

# ***PRAISE ALL YOUR DAYS!***

## **NINE SEASONAL SERVICE OUTLINES FOR ALL-AGE WORSHIP**

**produced by children's work leaders, worship committee  
and congregation members, readers and clergy  
in the Diocese of Manchester**



Manchester Diocesan Board of Education, 4<sup>th</sup> Floor, Church House, 90 Deansgate, Manchester M3 2GH  
Telephone: 0161 828 1433 Fax: 0161 828 1484  
Chairman: Right Reverend M A O Lewis, Bishop of Middleton  
Diocesan Director of Education: The Revd J H M Ainsworth  
A Company Limited by Guarantee. Reg in England No 618201. Reg Charity No 530002

# CONTENTS

Introduction	3
Advent	7
Sunday before Christmas	11
Epiphany	14
Ash Wednesday	17
Palm Sunday	20
Easter	23
Ascension	26
Pentecost	29
Trinity	32

## INTRODUCTION

'Praise All Your Days' was a training session designed to give anyone interested in producing truly 'all-age worship' the opportunity to meet with others and share in a planning process. The session was repeated in nine locations across Manchester Diocese during June and July 2005 and a total of 163 people attended, representing 62 parishes from 21 of our 22 deaneries. As well as children's leaders, 4 congregation members attended as a way of expressing their concern for good worship, together with 20 members of worship committees or equivalent, 7 Readers and 25 members of clergy. This breadth of attendance reflects the breadth of scope involved in good 'all-age worship' – a style of worship that is not 'something special put on for the children' but worship in which congregation members of whatever age can engage, from which they can be fed, and through which they can praise.

The aim of each session of 'Praise All Your Days' was to produce an outline for an act of worship. The fruits of that endeavour are to be found in this pack. Each service outline is designed with a particular occasion of the Church Year in mind, but many of the ideas are 'non-seasonal' and can be used in other settings. The Church of England's National Children's Strategy: Sharing the Good News with Children identifies 'Worship and the Nurture of Children' as the first of its 'Key Areas' and within this Key Area the first 'Key Task' for the church is 'to identify, review and publish examples of good practice and resources for worship with children.' It is in this spirit that the 'Praise All Your Days' sessions were held – as opportunities for groups of people from different parishes to 'publish' their ideas of good practice to each other. Now, in producing this pack, it is hoped to extend this process of sharing by making the ideas that came out of the sessions more widely available in the Diocese.

One of the intentions of the 'Praise All Your Days' sessions was to encourage people to look at the creative possibilities of every part of the service, not just the Liturgy of the Word. Accordingly, each of the service plans that follow is laid out following the framework of a Common Worship, Order One, Communion Service (and using Year B readings). Some groups selected or created particular texts for sections of their service – and this proved an interesting exercise in looking at the variant possibilities in Common Worship, Patterns for Worship, and New Patterns for Worship – others have described general ideas and actions to accompany set texts. Where a section heading is completely omitted from a plan, the group concerned offered no suggestion for it.

### **Some Common Themes**

Viewing the nine plans together some common themes emerge that might bear considering at any point in a service when we plan worship:

- the use of simple, modern, brief language;
- alternatives to words such as silence, music and images;
- symbolic actions or the use of symbolic items to replace or accompany words;
- weaving a thematic thread through as much of the service as possible;
- sharing the leadership, particularly with children and mixed-generation groups;

- use of drama, particularly using well-known TV formats

There were also some common approaches in the particular sections of the service:

## ¶ *The Gathering*

### **The Greeting**

Action, movement and sound effects were often suggested.

### **Prayer of Preparation**

Symbolic actions might be possible, together with words of scripture or other words to link with the service theme.

### **Prayers of Penitence**

Silent reflection and symbolic actions were suggested.

### **Gloria in Excelsis**

There was a commonly felt need to make this more glorious! The substitution of a song or a Gloria from another, more exuberant culture were suggested or the accompanying use of candles, dance, flags or instruments.

### **The Collect**

There was often a preference for omitting the Collect from the service (a liturgical illegality, it must be pointed out!) Otherwise a specially composed collect was suggested, or one from the Common Worship: Additional Collects, and the possibility of everyone saying the prayer together was raised.

## ¶ *The Liturgy of the Word*

### **Reading**

Preferred options were: dramatised versions; interview situations; narrator and actor/mime; a variety of voices; congregational participation/involvement; modern language; edited version of the set text; and the use of accompanying visuals.

### **Sermon Slot**

Favourite suggestions: drama; congregational discussion; games eg quiz; symbolic illustrations; modern parallels; stories; familiar media formats; images; and brevity!

