity.

Place your slip of paper in the container. Light a match and burn it. Explain to the group that one type of resurrection is to burn the burden, the sin, or the anxiety of anything they are carrying out of their lives. In this way they can renew their lives and take a different path; without past burdens.

Finish with quiet prayer.

study

Faith is a gift we have been given, and can continue to give.

Key verse - John 11: 27

'Yes, Lord,' she replied, 'I believe that you are the Messiah, the Son of God, who is to come into the world.'

John 11:17-46

On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. 'Lord,' Martha said to Jesus, 'if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.' Jesus said to her, 'Your brother will rise again.' Martha answered, 'I know he will rise again in the resurrection at the last day.'

Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die.'

Do you believe this?'

'Yes, Lord,' she replied, 'I believe that you are the Messiah, the Son of God, who is to come into the world.' After she had said this, she went back and called her sister Mary aside. 'The Teacher is here,' she said, 'and is asking for you.' When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village, but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. When Mary reached the place where Jesus was and saw him, she fell at his feet and said, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. 'Where have you laid him?' he asked. 'Come and see, Lord,' they replied. Jesus wept. Then the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?' Jesus raises Lazarus from the dead. Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 'Take away the stone,' he said.

'But, Lord,' said Martha, the sister of the dead man, 'by this time there is a bad odour, for he has been there four days. Then Jesus said, 'Did I not tell you that if you believe, you will see the glory of God? So they took away the stone. Then Jesus looked up and said, 'Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.' When he had said this, Jesus called in a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet wrapped with strips of linen, and a cloth round his face. Jesus said to them, 'Take off the grave clothes and let him go.'

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what Jesus had done.

Reflection

In the story of Lazarus being raised from the dead, there are many moving bits: the promise of resurrection; the relationship between Jesus and Lazarus (we're told in 11:11 that they are 'friends'), Jesus weeping in sorrow over his death (even though He knows that he will shortly raise Lazarus, Jesus still weeps). Our focus this week is on faith, and more specifically on Martha's confession of belief.

Martha generally gets a 'bad rep' in church circles. Why? In Luke 10: 38-42 Jesus visits the home of Martha and Mary, apparently for the first time. Mary spends the day listening to teaching at Jesus' feet. Martha is working like crazy, serving food, cleaning, serving more food. She asks Jesus to get Mary to help her and Jesus responds, *"Martha, Martha, you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her."*

When people are too worried and working too hard, in some churches they are called 'Martha', but that is not the whole picture of Martha. Later in her life, as we see in this passage, Martha is the first to greet Jesus; she expresses a faith in Jesus as the Messiah and then she runs to bring her sister Mary to Jesus. Martha confesses Jesus as Saviour before Lazarus' resurrection: **her faith itself is as much a sign as the resurrection of Lazarus.** Why? Because as Jesus states in His prayer to the Father, all signs have the purpose of pointing to a believing, saving faith in Him as God's son.

For the Christian, the most important thing we can ever give is our faith and it is the core of who and what we are and do. By trusting God—and doing what He says—we move closer to Him and closer to the plans He has for us.

Generous faith is easy to spot. Faith sees the reality of pain and death while also seeing the reality of the promised resurrection to come. Generous faith sees it all: the rain and the rainbow. And it is seen in action when life is running well and suffering seems distant. We don't just trust God when things are difficult; we learn to trust Him long before that.

Questions

- Martha runs to Jesus after a tragic event, the death of her brother. She confesses him as the Messiah in the midst of this tragedy. Why?
- Martha next runs to her sister Mary to bring her to Jesus. She generously shares His presence with Mary. Why does she run and share with Mary?
- Jesus thanks the Father in verses 41-42. Why is He giving thanks here?

For ourselves

- What is God asking you to trust Him for today? Can you believe in His generosity, no matter what happens or doesn't happen? Ask the group to reflect upon times of God's faithfulness in their lives.
- What is God asking you, through events, people and words in your life, to do in faith today? Invite the group to individually journal their response to this.
- Share your individual experiences of evangelism and sharing your faith; have you considered that it's a generous thing to do? How might that perception change the way that you go about it in future?

