**Ten Sick People**

*Use fingers and thumbs of both hands. Indicate who is being referred to by wiggling a finger.*

Ten sick people were sitting by the road.
The first one said, “I do not like these sores.”
The second one said, “I don’t have many friends.”
The third one said, “We are all so very lonely.”
The fourth, fifth, and sixth all began to cry.
The seventh, eighth, and ninth sadly shook their heads.
Then the tenth one said, “Look! Jesus is coming!”
(Wiggle all fingers excitedly.)

Ten sick people stood up nice and tall.
The first one said, “Jesus, we need help.”
The second one said, “Please, help us, Jesus, please.”
The third one said, “Look at all our sores.”
The fourth, fifth, and sixth all began to cry.
The seventh, eighth, and ninth sadly shook their heads.
Then the tenth one noticed Jesus smile at them.
(Wiggle all fingers excitedly.)

Ten sick people looked at their skin.
The first one said, “Did you notice what just happened?”
The second one said, “Yes, yes, our sores are gone.”
The third one said, “We’re healed! We’re healed!”
The fourth, fifth, and sixth all began to sing.
The seventh, eighth, and ninth jumped up and down with joy.
Then they all ran off to see the priest in town.
(Wiggle all fingers and put behind your back.)
But the tenth one turned around and back again he came.
(Bring back a thumb and have it bow.)
“Jesus, thank you. Thank you. Now I’m healed!”

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**Additional Songs and Fingerplays**

**Here Is the Church**

Here is the church *(fold hands with fingers inside),*
And here is the steeple *(extend index fingers up to make a steeple).*
Open the door *(open hands to show fingers),*
And see all the people!

**Where Is...**

*(tune: “Where is Thumbkin?”)*

Where is (name)?
Where is (name)?
There (s)he is!
There (s)he is!
We’ve been looking all around.
We’ve been looking all around.
Now you’re found!
Now you’re found!

To play a singing game, one child hides under a sheet while the other children walk around the room pretending to look for the hidden child. Sing the song and encourage the child to come out of hiding when he/she hears his/her name the second time. At the end of the song, everyone cheers and shouts out, “We’ve found (name).” Repeat the song until everyone has had the opportunity to be the one that is found. (If you have many children, search for two children at a time.)

**Priscilla’s Song**

*(tune: “Farmer in the Dell)*

We sing to welcome you.
We sing to welcome you.
We welcome you, Priscilla dear.
We sing to welcome you.

Welcome, Priscilla! *(spoken)*

**Ten Coins**

Ten coins, nice and round,
One goes missing, to the ground.
Look, look, look around,
“Rejoice with me, this one is found!”
(Substitute other verbs for “rejoice” such as dance, sing, clap… Then, do that action. Encourage children to name other actions.)
**Encouraging Creativity**

Children need space and materials with which to express their creativity. Give the children room to move about, to stretch their muscles and their imaginations as they use the five senses to discover and respond to new learning. Low tables with chairs will work best for artwork.

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**Basic supply kit**

There are some craft supplies that will be used frequently throughout the quarter. Gather the following materials and place them in a container. Have them available each week. In the preparation section of each session only the supplies that are not in that kit will be listed.

- scissors (children’s scissors and one large size for teacher)
- large glue sticks
- white glue
- glue spreaders
- craft sticks
- clear tape
- masking tape
- washable coloured markers
- crayons
- pencils
- stapler
- paper hole punch
- coloured pencils

**Basic supplies for the cupboard**

- variety of papers (construction paper, mural paper, newsprint, tissue paper)
- card stock, poster board
- variety of recycled items (egg cartons, paper/cardboard tubes, disposable foam trays, fabric scraps, buttons, wrapping paper)
- tempera paint, paintbrushes, cleanup supplies (towels, soap, sponges)
- paint smocks (shirts, plastic aprons, old pillowcases with a hole cut for arms and head)
- string, variety of yarn
- safety pins
- paper clips
- self-adhesive stickers
- glitter, glitter glue, sequins
- variety of denominational and other magazines
- fabric glue
- pipe cleaners/chenille stems

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**Bubble cups** (November 11)

**Materials:**
- Styrofoam disposable cups
- terry cloth material
- rubber bands
- straws

Cover the top of a disposable cup with approximately 15 cm/6 in square of terrycloth material and secure with a rubber band. Carefully make a little hole into one side (near the bottom) of the cup and insert a straw. Mix water and a small amount of liquid detergent in a shallow dish. Dip the cloth-covered end of the cup into the soapy water. Drain excess detergent so there is no liquid remaining in the cup. Blow into the straw, creating a long stream of bubbles. These bubble cups create many, many streams of bubbles without constantly dipping into the soapy water. (Note: cut a small notch in the straw to prevent very young children from sucking in.)

