



The Uniting Church in Australia
Synod of South Australia
Mission Resourcing



Regenerational

Introducing churches to intergenerational
ministry through gathered worship

Dr Sam Richards, Melissa Neumann, Rev Claire Dawe & Chris Barnett

Why is this resource called ‘Regenerational’ when it’s about intergenerational worship?

The word ‘regenerate’ means to renew, regrow, revive. These are terms used in land management and agriculture as well as being faith language. For example, we might say we are revived by the Spirit, or renewed by God. 2 Corinthians 5:17 says, “Anyone who is joined to Christ is a new being; the old is gone, the new has come” (Good News Translation). Together as the church we are a new living body – a regenerated body preparing for a resurrection body.

Being intergenerational offers the opportunity for faith communities and congregations to renew and regenerate as a community of disciples. Our hope is that you begin to experience this regeneration yourself with your community as you work through this resource.

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Why being more intergenerational matters to us

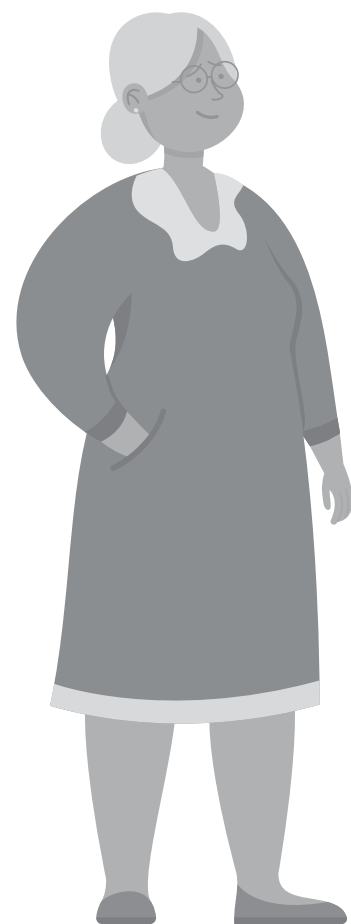
The joy – and potential – of intergenerational ministry is to see people of all ages, across the generations, engaging, worshiping, learning and growing in faith together with respect and mutuality. Intergenerational ministry, arguably in contrast to a generational paradigm, is built on a solid biblical and theological foundation that also takes into account key formational, educational and sociological principles and theories. In the Gospels all generations were often present (if not always specifically mentioned) as intergenerational life was the norm. It is a challenge for our generationally segregated society to read the Epistles' guidance to churches with an understanding that, whenever they say 'all' or 'one another' or 'you', the writers actually mean **everyone**: all ages, all stages, all abilities – the whole intergenerational community.

We are passionate about encouraging and sustaining lifelong discipleship for all ages – and there's more and more evidence to show that an intentionally intergenerational environment makes such discipleship more likely. An intergenerational community better reflects who we are, and who we are called to be, as the Body of Christ – an expression of unity, an equality and mutuality in belonging, an opportunity for the gifts of all to be more fully utilised for the blessing of all. In seeking to be intentionally intergenerational we are more able to provide places for everyone, no matter their age, gender, culture, background or anything else, to know and grow in their connection with God and each other.

When all ages and abilities are involved in worship, indeed in any aspect of ministry, all are given the opportunity to exercise their gifts. Power is more justly shared across the community and a sense of responsibility and ownership is held mutually. The nature of God is better reflected in the relationships that are formed across the diversity. Whilst we might use the language of exploring what intergenerational ministry means, we are actually exploring what it means to live as God's people. When everyone is welcome and when everyone cares about one another, encourages one another, learns from one another and shares with one another, there is greater potential for all to experience fullness of life (John 10:10). At the same time, we bear more faithful witness to Christ through the living out of our genuine love for one another (John 13:35).

We are delighted to share this resource with the church to help foster intergenerational ministry.

Sam, Melissa, Claire and Chris



How to use this resource

This **Regenerational** resource contains four services, designed to introduce churches to intergenerational ministry, for use in worship with all ages gathered together.

Each service has a summary order of service, details of preparation required and a full service with choices of activities provided to enable local contextualisation. Whilst the services are structured with a particular liturgical format in mind, they can be readily adapted for your specific context as required.

Also included are explanations about **WHY** we suggest doing things in these ways (accessed through using the **WHY** buttons). These explanations aim to develop leaders' understanding and skills in relation to planning for and leading intergenerational worship. Thus, enabling you and your church to develop your own communal worship using these intergenerational principles.

Please don't skip the 'Before you start' section and we encourage you to keep coming back to the Four Pegs which theologically underpin the movement toward more intergenerational ministry.

We pray that this resource is a helpful tool to support you in taking the next steps toward becoming an intergenerational church, a church where everyone is able to experience, explore and express the way of Christ together as the people of God.



Inter-Generational Ministry and Church - Four Pegs

Here we give you Four Pegs of Inter-Generational Ministry & Church. These are designed to be a simple summary of intergenerational life which will be highlighted and fleshed out through examples in the four services that follow. You may want to reflect on how the wider life of your church, beyond gathered worship, could also be grounded in these Four Pegs.

Four Pegs

- I** Intentional and inclusive
- G** Gathering together, Jesus in the midst
- M** Multi-ability, Multi-sensory, Multi-layered
- C** Community of co-disciples (learning with one another, growing one another up)

Our life together as a community of faith rests on the grace of God as lived out in our relationships (John 13:34-35) that enable us all to grow as disciples of Jesus (1 Thessalonians 5:11). Being intergenerational is God's gift to us to foster dynamic whole of life faith as we carry one another's burdens (Galatians 6:2), share one another's sorrows and joys (Romans 12:15) and learn to love God and each other together (Matthew 22:37-40). The Four Pegs assist us in embodying these key characteristics as communities of faith. These are unpacked on the next page.



Four Pegs

I INTENTIONAL AND INCLUSIVE

We deliberately set out to be together, all ages, stages, genders, abilities, ethnicities (Colossians 3:15-17). In our planning we assume everyone will be there rather than making allowances when they turn up. Our language, invitations, activities and gathering spaces all demonstrate this inclusive intention (Mark 9:36-37). We do this best when all ages and stages are included in the planning and preparing, hosting and participating, reviewing and reflecting on all aspects of our life together (Ephesians 4:16).

G GATHERING

We come together expecting Jesus to be in our midst (Matthew 18:20). We seek to share our life together, only doing those things in separate groups which we cannot do all together. When we gather as God's family we recognise everyone brings a gift and everyone leaves with a blessing (1 Corinthians 14:26). Jesus shows us that no-one (Galatians 3:26-28) should be prevented from being in his presence and it is our calling to remove all impediments to this (Luke 18:16-17, Romans 15:5-7).

M MULTI

Gathering in intentional and inclusive ways enables us to enjoy multi-layered, multi-sensory, multi-ability life in all its fullness (1 Peter 4:8-10). Our differences enable us to experience different facets of God's love and grace, to see different dimensions in our stories of faith, to discover different connections to our tradition, to express our shared calling in diverse ways as the body of Christ so as to enable growth together as disciples of Christ (1 Corinthians 12:4-7, 12-14, 24-27).

C COMMUNITY OF CO-DISCIPLES

When we are together in these ways as the people of God participating in God's mission, (in our worship, our learning, our caring, our serving, our celebrations) we grow one another up in faith (Hebrews 10:24-25). We share our questions and doubts, testimonies and assurances, hopes and fears, promises and prayers (Ephesians 5:18b-21). We all learn with and from each other (not a one-way process) as we experience, explore and express the way of Christ together in all aspects of our lives (Col 3:14-16).

For those who would like a more detailed description and exploration of intergenerational ministry and worship, please see the further resources section in Appendix 5.



Principles of inclusion for people with different needs and abilities – including the very young

When planning a worship service, we usually consider how we will engage the majority of people in our congregation. Sometimes this means we forget to consider how we will thoughtfully and practically engage those with different needs and abilities, including the very young. Therefore, we offer the following principles of inclusion and practical tips to assist you in your worship service planning. Although this resource already encourages planning worship in multi-ability and multi-sensory ways, we need to continue to consider those with additional needs and how to encourage their participation and engagement in our worship services so that everyone has the opportunity to worship God, build relationships and experience belonging.

Principles to consider for those leading any form of worship:

- You know your congregation, so you are best placed to take into account the needs of all those likely to attend when you plan the service and choose from options accordingly.
- Being included does not necessarily mean everyone doing the same thing at the same time – you could provide alternative simpler activity options or free play / creative response materials for those who may need or prefer this. Remember to include them in any sharing of learning / praying either as part of the service or afterwards, depending on their preference.
- Always communicate that it is OK for people to move around, make a noise, respond to those around them throughout the service – worship is a time of being together as our authentic selves to respond to the presence of God in our lives and the world, not a performance requiring a well-behaved audience.
- Play is the work and learning environment of children – it is how younger children explore and process their experiences including their experiences of God, worship and church – provide play and creative materials that relate to the theme and content of the service to facilitate this. For example, for the services in this resource, provide play kitchen things for *God's Family* service; dolls and doctor's kit for the *Body of Christ*; fish, bread and baskets or recycling for junk modelling for *Feeding of the 5000 plus*; magnetic letters and newspapers/magazines for *Praising God Together*.
- Think about how to support 'parenting in the pew', encouraging caregivers to explain what will be happening, and why, at each point in the service and how they can support children's participation across the service in appropriate ways (eg dance to the songs if not able to sing; clap when they hear Amen; tell the reading with toys). Provide information in advance about the theme of a service and encourage children to bring something as a connection point (eg a favourite toy to give thanks for, a picture of something to pray for).



- Take into account how long you are asking people to listen – in stillness and silence – to someone speak, such as welcome/introductions to songs etc / notices / the readings / prayers / video etc. Consider how to minimise this or enable voices to be clearly heard above some background noise. Encourage people to move, talk, make noise at other points.
- It takes everyone time to learn how best to engage with a variety of activities and the expectations around this in a worship setting. This is similar to forming a new habit – it takes practice and patience from everyone so encourage a culture of mutual grace.

Practical tips:

- Provide toys and creative materials that are less likely to be noisy and distracting for others (eg no police cars with electronic sirens!) when enjoyed in your church. Tablecloths / rugs can help dampen noise too. Also consider where to position these so those accessing them still feel part of the service (at the back is often not helpful).
- Clearly signal when you are inviting everyone to be still and silent and offer some help in settling and centring for all ages to help people transition into this mode of worship.
- Everyone gets tired, hungry, bored, or upset, but some are only able to express this very directly. Remember younger children are still learning to manage their emotions, and it can take time to work out what is wrong when they express distress – this is not poor parenting! Never ask a parent to remove a child (they are unlikely to ever come back) – rather identify and equip caring people who can come alongside and gently offer support in ways that are helpful to that family.
- Many people concentrate better and engage for longer if they are able to move, keep their hands busy, engage a variety of senses or limit their sensory input. Make baskets or bags of suitable resources freely available (such as fidget toys, feely blankets, knitting or crochet to add a few rows to, stickle bricks, play dough, art and craft materials, colouring sheets etc), and suitable for all ages but labelled for safety.



Regenerational Review Framework - Before you start

Throughout we will refer to 'leadership' or 'leadership group'. These terms are designed to cover whichever group in your context makes decisions about the life of the church. This might be the Church Council, Board, Eldership, PCC or your local governance structure.

AS A LEADERSHIP GROUP - read through the Four Pegs together and then work through the following process:

Ask yourself:

- WHY are we wanting to introduce or develop intergenerational worship in the life of this church?
- WHAT OUTCOMES are we hoping to see emerge?
- WHAT VALUES are we wanting to embed?
- WHAT IMPACT do we hope this will have?
- WHERE is GOD in all of this?

Express this as an overall **VISION** – your dream of what the church could be.

Then focus on the **AIM** for using this resource with your church – how you hope it will start enabling the church to change and grow.

Then identify some **OBJECTIVES** – some smaller steps that will take you towards this – measurable things so you will be able to see how far you have travelled over the course of this process - what has changed.

INVITE THE CHURCH TO REFLECT ON WHERE THEY ARE– These are suggestions for a facilitated group conversation session altogether or in home groups / families etc. As a leadership team listen carefully to what the different generations say and help them to listen to each other. You can decide whether to share the Four Pegs or your vision with them before or after this listening exercise as best fits your context.

In intergenerational small groups (capture the stories on large sheets of paper):

1. Share a story about a church event that you really felt a part of - what happened among the people there? What made it great?
2. What did you really like about being part of it?
3. How did it help you grow as a follower of Jesus?

In intergenerational pairs (record thoughts on sticky notes and then add to group sheets with headings):

1. What is important to you about being part of this church?

2. What, in your opinion, does this church do well? Share an example...
3. Which of your gifts are you able to contribute to this church and how? Are any underused or unknown?
4. What are the challenges of being part of this church for you?
5. What would you like to bring into the life of the church?

Headings for collecting sticky notes:

We value our church
 We do this well
 Our gifts – used and underused
 Our challenges
 Our ideas for the future

File this for reference after engaging with the Regenerational materials.

Change

By engaging with this resource you may be hoping to change some things about the life of your church, because you believe this will enable the church to better reflect the nature of God and the relationships God desires to see within your community. We pray this will be regenerational for your church.

Change can be exciting but also threatening. Change may be welcomed by some and resisted by others. Intergenerational ministry leads to deep change because it changes the existing power dynamics, by inviting different generations to share power. It embraces change as it is open to everyone contributing. It sees change as inevitable and ongoing as generations grow, mature, change and make space for the next generation. This change can renew, regrow and revive as part of a cycle of regeneration.

It may be helpful to picture this culture shift as changing the underlying metaphor from 'passing on the baton' to 'joining the orchestra' (Parker J Palmer). A relay race is a terrible image for discipleship! The moment of passing the baton is the most vulnerable to it being dropped – so people hold on too long and don't let go, not fully trusting the next runner. It also means once you have let go you are redundant – the race goes on without you. Joining an orchestra is an invitation to musicians of any instrument and ability to come alongside existing members and learn to play together, through listening to each other. New members may bring new music as well as learn the old favourites. They will always change the overall sound of the whole orchestra in ways that renew and refresh it.

May we all be open to the Spirit's renewal in ourselves and our communities.

Review after each service:

This resource offers four worship services as a means for your church to experience, explore and express intergenerational ministry. It will be extremely helpful to create an intergenerational group of people willing to spend some time together after each service to debrief those involved and reflect on the experience. Please ensure a range of ages are involved and that this is well facilitated to ensure all voices are heard. We would recommend that they have read the WHYs before each service. It is also helpful if they have a set time to meet, a way to record their reflections and a process to ensure this is fed into the appropriate planning groups and church leadership meetings.

God's Family – all are welcome - Mark 10:13-16

Checklist

- Gather your intergenerational team including your cheer squad
- Read through the whole service
- Choose which options you will use or adapt to suit your context
- Highlight the “Prepare” sections as you go
- Call for your volunteers of all ages to take part and lead
- Prepare your space and check accessibility for everyone
- Gather everything you need and set it in place ready to go
- Debrief with your team following the service

Introduction for leaders

This service has been formatted as a **Prepare, Say, Do** document.

Prepare – this is what you need to action in advance.

Say – these are the words you speak by way of introducing the next part of the service and explaining what is happening.

Do – this is the actual prayer or reading or activity.

In addition, at various points there is a ‘Why?’ button. This provides background information for those leading and/or reviewing this service to explain the ‘intergenerational why’ behind the ‘how’ and the ‘what’.

For planning purposes, this service will take about an hour plus time for morning tea conversation. The optional activities will add up to another 10 minutes or so if you choose to include all of them. Remember, it takes time for people to move between activities and for people to engage and then settle. You can choose to follow the whole service or shorten it if you prefer. If everyone knows how long it will take, there will be no anxiety about timing. This service feels longer at the start as there is a teaching section in the first part but this is balanced with no ‘formal’ sermon in the second half. The Bible translation used is the Contemporary English Version.

People of all ages learn, engage and worship in different ways so it can be helpful to use a number of different senses and/or ways of learning for the various elements of a worship service. This service includes different options to choose from in the prayers, Bible readings and responses. Throughout this service there are prompts about displaying words and images, suggested actions, using different voices (leaders), as well as suggestions for setting up the space and a list of items to gather before you begin.

Please note the use of *italic* text indicates instructions or suggestions, and

the use of **bold** text is for all congregation responses. Coloured fonts have been used for different voices during readings and prayers.

Where a writing activity is included, it is important to note varying capacity and confidence in writing and reading in your congregation. Our suggestion is that you ask for a volunteer to scribe when in groups or partnerships. This avoids awkwardness or embarrassment and models inclusivity. It is also an opportunity for someone to use their gifts in the service of others. Where you are encouraging people to move around, check the accessibility of your space. People with mobility aids may need support to participate.

The worship songs we suggest offer words that reflect the intergenerational community and/or are songs that can be sung and engaged in by different generations through the music and actions.

Throughout this service you will see “PP”. This indicates a new PowerPoint slide that has already been prepared for your use. If your community are unable to display a PowerPoint, we encourage you to print, for each person or pair, the PowerPoint resource with multiple slides per page (but at a size your congregation can read) so they can follow the service as needed.

Order of service

Items to prepare

Acknowledgement of country

1. Gathering as disciples of Jesus

Welcome

Welcome activity

Song: Blessing and Honour (Jamie Harvill & Gary Sadler)

Song: 10, 9, 8 God is Great (Colin Buchanan)

Call to Worship

Song: You are Welcome (Snack music)

2. Hearing

Teaching about Intergenerational Ministry – Part one

Prayer of Praise and Thanksgiving

Teaching about Intergenerational Ministry – Part two

- an optional example
- an optional reflection

Offering and Song: Take My Life and Let It Be (Frances Havergal)

Offering Prayer

3. Engaging in God's word and our own discipleship

Read the story: Jesus and the children by The Lost Sheep

4. Responding as disciples of Jesus

Prayer of confession

- optional activity

Prayers for others

5. Being sent out as disciples of Jesus

Song: 10,000 Reasons (Jonas Rymin, Matt Redman)

Benediction

Morning tea activity

Debriefing and Reflection on the experience



Items you need to prepare:

Whiteboard or pin board (a surface to put Sticky notes on to)

Sticky notes (a few per person)

Pens (one per person)

Scone making ingredients and equipment:

Identify someone in the congregation who bakes scones or who is good at baking and invite them to find a recipe, purchase ingredients and organise the required equipment for making and baking scones.

How many scones? Consider how many people are likely to attend the worship service so approximately how many scones might be needed for morning tea.

OR consider how many people in the congregation might want to make scones, particularly consider the number of children and then add in a handful of extra adults per scone making station. Depending on the size of your tables and worship space, you might have 60 people and set up three stations to cater for 12 children (four at each station) with two adults per station. Tables for scone making could be at the front of the church, in the aisle, along the side or up the back – wherever you can fit them in the worship space. If each station prepares 1-2 dozen scones, then decide if any additional scones need to be prepared beforehand so that everyone can enjoy a scone.

Identify one adult per station to oversee the scone making, probably someone confident at baking scones and working with children.

Hand washing facilities, such as a bucket of water and hand soap at each station. You will also want a bottle of hand-sanitiser at each station too.

Oven trays, baking paper.

Scone toppings – jams, cream.

1-2 dozen pre-cooked scones (to ensure enough that are edible for congregation).

Gluten free pre-made scones (or other dietary requirements, if needed).

PowerPoint slides - you are welcome to create your own slides or you can download the slides required from the websites where this resource is available (see back cover). In the notes below you will see **PP** at various points. This represents each slide. You may need to edit the slides as needed based on any changes you make to this worship service. Insert song lyrics as required. If you have a specific data projector operator then it could be helpful to print off a second copy of these notes for them to use and follow to know when to move through the slides.

Purchase a digital copy of the Lost Sheep book called “Jesus and the Children” and insert the PowerPoint slides (see page 25 for details).

Acknowledgement of country

In some countries around the world, churches begin their services with an acknowledgement of country to recognise the place of Indigenous people as the First Peoples of that land. This also promotes awareness of the history and culture of First Peoples and formally acknowledges First Peoples ongoing connection to land. An acknowledgement also provides an opportunity for us to learn from each other across cultures.

In Australia, this is a recognition that the land upon which they worship is land that was never ceded by the First Nations Peoples, who have been custodians of the land for tens of thousands of years. This is an important part of the reconciliation journey in Australia, and a commitment to working towards justice for First Nations Peoples. For more information, we offer this resource from the Uniting Church in Australia: [Acknowledgement of Country in the UCA - Uniting Church Australia](#)

In Aotearoa New Zealand, we recognise that under Te Tiriti o Waitangi (the Treaty of Waitangi) we have committed to partnering together. This means that relationship is vital. You may wish to ask local iwi for advice. You could also include your pepeha as part of your welcome.

For those in Canada, the following is suggested based on work by The Presbyterian Church of Canada:

We acknowledge that we meet on the traditional lands of the... We acknowledge this territory's significance for the Indigenous peoples who lived, and continue to live, upon it and whose practices and spiritualities were tied to the land and continue to develop in relationship to the territory and its other inhabitants today [based on <https://presbyterian.ca/2018/03/23/acknowledging-traditional-territory-recognizing-relationships/>]

OR *"We acknowledge with gratitude and pay respect to the traditional custodians of these lands and to the various treaties covering them."*

In the UK, you might want to use this time to acknowledge and consider the privilege brought about by Britain's key role in the transatlantic slave trade, the continuing legacies of racial inequality, and what this means for individuals, churches and society as a whole.

As a denomination committed to Christian unity, you might also want to consider the faithfulness and struggles of those who've gone before, the brokenness of the church through the various fractures in history, and the ecumenical work that is now drawing churches together in healing.

1. Gathering as disciples of Jesus:

Welcome

Welcome activity Pegs: **I** **M** **C**

Prepare:

The appropriate Acknowledgement of country for your area.

