



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter to Pentecost

Risen and Real:

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 Resource suggestions and Bible Focus ideas, along with two Calls to Worship and two Confession Prayers, these ideas can be used at any time of the year – noting, though, they were originally written to align with the Year B readings of the Revised Common Lectionary for the weeks between Easter and Pentecost.

Risen and Real:

Resources for Intergenerational Worship is the result of 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 Carl Rainer for the final production.

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This entire resource can be downloaded via <https://www.ctmresourcing.org.au> and individual files, plus additional Art and ppt files, can be found at <https://www.dropbox.com/sh/5sbbbcun37k6v9hi/AABJ3ATPknDul8dvXme7eiGga?dl=0> (Easter 2-7) and <https://www.dropbox.com/sh/3ach2sxo77b3gao/AACaF0kwYljr3ALHT0yDHASva?dl=0> (Pentecost).





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Risen and Real: Resources for Intergenerational Worship Year B Easter to Pentecost

Intergenerational faith formation in the gathered worship space

Invitations to encourage and strengthen and care for one another across the generations in our gathered worship times can come in many forms.

There are lots of wonderful ways to open space and nourish the culture of intergenerational faith formation and discipleship. Just as there are manifold gifts of the Spirit, and countless ways that these gifts can be combined to shape our gathered worship life, so are the ways of connecting and serving one another with intention and attention to the dynamics and treasures of many ages together.

The first and foremost gift of intergenerational community is that it liberates us from the divisive categories age and generation – old/young/child/youth/boomer/millennial – and calls us to face one another not as an ‘age category’ but as a human. We gather as plain and humble humans, regardless of age, agility, ability, acumen or assets to celebrate and collaborate and mourn and struggle and sort and discern our life in God together.

This resource provides lots of options for each of the seven weeks of the season from Easter to Pentecost. The material is drawn from a close and integrated reading of all of the lectionary texts for each week and follows a number of strong themes that recur through the weeks across the narratives, gospels, epistles and psalms.

The approach here is not like a Christian Education curriculum with didactic goals or learning outcomes or teaching points.

This approach seeks to help the whole people of God find their experiences and convictions and calls forward in the texts of scripture.

We use the images and phrases and symbols and actions of the texts as starting points for our expressions of celebration and praise, our prayers of confession and solidarity with a world in need.



Risen and Real

Intergenerational faith gatherings call us to be our whole selves. We are not just 'students' coming to 'learn something' or 'get something out of the service', and we are not just observers of a finely polished ritual. We are not a list of identity markers – age, gender, ethnicity, education, class, employment/marital status, ability/mobility/sanity, nor a hierarchy of leaders, rosters, volunteers, helpers, pew-warmers, attenders, some more invested, more powerful, than others.

No, in the gathering of God we bring our whole complex category-defying selves into a new configuration of mutually enriching shared experience from which we emerge changed and changing.

We are creators, communicators, contemplators, celebrators, incarnators and liberators; we make the road of worship and discipleship and mission by walking together.

The liturgies, prayers, music, readings, activities and art in this resource are all steeped in the texts, in the story of the resurrection, the risen Lord of the Cosmos, and the results this brings in the form of challenges and choices and changes in the lives of Jesus' followers and the communities they are located in.

The diversity of different voices and viewpoints in your community from across the ages and life experiences are a rich resource for bringing to life the full witness of God's work in the world. This is a strong theme across the weeks from Easter to Pentecost, as the followers of Jesus share through words and actions of many kinds – being arrested, selling their property and sharing things in common, running alongside a royal chariot, baptizing believers of a different region, rolling the dice to choose another apostle. The diverse ways that the disciples respond to the resurrection of Jesus and the wide range of imagery the scriptures offer to explore what life in the light of the risen Lord of the cosmos looks like – rejected blocks built into a new structure, radically risky shepherd leadership, interconnected fruity vines, living streams of baptism, a common life shared on the basis of love.

Our stories of witness to what we see in the world today interweave with the stories of scripture. We help one another tell the stories of faith from scripture, and tell our own stories of faith. Both of these witnesses strengthen our faith, (discipleship), strengthen our community (service), and strengthen our capacity and competence in witnessing to the kingdom of God within our wider world (Mission).



Risen and Real

What's included

Call to Worship – one liturgy that serves 7 weeks, encapsulating all of the themes under the main idea of being witnesses and we tell simply of what we have seen heard and encountered of the Living Lord Jesus.

Art images – accompany the call the worship liturgy and summarise the themes of all the texts across all the weeks. There is a main image for each week, but most weeks some parts of the text will also align with a couple of the other images.

There are a number of suggested ways of using these images from background thematic art to specific reflection exercises, to creative prayer
The images are all original pieces created in close dialogue with Melbourne artist Chris Booth and can be used on screen or printed freely for worship, discipleship and mission in association with this material, and with fair acknowledgement.

Songs of Praise and Celebration - each week has a featured intergenerational interactive song of celebration – a song with an integrated activity to enrich the experience of corporate music, and draw all ages together with multiple ways to engage personally and serve one another.

Confession – one confession prayer that serves the seven weeks, encapsulating all of the themes paralleling the call to worship.
There are different actions drawn from the images of the texts, that can be offered alongside the spoken confession liturgy.

Early Word – Each week offers at least one, sometimes two Bible engagement resources to shape the 'early word' time of the service (often which is more like a children's talk, with scant reference to any of the texts), and encourage the sensory, out-loud, embodied communal reading and exploration of the bible text.

What's not here...

This resource assumes that communities will probably have other, more conventional readings of the Bible in the service as well, and use locally sourced content for Ministry of the Word and celebration of sacraments.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter to Pentecost



What this is: Call to worship for weeks of Easter to Pentecost

A multisensory, multi-voiced call to worship, drawing together the biblical themes and images from the lectionary readings from Easter to Pentecost. The central unifying idea is that we are witnesses of Jesus' life and death and life, and we encounter Jesus through our senses, through Word, through sacrament and through one another in community.



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



Time: 3 minutes



Bible focus/theme: Lectionary readings Easter 2-7; Encountering the Risen Lord.



What's needed: You will need:

- Text of the call to worship displayed on screen or in print form and distributed among the gathering. Slide show available here:
- A3 posters of the Chris Booth artwork images for this series. Download here: <https://www.dropbox.com/sh/5sbbcun37k6v9hi/AABJ3ATPknDul8dvXme7eiGga?dl=0>
- Some readers for green individual solo lines pre-arranged.
- Items for sensory display
 - Brick or large stone
 - strips of white bandages with the name 'Jesus' written along them
 - transparent bowl of water
 - Cross made of sticks tied together with white wool
 - Stretch of vine
 - Metal tray of magnetic words
 - Collection of plasticene 'blob' figures in many different colours
 - Basket of bread and fruit



What is this ?

This call to worship is designed to be used across all of the Sundays from Easter to Pentecost.

It draws together many of the themes of the lectionary texts for those weeks in language and in image.

Where in the liturgy can it be used?

Either use this as your call to worship at the beginning of your gathering, or use it in place of the early word each week, as an intergenerational expression of the texts and themes and images you are exploring as a community.

Who can present or participate and how?

The liturgy has been written with varying strengths and weaknesses of literacy, mobility and emotional courage in mind.

Some in your gathering may be strong readers but of limited mobility, or lacking emotionally expressive courage. Others may be pre or post or illiterate, but bring gifts of disinhibited emotional expression.

Allocate the lines in various colours according to the giftings of your gathering. All will have something to contribute.

The Orange text simply holds the base rhythm 'Jesus is Risen' – invite those who are not keen to say many words, or to read to declaim that line. Practice a couple of times. There is nothing more worthy to be said.

The Red text is the very simplest and smallest part 'Risen and Real'. State this in your invitation and see who volunteers.

The Blue text should be read by as many of the rest of the group who are able to read more fluently. There is still lots of repetition in this part so could include those with at least upper primary education. Allow some time for this group to quietly read over their parts before you begin.

The Green lines are more complex and have no repetition. They are to be shared, a line each, amongst those who are pleased to contribute a 'solo' part.

If you are concerned about the volunteering courage of your community, you might approach some likely candidates before the service and negotiate an allocation.



Risen and Real : Call to Worship/6

Multisensory elements?

There are images that accompany this series that will be used in a variety of ways throughout the resources.

In this call to worship, arrange for the images (printed on to A3 posters) to be brought to a display board in your gathering space and put up as the call to worship introduces the themes depicted on each poster, as indicated in the written liturgy.

Accompany each image with a solid object, placed on a table near the display board.

- Brick or large stone
- strips of white bandages with the name 'Jesus' written along them
- transparent bowl of water
- Cross made of sticks tied together with white wool
- Stretch of vine
- Metal tray of magnetic words
- Collection of plasticene 'blob' figures in many different colours
- Basket of bread and fruit;

Advice for presentation

Who shall lead?

The value of this kind of call to worship is that it brings many voices together in different ways. Beyond the convention of one leader calling and the whole group responding as one, this liturgy uses different groups within the gathering to call to one another, as well as individual voices. This can work especially well in spaces that are not 'performance' oriented, but community oriented. Consider where each group can be gathered or dispersed and where the facilitation might need to come from – probably not the front.

Finding items for symbols

Be creative and thoughtful in the choice or construction of the sensory items. In the case of each item there are plenty of ways to interpret and source the items. A brick might be a simple house brick, a brick made of many lego pieces, a large roughly hewn bluestone or sandstone block, or a stone that hasn't yet been shaped, more reminiscent of the resurrection stone rolled from the tomb. Remember that the *process* of a group of people deciding what to use for these items and thinking through their appropriateness and meaning, is as much a part of the worship and discipleship of your community as when the items are used in the Sunday gathering.



Risen and Real : Call to Worship/2

Read with deliberate rhythm and intention, enthusiasm and expression.
Take it slowly and feel the weight and joy of each line.
Leave time for the images and symbols (*indicated in italics*) to connect with the words.
Divide your group between the lines indicated in different colours (see guide below).

Call to worship.

Jesus is Risen
Jesus is risen
He is risen indeed
Jesus is Risen
We have seen
Jesus is risen
We know!
we have seen him risen and real
risen and real

Jesus is Risen –
The risen and real creator of the cosmos
Cosmic Creator more steadfast and solid
Than man-made walls of wood and structures of stone.

Jesus is Risen
We have heard
Jesus is risen
We know!
we have heard his voice risen and real
risen and real

Jesus is Risen
We have touched
Jesus is risen
We know!
we have touched his body risen and real
wounded and wondrous
risen and real

Jesus is Risen
We know! we have encountered risen and real
Presence, person,
breath, body,
gift, grace
risen and real



Risen and Real : Call to Worship/3

Jesus is Risen

-building block, cornerstone for new community

Large Stone



Jesus is Risen

-name for healing hurts and hearts – one name holding everyone

Strips of white bandages with the name 'Jesus' written along them



Jesus is Risen

-source of living streams for washing and watering

Transparent bowl of water



Jesus is Risen

-example of leading that lays down life for others

Cross made of sticks tied together with white wool



Risen and Real : Call to Worship/4

Jesus is Risen

-vine connecting us bunches and branches bearing fruit as one growing vine

Stretch of vine;



Jesus is Risen

-word of life to share around – testify!

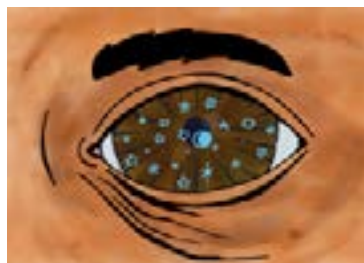
Metal tray of magnetic words



Jesus is Risen

-cosmopolitan choral counterpoint of voices

Collection of plasticene 'blob' figures in many different colours;



Jesus is Risen

single rule, a single way, a single command: Love

Basket of bread and fruit;



Jesus is Risen

risen and real

welcome and with us
present and praised.

*



Risen and Real: Resources for Intergenerational Worship Easter to Pentecost Year B



What this is: Confession Prayers for weeks of Easter to Pentecost Year B



Where it's used: In any intergenerational gathering.



Time: 3 minutes (including introduction)



Bible focus/theme: Confession based on Lectionary readings Easter to Pentecost



What's needed: Confession prayer and art images on screen or printed and shared amongst your gathering. Download slide show here

<https://www.dropbox.com/s/hrdk4miwsgs538p/risen%20and%20real%20confession.pptx?dl=0>

Lead reader, Response leader, Action demonstrator/s

Confession

Use this Confession each week from Easter to Pentecost, reflecting on the images of the lectionary texts as a basis for confession.

All of the images are used each week, and each image is accompanied in the confession with a suggested action.

Not everyone in your community may be comfortable doing the actions themselves, or find them helpful, but some others may find them a great way to connect with the confession prompts.

Support and encourage this diversity by inviting some members of the community who appreciate action as a means of reflection and prayer to learn the actions and present them as the confession is read each week. This may be an individual or a small team.

Perhaps different people will participate each week.

Make the invitation to join in the actions or the words or to participate in stillness to the whole gathering at the beginning of the confession.



Sample Introduction:

We come to our prayers of confession. The presence of Jesus challenges us with our failings, comforts us with mercy, and cleanses us with forgiveness.

We bring our confessions for the things in our lives that don't align with the ways of God, the things we have said and done and thought, and the things we have neglected.

So we confess with words, with action, with image and with silence.
Join with the words in bold, join with the actions, take in the images, sit or kneel in silence – however you wish bring your confession in this time is welcome.

