



by Beth Barnett

Visions and Voices: Resources for Intergenerational Worship Year B Easter to Pentecost

Visions and Voices: Resources for Intergenerational Worship

is a collection of resources for congregations and groups interested in engaging in a more intergenerational approach to worship. Featuring multiple Music, Bible Focus, Prayer and Call to Worship ideas that can be used at any time of the year, these ideas were originally generated to align with the Revised Common Lectionary Year B readings for the weeks following Pentecost.

Visions and Voices is the second in a series of three such resources arising from a collaboration between the Centre for Theology and Ministry (Uniting Church Synod of Victoria and Tasmania) and Intergen. Particular gratitude is expressed to Beth Barnett as the writer of this material and Mirna Leonita for the final production.

CONTENTS

Music Resources

- 2 Holy, Holy, Holy*
- 5 I Heard the Voice of Jesus Say
- 7 Jesus Knows All About Me**
- 10 Jesus Rocks the World
- 13 The Voice
- 16 This is My Voice

*=especially suitable for Trinity Sunday

**=especially suitable for Pentecost 2

Trinity Sunday

- 19 Call to Worship Psalm 29
- 22 Bible Focus Psalm 29
- 27 Bible Art Psalm 29
- 30 Reflection

Pentecost 2

- 33 Confession 1 Samuel 3:1-10, Mark 2:23-3:3
- 36 Bible Focus 1 Samuel 3:1-10 (Coloured)
- 42 Bible Focus Psalm 139, 2 Corinthians 4, 1 Samuel 3 (Clay)

Pentecost 3

- 45 Call to Worship Psalm 138
- 49 Bible Focus 1 Samuel 8 (Tribes)
- 54 Bible Focus 1 Samuel 8, Mark 3:20-35 (Intervention)

Pentecost 4

- 59 Prayer 1 Samuel 16
- 63 Bible Focus 1 Samuel 16 (On the Inside)
- 66 Bible Focus 1 Samuel 15:34-16:13 (Someone is Missing)

Pentecost 5

- 71 Call to Worship 2 Corinthians 6:1-13
- 75 Bible Focus 1 Samuel 17, Mark 4:35-42 (Not the Voice of the Lord)
- 79 Bible Focus Mark 4:35-42, 2 Corinthians 6:1-13 (Stressful Stories)

Pentecost 6

- 83 Call to Worship Psalm 130, 2 Samuel 1, 2 Corinthians 8, Mark 5
- 88 Bible Focus Mark 5:21-43 (Raising Questions)
- 91 Bible Focus Mark 5:21-43 (Touch)
- 94 Prayer Art Mark 5:21-43

This entire resource, along with the preceding Risen and Real resource, can be downloaded via <https://www.ctmresourcing.org.au>





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: Holy, holy, holy



What this is: Interactive enrichment of Song - Holy, Holy, Holy



Where it's used: In any intergenerational gathering; Opening praise



Time: 4 minutes



Bible focus/theme: Isaiah 6:1-8, Holiness of God



What's needed:

- Music to any song that uses the phrase 'Holy Holy Holy' eg: TIS
- Discs of gold paper/card/foil ~ 7-10 cm in diameter
- blutak
- Large (A0 or bigger) poster displayed on wall or pin board. Letters of HOLY written in pencil. (or three of these if you have a larger gathering)
- Musicians and Song Leader, well prepared to introduce the song and the activity.
- volunteers arranged to help at the poster(s) with sticking discs onto lettering.

Sample songs:

- https://hymnary.org/text/holy_holy_holy_lord_god_almighty_early
- Holy holy (Tim Hughes) ccli # 1540719 <https://www.youtube.com/watch?v=XMOJAGfVoc>
- <http://www.worshiptogether.com/songs/holy-is-the-lord>

Instructions

Distribute the gold discs among your gathering, or leave piles of them amidst your seating before your gathering begins.

Invite each person to take several discs.

Use the introduction below to explain the symbolism of the gold discs and the meaning of the word 'Holy'.



During the song 'Holy holy holy' (which ever version you are using) participants bring their gold discs to the poster and stick them on the lettering, overlapping, so that the word 'Holy' is clearly formed in gold.

* If you have a large group of people, set up three poster boards, all with the word Holy ready to be emblazened in gold and forming the phrase "Holy, Holy, Holy".



Introduction and explanation.

Say something like:

"We are going to use our voices now, in singing a song of praise to God. This song takes some words from the text of Isaiah chapter 5.

The prophet Isaiah is in the temple, worshipping God, when he sees a vision of God's glory, and hears the voice of the Lord and these words: Holy Holy Holy.

Our song of praise centres on the words "Holy holy holy".

To remind us of the meanings this word 'Holy' holds, we have distributed lots of golden discs around your seats.

The **Gold** reminds us of the purity of God's Holiness - Gold is purified, all of the bits of rock and random other materials are removed, just leaving the pure, shining Gold.



As we sing of God's holiness, we celebrate that God is not a bit of this and a bit of that - a confusing mix, but only and wholly and purely just God. Godself - that's being Holy - completely one.

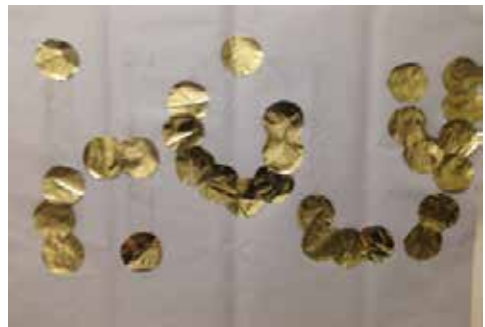
Of course the gold is also beautiful and of great value. So we celebrate the beauty of God and proclaim God worthy of our praise and love.

And the circles remind us of God's complete and never ending goodness. The circle is both a complete shape, but has no corners or ends. As we sing of God's Holiness, we celebrate the unending goodness of God, which encircles us all.

As we sing "Holy holy holy" you are invited to add your gold circles to the lettering on the board. If moving around isn't a comfortable option for you, perhaps offer your circles to someone else who is keen, to do it on your behalf. And those of you who are keen, be bold in offering to help others.

Let's begin our praise

in song
in word
in voice
in action
in symbol
in art
in all that we can bring of ourselves.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: I heard the voice of Jesus say



What this is: Song for corporate singing - I heard the voice of Jesus say



Where it's used: In any intergenerational gathering, for reflective prayer or to prepare for listening to the Bible reading and sermon.



Time: 4 minutes



Bible focus/theme: Careful Listening, Voice of God, Peace, Stillness . Use especially with Pentecost 2, 1 Samuel 3; Pentecost 4 1 Sam 16; Pentecost 5, Mark 4:35-41 - all stories in which stillness and listening more than once was needed to catch what God had to say.



What's needed:

- Print music for 'I heard the Voice of Jesus' found here: <http://cantorion.org/music/4846/I-Heard-the-Voice-of-Jesus-Say>
- Musicians, and music leaders well rehearsed or Audio recording and well prepared facilitator
- Words displayed on screen or printed copies.
- Watch/Listen on Youtube here: <https://www.youtube.com/watch?v=8mXMQqiLW9c>
- single note instruments and players (eg: xylophone; recorder; keyboard.)

Instructions

Like many traditional tunes, this melody 'Kingsfold' moves around a single central note, or tonal centre. You can hear this in the first verse of the arrangement by Ortega here:

<https://www.youtube.com/watch?v=icGvc3bPLxE>

in which he keeps a gentle beat through out on the one (tonic) note.



- Choose some instrumentalists - of different ages and abilities - inviting them each to be prepared to keep the gentle steady pulse of the beat on just one note throughout a verse.
- Lead the gathering in singing softly over the repeated note.
- Change the instrument accompanying with each verse to vary the timbre. You might combine two instruments playing the same note as well - but don't over complicate the sound. Less is more! Rather than adding more instruments, share the one instrument around (a tone bar or small xylophone is ideal for this).
- Between the verses, repeat just the phrase 'I heard the voice of Jesus' four times.
- You could alternate between a verse sung just to the one note accompaniment, with a verse sung with a fuller harmonisation.
- However you arrange the sound - lead in such a way as to keep directing the attention of your gathering towards the act of listening attentively as they sing, to hear the repeated note keeping time and tonality. For some people this will be a new way of singing - some people are accustomed to belting out the tune as enthusiastically as they can - without listening to the whole sound around them - kind of footy anthem singing.
- And others are not accustomed to giving their own voice to sounding and need encouragement to hear themselves in the midst of the gathered sound.

Finding meaning in our way of making music together:

Making music is not just making noise - making music involved the careful double action of listening closely while making sound, and adjusting and responding to the sounds you hear as you continue to make sounds yourself.

Following Jesus and listening for the voice of God is a combination like this too. As we tell the stories of God that we already have received, we listen at the same time for what the voice of God is saying afresh to us in this time and place. We help each other in this - listening and sharing together.





by [Beth Barnett](#)

Giving Voice: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: Jesus knows all about me



What this is: Song with Bible Engagement



Where it's used: In any intergenerational gathering



Time: 5 minutes



Bible focus/theme: Psalm 139



What's needed:

- Copy of text on screen or printed
- Large print out poster of Chris Booth's Art image
- Backing Track or Live musicians rehearsed and confident in leading *Jesus knows all about me* (Beth Barnett)

PSALM 139:1-6, 13-18

139:1 O LORD, you have searched me and known me.

139:2 You know when I sit down and when I rise up;
you discern my thoughts from far away.

139:3 You search out my path and my lying down, and are acquainted with all my ways.

139:4 Even before a word is on my tongue, O LORD, you know it completely.

139:5 You hem me in, behind and before, and lay your hand upon me.

139:6 Such knowledge is too wonderful for me; it is so high that I cannot attain it.

139:13 For it was you who formed my inward parts;
you knit me together in my mother's womb.

139:14 I praise you, for I am fearfully and wonderfully made. Wonderful are your



works; that I know very well.

139:15 My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

139:16 Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed.

139:17 How weighty to me are your thoughts, O God! How vast is the sum of them!

139:18 I try to count them -- they are more than the sand; I come to the end -- I am still with you.

Jesus knows all about me
Everything I do or say he can see
He's knows all
All about me
He's knows all
All about me

Jesus knows me on the inside
There's nowhere I can run
no place I can hide
He knows all
All about me
He's knows all
All about me

Our Psalm explores how thoroughly God knows all of us, all about us, inside and out.... everything we think or feel or do or say or experience, eerywhere we go, everything that happens to us - all of this is known by God.

The writer of the Psalm is so blown away by this - 'way deep' as it says - so no wonder all that WOW at how God knows and loves us gets turns into a psalm and poem, a song. We don't know the tune to sing Psalm 139 to. But we do have a kind of summary song, that we do have the music to.

Let's learn this song together.

Teach 'Jesus knows all about me' with a leader who is familiar with the song singing a line, and inviting the rest of the gathering to sing that line back to them. Keep the rhythm steady throughout this process.

When you have been through both verses and the refrain, return to the beginning of the song, and sing through, adding actions.



After singing enthusiastically and robustly, pause and continue

Psalm 139 is a poem song, but also a prayer.

We have the opportunity now to weave our own prayers into this song.

The musicians will play the chorus of this song more gently - and we'll join in 'You know all - all about me'.

But we will also leave space for our prayers of thanks, for God being in our everyday happenings, and also our prayers of confession, of the thoughts and actions God has seen in us that are not right or well or fair.

So the musicians will play - we'll begin with singing the line 'God knows all, all about me' then leave some time, as the back keeps playing for you to voice your own prayers beginning 'Lord you know...[fill in your own prayer]...You know all about me'.

Sample prayers

Lord you know...that I had a great time at the sports carnival this week...You know all about me.

*Lord you know...we have been selfish and thought of ourselves above others
...You know all about me.*

Lord you know...that we are grateful for the provision of good food and hekoth...You know all about me.

Sing gently between prayers 'You know all, all about me'

Encourage people to use the text of Psalm 139 as a resource for their prayers as well.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: Jesus rocks the world



What this is: Song for corporate singing: Jesus Rocks the World (Colin Buchanan)



Where it's used: In any intergenerational gathering; Praise; Early Word; Sending out



Time: 5 minutes



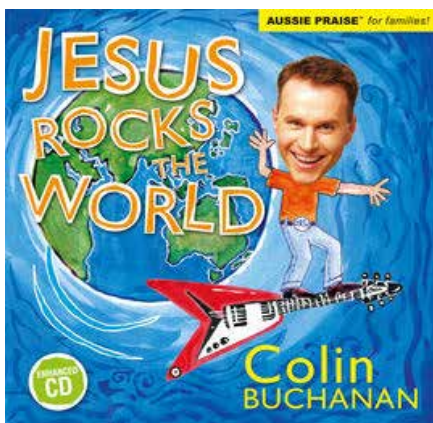
Bible focus/theme: Voices, Declaration, Whispering Shouting, Telling, Speaking.



What's needed:

- Print music for Jesus rocks the world found here: <https://colinbuchanan.com.au/products/jesus-rocks-the-world-cd-mp3-album>
- Musicians, and music leaders well rehearsed or Audio recording and well prepared facilitator
- Words displayed on screen or printed copies.
- Watch on Youtube here: <https://www.youtube.com/watch?v=tRLpOgNLIXg>

Instructions



Teach this song by introducing the phrase 'Jesus Rocks the World' to your gathering. Practice it at different volumes in preparation for the whispering, speaking and shouting in the song.

Practice by singing each line acappella, and inviting the whole group to answer 'Jesus Rocks the World'.

Having 'walked' through the song this way, use the introduction words to invite reflection on the ways we can interpret the phrase 'Jesus Rocks the World' and give options for actions to further express this.



Introduction

We have the opportunity to use our voices to sing out praising Jesus as the risen and real Lord of Universe.

We remind one another of the resurrection story and the way Jesus' life rocks the certainty of those who think they are running things and ruling the world. And Jesus' risen life becomes the solid as a rock reality that brings his followers hope and faith. So to summarise all of that - we're going to sing Colin Buchanan's phrase 'Jesus Rocks the World'. It means both Jesus upsets everything that needs to be shaken up, and that Jesus establishes solidly what is good and right and true. Jesus **Rocks** the World, and Jesus **Rocks** the World.

You can decide which way you want to think of that line, each time it comes up.

If you're thinking about how Jesus turns things upside down - you could do a rocking movement on that line - a bit of shoulder and elbow action. (Demonstrate this, or arrange for a confident volunteer to model it).