Conclusion

When we start to make life choices with a believing faith as our foundation, some interesting things happen. We start to see giving as an expression of gratitude to God. We stop wanting to give with strings attached. We become like Martha, able to draw strength from faith in the midst of trial and suffering. She confesses Jesus as her Lord; she brings Mary to Jesus. People from the household follow Mary. Believing faith has a ripple-like effect: it touches more than we can see or imagine.

prayer

Mark 9:23-24 Jesus challenges the father of a demon-possessed boy to believe because 'Everything is possible for him who believes.' Immediately the boy's fathers exclaimed, 'I do believe; help me to overcome my unbelief!'

Lead your group in this prayer, and then pray together for specific opportunities to be generous in sharing faith with others:

Loving God, today, help me to overcome my unbelief. Help me to be generous in faith: faith in people; faith in life; faith in the areas I am weak and troubled in. Resurrect areas of my faith that need you, O Lord. Make me a Martha, someone who runs to you with sorrows and hurts. Make me into a Martha who confesses you and shares you with hurting others.

Amen.

activity

Share your verse

This week's event will require some creative thinking. Take some time together to talk about your favourite Bible verses.

When you have each decided on your verse, think about ways of sharing it with others.

Here are a few ideas to whet your appetite:

- 1) Video interview – Using your phone and a Vine or Instagram app record a simple interview of one another talking about your favourite verses. The possibilities are endless here so have some fun.
- 2) If appropriate you could play a post-it/hide and seek game. Write your favourite verses on post-it notes and hide them sporadically around the office for people to find.
- 3) Watch the video that accompanies the blog post on day 19 of 40acts, and have fun making some origami notes containing Bible verses to give away.

Today is about finding creative ways to share our faith, so have some fun!

This act will take place on Monday 7th if you wanted to coincide with the 40acts Individual calendar.

Share your favourite verses with the online 40acts community too! Post them on Twitter and Facebook with the hash tag #40acts along with a brief description of why it is your favourite and any photos of the notes you have created.

week seven: generous with forgiveness

icebreaker

Forgiveness is probably one of the hardest challenges any Christian can face. A discussion on forgiveness will inevitably bring up personal and hurtful memories for members of the group. Caution, sensitivity and tact will be needed for this session.

Icebreaker #1: Imagery

Prepare some images before the group starts to help the discussion. Sometime it is easier to describe images when we think about forgiveness.

Have images of: water rolling off a duck's back, releasing a heavy burden and erasing something from a black board. Ask the group if any of these are helpful or do other images capture their views and emotions in relation to forgiveness? Give the group plenty of thinking time to reflect.

Icebreaker #2: Forgiveness Recipe

Encourage your group members to think about what they need to forgive by asking them to create forgiveness recipes. Arm each member of the group with a recipe card, and ask them to write out a recipe on how to forgive. This recipe may include things like "2 cups of understanding", "a pinch of compassion" and a "bucket load of love".

Encourage your group members to keep these created recipes with them, or stow them away so they can look at them later should they need reminders of how to forgive.

obituary was "A Man Who Forgave."

After a radio receiver was found during his captivity, Mr Lomax was repeatedly beaten, had multiple bones broken and was tortured with water. One of his constant torturers stood out: Nagase Takashi, an interpreter. Mr Lomax told the NY times in 1995 when his book *The Railway Man* was published, "At the end of the war, I would have been happy to murder him."

Both men had shattered lives from their meeting. The torturer was wracked with guilt; the victim was consumed with desire for bitter revenge. Mr Nagase and Mr Lomax met through the Forgiveness Project. At that meeting, Mr Nagase - after having his hand taken in greeting by Mr Lomax - said, "I'm sorry, I'm so very sorry," over and over again. How was Mr Lomax able to forgive? How is deep forgiveness possible? Where do we get the power to love and forgive deeply? If we look at Mr Lomax, we see three deep acts of forgiveness. We see deep love. We see deep action. We see a deep generosity that goes beyond human experience. Mr Lomax's act of forgiveness comes in principle from Jesus' death on the cross: deep love; deep action; deep generosity.

study

Forgiveness is a gift we have been given, and can continue to give.