*

Confession

Risen Lord Jesus
We are your disciples,
though we have doubted and denied you,
and closed our eyes to faith



hands over eyes

you call us again to forgiveness

We bring our confessions
to one another and to you...



fists on top of each other

Where we have made you a stumbling block,
not a building block for community

You call us to forgiveness

Where we have used your name for dividing,
excluding and accusing
Not uniting and healing or calling together



*Hands together in front of
you, then pulled wide apart*

You call us to forgiveness



Risen and Real: Confession/3

Where we have let waters of mercy stagnate and silt up,
where we might have let justice roll down like rivers
and been baptized in your cleansing grace and renewing life

You call us to forgiveness



*Fingers facing in towards
each other wiggling like
water ripples*

Where we have elevated leadership
not laying ourselves down for the sake of others
nor lifting up the lowly,

You call us to forgiveness



*hands palms up
arms extended
upwards, pulsing*

Where we have cut off from others,
and in doing so, disconnected from your living power
and fruitfulness

You call us to forgiveness



*Arms folded across
chest; turn back*

Where we have exchanged your life giving, living word
for words of criticism, condemnation and cursing,

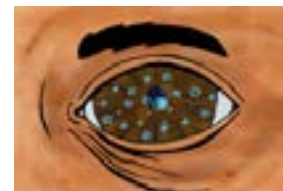
You call us to forgiveness



*Hands like mouths,
opening and closing,
in conflict*

Where we have silenced our stories of your spirit of hope,
And suppressed the symphonic spirit song
of many sounding voices

You call us to forgiveness



*Finger against lips
in 'shhhh'*



Risen and Real: Confession/4

Where we have made many rules
and neglected the one common liberating law of love.

You call us to forgiveness

Open our eyes to see you again

Risen and Real

Open our ears to your words of grace

Releasing and restoring

Open our lives to follow you afresh

Repentant and Ready.

If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. (1 John 1:9)

Thanks be to God. Amen



*Hands cupped
together in front.*



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 2. Open the Eyes of my heart



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: Acts 4:32-35; Psalm 133; 1 John 1:1-2:2; John 20:19-31



What's needed: Words on Screen, including extra verses as selected

Open the eyes of my heart Lord

Paul Baloche

1997 Integrity's Hosanna! Music (Admin. by Capitol CMG Publishing (Integrity Music [DC Cook])

CCLI Song #2298355

Listen

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

Play

<https://www.praisecharts.com/songs/details/1724/open-the-eyes-of-my-heart-sheet-music/piano-vocal-lead-sheet>

Or Easy version

<https://www.musicnotes.com/sheetmusic/mtd.asp?ppn=MN0052648>



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Words of Introduction

As we gather to worship and listen for God's words, we recognize that it is God who calls us together, who gathers us in the name of Jesus, and who gives the Spirit to help us, unite us, gift us with what we need to serve and opens our eyes to the truth.

We are all here to see and hear God afresh, no matter whether we are here for the first time, the fiftieth time or the five hundredth time.

We will begin by praying for one another inviting God's Spirit to help each of see and hear and know God in this time.

Instructions

Invite everyone under the age of 18 (or pick an age that is about the halfway split in your congregation) to stand either in their seats or on their seats if they are little and won't be seen. This group will begin singing the song as their prayer to see and know God.

Charge those who are over 18 (or whatever age you have designated), who are sitting down, with the task of praying for the people standing around them while they sing, supporting the sung prayers of the people under 18 who are asking God to open the eyes of their hearts. After singing just the chorus once like this, everyone swaps: those who are over 18 can now stand and sing, and those under 18 are invited to pray for those around them.

Depending on the culture of your community, judge whether to ask people to pray silently or to pray out loud, all at once, with the singing happening as well making a symphony of prayer.

After praying for each cohort in this way separately, singing just the chorus each time invite everyone to stand together and sing the rest of the song, including the verses.

Additional Easter themed verses

To see you serving on your knees
Washing the feet of your brothers
Pour out forgiveness and love and we say
Make us more like Jesus

To see you giving up your power
Choosing to serve and to suffer
You pour out your mercy and grace
You are calling us to follow

To see you breaking through our walls
Risen and wounded and with us
Show us your power and grace
And give us faith to rise up and follow





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter 2. We Were Strangers



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: Acts 4:32-35; Psalm 133; 1 John 1:1-2:2; John 20:19-31



What's needed: Words on Screen, including extra verses as selected, various percussion instruments

We were strangers (One Body)

Cathy Summers & Matt Osgood
RESOUNDworship.org, Administered by The Jubilate Group
CCLI Song #7042430.

Listen & Play

https://www.resoundworship.org/song/we_were_strangers_one_body

Instructions

Use this song to celebrate the diversity and the unity of the people of God, along with the reading from Acts 4:32-35.

Highlight and demonstrate this diversity and unity by inviting members of your gathering to choose various percussion instruments. Encourage a range of rhythms and patterns to be played in the verses – shakers playing eighth note



Risen and Real: Music Easter 2 We were strangers /2

rhythms, triangles on fourth and first beats, blocks on two and four, tambourines on one.

Then in the chorus, draw all the instruments together to simply play on the first beat of the bar together.

Practice this a few times – you might not be able to achieve perfect unity – that’s ok, that’s reality! The life and death and resurrection of Jesus shows us what kind of lives we can aim for that will make unity possible – lives of common love and sharing, generous giving and hearty praise of God.

*Note also the line ‘breaking down the walls between us’ which connects to the story of Thomas, in which Jesus appears in the room with his followers – walls are of no power against the resurrected Jesus.





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Risen and Real: Resources for Intergenerational Worship

Year B Easter 2 1 John 1:1- 2:2



What this is: Early Word Bible Engagement



Where it's used: In any intergenerational gathering.



Time: 5 minutes



Bible focus/theme: 1 John 1:1-2:2. Telling the Story of God that we have encountered. **Key words:** testify, declare, seen, heard, touched.



What's needed:

- 2 cm diameter, 10 length pillar candle
- Taper
- Matches
- Backing tin
- Wooden board
- Small table
- 1 John 1:1-2:2 displayed on screen or provided as print copies for each person in your gathering, words highlighted in colour as instructed below

* In this reading I have used the English phrase 'Share in' as a fit translation for *koinonia*. The NRSV (though usually a reliably inclusive translation) uses the word fellowship which is less accessible to everyday Australians.

Connect:

We are going to play a game together.

In this game three people are going to leave our space and go into another room. We are then going to have something happen here, that we will all encounter together.

Then the three volunteers who have been out will be brought back in, and we will try and tell them what we have seen and heard and experienced as accurately as



Risen and Real: Early Word Bible Engagement Easter 2/2

we can.

- *Choose 3 volunteers of different ages to leave the space.*
- *When they have gone announce that you have a candle surrounded by black paper. Just the wick should be exposed at the top. The candle should be set on a large baking tray. The baking tray should be set on a wooden board, on a clearly visible table. The candle is in darkness.*
- *Light the candle using a taper to ignite the wick.*
- *The flame should quickly burn down to the black paper and set it alight, burning all or most of the black paper and leaving the candle revealed.*
- *As you do this remind the gathering that they are going to be challenged to ‘testify’ to what has happened. Will they be able to tell those who weren’t here what they saw?*
- *While someone goes out to fetch the volunteers who left the space, invite those left to practice telling the person next to them what they encountered, and hide the baking tray, candle and burnt remains of the paper, leaving only the empty board.*
- *As the volunteers arrive back in the space ask those who witnessed what happened to say what they saw and hear and experienced. Use the key words from 1 John 1: ‘testify’, ‘declare’, ‘witness’.*
- *This drawing out the testimony from your gathering needs to be led by someone with great facilitation skills, able to inspire people to share a bit and keep contributions coming from a wide range of people, not being monopolized by one or two dominant voices.*
- *Also – as people begin to testify/tell what they experienced, point out when they use their hands to indicate something and ‘show’ what they mean. Develop the group’s awareness that our best ways of declaring and telling involve our whole bodies and selves.*

Context

We have just done something like the early followers of Jesus.

They had seen and heard and touched and experienced the Risen Lord Jesus, and they began to testify or witness or declare to others what they had encountered.

They did this with words and with their whole bodies – in sharing life together fairly, making sure the poor among them were cared for, and following Jesus’ example of justice and mercy.

Jesus’ early followers had seen Jesus’ human physical body raised from death – this



Risen and Real: Early Word Bible Engagement Easter 2/3

showed them that human bodies and how they live, what we do with our bodies, how bodies are looked after and treated is important.

We'll read about that later* in a part of the Bible that comes after the stories of Jesus' life called Acts - Acts 4:32-35.

But for now we are going to read a part of the Bible called 1 John. The first letter of John – written to encourage followers of Jesus not to give up, and to keep declaring what they have seen and heard and experienced of Jesus.

Content

As we listen to the passage today we are going to watch out for the words that encourage followers of Jesus (like us) to tell, declare and testify to what we have seen and heard and experienced.

There are two things we want to affirm and remind each other of as we listen – one is that we are called to be witnesses, testifiers, declarers.

Second is that we don't need to come up with anything to tell – we simply are to declare whatever we've seen heard or experienced of Jesus.

So each time there is a word highlighted in blue, we will pause to call out encouragement to one another – calling out “Testify!” or “Preach it sister” or “Preach it brother”

For the words ‘Seen’ or ‘looked at’ we'll call ‘Hey Look!’

For ‘heard’ we'll call ‘Listen up!’

Finally, the writer is reminding the community that we share in this experience of Jesus together, and we share in the joy of declaring it together, So we will simply join together to share in speaking that word ‘share’ each time it appears, highlighted in green.

- *Appoint a volunteer to lead/champion each of these responses, run a quick practice, then proceed with the reading.*
- *Read slowly and expressively, giving space for participation and reflection as you read.*
- *Read a second time, allowing the rhythms and dynamics of the text to make their impact again.*

1 John 1:1-2:2

1:1 We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life--

1:2 this life was revealed, and we have seen it and witnessed to it, and declare to you the eternal life that was with the Father and was revealed to us--



Risen and Real: Early Word Bible Engagement Easter 2/4

1:3 we **declare** to you what we have **seen** and **heard** so that you also **share** in this life with us; and truly our **sharing** in life is with the Father and with his Son Jesus Christ.

1:4 We are writing these things so that our joy may be complete.

1:5 This is the message we have **heard** from him and **proclaim** to you, that God is light and in him there is no darkness at all.

1:6 If we say that we **share** with him while we are walking in darkness, we lie and do not do what is true;

1:7 but if we walk in the light as he himself is in the light, we **share** with one another, and the blood of Jesus his Son cleanses us from all sin.

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous;

2:2 and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 2. John 20



What this is: Early Word Story



Where it's used: In any intergenerational gathering.



Time: 3 minutes



Bible focus/theme: John 20



What's needed: Text and illustrations (displayed on screen) for 'Knock knock'.
Download here:

<https://www.dropbox.com/s/z2o23mbe2am9lpm/Preschool%20Story%201%20Thomas.ppt?dl=0>

A really well prepared, engaging story teller.

A well prepared assistant to lead responses.

Knock Knock

This, like all Bible stories, is an all-age story. Don't call children to the front, away from their families. This is a story to listen to as family, as whole community, so draw all your community in. Use all your best story telling gestures, work the whole space, remember that timing, suspense, pause and dynamics are essential in shaping communication that serves the listener well.

With each repetition of the phrase 'knock knock' have an assistant presenter lead the community in knocking on a surface (wooden pews are ideal for this!)

Warm up with a few practices before launching into the story.



Risen and Real: Early Word Story Easter 2/2

Knock Knock!

Thomas

John 20:19-31



Knock knock!
Who's there?
Knock knock!
Who's there?



Jesus' following friends
are in a room.
The door is locked



Knock knock!
They are all afraid ...
Knock knock ...
their knees are knocking in fear.
They are all very sad
because their friend
Jesus has been killed.



Knock knock ...
a hammer hit the nails
on the big wooden cross
where Jesus died.



Knock knock!
Some women went to look in the cave where Jesus had
been buried.
Knock Knock!
Who's there?
No one was there!



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Risen and Real: Early Word Bible Engagement Easter 2/3

Knock knock ...
now they are wondering
and afraid and sad.
The door is locked
and they don't want
anyone to come
and 'knock knock'



But suddenly!
With no 'knock knock!' on the door,
and no squeak of the hinges, and no turn of the handle,
Jesus -- their very, very best friend is there.
Not dead, not buried, not sad, not afraid -- but alive.



They talk and laugh. Jesus smiles and tells them good things.

After Jesus leaves again, even
though his body isn't there,
they don't feel alone.
It is like he is still there,
close in every breath.



But then...
Knock knock!
Knock knock!
Who's there?
Knock knock!
"It's me! Thomas!"
The friends let Thomas in -- and tell him
"Jesus was here! He's alive"



But Thomas can't believe them.
"You say you have all seen and touched
him -- I would need to see and touch him
too!"



A week goes by --
 Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday
 Sunday



Knock knock!
 Who's there?
 Knock knock!
 Who's there?
 Knock knock!
 Who's there?



Andrew, John, Peter and James are there,
 Bartholomew, Thaddeus, Phillip, Matthew, and Simon are there
 and Thomas is there.
 Jesus' following friends are in a room.
 The door is shut



And with no Knock knock!
 Jesus is in the room again.
 "Thomas! We are still friends.
 See and touch my hands and body
 – see it really is me"



"I really died and really came alive."
 "... and you really are God,"
 says Thomas.

Knock knock!
 Knock knock!
 Who's there?
 Thomas!
 Spread the good news,
 Jesus is alive – his goodness
 is everywhere.



Doors can't keep him out, graves can't hold
 him down, death can't knock him down.