If you're thinking about how Jesus is the solid rock foundation of our hope and faith - you could do a fist-on-fist 'rock' movement. (Demonstrate this, or arrange for a confident volunteer to model it).

The song turns the volume of our voices up and down. This is good for us to practice. Sometimes people need to hear just a whisper of the hope of Jesus. Sometimes we need to shout it out, sometimes just speaking it in our ordinary everyday words is the best. As we sing today, let's be listening for how God would guide us in using our voices in speaking about Jesus in the world.



Jesus is the King of Kings
Jesus rocks the world
Jesus is the Lord of Lords
Jesus rocks the world
He rules the earth he rules the sky
He's the only God on High
Every tongue is gonna cry
Jesus rocks the world
Whisper in the quiet moments
Jesus rocks the world
Speak it out a little louder
Jesus rocks the world
Say it so we all can hear it
Jesus rocks the world
Shout it out tell every body
Jesus rocks the world

He rocks it cos he made it
And his kingdom will endure
When Jesus Christ returns
He's gonna rock it to the core
so get ready

[Brass Riff]
Jesus rocks the world
[Brass Riff]
Jesus rocks the world

[repeat from start]

He rules the earth he rules the sk
He's the only God on High
Every tongue is gonna cry
(slower)
every tongue is gonna cry that Jesus rocks the...
World
[Brass Riff]
Jesus rocks the world
[Brass Riff]
Jesus rocks the world





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Visions and Voices: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: The Voice



What this is: Song - slow building ballad. Solo voice or small group.



Where it's used: In any intergenerational gathering - reflection; prayer; offering



Time: 5 minutes



Bible focus/theme: Voice, Justice

Some examples of links to particular weeks:

In Pentecost 2 - link this song to the prophetic voice of God against the injustice among God's people, that was given voice through the young Samuel.

In Pentecost 3 - the image of the people protesting that they want a king - a national symbol of power and wealth stands in contrast to Jesus' rejection of the title of king, and identification and solidarity with the poor - giving voice to the meek, the oppressed, the humbled.

In Pentecost 5 - Paul writes of many sufferings - it's clear that the voice of the hope of Goodnews is firmly placed among the downtrodden, not among the privileged.



What's needed:

- Audio track for song 'The Voice' (Beth Barnett - Welcoming Voices: Songs of Love and Justice CD)
- Slides with words and images for song 'The Voice'
- Optional print music is available for your local musicians to learn and play.
- Optional Cardboard placards
- Optional Tshirts; fabric paint or crayons; fabric off cut lettering; quilting adhesive.



The Voice

A child was born in poverty
In the first century
But unlike so many millions
he had a choice
He was God's Son born as one of us
He was born to be the voice

The voice of the hungry
Of those who thirst
A voice that says
Those who are last
Shall receive the kingdom first
A voice for justice
A voice for peace
A voice of mercy
A voice of hope
For all who'll be released.

A child was born in poverty
In the twenty-first century
And just like so many millions
She had no choice
How will she know of hope
Or feel her hungers filled
How will she hear the voice?

Simple Presentation

This slides for this song provide a range of images contrasting the christmas card image of Jesus with the realities of children born into systemic poverty.

Something extra option 1

If you have a lively bunch, you could provide a set of protest placards with key words from the lyrics and invite those who would like to interact to lift up the placards at the times when the words correspond to the lyrics in the song.

Suggested Key Words: #Poverty #no choice #hungry #thirst #last in line
#first in the kingdom #Justice #Peace # Mercy # Hope #Release



Something Extra Special option 2

In your community in the week(s) beforehand, invite whosoever will to work together to create a set of Tshirts with some of key words from the lyrics. Use fabric paint or fabric crayons, or for simple short words, applique material lettering using quilting adhesive and simple, large stitching.

When you play the song, those who have made the Tshirts, or others who would like to model them, wear the Tshirts and move around the gathering space slowly. If you are using the song for the offering - simply have those in the Tshirts as the offering stewards. If your Tshirt wearers are young, pair them with someone who is confident of what to do to guide them.

When you have finished with the Tshirts, hang them on coat hangers on a clothes rack in the gathering space as a reminder of the words and the song.

This song was originally written for a school Amnesty International group 'Christmas Tucker' event.

The students organised a fairtrade cafe in a local shopping precinct. Along with serving food, they wanted some live music that supported and 'gave voice' to the issues of justice and the biblical narrative that gives God's voice in the midst of injustice.

The lyrics gather the themes of the precious children born into poverty in the world, and identifies Jesus as one of these children. As followers of Jesus, we are called to love him, and in him to love all of the children who share his poverty. Children often literally have no voice and are forbidden to speak. The smallest of infants have only cries.

As we are listening for the voice of God, we find that God is heard in the small voices (As Elijah heard in 1 Kings 19) or the groans and the cries (as Romans 8 says). The voice of the Lord is not only in the mighty thunder.





by Beth Barnett

Visions and Voices: Resources for Intergenerational Worship Year B Weeks after Pentecost

Music: This is my voice



What this is: Song for corporate singing: Jesus Rocks the World (Colin Buchanan)



Where it's used: In any intergenerational gathering; Praise; Early Word; Sending out



Time: 5 minutes



Bible focus/theme: Voices, Declaration, Whispering Shouting, Telling, Speaking.



What's needed:

- Print music for Jesus rocks the world found here: <https://colinbuchanan.com.au/products/jesus-rocks-the-world-cd-mp3-album>
- Musicians, and music leaders well rehearsed or Audio recording and well prepared facilitator
- Words displayed on screen or printed copies.
- Watch on Youtube here: <https://www.youtube.com/watch?v=tRLpOgNLIXg>

This song was written for a workshop on helping people discover their own voice in singing, but more than that, discover that they can use their voice to speak for justice as well.

In many mainstream churches, people have become accustomed to only a select few voices routinely speaking about the life of faith; the issues of justice and the actions of the faith community.

Some people have lost a sense of ease in the simplicity of saying something - anything - about their faith. This song seeks to subvert the culture of silence in our gatherings. A small, short declaration is to be valued (think of the parable of The Pharisee and the Tax Collector.) Saying something simple and clear is a great gift.

The line between singing and speaking (like so many other binary distinctions) can be rather arbitrary, and unhelpful, when our aim is an affirming inclusive embrace for all, in the grace based solidarity for our community.



Use the repeated section (“Sing it out now” etc.) as a time for the whole group to support someone improvising their hopes and dreams, either sung or spoken. Even just going around a circle in a group, taking turns to sing the one line “this is my voice” can be really empowering. This song can easily include people of all ages and faith expressions, exploring and celebrating hope for a better future and their role in it.

If you are using this on Pentecost 5, in relation to 1 Sam 17; 2 Corinthians 6:1-13 or Mark 4:35-41, encouragement for bravery is relevant. However, while people may have reservations about vocalising a line or phrase in the context of your gathering, it is a good opportunity to affirm the safety of your community, as a place where taking risks, leaps of faith, making mistakes and giving things a go, are all part of the very life of discipleship we are called to. Bring it on!

Additional ideas

- If you think it might be difficult to get people improvising straight away, Pre record a selection of congregation members singing/saying the line ‘This is my voice’ or ‘This is my prayer’ or ‘This is my song’ or ‘This is my shout’. Keep the repeated ostinato phrase of ‘Sing it out now; sing it proud now’ and play the recording in between.
- People might enjoy guessing whose voice it is.
- Make sure there is abundant affirmation and appreciation for everyone’s contribution - so alternate an improvised line with a great cheer and applause from the group.
- In between softly repeated ostinato phrases, invite people to shout loud prayers, rather than singing. VOICE is more important in this than singing quality.

In amongst all the rhythm and energy of the song, add in a big long pause at the end of the word “long” or “seems” - slowing that line right down. Reflect on how long protest movements, justice advocates and God’s people who have cried out ‘How Long O Lord!’ have had to wait for things to change.



This is my Voice (Jude Waldron)

This is my voice
This is my song
This is my shout about
what's right and what is wrong

There's gonna be a change
and I know it won't be long
This is my voice
This is my shout
This is my song

This is my Hope
This is my dream
This is my prayer that things
get better than they've been

This is my voice
Sing it out now
This is my song
Sing it proud now
(Improvised section)

This is my voice
This is my shout
This is my song





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Trinity Sunday

Call to Worship: The Voice of the Lord



What this is: Call to Worship with percussion and art



Where it's used: In any intergenerational gathering, but specifically with Lectionary based gatherings



Time: 2 minutes



Bible focus/theme: Psalm 29; Isaiah 6:1-8 The Voice of the Lord



What's needed:

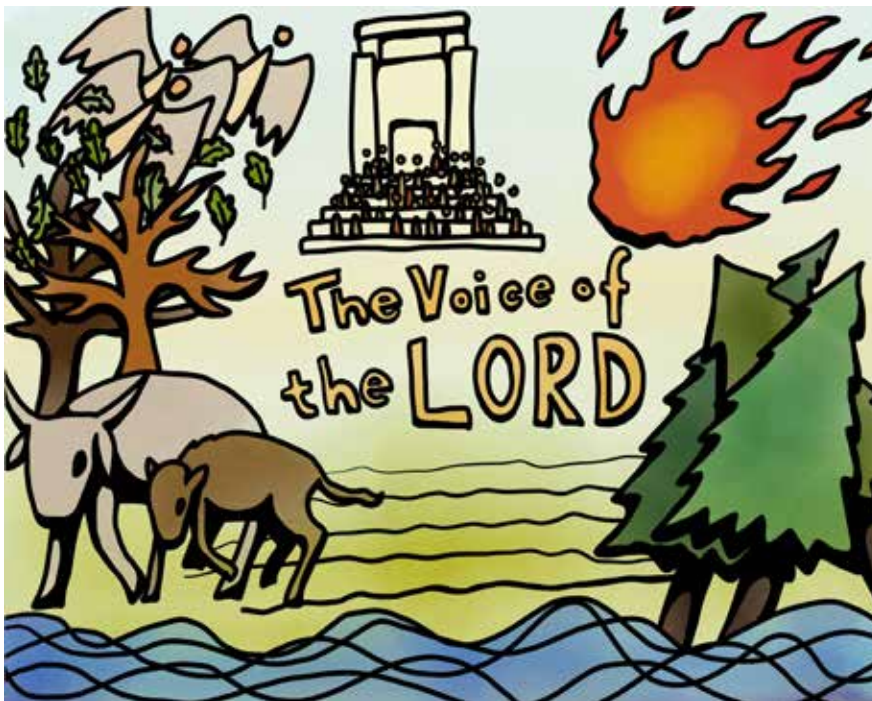
- Suspended cymbal and soft mallets
- Snare drum and brushes
- Wood blocks
- Floor tom and mallets
- Players for the instruments
- Readers (indicated by colour): **Leader**
 - Whole gathering**
 - Individual Readers **1, 2, 3, 4, 5**
- Text of call to worship displayed on screen or in printed copies
- Display of art by Chris Booth 'The Voice of the Lord' found here:
<https://www.dropbox.com/s/qqjsgqydit1huf4/1.%20Voice%20of%20the%20LORD.jpg?dl=0>



Sourcing percussion instruments: these percussion instruments are a part of a standard drum kit that many schools or families might have. One of the blessings of intergenerational interactive faith practices is that it prompts us to discover parts of people's lives that might not otherwise be known; to ask for help with resources and be surprised by where the answers come from.

However, if you don't think you can source these real instruments, use some everyday object substitutes and exercise some extra creativity!

- Suspended cymbal = hang a pizza tray on a clothes hanger
- soft mallets = baby socks over the end of wooden spoons
- Snare drum = tape a plastic square holding a small handful of rice to the underside of a frisbee <https://www.youtube.com/watch?v=I0aCJNKG6v4>
- brushes = plastic basting brushes
- Floor Tom = plastic bucket



Display this Artwork containing vivid imagery of Psalm 29 before your gathering formally begins. Invite reflection on the Psalm imagery during the Call to Worship and allow a few moments before moving on from the call to worship for further reflection.

See 'Visions and Voices: Resources for Intergenerational Worship/Trinity Sunday Year B May 27, 2018/ Art Extension' for further interactive ideas with this art.

Instructions

Prepare by sourcing the instruments you need, (or their substitutes) and arrange for various members of your gathering to become familiar with the **Call to Worship** text, the instrument assigned and how their soundmaking enhances the text.

Arrange for 5 readers with strong voices to read each of the coloured lines from among the congregation, making sure they are aware of the sounds that will be added between lines.

Introduce the Call to Worship simply saying

"We begin our gathering today with words and sounds from Psalm 29.

Please join in the responses in blue"



Giving Voice: Trinity Sunday Year B Call to Worship/3

God calls us together from our many corners of life

The voice of the Lord (cymbal crash)

from here

and here

and here

and here

and here

(voices from different parts of you gathering space)

God calls us together
and speaks to us in many voices

The voice of the Lord (cymbal crash)

Like thundering waters and waves (crescendoing and decrescendoing rolls on snare)

Like cracking logs and lumber (several loud clacks on wood blocks)

Like flashes of fiery lightning (several short rolls on the cymbal)

Like whirling tornado (crescendoing and decrescendoing rolls on floor tom)

Like proclamations of peace.

God calls us together
and his voice is powerful

The voice of the Lord (cymbal crash)

bringing life

setting right

healing well

making holy

calling home

God's voice makes things happen

The voice of the Lord (cymbal crash)

creating

changing

causing

commanding

challenging

God's voice sounds as no other

The voice of the Lord (cymbal crash)

Holy

Holy

Holy

Holy Holy Holy

(instruments together roll a crescendo<>decesendo)

The whole earth is full of God's glory

Holy (cymbal crash)

Holy

Holy

Holy

Holy Holy Holy

(instruments together roll a crescendo<>decesendo)

The Voice of the Lord is here

and here

and here

and here

and here

and here

(voices from different parts of you gathering space)

(cymbal crash)





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Visions and Voices: Resources for Intergenerational Worship Year B Trinity Sunday

Bible Engagement: Psalm 29 The Voice of the Lord



What this is: Bible Engagement



Where it's used: In any intergenerational gathering; Bible Reading; Early Word



Time: 5 minutes



Bible focus/theme: Psalm 29



What's needed:

- Copy of text on screen or printed, with words in blue highlighted as indicated
- Large print-out poster of Chris Booth's Psalm 29 The Voice of the Lord Art image link here <https://www.dropbox.com/s/qqjsgqydit1huf4/1.%20Voice%20of%20the%20LORD.jpg?dl=0>
- Large green cloth (sheet or table cloth)
- Several angel ornaments (eg Christmas tree ornaments)
- Plastic farm animals (cows etc...)
- Red and orange cellophane cut in clumps of flames
- Small pebbles or stones
- Strips of bubble wrap
- ~12 wood blocks in various sizes
- Small leafy off-cuts/twigs
- 7 speech bubbles on sticks/skewers saying "The Voice of the Lord"
- Plasticene for holding items upright.
- Two leader-readers





Psalm 29

Ascribe to the LORD, O heavenly beings,
Ascribe to the LORD glory and strength.
Ascribe to the LORD the glory of his name;
worship the LORD in holy splendor.