### **The Creed**

Affirmations (see Common Worship pp 144-148) were almost universally preferred to the traditional Creeds. Some would like to substitute a song that states belief. A variety of leadership also found favour.

### **Prayers of Intercession**

A wide variety of options: including silence; images; action and movement; symbolic acts and items; music; shaped paper or other items to write on; children writing prayers; and a variety of leadership.

## ¶ *The Liturgy of the Sacrament*

### **The Peace**

Symbolic rather than random movement was sometimes preferred, together with the use of 'street greetings', the passing of symbolic items, and the involvement of children in taking the Peace out from minister to congregation,

### **Preparation of the Table Taking of the Bread and Wine**

Children bringing the elements was a common practice. The responsorial words 'With this bread that we bring ...' (Common Worship p292) were popular in this connection, especially with children saying the ministerial words. Symbolic items connected with the theme could also be offered with the elements and the money offering.

### **Eucharistic Prayer**

Prayer H was most often selected. The issue of visibility of this supposedly visual part of the service was raised. Also children could be supplied with relevant materials to use in their seats.

### **The Lord's Prayer**

Several versions of signing or using actions were mentioned, as was the possibility of singing, using images or dividing the prayer up for concentration on particular sections.

### **Prayer after Communion**

Silence, music and images were popular.

## ¶ *The Dismissal*

Symbolic actions to round off the theme of the service were suggested; also the involvement of the congregation in blessing each other and the children in leading us out into the world.

\* \* \*

### **Redefining 'Common' Worship**

If there was one overall feeling that came out of working together on these services it was that there is a great desire for individual, personal input into the service by the congregation members of all ages through participatory activities and through spaces in which the congregation are free and encouraged to 'think their own thoughts'. This begins to redefine the 'common' in common worship. At any one time, we may all be engaged in the same worship activity, but we are not all coming up with the same results. Perhaps this simply recognises, gives permission for, and ultimately celebrates something that has always been the case.

## **And Finally:**

### **Words of Warning!**

- Some activities, especially those involving candles, should have a safety audit before they are undertaken.
- Don't try to do something active and participatory with every last bit of the service – you can have too much of a good thing! Scatter your gems here and there and save some for another day.
- Be aware that movement, and some other activities, in a service may cause difficulties for the disabled and make sure they have a way of participating too.

### **And Words of Exhortation!**

A common feature of the nine sessions of 'Praise All Your Days' was the excitement and buzz as people worked together and sparked each other's creativity. And an often repeated comment was, 'I can't wait to go and do it!' I hope that you have as much fun planning worship in your church as we did on 'Praise All Your Days'; and I hope you have as much pleasure in trying out some of these ideas as the participants anticipated – we are allowed to enjoy worshipping God, after all!

The Revd Steve Dixon  
Manchester Diocesan  
Children's Work Officer

Board of Education  
4<sup>th</sup> Floor, Church House  
90 Deansgate  
Manchester  
M3 2GH

0161 282 1433  
[stephendixon@manchester.anglican.org](mailto:stephendixon@manchester.anglican.org)  
[www.manchester.anglican.org](http://www.manchester.anglican.org) (children's section)

November 2005

## An All-Age Communion Service for

# ADVENT

---

### ¶ *The Gathering*

#### The Greeting

*All*            **Welcome in the name of Christ.**  
God's grace, mercy and peace be with you.

*All*            **And also with you.**  
(New Patterns for Worship p64, A2)

#### Prayer of Preparation

#### *BUS STOP SCENE part 1*

*Children stand in line, looking bored, reading, tutting*

*Leader/*            Lord Jesus, we wait for you to come and reign in the world.  
*Children/*           Lord Jesus, we wait and pray that you will come and reign in our lives.  
*or All*                **Amen.**

#### Prayers of Penitence

God our Father, we come to you in sorrow for our sins.

For turning away from you and ignoring your will for our lives;  
Father forgive us:  
*All*                **save us and help us.**

For behaving just as we wish, without thinking of you;  
Father forgive us:  
*All*                **save us and help us.**

For failing you by what we do, and think and say;  
Father forgive us:  
*All*                **save us and help us.**

For letting ourselves be drawn away from you  
by temptations in the world about us;  
Father forgive us:  
*All*                **save us and help us.**

For living as if we were ashamed to belong to your Son;  
Father forgive us:  
*All*                **save us and help us.**  
(Common Worship p128)