**Play dough #1**

*(a very pliable cooked clay for playing)*

- 500 mL/2 cups flour
- 500 mL/2 cups water
- 30 mL/2 tbsp oil
- 5 mL/1 tsp cream of tartar
- 5 mL/1 tsp food colouring/dye
- 250 mL/1 cup salt

Mix ingredients in saucepan and, stirring constantly, cook over low heat until mixture leaves sides of pan. Remove from pan and knead for a few minutes. Food colouring/dye may be added to the water before mixing. Store in a tightly closed plastic container. Does not need refrigeration. This clay will last for weeks.

**Play dough #2**

*(an excellent dough for modelling)*

- 500 mL/2 cups flour
- 250 mL/1 cup water
- 250 mL/1 cup salt

Mix the flour and salt together in a large bowl. Slowly add the water while mixing until the dry ingredients are uniformly moistened. Remove the mixture from the bowl and knead for several minutes. (For permanency, articles can be baked in a moderate oven at 325 F [160 C] for 30–40 minutes or until golden brown.) Note: baking times vary greatly depending upon the size of the object. Store in a tightly closed plastic container.
Food bank Collect food for your own congregational food pantry, or a community or ecumenical food bank. Invite children to decorate a large carton for collecting the food. Send home a list of the kinds of food you are collecting. Suggest to parents that they encourage their children to choose their favourite canned foods or staples to bring.

School supplies Collect school supplies for a local shelter for the homeless or to send overseas. Ask parents to take their children shopping with them to choose crayons, paper...

Invite another group in the church to join you, or encourage parents to be a part of the project. Try to choose a project that relates to mission goals or projects that are already a priority for your congregation.

Make tray favours Invite parents to come and help the children create tray favours to be used at a nursing home. Parents may print table graces chosen by their children on one side of a tray card, and the children decorate the other side. Families might go together to deliver the tray favours or they could take the favours to the church office for delivery later.

Tidy the sanctuary Children and parents might collect church bulletins and other scrap paper from the pews following worship. Children could help parents to sharpen pencils and return them to pew racks.

Plant flowers Get permission from your church's governing board to plant bedding plants in a flowerbed. Parents and children could work together to dig holes and plant the plants, then water them and put down mulch.

Letter Sample to Parents about Service Project

Dear Parents,

On (name date), we are planning a service project with our young children. They will join with (family members, ____ group) to (name service project).

Young children can be very generous. Although they are still learning to share possessions, they often demonstrate both empathy and the desire to help others. What better place to nurture such inclinations than the church?

Our young children are capable of being a part of such projects and it is important that they be included. Research tells us that being involved in mission and service to others is central to the development of a mature faith. Children need to not only work alongside caring adults; they also need the adults they care about to explain what they are doing and why: “We bring food for hungry people because Jesus told us this is a way to show God’s love to others.”

We hope your child can be a part of this project not only to help others, but to learn what it means to follow in Jesus’ way.

Sincerely,

(name child’s teacher)
**Actions**

Zacchaeus was a wee little man.
(look down and pat the air with your left hand as though patting the head of a very small child.)

A wee little man was he.
(look down and pat the air with your right hand.)

He climbed up in a sycamore tree.
(Pretend to climb a tree.)

For Jesus he wanted to see.
(Shade eyes and look around.)

And as Jesus passed that way,
(Swing arms and pretend to walk.)

He looked up in the tree.
(Shade eyes and look up.)

And he said, “Zacchaeus, you come down!”
(Point to the ground with emphasis.)