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by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter 3. See How Much



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: 1 John 3:1-7, Psalm 4, Luke 24:36b-48, Acts 3:12-19



What's needed: Words on Screen

**See how much
Beth Barnett
Find out music**

**See how much the Father loves us
God's love is so great
See how much the Father loves us
God's love is so great**

**God's love is great
God's love is great
God's love is great
God's love is great
See how much the Father loves us
God's love is so great**



Teaching the song

This is a very simple song with lots of repetition. Don't display the lyrics, but teach the three easy lines by rote separately by singing each line and inviting the gathering to sing it back to you, before putting it all together in the song with accompaniment.

Get creative

- Add a series of 10 quaver and two crotchet claps on the 'Great' at the end of the four middle-section lines. Vary this with knee slaps, running on the spot, Tarzan chest thumping.
- Distribute 3 different kinds of percussion instruments
Eg: Triangles, shakers, woodblocks
Allocate a key word to each instrument, and ask for the instruments just to play when their allocated word is sung.

Sharing and bearing witness across the generations

After teaching the song and singing it once or twice, pause the music and invite some reflection on where God's great love has been seen – ask your gathering to share with the people around them if they have seen evidence of God's great love at some time – perhaps recently or perhaps further in the past.



Intergenerational Worship

Easter 3



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter 3. By Faith



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: 1 John 3:1-7, Psalm 4, Luke 24:36b-48, Acts 3:12-19



What's needed: Words on Screen

By Faith

Keith Getty, Kristyn Getty, Stuart Townend
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CCLI Song # 5469291

Listen

<https://www.youtube.com/watch?v=fXB8ihepUpE>

Play

<https://www.praisecharts.com/songs/details/15145/by-faith-sheet-music/piano-vocal-lead-sheet?key=A>

Words of Introduction

In the reading from Acts 3, Peter is explaining how his faith – like the ancient faith of Abraham and Isaac and Jacob, is now fulfilled in faith in the name of Jesus – because Jesus has shown his power of death and revealed his identity



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as the Lord. Peter speaks of having faith in the name of Jesus, and living by this faith, healing by this faith, being saved by this faith.

To remind us of God's faithfulness and the lives of faith of God's people through time and through to our lives of faith now, we are going to sing this song – By faith. There are 4 big story telling verses and a chorus.

If you like launching into words – go for it!

If you prefer to listen and ponder the words do that – and perhaps you can join in the repeated riff with our singers.

Instructions

To involve people in your gathering for whom the number of words in this song might create a barrier to full engagement, introduce the option of a repeated riff at the end of each line – adding rhythmic emphasis to the song, as well as reiterating the theme!

Teach a few confident singers of any age the repeated 2 note phrase 'By Faith, by faith, by faith, by faith' (see notation below)

Practice adding the phrase in between each of the lines of the verse and chorus, and rehearse this with either the recording or your live musicians.

If you have emerging musicians on various instruments (flute, recorder, clarinet, saxophone, violin, cello trombone...) invite them to learn the simple two note riff by ear, and join in. Vary which instruments play the riff each time for added colour.

Note: Between the third and fourth lines there is only time for two repetitions: by faith, by faith'.



The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The top staff contains the melody for the first line of the verse: 'By Faith we see the hand of God in the light...'. The bottom staff contains the melody for the repeated riff: 'By faith by faith by faith |'. The riff consists of a simple two-note phrase: a quarter note G4 followed by a quarter note A4.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 3. 1 John 3:1-1



What this is: Early Word Bible Reading/Drama



Where it's used: In any intergenerational gathering.



Time: 5 minutes



Bible focus/theme: 1 John 3:1-3



What's needed:

- Two well prepared presenters – A (comic) B (straight)
- Large Jar of sunflower seeds
- bananas
- banana lollies
- Blackboard prop (see illustration)
- Text with coloured highlights on screen or printed and shared among your gathering.

1 John 3:1-2

3:1 **See** what love the Father has given us, that **we should be called children of God**; and that is **what we are**. The reason the world does not know us is that it did not know him.

3:2 Beloved, **we are God's children** now; **what we will be** has not yet been **revealed**. What we do know is this: when he is **revealed**, **we will be** like him, for we will **see** him as he is.



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- B: Good morning everyone. Look at all these wonderful people here today. All children of God. Ready to look at the Bible together?
- A: *(interrupting)* Look at these!
(shakes glass container of large black sunflower seeds)
They are pretty awesome. See how much I love them? *(hugging jar)*
- B: Yes we can see how much you love the...
- A: *(cutting in)* You know what they are?
- B: Yes. I do. They are...
- A: STOP! I want to call them...*(thinking)*...bananas.
That's right. Look at these Bananas.
See how much I love the Bananas.
Bananas, they're called bananas.
- B: Well, we can certainly see how much you love them, but...
(appealing to the gathering)
We don't think these should be called bananas.
I think they should be called what they are.
And they are NOT bananas.
They should be called what they are - and what are they?
NOT BANANAS!
What should these be called?
(appeal to gathering for responses...)
These should be called Sunflower seeds, because that is what they are.
- A: I don't get it. Why not bananas. Everyone loves bananas. See how much I love them, and see how much everyone loves them...
- B: No. Let me explain.
These seeds should not be called bananas, because that is not what they are.
These seeds should be called Sunflower seeds because that is what they are.
They are not bananas. You are just about driving us bananas.
But still we all should not be called bananas because that is not what we are.
- A: Hmm, I can see how you all shouldn't be called bananas. What should we all be called?
- B: We all should be called be called 'children of God' because that is what we are.
- A: *(awkward pause...)* Hey Children of God,
(holding out the seeds) Anyone want a banana?



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- B: They are not bananas. And they should not be called bananas.
See this? (*holding up a real banana*) This is a Banana. Those are seeds.
This is called a Banana because it is a Banana.
These should be called seeds because that is what they are.
And we should be called children of God because (*gesturing for all to join in*) that is what we are.
- A: (*slowly conceding...*) They are seeds. Oh, seeds!....maybe, perhaps, will they ever be bananas?
If I plant them they might be bananas one day.
- B: I don't think so.
- A: They might be called bananas one day...
- B: No, they won't be called bananas. Not now, not ever.
- A: Not ever?
- B: No, they will never be Bananas.

Let me try again.
Let me show you. With maths.

Chooses a volunteer to hold up a 'blackboard poster'



Risen and Real: Early Word Bible Engagement Easter 2/5

- B: *(Pointing to the board)* Here's the seed.
What it is called equals what it is.
But what it is now, is less than what it will be one day.
One day, we'll see what it fully is.
And so...
Here **we** are too: we should be called children of God, because that equals what we are. But what we are now, is less than what we will be. One day we will be like Jesus, because we'll see him as he fully is.
- A: *(reads blackboard aloud, stands back and puzzles.)* I don't know. Where do you get this stuff from. I really wanted to call these Bananas. Or at least know that one day they will be Bananas.
- B: ok, enough with the bananas!
I'll tell you where I get this from – from the Bible – from a book right up the very back end called First John – written to followers of Jesus who are wondering where that is going to lead them.
The writer first of all says – “See all of us? God really loves us!”
- A: Ah – just like “See how much I love these Bananas!”
- B: They are not Bananas! The writer of First John goes on...

1 John 3:1-2

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him.

Let's get this together:

If you like bananas (give us a wave) – read the **yellow** text

If you don't like bananas (give us a wave) - read the **blue** text

Whether you like Bananas or not – read the **green** text.

1 John 3:1-2

3:1 **See** what love the Father has given us, that **we should be called children of God**; and that is **what we are**. The reason the world does not know us is that it did not know him.

3:2 Beloved, **we are God's children** now; **what we will be** has not yet been **revealed**. What we do know is this: when he is **revealed**, **we will be** like him, for we will **see** him as he is.

- B: See? What we should be called equals what we really are...children of God.
Call the thing what it really is.
(Pointing to Jar) Sunflower seeds.
(Pointing to gathering) Children of God.

You know there's more of this reading to take in.

Let's read our verses again and then continue to listen for the word of God as our reader brings the whole reading to us.

Designated Reader reads 1 John 3:1-7



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 4. No Other Name



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18



What's needed: Musicians prepared to lead repeated riffs

No Other Name

© 2010 Hodge, Trevor
Emu Music Australia Inc
CCLI Song Number: 5737284

Listen

<https://www.youtube.com/watch?v=Ax9r00ovr5g>

Play

<https://emumusic.com/products/no-other-name-sheet-music>

Options

- Teach either or both of the two repeated riffs notated below to your gathering as an easily accessible way to join in the singing of this song.
- Mid song, pause and invite your group to name to one another some famous names of people they know. Gather these names together on a whiteboard or flipchart – then read through the names 4 at a time, leading the gathering singing the refrains 'No other name but Jesus, Jesus.' (Line 2 of the chorus) in between.



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Instructions for teaching repeated riffs

Teach the repeated phrase 'No other name' to the whole of your gathering. Invite the gathering to join with a small group of singers or a strong leader adding this line between the lines of the song as it is presented by a prepared group or strong singer.

Demonstrate that the riff can be added between almost any of the lines of the song.

Teach the second riff 'Jesus, Jesus' to the whole group of your gathering. Again, invite the gathering to join with a small group of singers or a strong leader adding this line between the lines of the song as it is presented by a prepared group or strong singer.

Do all of this without displaying lyrics or music. Encourage the art of listening and feeling the music. Not relying on written lyrics makes a level playing field for all ages, those of various literacy levels and visual impairments.

After introducing the repeated riffs, present the whole song, with lyrics displayed. Invite your gathering to join in singing all the lyrics if they like, or to follow either of the two small groups/leaders singing the repeated riffs.

The riffs should be used more sporadically, spontaneously at the discretion of the leaders while singing all of the verses and choruses.

No Other Name -repeated riff

No oth-er name No oth-er name No oth-er name

Je - sus Je - e - sus Je - sus Je - e - sus.





by [Beth Barnett](#)

Risen and Real: Resources for Intergenerational Worship

Year B Easter 4. Acts 4:5-12



What this is: Early Word- Blocks and Names Reading



Where it's used: Any intergenerational gathering.



Time: 5 minutes



Bible focus/theme: Acts 4:5-12



What's needed:

- Large flat surface for block-building. (eg trestle table top flat on the ground)
- Plenty of wooden blocks of any size and shape; enough for one for each person in your gathering as well as extras for the words from the passage.
- The following names from the passage, printed out onto paper and stuck onto 17 individual blocks. Place these blocks in a separate container for distributing during the reading.

RULERS

ELDERS

SCRIBES

ANNAS THE HIGH PRIEST

CAIAPHAS

JOHN

ALEXANDER

HIGH PRIESTLY FAMILY

PRISONER

PETER

ELDERS

SOMEONE WHO WAS SICK

PEOPLE OF ISRAEL

JESUS CHRIST OF NAZARETH

GOD

JESUS

REJECTED STONE

CORNERSTONE

RULERS OF THE PEOPLE

- Sticky name tag labels and textas.
- Copy of the text of Acts 4:5-12 either on screen or in hard print copy distributed amongst your gathering
- Art image A by Chris Booth displayed.



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Acts 4:5-12

4:5 The next day their rulers, elders, and scribes assembled in Jerusalem,

4:6 with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family.

4:7 When they had made the prisoners stand in their midst, they inquired, "By what power or by what name did you do this?"

4:8 Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,

4:9 if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed,

4:10 let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead.

4:11 This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.'

4:12 There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

As people arrive at your gathering today provide them with a sticky name label and invite them or help them to write their own name on the label, and stick it to a block, which they keep with them in readiness for the Early Word Bible Reading.

Introduction

Our Bible Reading today comes from the book of Acts, after the gospel stories of Jesus' life. We pick up the story after Jesus has been crucified and raised to life again. He has appeared to his disciples, eaten with them, blessed them, spoken with them, and promised to be always with them wherever they are: his resurrected body has become invisible, no longer stuck in one visible time and place, but powerfully present everywhere.

His followers are now continuing to do the things that Jesus did – share God's Good news, bring healing and compassion, treating those who have been cast aside with justice and mercy.

Peter and John for example have healed a man who sat begging by the temple gate every day. That's just what Jesus would have done.

But Just like Jesus, Peter and John have been arrested and in our reading today, we find them standing trial.

Here we have a collection of blocks.



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Some blocks already have names on them – the names of the people in the Bible Reading. And you all have blocks too, with your names on them.

Peter and John and standing trial in the temple, so we are going to build the temple from the blocks with our names. The temple was the gathering place for the people of God – a place that should have included everyone.

Invite people to come forward and add their block to build up a temple building. If people aren't keen to move or find mobility challenging, remind them that we can work together – others around them can offer to take their block and add it to the temple. Everyone's block needs to be included, but let those who are keen to do the building, and those happy to observe to do so freely.

While this happens read the passage once. It will be a little bit busy and there'll be lots of movement, but this is a good reminder that the temple was a busy and noisy place too, unlike some of our churches.

After reading once, and the temple is complete continue:

We have built the temple from our own names – the names of the people of God. There are some other names in the Bible reading. We will hear the Bible reading again, and add in the blocks with these names too.

Invite volunteers who want to be participate in building the temple further to take a block from the box with a name on it.

Explain that, as you read the passage again, those with the blocks with names will add them in when the name comes up in the passage.

The names have been highlighted in the text – so that everyone can join in together.

Read the passage slowly and expressively, pausing on the highlighted names, encouraging the gathering to join in, repeating the name if necessary and allowing time for those with the corresponding block to add it to the structure.

At the end of the reading finish with the following conclusion:

The temple was very important to the Jewish people in the time of Jesus. But it wasn't to last. The people were devastated when the temple was destroyed in war.

