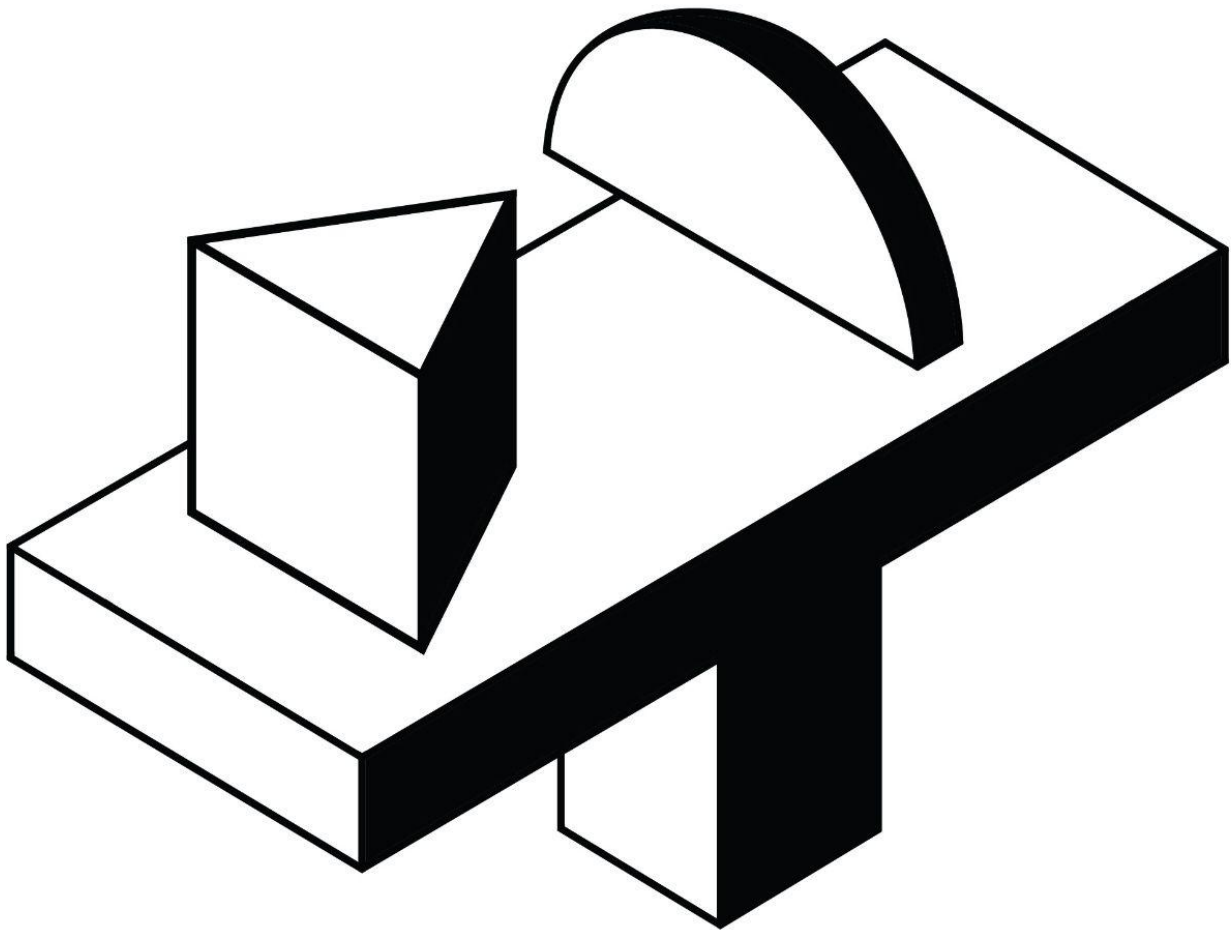


Mercy & Justice

/// 08

To practically participate in acts of mercy and justice for the glory of Jesus and the joy of our city.



He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6:8

Jesus' resurrection is the beginning of a world in which a new type of justice is possible. To work for a healing, restorative justice—whether in individual relationships, in international relations, or anywhere in between—is therefore a primary Christian calling.