Say:

Welcome to xxx church this morning.

(Include an Acknowledgement of Country or similar based on your context).

PP: It's great to be here with you to worship our amazing God, to sing God's praises and to encourage one another as we seek to live life as followers of Jesus. I invite you to turn to the people around you and give them a high five and say something like "it's great to be here with you today". (allow time)

Songs x2

Prepare:

Invite two adults of different generations and, if usually present in your community, a few children to lead the clapping and actions for these songs. Encourage them to rehearse together beforehand. Prepare the words for display according to your local custom (eg. ppt, printed order).

Blessing and Honour (Jamie Harvill & Gary Sadler)

Church Hymnary

https://hymnary.org/text/blessing_and_honor_glory_and_power_be

10, 9, 8 God is Great (Colin Buchanan)

10, 9, 8 God is Great

<https://www.youtube.com/watch?v=9bM-9ZHuUUu> (classic)

<https://www.youtube.com/watch?v=WvjMJJeibI3g> (actions)

<https://open.spotify.com/album/4fYGL9imePrV6EDo3hz5zG>

Say:

I invite you to rise in body or spirit, as you are able, and sing and join in with our opening songs...

Do:

Sing song with volunteers leading actions.

Call to worship pegs: **I** **G** **C**

Say:

Please be seated.

In our Call to Worship please join in with the words in bold, and there will be two invitations to welcome others.

Why? 01

Why? 02

Why? 02

Why? 03

Why? 04

Do:

PP: *Leader:* Let us worship God! Jesus said that whoever welcomes one of his followers, welcomes Jesus himself.

Response: **All are welcome here! Let us worship God.**

Leader: Welcome a person near you and ask them “What is your favourite type of drink?”

Allow a minute or two.

PP: *Leader:* Whoever welcomes Jesus, also welcomes God.

Response: **All are welcome here! Let us worship God.**

Leader: I invite you to welcome other people, particularly welcome someone you haven’t met before or someone who is at least 20 years different in age to yourself. Ask them “Who do you enjoy sharing a meal with?”

Allow a minute or two.

PP: *Leader:* Whoever offers even a cup of cold water to one of God’s children will be blessed by God.

Response: **All are welcome here! Let us worship God.**

Song:

You are Welcome (Snack music)

Four Plus Three

<https://www.snackmusic.com.au/songs/you-are-welcome>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

Our next song reminds us that not only are we all welcome here, we are also welcome – from the youngest to the oldest (and everyone in between) – to be Jesus’ friends.

I invite you to join in with the actions to the Rap portion of the song. Let’s have a practice.

You are welcome [both arms outstretched and pointer fingers pointing forward]

I am welcome [fingers clenched and thumbs pointing toward chest]

We are welcome [both arms outstretched forward and then each rotated 90 degrees to the side]

That’s fantastic! Let’s rise in body or spirit, as we are able, and, sing and join together – watching me for the actions for the other parts of the song...

Do:

Lead the singing and actions.

Pegs: **I** **G** **M**

Why? 01

Why? 05

Why? 02

Why? 04

2. Hearing

Teaching about Intergenerational Ministry – Part one

Pegs: **I** **G** **M** **C**

Prepare:

Adapt the following to explain about your usual age-specific programmes and identify who will be available to assist any families needing a different space. Also adapt the wording to suit where your congregation is at in terms of engaging with intergenerational ministry and worship.

Have Sticky notes and pens for each person and a whiteboard or pin board ready where everyone can access it and see it.

Identify two people to hand out Sticky notes and pens when required.

Say:

Please be seated. As a congregation / leadership team, we are exploring what intergenerational ministry means and what that might look like for our church. Today we thought it would be helpful to unpack what we mean by ministry and worship that is intergenerational, and to explore together some of the principles and reasons why intergenerational ministry is important.

PP Firstly, intergenerational ministry is about building and deepening relationships across generations so that we all grow as disciples of Jesus.

It is not just a fad or a good idea, it is about regenerating our communities.

PP *An intentionally intergenerational environment is more likely to encourage and sustain lifelong discipleship for all ages.*

PP Being intergenerational is...

- Not just about children, it's about **people of all ages**
- Not about what we do, it's about **who we are**
- Not something that just happens, it requires **intentionality**

Intergenerational environments are more likely to encourage all of us in being disciples of Jesus.

PP Because the key is developing and deepening **intergenerational connections**.

PP So, let's do that now. I invite you to get into groups, of five to eight people, of any age, although if there are people with at least a 10 year age difference that would be good.

I'd like you to share together **What do you like about church? Why do you attend church? Who do you like to see or catch up with at church?**

If you don't particularly want to join a group, then I invite you to reflect on these questions on your own.

As you chat, XXX and XXX will bring some Sticky notes and pens around, please write down your own or your group's thoughts. In a few minutes, I will ask you to bring your Sticky notes forward and attach them to the board and we will turn them into our prayers of praise and thanksgiving.

Do:

Assist people to get into small groups and engage with the questions. Hand around Sticky notes and pens and prompt writing on them as needed.

Prayer of Praise and Thanksgiving

Say:

PP I invite you to finish up sharing and bring your Sticky notes forward or give them to someone to bring forward for you and place them on the board.

Allow time.

Let's turn our notes into our prayers of praise and thanks.

Do:

Loving God, we know you've heard our conversations, we thank you for XXX church, your family here. Thank you for each person who is here.

We thank you God for... *(read and summarise different points from the Sticky notes).*

We give you our praise because you are Almighty, amazing, gracious and faithful. Thank you God for loving us. Amen.

Teaching about Intergenerational Ministry – Part two

Pegs: **I** **G** **M** **C**

Prepare:

Have scone making leaders and stations with ingredients, equipment and hand-washing items ready as outlined earlier in the "items to prepare" section.

Say:

PP What you just did developed and possibly deepened intergenerational connections, particularly if you were in a group with a variety of ages. Hopefully, everyone had a chance to speak and be listened to and felt welcomed and part of the group. Similarly, earlier in our Call to Worship I invited you to welcome people around you and ask them what they like to drink and who they like to share a meal with. This is all to help develop and deepen our intergenerational connections.

Today's service isn't just about hearing about intergenerational ministry but about experiencing it. So I thought we might make scones. Who here has made scones? Who has never made scones? Who would like to make scones today? Children or adults? *(Invite a show of hands in response to each question.)*

I invite you, whatever your age, to come over here and XXX *(name scone making leaders)* are going to assist you. Everyone is welcome, including adults, to join in the scone making but I ask you all to keep one ear listening as we unpack some of the principles of intergenerational ministry. If you would like to stay in the seats and listen, that's fine too.

Why? 01

Why? 02

Why? 06

Allow a short amount of time and encourage children and adults to move to tables to make scones.

Do:

Ensure those who want to make scones are at the tables in fairly evenly sized groups and encouraged to join in quietly while the rest of the congregation continues with the teaching about intergenerational ministry.

Say:

Let's continue. Intergenerational ministry is far more than worship.

PP Intergenerationality – is for the whole church

- It's like a core value
- Or an attitude or disposition – the way we approach how we are to “be the church”
- It encompasses all aspects of our life together

PP So that means it's about how the whole church is

- Caring
- Praying
- Learning
- Celebrating and
- Serving together across the generations.

(Ref. Generations Together)

The joy – and potential – of intergenerational ministry and worship is to see people of all ages, across the generations, engaging, worshiping, learning and growing in faith together with respect and mutuality. Look at these tables where scones are being made by people of all ages. There's joy, laughter and learning there. Perhaps even fullness of life as God's family grow in faith together.

Baking scones is a fairly simple example, but I wonder, how is baking scones together developing and deepening intergenerational connections? How is baking scones living into any of these five ways of being church? What do you think? I invite you to call out your thoughts.

(pause, receive answers eg show care by taking in turns to prepare ingredients, serve scones to one another, learn scone making skills from each other...)

Optional example: Pegs: **I G M C** *(will add 10 minutes to service)*

Prepare:

Enough playdough for everyone to each have an egg-to-apple sized blob.

Why? 07

Say:

To participate in another example, I'd like to hand out to each of you a blob of playdough.

I invite you to roll it around in your hand. When you play with playdough, you are using your senses – touch, sight, smell perhaps!

But you're not being very intergenerational. You see we can do all of these things (*five points on screen*) and it still not be intergenerational. It might be meeting the needs of different ages and abilities and different types of learners but in and of itself it may not be creating intergenerational connections.

The core aim is to build and deepen our relationships across the generations so that every age group is involved with sharing, learning, serving, growing as disciples of Jesus in relationships where every age benefits, every age gives and receives and every age is valued equally.

So I invite you to find a friend or two and see what you can make with your playdough when you work together. It could be anything, perhaps something from creation, or something about church or you might make a person or a face?

If noisy, let play for a few minutes (then call attention back but they can keep working with their playdough).

Say:

Intergenerational ministry isn't something all that new. Really it is a re-emphasis on community, on building good relationships no matter our age, gender, culture, background or anything else. The theme for today's service is God's family – all are welcome. Although we're exploring what intergenerational ministry means, we are actually exploring what living as God's family means.

Let's look at why intergenerational worship looks different to our 'more typical' Sunday service.

PP An intergenerational worship service would be planned in a way that:

- connects people across the generations
- invites participation through a variety of abilities
- engages some of our five different senses
- engages some of the different ways that people learn (and there's a number of different learning theories churches could use here)

It's important to note that you can engage in various multi-ability or multi-sensory ways and it may still not be intergenerational. It might be meeting the needs of different ages and abilities and different types of learners but, in and of itself, it may not be creating intergenerational connections.

Intentional intergenerational worship deliberately fosters interactions across generations that are marked by mutuality, respect and reciprocity.

PP Being intergenerational is an attitude that we bring to worship rather than something we programme in ...and in all this leadership is crucial – leaders have responsibility for modelling, curating and celebrating

Why? 01

Why? 02

Why? 08

worship that is truly intergenerational.

PP In an article by John Roberto, he encourages us to reflect on the extent to which the following practices are happening in our current worship contexts....

- To what extent are multiple ages being engaged together?
- To what extent are new relationships being created and developed?
- To what extent is there diverse, embracing and collaborative leadership?
- To what extent is the environment conducive to a variety of gifts, needs and learning styles?

(“Best Practices in Intergenerational Faith Formation” in the Fall/Winter 2007 edition of Lifelong Faith)

To what extent do you see this happening here at XXX?

These can be confronting questions to ask but I don’t think we need to be afraid. Let’s ask ourselves these questions and seriously reflect on how we could improve things.

Here at xxx Church, we already do some of these things which we can affirm and then acknowledge there’s room for doing more. Not in a ‘change everything’ way just a ‘what’s the next step?’ kind of way.

Optional (depending on time and context) or these questions can also be included at the morning tea tables for conversation. If you decide not to use this, then hide/delete this PowerPoint slide.

Say:

I invite you to turn to the person next to you and share together about the questions on the screen, as you think about intergenerational ministry:

PP

- What have you enjoyed about these ideas?
- What have you found challenging/confronting?
- What questions would you like to ask?

Allow a few minutes...

Does anyone have any questions or reflections you’d like to share?

Collect responses: Encourage a key leader to note down comments shared so they can be given to leadership team/Church Council/Board to reflect on.

PP Ultimately, the hope of intergenerational ministry is that you are being encouraged to worship God. We want activities that support the point of the song or prayer. We want visuals that support the theme and assist worshippers to build connections. But we also need to understand that people worship God in different ways, that we all have different gifts and needs and that one way of worshipping or connecting with God doesn’t suit everyone. So for those of us who have known God for decades (including myself) how do we show grace and love and create space for

Why? 09

Why? 01

Why? 06

Why? 10

the needs of others, particularly those who don't know God or who are just beginning to learn about following Jesus? (*pause*)

Offering, Song and Notices

Offering Song

Take My Life and Let It Be (Frances Havergal)
Together in Song 599

https://hymnary.org/text/take_my_life_and_let_it_be

<https://www.youtube.com/watch?v=zNgO9trwLMU>

<https://www.youtube.com/watch?v=v8CzoqMyMRY>

<https://www.youtube.com/watch?v=agROj9nTQP4>

Prepare:

If you are going to take up the suggestion below, spend some time exploring the variety of versions you can find on the internet (perhaps starting with the suggestions above) and maybe even road-test a few with someone from the younger end of your community.

Prepare the words for display according to your local custom (eg. ppt, printed order).

If you choose to collect the playdough creations, you may want some trays for them to be placed on and then displayed at the front of the church, perhaps alongside where your offering is placed. Collect your offering as you would usually, perhaps taking up the opportunity to have a range of ages involved.

Say:

We're going to enjoy some music together as our offering is collected today. (*Optional: We will also collect up your playdough creations.*) The song we are about to hear – Take My Life and Let It Be – is an old one, and is a favourite of many people. Put up your hand if you are already familiar with it. In a few moments, we are going to sing together a traditional version. Before that, though, I invite you to sit back, pause and reflect on the service thus far as we listen to a more modern version of these old words...

Do:

Play the modern version of the song then invite people to rise in body and spirit, as they are able, and sing together *Take My Life and Let It Be*.

Offering Prayer

At about this stage, the scones making should be finishing up and the scones taken to ovens and others invited to return to their seats.

Notices - shared as you would usually.

Why? 04

Why? 11

3. Engaging in God's word and our own discipleship

Pegs: **M** **C**

Prepare:

You will need to purchase a digital copy of the Lost Sheep “Jesus and the Children” book.

<https://www.lostsheep.com.au/shop/browse/purchase>
<https://www.lostsheep.com.au/stories/jesus-and-the-children/>

(Unless your church already has a church membership then you will need to download this particular book.)

Include the images on the PowerPoint. It is recommended that the person operating the PowerPoint can see the words of the story – they should be on the PowerPoint presentation slides (not on the display screen). And that the storyteller has the story as well so they can work in time with each other. You could choose a good story reader to read this book.

Say:

PP We've just looked at what being intergenerational is, so how do we now live in to that? For today's service the theme is - **God's family – all are welcome.**

PP I wonder what Bible stories you can think of that include people of all ages?

Invite responses, for example:

- Readings of the Law and commandments etc
- Whenever the people of Israel are mentioned, 40 years in wilderness, families in Egypt etc, settling in the new land
- Jesus' teachings to the large crowds of 5000 men - we assume children and women were present too. Jesus healing children – Jairus' daughter
- Jesus and the children – (“Let the children come to me! Don't try to stop them. *People who are like these little children belong to the kingdom of God. I promise you that you cannot get into God's kingdom, unless you accept it the way a child does.*” Mark 10:13-16 CEV)

Our Bible reading today comes from Mark chapter 10 and is brought to us by The Lost Sheep. You are welcome, no matter your age, to come and sit at the front if you can see the pictures better or if it's easier to engage in the story.

As I read the story, I invite you to open your ears and hearts. We've talked about intergenerational community. What is Jesus saying to us today through this story from the Bible?

Do:

Read the story: Jesus and the children by The Lost Sheep

PP – multiple slides

(pause)

(PP blank slide)

Say:

What do you think? (*pause*) This is an incredibly confronting story for us who call ourselves disciples, followers of Jesus today. It's the followers of Jesus, the adult disciples who are getting in the way of Jesus and stopping the children. I wonder why the disciples stopped the children? I wonder who it is that we might stop coming to Jesus, either through our actions or in-action? *Pause*

Why? 12

4. Responding as disciples of Jesus

Prayer of confession Pegs: I G C

Prepare:

If your church is not used to connecting with people of different generations or if there are safety concerns, then only offer the option to think of someone in the room rather than moving to someone and holding their hand.

Say:

PP I invite you to go to someone who is a different age to you and ask if you could stand next to each other, or if you are both comfortable to hold hands, while we pray together. You might prefer to stay in your seat and think of someone in the room who is a different generation than you and hold your hand out towards them or hold your hands palm up on your lap.

Why? 13

Do:

Let us pray:

Lord God, we confess any time when we have stopped others, including children, coming to you. We are sorry. Loving God, we confess any time we have put our own needs or wants or comfort ahead of others instead of seeking a shared way. We are sorry for the times we have not listened to others or been too proud to share. We are sorry for the times we have missed out on learning more about you, Lord God, and your kingdom because we have not been willing to humble ourselves, to share space and power, or to just listen to others. (*pause*)

Thank you God for your amazing grace and forgiveness. Thank you for your mercies that are new every morning. Thank you that we can start again, right now, by the power of your Holy Spirit at work in and through us. Amen.

Say:

Please return to your seats.

PP The picture at the end of the Lost Sheep story, in part, sums up what God's kingdom is like. I love the joy that is here. When everyone is welcome, when everyone cares about one another, encourages one another, learns from one another, shares with one another. There is a fullness of life, perhaps the fullness of the kingdom of God. The fullness of life that Jesus said he brings us in John 10:10.

Jesus also commanded us to love one another and that “By this everyone will know that you are my disciples, if you have love for one another” as recorded in John 13:35. When we love and welcome people of all ages, the very young and the very old and everyone in between, are we living into Jesus’ teaching? Are we bringing the kingdom of heaven to earth?

Optional activity: Pegs: **M** **C**

Prepare:

Purchase the song “Life is better with a little mess” by Heather Price from the album “I am Loved”. There are various ways to purchase this online, including from Heather’s site: <https://heatherprice.com.au/downloads/02-life-is-better-with-a-little-mess/>

For more about Messy Church visit <https://www.messychurch.org.uk/>

Say:

Heather Price is an Australian musician involved with Messy Church. We’re going to listen to one of her songs, “Life is better with a little mess” because this beautifully sums up what we’ve been talking about today, including the mess of making scones (or playing with playdough). This is sharing life together, and when we share life together we are more fully being Jesus’ disciples.

Do:

Play the song “Life is better with a little mess” and display the lyrics.

Prayers for others Pegs: **I** **M** **C**

Prepare:

Have Sticky notes and pens available from the earlier activity. Consider how best to enable people’s prayers to be heard, for example if a hand-held microphone is needed, and organise with the sound team.

Say:

We will now share our prayers for others. (or: This song leads us beautifully into our prayers for others.)

PP Please find our Sticky notes and pens and pass them around to everyone. You have about two minutes to write or draw: What is your prayer for someone who is a different generation to you, could be older or younger, preferably by at least 10 years...

(allow 2-3 minutes)

Let’s share our prayers together. Please raise your hand if you’re happy to read your prayer aloud or if I can read your prayer for you.

Do:

Walk around room, with a microphone if useful, and enable people to say their prayers aloud or read their prayers for them. Close this time as you feel led.

Why? 14

Why? 02

Why? 06

Say:

I invite you to take your prayer home with you today and put it somewhere you'll see it (you may need to use blu tack), perhaps on the bathroom mirror or fridge door. Pray for people who are a different age to you, pray for their needs but most of all pray that they would know God's amazing love for them through our actions and our welcome.

5. Being sent out as disciples of Jesus Pegs: **I** **C**

Song

10,000 Reasons (Jonas Rymin, Matt Redman)

CCLI Top 100#3

<https://hymnary.org/hymn/CCLI2016/3>

<https://www.youtube.com/watch?v=XtwIT8JjddM>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

We are going to close our time of worship together with the song "Bless the Lord (10,000 reasons)". This is a song of praise and worship to God. We here at XXXX church gather to worship God and to encourage one another to worship God. The words in the first verse speak of each new day being an opportunity to sing and praise God. The second verse reminds us of God's love and faithfulness - all day, every day. The final verse speaks of days when, though our strength may be failing and the end might be drawing near, we can still sing God's praises.

I wonder which verse best captures how you are feeling at the moment? If it's the first, let me invite you to stand now (and stay standing). Praise God for each new day! If it's the second, please stand now. Praise God for God's faithfulness! If it's the third, as you are able, please stand now. Praise God that we can sing God's praises for ever! Finally, if you can't decide, no worries - please feel free to rise in body in body and spirit, as you are able, as we sing this wonderful song together...

Why? 02

Why? 04

Benediction:**Say:**

PP No matter what your age or stage of life, God's unending love is poured out upon each of us. God has called us into community here at XXX to be God's family. Together may we worship our amazing God, sing God's praises and encourage one another as we seek to live life as followers of Jesus.

May our everlasting and eternal God be present with each of you throughout this week. May you know that no matter your age, you are God's beloved child. And may you be encouraged and inspired to share God's never-ending love with others. Amen.

Please join us for a cuppa and a scone!

Morning tea activity Pegs: **I G M C**

Provide the opportunity to serve the scones that were made for morning tea. Ensure there are options for those with dietary requirements too. We encourage setting up small tables and having the following questions on each table to invite conversation. Provide room on the paper for people to write their responses and provide pens/pencils. These responses can be collated and shared with church leadership/Board/Church Council.

Table notes:

As you enjoy morning tea today, please discuss the following points together. If you could also write your responses, particularly to questions 3 and 4, so that Church Council/Board/leadership team can reflect on our church's intergenerational learning and experiences today.

1. **Share together** about your involvement in making today's scones or about other baking experiences you have participated in. What is your favourite part about baking/what was your favourite part about making scones today?
2. **Reflect on the scones on your plate/at your table.** Are they all the same size and shape? What toppings are available? What do you prefer? Do you put jam or cream on first?
3. **Chat about today's worship service:**
 - What did you hear?
 - What did you hope to hear?
 - What do you want to hear more about?
4. **As you think about being more intergenerational:**
 - What have you enjoyed about the ideas shared today?
 - What did you find challenging/confronting?
 - What questions would you like to ask?

Why? 01

Why? 02

Why? 06

Why? 09

Why? 10

Debriefing and Reflection on the experience

We strongly suggest you appoint a small intergenerational group to reflect upon the service for Church Council, Board or your local governance structure. This should not only include those involved in planning the service and should also include different ages. This group can then report back following the service. Reporting back to the congregation is a powerful way to show that the leadership is listening during what might be a period of profound change. This will inform the governing group to talk about what the church is willing to follow through in order to fulfil their collective and individual lives of discipleship, which is what we are called to as Christians. Make sure everyone has read the 'whys' in this document to ensure all have understood the experiences as this will help their reflection on how the community engaged in discipleship.