*The priest explains that forgiveness has come in Christ.*

#### *BUS STOP SCENE part 2*

*The bus arrives and the congregation celebrates with applause, rattles etc.*

## Gloria in Excelsis

*God's glory is celebrated by a suitable hymn or song*

### The Collect

Lord, we wait for your coming in glory. Help us to be ready  
**Amen.**

## ¶ *The Liturgy of the Word*

### Reading

Matthew 13: 24-30 & 36-43 *(NB This is not the Lectionary reading)*  
**THE PARABLE OF THE WHEAT AND THE WEEDS**

*The reading is dramatised using children and adults to act it out and a narrator.*

### Sermon

*Two people read newspapers, one reading out 'good news' stories the other reading 'bad news' stories. The congregation are asked to give their own examples of good and bad news stories.*

*The question is posed, 'If there is a God, why does he allow such evil? Why doesn't he deal with evil now?' The congregation are reminded of the explanation in the parable; that this 'mixed' world is the world Jesus came into; and that the 'harvest' at the end of the age will be heralded by Jesus's second coming, which we also remember in Advent.*

### The Creed

Do you believe and trust in God the Father,  
source of all being and life,  
the one for whom we exist?  
**All We believe and trust in him.**

Do you believe and trust in God the Son,  
who took our human nature,  
died for us and rose again?  
**All We believe and trust in him.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?  
**All We believe and trust in him.**

**This is the faith of the Church  
We believe and trust in one God,  
Father, Son and Holy Spirit.  
Amen.**

*(Common Worship p144)*

## Prayers of Intercession

*The theme will be thanksgiving for the 'good news' – especially the good news of Jesus coming into the world and returning at the end of the age. This can be connected to praying God's justice and peace into the 'bad news'. The same two people who read the newspapers in the sermon will be used in the prayers to explain the theme.*

*Silence will be left for the congregation to give thanks for their own 'good news' and to pray God's peace and justice into 'bad situations'.*

## ¶ *The Liturgy of the Sacrament*

### The Peace

*The Paschal candle is in a central position and is lit from the Advent candle with the words:*

This is our hope, Christ will come again.

*The children surround the candle then turn to the congregation and announce:*

Peace be with you.

*The children then go into the congregation to offer the sign of peace.*

### Preparation of the Table Taking of the Bread and Wine

*A church family (parent and child or grandparent and child) bring the offertory, assist with the preparation of the table, and speak the ministerial words in the following:*

*All* With this bread that we bring  
**we shall remember Jesus.**

*All* With this wine that we bring  
**we shall remember Jesus.**

*All* Bread for his body, wine for his blood,  
gifts from God to his table we bring.  
**We shall remember Jesus.**  
(Common Worship, p292)

### Eucharistic Prayer

*Prayer F with the congregational response 'Amen, come Lord Jesus' used throughout,*

*or Prayers A, B, C, E, or G using the acclamation 'Christ has died, Christ is risen, Christ will come again' shouted and with the 'will' given extra emphasis or 'Christ will come again' repeated three times.*

## The Lord's Prayer

*Use flip chart pictures of the Lord's Prayer, drawn in advance by the children. The prayer is lead/conducted by the children, or an adult reading.*

## Prayer after Communion

*Use silence and play music to focus on the Advent Hope (eg 'I Can Only Imagine' or 'We Will Meet Him in the Air' – both in 'Heart of Worship')*

## ¶ *The Dismissal*

## The Blessing

May God the Father, Judge all-merciful,  
make us worthy of a place in his kingdom.  
**Amen.**

May God the Son, coming among us in power,  
reveal in our midst the promise of his glory.  
**Amen.**

May God the Holy Spirit make us steadfast in faith,  
joyful in hope and constant in love.  
**Amen.**

And the blessing .....

(‘New Patterns for Worship’ p305, J73)

## The Sending Out

### *BUS STOP SCENE part 3*

*Children joined by adults return to the queue. The priest explains that everyone is sent out into the world to prepare the way for Jesus to come*

**All**            **We go into the world to walk in God's light,  
to rejoice in God's love and to reflect God's glory.**

(‘New Pattern's for Worship’ p315, J116)

---

This service plan was created by representatives of the following parishes:

St Mary, Droylsden  
St Mary, Moston

## An All-Age Communion Service for

# THE SUNDAY BEFORE CHRISTMAS

---

## ¶ *The Gathering*

### **The Greeting**

*A child gives the opening greeting, 'The Lord be with you'.*

*Congregation members are asked to move to designated parts of the church representing the different places that they live in, in the neighbourhood. A census is then taken. The congregation remain in these area groups.*