N.T. Wright, Simply Christian



Practice Introduction

Keller states that the term for “mercy” is the Hebrew word *chesedh*, God’s unconditional grace and compassion. The word for “justice” is the Hebrew term *mishpat*. In Micah 6:8, “*mishpat* puts the emphasis on the action, *chesedh* puts it on the attitude [or motive] behind the action.” To walk with God, then, we must do justice out of merciful love...*Mishpat* is giving people what they are due, whether punishment, protection, or care. It describes taking up the care and cause of widows, orphans, immigrants, and the poor—those who have been called “the quartet of the vulnerable.”

But in the Bible *tzadeqah* [righteousness] refers to day-to-day living in which a person conducts all relationships in family and society with fairness, generosity, and equity...the righteous [tzaddiq] . . . are willing to disadvantage themselves to advantage the community; the wicked are willing to disadvantage the community to advantage themselves. In the Scripture, gifts to the poor are called “acts of righteousness,” as in Matthew 6:1-2. Not giving generously, then, is not stinginess, but unrighteousness, a violation of God’s law.

When these two words, *tzadeqah*, and *mishpat*, are tied together, as they are over three dozen times, the English expression that best conveys the meaning is “social justice.”...Biblical righteousness is inevitably “social,” because it is about relationships.

Mercy and justice can be a complicated phrase. There is little agreement as to what it is and what our response as humans should be. For some, it has to do with socio-political realities, to others it is a simple way that we show people what Jesus looks like through our actions. A simple definition of mercy and justice could be: “Mercy is help in the moment. Justice is preventing or ending what caused the need for help in the first place”. For example, helping with food aid for a family in poverty would be an act of mercy, and social reform to prevent this situation would be justice. Bonhoeffer states, ‘*We are not to simply bandage the wounds of victims beneath the wheels of injustice, we are to drive a spoke into the wheel itself.*’ For the Jesus follower, these acts should bring the person and work of Jesus into greater clarity.

For believers today, “doing justice” can take many forms, whether this means giving food to the homeless, building water wells in Africa, volunteering at a pregnancy care clinic, starting an after-school program in the inner city, rescuing victims of sex trafficking, or lobbying a city council to investigate corruption within a police department. It can be a straightforward act of compassion or an extended campaign to correct political wrongs.

“ “[T]he gospel must also transform the business practices and priorities of Christians in commerce, the priorities of young men steeped in indecisive but relentless narcissism, the lonely anguish and often the guilty pleasures of single folk who pursue pleasure but who cannot find happiness, the tired despair of those living on the margins, and much more. And this must be done, not by attempting to abstract social principles from the gospel, still

less by endless focus on the periphery in a vain effort to sound prophetic, but precisely by preaching and teaching and living out in our churches the glorious gospel of our blessed Redeemer.”

– TIMOTHY KELLER, Centre Church

Who is better positioned to act justly and love mercy than those who have received the lavish mercy of God through Jesus Christ? Too often we create a false dichotomy, the idea that true Christianity is taking care of the poor OR that true Christianity is living a life that mirrors and brings glory to Jesus. Much damage has been done by separating this powerful verse.



JAMES 1:27

Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, AND TO keep oneself unstained from the world.

This is NOT a choice, a side we choose. To be called a Christ follower is to be both.

The next question that is often asked is, “Who is my neighbor, who do I have a responsibility for?” As we do this, it is helpful to recognize that Scripture sets three levels of responsibility for how believers are to care for other people. The highest priority is given to the needs of one’s own family (Mark 7:10-13; 1 Tim. 5:8), followed by needs of the “household of faith” within the church (Galatians 6:10), followed by needs of those beyond the church. As we seek to care for those in need, we must not neglect our own families or other families within the church.

The three main areas of engagement:



Our Community of Faith



GALATIANS 6:9-10 ESV

⁹ And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰ So then, as we have opportunity, let us do good to everyone, and *especially to those who are of the household of faith.*

The laws that God set up were primarily for Israel, it was to reflect His glory by doing the things that separated Him from other Gods, in those days, other gods had a disdain for the poor and marginalized, Yahweh is the ONLY god that had compassion for and specific rules regarding the poor.

Our primary and first area of service in mercy and justice is the Christ-following community where your brother is in need. As in, what you did for the least of these – *my brothers* (Matt 5:19), if your *brother or sister is naked or destitute* (James 2:15), there were *no needy among them* (Acts 2). It is our

primary responsibility because it does exactly what Jesus commanded us to do, to love one another so that people know that we are HIS disciples, BUT it is not our ONLY area of service and generosity.