The "think about being more intergenerational" questions from morning tea will hopefully provide some useful insights into how people are feeling, and possibly changing, with each of these services.

Together, ponder:

- What, if anything, has changed? How might this be sustained or furthered?
- What could work better next time?

A useful review process called SOAR™ is provided towards the end of this resource on page 102.



The Body of Christ – 1 Corinthians 12:12-27

Checklist

- Gather your intergenerational team including your cheer squad
- Read through the whole service
- Choose which options you will use or adapt to suit your context
- Highlight the “Prepare” sections as you go
- Call for your volunteers of all ages to take part and lead
- Prepare your space and check accessibility for everyone
- Gather everything you need and set it in place ready to go
- Debrief with your team following the service

Introduction for leaders

This service has been formatted as a **Prepare, Say, Do** document.

Prepare – this is what you need to action in advance.

Say – these are the words you speak by way of introducing the next part of the service and explaining what is happening.

Do – this is the actual prayer or reading or activity.

In addition, at various points there is a ‘Why?’ button. This provides background information for those leading and/or reviewing this service to explain the ‘intergenerational why’ behind the ‘how’ and the ‘what’.

For planning purposes, this service will take 90 minutes from beginning to end including the morning tea activity. Remember, it takes time for people to move between activities and for people to engage and then settle. If everyone knows how long it will take, there will be no anxiety about timing. You can choose to follow the whole service or shorten it if you prefer. The Bible translation used is the Good News.

People of all ages learn, engage and worship in different ways so it can be helpful to use a number of different senses and/or ways of learning for the various elements of a worship service. This service includes different options to choose from in the prayers, Bible readings and responses. Throughout this service there are prompts about displaying words and images, suggested actions, using different voices (leaders), as well as suggestions for setting up the space, and a list of items to gather before you begin.

Please note the use of *italic* text indicates instructions or suggestions, and the use of **bold** text indicates congregation responses. Coloured fonts have been used for different voices during readings and prayers.

Where a writing activity is included, it is important to note varying capacity and confidence in reading and writing in your congregation. Our suggestion is that you ask for a volunteer to scribe when in groups or

partnerships. This avoids awkwardness or embarrassment and models inclusivity. It is also an opportunity for someone to use their gifts in the service of others.

Where you are encouraging people to move around, check the accessibility of your space. People with mobility aids may need support to participate.

The worship songs we suggest offer words that reflect the intergenerational community and/or are songs that can be sung and engaged in by different generations through the music and actions.

It is crucial that our language around bodies does not diminish anyone, particularly those with dis-abilities. All bodies are whole and complete as they are, regardless of any dis-ability.

Prepare your language carefully so that it strengthens everyone and belittles no one.

Order of service

Items to prepare

Acknowledgement of country

1. Gathering as disciples of Jesus

Welcome

Song: Now Thank We All Our God (Martin Rinkart, tr. Catherine Winkworth)

Option 1: Gathering prayer of thanksgiving

Song: Body Song

or

Option 2: A different gathering prayer with actions & sung response -
Holy Spirit, come to us - refrain (Taize)

Prayer seeking forgiveness

2. Engaging in God's word and our own discipleship

Introducing the theme with activity and prayer

Option 1: Christ has no body but ours

or

Option 2: Dead body?

or

Option 3: One body – Different parts

Bible reading 1 Corinthians 12:12-27

Option 1: Listening and reflecting

or

Option 2: Body parts activity

Song: Body Song (Emmanuel Covenant Community)

Learning together with the word

Option 1 - 'Rewilding the church' reflection

Small group discussions

or

Option 2 - a short reflection

Small group discussions

3. Responding as disciples of Jesus

Offering

Prayers for others

Option 1: Listening and led response

or

Option 2: Shared prayers

Lord's Prayer

4. Being sent out as disciples of Jesus

Final words and Song: From Heaven You Came (Graham Kendrick)

Blessing

Morning tea activity

Debriefing and Reflection on the experience



Items to prepare for this service

- PowerPoint (ppt) or another way to display the questions for reflection / discussion and congregational responses
- Physical items that remind us of a body so everyone can see, for example, some glasses, shoes, a large hat, a mannequin or dressmakers dummy dressed in some bright over-the-top clothing, heart shaped cushions
- Decide which option you will use in the service:
 - *Option 1: Pencils and hands, feet and eye shapes - recommend smaller than A5, eg use A6 (six squares to an A4 page), this is still large enough to write responses on. You may want a few of each shape for every person attending. A simple option is to draw six boxes on A4 paper then draw one hand per box and photocopy that page then cut out the boxes. Repeat for feet and eye shapes. If someone has time, they could cut around each shape but this may depend on how many shapes you need for your congregation*
 - *Option 2: Organise chalk or tape; a large candle and enough real or battery operated tealight candles for each person present; sticky notes; pencils*
 - *Option 3: A very large piece of paper (or pieces stuck together) and large pen, preferably washable ink. Something to stick the outline of the body onto so everyone can see eg large board. Cards with body parts drawn on them or with printed images – head, eyes, ears, heart, nose, hands, feet – and a complete written list of the parts. Sticky tape or similar to attach the body parts to the outline. Organise paper and coloured marker pens/pencils available for people to use*
- Wherever you are in the world, you could include pictures on the screen of your environment and / or a display of items from your local environment, such as driftwood and sand, branches with leaves, or pots of flowers, whether it is city, urban, rural, coastal etc
- The concept of ‘rewilding’ is used in one of the options in the service. If this is not helpful for your context, other options are offered. If using, please familiarise yourself with Steve Aisthorpe’s work about ‘rewilding’ either watch the YouTube video [Rewilding the church - YouTube video](#) or read this article as an introduction [Rewilding the Church – Steve Aisthorpe \(review\) – simonjcross.com](#) or read the book [Rewilding the Church by Steve Aisthorpe \(goodreads.com\)](#).
- Choose which option you will use for the sharing and prepare this
- Print or make available digitally the “Small Group Leader Instructions”
- Signs for morning tea tables with the discussion questions and images of groups of people of various ages or photos of people serving in your congregation

Acknowledgement of country

In some countries around the world, churches begin their services with an acknowledgement of country to recognise the place of Indigenous people as the First Peoples of that land. This also promotes awareness of the history and culture of First Peoples and formally acknowledges First Peoples ongoing connection to land. An acknowledgement also provides an opportunity for us to learn from each other across cultures.

In Australia, this is a recognition that the land upon which they worship is land that was never ceded by the First Nations Peoples, who have been custodians of the land for tens of thousands of years. This is an important part of the reconciliation journey in Australia, and a commitment to working towards justice for First Nations Peoples. For more information, we offer this resource from the Uniting Church in Australia:

[Acknowledgement of Country in the UCA - Uniting Church Australia](#)

In Aotearoa New Zealand, we recognise that under Te Tiriti o Waitangi (the Treaty of Waitangi) we have committed to partnering together. This means that relationship is vital. You may wish to ask local iwi for advice. You could also include your pepeha as part of your welcome.

For those in Canada, the following is suggested based on work by The Presbyterian Church of Canada:

We acknowledge that we meet on the traditional lands of the... We acknowledge this territory's significance for the Indigenous peoples who lived, and continue to live, upon it and whose practices and spiritualities were tied to the land and continue to develop in relationship to the territory and its other inhabitants today [based on <https://presbyterian.ca/2018/03/23/acknowledging-traditional-territory-recognizing-relationships/>]

OR *"We acknowledge with gratitude and pay respect to the traditional custodians of these lands and to the various treaties covering them."*

In the UK, you might want to use this time to acknowledge and consider the privilege brought about by Britain's key role in the transatlantic slave trade, the continuing legacies of racial inequality, and what this means for individuals, churches and society as a whole.

As a denomination committed to Christian unity, you might also want to consider the faithfulness and struggles of those who've gone before, the brokenness of the church through the various fractures in history, and the ecumenical work that is now drawing churches together in healing.

1. Gathering as disciples of Jesus:

Welcome

Prepare:

The appropriate Acknowledgement of country for your area.

Say:

Welcome to xxx church this morning.

(Include an Acknowledgement of Country or similar based on your context).

It's great to gather here today – each of us are the many parts of Christ's one body; bringing our many gifts for Christ's service.

Song: Pegs: **I G M C**

Now Thank We All Our God (Martin Rinkart, tr. Catherine Winkworth)

Together in Song 106

https://hymnary.org/text/now_thank_we_all_our_god

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Work through the process outlined below with the relevant musician/s and worship leader.

Say:

I wonder what you want to give thanks to God for this morning? [leave space for people to think] Maybe you would like to tell the whole congregation? [encourage two or three responses and, if you're concerned that people will be reluctant to respond, before the service invite a few people of different ages to be ready to share].

As we sing our first song, at the end of the first verse, there will be another opportunity for you to call out the things you are thankful for. There will be something else to do at the end of the second verse...which I will explain when we get there.

Please rise in body or spirit, as you are able, as we sing together Now Thank We All Our God...

Why? 01

Do:

Pause the singing after the first verse and, whilst the music continues to play, invite everyone, on the count of 3, to call out something they are thankful for...1,2,3,...and then resume singing verse two.

Pause the singing after the second verse and, whilst the music continues to play, invite everyone to think about something they might be concerned or worried about. After allowing some thinking time, invite people on the count of 3, to quietly whisper what is of concern to them...1,2,3,...

Then resume singing the third verse.

Option 1: Gathering prayer of thanksgiving Pegs: **I G C**

This prayer uses the same format as the prayer in the Feeding of the 5000 plus service. It can be good to repeat some elements, for example, using the same gathering or blessing for a month or for a season such as Lent. This offers some continuity for those who value this. However, your congregation may prefer to have a different prayer and avoid any repetition between services. You could even offer both through a four week period and then discuss people's preferences during the debrief.

Prepare:

Organise two people of different generations prepared to lead this prayer.

Why? 02

Prepare the prayer on a slide or have the final phrase for people to say together displayed.

Say:

For our gathering prayer, I will be saying the prayer and (*name of second person leading*) will prayerfully ask reflection questions for us to consider as we gather today. We invite you to say aloud the two phrases when they're displayed.

Why? 03

Why? 04

Do:

Leader 1: Gracious God, We are here to listen to you and learn from each other.

Leader 2: I wonder what we might learn from each other? I wonder how we hear from God?

Pause

Leader 1: We have gathered together in your name to share together as one body, the church.

Leader 2: I wonder what we might share? I wonder how the church is a body?

Pause

Leader 1: We say 'Thank you God'.

Everyone: Thank you God

Leader 2: Thank you God for all that you have given to us and all the people who are here with us.

Pause

Leader 1: As we consider those around the room today, we remember those who are not here.

Leader 2: I wonder who we are missing today? I wonder if you are missing someone in particular here today? Is there a friend, perhaps someone younger or older than you, who is not here today?

Pause

Leader 1: Holy God, send your Spirit amongst us as we open our hearts and minds to whatever is new or challenging, so that we question and explore what we hear for ourselves and as a community.

Leader 2: I wonder how we open our hearts and minds? I wonder what might challenge us or be new today?

Pause

Leader 1: May your Spirit help us as we explore what it means to be the church together, one body with many parts.

Leader 2: I wonder where we all fit into God's church? I wonder which parts and roles we take?

Everyone: Let us join together as the body of Christ, God's church, and worship our loving God.

Amen

Song: Pegs: **I M**

Body Song (Emmanuel Covenant Community)
 God Gives: Songs for Kids (Book 1)
<https://slideplayer.com/slide/13189568/>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Work through the process outlined below with the relevant musician/s and worship leader.

Say:

I wonder if you can walk on your nose? You might be able to walk on your hands instead of your feet? Would anyone like to have a go? What about eating with your toes and not your mouth? That is impossible – although some people use their toes to put food in their mouth and some people are fed by a tube – we need lots of different parts for our bodies to work well. How amazing are the different parts of our bodies.

I would like to teach you a song that we will be singing later in the service, in fact, after the Bible reading. This song reminds us that, just like different body parts have different roles to play, every body in the church has a role to play as well. Feel free to sing with me and follow my actions...

Oh, a body can't walk on its nose
 And a body can't eat with its toes,
 'Cos each little member has a special work to do,
 To make the body grow.

[point to nose]
 [point to toes]
 [hold up hands and waggle fingers]
 [bring palms together and extend arms upwards]

Oh, I can't do without you
 And you can't do without me,
 'Cos each little member has a special work to do,
 To make the body grow.

[point to self and then to others]
 [point to others and then to self]
 [hold up hands and waggle fingers]
 [bring palms together and extend arms upwards]

Option 2: A different gathering prayer with actions & sung response

Prepare: Pegs: **I G M**

Organise for three people of different ages to lead the prayer – one to read and two on either side to lead the actions. Prepare the song words for display according to your local custom (eg. ppt, printed order). Communicate with those leading music in relation to the process below. Ensure rehearsal prior to worship.

Sung response:

Holy Spirit, come to us - refrain (Taize)

https://hymnary.org/text/jesus_said_i_give_you_a_new_commandment

Why? 02

Say:

Our gathering prayer this morning is led by *(name of leader reading)*, with *(names of those leading actions)* leading some actions for you to follow if you would like to. It also includes a sung refrain. Let's practise that now... [sing refrain twice]

We have a pause between each part of the prayer so that you can think about what you have just heard and how you might respond. Following each pause we will sing the refrain once. At the end, you are invited to say the response together which is on the screen.

Why? 03

Why? 04

Why? 05

Do:

Friends, *(sweep your arms in a circle)* we gather here today as one church *(hold up one finger)*, one body of Christ *(hold up one finger)*, to worship our one true God *(hold up one finger)*.

I wonder how we will worship today?

Pause for reflection

Sing Holy Spirit, come to us,
kindle in us the fire of your love.
Holy Spirit, come to us,
Holy Spirit come to us.

Friends, *(sweep your arms in a circle)* we come to listen *(cup your hands around your ears)* to God, to speak *(cup your hands around your mouth)* to God, to learn *(one hand on your head and one on your heart)* about God.

I wonder what we will learn about God today?

Pause for reflection

Sing Holy Spirit, come to us,
kindle in us the fire of your love.
Holy Spirit, come to us,
Holy Spirit come to us.

Friends, *(sweep your arms in a circle)* the Holy Spirit *(use your hands to make a flying bird)* seeks to help us wonder about God and follow Jesus, so let us all *(make a circle around the room)* welcome the Spirit amongst us, and those who can't be with us today.

I wonder where the Spirit will lead us today?

Pause for reflection

Sing Holy Spirit, come to us,
kindle in us the fire of your love.
Holy Spirit, come to us,
Holy Spirit come to us.

Everyone: Let's welcome the Holy Spirit as we wonder how we can be one body of Christ, one church loving God and each other.

Amen!

Prayer seeking forgiveness Pegs: **I** **G** **M** **C****Prepare:**

Organise for the response “Thanks be! Amen!” to be displayed on the screen. Organise someone to lead the prayer or lead it yourself.

Say:

There are times when we need to be quiet and this is one of those times.

But when we come to the response, it is meant to be full of joy as we realise that God is with us every step of the way. The words of the response are ‘Thanks be! Amen!’ Feel free to respond enthusiastically – with a loud voice, maybe punching the air above your head or, for the even more adventurous, jumping up from your seat.

Shall we practice together on the count of 3, ...1, 2, 3: “Thanks be! Amen!” Great.

Do:

No matter our age, sometimes it can be helpful to begin prayer by making our bodies quiet – quieten the wriggles in our heads (roll head), arms (wiggle arms and stretch fingers), legs (swing legs), and feet (stretch toes).

And now let’s quieten our minds so that we can say to God the things that need to be said, remember the times when we haven’t been the best versions of ourselves.

Silence for a few moments

We think of times when we forgot to love our neighbour, when we forgot to love God. We are sorry.

Silence

God, you promise to forgive us

“Thanks be! Amen!” (shout response)

We think of times when we did not respect creation and wasted resources. We are sorry.

Silence

God, you promise to forgive us

“Thanks be! Amen!” (shout response)

We think of times when our actions and words have hurt others – those around us and those who provide services for us. We are sorry.

Silence

God, you promise to forgive us

“Thanks be! Amen!” (shout response)

We think of times when we had the chance to say or do something that could have made a difference for someone else, but we ignored that chance. We are sorry.

Silence

Why? 04

Why? 05

God, you promise to forgive us.

Alleluia!

“Thanks be! Amen!” (shout response)

Friends, God has promised to forgive us, and God does forgive us.

Hear with your ears (touch your ears) and your hearts (place your hand on your heart) and your minds (touch your head) these words from our loving God,

“You are forgiven. Go in peace.”

And we say

“Thanks be! Amen!” (shout response)

2. Engaging in God’s word and our own discipleship

Prepare:

Look at the space you have available and set it up with physical items that remind us of a body to provide cues for the service that everyone can see. For example, some glasses, shoes, a large hat, a mannequin or dressmakers dummy dressed in some bright over-the-top clothing, heart shaped cushions.

On the slides, show different examples of artwork or photos of people gathered and listening as someone reads. Please ensure you adhere to your country’s copyright laws.

The preacher or leader will need to be very prepared as, when you open up to the floor, there will be questions you will not have thought about before and you will end up pondering theologically in the moment. This is a great opportunity for intergenerational ministry and discipleship as it means others can offer suggestions and you can model doing the work of wrestling with the story together.

Practice beforehand saying helpful phrases such as ‘I hadn’t thought of that before’ or ‘I wonder if anyone else has some thoughts on that’, in order to open up the discussion and so that others can grow in their discipleship, no matter their age.

Introducing the theme with activity Pegs: **I G M C**

There are three options offered here which introduce the theme and include an activity. You will know which is the best fit for your congregation.

Option 1 – Christ has no body but ours

Prepare:

Cut out blank hands, feet and eye shapes. We would recommend smaller than A5, eg use A6 (six squares to an A4 page), this is still large enough to write responses on. Search the internet for templates or draw your own. You may want a few of each shape for every person attending. A simple option is to draw six boxes on A4 paper then draw one hand per box and photocopy

Why? 06

Why? 02

Why? 05

Why? 06

that page then cut out the boxes. Repeat for feet and eye shapes. If someone has time, they could cut around each shape but this may depend on how many shapes you need for your congregation.

At morning tea, have a few people ready to check if anyone in the congregation does not receive a shape and to then write on and give a shape to each person so that no-one is excluded.

Gather some pencils for writing.

Prepare a slide with the words of the prayer of Teresa of Avila and the questions for discussion.

With a small team, preferably of different generations, read the prayer of Teresa of Avila and then prayerfully consider your congregation. Can you think of a way that each person is either a hand, foot or eye in the sense of the prayer of Teresa of Avila? Make a list of examples to have ready in case people are shy to make suggestions in the worship service.

Organise for someone to read the prayer.

Say:

Teresa of Avila (1515–1582) became a nun in Spain at the age of 18. She later founded a convent, and had a reputation as a mystic, reformer and writer – she was famous for ‘The Interior Castle’ based on her visions. This is one of her most famous prayers and it’s going to be read by *(name of reader)*

Christ Has No Body

Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world.
Christ has no body now on earth but yours.

I wonder what that prayer says to you? If you would like to, find someone to share with now – someone of a different age. You can also think about this by yourself. Questions to discuss and reflect on are on the screen.

- What does this prayer say to you?
- Does Christ need a body in the world now?
- Do you agree that you are His body in this physical sense?
- What excites or challenges you about this for yourself (as an individual ‘yours’)?
- What excites or challenges you about this for your group or congregation (a plural ‘yours’)?

Why? 07

Allow time.

In your pairs or on your own, let's think about who in our congregation are the hands, feet and /or eyes of Christ. Also have a think about yourself and the person with whom you are sharing.

Do:

Give out the shapes so that everyone has a small pile and distribute pencils.

Invite everyone to write on each different shape one person who they feel is the hand or foot or eye of Christ and why. Also invite everyone to write down how they are Christ's body – working in pairs means they will encourage each other but people can do this on their own.

Prepare:

Prepare a slide with the new words of the prayer for everyone to read.
Organise someone to pray for everyone.

Say:

Thank you for taking part in that activity. Over morning tea, I invite you to give people the shapes you have written their name on and hold onto the shapes with your name – take them home as an encouragement. Let's now say together the prayer of Teresa but with slightly different words so we own what we have just shared and then (*name of prayer leader*) will pray for us all.

Christ has no body but OURS,
No hands, no feet on earth but ours,
Ours are the eyes with which he
Ours are the feet with which he
Ours are the hands, with which he
Ours are the hands, ours are the feet,
Ours are the eyes, we are his body.
Christ has no body now but ours,
No hands, no feet on earth but ours,
Ours are the eyes with which he
Christ has no body now on earth but OURS.

Do:

Prayer leader ends prayer with the response:

We commit now to continue to pray for each other as together we form Christ's body at work in the world. Amen.

Option 2 - Dead body?

Prepare:

Organise chalk or tape, a large candle and enough tealights - candle or battery operated - for each person present. for each person present.
Gather sticky notes and pencils for writing.

Organise someone to pray about Jesus as the light of the world bringing hope, healing and life to the body.

Someone to take photos.

Say:

We are going to need a volunteer to lie on the floor plus some people to chalk or tape around their outline.

Whilst this is happening, make comments like, “I wonder why we might be doing this?” or “I wonder if this reminds you of something?”

Do:

Use masking tape or pavement chalk to draw around a person – create an outline similar to that from a murder scene.

Invite everyone to move closer or, if you have a small congregation, you could sit in the outline.

Say:

This is the Body of Christ – the church.

Can you imagine the church has been found dead (they could suggest a date past/present/future?)

What might that look like? For example, closing churches, shrinking congregations, declining numbers of people identifying as Christian etc...