The voice of the LORD is over the waters;
the God of glory thunders,
the LORD, over mighty waters.

The voice of the LORD is powerful;
The voice of the LORD is full of majesty.
The voice of the LORD breaks the cedars;
the LORD breaks the cedars of Lebanon.
He makes Lebanon skip like a calf,
and Sirion like a young wild ox.

The voice of the LORD flashes forth flames of fire.
The voice of the LORD shakes the wilderness;
the LORD shakes the wilderness of Kadesh.

The voice of the LORD causes the oaks to whirl,
and strips the forest bare;

and in his temple all say, "Glory!"
The LORD sits enthroned over the flood;
the LORD sits enthroned as king forever.
May the LORD give strength to his people!
May the LORD bless his people with peace!



Introduction

Our reading from the Psalms today describes things that happen - dramatic things, amazing things, lots of different things - that happen when God speaks. Over and over the psalm announces 'The Voice of the Lord'...and then describes it in widely different ways - from water to cows!

I wonder what we imagine the Voice of God to be like?
Who would like to have a go at telling us or showing us what they think the Voice of God might sound like.

(Invite suggestions from among your gathering, using the phrase 'The Voice of the Lord', thanking each person for their creative contribution)

In this Psalm, the Voice of the Lord makes things happen, just as it does throughout the Bible. Right from the start - God speaks and creation begins. Things are made and change at the Voice of the Lord.

As we hear the reading of Psalm 29 today, you are invited to help make the things that the Psalm speaks about, here on the green space.

If you would like to help putting the things in place, come and choose some things now.

As participants gather around the items provided for constructing the representation of the passage, ask them to name what the items they are choosing are, holding them up for the whole gathering to see.

Make sure all the items are taken by someone - either offering multiple items to the volunteers you have, or calling for more volunteers from among your gathering until all of the items are allocated to someone.

Continue

Now we are ready to put together our reading.

Those who have items to add to our green-space, listen out for when things are mentioned, and work together to put your items in place.

And those of you who don't have tactile items, please join in the words in blue. These are the words that invoke The Voice of the Lord, or call on people to give voice to the glory of God, using the word Ascribe which means 'Give voice' or 'Say that this is how it is'. . So you are invited to give your voices.

Read the Psalm, slowly and expressively, giving time for joining in, and for those with items to place them on the green space.

After reading once in this way, invite the whole gathering to come and look at what was made on the green space. If you have people who prefer not to move from their seats, you can use simple technology - video on a smart phone and chrome cast to the screen to help make it more visible.



Invite them to identify the parts of the psalm they can see in the green space - keeping the psalm on screen or in print copy handy, to help recount the phrases.

Invite people to return to their places and read the psalm again, this time dividing the reading between those who had been working with the tactile items in the greenspace - now to read the phrases in blue, while the rest of the gathering read the phrases in black. Designate two leader-readers to lead each of the group



Conclude

Thankyou readers and responders, crafters and creators. We have done well to lift up this psalm - taking all our voices and all our creativity. The Voice of the Lord takes many forms, so we've needed many voices and images to help us express the Voices of the Lord today.

May the Spirit help is to listen well, as Voice of the Lord echoes around us in many ways.



Creative Extension

Psalm 29, was composed many millenia in the middle east, ago, so naturally used the sounds that were part of the world around the ancient Jewish community, to help express the impact of hearing the Voice of the Lord in their midst.

If we were composing a Psalm today to describe the Voice of the Lord in different ways, what sounds and images and metaphors would we use?

Write a Psalm together, following the structure of Psalm 29, but substituting in 21st century sounds.

Ascribe to the LORD O
Ascribe to the LORD and
Ascribe to the LORD the glory of his name;
worship the LORD in holy

The voice of the LORD is over the
the God of glory.....,
the LORD, over

The voice of the LORD is;
The voice of the LORD is full of
The voice of the LORD the.....;
the LORD theof
He makes like a
andlike a..... ..

The voice of the LORDof
The voice of the LORD the.....;
the LORDtheof

The voice of the LORD causes the to
and the

and in..... all say, “.....”
The LORD sits enthroned the;
the LORD sits enthroned as forever.
May the LORD give strength to his people!
May the LORD bless his people with peace!





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Trinity Sunday

Art Extension: Psalm 29 The Voice of the Lord (fuzzy felt boards)



What this is: Art Extension of Psalm 29



Where it's used: In any intergenerational gathering, but specifically with Lectionary based gatherings



Time: open-ended throughout gathering time and beyond (take home)



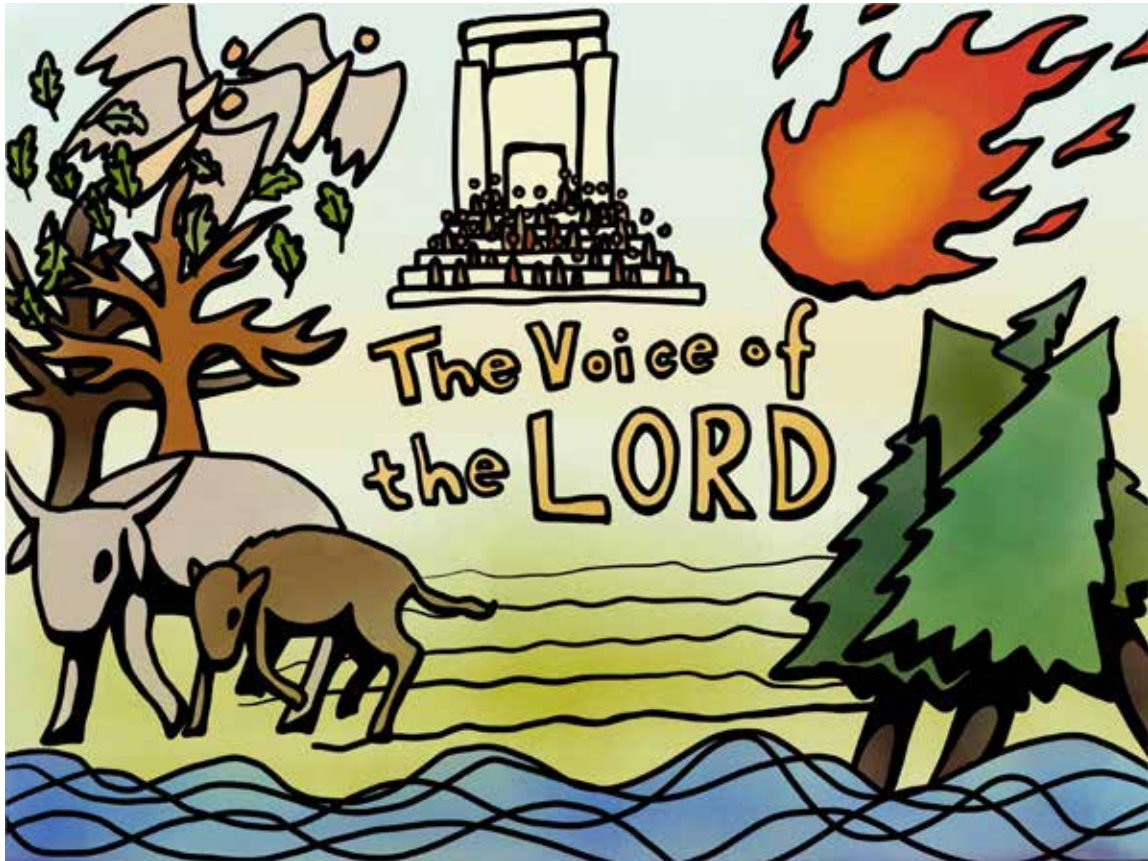
Bible focus/theme: Psalm 29



What's needed:

- Pale flannelette fabric, cut in A4 sized pieces, make enough of these for each household in your community, or as many interactors (children or of any age) as you expect will want to make a fuzzy felt board)
- A4 card
- Print out and cut sets of images of the temple, trees, water, fire, oxen, angels, forest from the art file. Make these on 200gsm card.
- Felt scraps or pieces of velcro hooks.
- Glue flannelette pieces to A4 card.
- Glue felt scraps or velcro hooks to the back of each cut out image.
- Light blue wool, cut in 30 cm lengths, approx 4 - 5 per A4 board.
- A4 ziplock bags or pocket protectors for keeping sets of board/images/wool together.
- Include a printout of the Psalm in the pack.





Following the reading of the Psalm, invite those who would like to explore the imagery of Psalm 29 further with the art image to collect a fuzzy felt kit from an easily accessible location.

Demonstrate the contents of the kit:

The blank board waits empty for something to happen.

Throughout this series of 'Giving Voice' the voice of the Lord is represented in the art by blue swirling lines of the wind of the Spirit. Use the pieces of blue wool to show the pattern of the voice of the Lord in the blank space.

Add the other items in any order you like, or follow the order of Psalm 29. As you do this, think about whether the order matters? has any meaning?

The words of Psalm 29 dramatically describe not only things being created by the Voice of the Lord, but also being upset, upended, disturbed by the voice of the Lord.

Reposition the items and the wool to show this.

If you like, take a photo of the way you've set out the images on the board, and post it on the church's Facebook page or Instagram it.



Graphics for printing and cutting out to make fuzzy-felt.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship

Weeks Following Pentecost, Trinity and Proper 4-8
Year B Trinity Sunday

Reflection: The Voice of the Lord



What this is: Bible Engagement



Where it's used: In any intergenerational gathering; prayer; early word



Time: 3 minutes



Bible focus/theme: Listening for God; The Voice of the Lord.



What's needed:

- Copy of text on screen or printed
- Large print out poster of Chris Booth's Art image
- Pieces of light blue yarn ~ 30 cm long, enough for one or two each for everyone in your gathering
- A6 pieces of card, hole punched in corner.
- Pens
- Black Navy Felt/Flannel board mounted on a table.

* [Use this reflection any or every week in the series May 27-July 1](#)

Instructions

Distribute the yarn, cards and pens to all among your gathering.

Provide 'station' spaces where these can be accessed around your space by people getting up and moving around, as well as offering the materials to those sitting in the seats. Make sure you affirm both of these ways of participating equally and don't differentiate on the basis of age or mobility or gender or anything else.

Display the collection of images by Chris Booth from the series that include swirls of blue, representing the voice of God (See below).



Introduction

Across these weeks after Pentecost, in many of our Bible readings, the Voice of the Lord is heard by someone in the story.

God speaks in many different 'voices' or ways: great and glorious voices, a hidden voice.

And there are other voices too: the voices of God's people, the voice of protest, the voice of fear, the voice of grief.

Our lives can be full of noisy voices, and it can be hard to listen for God's voice in our lives, or to listen for what our own voice wants to say to God.

So for a few minutes now, we are going to be still and quiet, and listen for God's voice. The voice of the Spirit. And we will listen for what we want to say, deep down, to God. The voice of our own spirit.

Take some wool and hold it in your hands as a sign that you are seeking God's voice. If in this time, words come to mind, and you want to remember them, you can write them on a piece of card, and tie your piece of wool to it.

If it's just something for you, take it home.

If it's words you want to share with everyone, leave the card on the table and swirl the wool up on the board so we can see there is a message for us all.

- Leave two minutes of silence; model attending one of the stations and doing the process there to help people feel comfortable with moving around in the silence.
- If your community warms to this process, you might make it available as an ongoing opportunity at times through the week, on site, or provide wool and cards for people to take home, and encourage a daily time of quiet listening alone, or as a household, with the opportunity to bring words and thoughts back the following week.



Art images by Chris Booth to display.
Find High resolution images files here:

<https://www.dropbox.com/sh/aazj2j5yozyk6l9/AACpgkmHazPg2MljJWKaz9-wa?dl=0>





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 2

Confession Prayer



What this is: Prayer of Confession



Where it's used: In any intergenerational gathering



Time: 2 minutes



Bible focus/theme: 1 Sam 3:1-10; Mark 2:23-3:6 Rest; Confession



What's needed:

- Large 'flip chart' with 5 pages made to look like calendar pages (see below) clipped together at the top.
- Post it notes in various colours
- Markers
- Confession Prayer text on Screen or printed copies

Instructions

During the confession prayer (see liturgy below) display the large flip chart calendar in a prominent place. Make sure the pages can be flipped over the top easily.

Pre-arrange a small team of people to work on filling each page of the flip chart calendar with writing using markers, and post-it notes saying 'busy'.

With each new section of the prayer at the response words 'Your mercies are new every morning', flip over to a clean new page, and begin filling it with post-it notes and writing until the next end of section.



With the final section

'In your grace
we roll over a fresh page
and begin again to listen for your voice
and to learn your ways of love.

As we receive your mercy,
and gift of rest from striving,
may we leave space in our days
for you.'

...roll over the page, but leave this last page blank. The team of busy helper that have been filling the calendar pages sit down and rest.

Begin inviting the congregation to join on the responses in blue 'Your mercies are new every morning'

Optional: divide the lines between several readers (A, B, C as suggested)



turn over a fresh page between each section of the confession



fill the calendar during each new section of the confession prayer



Confession Prayer

Lord of the Sabbath
the day of rest
You rolled up your sleeves and loved your work
Then you rolled over and rested
And your Sabbath rest was made for the benefit of humans
Not humans for the benefit of the Sabbath

Your mercies are new every morning

We have rolled up our sleeves
And rolled up to work
and the days have rolled on and on

(A)Forgive us for over-working our bodies
(B)Forgive us for over-working the bodies of others
(C)Forgive us for over-working the earth

Your mercies are new every morning

Young Samuel lived in the Temple day and night

(A)Forgive us for rushing in and out of worship
as if it's just another diary item
(B)Forgive us for missing your presence with us in the every day
(C)Forgive us for missing your voice when it comes to those who are small

Your mercies are new every morning

(A) Forgive us for filling our days with grudges and jealousies
(B) grasping for power and judging unjustly
(C) grumbling in our abundance and guarding our privilege.