The City We Live In

The Israelites were poor, racially oppressed, immigrant workers during their captivity in Egypt. That is why God consistently calls them to uphold the rights of the poor, immigrant, fatherless, and orphan. We are not exempt from providing care for those who are not part of our church family or even faith. When the Israelites were carried to exile, God called them to be a blessing to that city.



JEREMIAH 29:7 ESV

⁷ But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

In the New Testament through the parable of the Good Samaritan, Jesus implicitly tells us that even enemies deserve justice and mercy. The early church developed a reputation as being those that cared for the poor in their city regardless of faith.



“Nothing has contributed to the progress of the superstition of the Christians as their charity to strangers....the impious (because they didn't worship him) Galileans provide not only for their own poor but for ours as well.”

– THE ROMAN EMPEROR JULIAN



Our National and Global Village

We are called to care for the church in other parts of the world as well. The early church was prophetically motivated to send famine aid to another church (Acts 13). As part of Advance, we have the privilege of having our perspective broadened by what the churches in Southeast Asia, Nepal, India, and Africa have to endure. We have both the privilege and the responsibility to aid the spread of the gospel and the health of the church in under-resourced nations. Looking outside our current context helps us gain perspective. It helps us not focus on 1st world problems.

We are not absolved from responsibility to those who are not our community of faith, race, or nation. The Corinthians (Greeks) sent money to Judea (Jews).



We do justice when we give all human beings their due as creations of God. Doing justice includes not only the righting of wrongs but also generosity and social concern, especially toward the poor and vulnerable. This kind of life reflects the character of God. It consists of a broad range of activities, from simple fair, and honest dealings with people in daily life, to regular, radically generous giving of your time and resources, to activism that seeks to end particular forms of injustice, violence, and oppression.

– TIMOTHY KELLER, *Generous Justice: How God’s Grace Makes Us Just*

The mission of the church extends in three directions: upward, as we worship God; inward, as we serve the church body; and outward, as we seek to impact our world with the gospel of Jesus Christ.

Mercy Commons is a faith community rescued by the mercy of God through Jesus Christ. As such, our mandate is to REVEL in His Mercy, PROCLAIM His Mercy, DISPLAY/DEMONSTRATE His Mercy, and PARTICIPATE in acts of mercy for the common good.

- **PROCLAIM.**

We are called to share the Good News that Jesus, our King, and Messiah, bore our guilt and punishment on the cross, claimed victory over sin and death through his resurrection, and now welcomes all who repent and believe into His Kingdom. The verbal proclamation of this message is central to our mission as a church.

- **DISPLAY/DEMONSTRATE.**

It is vital that we display the beauty of this gospel with our *actions*, particularly as we follow the example of Jesus and the mandate throughout Scripture to do justice. The gospel doesn’t just change what we think; it transforms how we live.

- **PARTICIPATE IN ACTS OF MERCY FOR THE COMMON GOOD.**

Spirit-empowered, love-fueled, gospel-focused deeds. God has made it abundantly clear throughout His Word that the actions He desires from His people include care for the poor, oppressed, and marginalized in society.

When believers stand up for the oppressed, poor, and needy—whether they are inside or outside of the community of faith—we send a strong message that we actually believe what we say we believe. It communicates God’s heart to the world. As Keller writes, “Deeds of mercy and love should be done out of love, not simply as a means to the end of evangelism. And yet there is no better way for Christians to lay a foundation for evangelism than by doing justice.”



Self Assessment

How engaged are you in acts of Mercy and Justice for the common good?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

What are issues of Mercy and Justice that motivate your heart?

Are you personally, as a family, or as part of the church engaged in areas of M&J for:

The family of faith?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

The city I live in?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

The global village?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

If not, do you have a desire to be engaged in any of these areas?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved



Practices for the Week

This may be something you return to every week as we explore the subject.

Ask the Lord to open your eyes in a fresh way. Meditate on:



MICAH 6:8 ESV

He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

What is good?

What does the Lord require of you?



Why Don't We "Do" Justice?

Most of us will agree that a Christ-follower participating in mercy and justice should be a given, not an opportunity or choice. However many of us feel obligated, overwhelmed, or even embittered when we look at engaging our world with the lavish mercy of God. This week we look at some possible obstacles to our engagement in mercy and justice.