Your job is to be a detective and identify the cause of death. You must see if anything could have prevented this – or whether the body can be resurrected...

Using sticky notes and pencils, write down parts of the body that you think might have been injured. You can think about this by yourself or in groups.

(after some time for discussion, bring the group back together)

Let's come back together and listen to each other's ideas about how the church might have died.

Say:

Thank you for taking part. *(name of prayer leader)* is going to lead us in prayer for the church while I light this large candle as a symbol of Christ the light of the world. Afterwards, you're invited to come up and light (or turn on) a tealight candle to place within the body shape. If you don't feel comfortable doing that, we are here to help you or you can offer to help others yourself. As you place your tealight, you can say your own prayer aloud or silently – you might like to pray for forgiveness or healing or something else for the church, the body of Christ.

Do:

Prayer leader prays and lights the large candle. Assist everyone to light their own candles and pray.

Once everyone has placed their candles within the body, the photographer can take a picture and share with the wider church.

Say:

Having prayed together and heard each other's prayers, what do you think you could do for the body? For example, work to prevent death, enable resurrection etc.

Why? 03

Why? 04

Why? 07

Why? 08

Why? 03

Why? 05

Why? 06

Why? 07

Can you think of ways you might be able to engage the rest of the church so these ideas can happen? Talk about this in small groups with those around you.

Why? 07

Why? 08

Option 3 – One body – Different parts

Prepare:

A very large piece of paper (or pieces stuck together) and a large pen, preferably washable ink. Something to stick the outline of the body onto so everyone can see eg large board.

Cards with body parts drawn on them or with printed images – head, eyes, ears, heart, nose, hands, feet – and a complete written list of the parts.

Sticky tape or similar to attach the body parts to the outline.

Why? 05

Why? 06

Say:

We're going to explore what makes up a body. As we do this, remember that all bodies are made and age differently. Some people have ears that don't hear too well, other people might have one leg, others might have two, others might have eyes that can't see. All of our bodies are different and may have different parts but each body is complete and marvellously made.

Do:

I need two volunteers. I need someone to lie down on the paper here so that a second volunteer can draw around them. What I need is the outline of a body, *any body* will do.

You might need to assist with drawing the body shape. Stick the 'body' onto the board or whatever you have prepared so that everyone can see.

Let's see if we can label this body with its different parts. It doesn't need to be exact. Can I have two more volunteers please? One person to read out this list of body parts. And one person to stick the body parts onto the outline. Maybe we could have two people from different generations. Everyone else, when a body part is read out, you call out where you think it should be.

Why? 02

Why? 04

Why? 06

So, we have a body here with lots of different parts, all of which have different roles and jobs to do. Our sacred story today is from a letter the apostle Paul wrote to a new church in Corinth. Paul worked very hard travelling between cities and towns, establishing new churches, teaching church leaders, and supporting them all with his letters of encouragement.

The letter we are looking at today is about the church being one body with different parts.

Look around the church here today and see how different we all are.

Can you stand up if you think you are taller than me?

Look around and see who has different hair colour to you.

Now check out the eye colour of the people nearest to you – are they the same or different to you?

It's interesting to see all the differences but basically, we are the same. We

are human, created and loved by God. I wonder what that might mean for us as a church?

If you are happy to, find one or two people you might not know yet but you feel comfortable with. Sit together in groups of three if you can. For a few minutes, find out something about each person, an interesting fact or skill, something others might not know. When I give you the minute warning, see if you have one thing about someone you could share with the whole church, with their permission of course.

After a few minutes of chat, give the one minute warning and then regather everyone.

Does anyone have something about someone in their group or pair they can share with everyone here?

As people share a skill or a fact, open it up and ask questions like, 'I wonder who else can ride horses bareback here?' etc

Bible reading Pegs: **I G M C**

Here are two different ways to share the Bible reading together. The preparation is the same for both, but each requires a different number of participants and different skills. You adapt any of them to your own local context – these are just ideas.

Option 1: Listening and reflecting

Prepare:

Organise paper and coloured marker pens/pencils.

Select someone to narrate the story and have them pre-read it (or the worship leader or Bible reader could narrate depending on confidence).

You will need three readers.

Have scripts printed or displayed and clearly labelled for each part.

Say:

As we listen to the story and some reflection points, some of you might want to draw or write what you hear. Please take some paper and coloured marker pens/pencils to use. During the offering, if you would like to offer up what you have created for displaying in the foyer, then please place them in the offering plates or give them to the collector.

We are only reading part of the chapter. Immediately before this, Paul writes about the spiritual gifts empowered by God in each of us.

For our Bible reading, I have invited three people to read but you are all invited to join in. Whenever you hear a body part mentioned, please point to it on your own body. Keep listening as some of the body parts are very close together.

Why? 05

Why? 09

Why? 03

Why? 07

Why? 10

Why? 02

Why? 05

Do:

Narrator: Our Bible reading is from **1 Corinthians 12: 12-27, One Body with Many Parts**

12 Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts. 13 In the same way, all of us, whether Jews or Gentiles, whether slaves or free, have been baptized into the one body by the same Spirit, and we have all been given the one Spirit to drink.

14 For the body itself is not made up of only one part, but of many parts. 15 If the foot were to say, “Because I am not a hand, I don’t belong to the body;” that would not keep it from being a part of the body. 16 And if the ear were to say, “Because I am not an eye, I don’t belong to the body;” that would not keep it from being a part of the body.

17 If the whole body were just an eye, how could it hear? And if it were only an ear, how could it smell? 18 As it is, however, God put every different part in the body just as he wanted it to be. 19 There would not be a body if it were all only one part! 20 As it is, there are many parts but one body.

21 So then, the eye cannot say to the hand, “I don’t need you!” Nor can the head say to the feet, “Well, I don’t need you!” 22 On the contrary, we cannot do without the parts of the body that seem to be weaker; 23 and those parts that we think aren’t worth very much are the ones which we treat with greater care; while the parts of the body which don’t look very nice are treated with special modesty, 24 which the more beautiful parts do not need. God himself has put the body together in such a way as to give greater honour to those parts that need it.

25 And so there is no division in the body, but all its different parts have the same concern for one another. 26 If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness.

27 All of you are Christ’s body, and each one is a part of it.

Option 2: Body parts activity**Prepare:**

This version of reading the Scripture requires you to have either led activity number 3 above, or you will need to have pre-drawn a body and labelled body parts.

Organise paper and coloured marker pens/pencils.

You will need three readers plus two people to point to the body parts on your drawn body which you’ve labelled.

Say:

As we listen to the Bible reading and some reflection points, some of you might want to draw or write what you hear. Please take some paper and coloured marker pens/pencils to use. During the offering, if you would like to offer up what you have created for displaying in the foyer, then please place them in the offering plates or give them to the collector.

We are only reading part of the chapter. Immediately before this, Paul writes about the spiritual gifts empowered by God in each of us.

Thank you to our three readers. I also need two people who can point to the body parts on our body here as they read the story. You'll have to work together in a team as some of the body parts are mentioned all together in the story. I invite you to point to your own body parts too.

Do:

Narrator: Our Bible reading is from **1 Corinthians 12: 12-27, One Body with Many Parts**

12 Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts. 13 In the same way, all of us, whether Jews or Gentiles, whether slaves or free, have been baptized into the one body by the same Spirit, and we have all been given the one Spirit to drink.

14 For the body itself is not made up of only one part, but of many parts. 15 If the foot were to say, "Because I am not a hand, I don't belong to the body," that would not keep it from being a part of the body. 16 And if the ear were to say, "Because I am not an eye, I don't belong to the body," that would not keep it from being a part of the body.

17 If the whole body were just an eye, how could it hear? And if it were only an ear, how could it smell? 18 As it is, however, God put every different part in the body just as he wanted it to be. 19 There would not be a body if it were all only one part! 20 As it is, there are many parts but one body.

21 So then, the eye cannot say to the hand, "I don't need you!" Nor can the head say to the feet, "Well, I don't need you!" 22 On the contrary, we cannot do without the parts of the body that seem to be weaker; 23 and those parts that we think aren't worth very much are the ones which we treat with greater care; while the parts of the body which don't look very nice are treated with special modesty, 24 which the more beautiful parts do not need. God himself has put the body together in such a way as to give greater honour to those parts that need it.

25 And so there is no division in the body, but all its different parts have the same concern for one another. 26 If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness.

27 All of you are Christ's body, and each one is a part of it.

Song: Pegs: **I M**

Body Song (Emmanuel Covenant Community)

God Gives: Songs for Kids (Book 1)

<https://slideplayer.com/slide/13189568/>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Work through the process outlined below with the relevant musician/s and worship leader.

Say:

Please rise in body or spirit, as you are able, and sing together the song we learned together earlier...

Why? 01

Oh, a body can't walk on its nose
And a body can't eat with its toes,
'Cos each little member has a special work to do,
To make the body grow.

[point to nose]
[point to toes]
[hold up hands and waggle fingers]
[bring palms together and extend arms upwards]

Oh, I can't do without you
And you can't do without me,
'Cos each little member has a special work to do,
To make the body grow.

[point to self and then to others]
[point to others and then to self]
[hold up hands and waggle fingers]
[bring palms together and extend arms upwards]

What if the body were all hair?
And, how can an eye sit on a chair?
'Cos each little member has a special work to do,
To make the body grow.

[vigorously ruffle own hair]
[point to eyes]
[hold up hands and waggle fingers]
[bring palms together and extend arms upwards]

Oh, I can't do without you
And you can't do without me,
'Cos each little member has a special work to do,
To make the body grow.

[point to self and then to others]
[point to others and then to self]
[hold up hands and waggle fingers]
[bring palms together and extend arms upwards]

Learning together with the word Pegs: **I G M C****Prepare:**

Remember:

This is not intended to be a 20 minute sermon. We suggest you choose two points you want to briefly explore depending on what is happening in your local context, or spend some time giving a quick overview of the main points of the story listed below.

Make sure the points chosen resonate with the people and their experience of life. Perhaps you could ask if there are any questions left unanswered by the telling of the story from 1 Corinthians, for example, what more would you like to know about this story?

Alternatively, you could run this as a discussion and work through more points. The leader must be very prepared and able to 'do theology on the go', thinking through suggestions and opening them up to the whole congregation for suggestions and input and provide some opportunities for movement.

Why? 11**Option 1 – 'Rewilding the church' reflection****Prepare:**

If you are familiar with Steve Aisthorpe's work, or if you have time to acquaint yourself with it, this is an ideal time to introduce this concept to your congregation. Your preparation could be as simple as watching the YouTube video and then exploring it together either as a congregation, as small groups, or as a council of the church. You might like to read this

article as an introduction [Rewilding the Church – Steve Aisthorpe \(review\) – simonjcross.com](#) Steve has written a book, *Rewilding the Church* available from bookshops and online stores such as [Rewilding the Church by Steve Aisthorpe \(goodreads.com\)](#)

Wherever you are in the world, you could include pictures on the screen of your environment or a display of items from your local environment, such as driftwood and sand, branches with leaves, or pots of flowers, whether it is city, urban, rural, coastal etc.

There are other ideas, listed further down, for sharing with your congregation if 'rewilding' is not something you want to explore just yet.

Say:

Rewilding is a concept in farming and environmental science, but also in faith communities. It suggests that we need to look at a whole ecosystem and habitat and see which species are missing and then seek to reintroduce them or to mimic the impact they would have if they were there. In the UK, Steve Aisthorpe has undertaken a great deal of work in this area of rewilding the church.

We are going to watch an 8 minute video about rewilding the church and then think about and discuss it in small groups afterwards.

Do

Play YouTube video - [Rewilding the church](#)

Say:

Having listened to Steve talk about rewilding the church, I wonder what ideas have popped into your heads? I wonder what you are thinking about now?

Ask these not as questions to be answered but as wondering questions to prompt discussion in the coming small groups.

Have a look around our church congregation.

I wonder which generations are missing from our community's ecosystem?
I wonder what impact would they have on our faith environment if they were present?

I wonder if we could mimic that in some way?

Doing this wondering acknowledges that our church ecosystem is out of balance when certain generations are missing. When a missing generation returns to the community there is space for regrowth and regeneration.

Small group discussions

Prepare:

Depending on your community, either identify leaders beforehand or invite people to choose a leader once in small groups.

For small group conversations, have printed instructions for group leaders. Either include the Bible passage on the instructions or ensure Bibles are available for people to use. Also prepare the small group questions for display for those who do not want to be in a small group.

You could also make the instructions available so people can access them

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on their devices and phones during the service.

Small Group Leader Instructions

We have a few questions to prompt our conversation. It doesn't matter if we get through them all. Please only speak for up to a minute and let's ensure everyone who wants to share gets a turn.

Please be aware of language about dis-ability. All bodies are whole and complete as they are. The passage we are discussing uses the image of a body to help us understand about God's church. As with most imagery / examples there are limits to the application.

Q1. What have you been thinking about or drawing about Paul's letter?

Ask any appropriate follow up questions eg Was anyone else thinking that? Does anyone have an answer or wondering about that?

Q2. This is part of a letter written to a church by someone who loves them all – we need to listen to it today as a letter written to us by someone who loves us all.

Re-read the passage 1 Corinthians 12:12-27 and change 'part' to 'generation', and 'body' to 'family' or 'community' – and then see body as an image for how we are supposed to relate to each other across the generations.

- I wonder if you ever feel that you or your group don't belong here because you are not like some other groups or people?
- I wonder if you ever feel that this church doesn't need your group and / or people like you?
- What would be missing if you were left out?
- Who needs more honour?
- Do we all suffer when one part suffers – who is suffering at the moment?
- Do we all share the happiness when one part is praised? Who is receiving praise and affirmation at the moment? Who else could we be praising and affirming at the moment?

Q3. How does the idea of rewilding affect, impact or change the way we hear this letter from Paul?

When prompted by the preacher, move to this question (if your group gets through all the other questions quickly, then feel free to ask this question sooner.)

Q4. Have you ever been in a situation where you have needed someone with a different set of skills or different gifts to your own? What happened?

Say:

Questions and discussion Pegs: **I G M C**

I invite you to get into small groups of about five people, if possible with a mix of ages. If you'd prefer to reflect on some questions by yourself or in pairs, please do so. The questions will be on the screen. We will take 10-15 minutes for this part.

In your groups, please choose someone to be the small group leader who will need these instructions to assist them. *(OR say: Those who have*

Why? 03

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been invited to be a small group leader please stand. I invite you to get into groups of about five people by sitting with one of the leaders who are standing.)

Do:

Assist people into small groups and ensure each group has the 'Small Group Leader Instructions'. Wander around the groups and assist where needed.

Allow ten minutes, then prompt all groups to move on to Q3 no matter what question they are up to.

Allow five more minutes then invite people to return to their seats. Also thank people for taking part.

Option 2 - a short reflection

Prepare:

If the concept of rewilding is not something you want to explore, then have the preacher prepare some reflections to share for about 8 minutes (we have suggestions listed below) before inviting people into small groups.

- The letter was written in response to Paul hearing that there was some unrest in the Corinth church
- The letter was written by Paul who loved them very deeply
- When do we read letters in church? What do they tell us? Eg. some churches will read letters from their bishops or even the Pope, others may read letters from members working in mission areas, others might read letters at specific times such as when there has been a bushfire or at Easter
- Paul is talking about diversity of the body parts but all of them coming together to make the whole – what does diversity look like in your community?
- Paul talks about all the body parts having their own roles and together combining to make a whole – when one part is missing, we all feel it. What about when someone is missing from your church? Do you miss them?
- Paul is telling the church in Corinth that everyone is important and absolutely vital to the whole of the church – it doesn't matter how rich they are, how important they are, how old they are, what they look like, they are all vitally important to the church as a whole. How does your church show that everyone is absolutely vital to the church? How does your church show people they are missed without making them feel guilty, just cared for?
- How does your church decide who has which roles? What does your church understand when someone feels 'called' to a particular role? How does your church test that call?
- What does it mean to honour some roles more than others? How do you understand power in your church?
- There is a saying that more unites us than divides us – we have more in common than differences. An easy exercise here is to ask whose

favourite colour is blue and see how many people have that in common, no matter their age, gender, hair colour, etc

- In order to be one, we need each other – the eye is needed, the foot, the hand. If our eyes don't work, we use glasses or have surgery or use guide dogs and other supports. We rely more on our other senses such as hearing. We don't just dismiss our need for 'sight.' Similarly, we don't dismiss anyone in our church community – we need everyone, without exception.
- Everyone has a role in the church, everyone has a purpose. Some people need help to discover their role and purpose. How does our church do this?

Say:

As I share some reflections, I invite you to listen for words or phrases that catch your attention and perhaps note them down or draw about them. You might also like to jot down any of your own reflections or questions you are thinking about this story.

Share your reflections.

Consider closing with: I wonder what you might have said or done if you had been present when Paul's letter was read out to the church members? How would you have felt?

Small group discussion Pegs: I G M C

Prepare:

Depending on your community, either identify leaders beforehand or invite people to choose a leader once in small groups.

For small group conversations, have printed instructions for group leaders. Either include the Bible passage on the instructions or ensure Bibles are available for people to use. Also prepare the small group questions for display for those who do not want to be in a small group.

These can either be displayed on the PowerPoint or made available so people can access them on their devices and phones during the service.

Small Group Leader Instructions

We have a few questions to prompt our conversation. It doesn't matter if we get through them all. Please only speak for up to a minute and let's ensure everyone who wants to share gets a turn.

Please be aware of language about dis-ability. All bodies are whole and complete as they are. The passage we are discussing uses the image of a body to help us understand about God's church. As with most imagery / examples there are limits to the application.

Q1. What have you been thinking about or drawing about this story?
Ask any appropriate follow up questions eg Was anyone else thinking that? Does anyone have an answer or wondering about that?

Q2. This is part of a letter written to a church by someone who loves them all – we need to listen to it today as a letter written to us by someone who loves us all.

Re-read the passage 1 Corinthians 12:12-27 and change 'part' to 'generation', and 'body' to 'family' or 'community' – and then see body

Why? 03

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as an image for how we are supposed to relate to each other across the generations.

- I wonder if you ever feel that you or your group don't belong here because you are not like some other groups or people?
- I wonder if you ever feel that this church doesn't need your group and or people like you?
- What would be missing if you were left out?
- Who needs more honour?
- Do we all suffer when one part suffers – who is suffering at the moment?
- Do we all share the happiness when one part is praised? Who is receiving praise and affirmation at the moment? Who else could we be praising and affirming at the moment?

When prompted by the preacher, move to this question (if your group gets through all the other questions quickly, then feel free to ask this question sooner.)

Q3. Have you ever been in a situation where you have needed someone with a different set of skills or different gifts to your own? What happened?

Say:

I invite you to get into small groups of about five people, if possible with a mix of ages. If you'd prefer to reflect on some questions by yourself or in pairs please do so. The questions will be on the screen. We will take 10-15 minutes for this part.

In your groups, please choose someone to be the small group leader who will need these instructions to assist them. *(OR say: Those who have been invited to be a small group leader please stand. I invite you to get into groups of about five people by sitting with one of the leaders who are standing.)*

Do:

Assist people into small groups and ensure each group has the 'Small Group Leader Instructions'. Wander around the groups and assist where needed.

Allow 10 minutes, then prompt all groups to move on to Q3 no matter what question they are up to.

Allow 5 more minutes then invite people to return to their seats. Also thank people for taking part.

Why? 03

Why? 07

Why? 10

Why? 11

3. Responding as disciples of Jesus

Offering Pegs: **I** **G** **M** **C**

Prepare:

Encourage the person saying the offering prayer to include thankfulness

for money and other resources that we have eg our God-given gifts, our assets that were shared earlier, the skills, people and resources that God has provided in your community. Also encourage them to be ready to include artwork in the offering prayer.

Say:

As we collect the offering today, you are also invited to include any artwork you've been drawing in response to today's Bible story and we will include these in our prayers and also display them (share where they'll be displayed eg noticeboard, near morning tea...).

Do:

Collect your offering in the usual way as well as collecting artwork. Pray for the offering including the gifts and graces of the congregation which they share with the world, motivated by their faith in a loving and gracious God.

Prayers for others

Option 1: Listening and led response Pegs: **I** **G** **M** **C**

Prepare:

Organise two prayer leaders of different ages in advance. Prepare a slide with the shared response and the Lord's prayer.

Say

[Name] and [name] will lead us in our prayers for others and we invite you to say the response in bold on the screen.

Do:

Prayer leader 1:

The prophet Micah tells the people of God very clearly what God wants of them. It isn't fancy sacrifices or lots of bowing low, but three very specific requests: to act justly, love mercy and walk humbly with God.

Let's pray:

Injustice is always present in the world. So how are we called by God to respond?

If we are the body of Christ in the world – the ears, hands and feet of Jesus – then what are we asked by God to do?

Prayer leader 2:

When Jesus calls out to us to follow him and his ways of love and grace.

Everyone: may we be Christ's ears and listen in faith.

When we see litter on the beaches and waterways or when someone stumbles and falls.

Everyone: may we be Christ's hands and reach out in faith.

When creation and people cry out for help.

Everyone: may we be Christ's feet and step out in faith.

Prayer leader 1:

Let us say together the prayer that Jesus gave us.

Everyone: Our Father....

Why? 02

Why? 04

Why? 05

Option 2: Shared prayers Pegs: **I G M C**

Prepare:

Organise for two people to lead the prayers as described below. Choose two people from different generations.

Say:

There is so much going on in the world and our community right now. We invite you to join us in prayer by holding your hands open with your palms facing upwards. *(Name of prayer leader 1)* will start and then we invite you to speak up as you feel moved to speak. It doesn't matter if you speak over one another so don't be embarrassed or stop speaking – God will hear you regardless. If you are asking for prayer for someone else, just make sure you have asked them first and you aren't sharing something that they want kept private. *(Name of prayer leader 2)* will lead the Lord's prayer to draw all our prayers together.

Do:

Lead the prayers for others...