### **Prayers of Penitence**

*Either one of the forms in Common Worship could be used (pp122-134; pp276-278) or a simple invitation to the congregation to think of and be sorry for their sin.*

*Absolution could be marked by the lighting of the Advent candles (in this case, they would not have been lit at the start of the service). In addition, everyone could come, when ready, to acknowledge the forgiveness of their sin by lighting a votive candle from the Advent candles and placing it in a tray of sand on the floor or a nearby table.*

*An alternative symbol of absolution would be to make a paper-chain streamer in which congregation members identified their sin by each adding a link to the chain. The leader would lay the completed chain over a cross.*

### **Gloria in Excelsis**

*This would be omitted, or represented by lighting candles on mirrors.*

### **The Collect**

*Some suggestions:*

- *create a special Collect from the theme of the service*
- *move the Collect to the prayers section*
- *omit*
- *sing a Christmas chorus*
- *everyone in the congregation reads the Collect together from an OHP or pew sheet*
- *have silence*

## ¶ *The Liturgy of the Word*

### Reading

Luke 2: 1-20

### **THE BIRTH OF JESUS AND THE VISIT OF THE SHEPHERDS**

*The 'Dramatised Bible' version (ed. Michael Perry, Marshall Pickering, 1989) would be used with either children, adults or a mixture taking the parts. The 'commentator' could be used as an interviewer and the scenes acted out.*

### Sermon

*This would be simple and short, making the point that something wonderful happened, and exploring the question, 'What was so special about this baby?'*

*It would be important to be aware that there may well be people in church at this time of year who do not know about Jesus.*

### The Creed

Let us declare our faith in God.

**We believe in God the Father,  
from whom every family  
in heaven and on earth is named.**

**We believe in God the Son  
who lives in our hearts through faith,  
and fills us with his love.**

**We believe in God the Holy Spirit,  
who strengthens us  
with power from on high.**

**We believe in one God;  
Father, Son and Holy Spirit.  
Amen.**

(Common Worship p148)

### Prayers of Intercession

*Before the service children will have gathered notes of topics for prayer. These are used now under relevant section headings (eg 'local community', 'world') which are illustrated by pictures on powerpoint or other visual aids.*

## ¶ *The Liturgy of the Sacrament*

### The Peace

*Pentecost flame shapes on card are passed to the congregation by the children, or parachutes are dropped from a higher part of the building.*

## Preparation of the Table Taking of the Bread and Wine

*Children receive or bring the bread and wine. If prayers of preparation are said, children could say the openings or responses.*

*A birthday cake and birthday cards are brought up. All the children can receive the cake, whether or not they receive communion.*

### Eucharistic Prayer

*Children will be supplied with materials such as Communion Cubes, or 'lift the flap' resources to help them recognise where they are in the service and in this prayer. (These materials show different images and key pieces of text relating to the different parts of the service and the prayer).*

### The Lord's Prayer

*Some suggestions:*

- *accompany the prayer with action*
- *make intercessions around the Lord's prayer, broken down line by line*
- *sing the prayer*
- *use material from 'The Lord's Prayer Unplugged' (Lucy Moore, Bible Reading Fellowship, 2004)*

### Prayer after Communion

*Three generations could split the prayer between them.*

*There should be a shout of thanks.*

## ¶ The Dismissal

### The Blessing

*The congregation have been supplied with tea-lights and the blessing is passed amongst them by one lighting their light from another.*

### The Sending Out

*When all the tea-lights are lit, a child says, 'Go in peace to love and serve the Lord' and all carry the light out into the world.*

---

This service plan was created by representatives of the following parishes:

St Andrew, Carr Croft  
St James, New Bury  
St John, Pendlebury  
St Katherine, Blackrod

St Mary, Leigh  
St Mary, Radcliffe  
St Paul, Kersal

## An All-Age Communion Service for

# EPIPHANY

---

## ¶ *The Gathering*

### **The Greeting**

*As in Common Worship p167*

### **Prayer of Preparation**

*Symbolic preparation led by two teenagers (or one teenager, one adult) in which they wash their hands during the prayer (Common Worship p168) and join in with the final section: '... that we may perfectly love you ....'*

### **Prayers of Penitence**

*Introduce the section using modern language ie 'Time to Say Sorry'*

*Use a power point presentation and/or physical objects such as parcels or bricks to enhance understanding of failures and disappointments, which would then be summed up by one of the prayers in Common Worship (p169).*

*Alternatively, pieces of paper could be given out on the way in so that people can write on them, then place them somewhere, eg at the cross which can take away sins. Or paint palm prints can be left on a paper cross.*