➤ **Overwhelmed by the need and complexity**

There are multiple CAUSES of poverty. The Bible identifies three:

- **Oppression:** The result of being brutally and unfairly ruled by a power that robs you of the ability to provide for your needs.
- **Calamity:** Poverty caused by a natural disaster, war, etc.
- **Personal moral failure:** Poor decisions that are often made out of selfish desires, greed, or simply lack of wisdom and stupidity.

Not only are there many causes of poverty and injustice, but no one seems to agree on what the best approach to engage and alleviate it is. Multiple theories about the root cause spawn a variety of different, and often oppositional, rationales for "solving" the problem.

An example is homelessness. Some claim that homelessness is a choice, while others, that it is a direct outcome of poor choices, drug abuse, and a lack of desire to work. Still, others claim it is a fruit of undiagnosed and untreated mental health, the lack of affordable housing, and the lack of opportunity. With no agreement on the cause, there is even less agreement on the solution and how we can support and care for the homeless in our community.

➤ **Fatigue & cynicism**

We have tried, and we have been hurt, abused, and taken advantage of. Our motives have been judged and the problem has gotten worse, and now we are exhausted. We suffer from disaster fatigue where one calamity after another assaults us and in order to protect ourselves we become numb to the need. Our fatigue can lead to cynicism and most often this is because, when we have engaged, the driving force has been guilt and obligation, not spirit-empowered love.

We have developed excellent defensive techniques: We use phrases like: "We are called to be good stewards" or "You need to be wise." All of these are true but it is the state of our heart,

fatigue, and cynicism talking. This may be a low blow, but we often use the stewardship argument NOT TO GIVE, but when challenged to be generous, we don't truly believe we are stewards—that my time, money, and talents do not belong to me.

What about “they made their bed theology?” They have made bad decisions and these are the consequences, after all, the Bible talks about reaping what you have sown, so they are just reaping.

Jonathon Edwards in Christian Charity takes on these objections: “I don't want to help this person because he is of an ill temper and an ungrateful spirit” and “I think this person brought on their poverty by their own fault.” This is an abiding problem with helping the poor. We all want to help kindhearted, upright people, whose poverty came on without any contribution from them and who will respond to your aid with gratitude and joy. We want people to recognize their errors, repent, and make adjustments. We also hide behind the idea that “sometimes helping hurts” because we can cause dependency, and we MUST be cognisant of that reality. We have to view our “good stewardship and anti-dependence” through a gospel lens.

While we were enemies... Christ loved us, was kind to us, and was willing to relieve us, though we were very evil, rebellious, and arrogant. We should therefore be willing to be kind to those who are of an ill disposition and are very undeserving. Yes! This is complicated. We are not to continue engaging in efforts where there is no repentance, fruit, or openness to the gospel BUT we cannot ONLY express our savior's mercy to whoever we decide is deserving. God is able to supply the wisdom and discernment we need, let's ask Him for the grace of wisdom in our giving and serving.

➤ **It's the Church's job**

Yes and No. The church educates and creates opportunities for engagement but it is not the organization that will bring change, it is individuals. Remember we ARE the church. The church's primary role is to evangelize and disciple believers in the Christian community. If it is successful then it produces people that engage in all spheres of society distinctively as believers in Christ. We revel in God's mercy by the joy we find in communal and individual worship, prayer, and study of God's word. We proclaim God's mercy by using our tongues to speak of the hope that is within us. We demonstrate God's mercy by the counter-cultural way we choose to live as followers of Jesus and participate in acts of mercy for the common good of the people/city God has called us to.

The church is compelled to help in the relief (mercy) and development of people but is not always equipped to help with the reform of structures that cause or contribute to the need for relief or development. The church can stand as a prophetic voice, speaking truth to the reform of structures but very seldom will be invited into a discussion on what needs to change, and how.

An example is our engagement in Summer school for under-resourced schools. We can provide opportunities for these kids to not get left behind during summer, and we can mentor and provide homework help, but it is unlikely that we will be able to change the deep social structures that led to that school needing help.

The church often doesn't have the needed skills to engage the larger societal problem. The more ambitious work of social reform needs to be done in the public square by Christ's followers – disciplined, supported, and cared for by the Church.