Prayer leader 1: Let's pray:

God of grace,
 We open our hearts and minds to you and your love.
 There are many needs in our community and in our world.
 You give us the act of prayer so that we can speak these needs out loud.
 Prayer reminds us that you are with us every step, every breath.

Friends,
 Let us share boldly our prayers today, for the world, each other and ourselves:

Allow time here for everyone to share as they wish to. You could have some music playing very gently in the background. Allow as long as you need and don't worry about the silence.

Prayer leader 2: Let us gather all these prayers together and pray as one body the Lord's Prayer
 Our Father.....

Why? 02

Why? 04

Why? 05

Why? 07

4. Being sent out as disciples of Jesus

Final words & Song Pegs: **I G M C**

From Heaven You Came (Graham Kendrick)
 Together in Song 256
https://hymnary.org/text/from_heaven_you_came_helpless_babe

Prepare:

Display the question/s from the service that you want people to reflect on.

Prepare the words for display according to your local custom (eg. ppt, printed order).

Say:

As we close our service, I wonder what are you taking away with you today?

It could be something you have learnt about someone else, something about the story you hadn't thought about before, something you have felt or experienced in another way today.

Allow about a minute of silent reflection.

I invite you to turn to someone near you and share briefly what you will take with you. If you'd prefer to continue reflecting on your own please do so.

Allow a few minutes for sharing.

As we close, I wonder how our shared reflections are like the one body of Christ, all different parts working together to share God's love and grace.

What does this say about us as disciples of Christ?

What does it motivate us to do now?

As we share in our community, we learn from each other and contribute our gifts to being the whole family of God here at *(name of church)*.

As we go from this place, we go in the name of Christ to serve in the name of Christ, to walk in the footsteps of our God – the Servant King. Let's rise in body and spirit, as we are able, and sing...*From heaven you came.*

Do:

Lead the singing

Blessing Pegs: **I** **G** **M** **C**

Prepare:

Display the blessing (adapted from Fischy Music) for people to say aloud.

If you prepare the Morning Tea activity you might like to explain about it now:

Say:

During Morning Tea today we have some discussion questions on the table to prompt further conversations together. We invite you to sit with someone of a different generation where possible.

Say:

Our closing blessing is displayed here. I invite you to say the blessing together and look at each other around the room.

Do:

May God bless you and all you do and say.

May God be with you as you travel this week and reflect on what we have shared.

May God bless all who are gathered here and those who could not come today.

Why? 01

Why? 03

Why? 07

May God bless us all – different parts – one body of Christ.

Amen

Morning tea activity Pegs: **I** **G** **M** **C**

Prepare:

Talk with the morning tea team or church welcomers/pastoral care team about hosting some table conversations and collecting feedback for the debriefing team. Create signs for the table with the discussion questions and images of groups of people of various ages or photos of people serving in your congregation, to prompt conversations:

1. Chat about today's worship service:

- How do we at this church reflect the body of Christ?
- How do we celebrate each other's gifts and roles?
- How do we invite others to join us?
- Is there anything from the Rewilding concept (if you covered this) that might help us understand Christ's body, the church, better?

2. As you think about being more intergenerational:

- What have you enjoyed about the ideas/activities shared today?
- What did you find challenging/confronting?
- What questions would you like to ask?

Debriefing and Reflection on the experience

We strongly suggest you appoint a small intergenerational group to reflect upon the service for Church Council, Board or your local governance structure. This should not only include those involved in planning the service and should also include different ages. This group can then report back following the service. Reporting back to the congregation is a powerful way to show that the leadership is listening during what might be a period of profound change. This will inform the governing group to talk about what the church is willing to follow through in order to fulfil their collective and individual lives of discipleship, which is what we are called to as Christians. Make sure everyone has read the 'whys' in this document to ensure all have understood the experiences as this will help their reflection on how the community engaged in discipleship.

The "think about being more intergenerational" questions from morning tea will hopefully provide some useful insights into how people are feeling, and possibly changing, with each of these services.

Together, ponder:

- What, if anything, has changed? How might this be sustained or furthered?
- What could work better next time?

A useful review process called SOAR™ is provided towards the end of this resource on page 102.

Why? 03

Why? 06

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Why? 08

Why? 09

Why? 10

Feeding of the 5000 plus - Matthew 14:13-21

Checklist

- Gather your intergenerational team including your cheer squad
- Read through the whole service
- Choose which options you will use or adapt to suit your context
- Highlight the “Prepare” sections as you go
- Call for your volunteers of all ages to take part and lead
- Prepare your space and check accessibility for everyone
- Gather everything you need and set it in place ready to go
- Debrief with your team following the service

Introduction for leaders

This service has been formatted as a **Prepare, Say, Do** document.

Prepare – this is what you need to action in advance.

Say – these are the words you speak by way of introducing the next part of the service and explaining what is happening.

Do – this is the actual prayer or reading or activity.

In addition, at various points there is a ‘Why?’ button. This provides background information for those leading and/or reviewing this service to explain the ‘intergenerational why’ behind the ‘how’ and the ‘what’.

For planning purposes, this service will take 90 minutes from beginning to end including the morning tea activity. Remember, it takes time for people to move between activities and for people to engage and then settle. If everyone knows how long it will take, there will be no anxiety about timing. You can choose to follow the whole service or shorten it if you prefer. The Bible translation used is the Good News.

People of all ages learn, engage and worship in different ways so it can be helpful to use a number of different senses and/or ways of learning for the various elements of a worship service. This service includes different options to choose from in the prayers, Bible readings and responses. Throughout this service there are prompts about displaying words and images, suggested actions, using different voices (leaders), as well as suggestions for setting up the space, and a list of items to gather before you begin.

Please note the use of *italic* text indicates instructions or suggestions, and the use of **bold** text indicates congregation responses. Coloured fonts have been used for different voices during readings and prayers.

Where a writing activity is included, it is important to note varying capacity and confidence in writing and reading in your congregation. Our suggestion is that you ask for a volunteer to scribe when in groups or partnerships. This avoids awkwardness or embarrassment and models inclusivity. It is also an opportunity for someone to use their gifts in the

service of others. Where you are encouraging people to move around, check the accessibility of your space. People with mobility aids may need support to participate.

The worship songs we suggest offer words that reflect the intergenerational community and/or are songs that can be sung and engaged in by different generations through the music and actions.

Order of service

Items to prepare

Acknowledgement of country

1. Gathering as disciples of Jesus

Welcome

Call to Worship + Song: Let us sing to the God of Salvation (Richard Bewes)

Gathering prayer of thanksgiving

Song: Holy Spirit, Come (Geoff Bullock)

2. Engaging in God's word and our own discipleship

Introducing the theme with activity

Bible reading Matthew chapter 14, verses 13 – 21

Option 1: Listening

or

Option 2: Watching

or

Option 3: Acting

Learning together with the word

Reflection

Questions and discussion

3. Responding as disciples of Jesus

Prayer seeking forgiveness

Offering

Prayers for others

4. Being sent out as disciples of Jesus

Song: Let us talents and tongues employ (Fred Kaan)

Final words

Blessing

Song: As we go now (Stephen Fischbacher)

Morning tea activity

Debriefing and Reflection on the experience

Items to prepare for this service:

- PowerPoint (ppt) or another way to display the questions for reflection / discussion and congregational responses
- Physical items as story cues that everyone can see. For example, a basket, fishing net, tins of fish or a fresh fish, a loaf of bread, a small inflatable raft or boat
- Printed signs with headings based on your church's own mission statement
- Sticky notes so that each person has four or five
- Coloured marker pens or pencils for each person
- Bible reading option 1, 2 or 3 require paper and coloured pencils
Bible reading option 2 also requires: scripts printed or displayed on the PowerPoint and clearly labelled for the disciples and Jesus
- Printed instructions for small group leaders
- Morning tea activity: create signs for the table with the discussion questions and images of recycling and waste management, particularly any that apply in your local context e.g. worm farm. These are in order to prompt conversations

Acknowledgement of country

In some countries around the world, churches begin their services with an acknowledgement of country to recognise the place of Indigenous people as the First Peoples of that land. This also promotes awareness of the history and culture of First Peoples and formally acknowledges First Peoples ongoing connection to land. An acknowledgement also provides an opportunity for us to learn from each other across cultures.

In Australia, this is a recognition that the land upon which they worship is land that was never ceded by the First Nations Peoples, who have been custodians of the land for tens of thousands of years. This is an important part of the reconciliation journey in Australia, and a commitment to working towards justice for First Nations Peoples. For more information, we offer this resource from the Uniting Church in Australia: [Acknowledgement of Country in the UCA - Uniting Church Australia](#)

In Aotearoa New Zealand, we recognise that under Te Tiriti o Waitangi (the Treaty of Waitangi) we have committed to partnering together. This means that relationship is vital. You may wish to ask local iwi for advice. You could

also include your pepeha as part of your welcome.

For those in Canada, the following is suggested based on work by The Presbyterian Church of Canada:

We acknowledge that we meet on the traditional lands of the... We acknowledge this territory's significance for the Indigenous peoples who lived, and continue to live, upon it and whose practices and spiritualities were tied to the land and continue to develop in relationship to the territory and its other inhabitants today [based on <https://presbyterian.ca/2018/03/23/acknowledging-traditional-territory-recognizing-relationships/>]

OR *"We acknowledge with gratitude and pay respect to the traditional custodians of these lands and to the various treaties covering them."*

In the UK, you might want to use this time to acknowledge and consider the privilege brought about by Britain's key role in the transatlantic slave trade, the continuing legacies of racial inequality, and what this means for individuals, churches and society as a whole.

As a denomination committed to Christian unity, you might also want to consider the faithfulness and struggles of those who've gone before, the brokenness of the church through the various fractures in history, and the ecumenical work that is now drawing churches together in healing.



1. Gathering as disciples of Jesus:

Welcome

Prepare:

The appropriate Acknowledgement of country for your area.

Say:

Welcome to xxx church this morning.

(Include an Acknowledgement of Country or similar based on your context).

We come today to celebrate and share what God has given to us – God’s love and grace, as well as our gifts, skills and resources. We pray that we will see God’s gifts multiplied to bless ourselves, our community and beyond.

Call to Worship + Song

Song: Pegs: **I G M C**

Let us sing to the God of Salvation (Richard Bewes)

Together in Song 52

https://hymnary.org/text/let_us_sing_to_the_god_of_salvation

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Invite two people, preferable of different generations to light the candle.

Say:

Let’s take a moment to say “Welcome, good to see you!” to those sitting near you... allow time.

Whatever your week has been like, however you are feeling today, this is the day the Lord has made – let us rejoice and be glad in it.

For our Call to Worship this morning, I invite those on this half of the church (point to the Right Hand Side (RHS) of the church) to say “Praise Our Maker” when I point to you. Let’s practice that...well done, fantastic!

For those of you on this half of the church [point to the Left Hand Side (LHS)], I invite you to say “Praise Our Saviour” when I point to you. Let’s practice...excellent, that’s great!

Let’s put that together...

[point to RHS] “Praise Our Maker”

[point to LHS] “Praise Our Saviour”

[point to RHS] “Praise Our Maker”

[point to LHS] “Praise Our Saviour”

Now, when I raise my arms straight up in the air, I invite us all to join in with “Praise the Lord our everlasting King”... [raise both arms] “Praise the Lord our everlasting King”. You are so good!

[point to RHS] "Praise Our Maker"
[point to LHS] "Praise Our Saviour"
[raise both arms] "Praise the Lord our everlasting King"

Let's say that together as [name] and [name] light the Christ Candle.

Do:

As the candle is lit,

[point to RHS] "Praise Our Maker"
[point to LHS] "Praise Our Saviour"
[raise both arms] "Praise the Lord our everlasting King"

Say:

As we sing our first song, if you are on the RHS, I invite you to be especially enthusiastic when we get to Praise our Maker – if you normally sing at a volume of around seven, let me encourage you to crank it up to a nine. Similarly, if you are on the LHS side feel free to take it up to nine for Praise our Saviour. For Praise the Lord our everlasting King, let's see if we can all together take it up to an 11!

Please rise in body or spirit, as you are able, as we sing together.

Do:

Sing together and prompt actions.

Gathering prayer of thanksgiving **I G C**

Prepare:

Organise two people of different generations to lead this prayer.

Include the prayer on a slide or display the final phrase for people to say together.

Say:

As we join together in our opening prayer, I will be leading the prayer and (*name of second person leading*) will be prayerfully asking reflection questions for us to consider quietly in pairs or individually. We invite you to say aloud the two phrases when they're displayed.

Do:

Leader 1: Gracious God, We are here to listen to you and learn from each other.

Leader 2: I wonder what we might learn from each other? I wonder how we hear from God?

Pause

Leader 1: We have gathered together in your name to share together so we can feed each other.

Leader 2: I wonder what we might share? I wonder how we can feed each other?

Why? 01

Why? 02

Why? 03

Why? 04

Pause

Leader 1: We say thank you God.

Everyone: Thank you God

Leader 2: Thank you God for all that you have given to us and all the people who are here with us. I invite you to consider those around the room.

Pause

Leader 1: As we consider those around the room today, we remember those who are not here.

Leader 2: I wonder who we are missing today? I wonder if you are missing someone in particular? Is there a friend, perhaps someone younger or older than you, who is not here today?

Pause

Leader 1: Holy God, send your Spirit amongst us so that we open our hearts and minds to whatever is new or challenging, so that we question and explore what we hear for ourselves and for us as a community.

Leader 2: I wonder how we open our hearts and minds? I wonder what might challenge us or be new today?

Pause

Leader 1: Thank you God for being here with us today.

Everyone: Let us join together as God's family here and worship our loving God. Amen

Song: Pegs: **I** **M**

Holy Spirit, Come (Geoff Bullock)
Stone's Been Rolled Away

<https://www.youtube.com/watch?v=6zg3kG2K45Y>

<https://www.praisecharts.com/songs/details/37310/holy-spirit-come-sheet-music>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

The song we are about to sing opens us up to the movement of the Holy Spirit in this place.

When we sing "Holy Spirit come", I invite you to tuck your elbows to your side, keep your forearms parallel to the ground and have your palms facing upwards like this for the whole verse [model pose, invite congregation to copy pose].

When we sing "Holy Spirit fall", I invite you – as you are able - to raise both your arms and keep them raised for the whole verse [model pose, invite congregation to copy pose].

When we sing “Holy Spirit flow”, I invite you – as you are able – to slowly wave your raised arms from side to side [model action, invite congregation to copy action].

Please rise in body or spirit, and join in with those actions, as you are able, as we sing together.

Do:

Sing and prompt actions.

Why? 01

Why? 05

2. Engaging in God’s word and our own discipleship

Prepare:

Look at the space you have available and set it up with physical items as story cues that everyone can see. For example, a basket, fishing net, tins of fish or a fresh fish, a loaf of bread, a small inflatable raft or boat, some sand.

On the slides, show different examples of artwork depicting the scene of the feeding story, ensuring that you adhere to copyright laws in your own country. These are two sites from the UK you might find helpful.

[The five thousand - Eularia Clarke \(methodist.org.uk\)](http://methodist.org.uk)

[The feeding of the five thousand - John Reilly \(methodist.org.uk\)](http://methodist.org.uk)

Why? 06

An additional touch may be to prepare baskets of bread to pass around and tell people to eat the bread during the story when the 5000 plus people are all eating thus entering into the story at the same time. However, remember that food intolerances and allergies can lead people to feeling isolated or excluded. You know your own local context best and will know what will work. Equally, you may decide to include a celebration of Communion if that is part of your tradition.

The preacher or leader will need to be very prepared as, when you open up to the floor, there will be questions you will not have thought about before and you will end up pondering theologically in the moment. This is a great opportunity for intergenerational ministry and discipleship as it means others can offer suggestions and you can model doing the work of wrestling with the story together. Practice beforehand saying helpful phrases such as “I hadn’t thought of that before” or “I wonder if anyone else has some thoughts on that?”, in order to open up the discussion and so that others can grow in their discipleship, no matter their age.

Introducing the theme with activity Pegs: **I G M C**

Prepare:

Before the service, prepare headings based on your church’s mission statement. Set out headings around the room according to the church’s own mission statement e.g. hospitality, prayer and worship leading, mission, teaching, etc. You could create a sense of intrigue by asking wondering questions, “I wonder why these are displayed around the church

Why? 05

today?" "I wonder if you know where these words and phrases come from?"
 "I wonder who wrote these words?"

Gather enough sticky notes for people to have about four to five each and a coloured marker pen or pencil for each person. Consider how best in your space to make the sticky notes and pens/pencils easily accessible for everyone.

Say:

Sometimes it can feel as if life is full of problems and difficulties, like hurdles in a race that need to be jumped. In our reading today, Jesus wants the disciples to focus on what they have, rather than what they don't have. Communities like ours are full of people experiencing problems but they are also filled with people with resources, experiences and knowledge which can be gathered together to help the whole community find solutions. That can only happen if we share what we have.

To find out what we have in our community, we're going to do a quick census. *Talk about your country's national census and the Roman census when Jesus was born.*

Can you see the headings around the room? I wonder where they are from? I wonder who wrote them? Does anyone recognise them?

They come from our mission statement (*you could read it out here to provide context*). Let's do our own census based on our headings from our church mission statement.

Do:

Invite people to take sticky notes and write down their gifts and skills and offer to do this for their neighbour if that's helpful – one per note – and then speak to the people around them to gain their insights so people are identifying each other's gifts/assets. You may find it helpful to invite people to write their name on their sticky notes so leaders can have follow up conversations and you can see what ages are keen to engage in what areas of ministry. If people would prefer, this could be left anonymous.

After a while, invite everyone to place their sticky notes under the relevant heading, helping those who can't reach or who aren't as mobile as others. Put them where they fit best, this isn't an exact science. Make sure everyone who wants to be included has had their sticky notes included.

Say:

If we focus on the resources that this community has rather than what we don't have, what do you notice about the sticky notes?

E.g. lots of people under hospitality - What does it say about our community?

E.g. engage in a lot of different missional activities - What does this say about us and our priorities, about our mission statement as a community?

I wonder where our older generations feel their gifts are best used? What about our younger generations?

Are there areas where a variety of generations share gifts together?

Why? 07

Why? 08

Why? 09

At the end, take photos of this work to share with church leaders for further discussion and reflection beyond the gathered group. Tell the group this is the plan if it's something you can do.

In the meantime, have someone who is leading prayers for others to go round and write a prayer that includes what has been shared in this exercise.

Bible reading

Here are three different ways to share the Bible reading together. The preparation is similar, but each requires a different number of participants and different skills as they invite the congregation into different ways of engaging with the Bible passage. You can adapt any of them to your own local context – these are just ideas.

Option 1: Listening Pegs: I G M

Prepare:

Have paper and coloured marker pens/pencils available for people to use.

Select someone to narrate the story and have them pre-read it (or the worship leader or Bible reader could narrate depending on confidence).

Say:

As we listen to the story and some reflection points, some of you might want to draw or write what you hear. Please take some paper and coloured marker pens/pencils to use. During the offering, if you would like to offer up what you have created for displaying in the foyer, then please place them in the offering plates or give them to the collector.

Do:

Narrator: Our Bible reading is from **Matthew chapter 14, verses 13 – 21**

¹³Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns.

¹⁴When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.

¹⁵When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.'

¹⁶Jesus said to them, 'They need not go away; you give them something to eat.'

¹⁷They replied, 'We have nothing here but five loaves and two fish.'

¹⁸And he said, 'Bring them here to me.'

¹⁹Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.

Why? 05

²⁰And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. ²¹And those who ate were about five thousand men, besides women and children.

Option 2: Watching Pegs: I G M C

Prepare:

Depending on your community, pre-invite nine to ten people of different ages to act out the Bible reading or just ask for volunteers at the time.

Make paper and coloured marker pens/pencils available for people to use.

Prepare scripts printed or displayed on the PowerPoint and clearly labelled for the disciples and Jesus. As per the passage written below, the words in bold are either actions or speeches for the actors.

The people who are Jesus and the disciples need to be able to read and speak clearly.

Say:

For our Bible reading today I've invited some people to act it out for us.

OR For our Bible reading today I need nine to ten volunteers to help act it out for us.

Do:

Narrator: Our Bible reading is from **Matthew chapter 14, verses 13 – 21.**

Now when **Jesus** heard this, he withdrew from there in a boat to a deserted place by himself. But when the **crowds** heard it, they followed him on foot from the towns.

¹⁴When **he** went ashore, he saw a **great crowd**; and **he** had compassion for **them** and cured their **sick**.

¹⁵When it was evening, the **disciples** came to him and said, '**This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.**'

¹⁶**Jesus** said to them, '**They need not go away; you give them something to eat.**'

¹⁷They replied, '**We have nothing here but five loaves and two fish.**'

¹⁸And **he** said, '**Bring them here to me.**'

¹⁹Then **he** ordered the **crowds** to sit down on the grass. Taking the five loaves and the two fish, **he** looked up to heaven, and blessed and broke the loaves, and gave them to the **disciples**, and the **disciples** gave them to the **crowds**.

²⁰And **all** ate and were filled; and **they** took up what was left over of the broken pieces, twelve baskets full. ²¹And those who ate were about five thousand men, besides women and children.

Thanks acting team. Please return to your seats.

Why? 02

Why? 06

Option 3: Acting Pegs: **I G M C****Prepare:**

Make available paper and coloured marker pens / pencils for people to use.

You will need: Narrator (says black text); Jesus (says purple text); disciples (two people) (say green text).

Prepare scripts printed or displayed on the PowerPoint and clearly labelled for narrator, Jesus and disciples.

The actions are done by all speakers who are lined up at the front of the space.

Say:

As we listen to the story and some reflection points, some of you might want to draw or write what you hear. Please take some paper and coloured marker pens / pencils to use. During the offering, if you would like to offer up what you have created for displaying in the foyer, then please place them in the offering plates or give them to the collector. Thank you to our three readers. You are invited to join in by copying their actions in your seats.