(Invite those who would like to participate to destroy the temple)

But as Peter knew and proclaimed in the passage today, the temple wasn't the place to put their hope. Of all the names in the passage, and of all our names added into the story, there was one name that Peter said was the name of hope – Jesus.

Though Jesus hadn't been accepted by the builders of the temple – the Rulers and Elders and Scribes, Peter knew that the name of Jesus was the name that was the name of hope for all people, not just the Jewish people, but all of God's people, all of God's creation.



Risen and Real: Early Word

Peter quoted the ancient scriptures saying ‘The stone the builders rejected – Jesus – became the cornerstone – or first foundation’ for all people to be welcomed to God. Let’s find the name of Jesus amongst our stones and use that as the starter stone to make a new structure – one in the shape of Jesus body. Those who would like to be part of that building can join in while we keep exploring the text together.





by [Beth Barnett](#)

Risen and Real: Resources for Intergenerational Worship Year B Easter 4. Psalm 24



What this is: Early Word- Shepherd Leadership Reading



Where it's used: Any intergenerational gathering.



Time: 5 minute



Bible focus/theme: Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18

What's needed:



- Text displayed on screen with 'sheep' lines in bold.
- 4 readers in symbolic costume to present this reading.
- Costumes

Shepherd and Father: two matching brown or grey robes (bed sheets are ideal), matching belts, matching neutral coloured woolen beanies, large wooden stick/staff

Sheep: Sheep shape (see diagram) cut from strong card, covered in wool or Dacron filling or fluffy fabric such as polar fleece, attached to a piece of wood ~1.3 m in length (a standard broomhandle), tall enough to rest on the floor and have the 'sheep' at shoulder – head height. The reading can work with just one, but for greater impact and to have more non-reader people involved, make several.

Hired Hand: Alternate coloured sheet, belt and beanie



Risen and Real: Early Word

A characterized reading

Shepherd
Sheep
Hired Hand
Father

You will need 4 readers in symbolic costume to present this reading. Display the text on screen or distribute print copies among your gathering.

The readers will need to have prepared and practiced the reading together, in order to make the expression moving from voice to voice work. Listen to the recording here to hear how it can work. There are some action notes for the characters to do during the reading. Watch out for those.

Introduction.

Our gospel reading today comes from the book of John. Here Jesus is doing his usual story telling teaching to his followers. Today his story telling teaching is about leadership – lay-down-your-life leadership.

Jesus' words are a mini-drama: The cast includes a good shepherd who owns a flock of sheep, a 'hired hand' who is paid money to look after sheep, the father who is also a shepherd, the same as the good shepherd, the sheep, and a cameo role for a wolf. Jesus takes the role of the shepherd himself. The leader. The laydown-your-life leader.

Our readers are going to help us see and hear Jesus story telling teaching clearly by each taking a role, and of course there's a role for all of us – the sheep. We can all join in on the part of the sheep. If you are a confident reader, read the words for the part of the sheep. If you are a confident sheep baaing noise improviser, please 'baa-aa-aa' when the sheep speak.

If you are a confident reader and sheep baaing noise improviser, you can combine both! That will be wonderful.

Sometimes the shepherd and the father join together to speak, and sometimes the shepherd and the sheep join together to speak.

Good Shepherd: "I am the good shepherd. The good shepherd lays down his life
(*Shepherd lies stick down on the ground*)

Sheep: for the sheep.

Hire hand: The hired hand,

Shepherd: who is not the shepherd

Sheep: and does not own the sheep,

Hired Hand: The hired hand, sees the wolf coming (looking frightened)



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Sheep: and leaves the sheep

Hired Hand: and runs away— (*runs away, looping round the perimeter of your gathering*)

Sheep: and the wolf snatches them and scatters them.

Hired Hand: The hired hand runs away
(*returns to the front to say this, but then runs away again*)

Sheep: because a hired hand does not care for the sheep.

Shepherd: (*picking up the stick*) I am the good shepherd. I know my own

**Shepherd&Sheep: and my own know me,
Together**

Father & Shepherd: just as the Father knows me and I know the Father.
Together (*father and shepherd both grip the stick*)

Shepherd: And I lay down my life for the sheep.
(*Shepherd lies stick down on the ground*)
I have other sheep

Sheep: that do not belong to this fold.

Shepherd: (*picking up the stick*) I must bring them also, and they will listen to my voice.

**Shepherd&Sheep: So there will be one flock, one shepherd.
Together** (*sheep and shepherd both grip the stick*)

Father: For this reason the Father loves me,

Shepherd: because I lay down my life
(*Shepherd lies stick down on the ground*)
in order to take it up again.
(*picking up the stick*)
No one takes it from me, but I lay it down of my own accord.
(*Shepherd lies stick down on the ground*)
I have power to lay it down, and I have power to take it up again.
(*picking up the stick*)

Father and Shepherd: I have received this command from my Father.”
(*sheep and shepherd both grip the stick*)



Risen and Real: Early Word

Thank you to our readers, the shepherd, the hired hand, the sheep and the Father.
Jesus story telling teaching is the kind of story telling that leaves us wondering, and it's good to come back and hear again.

So let's do the reading together again, listening for what Jesus is saying, and listening for the living word of God.

- repeat reading as above.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 5. Let the weak say



What this is: Creative Music Engagement



Where it's used: In any intergenerational gathering.



Time: 4-5 minutes



Bible focus/theme: Acts 8:26-40; Psalm 22:25-31; 1 John 4:7-21; John 15:1-8



What's needed:

- Either a large poster of the Art image by Chris Booth for this day, or a cardboard cut out human shape.
- Strips of clear cellophane ~ a metre long, each with one line of the lyrics of 'Let the weak say I am strong' written on it in permanent marker.
- Spare blank strips of clear cellophane
- Permanent fine tip markers (eg sharpies)
- Blotak or clear sticky tape in a dispenser.

Let the weak say I am strong (What the Lord has done in me)

Reuben Morgan

1998 Hillsong Music Publishing

ccli #2582803

Listen

<https://www.youtube.com/watch?v=nzMhJzd7JKo>

Play

<https://www.praisecharts.com/songs/details/1529/what-the-lord-has-done-in-me-sheet-music/piano-vocal-lead-sheet>

Instructions



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Introduce the song ‘Let the weak say I am strong’ using the suggested lines below, or your own adaptation.

Set the poster or cardboard body in a space that is easily accessible, but not obstructing the gathering’s view of the lyrics or those leading the music.

Invite those of your gathering who would like to contribute to add a ‘stream’ of cellophane water to the picture/body of the Ethiopian being baptized.

People can choose a line that has been pre-written or write out a line that is of significance to them and add it.

Introduction suggestion

Our reading today tells of an Ethiopian Eunuch – a slave who would never be able to be married or have a family, riding along in a chariot, reading from the ancient Hebrew scrolls of Isaiah. But he was puzzled and couldn’t see what it was about.

Philip – one of Jesus’ followers running along beside him joined him and explained the words were about Jesus, and his suffering. The story ends with the Ethiopian stopping the chariot and being baptized in the river to show his new life in God!

He was a person who because of his physical condition and slavery was considered weak in his society, and he was blind to understanding what he was reading – but he became strong in new life and able to see Jesus as God in the words he read.



Risen and Real: Music Easter 5 What the Lord has done in me/3

This song tells a similar story (If you are using the poster image, point to the picture of the Eunuch and Philip and the waters streaming from top of the picture, and the deep waters at the bottom of the picture as you read the verses)

'Let the weak say I am strong,
Let the poor say I am rich
Let the blind say I can see
it's what the Lord has done in me

Into the river I will wade
Where my sins are washed away
From the heaven's mercy streams
Of the saviour's love for me

I will rise from waters deep
Into the saving arms of God
I will sing salvation's song
Jesus Christ has set me free.

As we sing these words, you can come and add these watery streamers to the picture/body of the Eunuch. You might have a particular line that is important to you that you want to add. There are blank streamers as well and markers if you would like to write out a particular line yourself, as a sign of its meaning to you.

* Note the value of reading the words of the verses out loud before the song begins, or part way through -





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 5. Act 8: 26-40



What this is: Intergenerational Bible reading



Where it's used: In any intergenerational gathering.



Time: 3 minutes



Bible focus/theme: Acts 8:26-40



What's needed: Text with highlighted words on screen or printed and shared among your gathering.

This is a very plain and simple reading designed to animate the text and convey the sense of the movement of the Spirit in the life of Philip and the Ethiopian through footsteps and horses hooves.

Our reading to day is from the book of Acts.

There's lots of acting and movement in this story – there's comings and goings and a few stoppings as well.

To help us get into the spirit of the action, we will all join together on the words about going –which are highlighted in the text.

And, whenever someone is travelling – running or walking or skipping or riding or charioteering or flying or moving in the spirit – anything, lets add footsteps either with our own feet on the floor, or with our hands patting on our knees, or our hands together like horses hooves. Listen carefully and you'll know what kind of action is required. Watch out for the stops too.

Read the text slowly and expressively, with great excitement, but not too fast, allowing time for people to participate.

Repeat!



Acts 8:26-40

Then an angel of the Lord said to Philip, “**Get up and go** toward the south to the road that **goes down** from Jerusalem to Gaza.” (This is a wilderness road.)

So he **got up and went**.

Now there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, in charge of her entire treasury. He had **gone to Jerusalem** to worship and was **going home**; seated in his chariot, he was reading the prophet Isaiah.

Then the Spirit said to Philip, “**Go over** to this chariot and join it.”

So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?”

He replied, “How can I, unless someone guides me?” And he invited Philip to **get in and sit** beside him.

Now the passage of the scripture that he was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth.

In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?”

Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

As they were **going along** the road, they came to some water; and the eunuch said, “Look, here is water! What is to **stop** me from being baptized?”

He commanded the chariot to **stop**, and both of them, Philip and the eunuch, **went down** into the water, and Philip baptized him.

When they **came up** out of the water, the Spirit of the Lord **snatched Philip away**; the eunuch saw him no more, and **went on his way** rejoicing.

But Philip found himself at Azotus, and as he was **going through** the region, he proclaimed the good news to all the towns until he came to Caesarea.





by [Beth Barnett](#)

Risen and Real: Resources for Intergenerational Worship

Year B Easter 5. John 15:1-8 (Groups)



What this is: Intergenerational Story and interactive Bible reading



Where it's used: Any intergenerational gathering.



Time: 5 minutes



Bible focus/theme: John 15:1-8 Groups



What's needed:

Text and illustrations of 'Hang On!' displayed on screen or in large A3 poster format.

Box of Sultanas or raisins

Bunch of fresh grapes in a glass bowl

Bottle of Grape juice (or wine if appropriate in your context)

Large poster of Art Image for this week

Bark, brown and green wool

Introduction

Our Bible reading today is about grapes.

First prepared volunteer calls out 'I've got some grapes!' and holds up a box of raisins/sultanas.

Yes. They are some grapes – but they aren't the grapes the Bible reading is about. Maybe you can share them with some friends.

Second prepared volunteer calls out 'I've got some grapes!' and holds up a bunch of fresh grapes in a glass bowl.

Yes. They are some grapes – but they aren't the grapes the Bible reading is about. Maybe you can share them with some friends.



Risen and Real

Third prepared volunteer calls out 'I've got some grapes!' and holds up a bottle of Grape Juice (or red wine if that's appropriate in your community, but think carefully about whether it is intergenerationally inclusive.)

Yes. They are some grapes – but they aren't the grapes the Bible reading is about. Maybe you can share them with some friends.

Unlike the sultanas or the single bunch of grapes or the crushed grapes in the bottle, the grapes in the Bible reading – are all still connected together and growing together on the vine.

As we open the Bible today, we will take our cues from the image of the grapevine in Jesus' teaching. We will try to read in a way that shows how we are connected, and growing together. Of course, this doesn't mean we're all the same – vines have strong woody old branches. Vines have new soft flexible windy green shoots. Vines have clumps of grapes growing out on the edges. Vines have lots of large shady leaves to protect the fruit. Vines have underground roots that remain steady, feeding the vine from the soil. Not seen but very important.

Divide your group into four teams.

Vines – if you've been following Jesus for more than three decades

Branches – if you like reaching out to those who don't know God

Fruit – If you've come to know God In the last decade

Remain – if your family has been in this community for more than just your generation

Take a minute to find your words in the passage and practice.

I am the true **vine**,
and my Father is the **vine**-grower.
He removes every **branch** in me
that bears no **fruit**.
Every **branch** that bears **fruit**
he prunes to make it bear more **fruit**.
You have already been pruned
by the word that I have spoken to you.
Remain in me as I **remain** in you.
Just as the **branch**
cannot bear **fruit** by itself
unless it **remains** in the **vine**,
neither can you
unless you **remain** in me.
I am the **vine**,
you are the **branches**.
Those who **remain** in me



Risen and Real

and I in them
bear much **fruit**,
because apart from me
you can do nothing.
Whoever does not **remain** in me
is thrown away like a **branch** and withers;
such **branches** are gathered,
thrown into the fire, and burned.
If you **remain** in me,
and my words **remain** in you,
ask for whatever you wish,
and it will be done for you.
My Father is glorified by this,
that you bear much **fruit**
and become my disciples.

The story of God's people goes way, way back and goes on and on and on. Like a river that rolls on over the centuries or like a tree that has deep old roots and fresh strong branches and brand new budding fruit, God's people are made up of all ages – and we need each other to grow and be fruitful together.

Reflection

Show Art image

Invite participants to respond to the following questions

What catches your attention in the image?

How do the images of water, the two people and the tree connect together in the story of God's people?

Which part of the image could you turn into a prayer for someone today?





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 5. John 15:1-8 (Vines)



What this is: Intergenerational Story based on John 15:1-8 and interactive Bible reading



Where it's used: Any intergenerational gathering.