“For I’m going to your house today.”
(Pretend to eat food with one hand, from a plate in the other.)
Table Graces

(September 23)

|   | God is great,                      |
|   | God is good,                      |
|   | Let us thank God for our food. Amen. |
|   | Thank you, God, for happy hearts, for rain and sunny weather. Thank you for our family, and that we are together. Amen. |
|   | For all we eat and all we wear, for daily bread and nightly care, we thank you, O God. Amen. |
|   | For what we are about to receive, may you make us truly grateful, O God. Amen. |
|   | For health and strength and daily food, we give you thanks, O God. |
|   | God bless us (hands on head). God bless our food (hands around plate). Amen! (hands folded) |
|   | O sing to the Creator a new song, for God has done marvellous things. (Ps. 98:1) |
|   | This is the day the Creator made. Let us rejoice and be glad in it! Amen. |
|   | Thank you for the food we eat. Thank you for the world so sweet. Thank you for the birds that sing. Thank you, God, for everything. Amen. |
Roll the ball
Children sit in a circle with legs extended and touching. Say, “My name is ____ and I’m rolling the ball to you.” Roll the ball across the circle to a child and encourage him or her to repeat those words, then to gently roll the ball to another child. Continue until all the children have had a chance to say their names.

Name chant
Chant the following while clapping your hands:
“My name is ____.
My name is ____.
My name is ____.
What is yours?”
At the end of the chant, point to a child and have the child say his or her name. Everyone repeats the chant, saying,
“Your name is (inserting the child’s name).
Your name is (child’s name).
Your name is (child’s name).
What is yours?”
Point to a different child. Continue until all children have been named.

Singing game
Play this game like “London Bridge,” singing the following song:
We are glad to be at church,
Be at church, be at church,
We are glad to be at church,
All together.
At the end of the song when the “bridge” falls down to capture a child, sing, “(Child’s name) is glad to be at church.” Continue until all children have been caught and named.

Leaf pattern
(November 4)
Over the last couple of months I’ve been spending some time in different prisons around Victoria in Australia. It’s all in the name of research – I’m working on a project to explore what forms of worship will bring grace and redemption in places like prisons.

On the eve of my first visit to the women’s prison, the chaplain rang to give me some final details. In our conversation, she mentioned that the gospel reading for the next day was the story of the Good Samaritan. She asked the question, “How on earth do you preach the story of the Good Samaritan to the people who are the bandits in the hills?”

I’d expected that my visits to the prisons would be confronting and challenging. To be honest, though, the thing that challenged me most during that first visit was how that gathering of inmates thought of themselves as a congregation, just like any other congregation worshipping together in Melbourne on that Sunday morning. I was rather horrified to realize that I’d thought that the inmates were people that the church was in mission to, rather than being the church themselves. This worship wasn’t something the chaplain was doing for “those in need,” this gathering of people was the church.

It was on this first visit that I met Maggie. She’d been in prison for a number of years, and was going to be there for quite a few more. We talked for a while after worship and she told me how important going to worship was for her – not because she needed to confess or be forgiven for her crime (both she and I believe that God did that long ago), but because she needs to be challenged to live faithfully in the week to come. She finished by saying that one of the things she needed me to do was to go and talk to congregations about her story, so that when she left prison she might be able to go back to church and be welcomed there.

I spent hours in the following week wondering which congregation might be a place where I could invite Maggie. I could think of many which would be compassionate and caring, but none which would welcome her as an equal – as she had come to expect of the church from her experience in prison. I couldn’t think of a congregation that wouldn’t treat her as someone to be ministered to – one of “them,” not part of us.

The story of the Good Samaritan resonated again through my ears. Over the years I’ve heard countless children’s talks about being a good neighbour, but none that assume that, maybe, we are the one who is hurt and being left by the side of the road. In a similar way, I’ve heard dozens of sermons on the gospel imperative to care for the sick, comfort the lonely, show compassion to the poor…but I’ve rarely heard sermons that acknowledge that many who are listening are themselves sick or lonely, or deep in poverty. I wonder how many people in congregations listen to the story of the Good Samaritan feeling like they are actually the ones who are lying by the side of the road, or indeed that they are the bandits in the hills.