### **Gloria in Excelsis**

*Introduce the section using a modern language title.*

*One member, or a small group could say the Gloria. There could be a dance, or flags could be waved.*

### **The Collect**

*Introduce the prayer using a modern language title.*

*Read by individuals, or have all the church read it by printing it on a notice sheet or displaying it on an OHP.*

## ¶ *The Liturgy of the Word*

### **Reading**

John 4:7-26

## **THE SAMARITAN WOMAN AT THE WELL**

### **Sermon**

*Someone drinks from a glass and keeps drinking.*

*Two or three children provide some facts that nobody else knows about themselves. These facts are then read to the congregation who have to guess which fact goes with which child. The answers are then revealed.*

*The person who drank is still thirsty. The point is made that the Bible story is about spiritual thirst that only Jesus can satisfy.*

*The 'secrets' game is linked to Jesus amazing the Samaritan woman with his knowledge of her life: Jesus knows everything.*

### **The Creed**

*The congregation express their beliefs by drawing or writing them down on post-its and placing them on a focal point in church such as the cross, or a board, or paper cross.*

### **Prayers of Intercession**

*One or two simple prayers.*

*Invite people to pray for their concerns and have a quiet time.*

*Use the glass from the 'sermon' section:  
fill the glass as a sign that Jesus has listened to our prayers.*

*The congregation could be reminded that even if we don't say any prayers out loud Jesus still knows us and what we have in our hearts.*

## **¶ The Liturgy of the Sacrament**

*Use Power Point for any responses*

### **The Peace**

*A child leads the Peace:*

Jesus promised his peace if we believe in him – and always will!

*Use the street greeting 'High 5s' (slapping palms together with arms raised)*

### **Preparation of the Table Taking of the Bread and Wine**

*Children bring forward the bread and wine*

*Different breads could be used*

*The bread and wine could be passed around or distributed at multi-points round the building*

### **Eucharistic Prayer**

*Prayer H – Common Worship p205*

### **The Lord's Prayer**

*Use the modern language version and accompany with sign language or split the prayer down and add prayers to each line or section.*

### **Prayer after Communion**

*Anyone to say or lead – either one of the formal prayers or a created one.*

*The prayer could be signed.*

## **¶ The Dismissal**

### **The Blessing**

*Explore different ways to bless, for instance use the Creed as the blessing because it affirms what we believe as we leave to go out and work in the world.*

*Play a CD.*

### **The Sending Out**

*Following Common Worship p183*

---

This service plan was created by representatives of the following parishes:

Christ Church, Denton  
St George, Dane Bank  
St John, Flixton

St Mary, Haughton Green  
St Michael and All Angels, Ashton under Lyne  
**An All-Age Communion Service for**

## **ASH WEDNESDAY**

---

### **¶ The Gathering**

#### **The Greeting**

*Animated Power Point is used for notices and to screen images relating to Lent through the service.*

*Give a chocolate/sweet to all members of the congregation which they are told not to eat. when they leave or at the confession the sweets are collected in again and exchanged for a voucher to be kept by the person and redeemed on Easter Sunday for a creme egg.*

#### **Prayer of Preparation**

*Express this by using hand gestures as well as speech.*

#### **Prayers of Penitence**

*Write sins/confessions on paper and put in a bowl of water or in a wheelie bin.*

#### **Gloria in Excelsis**

*Hand made instruments made by the children are used by all, including adults.*

#### **The Collect**

*Use a short version and everyone say together.*

### **¶ The Liturgy of the Word**

#### **Reading**

Matthew 6: 1-6 & 16-21

#### **TEACHING ON PRAYER AND FASTING**

*Modern language versions would be used; readings would be cut down to a reasonable length; where appropriate more than one voice would be used, and not just children.*

#### **Sermon**

*This would be interactive. Nominations of 'favourite things' would be collected. The congregation are asked, 'What would you give up?' and flipchart headings used. Some of*

*the scenarios of 'good' prayer would be acted out, highlighting simplicity and contrasting riches on earth with riches in heaven.*

### **The Creed**

*A short Affirmation of Faith would be used, eg Common Worship p148 No7*

### **Prayers of Intercession**

- 1. A mixture of ages do each intercession, or*
- 2. Congregation members write their own prayers and offer them silently.*

## **¶ The Liturgy of the Sacrament**

### **The Peace**

*Children give the congregation dove shapes, distributed from baskets, as a sign of peace.*

### **Preparation of the Table Taking of the Bread and Wine**

*Children are included to bring up the bread and wine and to act as servers.*

*As part of the offertory everyone can write down or draw what they have given up or have decided to do for Lent and these can be placed in a box at the side of the chancel.*