Time: 5-7 minutes



Bible focus/theme: John 15:1-8 Vines



What's needed:

- Text of John 15: 1-8 displayed on screen or print copies
- Leader
- Reader
- Box of Sultanas or raisins
- Bunch of fresh grapes in a glass bowl
- Bottle of Grape juice (or wine if appropriate in your context).
- 32 wooden sticks of various shapes and lengths, but thick enough (at least a couple of centimetres) to be written on clearly. Prepare the sticks before hand, writing one phrase of John 15:1-8 (see below) on each stick with permanent marker. White 'Posca' pen will be especially effective.
- 32 green paper leaf shape (see template). Prepare these before hand, writing one phrase of John 15:1-8 (see below) on each stick with permanent marker.
- 14 pieces of bubblewrap, cut roughly in the shape of a bunch of grapes and painted green or purple. 6 with the word 'Fruit' written on it; 8 with the word 'Remain' written on it.
- Large sheet or ground mat or tablecloth, spread in a large space in your gathering.



Summary: Members of your gathering piece together a ‘vine’ from branches, leaves and fruit inscribed with the text of John 15, reading the text twice as this is formed. The gathering is invited to reflect on the formation of the vine as an expression of the life Jesus’ teaching describes.

*

Introduction

Our Bible reading today is about grapes.

First prepared volunteer calls out ‘I’ve got some grapes!’ and holds up a box of raisins/sultanas.

Yes. They are some grapes – but they aren’t the grapes the Bible reading is about. Maybe you can share them with some friends.

Second prepared volunteer calls out ‘I’ve got some grapes!’ and holds up a bunch of fresh grapes in a glass bowl.

Yes. They are some grapes – but they aren’t the grapes the Bible reading is about. Maybe you can share them with some friends.

Third prepared volunteer calls out ‘I’ve got some grapes!’ and holds up a bottle of Grape Juice (or red wine if that’s appropriate in your community)

Yes. They are some grapes – but they aren’t the grapes the Bible reading is about. Maybe you can share them with some friends.

Unlike the sultanas or the single bunch of grapes or the crushed grapes in the bottle, the grapes in the Bible reading – are all still connected together and growing together on the vine.

So as we read the Bible today, we are going to take our cue from the grapevine and try to read in a way that shows how we are connected, and growing together.



Risen and Real: Early Word Bible Engagement Branches Easter 5/3

We have a large pile of branches and leaves and grapes.
We all need to share in this together.

You are all invited to come and gather whatever you would like from this pile. Take one or two or as many pieces as you would like – there's plenty. These branches, leaves and grapes are the resources for our reading.

While people come forward to choose their resources continue with some background:

This will help us read Jesus' teaching from the Bible and help us see Jesus' teaching in front of us. We don't know where or when Jesus was when he gave this teaching – but there is a much greater chance that he was near an actual vine - than near a Bible: Plenty of vines in the first century in Israel, and zero Bibles.

If everyone has taken resources and there is still some left, give the invitation again, or take trays of the left over resources among the people to make sure all of the resources are distributed.

Reading

As we read today – the whole of the passage will be on the screen (or on printed sheets). Check the pieces that you have gathered and make sure you know what the words say. Ask those around you to help if you can't easily read the writing, and offer to help those around you if you can.

Our reader will read each phrase – for our first reading, if you have that phrase on your branch come and place it on the cloth, (or give it to someone enthusiastic around you). As you do read the phrase for us, so we hear it again, in your own voice.

Let's listen as this vine grows slowly.

Let's listen as the words of Jesus spread and grow amongst us in our different voices.



I am the true vine,
and my Father is the vine-grower.
He removes every branch in me
that bears no fruit.
Every branch that bears fruit
he prunes to make it bear more fruit.
You have already been pruned
by the word that I have spoken to you.
Remain in me as I remain in you.
Just as the branch
cannot bear fruit by itself
unless it remains in the vine,
neither can you
unless you remain in me.
I am the vine,
you are the branches.
Those who remain in me
and I in them
bear much fruit,
because apart from me
you can do nothing.
Whoever does not remain in me
is thrown away like a branch and withers;
such branches are gathered,
thrown into the fire, and burned.
If you remain in me,
and my words remain in you,
ask for whatever you wish,
and it will be done for you.
My Father is glorified by this,
that you bear much fruit
and become my disciples.

We are going to read again, because we want to really listen to Jesus' teaching. This time our reader will read each phrase – if you have that phrase on your leaf come and place it on the cloth, (or give it to someone enthusiastic around you). As you do read the phrase for us, so we hear it again, in your own voice. If you have a bunch of grapes – come and add them to the vine as you hear the words 'fruit' and 'remain' spoken.

Risen and Real: Early Word Bible Engagement Branches Easter 5/5

Let's listen as this vine grows slowly.

Let's listen as the words of Jesus spread and grow amongst us in our different voices.

Reader reads, phrase by phrase again, as leaves and fruit are added to the vine.

Following the second reading, invite reflection on the vine and the passage using the following prompts:

- **What did you notice about the way the vine took shape?**
- **What did you notice about how people worked together or separately?**
- **Which words from the reading caught your attention?**
- **Looking at the shape of this vine, and thinking about Jesus' words, what do you think is important for our community to pay attention to or to talk about or to explore further?**





Risen and Real: Resources for Intergenerational Worship

Year B Easter 5. John 15:1-8 (Hang on!)



What this is: Intergenerational Story based on John 15:1-8 and prayer extension



Where it's used: In any intergenerational gathering.



Time: 5 minutes



Bible focus/theme: John 15:1-8 Hang on!



What's needed: text and illustrations of 'Hang On!' displayed on screen or in large A3 poster format. Download here:

A really well prepared, engaging story teller.

Green and Purple plasticene in small lumps. solid table or board surface.

Hang On

This, like all Bible stories, is an all-age story. Don't call children to the front, away from their families. This is a story to listen to as family, as whole community, so draw all your community in. Use all your best story telling gestures, work the whole space, remember that timing, suspense, pause and dynamics are essential in shaping communication that serves the listener well.

With each repetition of the phrase "hang on" grasp on to something around your space, suggesting the connectedness of the environment, as well as those within it.



Prayer Extension

Provide 2 small lumps of purple and green plasticene to each person before the story begins. .

Invite them to roll small round grapes from the purple plasticene and longer sections of vine and leaves from the green. When the story is finished ask each person to join their grapes and line to the person's next to them.

As they do so, invite them to pray this simple prayer for each other

'I pray that you [name] will hold on to Jesus, grow in the spirit and be fruitful in love and justice and peace.'

Or - choose one of the shorter prayers

'I pray for you as you keep holding on to Jesus'

'I pray for you as you grow in the Spirit of God'

'I pray for you as you are fruitful in the kingdom'

This vine is then to be added to another near by,
As you do this take the opportunity to pray for
then another and another, getting larger each time.

Gradually bring the prayers together on a table or board on the floor.

Finish you prayers with a simple affirmation

**Thankyou Living Lord Jesus that you hang on to us in
your faithfulness and grace. Keep us connected to one
another with care and reaching out other in your love.
We pray for the sake of your growing and living Kingdom
Amen.**

Hang On

The Vine

John 15:1-17

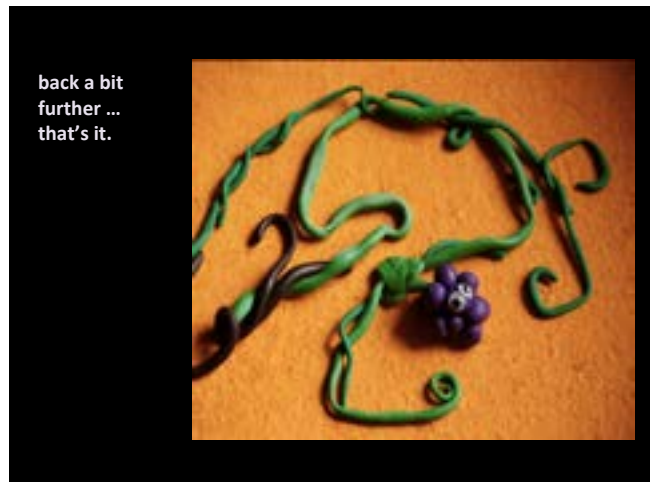
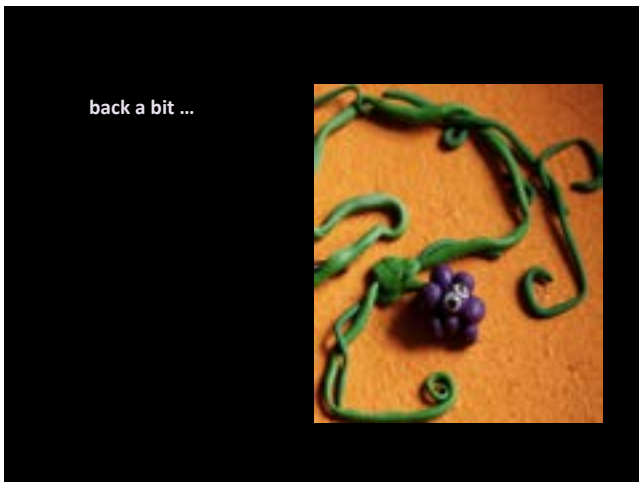
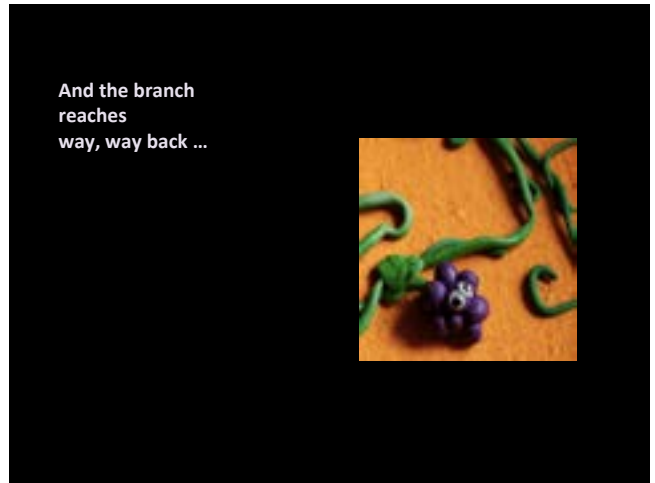
Words & images: Beth Barnett
From 'Rewind:John's Gospel'
Mission resources for
Children and families
Beth.barnett@vcce.org.au



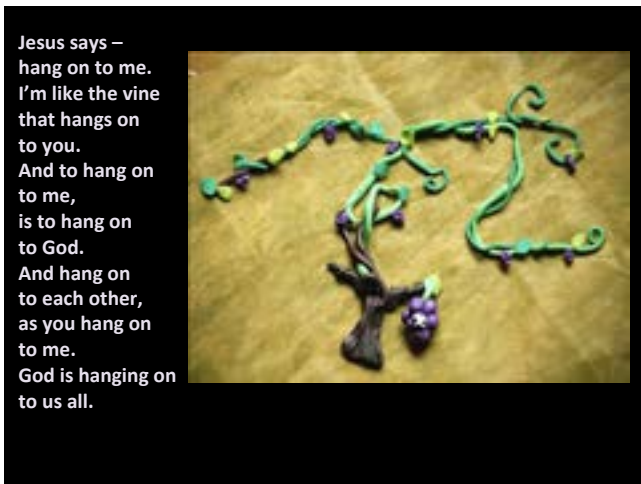
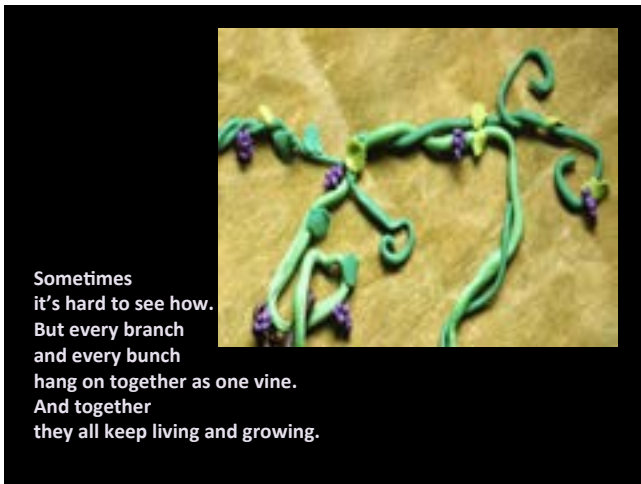
Here's a little grape.
She's very small.



Risen and Real: Early Word Story Easter 5/3



Risen and Real: Early Word Story Easter 5/4



Intergenerational Worship

Easter 6



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 6. I am a friend of God



What this is: Creative Music Engagement Sixth Sunday of Easter Year B



Where it's used: In any intergenerational gathering.



Time: 3-4 minutes



Bible focus/theme: Acts 10:44-48; Psalm 98; 1 John 5:1-6; John 15:9-17

I am a friend of God

Israel Houghton, Michael Gungor

Integrity Music

ccli #3991651

Listen

<https://www.youtube.com/watch?v=8p8x2eK4SfY>

Play

<https://www.praisecharts.com/songs/details/20106/friend-of-god-sheet-music/piano-vocal>

Instructions

A really simple and repetitive upbeat song that you can learn together quickly. The lyrics are taken from the reading from John 15:9-16

“You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.” vs 14-15

Interpolate the reading from John 15:9-16 with the chorus of this song.

Finish with reflection – what difference does it make to hear these words from Jesus as his friends, not just as bystanders, or servants or workers?