Forgive us, Lord.

In your grace
we roll over a fresh page
and begin again to listen for your voice
and to learn your ways of love.

As we receive your mercy,
and gift of rest from striving,
may we leave space in our days
for you.

(Pause)
Amen





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 2

Bible Engagement: 1 Samuel 3:1-10 (Coloured)



What this is: Bible Engagement



Where it's used: In any intergenerational gathering, Bible Reading, Early Word



Time: 7-10 minutes



Bible focus/theme: 1 Sam 3:1-11



What's needed:

- Copy of text on screen or printed with words beginning with the **letter S highlighted in blue** and all other words hidden
- Copy of text on screen or printed with words beginning with the **letter S highlighted in blue**
- Copy of text on screen or printed with key words highlighted in **various colours** as indicated but all other words hidden
- Copy of text on screen or printed with key words highlighted in **various colours** as indicated
- Display of Chris Booth's art image 'Samuel.'

Introduction

Here we have our Bible reading for today - which I'm going to invite all the grown ups to read together. This shouldn't be too hard, but just to be sure we keep together on this, I've asked [name] to lead us.

The words are on the screen - so grown ups could you read for us please.



Lead reading of just the blue words.

Now the boy **Samuel** was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread. At that time Eli, whose eye **sight** had begun to grow dim **so** that he could not **see**, was lying down in his room; the lamp of God had not yet gone out, and **Samuel** was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, **“Samuel! Samuel!”** and he **said**, “Here I am!” and ran to Eli, and **said**, “Here I am, for you called me.” But he **said**, “I did not call; lie down again.” **So** he went and lay down. The LORD called again, **“Samuel!”** **Samuel** got up and went to Eli, and **said**, “Here I am, for you called me.” But he **said**, “I did not call, my **son**; lie down again.” Now **Samuel** did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called **Samuel** again, a third time. And he got up and went to Eli, and **said**, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the boy. Therefore Eli **said** to **Samuel**, “Go, lie down; and if he calls you, you shall **say**, ‘**Speak**, LORD, for your **servant** is listening.’” **So Samuel** went and lay down in his place. Now the LORD came and **stood** there, calling as before, **“Samuel! Samuel!”** And **Samuel said**, **“Speak**, for your **servant** is listening.” Then the LORD **said** to **Samuel**, **“See**, I am about to do **something** in Israel that will make both ears of anyone who hears of it tingle.

Thanks grown-ups. Though it seems that quite a bit of the message has been hidden. Let's see if we can uncover that.

Move to next screen with full text in black with words beginning with S highlighted.



Now the boy **Samuel** was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread. At that time Eli, whose eye-**sight** had begun to grow dim **so** that he could not **see**, was lying down in his room; the lamp of God had not yet gone out, and **Samuel** was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, "**Samuel! Samuel!**" and he **said**, "Here I am!" and ran to Eli, and **said**, "Here I am, for you called me." But he **said**, "I did not call; lie down again." **So** he went and lay down. The LORD called again, "**Samuel!**" **Samuel** got up and went to Eli, and **said**, "Here I am, for you called me." But he **said**, "I did not call, my **son**; lie down again." Now **Samuel** did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called **Samuel** again, a third time. And he got up and went to Eli, and **said**, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. Therefore Eli **said** to **Samuel**, "Go, lie down; and if he calls you, you shall **say**, '**Speak**, LORD, for your **servant** is listening.'" **So Samuel** went and lay down in his place. Now the LORD came and **stood** there, calling as before, "**Samuel! Samuel!**" And **Samuel** **said**, "**Speak**, for your **servant** is listening." Then the LORD **said** to **Samuel**, "**See**, I am about to do **something** in Israel that will make both ears of anyone who hears of it tingle."

Great! You know in this story we're about to read - the adults Eli and his grown up sons had lost sight of God's message. And it was a child Samuel, who God gave a message to.

So as we read this part from the Bible, and listen for what God is saying to us today, lets have not just the grown ups, but also all the children reading the words in blue, as our leader reader reads the rest of the text in black.



Read the text together as above.

Much better having the children read with us, all together, and much better not hidden. We're going to read again though, because there is more to uncover in this story. Display text with variously coloured words, but main text hidden.

Now the boy Samuel
was ministering to the LORD under Eli.
The **word of the LORD** was rare in those days;
visions were not widespread.
At that time Eli,
whose **eyesight** had begun to grow **dim** so that he could not **see**,
was **lying down** in his room;
the **lamp of God** had not yet gone out,
and Samuel was **lying down**
in the **temple of the LORD**,
where the **ark of God** was.
Then the LORD **called**,
“Samuel! Samuel!” and he said, “**Here I am!**”
and ran to Eli, and said, “**Here I am**, for you **called** me.” But he said, “I did
not **call**; **lie down** again.” So he went and **lay down**.
The LORD **called** again, “Samuel!” Samuel got up and went to Eli, and said,
“**Here I am**, for you **called** me.” But he said, “I did not **call**, my son; **lie down**
again.”
Now Samuel did not yet know the LORD, and the **word of the LORD** had not
yet been **revealed** to him.
The LORD **called** Samuel again, a third time. And he got up and went to Eli,
and said, “**Here I am**, for you **called** me.” Then Eli **perceived** that the LORD
was **calling** the boy.
Therefore Eli said to Samuel, “Go, **lie down**; and if he **calls** you, you shall
say, ‘Speak, LORD, for your servant is listening.’” So Samuel went and **lay**
down in his place.
Now the LORD came and stood there, **calling** as before, “Samuel! Samuel!”
And Samuel said, “Speak, for your servant is listening.”
Then the LORD said to Samuel, “See, I am about to do something in Israel
that will make both ears of anyone who hears of it tingle.”



Divide your group into 5 teams and allocate a colour to each team.

It can be helpful to have a piece of A4 paper or card, or a cluster of streamers in each color for someone in each team to hold up each time one of the teams words arises in the passage.

Once you have allocated the teams by colour identify the word or kind of phrase each team is going to call out.

words about lying down

words about seeing/vision/light

Words about calling

The Phrase Here I am!

Words about the things 'of the Lord/of God'

Give the teams a little time to check through the passage again and find their words, helping one another to do this.

Give each team a practice of just their words.

eg:

lying down. lying down, lie down, lay down, lie down, lie down, lay down.

visions, eyesight, dim, see, revealed, perceived

called, called, call; called, called, call, called, called, calling, calls, calling

"Here I am!" "Here I am, "Here I am, "Here I am"

word of the LORD, lamp of God, temple of the LORD, ark of God, word of the LORD

After each team rehearsing their words, put it together, reading from the slide with just the coloured words in place, with the rest of the text hidden.

Then reveal the whole text and read once more.

Now the boy Samuel

was ministering to the LORD under Eli.

The word of the LORD was rare in those days;

visions were not widespread.

At that time Eli,

whose eyesight had begun to grow dim so that he could not see,

was lying down in his room;



the **lamp lamp of God** had not yet gone out,
and Samuel was **lying down**
in the **temple of the LORD**,
where the **ark of God** was.

Then the LORD **called**,

“Samuel! Samuel!” and he said, “**Here I am!**”

and ran to Eli, and said, “**Here I am**, for you **called** me.” But he said, “I did not **call**; **lie down** again.” So he went and **lay down**.

The LORD **called** again, “Samuel!” Samuel got up and went to Eli, and said, “**Here I am**, for you **called** me.” But he said, “I did not **call**, my son; **lie down** again.”

Now Samuel did not yet know the LORD, and the **word of the LORD** had not yet been **revealed** to him.

The LORD **called** Samuel again, a third time. And he got up and went to Eli, and said, “**Here I am**, for you **called** me.” Then Eli **perceived** that the LORD was **calling** the boy.

Therefore Eli said to Samuel, “Go, **lie down**; and if he **calls** you, you shall say, ‘Speak, LORD, for your servant is listening.’” So Samuel went and **lay down** in his place.

Now the LORD came and stood there, **calling** as before, “Samuel! Samuel!” And Samuel said, “Speak, for your servant is listening.”

Then the LORD said to Samuel, “See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle.

Conclusion

Great job, teams. We have helped each other hear the word of God in different ways. Our children have been important in our listening, our grown ups have been helpful in our hearing. Let’s pray

Loving God,

You speak to us when we are half asleep and least expecting you.

You speak to us in darkness

You speak to us even before we know you

You speak to us as children

You speak to us again when we didn’t get it the first time

You speak to us not only for ourselves but with words for others

May we listen for your voice, and find our voice of ‘Here I am’ for you.

Amen.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 2

Bible Engagement: Psalm 139; 2 Corinthians 4:7; 1 Samuel 3:1-10



What this is: Bible Engagement + Song



Where it's used: In any intergenerational gathering, Early Word, Bible Reading



Time: 5-7 minutes



Bible focus/theme: Psalm 139; 2 Corinthians 4:5-12; 1 Sam 3:1-10



What's needed:

- Envelope labelled 'Secret Message'
- Terracotta coloured modelling clay/plasticene
- Large clay jar or pot *check the opshops/use a terracotta plant pot.
- Envelope containing 3 messages - stashed in clay jar

“When the people of God lived in tribes, with no king, and depended on prophets and priests to know that God was saying to them, God hid his message from the grown up priest, Eli, but revealed it to the boy Samuel.”

“In the time of King David, the Psalm singer writes ‘Nothing about me is hidden from you God.’”

“Paul and Timothy write to the early Corinthian Christians, ‘We have this treasure hidden in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.’”



Introduction

I wonder where you think the best hiding places in this building are?
If you had to hide this envelope containing a secret message some where in this building where would you hide it?

Welcome and affirm all suggestions from the gathering - giving the option for those suggesting ideas to take the envelope and hide it there showing the group the place, or just naming it/pointing (depending on how keen the contributor is to move about.)

After enjoying the suggestions of others, continue...

I do, in fact have a special message that I have hidden somewhere in this building. Now I wonder if you will be able to guess where it is?

Welcome and affirm all suggestions from the gathering - invite either the person who made the suggestion or another volunteer to go and check if the message is in that place.

If it is taking a long time to guess the location of the message, give some clues.
When someone guesses that the message is in the clay jar, invite them to bring the jar to the centre of the group. Invite them to open the message if they can.
When the message is opened invite some volunteers to read the messages.

Continue...

These three messages are from three very different parts of the Bible - The Story of Samuel from the history stories of the Israelites in the Iron age, Poetry from the Psalms, and a letter to Greek followers of Jesus in the first century. Each of them though speaks about the message of God being hidden - hidden from the grown ups, but given to a child; hidden in the very deepest spirit of a person, even before they know it's there, hidden in ordinary everyday lives, chipped and broken like pots.

Thinking about these parts of the Bible, and where they show the treasured, valuable message of God hidden, I wonder now, where we think the message of God is hidden in our church...take a moment to look around. Where is the message of God hidden, ready and waiting to be discovered in our church?



Leave space for suggestions - these might include in the Bibles; in the sacraments; in the art/windows/banners decorations; in people's lives.

God's message of hope and good news is hidden in lots of places here today - the most precious places - in our children; in the deepest parts of our spirits and in our everyday lives. We all carry the message of God, a precious thing in an ordinary clay pot.

To remind us of this, as we continue our worship and listening today, you are invited to take a lump of modelling clay and make a simple pot or jar. This jar is you. You might make it little or tall, or lumpy or curvy or rough or wide open or with a lid. That's for you to work out. But within your life, God hides his message of hope, ready and precious to be discovered and shared.

Towards the end of your gathering, you might invite those who have made clay pots to bring them to a particular display space for everyone to see and appreciate the diversity and beauty and fragility of who we all are together.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 3

Call to Worship: Psalm 138



What this is: Call to Worship



Where it's used: In any intergenerational gathering



Time: 2 minutes



Bible focus/theme: Psalm 138



What's needed:

Kinesthetic ministry leaders (a team of people to lead actions).

Leader and Readers for blue words

Call to worship on screen or printed and distributed among your gathering

Instructions

Prepare a team of people of any age, ability or body size and type to practice and present the actions that accompany the words of the psalm.

Prepare some readers to say one of the words in **blue** in the reading. The Call to worship begins with just the blue words called out by the readers as the kinesthetic ministry leaders do the accompanying actions.

Then the whole psalm is read with the readers calling out the blue words in context and the kinesthetic ministry leaders doing the accompanying actions again, and everyone joining on the lines in *green italics*.

Be sure not to rush through the reading. Let the changing voices and the actions slow the reading down and help make space for being present and attentive to its meaning and to God in your midst.



Introduction

God calls us together to celebrate and confess and consider our lives.

Our Call to worship is drawn Psalm 138 - it calls us to worship from the highs and lows, the ups and downs, from far away and from right in the middle of it. Our kinesthetic ministry leaders will lead us in some actions, which you are invited to watch, or to follow and join in with - whatever will help you become fully present to meet with God in this time of worship.

As Psalm 138 moves us towards a posture of praise and worship, please join in the responses in *green italics* and any of the movements you would like to.

Leader:

We give you thanks O Lord

Readers:

with
before
down toward
lifted up
above everything
increased
great
high
lowly
far away
in the midst
stretch out



Leader : We give you thanks O Lord

All: I give you thanks, O LORD,

with my whole heart;
before the gods

All: I sing your praise;

I bow **down toward**
your holy temple

All: and give thanks to your name

for your steadfast love and your faithfulness;
for you have
exalted your name
and your word **above everything**.

On the day I called,
you answered me,
you **increased** my strength of soul.

All: All the kings of the earth shall praise you,

O LORD,
for they have heard the words of your mouth.

They shall sing of the ways of the LORD,
Great is the glory of the LORD.

For though the LORD is **high**,
he regards the **lowly**;
but the haughty he perceives from **far away**.

Though I walk
in the midst of trouble,
you preserve me against the wrath of my enemies;
you **stretch out** your hand,
and your right hand delivers me.

The LORD will fulfill his purpose for me;
All: your steadfast love, O LORD, endures forever.
Do not forsake the work of your hands.