### **Eucharistic Prayer**

*Invite a child with an adult to stand round the altar for the consecration.*

### **The Lord's Prayer**

*Invite a child and adult silently to light nine candles in a cross shape on the floor before the chancel.*

*Use the modern language version of the prayer.*

*Invite people to hold hands in the pews to show unity.*

### **Prayer after Communion**

*Children and adults have created a collage of the Prodigal Son in advance of the service at a special event leading up to Lent. This is now placed before the congregation as a symbol of forgiveness.*

## ¶ *The Dismissal*

### **The Blessing**

*Ask the congregation to look at each other.*

### **The Sending Out**

*Rather than the usual words of dismissal, send people out to help others and think of something they can do for others – particularly think what else they can do for Lent eg rather than buying a bar of chocolate, give the money to a good cause.*

---

This service plan was created by representatives of the following parishes:

Holy Rood, Swinton  
St Andrew, Boothstown  
St Bride, Old Trafford  
St James, Higher Broughton  
St James, Woolfold  
St Paul, Monton  
St Peter, Swinton

## An All-Age Communion Service for

# PALM SUNDAY

---

## ¶ *The Gathering*

### The Greeting

*A donkey procession with adults and children playing instruments and waving banners as they go round the outside of the church. Those who wish to be more quiet, can go into the church straight away.*

*As the procession enters the church, sing 'Make Way for the King of Kings':*

Child: Hosanna! Blessed is he who comes in the name of the Lord!

**All: Yes! The King of Israel!**

Adult: Do not be afraid, O Daughter of Zion, see your king is coming, seated on a donkey's colt.

### Prayer of Preparation

Leader: Bless the one who comes in the name of the Lord.

**All: We bless you from the house of the Lord.** (Ps 118 vs26)

### Prayers of Penitence

Leader: You came as King of Kings. Lord have mercy.

**All: Lord have mercy.**

Leader: Make me a clean heart, O God, and renew a right spirit within me.  
Christ have mercy.

**All: Christ have mercy.**

### Gloria in Excelsis

*Use the hymn 'Praise Him on the Trumpet' ('Mission Praise')*

### The Collect

*The Collect for Palm Sunday (Common Worship p397)*

## ¶ *The Liturgy of the Word*

### **Reading**

John 12:12- 16

#### **THE TRIUMPHAL ENTRY INTO JERUSALEM**

*A dramatised version would be used, read by adults and children. Palm branches or palm crosses would be distributed at the beginning of the service and the congregation asked to stand and be part of the crowd during the reading.*

### **Sermon**

*To establish the atmosphere, ask the congregation to use their imaginations – the crowd on Palm Sunday would be like the people welcoming Liverpool home with the European Cup.*

*Tell the story of the donkey who carried Jesus thinking he's the best and the 'star' of the show. However, everyone ignores his strutting around and his mum tells him how foolish he is – without Jesus he is nothing. This thought is drawn out for the conclusion.*

### **The Creed**

*One of the simple Affirmations would be used (eg Common Worship p144), with perhaps a brief explanation of why we have a statement of faith.*

### **Prayers of Intercession**

*The children would have written their own prayers, rather than reading prayers written by adults.*

*Adults would lead the rest of the intercessions to cover any topical issues.*

## ¶ *The Liturgy of the Sacrament*

### **The Peace**

*The whole congregation go to the extreme edges of the church building.*

Leader:           Once we were a long way away but now because of Jesus we  
                          have been brought near because he died for us.

*Everyone moves towards the altar, shares the peace, then forms two rows in the aisles, waving palms or crosses.*

## Preparation of the Table Taking of the Bread and Wine

*The bread and wine are taken up during the offertory hymn and the offertory is received (perhaps on a palm basket) Palm branches could be strewn by those bringing gifts to the altar. The children are invited to stand around the altar. Incense sticks or pine candles are lit.*

Priest: Jesus, you came into Jerusalem on a donkey.  
Help us now to remember you as we break this bread.