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Early Word Sixth Sunday of Easter Year B May 6, 2018



What this is: Intergenerational Bible reading; Optional Exegesis; Optional Prayer



Where it's used: Any intergenerational gathering; Early word or Bible reading or Ministry of the Word, especially for Sixth Sunday of Easter Year B May 6, 2018



Time: 5-15 minutes depending on how many of the stages you want to use.
Quick intro +1 baby reading

Intro + baby reading and b word reading

Intro + baby reading + b word reading + thinking it through

Intro + baby reading + b word reading + thinking it through + prayers



Bible focus/theme: 1 John 5:1-6; Born of God, being God's Babies.



What's needed:

- 8 'babies' made from stocking lengths and Dacron filling. Use permanent marker to add faces, tuft of wool for hair (optional).
- Use 8 different coloured cloth wraps, each with one part of the text written on it with permanent marker.
- Tie a tag with the 'interpretation' that accompanies each section of text to the corner of the wrap.
- Number each baby according to the order of lines in the text. (See picture)
- Set up babies on a table easily accessible to your gathering.
- Display set of 'eye' art images.
- Full text on screen or print copies distributed among the group.
- **Optional:** 8 shoe boxes, extra pieces of fabric for blankets, permanent markers.
- **Optional for extension activity:** additional stocking, filling, markers, wool
- **Optional:** Flipchart of verses, interpretations from tags and space for suggestions (see next page)



Risen and Real: Early Word

Everyone who believes
that Jesus is the Christ
has been born of God,
and everyone who
loves the parent
loves the child.
By this we know
that we love the children of God,
when we love God
and obey his commandments.
For the love of God is this,
that we obey his commandments.
And his commandments
are not burdensome,
for whatever is born of God
conquers the world.
And this is the victory
that conquers the world,
our faith.
Who is it that conquers the world
but the one who believes
that Jesus is the Son of God?
This is the one
who came by water and blood,
Jesus Christ,
not with the water only
but with the water and the blood.
And the Spirit is the one that testifies,
for the Spirit is the truth.

Extra Notes: This outline provides a succession of three different readings of the text. The passage is short and dense, so more than one reading is really helpful for taking in the symbolism and structure of the text.

But you can just choose on or two of the readings, to stand alone.

Whichever readings you choose from the 3 options below, use the introduction and the summary at the end.

Connect:

Our reading today comes from the book of First John – a book of sermons but written in the form a letter.

As we've been following the readings through the season of Easter we've encountered lots of different imaginative and creative ways the writers of the bible have of talking about God and how people are connected to God.



Risen and Real: Early Word

We've seen

- Jesus being imagined as a **stone**, and we are a **building**;
- Jesus as a **shepherd** and we are **sheep**,
- in another reading it imagines us all connected and growing together as **branches** on a **vine** – and the whole of the **vine** is Jesus,
- right at the beginning this same book of sermons in the form of a letter, imagined us as **witnesses** in a **trial**, giving evidence of what we've seen and heard of Jesus.



Invite a volunteer to come and point out the item you've mentioned in one of the 'eye' pictures displayed. Note that the 'stone' is small and hard to find in the first picture

We've discovered that reading the Bible asks us to switch our imaginations into hyper-drive and imagine ourselves as all kinds of different things.

So today – get ready for it – today our Bible reading imagination turns us into [drum roll] tiny newborn babies.

So let's get our imaginations going. For some of us it's been a long time since we were a baby - what are some of the things a new born baby does?

(Welcome and affirm all suggestions – and lead the gathering in some crying, sleeping and eating simulations.)

Great warming up of imaginations!

Context

I know it's hard to understand why, but there are some people who think being called a little baby is an insult, a put down. Crazy, right? - because babies are completely awesome brand new human beings, and its pretty wrong to think of any kind of a human being as an insult or a put down, let alone a freshly made brand new one!

So let's be clear, that's not what being called babies works in the Bible – in the Bible, being called a baby is something beautiful and precious, and exactly the way God wants us to think of ourselves – full of love, loved not for anything we can do but just because we are. So as we listen to what the book of First John says about us being God's little babies, we have it firmly fixed that being called a baby is a good thing to hear.



Risen and Real: Early Word

Content:

This Bible reading today from the book of First John is wrapped around 8 little babies – so we need some volunteers to take care of these. Babies are best taken care of by a team, not just one person alone.

Call for volunteers of different ages to take a baby. As each volunteer receives their baby, ask if they have some other people around them to help them take care of the baby.

Each of these babies has a little bit of First John chapter 5 verses 1 to 6 written on their blanket, wrapped around them.

The babies are numbered. Let's hear them read in order, listening close and still using our imaginations to understand being called God's precious babies.

Call for each baby in turn by number. The person with the baby should unwrap it and read, or give the wrap to someone near by to read – keeping in mind the team care of the baby.

- 1 Everyone who believes
that Jesus is the Christ
has been **born of God**,
- 2 and everyone who
loves the parent
loves the child.
- 3 By this we know
that we love the **children of God**,
when we love God
and obey his commandments.
- 4 For the love of God is this,
that we obey his commandments.
And his commandments
are not burdensome,
- 5 for whatever is **born of God**
conquers the world.
And this is the victory
that conquers the world,
our faith.



Risen and Real: Early Word

Content:

This Bible reading today from the book of First John is wrapped around 8 little babies – so we need some volunteers to take care of these. Babies are best taken care of by a team, not just one person alone.

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And his commandments
are not burdensome,
- 5 for whatever is **born of God**
conquers the world.
And this is the victory
that conquers the world,
our faith.



Risen and Real: Early Word

Jesus Christ,
not with the water only
but with the water and the **blood**.
And the Spirit is the one that testifies,
for the Spirit is the truth.

Consider

It's good to read this from a few directions – first we read being really conscious of the image of being God's babies.

Then we read noticing some other key words.

We can explore this reading further, as you might have noticed that your blanket also has a tag on it – this is an explanation of the text.

Let's read again, but this time we'll stop and think a bit more about what it means for followers of Jesus to be imagined as little Babies. How does this image – being babies, help us understand God and how God wants us to live?

Find the tag on your baby blanket.

With those around you make sure you (or they) can read it and are reading to read it aloud.

Let's hear the text again bit by bit

- and then the thought that's on your tag
- then we'll leave some time for other thoughts and reactions to this astounding and beautiful and playful image of being God's babies.
- And we'll add them to our flipchart/bed boxes *Whichever option you are choosing

Option A: Provide a (shoe)box for each baby as a bed. Use permanent markers to write the gathering's extra ideas on the box. At the end of your gathering time, leave the boxes with the babies in them, wrapped in their blankets and the tags showing, in your community space with an invitation for people to explore the text and the other thoughts again later.

Option B: Use a flip chart prepared with the text, the tag interpretations and space for other thoughts from the group. Add the suggestions in the spaces as they are made.

Consequence - Prayer

Finish with a prayer that gathers your thoughts.

Lead with several prepared lines, and the responses between, then leave open space for prayers to rise from within your gathering, leading the response between each one.

Responses:

We cry out to you

We are held in your love



Risen and Real: Early Word

Jesus Christ,
not with the water only
but with the water and the **blood**.
And the Spirit is the one that testifies,
for the Spirit is the truth.

Consider

It's good to read this from a few directions – first we read being really conscious of the image of being God's babies.

Then we read noticing some other key words.

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- then we'll leave some time for other thoughts and reactions to this astounding and beautiful and playful image of being God's babies.
- And we'll add them to our flipchart/bed boxes *Whichever option you are choosing

Option A: Provide a (shoe)box for each baby as a bed. Use permanent markers to write the gathering's extra ideas on the box. At the end of your gathering time, leave the boxes with the babies in them, wrapped in their blankets and the tags showing, in your community space with an invitation for people to explore the text and the other thoughts again later.

Option B: Use a flip chart prepared with the text, the tag interpretations and space for other thoughts from the group. Add the suggestions in the spaces as they are made.

Consequence - Prayer

Finish with a prayer that gathers your thoughts.

Lead with several prepared lines, and the responses between, then leave open space for prayers to rise from within your gathering, leading the response between each one.

Responses:

We cry out to you

We are held in your love



Risen and Real: Early Word

First John says it like this:	Here's a thought...	What do you think?
1 Everyone who believes that Jesus is the Christ has been born of God ,	Everyone who trusts in Jesus is like God's little precious babies	
2 and everyone who loves the parent loves the child.	Everyone who loves God is also going to love God's little precious babies	
3 By this we know that we love the children of God , when we love God and obey his commandments.	It all lines up: we love God, we love his little babies, we follow what he says	
4 For the love of God is this, that we obey his commandments. And his commandments are not burdensome,	But what kind of commands do you give babies? – commands that are good, not terrible tricky ones.	
5 for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith.	God's little precious babies win God's battles – not by being big and strong and violent, but by confidence in God's loving faithfulness.	
6 Who is it that conquers the world but the one who believes that Jesus is the Son of God?	Because love is what wins. And God's little precious babies are fully stoked with love.	
7 This is the one who came by water and blood, Jesus Christ	Jesus himself, came as a little precious baby.	
8 Not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.	It's God's way – little babies, doing what God says, full of love, that's what truly wins.	



Intergenerational Worship

Easter 7



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Easter 7



What this is: Creative Music Engagement Year B



Where it's used: In any intergenerational gathering.



Time: 3-4 Minutes



Bible focus/theme: Acts 1: 15-17; Psalm 1; 1 John 5:9-13; John 17:6-19



What's needed: Selection of percussion instruments

We were strangers (One Body)

Cathy Summers & Matt Osgood
RESOUNDworship.org, Administered by The Jubilate Group
CCLI Song #7042430.

Listen & Play

https://www.resoundworship.org/song/we_were_strangers_one_body

Instructions

Use this song to celebrate the diversity and the unity of the people of God, along with the reading from Acts 1:15-17 and Jesus's prayer in John 17.

Highlight and demonstrate this diversity and unity by inviting members of your gathering to choose various percussion instruments. Encourage a range of rhythms and patterns to be played in the verses – shakers playing eighth note rhythms, triangles on fourth and first beats, blocks on two and four, tambourines on one.

Then in the chorus, draw all the instruments together to simply play on the first beat of the bar together.

Practice this a few times – you might not be able to achieve perfect unity – that's ok, that's reality! The life and death and resurrection of Jesus shows us what kind of lives we can aim for that will make unity possible – lives of common love and sharing, generous giving and hearty praise of God.



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by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Easter 7. 1 John 5:9-13



What this is: Intergenerational Bible reading with simple newspaper props.



Where it's used: In any intergenerational gathering.



Time: 5 minutes



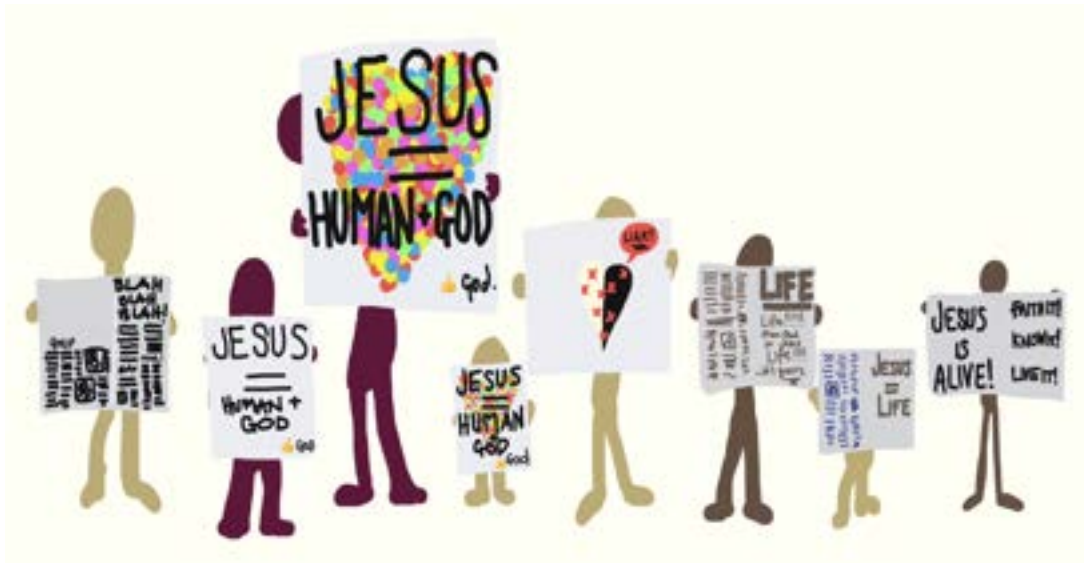
Bible focus/theme: 1 John 5:9-13; Testimony/Testify



What's needed:

- 8 'newspapers' prepared with outside covers according to the picture below, and with the corresponding verses of 1 John 5: 9-13 stick inside, in clear large print for the readers.
- 8 Readers of different ages willing to hold up a paper and read one verse. Those who are not strong readers (or readers at all) can still participate by memorizing the verse (some are much easier to remember than others), or having someone else read.
- Optional: add 3 people with large cardboard mobile phone props. On the screen of each of these is a 'thumbs up' emoticon. Place these three phones after papers 2, 3 and 4. This simply accentuates the thumbs up icon on the bottom of each of these, signaling the greater 'thumbs up' testimony of God affirming Jesus as the source of life.
- Cards with image of multi-coloured heart 'Jesus = Human+God' and blank space for people to write on.





Introduction

(Optional – if you think your community needs this background)

Our Bible reading today comes from a book in the Bible called First John. It's right near the end of the Bible. It's really a book of sermons, but it's been written to sound like a letter to a community of Jesus' followers.

If you were a follower of Jesus in the first half of the first Century, you might have seen and heard Jesus as a human bodily person living in Israel.