Movements for kinesthetic ministry leaders

These actions should be done twice. First as just the action words are read at the start of the reading, then again as the whole psalm is read and these words occur in the context of the reading.

with - actors stand shoulder to shoulder in pairs

before - actors stand face to face in pairs

down toward - half actors kneel down in front of the other actors

lifted up - all actors stand with hands lifted up

above everything - all actors stand with hands lifted up and faceaway from gathering

increased - all actors face gathering, place hands to chest then expand arms outwards

great - all actors circle hands up over head and out

high - all actors hands over head as a crown, fingers pointing up

lowly - actors either drop to their knees or bend from the waist

far away - actors who can, run out of the gathering space

in the midst - all actors move into the middle of the gathering space (Eg mid point in a central aisle) and stand facing inwards as a group

stretch out - all actors face outwards and stretch up, out, down with their arms in different directions.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 3

Bible Engagement: 1 Samuel 8 (Tribes)



What this is: Bible Engagement



Where it's used: In any intergenerational gathering, Bible reading; Early Word



Time: 7 minutes



Bible focus/theme: 1 Samuel 8:4-11, 16-20



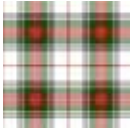
What's needed:

- Copy of text on screen or printed, divided into 12 sections with 'tartan' icons (see below) Note that the small numbers on the text are not verse numbers, but are to keep the sections of text in order.
- Large print out or freehand replica poster of Chris Booth's Art image 'Intervention'
- Pieces of 12 different patterned tartan (see samples below) either:
 - a) cut in the approximate body shapes of the people in the art image.
 - b) cut in 'bookmark' strips to hand out, enough for one per person in your gathering
- 12 tartan rugs/tablecloths/pieces of fabric
- 12 protest placards with tartan borders; printed with verses of text, aligning with the text on screen/printed copies. Print from slides here:
- 12 volunteers to model as tribal chiefs
- alternative resourcing: invite 12 people from your community to bring a tartan travel rug/blanket/table cloth (or kilt if that is their bent!) and prepare them for the role of 'clan elder' as per the instructions below.





¹Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, “You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations.”



²But the thing displeased Samuel when they said, “Give us a king to govern us.” Samuel prayed to the LORD, and the LORD said to Samuel, “Listen to the voice of the people in all that they say to you;



³for they have not rejected you, but they have rejected me from being king over them. Just as they have done to me, from the day I brought them up out of Egypt to this day, forsaking me and serving other gods, so also they are doing to you. Now then, listen to their voice; only--you shall solemnly warn them, and show them the ways of the king who shall reign over them.”



⁴So Samuel reported all the words of the LORD to the people who were asking him for a king. He said, “These will be the ways of the king who will reign over you:



⁵he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; and he will appoint for himself commanders of thousands and commanders of fifties,



⁶and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers.



⁷He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers.



⁸He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves.

-





⁹And in that day you will cry out because of your king, whom you have chosen for yourselves; but the LORD will not answer you in that day.”



¹⁰But the people refused to listen to the voice of Samuel; they said “No! but we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles.”



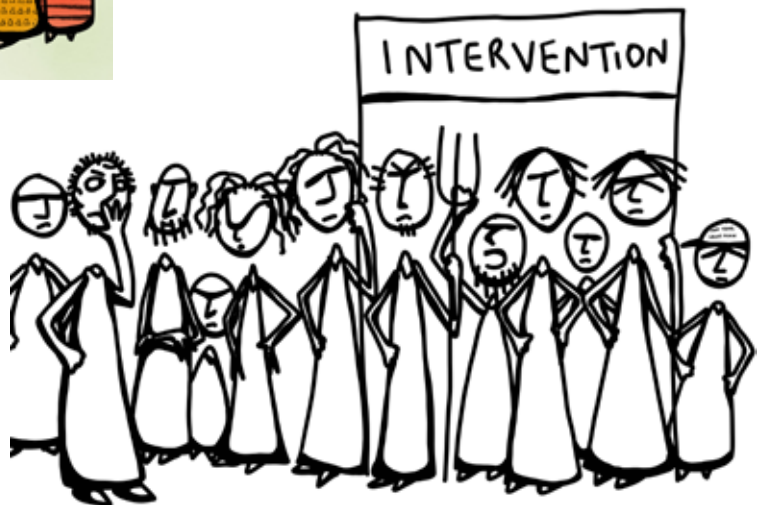
¹¹Samuel said to the people, “Come, let us go to Gilgal and there renew the kingship.” So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal.



¹²There they sacrificed offerings of well-being before the LORD, and there Saul and all the Israelites rejoiced greatly.



'Intervention' by Chris Booth.
High Resolution images -
colour and black and white -
available in resource folder.



Our Bible reading today comes from the time way way back in the Old Testament in the time when the people of God were a bunch of tribes in the hills of Israel. A bit like a set of clans that trace their ancestry back to one family. Sometimes they behaved like brothers, and looked out for one another, defended one another, worked together. And sometimes they behaved like brothers, and picked fights with each other, complained about each other, ganged up on each other. Brothers right?

So here in our picture are the chiefs of those tribes of Israel. To remind us that We might think of them all wearing a different pattern of tartan, to show their different clans.

Option A: Distribute some pieces of tartan patterned paper or cloth cut roughly in the shape of the bodies on the picture. With a small amount of blutak, invite participants with the tartans to come and stick them on the chiefs.

Option B: If you have a lively group of willing volunteers, choose 12 people to stand in a group - set them up for a 'clan photo' use tartan picnic rugs or blankets or table cloths.

Option C: both of the above!

Up until this time the tribes are all have their own family chief or leader. But in today's reading they mount a protest, they have a rally, they stage an intervention and ask Samuel the prophet to give them a king.

So we are going to read this passage today in tribes or clans. Each person is being given a piece of tartan so they will know which tribe they are in - and which part of the story to read.

And as the tribes in the story are having a protest and demanding a new kind of government, the story is written on protecting placards.

Distribute the tartan pieces and give the placards to a representative in each tribe.

Invite the tribes to gather around their placard.

Give everyone a minute or two to practice reading the words on their tribes placard, making sure everyone is included, whether they can read or not. Call the group back to order and begin the reading - each tribe reading their placard in order.

After one reading, encourage a second reading through, but with some more political protest spirit!



Continue

Well done protesters. What a mighty shift it was for Israel, God's rescued people to decide they wanted a king - with all the warnings of how terrible kings are, how a king would rip them off so many ways, be corrupt and self centred. they still wanted a visible human king to show up and look powerful.

If we read on into the books of Samuel and Kings, we see that the kings of Israel do all turn out to do the things they were warned about. The same warnings also seem relevant to world leaders today. I guess we shouldn't be so astonished that countries today still choose terrible leaders who misuse their power.

Before we continue to ponder this passage, lets pause and pray for those in positions of power.

Lord God of all nations and clans and families and communities,
Forgive us for sticking too proudly to our tribes and traditions.

Give us eyes to see those who are small in the world
and to remember that they have particular purposes in your plans.

Save us from leaders who want to be great
and give your world little leaders
who will pursue justice and provide care and justice for all.

May we not worry about being small or few or forgotten, but trust in your wise
ways of calling us and finding us and bringing us into your plans.

Amen.



Visions and Voice: Resources for Intergenerational Worship Year B Pentecost 3

Bible Engagement: 1 Samuel 8; Mark 3: 20-35 (Intervention)



What this is: Bible Engagement



Where it's used: In any intergenerational gathering; Early Word; Bible reading



Time: 5-7 minutes



Bible focus/theme: Intervention - 1 Sam 8; Mark 3:20-35



What's needed:

- Copy of text on screen or printed
- Large print out poster of Chris Booth's Art image 'The People Ask for a King'
- Blue wool strands
- Black felt board
- Cards
- Markers



Here's a picture of one of our Bible readings today. I wonder if we can work out which one it is?

Let's start by describing what we can see in the picture.
Who would like to name something they can see?

Welcome and affirm all contributions - connecting the description to the picture without naming any characters.

Thankyou for naming all of that - what great eyes you have!
Now let's see which of our stories the picture fits.

As we hear each of the reading - keep an eye on the picture and see if it fits what's happening.

Here's reading number one

Read 1 Sam 8:1-6, dividing your group into 2 sections, and allocating one section to join in on the words beginning with S in orange, and the other section to join in on the words beginning with the letters J and G in blue.

When **Samuel** became old, he made his **sons judges** over Israel.

The name of his firstborn **son** was **Joel**, and the name of his **second**, Abijah; they were **judges** in Beer-sheba.

Yet his **sons** did not follow in his ways, but turned aside after **gain**; they took bribes and perverted **justice**.

Then all the elders of Israel **gathered** together and came to **Samuel** at Ramah, and **said** to him, "You are old and your **sons** do not follow in your ways; appoint for us, then, a king to **govern** us, like other nations."

But the thing displeased **Samuel** when they **said**, "**Give** us a king to **govern** us."
Samuel prayed to the LORD,

And reading number two

Read Mark 3:20-35

And the **crowd** came together again, so that they could not even eat.
When his **family** heard it, they went out to restrain him, for people were



saying, “He has gone out of his mind.”

And the **scribes** who came down from Jerusalem said, “He has **Beelzebul**, and by the **ruler of the demons** he casts out demons.”

And he called them to him, and spoke to them in parables, “How can **Satan** cast out **Satan**?

If a kingdom is divided against itself, that kingdom cannot stand.

And if a house is divided against itself, that house will not be able to stand.

And if **Satan** has risen up against himself and is divided, he cannot stand, but his end has come.

But no one can enter a **strong man's** house and plunder his property without first tying up the **strong man**; then indeed the house can be plundered.

¶ “Truly I tell you, **people** will be forgiven for their sins and whatever blasphemies they utter;

but **whoever** blasphemes against the **Holy Spirit** can never have forgiveness, but is guilty of an eternal sin”—

for they had said, “He has an unclean spirit.”

¶ Then his **mother** and his **brothers** came; and standing outside, they sent to him and called him.

A **crowd** was sitting around him; and they said to him, “Your **mother** and your **brothers and sisters** are outside, asking for you.”

And he replied, “Who are my **mother** and my **brothers**?”

And looking at those who sat around him, he said, “Here are my **mother** and my **brothers**!

Whoever does the will of God is my **brother** and **sister** and **mother**.”

Story number one - is in the reading from the Old Testament, from 1 Samuel. Twelve elders or leaders of the tribes of Israel come to the prophet Samuel and they stage an intervention in the way Israel is being run. Up to this point there were a bunch of tribes who all had their own leaders. A bit like a set of clans that trace their ancestry back to one family. Sometimes they behaved like brothers, and looked out for one another, defended one another, worked together. And sometimes they behaved like brothers, and picked fights with each other, complained about each other, ganged up on each other. Brothers right?

And each had their own local chief, and the prophet Samuel was there to keep pointing all of the people to God, and remind them to live in God's good ways.

But the tribes have seen that all around them are nations with Kings - big strong powerful rich kings. And the tribes want that too. They have forgotten how they once were slaves under a big strong powerful rich King - the Pharaoh of Egypt, and how God had rescued them - proving to be more powerful and more generous and more loving than any King.



They have forgotten this and although Samuel listens to the Voice of the Lord, who reminds them what kings are like, the Voice of the people still protest - and demand a King.

That's **story number one** - Could it possibly be the story in our picture?
Who saw some things in the picture that match Story one?

Invite responses, welcoming and affirming all contributions.

Story number two, is from the gospel of Mark, in the New Testament - a thousand years later.

Jesus has been living in the power of the Spirit, teaching and healing and living in God's good ways in Israel. Israel haven't had their own king for hundreds of years now - they have been taken over and ruled by other nations and their powerful kings.

Jesus speaks of the kingdom of God - he says that no matter who the king in charge of the country is, when we live God's good ways things are put right - fair for everyone, those who need are cared for, and those with extra lovingly share with others.

In the story, as Jesus teaches this and lives this, but this causes protest from lots of people. The local leaders come and protest that he isn't following God's law properly; some were protesting that Jesus was working for evil. Some said that he was crazy. Some said that he had a messed up spirit. His family are there, trying to tell him what to do and there are crowds of people who have been comparing Jesus to the best King they've ever heard of.

So that's **story number two** - Could it possibly be the story in our picture?
Who saw some things in the picture that match **story two**?

Invite responses, welcoming and affirming all contributions.

It seems our picture might fit both stories.
I wonder why that might be?

In both stories, we hear the Voice of the People - God's people are struggling with the way things are and are protesting.

In both stories, we hear the voice of God's Spirit - God's Spirit is present, but not everyone is quiet enough or willing enough to listen.

In both stories - the Voice of the people misses what God is doing and is focussed on something else

In both stories, there is still one person who is listening for the Voice of the Lord in a different way to everybody else.



I wonder if there is a third story - Story three that looks the same as this picture, but we are in the story.

Perhaps the Voice of the Lord is speaking to us, but we're missing it.

Perhaps the voice of the people protesting about something is missing what God is really about?

Let's take a few minutes to think about that.

Give each person a piece of blue wool, and a piece of card.

In this time of quiet, take the piece of blue wool in your hands.

this wool matches the blue lines in the Art that we've been looking at - the blue squiggles like the wind are the way the artist Chris Booth has chosen to show the voice of the Lord.

As you hold the wool in your hand, as the Spirit of God if there are things God has been saying that we've missed as God's people.

Or maybe there is something specific that the Voice of the Lord wants you to hear today. Maybe there won't be anything - just enjoy the quiet peace of the Spirit of God.

If there is something that you hear from God, you are welcome to keep that to yourself, or to share it with someone in our community you trust.

Perhaps colour and shape and movement help you listen.

If you want to bring your wool to the black felt board and make a design or word or swirl with the blue wool you are welcome to do that in this time too.

This will be a reminder to us all that even if nothing is said aloud, the Spirit of God is with us and the Voice of the Lord is amongst us.

We want to keep listening for the Voice of the Lord.

Leave 2 minutes of quiet. Then play a verse of a simple song to conclude this section and move to the next part of the liturgy.



Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 4

Prayer: 1 Samuel 16



What this is: Prayer



Where it's used: In any intergenerational gathering, Prayer, Confession



Time: 3 minutes



Bible focus/theme: 1 Samuel 16, people missing from our community



What's needed:

- 8 body shapes roughly 30cm tall, cut or torn from packaging carton cardboard.
- Write one line from the prayer below on each 'person' and number it 1 to 8
- Hide the people around your gathering space.
- Blue yarn, cut into metre lengths.
- Art images by Chris Booth 'Anointing who?'



Instructions

Following the introduction invite those who would like to, to go looking for the cardboard shaped people who are 'missing', somewhere around your gathering space.

When they have found them, ask the 'Finder' to decide if they want to read the prayer or ask someone else to do it.

While they are deciding this, invite others who want to, to take some strands of blue wool, reminding your gathering that the blue wool has been your symbol for the voice of the Lord.