Do:

Our Bible reading is from **Matthew chapter 14, verses 13 – 21 (Good News)**

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. *(hold arms up in front of self and lean back)* But when the crowds heard it, they followed him on foot from the towns. *(stomp feet)*

¹⁴When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. *(lean forward and open arms in welcome)*

¹⁵When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' *(use a shooing away gesture as you read)*

¹⁶Jesus said to them, 'They need not go away; you give them something to eat.' *(shake your head and point to the people gathered)*

¹⁷They replied, 'We have nothing here but five loaves and two fish.' *(emphasise a shrug and hold out cupped hands)*

¹⁸And he said, 'Bring them here to me.' *(emphasise a come here gesture)*

¹⁹Then he ordered the crowds to sit down on the grass *(make a sit down gesture with your hands)*. Taking the five loaves and the two fish, he looked up to heaven, *(look up)* and blessed and broke the loaves, *(act out breaking a loaf of bread)* and gave them to the disciples, *(act out handing out to people)* and the disciples gave them to the crowds. *(act out handing out to people)*

²⁰And all ate and were filled; *(rub your tummy)* and they took up what was left over of the broken pieces, twelve baskets full. *(hold an imaginary basket and pretend to pick up pieces)*

Why? 05

²¹And those who ate were about five thousand men, besides women and children. (*show five fingers*)

Thanks acting team and everyone for joining in. Please return to your seats.

Learning together with the word

Reflection Pegs: **I** **G** **M** **C**

Prepare:

Remember this is not intended to be a 20 minute sermon. We suggest you, or the preacher, choose two points you want to briefly explore depending on what is happening in your local context, or spend some time giving a quick overview of the main points of the story, see list below.

Make sure the points chosen resonate with the people and their experience of life. Perhaps you could ask if there are any questions left unanswered by the telling of the story in Matthew's gospel, for example, what more would you like to know about this story?

Your preparation is to think about which of these points your community needs to hear today at this time.

Potential points to focus around:

- It was very late and perhaps not everyone had come prepared with food for a whole day with Jesus
- It was a huge crowd. Notice how they counted the men – our census is much different today
- The disciples wanted to send everyone away – who do we “send” away?
- Jesus addresses both our spiritual and physical needs – he understands what it is to be human
- Jesus tells the disciples to give them something to eat – Jesus believes we have what's needed. Why do we struggle to believe this? Jesus focuses on the resources or assets, not the deficits or what is not there
- The only food the disciples found to share were a few fish and loaves – who is generous in our community?
- Jesus blesses the offered food, give thanks to God, and the whole crowd is fed – how do we rely on God and find we're encouraged to action?
- The impact of sharing what we have – everyone shared their stash of food – everyone shared their resources
- Baskets of scraps are collected so they had more than enough to eat – the generosity of life with God
- God provides – not always in the way we expect/seek/would like and often God uses us – are we open to this?

Why? 10

Say:

As I share some reflections, I invite you to listen for words or phrases that catch your attention and perhaps note them down or draw about them. You might also like to jot down any of your own reflections or questions you are thinking about this story.

Do:

Leader shares reflections.

Consider closing with: I wonder what you might have done or felt if you were there – either in the crowd or as one of the disciples?

Questions and discussion Pegs: I G M C

Prepare:

Depending on your community, either identify leaders beforehand or invite people to choose a leader once in small groups. For small group conversations, have printed instructions for group leaders. Also prepare the small group questions for display for those who do not want to be in a small group.

Small Group Leader Instructions

We have a few questions to prompt our conversation. It doesn't matter if we get through them all. Please only speak for up to a minute and let's ensure everyone who wants to share gets a turn.

Q1. What have you been thinking about or drawing about this story?

Ask any appropriate follow up questions e.g. Was anyone else thinking that? Does anyone have an answer or wondering about that?

Q2. I wonder what you're not sure about or don't understand about this story?

Q3. I wonder what surprises you about this story?

Q4. I wonder what you might have done or felt if you were there – either in the crowd or as one of the disciples?

When prompted by the preacher, move to this question (if your group gets through all the other questions quickly, then feel free to ask this question sooner.)

Q5. Has anyone had an experience like this where you thought you had nothing but actually you had more, or more was shared with you? What happened?

Say:

I invite you to get into small groups of about five people, if possible with a mix of ages. If you'd prefer to reflect on some questions by yourself or in pairs, please do so. The questions will be on the screen.

In your groups, please choose someone to be the small group leader who will need these instructions to assist them. *(OR say: Those who have been invited to be a small group leader please stand. I invite you to get*

Why? 03

Why? 03

Why? 07

Why? 08

Why? 09

Why? 10

into groups of about five people by sitting with one of the leaders who are standing.)

Do:

Move into the small groups for 10-15 minutes.

Ensure small groups form and get started. Wander around assisting where requested. Manage the time.

For the final five minutes of small groups, the preacher/speaker prompts all groups to move on to Q5 no matter what question they are up to.

Thank people for taking part.

3. Responding as disciples of Jesus

Prayer seeking forgiveness Pegs: **I** **G** **M** **C**

Prepare:

Have the response “Thanks be! Amen!” displayed on the screen.

Say:

There are times in a worship service when we are invited to be quiet, to connect with God and God’s ways in silence, and this is one of those times. But when we come to the response, it is meant to be full of joy as we realise that God is with us every step of the way. The words of the response are ‘Thanks be! Amen!’ Feel free to respond enthusiastically – with a loud voice, maybe punching the air above your head or, for the even more adventurous, jumping up from your seat.

Shall we practice the response together on the count of 3, ...1, 2, 3:
“Thanks be! Amen!” Great.

No matter our age, sometimes to help us become quiet and to focus in prayer, it can help to begin by making our bodies quiet – quieten the wiggles or distractions in our heads (roll head), arms (wiggle arms and stretch fingers), legs (swing legs), and feet (stretch toes).

And now let’s quieten our minds so that we can say to God the things that need to be said.

Pause

Do:

Let us pray:

I invite you to remember the times when we haven’t been the best versions of ourselves.

Silence for a few moments

We think of times when we did not trust that you would meet our needs and so we were selfish and did not share your love.

Silence

God, you promise to forgive us

Why? 05

“Thanks be! Amen!” (shout response)

We think of times when we held onto your gifts to us that were meant to be shared and so others have missed out because of our lack of generosity.

Silence

God, you promise to forgive us

“Thanks be! Amen!” (shout response)

Friends, God has promised to forgive us, and God does forgive us.

Hear with your ears (touch your ears) and your hearts (place your hand on your heart) and your minds (touch your head) these words from our loving God,

“You are forgiven. Go in peace.”

And we say together

“Thanks be! Amen!” (shout response)

Offering Pegs: **I G M C**

Prepare:

Encourage the person saying the offering prayer to include thankfulness for money and other resources that we have e.g. our God-given gifts, our assets that were shared earlier, the skills, people and resources that God has provided in your community. Also encourage them to be ready to include artwork in the offering prayer.

Say:

As we collect the offering today, you are also invited to include any artwork you’ve been drawing in response to today’s Bible story and we will include these in our prayers and also display them (*share where they’ll be displayed e.g. noticeboard, near morning tea...*).

Do:

Collect your offering in the usual way as well as collecting artwork. Pray for the offering.

Prayers for others Pegs: **I G M C**

Prepare:

Organise for a multi-age group or pair to look through and write a prayer that includes what was shared in the earlier “introducing the theme” activity that used sticky notes. Encourage the prayer leaders to include prayers about:

- being generous and collaborate in sharing our gifts across our church and wider community
- asking God to help us to focus on what we have and can offer rather

Why? 02

Why? 08

than what we don't have

- remembering that with God our resources can be multiplied in unexpected ways that meet the needs of ourselves and our wider community

Suggest that between each phrase/topic/sentence in the prayer to include a repeated phrase for response, for example, "Open our hearts and hands to bless others through us." Have this displayed for people to join in.

For a more kinaesthetic approach, you could incorporate the following movements with the prayer:

Begin – fists clenched and resting on opposite shoulders.

"Open our hearts" – unfold arms and hold forearms parallel to ground

"And hands to bless others" – unclench fists and hold palms facing upwards.

Then return to the beginning.

Say:

We have written our prayers for others by using your sticky notes from our earlier activity. We invite you to join us in prayer by saying this phrase as a response "xxx" OR by following these actions when you hear the phrase, "Open our hearts and hands to bless others through us."

Go through phrase and actions and get community to practise together.

Do:

Lead the prayers for others...

4. Being sent out as disciples of Jesus

Song: Pegs: **I G M C**

Let us talents and tongues employ (Fred Kaan)
Together in Song 537

https://hymnary.org/text/let_us_talents_and_tongues_employ

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

Our time together today reminds us that God is a God of abundance. Everyone listening to Jesus was fed and there was plenty of food leftover, still plenty to share. God has given our congregation so much that is good...

[point to RHS] "Praise Our Maker"

[point to LHS] "Praise Our Saviour"

[raise both arms] "Praise the Lord our everlasting King"

Why? 05

...and God has given us much to share with others...

[point to RHS] "Praise Our Maker"

[point to LHS] "Praise Our Saviour"

[raise both arms] "Praise the Lord our everlasting King"

The refrain in this nearly final song is an affirmation of the life Jesus brings and an encouragement to share that life with others..." Jesus lives again; earth can breathe again. Pass the Word around: loaves abound!". Each time we sing these words, like we did in our first song, I invite you to turn the volume up to 11 – or maybe even 12!

Please rise in body or spirit, as you are able, as we sing together...

Why? 01

Final words Pegs: **I** **G** **M** **C**

Prepare:

Display the reflection question/s you want people to reflect on.

Say:

As we close our service, I wonder what are you taking away with you today?

What have you gathered up? It could be something you have learnt about someone else, something about the story you hadn't thought about before, something you have felt or experienced in another way today.

Allow about a minute of silent reflection.

I invite you to turn to someone near you and share briefly what you will take with you. If you'd prefer to continue reflecting on your own, please do so.

Allow a few minutes for sharing.

As we close, I wonder how our shared reflections are like metaphorical crumbs for us to collect up after sharing God's word together today? Our Church Council/Board/leadership team will be gathering up our sticky notes and things we've shared today for ongoing discussions too. As we share in our community we learn from each other and contribute our gifts to being the whole family of God here at (name of church).

If you prepare the Morning Tea activity (see below) you might like to explain about it at the end of the service.

During Morning Tea today we have some more discussion questions on the table to prompt further conversations together. We invite you to spend time with someone who is perhaps 10 years older or younger than you are, where that's possible.

Do:

Display the reflection questions and guide the reflection time.

Why? 03

Why? 07

Blessing Pegs: **G M C****Prepare:**

Display the blessing for people to say aloud.

Say:

Our closing blessing is from Fischy Music and is displayed here. I invite you to say the blessing together and look at each other around the room.

Do:

May God bless you and all you do and say.

May God be with you as you travel this week and reflect on what we have shared.

May God bless all who are gathered here and those who could not come today.

May God bless us all and keep us safe.

Amen

Song: Pegs: **I M**

As we go now (Stephen Fischbacher)

Twenty Years of Fischy Music

(<https://www.youtube.com/playlist?list=PLRV30mBmX1lN0kylQla5EEw4t5xALn-nf>)

<https://www.youtube.com/watch?v=vVtG8jW4TkU>

<https://www.fischy.com/fischy-music-online/songs/as-we-go-now/>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Encourage the relevant musician/s and worship leader to become familiar with the actions from the video.

Say:

As we go now from this time of worship, may we treasure one another – remembering how precious each of us are to God. Please rise in body or spirit, joining in the actions as you are able, as we sing together...

Do:

Lead the song with actions.

Morning tea activity Pegs: **I G M C****Prepare:**

Talk with the morning tea team or church welcomers / pastoral care team about hosting some table conversations and collecting feedback for the debriefing team. Create signs for the table with the discussion questions and images of recycling and waste management, particularly any that

Why? 01

Why? 05

apply in your context e.g. worm farm, to prompt conversations. You could also bring through any objects you have used in creating the worship space or include objects on each table so there is something to touch and remind people of the focus for discussion.

1. Options for discussion:

- In the story, baskets and baskets of left-overs were collected up after the picnic. Wonder together about what the disciples might have done with these leftovers
- Ask someone of a different generation: How did you as a child or now as an adult, deal with left-overs and waste?
- Being custodians of the land means to deal with waste responsibly. One way is to reduce the amount of waste we produce – how can we do that at church? In our home? At school or at work?
- Another way to reduce waste is to recycle or upcycle – do you have stories of recycling or upcycling something?

You might like to also include information:

- from the local council about recycling, worm farms, waste management, repair cafes etc.

- about local events, like clean up days and beach days, which could be a missional activity to do together to show custodianship of the land and care for creation.

2. As you think about being more intergenerational:

- What have you enjoyed about the ideas/activities shared today?
- What did you find challenging/confronting?
- What questions would you like to ask?

Debriefing and Reflection on the experience

We strongly suggest you appoint a small intergenerational group to reflect upon the service for Church Council, Board or your local governance structure. This should not only include those involved in planning the service and should also include different ages. This group can then report back following the service. Reporting back to the congregation is a powerful way to show that the leadership is listening during what might be a period of profound change. This will inform the governing group to talk about what the church is willing to follow through in order to fulfil their collective and individual lives of discipleship, which is what we are called to as Christians. Make sure everyone in this group has read or talked with someone about the 'whys' in this document to ensure all have understood the experiences as this will help their reflection on how the community engaged in discipleship

Why? 03

Why? 05

Why? 07

Why? 08

Why? 09

Why? 10

The “think about being more intergenerational” questions from morning tea will hopefully provide some useful insights into how people are feeling, and possibly changing, with each of these services.

Together, ponder:

- What, if anything, has changed? How might this be sustained or furthered?
- What could work better next time?
- A useful review process called SOAR™ is provided towards the end of this resource on page 102.



Praising God Together - Psalm 145

Checklist

- Gather your intergenerational team including your cheer squad
- Read through the whole service
- Choose which options you will use or adapt to suit your context
- Highlight the “Prepare” sections as you go
- Call for your volunteers of all ages to take part and lead
- Prepare your space and check accessibility for everyone
- Gather everything you need and set it in place ready to go
- Debrief with your team following the service

Introduction for leaders

This service has been formatted as a **Prepare, Say, Do** document.

Prepare – this is what you need to action in advance.

Say – these are the words you speak by way of introducing the next part of the service and explaining what is happening.

Do – this is the actual prayer or reading or activity.

In addition, at various points there is a ‘Why?’ button. This provides background information for those leading and/or reviewing this service to explain the ‘intergenerational why’ behind the ‘how’ and the ‘what’.

For planning purposes, this service will take 90 minutes from beginning to end including the morning tea activity. Remember, it takes time for people to move between activities and for people to engage and then settle. If everyone knows how long it will take, there will be no anxiety about timing. You can choose to follow the whole service or shorten it if you prefer. The Bible translation used is the Contemporary English Version.

People of all ages learn, engage and worship in different ways so it can be helpful to use a number of different senses and/or ways of learning for the various elements of a worship service. This service includes different options to choose from in the prayers, Bible readings and responses. Throughout this service there are prompts about displaying words and images, suggested actions, using different voices (leaders), as well as suggestions for setting up the space, and a list of items to gather before you begin.

Please note the use of *italic* text indicates instructions or suggestions, and the use of **bold** text indicates congregation responses. Coloured fonts have been used for different voices during readings and prayers.

Where a writing activity is included, it is important to note varying capacity and confidence in reading and writing in your congregation. Our suggestion is that you ask for a volunteer to scribe when in groups or

partnerships. This avoids awkwardness or embarrassment and models inclusivity. It is also an opportunity for someone to use their gifts in the service of others.

Where you are encouraging people to move around, check the accessibility of your space. People with mobility aids may need support to participate.

The worship songs we suggest offer words that reflect the intergenerational community and/or are songs that can be sung and engaged in by different generations through the music and actions.

Order of service

Items to prepare

Acknowledgement of country

1. Gathering as disciples of Jesus

Welcome

Song: How Great: Psalm 145 (Bob Kauflin, Jordan Kauflin, and Nathan Stiff)

Prayer of thanksgiving

Song: How Great Thou Art (Together in Song 155)

2. Engaging in God's word and our own discipleship

and

3. Responding as disciples of Jesus

Bible reading and interactive responses

Bible reading Psalm 145, verses 3 - 20

Reading 1: verses 3 – 7

Response to Reading 1

Offering

Reading 2: verses 8 – 13a

Response to Reading 2: verses 8-13a

Song: Lord's Prayer (Beth Waldron Anstice)

Reading 3: verses 13b – 20

Response to Reading 3: verses 13b – 20.

Prayers for others (including sung refrain - O Lord Hear Our Prayer (Taize))

4. Being sent out as disciples of Jesus

Song: All Creatures of Our God and King (St. Francis of Assisi, William Draper)

Blessing (spoken)

Blessing Song (UK Makaton)

Morning tea activity

Debriefing and Reflection on the experience

Items to prepare for this service

- Week before the service – send an email with an activity, as outlined below. Alternatively, talk about this at the end of the previous week's service.
- PowerPoint (ppt) or another way to display the questions for reflection / discussion and congregational responses and song words
- A4 or A3 paper - one sheet per small group and bundles of coloured marker pens/pencils
- You might like to prepare a newspaper template with different shapes to use in different sections that can be glued on. You will also then need glue or sticky tape for each group
- Prepare a place where the newspaper front pages can be displayed, such as a whiteboard with magnets or pin up board with pins or blu tack and a wall or window near the morning tea area or foyer
- Set up four places (A, B, C, D) around the church – one for each prayer – with large paper and pens and printed instructions (as outlined below).
- Prepare a take-home sheet based on the words at the end of this section

NB. Psalm 145 (CEV) is provided at the end of this resource.

Please note – this Psalm uses the name 'king' to describe God – a term that has different connotations now to when David wrote it in a theocracy. 'King' and 'kingdom' have strong resonances to empire, colonialism and the oppression and enslavement of indigenous peoples. The service gives some opportunity to engage with this at whatever level is appropriate in your context.

Acknowledgement of country

In some countries around the world, churches begin their services with an acknowledgement of country to recognise the place of Indigenous people as the First Peoples of that land. This also promotes awareness of the history and culture of First Peoples and formally acknowledges First Peoples ongoing connection to land. An acknowledgement also provides an opportunity for us to learn from each other across cultures.

In Australia, this is a recognition that the land upon which they worship is land that was never ceded by the First Nations Peoples, who have been custodians of the land for tens of thousands of years. This is an important part of the reconciliation journey in Australia, and a commitment to working towards justice for First Nations Peoples. For more information, we offer this resource from the Uniting Church in Australia: [Acknowledgement of Country in the UCA - Uniting Church Australia](#)

In Aotearoa New Zealand, we recognise that under Te Tiriti o Waitangi (the Treaty of Waitangi) we have committed to partnering together. This means that relationship is vital. You may wish to ask local iwi for advice. You could also include your pepeha as part of your welcome.

For those in Canada, the following is suggested based on work by The Presbyterian Church of Canada:

We acknowledge that we meet on the traditional lands of the... We acknowledge this territory's significance for the Indigenous peoples who lived, and continue to live, upon it and whose practices and spiritualities were tied to the land and continue to develop in relationship to the territory and its other inhabitants today [based on <https://presbyterian.ca/2018/03/23/acknowledging-traditional-territory-recognizing-relationships/>]

OR *"We acknowledge with gratitude and pay respect to the traditional custodians of these lands and to the various treaties covering them."*

In the UK, you might want to use this time to acknowledge and consider the privilege brought about by Britain's key role in the transatlantic slave trade, the continuing legacies of racial inequality, and what this means for individuals, churches and society as a whole.

As a denomination committed to Christian unity, you might also want to consider the faithfulness and struggles of those who've gone before, the brokenness of the church through the various fractures in history, and the ecumenical work that is now drawing churches together in healing.

In the week before the service

Offer everyone ways to engage with this Psalm ahead of the service.

Share a colouring version of the Psalm with your church community for them to read and reflect on before the worship service. Here are some examples:

- <https://www.pinterest.com/pin/23643966781336613/> free version of Psalm 145:3
- <https://i.pinimg.com/736x/65/24/f8/6524f86596e98dd046de9e9cf3ab6cf1.jpg> Psalm 145:4
- <https://www.pinterest.com/pin/654921970806214543/> free version Psalm 145:9
- <https://www.pinterest.com/pin/23643966771124838/> free version Psalm 145:13

Share some intergenerational questions for people to use in households or small groups and activity clubs, alongside reading Psalm 145 in whatever

Why? 01

version they normally use:

- I wonder what the difference is between praise and thanks?
- I wonder what is your favourite story to share about something God has done?
- I wonder which aspect of God's character is most important to you?

The person who would normally preach could prepare a short reflection on the Psalm in advance (as a document or recording), and/or could also share some commentaries or other sources for people to explore prior to the service – eg The Working Preacher website <https://www.workingpreacher.org/?s=psalm+145> <https://worship.calvin.edu/resources/resource-library/psalms-for-families-devotions-for-all-ages-psalm-145/>

1. Gathering as disciples of Jesus:

Welcome Pegs: **G** **M**

Prepare:

The appropriate Acknowledgement of country for your area.

Prepare the words for display according to your local custom (eg. ppt, printed order).

Say:

Welcome to xxx church this morning.

(Include an Acknowledgement of Country or similar based on your context).

Today we will be engaging with Psalm 145 – a hymn of praise by David – to shape our time of worship together. Let's begin with a "Call and response" using the first three verses of Psalm 145. I invite you to say the words in bold.