Recently, Eric Lomax died (October 2012). During WWII he served with the World Corps Signal. The Japanese captured him during the surrender of Singapore in 1942. The story of his torture as he was forced to build the Burma railway over the bridge of the River Kwai has been made into a BBC television drama and a feature film. A subtitle on his

Key verses: Luke 23:24 / John 19:30

Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots. (Luke 23:34)

When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit. (John 19:30)

John 19:28-35

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

Reflection

This is the last of our sessions, and the last is often the hardest. True generous forgiveness, demands the most of us and appears to give the least to us.

How do we forgive? We can only follow in His steps, follow His model. All forgiveness begins at the cross and we can only forgive one another if we have experienced His deep forgiveness. Put it another way, if we want to be able to show Christ's love and mercy to others, we have to experience it for ourselves. We all live with shame; we all know what it is to feel guilty. Let's never forget the importance of confessing our sins to God, asking for help from others if we need it and to accept without question God's forgiveness.

Questions

- If Jesus can forgive His killers, what does that mean for us? Is there anyone, anything that can't be forgiven? Discuss this for a few minutes in your group.
- Is there some area in your life where you haven't forgiven another? Or where you haven't experienced forgiveness? Invite the group to privately reflect on this.
- Forgiveness is air; we die without it. Jesus on the cross, struggling for breath, uses the last of his remaining strength to speak. The only thing he can do is breathe, and forgive. What would life be like if we could forgive as naturally as we breathe?

Conclusion

The final miraculous sign of Jesus is delivered from the blood and agony of the darkest moment of his life. And yet by forgiving his killers, Jesus reminds us of his first ever miracle, saving the best wine to be served last. Forgiveness can transform even the darkest night. Forgiveness can make miracle workers of us all.

Forgiveness is a hard thing to offer. When we are wounded and in pain, when others have mistreated and abused us, it is not easy to put aside bitterness and resentment, accept the offered apology and forgive.

But there is no apology from the soldiers here. Ignorant of who He was or what they were doing, did they believe that they were in fact doing a good thing? Did they believe they were right? There's no sign of an apology from the soldiers before Jesus utters his final words. Instead they're busy scavenging his final possessions. Still he forgives them: the soldiers, the priests; Pilate; us.

prayer

This week considers what it means to truly be forgiven, and therefore generously forgive. Say this prayer together:

*Father eternal, giver of light and grace,
we have sinned against you and against our
neighbour,
in what we have thought,
in what we have said and done,
through ignorance, through weakness,
through our own deliberate fault.
We have wounded your love
and marred your image in us.
We are sorry and ashamed,
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past;
help us to forgive others as you have forgiven us,
and lead us out from darkness
to walk as children of light.
Help us live as you, without limits.*

Amen.

activity

The Bible teaches us that as we are forgiven, we are to forgive others.

Forgiveness is an individual concern, but your group or leader can help you along the process. Start with the easy stuff: apologise for the everyday omissions and hurts you've caused.

You may then need to be honest with yourself about some bigger things. If you have wronged someone then you need to ask for forgiveness and apologise. If you have been wronged then it may be time to forgive.

Your activity is to spend time in quiet as a group, reflecting, maybe making notes and praying.

And finally . . . THE MAIN EVENT

The other activity this week is the one you have been building up to all Lent! Check your event planner and make sure you have everything ready for your celebration event and that everyone knows what they're doing. Even if things don't go quite to plan, a generous heart and joyful attitude will be what everyone remembers!

These acts will take place on the Thursday 17th (wipe the slate) and Saturday 19th (celebrate) April on the 40acts Individual calendar.

The whole of 40acts culminates in this final celebration event! Join the world-wide 40acts community as everyone opens their doors and hosts some kind of generous event over Easter weekend.

Be sure to post what you are doing on Facebook and Twitter with #40acts so that we can be a part of the last stage of your Lenten journey.

acknowledgements

About Stewardship

We help people give. Since 1906 Stewardship has provided advice, guidance, inspiration and practical tools to make it easy for people to give easily and tax effectively.

Stewardship giving accounts are currently used by over 25,000 people in the UK with more than £53 million distributed to charitable causes from Stewardship accounts every year. Over 19,000 registered churches, secular and Christian charities and full-time Christian workers are currently supported with Stewardship.

Stewardship is a charity that helps people to give. If you would like to find out more about how we can help you to give then visit www.stewardship.org.uk/give or find us at www.facebook.com/stewardship or www.twitter.com/stewardshipnews.