After each prayer has been read, the cardboard figures can be wrapped in blue wool, winding around and around the body, as a symbol affirming God's call to those who are missing.

Introduction

We heard in our Old Testament reading today how, as the prophet Samuel came to the town of Bethlehem to choose the new king, all of Jesse's sons were there, except the youngest - he was missing, left out, forgotten. He was missing from the gathering that celebrated God's goodness, from the ritual showing that God loves and accepts his people, from the feasting as Samuel sacrificed a calf and barbecued it up. Missing from the important decision making for God's people.

Today we bring our prayers thinking of those who are missing, those excluded and left out or forgotten. We will remember them in our prayers, knowing they are not forgotten by God.

To prepare for this, around our gathering space today are 8 cardboard people who have gone 'missing'.

If you would like to, now is the time to see if you can find them.

On each missing person is part of our prayer - there are numbers to help us order the prayers. If you find a missing person you can decide if you would like to read the part of the prayer on it in our prayers, or ask someone else to read. Choose that person now.



We will pray together with words, but we will also pray together in symbol. We have been using strands of blue wool as a symbol of the voice of the Lord through these weeks - as we've seen the blue swirls in the art images with our readings. As we pray today you are invited to take some blue wool and wrap it around the cardboard 'missing people' to remind us all that God speaks, not to the people we notice or who seem important or seen, but God speaks and calls those who are missing and left out.

We'll bring all our missing people wound in blue wool to the front.

Let's pray together.

All join in the line 'we pray for those who are missing' in blue.

Our Finders will read the sections on their missing people in *italics*

Prayers

Leader: Loving God

All: We pray for those who are missing

Finder 1: We pray for those who are missing out on basic living needs

Leader: food and clean water, safe shelter and steady trustworthy community

All: We pray for those who are missing

Finder 2: We pray for those who have been forgotten by our leaders

Leader: left to struggle alone

All: We pray for those who are missing

Finder 3: We pray for those who are missing from our workforce

Leader: those denied work by our tardy border policies
those too unwell to work and dependent on others
those whose life work and skills are no longer called upon,
as the world changes and industries shift.

All: We pray for those who are missing

Finder 4: We pray for those who are missing from our faith communities

Leader: those absent from celebrations of your great love and life to the full
who have been hurt by churches
or excluded from participating
or simply not invited.



All: We pray for those who are missing

Finder 5: We pray for those who are missing when we make decisions

All: We pray for those who are missing

Finder 6: We pray for those who are missing loved ones

Leader: Those who have died or moved away or held in hospital or become estranged.
We pray for the day when you will reconcile us all and no one will be missing.

All: We pray for those who are missing

Finder 7: We pray for those who are missing from our history telling

Leader: Those whose stories have not been honoured.

All: We pray for those who are missing

Finder 8: We pray for all those who are missing from our life together

Leader: Those left aside because of gender or age or occupation or faith or capacity or education or ethnicity.

Thankyou for the countless stories of scripture that show us your love for those who are missing, and your call to include and raise up those who are small and forgotten.

Amen.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 4

Bible Engagement: 1 Samuel 16 (On the inside)



What this is: Bible Engagement



Where it's used: In any intergenerational gathering, Bible Reading; Early Word



Time: 4 minutes



Bible focus/theme: 1 Samuel 16:1-14



What's needed:

- Copy of text on screen or printed with blue and orange words highlighted
- Large print out poster of Chris Booth's Art images 'Anointing Who' and 'David Turns up'
- 17 empty 2 litre soft drink bottles and 1 empty 250 ml bottle, labels removed, lids on..
- Wrap 1 of these large bottles in some cloth scraps tied on with some string. Using a thick black permanent marker, draw large faces on the top sections of the bottles. Add some wool for hair - black or brown or grey. Inside the large bottles place a few tablespoons of sand or sawdust or dust or small stones. Inside the small bottle (David) place a few table spoons of extra virgin olive oil. Wrap one large bottle in a piece of paper decorated with cow splodges, and draw a cow face on the round end.
- Label each bottle with one of the following character names tied on with a tag.
 - Samuel
 - King
 - heifer cow
 - Eliab
 - Shammah
 - David
 - Saul
 - Elders of the city(x3)
 - Jesse the Bethlehemite
 - Abinabad
 - son#4, son#5, son#6,s on#7
- Tray
- Glass
- 12 long blue streamers



The LORD said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the LORD said, “Take a heifer cow with you, and say, ‘I have come to sacrifice to the LORD.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.”

Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the LORD’S anointed is now before the LORD.”

But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as humans see; humans look on the outward appearance, but the LORD looks on the heart.”

Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the LORD chosen this one.”

Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.”

Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.”

Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.”

He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, “Rise and anoint him; for this is the one.”

Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.



Instructions

Invite 16 people to hold up one bottle each. Make sure they know which character their bottle is. Ask the volunteers to hold their bottles in front of their chests.

*Explain that whenever their **character** is mentioned in the text, they should lift their bottle up and forwards, then bring it back in front of their chest again.*

*Provide about a dozen other people with long blue streamers to circle over their heads whenever **The Lord** is mentioned in the text, reminding people that throughout these weeks we have used the strands of blue as symbols of the voice of the Lord.*

*Invite everyone to read along and join in on the words in **Orange** or **Blue**.*

At the end of the reading invite each person with a bottle to empty it out on to the tray, observing the sand/rocks/sawdust in the large bottles. Good stuff. The stuff of earth. Useful stuff. Then empty the oil from the smallest bottle 'David' into a glass. Explain that the oil represents God's special choosing for a task. Oil was poured on David's head to show this. Let the surprise of what was inside the big bottles and the small bottle take impact. Who knows what is inside each of us? God does.

Conclusion

I wonder what you have noticed during our reading? (Take a few comments)

Perhaps you've noticed there are no females in this story.

This reminds us that there are things in the story that have been intentionally left out - and helps us wonder what all those things might be, and why.

Perhaps you've noticed how many people are in this story apart from David.

We might think of it as a story about David being chosen.

But maybe it is also very much a story about a whole community and the way that stories and realities are written by many voices in communities, not just as stories of one person - one hero - one main character. We are all part of each others story, and in God's great story together.

Suggested follow up Song

Jesus knows all about me

(see Visions and Voices music folder for using this song)

Use these images in your gathering space to help the visualisation of the text throughout your time together





by [Beth Barnett](#)

Visions and Voice: Resources for Intergenerational Worship Year B Pentecost 4

Bible Engagement: 1 samuel 15, 16 (Someone is missing)



What this is: Bible Engagement



Where it's used: In any intergenerational gathering, Bible Reading, Early Word



Time: 7 minutes



Bible focus/theme: 1 Sam 15:34-16:13



What's needed:

- Copy of text on screen or printed, broken into sections (see below) with accompanying Art images
- On screen or printout pictures of various kinds of judges (or if you have a lively theatrically inclined group, some simple costume pieces to suggest various kinds of judges (legal, talent show, olympic diving, safety officer)
- Optional prayer extension: Cards with blue wool question mark on one side and prayer prompts (see below) on the other.



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



As we open the Bible together today, I am looking for some Judges. Not legal-eagle judges. But judges of some other things. I wonder what you think you might be a really good judge of? I've got some different kinds of judges here:

Show picture of judges (or call up costumed judges)

Share with a couple of people around you what you could be a good judge of.

Give a minute for sharing with one another. Then gather some responses from the group - inviting various people to volunteer what they might be a judge of - and then asking there are others who are also qualified judges of that thing (e.g. Sport, talent, fashion, cooking).

Great. I wonder if you are a good judge of character, and can judge how a person might turn out in the future?

That's a little bit harder isn't it? When we are choosing leaders, we are often trying to judge if a person will be trust worthy and have good character in the future.

In our Bible reading today the prophet Samuel, is given the task of judging who will be the next King of Israel. He is listening out for the voice of the Lord to guide him.

Let's hear the start of the story.

Read 1 Samuel 16:1-5. Invite someone to prepare this well ahead of time, to read slowly and expressively as you indicate the characters in the line up.



1 Samuel 16: 1-5

The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.'

Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you."

Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?"

He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

So - here is Samuel - carrying a jar of oil to anoint a new king and the family of Jesse - seven sons - that's an excellent number. And the animals for the sacrifice.

So I have some judging questions.

Looking at all the people in the picture, who do you judge to be...

- 1) a future fantastic roast for the whole family (cow or sheep)
- 2) the future grand father of princes (Jesse - old man with beard)
- 3) a future field of food for a whole family (plants)
- 4) a future foot-solider (Abinadab, Eliab, Shimea; any of the taller brothers see 1 Sam)
- 5) future bullying big brother (Eliab)
- 6) the future father of someone who will kill a six-fingered man! (Shimea; see 1 Chronicles 20)

Take suggestions and reveal the answers for each of the questions above until you get to #7

Continue...

- 7) future King material

Which of these characters do you judge to be good king material?

Take some suggestions, inviting contributors to share why they have judged in that way.

Samuel was faced with judging this.

It's a difficult job.

All of the seven lads are from this same good family. They have all attended the sacrifice with Samuel the prophet, and all of them are sanctified - done the ritual to be made right with God.

See the blue swirl that we have seen in the series of images over the past view weeks that signifies the voice of God in the middle of this picture - is like a question mark.





1 Samuel 16:6-10

When they came, he looked on Eliab and thought, "Surely the LORD'S anointed is now before the LORD." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as humans see; they look on the outward appearance, but the LORD looks on the heart."

Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one."

Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these."

None of the seven brothers are the one to be anointed king.

God tells Samuel that he's not judging by their outward appearance. But what else is Samuel supposed to do?

Samuel figures out someone is missing. Someone so unimportant that they didn't even bother to invite him.

I wonder whether sometimes we overlook some people and don't notice that they are missing?

Especially if we don't think they are very important - like David's family didn't think he was important.

I wonder whether sometimes when we are looking for someone to be part of God's plans, we don't even notice who is missing?

Let's read what happens next:

Show picture of Samuel anointing David (see below) As your reader reads 1 Samuel 16:11-13

Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep."

And Samuel said to Jesse,

"Send and bring him; for we will not sit down until he comes here."

He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one."

Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.





Now we've got David in the picture.
I wonder how we judge him?

How do we judge his"

Size?

Age?

Skills?

Manliness?

Being right with God?

Cleanliness?

*Seek responses for each category
from your gathering, then
summarise:*

He's little; he's young; he's doing the job even young girls can do. Looking after the family sheep was often a job given to girls, or the youngest boys. And he's missed being sanctified - being part of the ritual that made someone right with God. He's missed being cleaned up for the sacrifice - he's still all smelly from being with the sheep.

And yet - he's judged - number one next king.

As we look around at one another in our faith community today, some of us are little, some of us are smelly, some of us do the girl jobs, some of us haven't been around the church long - but who knows what God might choose us to do. Let's be open to the voice of God.

Prayer Extension: Choose some people to give out prayer cards to each person with a blue question mark swirl on one side and the words 'Humans don't see as God sees. Humans look at the outward appearance; God looks at the heart'.

Invite people to

- sit quietly and listen for what God might say
- pray for one person next to them with one of the lines below, or something else they feel comfortable to pray.

"Loving God, help [name] to see the things that you want them to do"

"Great God of all, you know [name's] heart. Give them courage for doing the things you want them to do"

"Loving Lord Jesus, No one is forgotten or left out by you. Help [name] to know you are always with them."





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 5

Call to Worship: 2 Corinthians 6



What this is: Intergenerational Call to worship



Where it's used: In any intergenerational gathering, Call to worship or response following reading of 2 Corinthians 6:1-13



Time: 3 minutes



Bible focus/theme: 2 Corinthians 6:1-13; Hearts open to God.



What's needed:

- Large Cardboard folded heart (approximately 1m²)
- Old watch
- Tissues
- Pictures from newspapers/Time magazine/National Geographic of afflictions wars, calamities, beatings imprisonment, hunger, poverty, riots, families, world events
- Lengths of blue yarn
- Glue sticks
- Sturdy wire, poked through the cardboard from behind to create 'hooks'
- fake money
- Call to worship liturgy displayed on screen (see accompanying ppt slides)

Instructions

Display the large cardboard heart on an easel, steadied by a volunteer who will keep it sturdy throughout the process.

Begin with the heart closed; opening it as the spoken liturgy begins.

During the spoken liturgy arrange for people to bring forward the items and pictures and glue or wire them inside the heart.



Spoken Liturgy

Voice 1: Open wide your hearts

All: We open our hearts

open large cardboard heart

Voice 2: Now is the time!

Voice 3: No obstacle in anyone's way

Voice 4: No restrictions

add old watch, using wire to attach

Voice 1: Open wide your hearts

to let the love of God pour in

All: We open our hearts

add blue yarn using wire to anchor it in swirling patterns on the insides flaps of the open 'doors'

Voice 2: Now is the time!

Voice 3: No obstacle in anyone's way

Voice 4: No restrictions

Voice 1: Open wide your hearts

to pour out thanks and praise

All: We open our hearts

Voice 2: Now is the time!

Voice 3: No obstacle in anyone's way

Voice 4: No restrictions

Voice 1: Open wide your hearts

to hear the voice of God today

All: We open our hearts

Voice 2: Now is the time!

Voice 3: No obstacle in anyone's way

Voice 4: No restrictions

Voice 1: Open wide your hearts

to one another as the family of God

All: We open our hearts

add pictures of families

Voice 2: Now is the time!

Voice 3: No obstacle in anyone's way

Voice 4: No restrictions



Voice 1 :Open wide your hearts
in compassion for the world
All: We open our hearts

*add pictures of world
events*

Voice 2: Now is the time!
Voice 3: No obstacle in anyone's way
Voice 4: No restrictions

Voice 1 :Open wide your hearts
for forgiveness and healing
All: We open our hearts

add more blue yarn

Voice 2: Now is the time!
Voice 3: No obstacle in anyone's way
Voice 4: No restrictions

Voice 1: We bring our hearts
heavy with calamities
hardships and afflictions
All: We open our hearts

*add pictures of
calamities and
disasters*

Voice 1: We bring our hearts
to know purity, patience,
and the power of God
All: We bring our hearts

add more blue yarn

Voice 1: We bring our hearts
to grow in kindness, genuine love,
truthful speech, and holiness of spirit,
All: We bring our hearts

Voice 1: We open wide our hearts for God is here
All: We open our hearts

Voice 2: Now is the time!
Voice 3: No obstacle in anyone's way
Voice 4: No restrictions



Optional Extension - later in your gathering as you read 2 Corinthians 6:1-13, you might like to look at the phrases drawn from the Call to Worship and notice the way the Bible text has been used to create a prayer.