## Eucharistic Prayer

*Prayer D (Common Worship p194)*

*Big gestures are used in elevating the bread and wine. Children could be encouraged to engage their senses by touching the bread and smelling the wine.*

## The Lord's Prayer

*Use a calypso version, maybe with instruments.*

## Giving of Communion

Priest: God's holy gifts for God's holy people (Common Worship p180)

*The children form two lines with palm branches for the adults to walk between as they go up to receive communion. Children who do not receive are blessed.*

## Prayer after Communion

*From Common Worship, for Palm Sunday (p 397)*

## ¶ *The Dismissal*

*'Crown Him, Crown Him' ('Mission Praise')*

---

This service plan was created by representatives of the following parishes:

Christ Church, Bacup  
Holy Trinity, Tunstead  
St Mary, Rawtenstall  
St Nicholas, Newchurch  
St Saviour, Bacup

## EASTER

---

*The Church is decorated with spices to remind us of Mary taking spices to Jesus*

### ¶ *The Gathering*

#### **The Greeting**

*Children have made an 'Alleluia! Christ is Risen!' banner and use it as a prompt for the opening. They enter singing an 'Alleluia' song to which the adults could respond.*

#### **Prayers of Penitence**

*Take symbols from the congregation (eg hand written notes of sins, flowers) and lay them on a cross or at the foot of the cross.*

#### **Gloria in Excelsis**

*Musical instruments are used for accompaniment. Maybe use an African theme.*

#### **The Collect**

*The children rewrite the Collect, and perhaps include the 'Alleluia' that began the service.*

### ¶ *The Liturgy of the Word*

#### **Reading**

Mark 16: 1-8

#### **THE RESURRECTION**

*The 'Dramatised Bible' is used. The narrators stand within the body of the congregation; Mary (in costume) stands by the altar; the Young Man walks down the aisle towards Mary as if walking through the garden, reading as he walks.*

#### **Sermon**

*A 'Catchphrase' style introduction is used which reveals the message – celebration 'He has been raised' 'Jesus lives'.*

*Balloons are to be released at the end of the service with gift tags, on one side of which a church contact and an invitation to return have been printed. The congregation discuss with their neighbours what messages to put on the other side of the tags. The messages are written, tags tied to balloons and the balloons displayed round the altar.*

## **The Creed**

*Sung version in Spring Harvest 'We Believe'*

## **Prayers of Intercession**

*Prayers are written on more gift tags, shaped to represent the world, the Church, needy (people) and schools/houses (community). They are then tied to the balloons. This prayer time is accompanied by reflective music eg a child flautist or chorister or a CD, and is concluded with the words: 'Hear our prayer'.*

## **¶ The Liturgy of the Sacrament**

### **The Peace**

*The congregation are asked to greet someone they don't actually know. Either name badges have been distributed, or people are asked to introduce themselves.*

### **Preparation of the Table Taking of the Bread and Wine**

*Children take the offertory and elements to the altar and use the Easter words in Common Worship p180.*

### **Eucharistic Prayer**

*Simply use the words of Jesus at the Last Supper.*

### **The Lord's Prayer**

*Accompanied by mime (eg 'Multisensory Prayer', Sue Wallace, Scripture Union)*

### **Giving of Communion**

*The congregation share the bread by passing rolls along the pews and tearing pieces off.*

### **Prayer after Communion**

*The children sing a selected hymn while coming back from communion. A pebble from the Easter garden is collected by each child, while the leader says a prayer reminding them of the stone at the tomb.*

## ¶ *The Dismissal*

*The children say the 'Alleluia' at the back of the church, facing the door.*

*The balloons are taken outside and released.*

*Eggs are given out (chocolate or fresh) to remind the congregation of new life.*

---

This service plan was created by representatives of the following parishes:

Christ Church, Friezland  
Holy Trinity, Dobcross  
Holy Trinity, Shaw  
St Anne, Lydgate  
St Barnabas, Oldham  
St Margaret, Hollinwood with St Chad, Limeside  
St John, Hey  
St Paul, Royton

## An All-Age Communion Service for

# ASCENSION

---

## ¶ *The Gathering*

### The Greeting

*If it is possible to have use of a real white dove, trained to return, the service could begin outside and the dove be released. There could then be a few words on 'going home' in the context of the Ascension.*

*The congregation returning to the building could be seen as the disciples returning to Jerusalem to await the Spirit (symbolised by the returning dove). Alternatively, weather permitting, the whole service could continue out of doors.*

### Prayer of Preparation

*As in Common Worship p168 with additional words to give contextualisation in relation to the theme of the service.*

### Prayers of Penitence

*Introduced by the Beatitudes (see Common Worship p272)*

### Gloria in Excelsis

*The 'Peruvian' sung Gloria:  
'Hymns Old & New'(New Anglican Edition, Kevin Mayhew 1996) No161*

### The Collect

*Collect for Ascension from 'Common Worship: Additional Collects' (Church House Publishing 2004)*