Do:

Opening response (Psalm 145: 1-3a):

Leader: I will praise you, my God and king;

ALL: **and always honour your name.**

Leader: I will praise you each day

ALL: **and always honour your name.**

Leader: You are wonderful, LORD,

ALL: **and you deserve all praise.**

Why? 02

Song Pegs: G M C

How Great: Psalm 145 (Bob Kauflin, Jordan Kauflin, and Nathan Stiff)
 Unchanging God: Songs from the Book of Psalms, Volume 1
<https://www.youtube.com/watch?v=SNSoydKOXQo>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Work through the process outlined below with the relevant musician/s and worship leader.

Say:

There are many hymns that are based on this Psalm...I wonder if you recognise any of these...

Do:

Have a keyboardist play the first two lines of the song, then invite those who recognise the song to raise their hands. Select someone to identify the hymn and affirm the correct response. Repeat the process for the next song.

NB. Depending on your community, you might want to divide the group up into four teams of various generations and introduce a competitive/scoring element to the process.

- Holy, holy, holy, Lord God Almighty -
https://hymnary.org/text/holy_holy_holy_lord_god_almighty_early
- Now Thank We All Our God -
https://hymnary.org/text/now_thank_we_all_our_god
- Majesty -
https://hymnary.org/text/majesty_worship_his_majesty
- Tell Out My Soul -
https://hymnary.org/text/tell_out_my_soul_the_greatness_of_the_lo
- How Great Thou Art -
https://hymnary.org/text/o_lord_my_god_when_i_in_awesome_wonder

Say:

A more recent song is – How Great – and we’re going to use the chorus of this song in the first part of our service today. As we sing this through twice, I invite you - as you are able - to stretch your arms up high and leave them outstretched.

Do:

Sing the chorus twice and encourage everyone to stretch their arms up high in praise to God.

*How great is the Lord and greatly to be praised!
 How great is the Lord our God
 How great is the Lord and greatly to be praised!*

Why? 03

Why? 04

Prayers of thanksgiving Pegs: **I G M C**

Prepare:

Work through the process outlined below with the relevant musician/s and worship leader.

Invite a younger person who knows their alphabet to lead the alphabet prayer.

Say:

Verse 2 of Psalm 145 says “I will praise you each day...” and the refrain throughout the Psalm says “...blessed be God’s name for ever and ever”. I invite you to turn to someone near you or find someone of a different generation and identify together

- something that you can both thank God for yesterday,
- something you can both thank God for today,
- and something to thank God for forever and ever.

You will have a few minutes to share together. When you hear the “How Great” chorus play, I invite you to join in again and return to your seats.

Do:

Allow time for people to form pairs and talk together.

Then play the “How Great” chorus again and lead the singing with actions of arms outstretched. Encourage people to return to their seats when you sing the chorus the second time.

*How great is the Lord and greatly to be praised!
How great is the Lord our God
How great is the Lord and greatly to be praised!*

Say:

Psalm 145 is a type of acrostic poem – it’s an alphabet poem where each verse starts with the next letter of the alphabet – can we thank God for something for every letter of the alphabet?

[name] will lead us in creating our own alphabet Psalm of thanks to God. As they call out each letter of the alphabet, we invite you to call out something to thank God for that starts with that letter. Thinking caps and thankful hats on! Let’s pray.

Do:

Leader calls out each letter of the alphabet and waits for someone to call out something to thank God for that starts with that letter. If possible, encourage different people of a range of ages/stages to call out something to thank God for each letter.

After Z (if you get that far), have the musician/s ready to play the “How Great” chorus again and leader to encourage everyone to join in singing with actions of arms outstretched.

Why? 05

Why? 06

Why? 07

*How great is the Lord and greatly to be praised!
How great is the Lord our God
How great is the Lord and greatly to be praised!*

Song

*How Great Thou Art**

Together in Song 155

<https://www.youtube.com/watch?v=Cc0QVWzCv9k>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Work through the process outlined below with the relevant musician/s and worship leader.

Say:

Having just sung part of a newer song based on Psalm 145, we're now going to sing together an older one. Please rise in body or spirit, as you are able, as we sing together How Great Thou Art.

*= Alternatively, depending on your community, you may want to sing more of How Great (Psalm 145), with verses 1-3 suggested as most relevant for this point in the service.

2. Engaging in God's Word and our own discipleship

And

3. Responding as disciples of Jesus

Bible reading and interactive responses Pegs: **I** **G** **M** **C**

Reading 1: verses 3 - 7

Prepare:

Invite two people of different generations to read verses 3 – 7, with one reading the first half and one reading the second half of each verse.

Prepare the reading to be on screen or a handout so everyone can see them.

Say:

Today's service has been planned to allow time for engaging with and responding to the Bible reading in different ways – not through a sermon but with time for us to share what God's story means to us. Today we are learning together. I acknowledge that this may cause discomfort for some of us and so I invite you to acknowledge that for yourself and gently try to join in and be part of a group as best as you can.

We are going to hear Psalm 145 in sections and respond to each section together – letting the words of David help us find our own ways to worship. [name] and [name] will lead us in the first part of our Bible reading, Psalm

Why? 08

Why? 09

Why? 10

145, verses 3 – 7.

Do:

Two leaders read the verses – one part of a verse at a time.

³ You are wonderful, LORD, and you deserve all praise,

because you are much greater than anyone can understand.

⁴ Each generation will announce to the next

your wonderful and powerful deeds.

⁵ I will keep thinking about your marvellous glory

and your mighty miracles.

⁶ Everyone will talk about your fearsome deeds,

and I will tell all nations how great you are.

⁷ They will celebrate and sing about your matchless mercy

and your power to save.

Response to reading 1: verses 3 - 7

Prepare:

Have A4 or A3 paper available - one sheet per small group and bundles of coloured marker pens/pencils.

You might like to prepare a newspaper template with different shapes to use in different sections that can be glued on. You will also then need glue or sticky tape for each group.

Slides or displays with the two key questions to discuss and with the newspaper front page instructions and/or examples.

Prepare a place where the newspaper front pages can be displayed, such as a whiteboard with magnets or pin up board with pins or blu tack and a wall or window near the morning tea area or foyer.

Say:

I invite you, in a moment, to get into small groups, preferably with different generations present. Each group is going to create a newspaper front page. To start with I invite your group to discuss these two questions and then use your group's responses to shape the 'news' for your front page.

Q1. What has God done that you would want the next generations to know about?

Q2. How does God's action in the past give you hope in the present?

Your front page needs:

- headline news about what God has done
- a picture and lead story
- News In Brief column (this could include links to other stories with Bible references)
- adverts for Hope

I invite you to get into intergenerational small groups and, after discussing the two questions, collect your materials from [location or person]. If you prefer you can reflect on these questions by yourself and make your own front page or something similar.

Do:

Assist people to form small groups and encourage conversations about the two key questions. Then prompt and assist groups as required to make their newspaper front page.

Allow at least 10 minutes for this activity.

Provide a 2 minute warning to encourage at least a headline and lead article on front page.

Offering**Prepare:**

Provide a place to display the newspaper front pages. Arrange for music team to play gently in the background.

Say:

As we collect our offering today, we invite each group to bring forward their newspaper front page and display it here.

Do:

Collect and pray for your offering in the usual way. Assist groups to display their newspaper front pages during this time.

Reading 2: verses 8 – 13a Pegs: **I G M C****Prepare:**

Invite two people of different generations to read verses 8 – 13a, with one reading the first half and one reading the second half of each verse.

Prepare the reading to be on screen or handout so everyone can see them.

Say:

I invite you to remain where you are as [name] and [name] lead us in the second part of Psalm 145, verses 8 – 13a.

Do:

Two leaders read the verses – one part of a verse at a time.

8 You are merciful, LORD!

You are kind and patient and always loving.

9 You are good to everyone,

and you take care of all your creation.

10 All creation will thank you,

Why? 04

Why? 06

Why? 10

and your loyal people will praise you.

11 They will tell about your marvellous kingdom

and your power.

12 Then everyone will know about the mighty things you do

and your glorious kingdom.

13 Your kingdom will never end,

and you will rule forever.

Response to Reading 2: verses 8-13a

Prepare:

Prepare the four questions on display.

Say:

This Psalm was written by David when he was king of Israel. In this Psalm, he reflects on God being like a wise and loving king with a kingdom where justice rules. But we might find those ideas difficult or troubling today as more recent experiences of kingdoms and empires have included violence, oppression and slavery. David also wrote a Psalm when he was a shepherd about God being a shepherd, and this Psalm includes references to all of creation.

So, in your small groups, I invite you to reflect on how we see God by discussing the questions that are displayed. If you prefer, you can reflect on these by yourself.

Q1. Identify aspects of God's character in the verses we just read/heard. Discuss what aspect of God's character is most important to you today.

Q2. What aspects of our lives help us understand something of God's character? For example:

- God cares for us and can heal people - I'm a nurse and understand caring for others and healing
- God guides us and teaches us how to live - I'm a teacher and provide guidance and learning
- God is a good friend and cares for people - I'm a good friend and care for people
- God cares for creation - I enjoy gardening and looking after plants
- God is a creator and loving parent - I'm a parent or artist or creative

Q3. Where else have you heard God described like this (v8-9)?

Q4. Where do you see God's impact or reign in your life and in our community or globally?

Do:

Allow time for small groups to engage in conversation and discuss these

Why? 06

Why? 11

questions.

Song:

[Lord's Prayer \(Beth Waldron Anstice\)](#)

Welcoming Voices

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

We're about to pray for God's kingdom or 'kin-dom' of love, joy, peace and justice to come using the prayer Jesus taught us. As we engage in this prayer together, I wonder if you can find echoes of the Lord's Prayer through Psalm 145?

Today there are multiple ways in which you can join in this prayer. You might like to sing it. You might like to pray silently whilst those around you sing. You might want to join in with the liturgical gestures I'm about to show you.

Do:

Invite musicians and singers to join in quietly as you model and explain the following gestures.

Our Father in Heaven	[Raise above head and stretch out right arm]
Hallowed be your name	[Raise above head and stretch out left arm]
Your kingdom come	[Sway both raised arms slowly to the right]
Your will be done	[Sway both raised arms slowly to the left]
On earth as in heaven	[Bring hands together above head and make a circle motion as you lower outstretched arms until they are resting by your side]
Give us today our daily bread	[Clap x4]
Forgive us our sins	[Clap x 2]
As we forgive those	[Clap x2]
Who sin against us	
1 2 3 4	[Raise right hand and starting with thumb, count 1,2,3,4]
Save us from the time of trial	[Clasp hands together and make stirring
And deliver us from evil	action in front of body]
For the kingdom	[Raise and stretch out right arm]
and the power	[Raise and stretch out left arm]
And the glory are yours	[Sway raised arms quickly to the right and then left]
Now and forever	[Clap hands above head x5]
Now and forever	[Clap hands above head x5]
Now and forever. Amen.	[One final clap immediately after "Amen"]

Say:

You might want to sing and join in with the gestures. It's your choice how you pray! Feel free to rise or remain seated as we pray together...

Do:

Lead the singing and model the gestures for this prayer.

Reading 3: verses 13b – 20 Pegs: **I** **G** **M** **C**

Prepare:

Invite two people of different generations to read verses 13b – 20, with one reading the first half and one reading the second half of each verse.

Prepare the reading to be on screen or handout so everyone can see them.

Say:

I invite you to remain where you are as [name] and [name] lead us in the third part of Psalm 145, verses 13b - 20.

Do:

Two leaders read the verses – one part of a verse at a time.

^{13b}Our LORD, you keep your word

and do everything you say.

¹⁴When someone stumbles or falls,

you give a helping hand.

¹⁵Everyone depends on you,

and when the time is right, you provide them with food.

¹⁶By your own hand you satisfy

the desires of all who live.

¹⁷Our LORD, everything you do

is kind and thoughtful,

¹⁸and you are near to everyone

whose prayers are sincere.

¹⁹You satisfy the desires of all your worshipers,

and you come to save them when they ask for help.

²⁰You take care of everyone who loves you,

but you destroy the wicked.

Response to reading 3: verses 13b – 20.

Why? 08

Why? 04

Why? 10

Prayers for others (including sung refrain)

O Lord Hear Our Prayer (Taize)

Together in Song 741

<https://www.youtube.com/watch?v=f51n-yb11dY>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Set up four places (A, B, C, D) around the church – one for each prayer – with large paper and pens and the instructions as listed below.

Prepare four facilitators to help explore and wrestle with the ideas together. [It's okay to have unanswered questions and not know! This is not the final word – but a starting point for engaging.]

Identify a facilitator to collect ideas for prayer from the group and fashion a prayer together.

A. Pray with all who need to know God is near them (*Our Father – your will be done – on earth*) Psalm 145 - ¹⁷ Our LORD, everything you do is kind and thoughtful, ¹⁸ and you are near to everyone whose prayers are sincere.

With the group reflect on when we or other people might ask God to be near us, and how we might know that God is with us in difficult times. How might we pray together with everyone who needs to know God is near them today?

B. Pray for all who are in need of food and shelter (*give us this day our daily bread*) Psalm 145 - ¹⁵ Everyone depends on you, and when the time is right, you provide them with food. ¹⁶ By your own hand you satisfy the desires of all who live.

With the group reflect on the things people need to live every day. How does God provide for us and for others? How might we pray for everyone to have all they need?

C. Pray for all who stumbling or falling, all who need God's help (*forgive us our trespasses as we forgive those who trespass against us... lead us not into temptation*) Psalm 145 - ¹⁴ When someone stumbles or falls, you give a helping hand.

With the group reflect on what it might mean to stumble or fall. How does God help us and other people to get back up and carry on? How might we pray to God for forgiveness for ourselves and for others?

D. Pray that God would destroy all that is evil (*deliver us from evil*) Psalm 145 - ¹⁹ You satisfy the desires of all your worshipers, and you come to save them when they ask for help. ²⁰ You take care of everyone who loves you, but you destroy the wicked.

With the group reflect on what is evil – where does it come from? – how do we know what is evil? What might it mean for God to destroy the wicked? How does God overcome evil? How might we pray together for God to deal with all that is evil?

Why? 06

Why? 07

Why? 09

Why? 11

Say:

We are now going to create our prayers for the church and the world, picking up themes from the Psalm. There are four places around the church – one for each prayer - with large paper and pens. There will be one person at each place ready to help the group collect and shape their ideas into a prayer.

The choices are:

- A Pray with all who need to know God is near them
- B Pray for all who are in need of food and shelter
- C Pray for all who stumbling or falling, all who need God's help
- D Pray that God would destroy all that is evil

Please choose the place you would like to go and join the group in that area when you are ready. Remember to pray without judgement or making assumptions about people and situations.

Do:

Allow sufficient time for conversation and prayers to be written.

Check the groups are ready to pray (including that there is clarity around who/how many will actually say the prayer).

Say:

We're now going to join in prayer, including a sung refrain at the beginning and then after each prayer is read. Let's practice the refrain together...

Do:

Lead a practice of the refrain, once, or if needed twice.

O Lord, hear my prayer,
O Lord, hear my prayer;
when I call answer me.
O Lord, hear my prayer,
O Lord, hear my prayer;
come and listen to me.

Invite prayer from Group A to be shared
Sing refrain

Invite prayer from Group B to be shared
Sing refrain

Invite prayer from Group C to be shared
Sing refrain

Invite prayer from Group D to be shared
Sing refrain

Thank everyone for taking part.

Why? 02

4. Being sent out as disciples of Jesus

SONG: Pegs: **I** **M**

All Creatures of Our God and King* (St. Francis of Assisi, William Draper)
Together in Song 100

<https://www.youtube.com/watch?v=nAXv8mGM4cQ>

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order). Work through the process outlined below with the relevant musician/s and worship leader.

Say:

Psalm 145, verse 21 says, "I will praise you, LORD, and everyone will respect your holy name forever."

Psalm 145 is the last Psalm 'of David' and the only one identified as a 'Psalm of praise'. David's worship ends with praise – and so let us end our worship service today also with praise – with the song *All Creatures of Our God and King*.

In this song there is a chorus that includes the words *O, Praise Him* (NB Many communities may prefer *Sing praises*) and *Alleluia*. I'm going to invite this side of the church [point to the Right Hand Side (RHS)] to sing the first *O, Praise Him/Sing praises* and the first *Alleluia* especially loudly and this side [point to the Left Hand Side (LHS)] the second *O, Praise Him/Sing praises* and the second *Alleluia* especially loudly. The encouragement then is to lift the roof with both sides being especially enthusiastic on the third Alleluia each time. Let's practice that now...

[Point to RHS] *O, Praise Him/Sing praises*
[Point to LHS] *O, Praise Him/Sing praises*

[Point to RHS] *Alleluia*
[Point to LHS] *Alleluia*
[Point to both sides] *Alleluia*

Well done! Let's rise in body or spirit, as we sing verses 1, 2, 5 and 7 of All Creatures of Our God and King.

*=depending on your community, you might like to use the song Greater than We Can Imagine (Mark Altrogge) instead at this point.

<https://sovereigngracemusic.org/music/songs/greater-than-we-can-imagine/>

https://www.youtube.com/watch?v=uqb_VuFMYuQ

Do:

Lead the singing with actions.

Blessing (spoken) Pegs: **I** **M** **C**

Prepare:

Prepare the words for display according to your local custom (eg. ppt, printed order).

Why? 04

Why? 08

Why? 11

Prepare a take-home sheet based on the words at the end of this section.

Say:

There is a version of this Psalm found in the Dead Sea Scrolls that has after each verse “Blessed be the Lord, and blessed be God’s name for ever and ever.”

You might like to use the take-home sheet available after the service to read or pray through this Psalm during the week ahead.

How might you bless God and others this week – in your work, your relationships, your lifestyle?

Also, during Morning Tea today, I invite you to read through the newspaper front pages. If your group would like to keep working and finish your newspaper contribution, please do so at the tables here.

We began our time together with the opening words from Psalm 145 and we will use the same words from the Psalm as we finish...

Leader: I will praise you, my God and king;

ALL: Blessed be the Lord, and blessed be God’s name for ever and ever.

Leader: I will praise you each day

ALL: Blessed be the Lord, and blessed be God’s name for ever and ever.

Leader: You are wonderful, LORD,

ALL: Blessed be the Lord, and blessed be God’s name for ever and ever.

Amen.

Blessing Song*:

*=use if you have the appropriate technology and in accordance with the relevant copyright conditions, otherwise simply finish with the spoken Blessing above.

Say:

Makaton is a unique language program that uses Signs, Symbols and Speech to support children and adults with communication difficulties, including those who use English as an additional language. Today over 100,000 people in the UK use Makaton symbols and signs, either as their main method of communication or as a way to support speech.

Please feel free to remain seated and be blessed by the UK Makaton version of The Blessing.

Do:

Play <https://www.youtube.com/watch?v=va048-XxFTI>

Afterwards, invite people to morning tea and to read through the newspaper front pages.

Why? 12

Morning Tea activity

Encourage people to read the newspaper front pages and provide a space for those who want to complete their newspaper.

Hand out the “take home” sheet.

Encourage people to sit in small groups and discuss the following questions and provide a way for people’s comments to be written down and given to the debriefing team.

As you think about being more intergenerational:

- What have you enjoyed about the ideas/activities shared today?
- What did you find challenging/confronting?
- What questions would you like to ask?

Debriefing and Reflection on the experience

We strongly suggest you appoint a small intergenerational group to reflect upon the service for Church Council, Board or your local governance structure. This should not only include those involved in planning the service and should also include different ages. This group can then report back following the service. Reporting back to the congregation is a powerful way to show that the leadership is listening during what might be a period of profound change. This will inform the governing group to talk about what the church is willing to follow through in order to fulfil their collective and individual lives of discipleship, which is what we are called to as Christians. Make sure everyone has read the ‘whys’ in this document to ensure all have understood the experiences as this will help their reflection on how the community engaged in discipleship.

The “think about being more intergenerational” questions from morning tea will hopefully provide some useful insights into how people are feeling, and possibly changing, with each of these services.

Together, ponder:

- What, if anything, has changed? How might this be sustained or furthered?
- What could work better next time?

A useful review process called SOAR™ is provided towards the end of this resource on page 102.

Psalm 145

Contemporary English Version (By David for praise.)

¹ I will praise you, my God and King, and always honour your name.

Blessed be the Lord, and blessed be God's name for ever and ever.

² I will praise you each day and always honour your name.

Blessed be the Lord, and blessed be God's name for ever and ever.

³ You are wonderful, LORD, and you deserve all praise,
because you are much greater than anyone can understand.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁴ Each generation will announce to the next your wonderful and powerful deeds.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁵ I will keep thinking about your marvellous glory and your mighty miracles.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁶ Everyone will talk about your fearsome deeds,
and I will tell all nations how great you are.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁷ They will celebrate and sing about your matchless mercy and your power to save.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁸ You are merciful, LORD! You are kind and patient and always loving.

Blessed be the Lord, and blessed be God's name for ever and ever.

⁹ You are good to everyone, and you take care of all your creation.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁰ All creation will thank you, and your loyal people will praise you.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹¹ They will tell about your marvellous kingdom and your power.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹² Then everyone will know about the mighty things you do
and your glorious kingdom.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹³ Your kingdom will never end, and you will rule forever.

Our LORD, you keep your word and do everything you say.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁴ When someone stumbles or falls, you give a helping hand.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁵ Everyone depends on you, and when the time is right, you provide them with food.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁶ By your own hand you satisfy the desires of all who live.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁷ Our LORD, everything you do is kind and thoughtful,

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁸ and you are near to everyone whose prayers are sincere.

Blessed be the Lord, and blessed be God's name for ever and ever.

¹⁹ You satisfy the desires of all your worshipers,
and you come to save them when they ask for help.

Blessed be the Lord, and blessed be God's name for ever and ever.

²⁰ You take care of everyone who loves you, but you destroy the wicked.

Blessed be the Lord, and blessed be God's name for ever and ever.

²¹ I will praise you, LORD, and everyone will respect your holy name forever.

Blessed be the Lord, and blessed be God's name for ever and ever.



Regenerational Review Framework – After engaging with some or all of the Regenerational materials

As a leadership group, together work through the following:

How are we doing?