What other phrases from the passage could you turn into a prayer?

2 Cor 6:1-13

As we work together with him,
we urge you also not to accept the grace of God in vain.

For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, **now is the acceptable time**;
see, now is the day of salvation!

We are putting no obstacle in anyone’s way,
so that no fault may be found with our ministry,
but as servants of God we have commended ourselves in every way:
through **great endurance, in afflictions, hardships, calamities, beatings,
imprisonments, riots, labors, sleepless nights, hunger;**
**by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful
speech, and the power of God;**
with the weapons of righteousness
for the right hand and for the left;
in honor and dishonor,
in ill repute and good repute.

We are treated as impostors, and yet are true;
as unknown, and yet are well known;
as dying, and see—we are alive;
as punished, and yet not killed;
as sorrowful, yet always rejoicing;
as poor, yet making many rich;
as having nothing, and yet possessing everything.

We have spoken frankly to you Corinthians;
our heart is wide open to you.

There is no restriction in our affections, but only in yours.
In return—I speak as to children—**open wide your hearts** also.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 5

Bible Engagement: 1 Samuel 17; Mark 4 (Not the Voice of the Lord)



What this is: Intergenerational Bible engagement



Where it's used: In any intergenerational gathering, but specifically with Lectionary based gatherings



Time: 10 minutes



Bible focus/theme: 1 Sam 17; Mark 4:35-42



What's needed: roving/cordless microphone
Selected Texts of spoken word from 1 Samuel 17 and Mark 4:35-42 on screen or printed out for distribution.

Not the Voice of the Lord: Voices of threat and panic, boasting and bullying

Introduction

We have been thinking about the Voice of the Lord, the ways that God speaks, and how we can listen for God in our lives.

We've seen some great parts of the Bible that show us God's surprising voice speaking to people. But today, our Bible Readings contain some voices that are NOT the voice of the Lord. This is a really important thing to remember, that not everything in the Bible shows us what God is like. Some of the texts of the Bible are there to show us what things are like when God's ways are ignored, when God doesn't get a say.



I am inviting 9 people to read some of the things that are voiced in our two readings - one, the story of Goliath and David fighting in the Old Testament from 1 Samuel 17, and the other, the story of Jesus' disciples in a boat in a storm.

I'm asking each person to read the thing that is said, not in their own voice, not in the voice that we recognise them. This is to remind us that the things we are hearing from the Bible are NOT the voice of God, and that we can learn to recognise the voice of God, and recognise when something is NOT the voice of God.

Display the lines from the text on screen and pass the roving microphone around amongst the people you have arranged to 'voice' the quotes in fake voices. Following each voicing, ask 'What kind of a voice is this and why is it not the voice of the Lord?'

Enjoy the playfulness of people using not their real voice, perhaps even a silly voice, as well as the serious side of the content of each quote.

At the end of the 'voicings' and the suggestions and discussion about each one display the chart (below) that summarises the kinds of voices that are not the voice of God.

Read together through the chart following the pattern for each row:

*your original readers voicing their lines again
you (or another leader) reads the title 'the voice of...'
everyone responds 'Not the Voice of the Lord'.*



<p>Today I defy the ranks of Israel! Give me a man, that we may fight together.</p>	<p>1. Voice that baits violence</p>
<p>Choose a man for yourselves, and let him come down to me.</p>	<p>2. Voice that tries to cut a deal</p>
<p>If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us.”</p>	<p>3. Voice that Bullies</p>
<p>“You are not able to go against this Philistine to fight with him; for you are just a boy, and he has been a warrior from his youth.”</p>	<p>4. Voice of put downs</p>
<p>I know your presumption and the evil of your heart; for you have come down just to see the battle.</p>	<p>5. Voice of accusation</p>
<p>I will give your flesh to the birds of the air and to the wild animals of the field.</p>	<p>6. Voice of boasting and mocking</p>
<p>Am I a dog, that you come to me with sticks?</p>	<p>7. Voice of pride</p>
<p>Don’t you care that we are perishing?</p>	<p>8. Voice of despair</p>
<p>Who then is this, that even the wind and the sea obey him?</p>	<p>9. Voice of fear</p>



When the time comes in your gathering to read 1 Samuel 17 and Mark 4:35-42, invite people to call out identifying the 'voices' again, in the midst of the reading.

1. Voice that baits violence

"Today I defy the ranks of Israel! Give me a man, that we may fight together."

2. Voice that tries to cut a deal

Choose a man for yourselves, and let him come down to me.

3. Voice that Bullies

If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us."

4. Voice of put downs

"You are not able to go against this Philistine to fight with him; for you are just a boy, and he has been a warrior from his youth."

5. Voice of accusation

"I know your presumption and the evil of your heart; for you have come down just to see the battle."

6. Voice of boasting and mocking

I will give your flesh to the birds of the air and to the wild animals of the field."

7. Voice of pride

Am I a dog, that you come to me with sticks?"

8. Voice of despair

do you not care that we are perishing?"

9. Voice of fear

"Who then is this, that even the wind and the sea obey him?"

Through the week Challenge

Offer the challenge for people to listen out for things that are said on the news, in public events, in our politics, and use the grid to evaluate how closely the person's voice might echo the voice of the Lord, or how it is NOT the voice of the Lord.

Make space in your next gathering for examples of this to be shared, then turn them into prayers, by thinking about what the voice of God would say in the situation.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 5

Bible Engagement: Mark 4; 2 Corinthians (Stressful Stories)



What this is: Intergenerational Bible engagement and Art



Where it's used: In any intergenerational gathering;



Time: 5 minutes



Bible focus/theme: Mark 4:35-42; 2 Corinthian 6:1-13



What's needed:

- Chris Booth Art image 'Boats in the Storm' on screen or printed
- Pieces of bubble wrap, distributed around your gathering space.
- Sharpies
- Optional - three people to give the simple summaries of the readings (see below)

Introduction

What do you find stressful? What makes you anxious?
(Welcome and affirm all suggestions)

What do you find calms you down?
(Welcome and affirm all suggestions)

You know one thing that helps a lot of people calm down is bubble-wrap. Squishing the little bubbles on bubble-wrap helps a lot of people keep calm.

In our readings today, from 1 Samuel 17 in the Old Testament, from the Gospel of Mark and from the Letter to the Corinthians, there is a lot of stress. The stress just keeps piling up and up. So to help us all stay calm there are pieces of bubble-wrap distributed



Around your seats today. Reach and find them, because you're going to need them soon.



The army of Israel are being attacked by the Philistines and the Philistines have a huge giant on their side - really stressful.

In the gospel reading the disciples are crossing the sea in the dark in the middle of a storm - very very stressful.

The writers of 2 Corinthians are describing how they have been beaten up, put in prison, left hungry - it goes on and on describing stressful situations.

Optional: Ask 3 different people to prepare these brief summaries and have them stand up and deliver them at this point. If it will be appreciated by your community, ask them to include a little bit of costumery - a shield or helmet, a sailor's beanie or an oar, chains or scrolls.

These are Stressful Stories - so we're going to do some Bubble-wrap Bible reading. With our bubble wrap stress relief sheets ready, let's read some Bible.

Read Mark 4:35-42, stopping at various points to notice the stress rising in the text (indicated in orange below) and modelling using the bubble wrap for stress relief.



On that day, when evening had come, he said to them, “Let us go across to the other side.” **The ‘other side’ meant the place where a different people group lived, and it especially meant the place where the Roman armies were stationed. Some people find new situations stressful.**

And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him.

A great windstorm arose, **feel the tension rise** and the waves beat into the boat, **its getting more scary** so that the boat was already being swamped. **How stressful is this!?** But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” **You can hear the anxiety and desperation.**

He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. **Ok - now its a different kind of stressful - its a bit freaky.**

He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great fear **absolutely out of their minds terrified a**

nd said to one another, “Who then is this, that even the wind and the sea obey him?”

Continue with the reading from 2 Corinthians 6:1-13, again pausing to notice the escalating anxiety in the text, and encouraging and modelling the use of bubble wrap.

As we work together with him, we urge you also not to accept the grace of God in vain.

For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! **so far so good, but watch out**

We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry,

but as servants of God we have commended ourselves in every way:

through great endurance, **things are getting hard**

in afflictions, hardships, calamities, **feel the stress**

beatings, imprisonments, riots, **oh - the anxiety is off the scale**



labors, sleepless nights, hunger; **more stress!**
by purity, knowledge, patience, kindness, **hang on - things are sounding better**
holiness of spirit, genuine love,
truthful speech, and the power of God; **not so bad**
with the weapons of righteousness for the right hand and for the left; **Uh -oh, back to**
battling in honor and dishonor, **stress**
in ill repute and good repute. **stress**
We are treated as impostors, and yet are true; **stress**
as unknown, and yet are well known; **more stress**
as dying, and see—we are alive;
as punished, and yet not killed;
as sorrowful, yet always rejoicing;
as poor, yet making many rich;
as having nothing, and yet possessing everything. **So many problems and things to**
cause anxiety, but they are all mixed in with thankfulness and joy and knowing the
love of God.

We have spoken frankly to you Corinthians; our heart is wide open to you.
There is no restriction in our affections, but only in yours.
In return—I speak as to children—open wide your hearts also.

Conclusion

It's been a stressful time reading the Bible today.

There are two things I've noticed.

First - the Bible doesn't pretend that life is always calm and manageable. Followers of Jesus, the people of God, even apostles get stressed and anxious and fearful. It's just really normal - I know it, you know it, the Bible knows it.

But secondly - in the midst of the fears and stresses there is comfort, the voice of Jesus that says 'Be still' and the loving Spirit of God, that reminds us of what is true and good and pure - the living love of God in our hearts.

Take home your piece of bubble-wrap and let it remind you that God is with us in the stressful situation.

Art Extension

Through the remainder of your gathering time, invite participants to write on their pieces of Bubble-wrap some of the things that stress them. Invite them to add them to a large poster of the image by Chris Booth (where the waves are already a bit bubble-wrapped) or to a similar picture you have drawn yourself.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 6

Voices of Grief: Call to Worship



What this is: Call to Worship and Bible Engagement extension.



Where it's used: Intergenerational gathering, Call to worship; Bible Engagement



Time: Call to Worship: 2 minutes; Bible Extension: 10-15 minutes



Bible focus/theme: 2 Samuel 1:1, 17-27, Psalm 130,
2 Corinthians 8:7-15, Mark 5:21-43



What's needed:

- Toy soldiers
- Action heroes (superman/batman/spiderman/Incredibles/wonderwoman)
- Tissues
- Clocks
- Band-aids
- wilted flowers/dried up branches
- 'gold' coins'
- Faces of World leaders, religious and thought leaders made into face masks (on sticks)
- Cardboard signs 'Homeless, please help'
- Black masquerade masks with blue sequin/glitter tears
- Strips of barricade tape
- Cards with facebook 'thumbs down' emoticon
- Grid boards for roughly one between two
- stickers (eg: row of 13 sticky dots per board)
- coloured markers



Instructions

- *As people arrive, and enter your gathering space, ask them to take one thing from a large pile of the items listed above.*
- *Make sure there are plenty of multiples of each item, so that there is enough for everyone.*
- *Explain that they will be called on to bring their item to the front or centre point during the call to worship.*
- *Preparing a few welcomers/facilitators to help with communicating this and ensuring people feel comfortable with the process is better than one person trying to manage it.*
- *Provide written signage where the items are laid out as well.*
- *Some people respond better to spoken word, and others to written communication.*

Introduction

The characters that we will meet as we open the Bible together today gather before us many different extremes of human experience, of being human. From the Hebrew Bible we hear of Mighty Warriors, and people who cry out in desperation to God, From the Gospels we hear of a woman who has bled for many years, and little girl given up for dead, her father a holy leader, from the letters, needy believers and those who give generously. As they are assembled in the stories before us to show the faithfulness and goodness of God, we join them as we gather today - from whatever place of strength or sickness, courage or complexity, grieving or gratitude.



*(If using this for **Bible Engagement** - for example as the Early Word - present the call to worship lines as a poem and invite the assembling of the items as in the instructions - then move straight to the 'extension' process, in which the Bible passages are read and the characters identified.)*



Come Mighty Warriors,
for one day you will fall
Come Grieving Families,
for one day joy will call
Come Fighting Armies,
for one day peace will triumph
Come Honoured Leaders
for one day you will be humbled
Come Dismissive Disciples,
for one day children will show you the kingdom way
Come Cynical Scoffers
for one day Hope will have the final say
Come Waiting Woeful,
for one day redemption will be revealed
Come Bleeding Bodies,
for one day you will be healed
Come Sleeping Souls,
for one day you will awaken to Jesus' present face
Come Generous Givers,
for one day you will need grace
Come Drama Queens,
for one day your hysterics will be stilled
Come Needy Neighbours,
for one day you shall be filled
Come Competing Crowds,
for one day God will be all in all

Extension

Copy the GridBoard onto card (see Below) of the characters from the Call to Worship. Distribute copies among your gathering, and display a large copy in good view of all. Not everyone needs to have their own GridBoard - encourage those who enjoy being "hands on" to take a board or some stickers and provide some coloured markers. . Encourage others around who are not so "hands on" to still engage listening out for the characters and helping the "hands on" participants to catch all of the characters. Before the Bible Readings, remind your gathering of the characters and challenge them to listen out for their appearance in the readings, marking them on their GridBoard.



After each of the readings, pause and invite people to name which characters they heard in the reading - and invite volunteers to mark these on the board with stickers, and others to sort through the collection of items that were brought to the front in the call to worship, putting them in like-groups as they are identified in the readings.

Key to items and identities.

Mighty Warriors - Action hero figures (superman/spiderman/Incredibles/wonderwoman)

Fighting Armies - Toy soldiers

Grieving Families - Tissues

Waiting Woeful - Clocks

Bleeding Bodies - Band-aids

Honoured Leaders - Face masks of World leaders, religious/thought leaders (on sticks)

Dismissive Disciples - Strips of barricade tape

Cynical Scoffers - Cards with facebook 'thumbs down'

Sleeping Souls - wilted flowers/dried up branches

Generous Givers - 'gold' (chocolate or cardboard) coins

Drama Queens - Black masquerade masks with blue glitter tears

Needy Neighbours - Cardboard signs 'Homeless, please help'

Competing Crowd - sports trophies

Key to identities and Bible texts.