But if you lived later in the first century, somewhere out and about in the vast Roman Empire, you wouldn't have had a chance to meet Jesus. You might have heard about Jesus from his first followers or other followers who had heard about Jesus from his first followers.

We know about Jesus today from stories in the Bible, which his first followers told the things they'd seen and heard and experienced of Jesus to other followers, who told other followers. All of this telling about the things people had seen and heard and experienced of Jesus is called testifying.



Risen and Real: Early Word Bible Engagement Easter 7/3

Or for a shorter introduction start here:

Sometimes when important or amazing things happen media writers, journalists in newspapers and for websites, try to find witnesses to testify or tell what they saw and heard or experienced.

Through the season of Easter, celebrating the Risen Jesus alive and living amongst us, we've been exploring some readings from the book of First John. We've heard about how followers of Jesus – then and now – see and hear and encounter Jesus alive, and then testify, or tell what they've seen and heard.

There's more of that idea of testifying – telling what we've seen and heard and encountered and know – in today's reading.

To help us with today's reading we have some Newspaper readers at the ready. Let's listen as they report to us what was written to followers of Jesus in First John.

A line of 8 people stands at the front or centre of your space, as if waiting for a bus. Standing in order as shown below, each person has one newspaper tucked under their arm.

In order, each person opens their newspaper up so the outside is clearly visible to the gathering. They read the corresponding verse, which should be stuck to the inside of their newspaper so it can be read easily. (See below for headlines corresponding to verses).



5:9a If we receive human testimony,

Normal sized (A3) News paper

'Blah Blah Blah War! Gossip!'



5:9b ...the testimony of God is greater; for this is the testimony of God that he has testified to his Son.

Huge (A0) News paper

'Jesus = Human+God Thumbs up God'



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5:10a Those who believe in the Son of God have the testimony in their hearts.

Multicoloured Heart Newspaper

“Jesus = Human+God Thumbs up God”

*nb as in the illustration have a couple of different aged people holding this.



5:10b Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son.

Black and white heart,

Speech bubble ‘Liar’

After reading this, take a spare plain piece of newspaper from inside the newspaper and tear it into little pieces and throw them up in the air, letting them fall down around you.

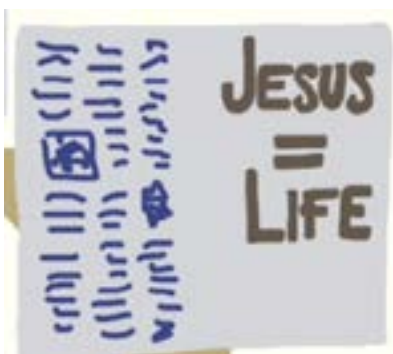
Keep the outside page and the inside page with the text for reading again.



5:11 And this is the testimony: God gave us eternal life, and this life is in his Son.

Big news paper (turn page)

- ***“LIFE!!!! From God in Jesus’ Life - It’s yours”***



5:12 Whoever has the Son has life; whoever does not have the Son of God does not have life.

- ***“Jesus = Life.”***





5:13 I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

- Jesus is alive. Faith it. Know it. Live it

Distribute Postcards and invite participants to write their own good news story of God + humans in the world. Provide a display board to leave these on for others to read.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship Year B Pentacost. Call to Worship



What this is: Call to Worship



Where it's used: In any intergenerational gathering



Time: 2 minutes



Bible focus/theme: Pentecost; Acts 2:1-21; Romans 8:22-27



What's needed: Liturgy words displayed on screen, or printed copies for your gathering.

Instructions.

The text is set out in different colours to indicate which lines are said by the leader, some prepared individual voices or a small group, and the whole gathering together.

Worship Leader **Solo/Small Group 1** **Solo/Small Group 2** **Solo/Small Group 3** **Whole Gathering**

Arrange for different people to lead the lines in various colours ahead of time, and make sure they have their own copy of the liturgy with their part clearly marked. Just 3 volunteers would be enough, each reading one colour. But more people can be involved by dividing up all the lines. You might particularly like to include some very young children who can't read, but can remember the shortest lines with someone to prompt them at the correct time. E.g.

Pray and Praise
Watch and Wonder
Love and Listen

Encourage all your readers to use strong clear voices.

Strengthen the visual expression of the text by organizing a small group of people to stand in a circle in an open and visible part of your worship space. Each time the line 'Together in one place' is spoken those in the circle take a step in towards one another. This will mean taking 11 steps inwards – so make sure your circle begins a fair distance apart so they don't crash into each other.



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CALL TO WORSHIP/GATHERING IN

We are here - *Together in one place*

Waiting expectantly - *Together in one place*

Wondering what God has for us to do – *Together in one place*

What shall we do now? – *Together in one place*

Pray and Praise

Watch and Wonder

Love and Listen

Remember the ways of Jesus

Recognise the Presence of the Lord

Risen and Real

With us here – *Together in one place*

We are here

Our eyes open

towards the heavens

Our eyes open

filled with visions of the young

and the dreams of the old

Our eyes open

to the see Spirit poured out on young and old, male and female, labourer and leader, settler and asylum seeker, indigenous and immigrant.

Together in one place

Our Eyes open

as we see the Spirit of Jesus burning in each one of us

his story bursting from our mouths.

Our Mouths open

as we experience God transform our blabbing and babbling

into goodnews in many accents

his story bursting from our mouths.

Our Hearts open

as we encounter the grace and welcome of God

drawing us out to join with strangers of many places,

his story bursting from our mouths.

Together in one place

We are here - *Together in one place*

Waiting expectantly - *Together in one place*

Wondering what God has for us to do – *Together in one place*

What shall we do now? – *Together in one place*

Let us join in praise and thanksgiving together as the Spirit gives us breath and fire.





Risen and Real: Resources for Intergenerational Worship Year B Pentacost. Confession



What this is: Confession Prayer with sensory option and music options



Where it's used: In any intergenerational gathering



Time: 4-7 minutes [intro 1.30+ prayer 2.30]



Bible focus/theme: Pentecost; Acts 2:1-21; Romans 8:22-27



What's needed:

- Liturgy words displayed on screen, or printed copies for your gathering.
- Song: Rushing Wind (Keith Green) https://www.youtube.com/watch?v=WNz_s7uV_uo
- Several tables easily accessible to various parts of your gathering, with trays with a thin covering of fine white sand.
- OR Several Tables with small blackboards, chalk and dusters
- Written instructions displayed on the tables

Confession

Introduction

On the day of Pentecost, the Spirit of God came with the sound of a mighty rushing wind to a large number of people from many different places. There was no test to see if they were good enough, to see if they believed in Jesus, to see if they were mature and serious about their faith, to see if they had turned from their sins, to see if they were living good lives. As always, no matter who we are, the gifts of God are given in grace, not because we are good.

The Spirit prays for us when we don't know what to pray.

The Spirit helps us pray in our weakness.

The Spirit is spoken of sometimes as a mighty rushing wind - as in the Story in the book



of Acts, of the day of Pentecost we celebrate today.
And the Spirit is sometimes spoken of as a gentle breath, just a sigh, as in the Book of Romans which we will read today too.

As we come to our prayers of confession, we will invite the Spirit to help us.
Between the sections of our confessions, you are invited to breathe out, to make the sound of a gentle wind like this:

“fffffffffffffffffffffff”

(demonstrate breathing out using an “f” sound - lasting about 3 seconds.)

Let’s practice this breath.

“fffffffffffffffffffffff”

Join in the responses in bold orange

Confession Prayers

Loving God,
You have poured out your Spirit upon us
You have poured out your power through us
But we ask now that you would pour out your forgiveness for us

“fffffffffffffffffffffff”

We are your followers
But we have floundered and failed
And we have been fake and fearful
pour out your forgiveness for us

“fffffffffffffffffffffff”

We are your followers
Though we have been foolish and fretful
And we have been fashioned by fear
pour out your forgiveness for us

“fffffffffffffffffffffff”

We are your followers
But we have been furious at the frivolous
And we have fumbled opportunities for justice and generosity
pour out your forgiveness for us



“fffffffffffffffffffffff”

We are your followers

Yet we have forfeited our freedom
And formed false laws of force
pour out your forgiveness for us

“fffffffffffffffffffffff”

We are your followers

We have forgotten your faithfulness
And let our faith fizzle
pour out your forgiveness for us

“fffffffffffffffffffffff”

We are your followers

We have forsaken family and friends and foreigners
We have filled our lives with frenzied activity
pour out your forgiveness for us

Ffffffffffffffff

We are your followers

We have fed our hearts with fantasies of power and superiority
over our foes
and frowned on the humble, simple, honest lives of resistance and
pour out your forgiveness for us

Bring us face to face with your mercy
Breath fresh grace and life among us.

“fffffffffffffffffffffff”

Amen

Music Option

- Teach the first verse and chorus of 'Rushing Wind' by Keith Green. As you do, highlight awareness of breathing in and out in the process of singing. (quite apart from the symbolism, good, free breathing improves the sound and ease and enjoyment of singing).

Sing this a few times between sets of confessions. Involve one person to lead the spoken prayers, another person to lead the “ffffffffffffffff” exhalation, and a third to lead the singing.



Sensory option.

Draw attention to the tables set with trays of fine sand; or chalkboards, chalk and dusters.

Process for Sand

During the Prayers invite those who would like to write a word of confession in the sand (perhaps “sorry”, or one of the words beginning with F from the prayers that resonates, or make a picture or squiggle that holds the meaning of your confession).

Then after taking a moment to recognise that the spirit is present and forgiving, they blow gently across the surface of the sand, removing the word/picture.

Process for Chalkboards

During the Prayers invite those who would like to write a word of confession on the chalk boards (perhaps “sorry”, or one of the words beginning with F from the prayers that resonates. or make a picture or squiggle that holds the meaning of your confession).

Then after taking a moment to recognise that the spirit is present and forgiving, they use the duster to erase the chalk, and then blow gently across the surface of the chalkboard removing the chalk dust.



- Mark the board in some way representing your confession
- Wipe clean with duster
- Use your breath to blow off the dust, leaving the board clean again.





by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Pentecost. Romans 8:22-27 Wait for it!



What this is: Bible Engagement



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



Time: 5 minutes



Bible focus/theme: Pentecost; Romans 8:22-27



What's needed:

- Text of Acts 2:1-21 displayed with selected highlighted words on screen, or printed copies for your gathering. See format below.
- Art image 'Pregnant Creation Groans' by Chris Booth. See below p. 2
- Leader to facilitate introduction and participation
- Reader who has practiced reading the text of Romans 8:22-27 slowly, expressively and meaningfully and is prepared to stop on all of the **Orange Bold**

Introduction

Today, as we celebrate the day of Pentecost, we think about this question: What is it like when we live in the Spirit of God? Is it full of Joy? Is it scary? Is there suffering and pain?

Let's see how our Bible reading helps us.

Our Bible reading today comes from the book of...wait for it...wait for it...wait for it... Romans.

(Leave this part out if your gathering is familiar with the structure of the New Testament)
This part of the bible, comes after the stories of Jesus – called the Gospels, and after the stories of how Jesus followers kept following his ways, living how Jesus had shown them with the help of the Holy Spirit after Jesus was raised from the dead – called Acts.



This part of the Bible is called the Epistles or the Letters. These books are written in the form of letters. But they are full of vivid pictures and stories.

One of the writer's favourite images in these letters is the image of ...wait for it...wait for it...wait for it....mums and their babies! It turns up lots! And here it is in our reading today.

So let's get ready to imagine along with the writings of Romans.

Here, the writer says life in the Spirit of God is just like – wait for it...wait for it...wait for it... – being very pregnant and having a baby. Wow! Not many of us in our everyday lives have much experience being around a baby being born, unless it's our job, but in the time the New Testament was written, everyone had lots of experience of a baby being born in the next room- or even the same room, and hearing the cries and groans and joy. So no one would have been shocked or embarrassed at this idea. Not so common for us, but we've got a piece of art here to help us imagine.



Pregnant God, Chris Booth, 2017



*Invite contributions of observation and reflection on the image:
What can you see?
What has already happened?
What is happening?
What is about to happen?
What colours are used and how do they help us understand the feelings in the image?
Who is feeling something in this image?
What are they feeling?
Are there more squares or triangles or circles in this image?
What effect do you think using those shapes has on how we interpret the image?*

Summarise drawing together the contributions of your gathering.

What a joyful thing – the birth of a child brings such incredible joy – it's such good news! All that green surrounding the Mother and Child!

But wait – look! Listen! – the woman is wailing and weeping, groaning and screaming – isn't she glad about the birth of this new life? This new baby? Who thinks she is in pain – give us a loud groan! Who thinks she is full of joy – give us a loud cheer!

Yes of course she is. She is both full of Joy AND full of pain. Bringing a new life into the world is hard work, painful. A mother's body suffers in lots of ways, and it's well known for women to groan and cry as a baby is being born. Sometimes the dads standing close cry too! Still, the joy and wonder of new life that is coming is very real too.

But, as we see in the picture – and in the reading from Romans – there is still some waiting.

In the passage we're about to read, all of creation is like a woman – large and beautiful, round and pregnant and about to have a ...wait for it...wait for it....wait for it... a baby.

With this image to help us, let's read how it goes in Romans. As we do, we'll practice this waiting. We'll stop and wait and **sigh** on the words that are in bold.

Some of them are the sounds of waiting and suffering –groaning and sighing. Some of them are the words of waiting and rejoicing – Hope! and happy sighing.