Practices for the Week

Ask the Lord to open your eyes in a fresh way. Meditate on:



MICAH 6:8 ESV

He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

What does it mean for YOU to do justice?

What does it mean FOR YOU to love kindness?

What does it mean FOR YOU to walk humbly with your God?



How Can We All “Do Mercy and Justice?”

We are all called to act in some way, so how can we engage as individuals and as a community in this gospel expression?



DEUTERONOMY 24:20-22

²⁰ When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. ²¹ When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. ²² And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

This was known as gleaning. This command was given to the Israelites to ensure that those who were poor, did not own land, or have the opportunity to work would not go hungry. There was an intentional and stated goal NOT to completely consume all the harvest so that there were margins available for the poor, widows, and aliens. This was how Ruth fed her family.

➤ **Intentionally create margins.**

It doesn't belong to us, therefore we shouldn't use up every bit of our money, time, and energy on our own pursuits. If we truly believe that we are stewards, then we need to be intentional about using the gifts God has given us for more than just ourselves. We need to plan for generosity, rather than only allowing space for our own pursuits.

Gleaning is a great example of exercising faith for the giver because they were not in control of who received food, or who gleaned the produce. We tend to give to people who are worthy, but here he didn't even know who would enter his field. Granted, this is more complex now (back then, it was simply about feeding hungry people). We must avoid the dichotomy of basking in the undeserved grace of God when it comes to our salvation and participating in merit-based generosity.

A good way to remain wisely engaged is to understand that there is a difference between generosity and investment. Jesus' parables talk about wise investments, just stewards, and faithful workers. The decision-making process we use to invest is different from the call to be generous. We cannot use ROI (return on investment) as the key quality for our investment in mercy and justice. It IS a factor but not the only one. It's

NOT UNJUST for there to be an expectation for the “gleaner” to actually put in the effort to make bread, trade it, save it, etc.

Biblical generosity enables SELF SUFFICIENCY rather than DEPENDENCY. The poor didn’t line up at the storehouse. The widows in the NT had expectations and requirements that were placed on them in order to receive help from the church.

➤ **Count the cost.**

We need to count the cost of our unharvested fruit. Allowing space for gleaning was an action that was over and above tithing. Not everyone has the same margins, passion, or resources, so it is wise to not engage or get involved assuming or expecting others will help. Jesus teaches us that we are to count the cost, and then trust Him to enable us to fulfill that.

For example: we are a “Foster the City” church. It is our goal to encourage, equip, and support foster families to do this important work. If you decide to foster a child, make that decision with eyes of faith AND with your eyes wide open. You must count the cost of what God has called you to do, regardless of the support or calling of those around you. And though this may be a challenge at times, do not judge others' level of engagement based on your level of faith.

Yet, as a community of faith committed to being salt and light, we need to look for opportunities to engage in acts of mercy and justice. What better opportunity is there, than coming alongside a fellow brother or sister who has said yes to a difficult calling of ministry? Scripture reminds us that “each man must give what he has determined to give with a happy heart.” So let us intentionally and joyfully support each other so that there may be a greater chance of engaging for the long haul.

➤ **What is our motivation?**

We need to be motivated out of love not guilt. When we look at our city we see people, saved or not, desiring to work for justice. As Christ followers, we should desire justice even more. This reminds us that all of humanity is beautifully and divinely designed while also being flawed. We are redeemed image bearers who must view everyone else in the same light. If we don’t care about justice, then at best, we don’t fully grasp the grace and mercy that has been extended to us, at worst, we have not experienced it at all.

Our hope and faith rests in the reality that true justice is eternal and inescapable. When the kingdom comes in its fullness and Jesus returns, we will no longer have situations where one injustice averted leads to another injustice multiplied, or when well-intentioned "help" actually hurts. Even if we could heal all the physical poverty, pain, and oppression in this world, man's biggest need is still not met. Divine judgment is a gift we can look forward to as we work on earth to shadow the justice that is to come. Divine judgment includes the righteous and the wicked and the assessment of both purpose and deed.

True justice is fulfilled in costly mercy. God, in Jesus, became poor, was oppressed, and was subject to injustice. At the cross the ultimate injustice takes place, where an innocent man pays the price for the guilty, and ultimate justice is assured (because sin must be punished). This was the complete abandonment and the fracture of the trinity that led us to complete everlasting reconciliation with the Father.