Mighty Warriors - 2 Samuel 1:1, 17-27,

Grieving Families - Mark 5:21-43

Fighting Armies - 2 Samuel 1:1, 17-27,

Honoured Leaders - 2 Samuel 1:1, 17-27,

Dismissive Disciples - Mark 5:21-43

Cynical Scoffers Mark 5:21-43

Waiting Woeful - Psalm 130

Bleeding Bodies - Mark 5:21-43

Sleeping Souls - 2 Samuel 1:1, 17-27,

Generous Givers - 2 Corinthians 8:7-15

Drama Queens - Mark 5:21-43

Needy Neighbours - 2 Corinthians 8:7-15

Competing Crowds - Mark 5:21-43



Waiting Woeful	Generous Givers	Competing Crowds
Dismissive Disciples	Fighting Armies	Sleeping Souls
Cynical Scoffers	Needy Neighbours	Mighty Warriors
Bleeding Bodies	Honoured Leaders	Grieving Families
Drama Queens	<p>As you hear the readings from 2 Samuel 1 (David grieves Saul and Jonothan); Psalm 130 (A prayer of despair and hope); Mark 5 (Jesus heals woman and a girl) and 2 Corinthians 8 (Paul appeals to the Corinthains for generous help) listen for the characters on the grid and mark them off when you hear them. If you can try to note which story they come from. If you are feeling creative draw something to express some of the characters.</p>	





by [Beth Barnett](#)

Visions and Voice: Resources for Intergenerational Worship Year B Pentecost 6

Bible Engagement: Mark 5:21-43 (Raising Questions)



What this is: Intergenerational Bible Engagement



Where it's used: In any intergenerational gathering; Bible Reading; Early



WordTime: 5 minutes



Bible focus/theme: Mark 5:21-43



What's needed:

- Copy of Mark 5:21-43 displayed on screen with Questions highlighted.
- Chenille stems of various colours, enough for two per person.
- Strips of card 20x5cm hole punched in short end
- Pens/markers

Raising Questions

Introduction

We are reading from the Gospel of Mark today. Mark's gospel is full of interesting questions. Questions people ask Jesus, questions people ask Jesus, Questions that Jesus asks...There are so many questions I guess we could think of the Gospel as a Question Mark.

To help us watch out for the questions in the text today, each of you has been give two chenille stems (pipe cleaners for the traditionalists). There are actually two stories twisted together in what we are reading today. A story about a little girl, and a story about a mature woman. The little girl is so sick everyone is sure she's dead; the woman has been bleeding and bleeding and bleeding - so sick no doctor can cure her.

The little girl is 12 years old, and the woman has been bleeding for 12 years. There are crowds who might get in the way of Jesus healing both the girl and the woman, but Jesus doesn't get put off. In both stories touch is important in the way Jesus heals. Two stories twisted together. So let's twist our two chenille stems together as we get ready to listen.

Demonstrate twisting two chenille stems together.



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SYNOD OF VICTORIA AND TASMANIA

As well as listening out for the two stories twisted together, we are listening out for Mark's Question Marks. So as we get ready for that, let's bend the chenille stem into a Question Mark.

Demonstrate twisting the chenille stems into a question mark shape.



As we read listen out for the questions - and if you hear a question, if the text raises as question, raise your question mark as high as you can. We'll stop and try and figure out what kind of question it is.

Read passage, pausing to name the questions as they occur.

I wonder if we caught all of the questions as we read. Perhaps there were some other questions. Not written into the story words, but questions that we thought of ourselves as we listened.

Let's read again, and this time, whenever you have a question, whenever the story raises a question for you, raise your question mark, and we'll listen to your question.

Read passage, slowly and expressively, pausing to name the questions as they occur from your gathering.

Don't try to answer any of the questions.

Thanks for all the questions you've raised. Take a couple of moments now to choose one question that was raised, either your own question, or one that someone else raised, that you'd like to talk to God about. Write that question on a strip of paper and thread it onto your question mark to take home to think about and talk to God about this week. If you want to, tell the person next to you what your question was, or just keep it between you and God.

We've raised some interesting questions. Perhaps this week we'll think of even more questions. This is something we can do reading any part of the Gospel of Mark - the Question Mark gospel.



When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea.

Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet

and begged him repeatedly, “My little daughter is at the point of death. **Come and lay your hands on her, so that she may be made well, and live.**” *This sounds like a command, but is actually hiding the question ‘Will you please come and heal my daughter?’

So he went with him. ¶ And a large crowd followed him and pressed in on him.

Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, “If I but touch his clothes, I will be made well.”

Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease.

Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “**Who touched my clothes?**” *

And his disciples said to him, “You see the crowd pressing in on you; **how can you say, ‘Who touched me?’**” *A double question! question within a question.

He looked all around to see who had done it.

But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.

He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. **Why trouble the teacher any further?**” *A rhetorical question not meant to be answered.

But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.”

He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.

When he had entered, he said to them, “**Why do you make a commotion and weep?** The child is not dead but sleeping.”

And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was.

He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement.

He strictly ordered them that no one should know this, and told them to give her something to eat.





by [Beth Barnett](#)

Visions and Voices: Resources for Intergenerational Worship Year B Pentecost 6

Bible Engagement: Mark 5:21-43 (Touch)



What this is: Intergenerational Bible Engagement



Where it's used: In any intergenerational gathering; Bible Reading; Early Word



Time: 5-7 minutes



Bible focus/theme: Mark 5:21-43



What's needed:

- Copy of Mark 5:21-43 displayed on screen or printed copies distributed among your gathering, with words 'touch' and 'crowd' (and their conjugations) highlighted.
- Long stretch of poster paper with text of Mark 5:21-43 in large print and large margin surrounding text.
- Cardboard cut outs of hands in several different sizes and skin tones.
- Cardboard cut outs of people in several different sizes and colours.
- Gluesticks
- 3-4 tubs with a shallow layer of paint and kitchen sponges in the base
- Tubs with a shallow amount of soapy water; towels.

Instructions

Spread out the length of paper with the text and margins. on a solid surface on the floor (eg trestle table top). place tubs of paints, piles of paper hands and people and glues sticks.

Prepare some people who are calm and competent in using paints for printing to facilitate access to the tubs and help clean hands

Prepare some people who are enthusiastic and comfortable with expressing ideas in movement to lead crowding together and tapping others on the shoulder.



Introduction

Today we will read a story from Mark's gospel. In this story Jesus arrives among a large crowd and he's caught in a crowd that is all squashed together against each other. Some of us are comfortable in crowds, others aren't.

Jesus notices someone who reaches out to touch him in the crowd - not just accidentally pushed against him like a celebrity, but deliberately reaching to touch him to be healed.

We notice how different people respond to meeting Jesus too. Crowding in, quietly reaching, begging for help, laughing and scoffing at him, inviting him in, responding to his authority...Just as amongst us, there may be different responses to Jesus today.

As we read, we are going to listen out for these key words 'Crowd' and 'Touch'.

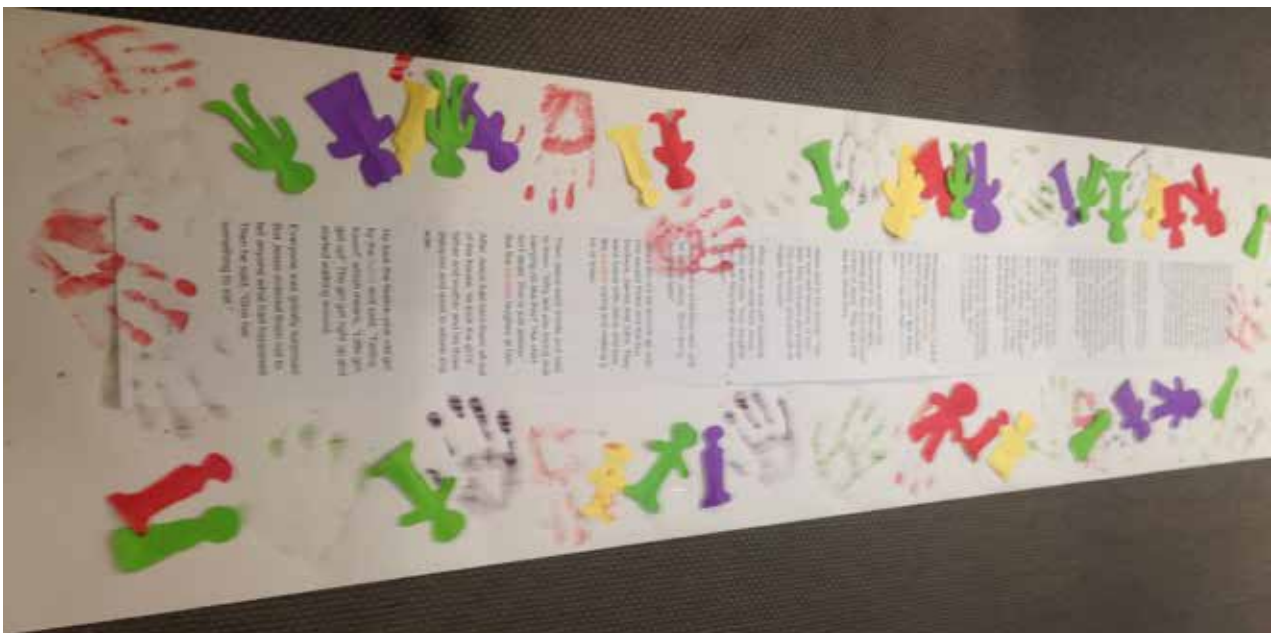
And we can respond in different ways.

You can simply join in on the words 'Crowd' and 'Touch' which are marked in the text as we read.

Or if you are enthusiastic and comfortable with expressing meaning through movement, on the word 'Crowd' - crowd together. And on the word 'touch' tap someone near you on the shoulder. (You might want to check with them now before we start reading).

Or if you enjoy expressing meaning through art and creativity, you can come and add your hand prints or finger prints, or paper hands and crowds of people around the text as we hear how crowds and touching are important in two stories that are tied together.

After reading once and encouraging these responses, read again, inviting people to participate again, in different ways if they choose.



Mark 5:21-43 (Contemporary English Version)

Once again Jesus got into the boat and crossed Lake Galilee. Then as he **stood** on the shore, a large **crowd** gathered around him. The person in charge of the Jewish meeting place was also there. His name was Jairus, and when he saw Jesus, he went over to him. He **knelt** at Jesus' feet and started begging him for help. He said, "My daughter is about to die! Please come and **touch** her, so she will get well and live." Jesus went with Jairus. Many people followed along and kept **crowding** around.

In the **crowd** was a woman who had been bleeding for twelve years. She had gone to many doctors, and they had not done anything except cause her a lot of pain. She had paid them all the money she had. But instead of getting better, she only got worse.

The woman had heard about Jesus, so she came up behind him in the **crowd** and barely **touched** his clothes. She had said to herself, "If I can just **touch** his clothes, I will get well." As soon as she **touched** them, her bleeding stopped, and she knew she was well.

At that moment Jesus felt power go out from him. He turned to the **crowd** and asked, "Who **touched** my clothes?"

His disciples said to him, "Look at all these people **crowding** around you! How can you ask who **touched** you?" But Jesus turned to see who had **touched** him.

The woman knew what had happened to her. She came shaking with fear and knelt down in front of Jesus. Then she told him the whole story.

Jesus said to the woman, "You are now well because of your faith. May God give you peace! You are healed, and you will no longer be in pain."

While Jesus was still speaking, some men came from Jairus' home and said, "Your daughter has died! Why bother the teacher anymore?"

Jesus heard what they said, and he said to Jairus, "Don't worry. Just have faith!"

Jesus did not let anyone go with him except Peter and the two brothers, James and John. They went home with Jairus and saw the **people** crying and making a lot of noise. Then Jesus went inside and said to them, "Why are you crying and carrying on like this? The child isn't dead. She is just asleep." But the **people** laughed at him.

After Jesus had sent them all out of the house, he took the girl's father and mother and his three disciples and went to where she was. He took the twelve-year-old girl by the **hand** and said, "Talitha, koum!" which means, "Little girl, get up!" The girl got right up and started walking around.

Everyone was greatly surprised. But Jesus ordered them not to tell anyone what had happened. Then he said, "Give her something to eat."



Visions and Voice: Resources for Intergenerational Worship Year B Pentecost 6

Prayer Art: Mark 5:21- 43



What this is: Art Reflection and Prayer



Where it's used: In any intergenerational gathering, but specifically with Lectionary based gatherings



Time: 5 minutes



Bible focus/theme: Mark 5:21-43



What's needed:

- Display of three versions of the image 'Your Faith has made you well' by Chris Booth, in three colours, Grey, Red and Green.
- Grey, Red and Green pieces of paper, pens
- Collection of random grey, red and green everyday objects.



Set up

Set up three stations, with one of the coloured posters with a collection of everyday objects matching the colour of the poster at each station.

Provide some matching paper and pens at each station.

Invitation to prayer...

In the gospel of Mark we have heard a story of Jesus everyday life - busy and pressing in crowds, interrupted, confronted with hurt and sadness and stress and grief and drama.

In our prayers today we have the chance to pray for our everyday busy-ness, the sad and pressing things of our days, the hurts and griefs we know.

We also have the chance to pray for these everyday hurts and griefs and sads of the world around us.

And we have the chance to pray for the love and care we see in Jesus to reach those in need, for hope and healing, for quieting fears and griefs.

For a few minutes now in quietness, you are invited to move to any of the three stations in any order and reflect on the image there.

The image could be of Jesus with the woman just healed among the crowd, or the little girl, raised from death among her community and the mourners.

There are lots of different people responding to what Jesus is doing in different ways in the picture. Who do you think of old or young that needs hope or healing from Jesus? How are you responding to Jesus today?

The image is also filled with people with everyday objects. Jesus is in the midst of their everyday lives, and in the midst of ours.

Choose any of the everyday objects to remind you of something to pray for, or that are a symbol of some kind of prayer. Sometimes our prayers don't come in words easily, but a symbol or picture can help us hold someone or some situation in our mind before God.

God knows what to do with our prayers.

Feel free to pick up an object and hold it at the station or take it back to your seat to pray.

Let the different colours of the posters - though the image is the same - help you find different kinds of prayers. Grey for sadness and grief; Red for anger or sorry; Green for hope and growing .

If you want to there are pieces of paper and pens at each of the stations to write prayers.