Romans 8:22-27

We know that the whole creation
has been **groaning together**
in labor **pains together**
until now;
and not only the creation,
but we ourselves,
who have the first fruits of the Spirit,
groan inwardly
while we **wait**
for adoption,
the redemption of our bodies.
For in **hope**
we were saved.
Now **hope**
that is seen
is not **hope**.
For who **hopes**
for what is seen?
But if we *hope*
for what we do not see,
we **wait for it**
with **patience**.
Likewise the Spirit
helps us in our weakness;
for we do not know
how to pray as we ought,
but that very Spirit
intercedes with **sighs**
too deep for words.
And God, who searches the heart,
knows what is the mind of the Spirit,
because the Spirit intercedes
for the saints
according to the will of God.

Read the passage together once, leading the sighs. Take plenty of time, to feel the waiting.

Read a second time together.

Conclusion

Living in the Spirit of God is full of groaning, full of suffering and pain, sometimes it's beyond words. Its beyond what we can see. In the Spirit of God we know the promise of new life. to comes and we....wait for it....wait for it...wait for it....

Amen.



Intergenerational Worship

Pentecost



by Beth Barnett

Risen and Real: Resources for Intergenerational Worship

Year B Pentecost. Acts 2:1-21

New Words for New Ways



What this is: Bible Engagement

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

Time: 5 minutes

Bible focus/theme: Pentecost; Acts 2:1-21

What's needed:

- Text of Acts 2:1-21 displayed with selected highlighted words on screen, or printed copies for your gathering.
- Large Dictionary.
- Large Bible
- Musicians prepared to sound a drumroll and or fanfare - "Ta-Da!" chords.
- Art Image 'Proclaiming' displayed on screen and in large poster form.
- Leader to facilitate introduction and participation
- Reader who has practiced reading the text of Acts 2:1-21 slowly, expressively and meaningfully and is prepared to stop on all of the **Orange Bold** words indicated.

Summary: Prepare for reading the Pentecost story by thinking about the way new words are invented and used when new things happen in history. Read the text of Acts 2:1-21 celebrating the words that are 'new' - ie, that haven't appeared before in the stories of Jesus.



Sample of greek words appearing for the first time in the New Testament

- 2:1 When the day of Pentecost drew near, **συνεληλυθόσθαι**^{2:1} they were all together in one place.
- 2:2 And suddenly **ἄνω**^{2:2} from heaven there came a sound **ἤχος**^{2:2} like the rush of a violent wind **πνοῆς**^{2:2} **βιαίας**^{2:2}, and it filled the entire house where they were sitting.
- 2:3 Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.
- 2:4 All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them to utter **ἑαυτοῖς λαλεῖν**^{2:4}.
- 2:5 Now there were devout **εὐλαβείς** Jews from every



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Introduction

The Bible

This is the Bible. (Pass Bible to someone in your gathering to hold for you)

It's full ofwords!

Words that tell the story of God and God's people over thousands and thousands of years.

This Bible is full of english words, but of course it didn't start out that way. The first speakers and hearers and writers and readers of these stories used words in Hebrew, and Syriac and Greek. and those languages changed over time, and some of the writing is very classy and polished, with a sophisticated vocabulary, and some of it is rough and ready, down to earth, street-speak.

The Dictionary

This is a dictionary. It's full of all the official words of the English language. If you can think of a word, it's in here. But our language is always changing and we are inventing new words every year, because new things keep happening, and we need new words to talk about it!

For example in 2006, the Oxford Dictionary added the word 'Googling'. It hadn't been in the dictionary til then, because in 1996 there was no such thing even as Google. But in just 10 years, people had started using the word so much - we needed to add it to the dictionary.

The Oxford Dictionary publishes updates online every month, adding some new words that people have started using so much, they need to be in the dictionary. So everyone knows them and what they mean.

Take a moment with a buddy near by you to see if you can name some words that you think might now be in the dictionary that weren't 5 years ago.

(Leave a minute for this sharing, then gather a few examples in feedback)

Here are some recent updates that have joined the dictionary:

'Binge-watch'

'Photobomb'

'Glamping'

'Face-Palm'

(Display these on separate pieces of card, held up various participants in your gathering, just wherever they are sitting).



The Story of Pentecost

Our reading today is from the book of Acts. It comes after the gospels, which tell the story of Jesus life and death and being raised to life again.

And in today's reading we hear of how the Story of Jesus now is being told in brand new ways, that more and more people from different places and situations can understand.

So you can see in the **art image** here, lots of different kinds of people.

In telling the story of Jesus from the Book of Acts, a whole new bunch of words start appearing tht we haven't seen before, so far, in the New Testament.

It's not so obvious when we read it in our English translations, but we've got the words marked here in our reading today.

The orange bold words show us the words that are new! They are not new words in the language, but they are words that haven't been used before in telling the story of God.

And look how many of them there are! God is doing something so new, that the writer of Acts needs to get a whole new part of the dictionary out to decribe it to us.

Let's read this together.

Our reader will read the whole text, but will stop on words that are in orange bold. Our musicians will play a short drumroll/fanfare and then we will all together read the word.

(Read once this way)

Great Job reading and celebrating all those new words that have been used to show that the writer of Acts had a new way of undertand and talking about what God is doing.

And of course this happened to people in the story - they heard in new ways too.

We are going to read the passage once again, and this time we are going to practice telling the story of God's Spirit - present and powerful - using our own new ways.

Our reader will read slowly, and at any time, any of us can call out our own words, that we would use to tell this story in our own way. For example

"When the day of Pentecost **drew near**, they were all together in one place."

you might call out 'It was festival time' or 'Jesus friends were hanging out together'.

Read again this way, drawing plenty of interaction.

Conclusion

Let's pray: As we learn new words for the new ways of living in our world, we pray Holy Spirit that you would help us learn new ways of speaking about God's good news story for us and for all. Amen.



When the day of Pentecost **drew near**,
they were all together in one place.
And **suddenly** from heaven there came a **sound**
like the rush of a **violent wind**
and it filled the entire house where they were sitting.
Divided tongues, as of fire, appeared among them,
and a tongue rested on each of them.

All of them were filled with the Holy Spirit
and began to speak in other languages,
as the Spirit gave them to **utter**
Now there were **devout** Jews
from every nation under heaven
living in Jerusalem.
And at this sound the crowd gathered
and was **bewildered**,
because each one heard them speaking
in the **native language** of each.

Amazed and astonished, they asked,
“Are not all these who are speaking Galileans?
And how is it that we hear, each of us,
in our own **native language**?
Parthians, Medes, Elamites, and residents of **Mesopotamia**, Judea and Cappadocia,
Pontus and Asia, **Phrygia and Pamphylia**, Egypt and the parts of **Libya** belonging to
Cyrene, and **visitors** from Rome, both Jews and proselytes. **Cretans** and Arabs--in our own
languages we hear them speaking about God’s **deeds of power.**”

All were amazed and perplexed, saying to **one another**, “What does this mean?”
But others **sneered** and said,
“They are **filled** with **new wine**”.

But Peter, standing with the eleven,
raised his voice and addressed them,
“Men of Judea and all who live in Jerusalem,
let this be known to you, and **listen** to what I say.
Indeed, these are not drunk, as you suppose,
for it is only nine o’clock in the morning.
No, this is what was spoken through the prophet **Joel**:

‘In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy, and your young men shall see **visions**,
and your old men shall **dream dreams**.
Even upon my slaves,
both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.
And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and **smoky mist**.
The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s great and **glorious** day.
Then everyone who calls on the name of the Lord shall be saved.’

See also: Bible Art Image Activity Extension



Risen and Real: Resources for Intergenerational Worship

Year B Pentecost. Acts 2:1-21

Bible Art Image Extension Activity



What this is: Bible Engagement



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



Time: 5 minutes



Bible focus/theme: Pentecost; Acts 2:1-21;



What's needed:

- Text of Acts 2:1-21 displayed with selected highlighted words on screen, or printed copies for your gathering. <https://www.dropbox.com/s/j7d96a93ma1iimp/UCA%20Easter%20proclaiming%20%281%29.jpg?dl=0>
- Art Image 'Proclaiming' displayed on screen and in large poster form
- Display board or Easel
- White butchers paper covering a trestle table.
- 20-30 different coloured cardboard cones (see template below)
- 20-30 round/oval face shaped discs (see template below)
- Black markers
- Sticky tape
- Lengths of wool in colours roughly corresponding to the coloured cones.



Proclaiming, Chris Booth Risen and Real Series, 2018

Instructions

Display the poster in an accessible and highly visible position on a display board or easel.

Place a trestle table covered in white butcher's paper in front of the displayed poster, making sure the bottom of the poster is at least 20 cm above the table.

Make up a few 'cone' people attaching faces to the cones.



Attach the cone people firmly to the poster in the space below the 'eye' (below the other 'cone people' in the poster.)

Use a piece of sticky tape across the face and from inside the base of the cone.

Using sticky tape, attach a corresponding colour end of yarn to the mouth of each cone person.

Attach a corresponding colour piece of card to the other end of each piece of yarn.

Following the bible reading, as the rest of your gathering proceeds, invite participants to make more cone people to add to the crowd. The pieces of yarn represent their languages; different colours for the many different languages and dialects that are spoken.

Invite participants also to add a word or message of Goodnews on the card at the end of the yarn - in any language they know.

As there are more strands of yarn added, invite participants to gently and loosely weave the strands of yarn together.

At the close of your gathering, highlight the way the poster and the extra people and the woven languages captures the ongoing story of Pentecost.

Say something like:

“Pentecost affirms the faith of all people. Pentecost celebrates the way the Spirit gives many different languages of expression - all of which proclaim the good news of God’s presence and power.

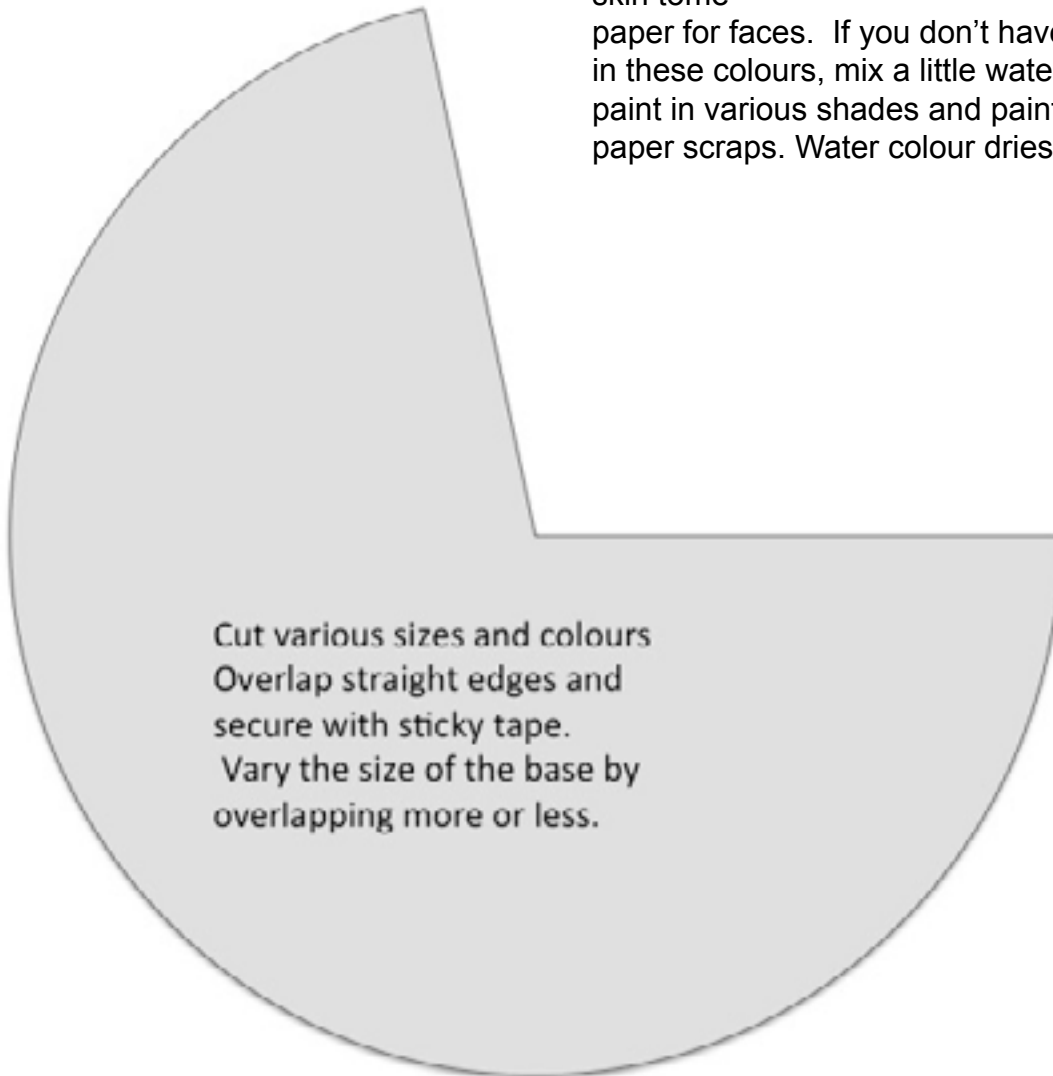
Our many different ways of expressing and communicating our stories of God’s spirit among us can be woven together - we don’t need to make all of our voices or stories sound the same. Our differences are beautiful and helpful in proclaiming the fullness of the wonder of God’s life and love for the whole colourful cosmos.”







Cut random oval shapes from different skin tone paper for faces. If you don't have paper in these colours, mix a little water colour paint in various shades and paint some paper scraps. Water colour dries quickly.



Cut various sizes and colours
Overlap straight edges and
secure with sticky tape.
Vary the size of the base by
overlapping more or less.