1. Considering all of our objectives we named at the start of engaging with the Re-generational materials, what are we proud of, what have we accomplished, and what are we doing that works?

Give credit for every little thing we have done that brings you a feeling or demonstration of being intergenerational, to even the smallest degree, in any church situation. Be specific, for example 'When a child spoke up with a prayer – when we listened to them without interrupting or correcting even though it wasn't the best theology.'

2. What contributed to those successes? What caused those things to work? What has allowed us to do church better for all ages together? (Consider the leadership team, congregation, communication, resources provided, circumstances, physical situation, and opportunities, etc.)

How have we changed?

3. Think about our church at the beginning of the project and the church we are today. How have we changed? What little improvements do we see and where? How has the congregation grown as disciples together? What did we do that helped things improve?

Becoming even more effective

4. To make our church even more effective as an intergenerational community of disciples in the future, what do we want to continue to do, do more of, do better, or do differently?

Of all the items listed and described above, which are the ones we are inspired to act on? (This is where we can help prioritise our objectives for the next phase.)

5. What support within the church do we have to do the things we identified in no.4? (Volunteers, skills, money, time, training, access to resources, equipment, materials, etc.)
6. What support and resources do we have outside the church?

(Denominational / networks, conferences, allies, other churches on the same journey learning together, etc.)

INVITE THE CHURCH TO REFLECT on the experience:

As a leadership team, engage different groups in this conversation – listen deeply and encourage all ages to listen to each other:

1. What are your views on exploring intergenerational ministry and the Regenerational Services the church has shared recently? *(could use smiley/neutral/frowny face emojis to indicate views from all ages)*
2. What could be done now to help the church move further towards all generations growing in faith and love as followers of Jesus together? *(could collate ideas and then give everyone three to five sticker dots to use to vote for their favourite ideas)*
3. What would you like do to help make a difference (however small), and how could we support you? *(could be written or drawn as pledges – collected and offered to God)*



Review and moving forwards together

Here are some questions to help the whole church review the process of exploring intergenerational ministry together through gathered worship. Consider how you might use some or all of these with different groups and different ages in different ways.

As a leadership group:

- How might you collate the responses and present these to the church?
- What did you hear from SOAR™ feedback?
- How do we want to continue being intergenerational?
- Who might be part of the team who can guide us in implementing our new learnings?

Please complete the following SOAR™ as an individual, group or family/household who have experienced the recent worship service/s introducing intergenerational ministry at your church. Start in which ever box you like and answer any questions that are helpful to you as you reflect on the experience.

<p>Strengths</p> <p>What are the best parts of being a church of all ages together?</p> <p>What do you enjoy about church?</p> <p>When has church helped you grow in faith?</p> <p>When has church helped you live out your faith in the rest of life?</p> <p>What are the gifts, skills and passions you bring to your church?</p> <p>Which relationships at church do you value most?</p>	<p>Opportunities</p> <p>What are the opportunities across church life for you to build relationships with people of other ages?</p> <p>What is happening in church that can build your gifts, skills and passions?</p> <p>What is happening in church that can help you as a follower of Jesus?</p> <p>What intergenerational experiences do you wish to explore more?</p>
<p>Aspirations</p> <p>What is your biggest hope for your church?</p> <p>What more do you want to see your church do?</p> <p>It is two years' time and you are reflecting on your church's journey to this point. What is different and how do the generations relate together?</p> <p>What do you need to do differently to help your church be all it can?</p>	<p>Resources / Results</p> <p>What resources does the church need to realise your hopes and dreams?</p> <p>What is the smallest step you need to take now to help the church move forward?</p> <p>What is the most innovative action you need to take?</p> <p>How will you know that your church has grown in being intergenerational?</p>

SOAR™ is a trade mark of Jackie Stavros & Gina Hinrichs, *The Thin Book of SOAR: building strengths-based strategy*, 2009

Why? - God's Family - all are welcome

We have provided these “Why?” points to help leaders better understand the choices we have made about activities and wording. Some of the “Why?” points also provide further information about how these choices may develop and deepen intergenerational relationships or be more inclusive of different ways of learning and engaging in discipleship and worship.

1. Pairing up, or being in a small group, with people of different ages can both affirm and model intergenerational ministry. This is also helpful for those who engage best through discussion with others (multi-sensory – interpersonal). Not everyone will be comfortable talking so give permission for people to think on their own as it is important everyone feels safe (multi-sensory – intrapersonal). Safe church protocols should always be followed.
2. We invite everyone to make the gestures together or join in with the activity, such as drawing or writing, to encourage participation including those who best learn and express physically (multi-sensory – moving).
3. We invite people of different generations to lead as this models intergenerational relationships and opportunities for working together. It can also model that leadership involves support roles and age appropriate roles.
4. This invites everyone to change their position in preparation for entering a different phase of worship without making the ability to physically stand an impediment.
5. We invite everyone to say the responses together to encourage participation (multi-sensory – listening and speaking). This can also build a sense of coming together as one community or body of Christ.
6. Different ages will offer different views and ideas so it is important to capture what everyone is saying and to show their contributions are valued. It's important not to laugh or patronise anyone but to encourage participation.
7. This part of the service has a significant “stand and deliver” teaching component as we share some of the principles about intergenerational ministry. Active learners need to be engaged in something during this time to enable them to concentrate too. Baking scones is also a great opportunity to have a real-life experience of intergenerational fellowship, and service if the scones are made and served for morning tea.
8. This is an opportunity to build on our existing experience and multi-age engagement, to add an intentionally intergenerational flavour to how we already worship and engage in ministry. When leading an intergenerational worship service we try to explain

things clearly and things might be repeated, especially the main point. There's lots of participation and using invitation as everyone is invited to join in. Participation means getting involved – using touch or listening or talking, our senses and emotions. What we do in the call to worship, in prayers and the sermon, we try to integrate or weave together. This is excellent practise for anyone leading worship and preaching with any age group and you probably already use these principles. The need becomes heightened when children are present and may well help to engage people who don't usually attend church. For more resources, with advice and examples on ways to encourage intergenerational relationships through a worship service, please see Appendix 5.

9. These questions are a helpful tool for leaders to review current ministries and priorities with an intergenerational lens so as to determine starting points and shape a process for growing intergenerationally as a community. Inviting people of various ages to assist with this reflection would be beneficial to ensure different experiences are heard and considered.
10. Providing opportunity for people to reflect on their learning about and response to intergenerational ministry is helpful in processing potential change personally and for the community. It also provides a healthy and open communication method to identify concerns and areas to work through with the church community.
11. Not everything needs to be done in a specifically intergenerational way, especially when first introducing intergenerational ministry. It provides a sense of security in the midst of change. As your community engages with this journey, more of the worship service may become engaging and accessible for all as opportunities for relationships to deepen across the generations emerge.
12. Using visuals and a Bible story book engages visual learners and those, particularly children, who can follow a story text easier than a Bible text. It also engages those very familiar with the Bible text as they hear it in a different way, encouraging them to consider what is different, what has been embellished, left out, focused on and how that makes them feel and why?
13. Inviting people to move and stand next to each other helps engage actively and personally in the prayer, considering our own actions towards those of a different generation.
14. If your church doesn't use contemporary songs this could be a good way to introduce some new music, particularly if your community has younger people. The lyrics of this song complement the focus of this service and space for reflective listening can assist people to consider, in a different way, the messages about intergenerational relationships.

Why? - The Body of Christ

We have provided these “Why?” points to help leaders better understand the choices we have made about activities and wording. Some of the “Why?” points also provide further information about how these choices may develop and deepen intergenerational relationships or be more inclusive of different ways of learning and engaging in discipleship and worship.

1. This invites everyone to change their position in preparation for entering a different phase of worship without making the ability to physically stand an impediment.
2. We invite people of different generations to lead as this models intergenerational relationships and opportunities for working together. It can also model that leadership involves support roles and age appropriate roles.
3. We ask questions for reflection, and /or to assist people to put themselves in the story. We pause in silence to allow people time to engage with the prayer. Inviting questions or suggesting we might not understand something, gives permission to ask questions and deepens engagement and understanding of the story and of who God is (multi-ability). We are not concerned if some people speak their answers if that's how they best reflect. Asking questions encourages awareness of one another, being together and building intergenerational relationships.
4. We invite everyone to say the responses together to encourage participation (multi-sensory – listening and speaking). This can also build a sense of coming together as one community or body of Christ.
5. We invite everyone to make the gestures together or join in with the activity, such as drawing or writing, to encourage participation including those who best learn and express physically (multi-sensory – moving).
6. People engage in different ways so setting the physical scene with visual cues and reminders for the service is important. But it does not need to be complicated.
7. Pairing up, or being in a small group, with people of different ages can both affirm and model intergenerational ministry. This is also helpful for those who engage best through discussion with others (multi-sensory – interpersonal). Not everyone will be comfortable talking so give permission for people to think on their own as it is important everyone feels safe (multi-sensory – intrapersonal). Safe church protocols should always be followed.
8. Different ages will offer different views and ideas so it is important to capture what everyone is saying and to show their contributions are valued. It's important not to laugh or patronise anyone but to encourage participation.

- 9.** This acknowledges differences beyond age so that generational diversity is set into context.
- 10.** Open-ended discussion allows for community input rather than a pre-determined outcome by the leader. Emphasise the whole community, all ages, gifts and talents, and what you have together as one body. Affirm opportunities for building and deepening intergenerational connections - that everyone, no matter their age or anything else, has gifts to share with the church community.
- 11.** It is important to be aware of time with a mixed age range and more participatory context. The leader (preacher) provides context, boundaries and some of the core understandings about the passage whilst allowing space for God to speak through the community. Trust that the exploration of the story will happen in the intergenerational discussions – so make time for this. This doesn't deny the importance of training, referencing and preaching well. Encourage a more community-based power dynamic which helps to build a more intergenerational culture. (Also seen in points 8 and 9.) Giving the congregation time to think and talk about the Bible passage also encourages them to develop these 'theology' skills for when they not in church – thinking about God and God's Word.
- 12.** Engaging in nature is another multi-sensory way that people engage best. By using visuals about nature and /or including items from nature we are assisting those who learn best by connecting with nature.
- 13.** Phones and devices in church can create all sorts of generational divides about what is appropriate. Using them as a tool for the discussion enables us to affirm differences and model how we need each other.

Why? - Feeding of the 5000 plus

We have provided these “Why?” points to help leaders better understand the choices we have made about activities and wording. Some of the “Why?” points also provide further information about how these choices may develop and deepen intergenerational relationships or be more inclusive of different ways of learning and engaging in discipleship and worship.

1. This invites everyone to change their position in preparation for entering a different phase of worship without making the ability to physically stand an impediment.
2. We invite people of different generations to lead as this models intergenerational relationships and opportunities for working together. It can also model that leadership involves support roles and age appropriate roles.
3. We ask questions for reflection, and /or to assist people to put themselves in the story. We pause in silence to allow people time to engage with the prayer. Inviting questions or suggesting we might not understand something, gives permission to ask questions and deepens engagement and understanding of the story and of who God is (multi-ability). We are not concerned if some people speak their answers if that's how they best reflect. Asking questions encourages awareness of one another, being together and building intergenerational relationships.
4. We invite everyone to say the responses together to encourage participation (multi-sensory – listening and speaking). This can also build a sense of coming together as one community or body of Christ.
5. We invite everyone to make the gestures together or join in with the activity, such as drawing or writing, to encourage participation including those who best learn and express physically (multi-sensory – moving). If the action is to quieten our bodies this supports the purpose of a quieter more focused prayer.
6. People engage in different ways so setting the physical scene with visual cues and reminders for the service is important. But it does not need to be complicated. Seeing people enact the Bible passage also engages sight and hearing (multi-sensory – visual and listening).
7. Pairing up, or being in a small group, with people of different ages can both affirm and model intergenerational ministry. This is also helpful for those who engage best through discussion with others (multi-sensory – interpersonal). Not everyone will be comfortable talking so give permission for people to think on their own as it is important everyone feels safe (multi-sensory – intrapersonal). Safe church protocols should always be followed.

8. Different ages will offer different views and ideas so it is important to capture what everyone is saying and to show their contributions are valued. It's important not to laugh or patronise anyone but to encourage participation.
9. Open-ended discussion allows for community input rather than a pre-determined outcome by the leader. Emphasise the whole community, all ages, gifts and talents, and what you have together as one body. Affirm opportunities for building and deepening intergenerational connections - that everyone, no matter their age or anything else, has gifts to share with the church community.
10. It is important to be aware of time with a mixed age range and more participatory context. The leader (preacher) provides context, boundaries and some of the core understandings about the passage whilst allowing space for God to speak through the community. Trust that the exploration of the story will happen in the intergenerational discussions – so make time for this. This doesn't deny the importance of training, referencing and preaching well. Encourage a more community-based power dynamic which helps to build a more intergenerational culture. (Also seen in points 8 and 9.) Giving the congregation time to think and talk about the Bible passage also encourages them to develop these 'theology' skills for when they not in church – thinking about God and God's Word.

Why? - Praising God Together

We have provided these “Why?” points to help leaders better understand the choices we have made about activities and wording. Some of the “Why?” points also provide further information about how these choices may develop and deepen intergenerational relationships or be more inclusive of different ways of learning and engaging in discipleship and worship.

1. Some learning styles (reflectors and theorists) like time to think and explore ideas and texts ahead of responding to them. This service replaces the preaching slot with an intergenerational learning and sharing time in response to the Psalm – so these activities equip everyone to bring something to the time of shared worship.
2. We invite everyone to say the responses together to encourage participation (multi-sensory – listening and speaking). This can also build a sense of coming together as one community or body of Christ.
3. Teamwork invites people to talk with those of a different generation and having a competition engages those with a more competitive side. Using music engages those who learn best through music and using scoring engages those who learn best with numbers (multiple intelligences theory).
4. We invite everyone to make the gestures together or join in with the activity, such as drawing or writing, to encourage participation including those who best learn and express physically (multi-sensory – moving). If the action is to quieten our bodies this supports the purpose of a quieter more focused prayer. We provide the option to join in through silence and prayer (intra-personal intelligence) if that is a preferred way of learning/worshipping.
5. Encouraging people of different generations to find things in common in conversation builds relationships through focussing on our similarities rather than differences. Sharing together uses the interpersonal multiple intelligence.
6. Pairing up, or being in a small group, with people of different ages can both affirm and model intergenerational ministry. This is also helpful for those who engage best through discussion with others (multi-sensory – interpersonal). Not everyone will be comfortable talking so give permission for people to think on their own as it is important everyone feels safe (multi-sensory – intrapersonal). Safe church protocols should always be followed.
7. Different ages will offer different views and ideas so it is important to capture what everyone is saying and to show their contributions are valued. It's important not to laugh or patronise anyone but to encourage participation.

8. This invites everyone to change their position in preparation for entering a different phase of worship without making the ability to physically stand an impediment.
9. The preaching slot has been replaced with an intergenerational learning and sharing time in response to the Psalm – whole community is included as a community of co-disciples – learning with and from one another, particularly no matter their age. The activities are designed for relationship building and engagement in various ways so that everyone can learn together, participate and express their responses to God. Giving the congregation time to think and talk about the Bible passage encourages them to develop these ‘theology’ skills for when they not in church – thinking about God and God’s Word.
10. We invite people of different generations to lead as this models intergenerational relationships and opportunities for working together. It can also model that leadership involves support roles and age appropriate roles.
11. We ask questions for reflection, and/or to assist people to put themselves in the story. We pause in silence to allow people time to engage with the prayer. Inviting questions or suggesting we might not understand something, gives permission to ask questions and deepens engagement and understanding of the story and of who God is (multi-ability). We are not concerned if some people speak their answers if that’s how they best reflect. Asking questions encourages awareness of one another, being together and building intergenerational relationships.
12. Makaton involves physical actions in signing and visual stimulus, and so opens up worship and communications to a wider variety of spiritual and learning styles. Makaton focusses on core concepts, helping people connect ideas (for example rescued, saved, redeemed, released, freed would use the same sign) and deepen theological understanding. It transforms ‘action songs’ into meaningful embodied worship (in a much simpler and easier to learn way than Sign Language).

Additional Resources For Intergenerational Worship And Ministry

Resource Papers: Becoming an Intergenerational Church

A collection of one to two page resource papers that will assist in being and becoming a more intergenerational church are available at:

<https://uniting.church/being-an-intergen-church-papers/>.

[#1 Toward a Common Understanding](#)

[#2 Multi-, Cross- & Inter-generational](#)

[#3 Eastern and Western Perspectives](#)

[#4 Generational Intelligence](#)

[#5 Embedded Intergenerationality](#)

[#6 Intergenerational Discipleship](#)

[#7 Intergenerational Worship](#)

[#8 Intergenerational Preaching](#)

[#9 Intergenerational Mission](#)

[#10 More than Worship, More than Sunday](#)

[#11 Helpful Websites](#)

[#12 Recommended Reading](#)

Books – Intergenerational Worship & Preaching

[All-Age Worship](#)

Lucy Moore (BRF, 2016)

[Collide: Exploring Intergenerational Ministry](#)

Tammy Tolman (Discovery Learning Series, 2013)

[The Church of All Ages: Generations Worshiping Together](#)

Howard Vanderwell (Rowman and Littlefield Publishers, 2007)

[A Gospel for All Ages: Teaching and Preaching with the Whole Church](#)

David M. Csinos (Fortress Press, 2022)

[Preaching with All Ages: Twelve Ways to Grow Your Confidence and Skills](#)

Ally Barrett (Canterbury Press, 2019)

[Speaking Across Generations: Messages That Satisfy Boomers, Xers, Millennials, GenZ and Beyond](#)

Darrell Hall (IVP, 2022)

Resources – Intergenerational Worship

Bible Explore - <https://www.bibleexplore.nz/>

Intergen - <https://intergen.org.au/>

Mustard Seeds - <https://seedstuff.blogspot.com/>

All-Age Worship Resources - <https://www.allageworshipresources.org/>

Worshiping with Children - <http://worshipingwithchildren.blogspot.com/>

Books - Intergenerational Ministry

[Intergenerate: Transforming Churches through Intergenerational Ministry](#)

Holly Catterton Allen (Abilene Christian University Press, 2018)

[Intergenerational Christian Formation: Bringing the whole church together in Ministry, Community and Worship](#)

Holly Catterton Allen, Christine Lawton, Cory L. Seibel (IVP Academic, 2023)

[Generations Together: Caring, Praying, Learning, Celebrating, and Serving Faithfully](#)

Kathie Amedi, Jim Merhaut, John Roberto (Lifelong Faith Associates, 2014)

[Being an Intergenerational Church: Practices to bring the Generations Back Together](#)

Suzi Farrant, Darren Philip (St. Andrew Press, 2023)

[Engage All Generations: A Strategic Toolkit for Creating Intergenerational Faith Communities](#)

Cory L. Seibel (Abilene Christian University Press, 2021)

Websites – Intergenerational Ministry

Intergenerate (Intergenerate AUS) - <https://www.intergenerate.com.au/>

Being an Intergenerational Church (UCA) - <https://uniting.church/intergenerational/>

Strandz (Anglican Dioceses of New Zealand) -

<https://www.strandz.org.nz/intergenerational.html>

Intergenerational Equipping Sheets (Grow Ministries) -

<https://www.growministries.org.au/product/01-intergenerational/>

Intergenerational Faith Formation (LifelongFaith Associates) - <https://www.lifelongfaith.com/intergenerational.html>

Intergenerational Ministry (GenOn Ministries) - <https://www.genonministries.org/pages/why-intergenerational>

Intergenerational Toolkit (Christian Reformed Church in North America) -

<https://www.crcna.org/FaithFormation/toolkits/intergenerational-church-toolkit>

Podcasts - Intergenerate Aus/NZ

Beth Waldron Anstice's intergenerational journey - <https://www.intergenerate.com.au/podcast/episode/1af14862/beth-waldron-anstices-intergenerational-journey>

Dave Csinos: Intentional vs Organic -

<https://www.intergenerate.com.au/podcast/episode/ecdbc9b8/bonus-intentional-vs-organic-with-dave-csinos>

Christina Embree: Moving Beyond Stereotypes -

<https://www.intergenerate.com.au/podcast/episode/cd923a8c/bonus-moving-beyond-stereotypes-with-christina-embree>

Angela & Dion Blundell: Embracing an Intergenerational Focus -

<https://www.intergenerate.com.au/podcast/episode/3b04c711/embracing-an-intergenerational-focus-with-dion-and-angela-blundell>

More Intergenerate Aus/NZ Podcasts - <https://www.intergenerate.com.au/podcast>

Podcasts - Effective Ministry

Beginners guide to intergenerational ministry (Effective Ministry)

<https://podcasts.apple.com/au/podcast/03-beginners-guide-to-intergenerational-ministry/id1470626845?i=1000552676922>

Postcards from Nashville Part1: Mimi Larson, Jason Brian Santos & Darren Phillip (Effective Ministry)

<https://podcasts.apple.com/au/podcast/24-postcards-from-nashville-part-1-with-mimi-larson/id1470626845?i=1000618537070>

Postcards from Nashville Part2: Christina Embree, Tony Souder & Gene Roehlkepartain (Effective Ministry)

<https://podcasts.apple.com/au/podcast/26-postcards-from-nashville-part-2-with-christina/id1470626845?i=1000620821144>

Postcards from Nashville Part3: Stacey Davis, Amy Yu & Steve Case (Effective Ministry)

<https://podcasts.apple.com/au/podcast/28-postcards-from-nashville-part-3-with-stacey-davis/id1470626845?i=1000622326169>

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<https://intergen.org.au/regenerational/>

<https://sa.uca.org.au/intergen/church-resources/all-age-worship/>

<https://urc.org.uk/your-church/family-friendly-church/regenerational/>



The Uniting Church in Australia
Synod of South Australia
Mission Resourcing