At the cross ultimate mercy is shown, we come, empty-handed as enemies of God and receive adoption into his family, becoming heirs of his promises and co-workers in his kingdom. Jesus is ultimate justice and mercy.



Practices for the Week

- Choose one of these passages to meditate on. What is the Spirit saying to you?



LUKE 4:18-19

"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."

MATTHEW 25:34-36

Then the King will say to those on his right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

LUKE 14:12-14

He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

GALATIANS 6:10

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

JAMES 1:27

Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

JAMES 2:15-16

If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that?



Where to Go from Here

I can't do everything, but I must do something. This has to be our posture if we are to be a force of light and love.

“We need to err on the side of action because we tend to default to negligence.”

– FRANCIS CHAN

At a minimum, we can use our voice in prayer to God. We can use our voice in the public square and declare, “This is not ok!” We also need to take concrete steps of engagement. How?

Some of us are able to do more, and some less, but can we all commit to a posture that desires to glorify Jesus through active steps of mercy and justice?

➤ What is in your hand?

We need to ask God for wisdom and direction in terms of what it looks like for us to participate in acts of mercy for the common good and we can use these verses as a guide:



EXODUS 41:1-4 CSB

Moses answered, “What if they won’t believe me and will not obey me but say, ‘The Lord did not appear to you?’”² The Lord asked him, “What is that in your hand?” “A staff,” he replied.³ “Throw it on the ground,” he said. So Moses threw it on the ground, it became a snake, and he ran from it.⁴ The Lord told Moses, “Stretch out your hand and grab it by the tail.” So he stretched out his hand and caught it, and it became a staff in his hand.

This may seem like a random verse but the crux of it is to respond to God’s call with a sense of faith and to use whatever God has ALREADY placed in your hands. This means your skills, resources, potential partners in the city, and even the unique needs that your city has that others may not.

➤ How should we do justice at Mercy Commons?

Legitimate needs are everywhere. Because we have limited time and limited resources, it simply isn’t possible for every believer or every church to address every instance of

suffering in the world. As a result, it is necessary for churches and individuals to focus their efforts. Each of us must be sensitive to the leading of the Holy Spirit in setting priorities and determining how to best steward our time and resources.

At Mercy Commons, we encourage all individual believers to be involved in doing justice wherever they feel the Holy Spirit leading them—without necessarily being directly connected to an official ministry of our local church. Depending upon the individual, this could involve volunteering in a school, donating to a Christian nonprofit organization, supporting a political cause, giving music lessons to impoverished children, and so on.

For the most part, we believe the role of Mercy Commons as a church in the area of justice is to develop disciples who will put their faith into action in the world on a daily basis, recognizing that God may call individuals to serve a variety of different people, groups or causes. The vehicle for us to change and bring peace to our city is through people. Our purpose is to make disciples that think and act like Jesus and that therefore interact in their spheres in the same way He would.

Certain causes require a great deal of expertise and administrative attention, we believe it is wise to partner with existing organizations and pursue justice together alongside them. Whatever the cause, we will seek to hold the gospel high in our justice efforts, making sure the name of Jesus is glorified in all that we do. That does not mean we will not support, be informed, and engage with others. It simply means that we are trying to deal with the problem of being overwhelmed by focus. As a church, we have identified areas of engagement where the above principles are active and where we encourage you to participate:



AREAS OF FOCUS AND PARTNERSHIP

ORPHAN CARE & THE POOR

- Our partnership with Foster the City has given us people in our community already engaged in orphan care.
- Foster care/adoption, respite, and care groups.
- Thrive OC United and aged-out foster youth.
- YMCA Healthy Living, series serving foster and refugee communities
- Donation drives like Angel Tree.

THE EDUCATION GAP

- The education gap refers to the disparity in academic performance between groups of students due to a lack of resources and economic standing. Since the pandemic, this gap has increased. As a community, we are learning to not just “hand out” but seek opportunities for lasting relationships.
- The YMCA Child and Youth Development Department assists low-income families of Fullerton at the Maple Community Center.
- Our Partnership with OC United through Love Fullerton, Solful, and Rising Stars (adopt-a-school)
- Food assistance opportunities through Fullerton Free and other partners

INDIA AND NEPAL

- Not only are we partnering for the planting and strengthening of churches in Northern India and Nepal, but we are very well positioned to offer support, and finances which amplify the efforts of our partner churches in these under-resourced areas.
- There are opportunities to give, to go, and to develop business partnerships that help raise money locally for the expansion of the Gospel to the uttermost parts of the earth.