Our default position, as we prepare and lead worship, seems to be that those who are listening are healed and whole, not broken and desperately needing a message of grace.

At its heart, the gospel isn’t about doing justice: the gospel is that one day there will be a reign of justice through all the world. The gospel isn’t about visiting the prisoner, the gospel is that those who are imprisoned will have compassion heaped upon them, and one day be liberated. The gospel isn’t about giving what we can to the poor, the gospel is that one day there will be no poverty.

For some of us, the message of the gospel means we have much to do, and much to give up. For the rest of us, the hope of the gospel is that in our communities we will be offered a tiny taste of the grace and wholeness offered to the world through faith.

Cheryl Lawrie works in an Alternative Worship Project with the Uniting Church in Australia.
When Jesus, at the Ascension, departed from human sight, the small group of his followers believed that he would return very soon. They spent their time worshipping in the temple, meeting on the first day of the week to celebrate, with a special meal, his death and resurrection, and caring for the needs of the poor. They received the gift of God’s Spirit at Pentecost. They continued to preach and teach. Peter emerged as a leader of the community, and special authority was given to the 12 apostles and those who had been witnesses of Jesus’ ministry and resurrection. As time passed, it became clear to them that Jesus would not return any time soon. The Christian community continued to grow, as people responded to the witness of the apostles. Soon there was a need to define leadership and to develop ways of organizing the young church.

The two letters to Timothy and the letter to Titus respond to this need. The letters are known as the Pastoral Epistles, because of their value in instructing Christian leaders. They reflect a more developed church structure (the letters speak of bishops, elders or presbyters, and deacons). As they reflect a more established church structure than the first Christian communities of Paul’s time, they are probably not written by Paul. Scholars suggest they are written around 100–125 CE; Paul’s ministry was from about 31 to 62 CE. In New Testament times, it was thought that letters would have greater authority by having the name of a famous person attached to them. So these may be written by a disciple of Paul who tried to give to the questions of that day the kind of answers Paul would give.

Any community, after a number of years, develops differences of belief and practice. Conflicts and power struggles develop. This was true of the early church as communities became larger and more settled. The letters address the differences of practice that were beginning to develop by the beginning of the second century, and urge Timothy and Titus to hold fast to the Christian faith as Paul taught it. The letters are addressed to young co-workers of Paul, but are also written to a wider audience. They speak to the whole church community of the transforming power of Christian love. Because the church by this time is undergoing persecution by the Roman empire, the letters urge caution and respect for those in authority.

The letters are addressed to Timothy and Titus, but if they were not written by Paul, then Timothy and Titus may be either the recipients or the “inspiration” for the letters. You can read more about Timothy in Acts 16. He was the son of a Greek father and a Jewish-Christian mother. He was brought up in the Christian faith by his mother Eunice and grandmother Lois, and was a respected member of the community in Lystra. Timothy accompanied Paul on some of his journeys and sometimes was sent as Paul’s trusted representative to other churches. He was the co-sender of a number of Paul’s letters (among them Philippians, Colossians). Timothy was leader in the church at Ephesus at a time when it was facing the challenge of false teachers within the community. The first letter to Timothy addresses the concerns of false teaching, while the second letter is more personal in tone – it suggests the handing on of a lifetime of wisdom to a younger colleague.

Titus is a gentile convert. He accompanied Paul to Jerusalem, where the council decided that gentile Christians did not need to be circumcised. Titus was Paul’s trusted envoy in dealing with problems in the Corinthian church. The letter to Titus indicates that Titus is in Crete organizing some churches that Paul had established. The letter is concerned about faithful Christian living, and urges leaders to sound teaching.

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What If You Came to My Church
by Linnea Good

Cmaj7     Cmaj7/G     Cmaj7     Cmaj7/G     Cmaj7     G

What if you came to my church?___ What do you think you’d see?

Dm     Dm/A     G     Dm     Dm/A     G

People big and people small,___ Cel-eb-ra-ting, giv-ing thanks for all,___

continued next page
What If You Came to My Church (continued)

Sing-ing, pray-ing, hear-ing Je-sus’ call – That’s what you would see! Peo-ple like you and

me!

Last time

see! Peo-ple like you and me!

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