AREA OF ENGAGEMENT	DESCRIPTION	TIME COMMITMENT	DATES	CONTACT
Halloween	Outreach to the neighborhood while families trick or treat, provide donated candy, pass out candy, decorate a photo booth, hand out MC flyers	1.5-3 hours	October 31	Stephanie Christin - stephanie@mercycommons.church
Angle Tree	Help call families to request wish list, help deliver gifts	2 hours	November 3rd for calls December 19 for deliveries	Stephanie Christin - stephanie@mercycommons.church
Maple Fullerton Free Christmas Collab	Free neighborhood Christmas party hosted by the Y and Fullerton Free's Spanish ministry at the YMCA Maple center. We need your help to run crafts and Cookie decorating.	2 hours	December 16th from 3 to 7	Stephanie Christin - stephanie@mercycommons.church
Thrive Christmas Store	Help Run store or Activities	2-8 Hours	contact for details	Heather MacLeod, Director, THRIVE Program - heatherm@ocunited.org
Healthy Living Series	Specific trainings from financial, counseling, etc. Experts needed.	1 hour	Meets once in September and once in January	Stephanie Christin - stephanie@mercycommons.church
Love Fullerton	Service Day to help the city of fullerton, planting, cleaning, building etc	4-6 hours	April 2024	Stephanie Christin - stephanie@mercycommons.church
Backpack Drive	Donate backpacks	August	August 2024	Stephanie Christin - stephanie@mercycommons.church
Safety Around Water	Run crafts, play water games, help serve pizza, monitor bounce house	5 hours	September 2024	Stephanie Christin - stephanie@mercycommons.church
Thrive Auto Day	Help run an oil change and car service day	4 hours	2024 TBD	Stephanie Christin - stephanie@mercycommons.church
Book Drive	Donate gently used books to the little library at Lemon Park	ongoing	ongoing	Stephanie Christin - stephanie@mercycommons.church
Rising Stars	Mentorship program with the Fullerton School District	1 hour per month	contact for details	Stephanie Christin - stephanie@mercycommons.church
Tutoring Youth and Young Adults	Meet with a program participant at the community center to help with homework, reading or other needs.	1 hour/week	contact for details	Caleb Parker & Heather MacLeod calebp@ocunited.org heatherm@ocunited.org

AREA OF ENGAGEMENT	DESCRIPTION	TIME COMMITMENT	DATES	CONTACT
Thrive Quad Beautification	Light yard work monthly at the quad - pulling weeds/watering/sweeping	contact for details	contact for details	Heather MacLeod, Director, THRIVE Program - heatherm@ocunited.org
Thrive OC Motherly	Childcare and participation for Thrive	1 hour/week	contact for details	Heather MacLeod, Director, THRIVE Program - heatherm@ocunited.org
United Kids & Teens Building Beautification	Helping to spruce up our classrooms to make the space warm and welcoming.	2-5 hours	contact for details	Caleb Parker, Program Director, United Kids & Teens - calebp@ocunited.org
United Kids & Teens Community Center Help	Gardening and Cleaning up the yard to make it pretty and safe.	2 hours	contact for details	Caleb Parker, Program Director, United Kids & Teens - calebp@ocunited.org
BackPack Area for OC United	Planting plants, cleaning, securing outdoor furniture at VP	contact for details	contact for details	Caleb Parker, Program Director, United Kids & Teens - calebp@ocunited.org
United Kids & Teens Meal Prep	Making food that could store in the fridge for the kids to eat during programming	contact for details	contact for details	Caleb Parker, Program Director, United Kids & Teens - calebp@ocunited.org
Foster the City	Support Friends Needed	contact for details	contact for details	Betsy Still, Mercy Commons Foster the City Lead betsy.still@gmail.com



Self Re-Assessment

How engaged are you in acts of Mercy and Justice for the common good?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

Are you personally, as a family, or as part of the church, engaged in areas of M&J for:

The family of faith?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

The city I live in?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

The global village?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved

If not, do you have a desire to be engaged in any of these areas?

Not at all 1 2 3 4 5 6 7 8 9 10 Very involved