## ¶ *The Liturgy of the Word*

### Reading

Luke 24: 44-53

### JESUS APPEARS TO THE DISCIPLES/ THE ASCENSION

*Images would be used to illustrate key aspects of Holy Week to Pentecost:*

- *suffering Jesus*
- *rising from the dead*
- *ascension of Jesus*
- *coming of the Holy Spirit – life change*

Psalm 47

*Used as a response to the Gospel, accompanied by many instruments 'making a joyful noise'!*

### **Sermon**

*The congregation, including the children, have been asked to bring in images which relate to the Ascension. These have been displayed round the church. Members of all ages are invited to show and talk about the images they have brought.*

### **The Creed**

*Responsorial version of the Creed, or a responsorial affirmation (see Common Worship pp 139, 143, 144, 147, 148 for examples) or a sung creed to a modern tune.*

### **Prayers of Intercession**

*Prayers (individual or corporate) are sent up on helium balloons (indoors or outdoors).*

## **¶ The Liturgy of the Sacrament**

### **The Peace**

*The President walks among the congregation to introduce the Peace. Holding his or her hands above them as s/he says:*

Jesus said, 'The power of the Holy Spirit will come down upon you.  
Give thanks to God. His power, peace and joy be always with you

**All: And also with you.**

Let us show our joy together in this way.

*The children demonstrate by doing 'hi-five' greetings as they say:*

The joy and peace of the Lord be with you.

### **Preparation of the Table Taking of the Bread and Wine**

*Children will bring up the elements and say the ministerial words in the following:*

**All** With this bread that we bring  
**we shall remember Jesus.**

**All** With this wine that we bring  
**we shall remember Jesus.**

**All** Bread for his body, wine for his blood,  
gifts from God to his table we bring.  
**We shall remember Jesus.**

(Common Worship, p292)

## **Eucharistic Prayer**

*Eucharistic Prayer H (Common Worship p204)*

*Younger children would be provided with silver card shapes of the chalice and paten, perforated with 'thread and lace' holes round the edges, to get them used to the special vessels used at this point.*

## **The Lord's Prayer**

*The prayer would be 'signed' and the actions copied by the congregation*

## **Breaking of the Bread**

*The Agnus Dei would be omitted.*

## **Prayer after Communion**

*The first prayer in Common Worship p182 is used. The children shout a loud 'Amen' and release brightly coloured balloons (on very a long string).*

## **¶ The Dismissal**

*If it has been possible to use a trained dove, its return could be used in the dismissal, or alternatively its return could be announced for next week to encourage the congregation to return for Pentecost.*

---

This service plan was created by representatives of the following parishes:

Christ Church, Davyhulme  
Christ Church with All Saints, Heaton Norris  
St Andrew, Levenshulme  
St Clement, Chorlton-cum-Hardy  
St John, Heaton Mersey  
St Margaret, Burnage  
St Martin, Norris Bank  
St Paul, Heaton Moor  
St Peter, Levenshulme  
St Thomas, Heaton Norris  
and  
Heaton Moor Methodist Church

## An All-Age Communion Service for

# PENTECOST

---

## ¶ *The Gathering*

### The Greeting

*Sound effect of blowing wind, increasing in loudness, accompanying powerpoint images of trees rustling; then shouting voices building up in volume; finally:*

The Lord is here!

**All: The Spirit is with us!**

### Prayer of Preparation

*As in Common Worship p168*

### Prayers of Penitence

*The congregation have been supplied with flame shapes in paper or card. Pens/pencils have been placed on the pews/chairs. The congregation are invited to write on their flames anything they wish to be forgiven for and to place the flames in baskets at various collecting points. The baskets are brought to a central point and their contents burned.*

### Gloria in Excelsis

*A song is used instead of the Gloria.*

### The Collect

*Collect for Pentecost from 'Common Worship: Additional Collects' (Church House Publishing 2004), read by someone other than the service leader, to provide variety of voice.*

## ¶ *The Liturgy of the Word*

### Readings

*It is announced that the Gospel reading will precede the New Testament reading.*

John 15: 26 & 27 + 16: 4b-15

### **THE WORK OF THE HOLY SPIRIT**

Acts 2: 1-21

### **THE HOLY SPIRIT COMES AT PENTECOST**

(NB This reading must be used at the principal service of Pentecost)

*The Gospel reading will be edited.*

*The reading from Acts will be dramatised in a 'Big Brother' environment.*

## **Sermon**

*The 'sermon slot' comprises interviews with characters from the Acts dramatisation within a 'Big Brother' Diary Room setting. (Alternatively, the Acts reading could be a more straightforward dramatisation, and the 'sermon' could be interviews with the characters and a question and answer session).*

## **The Creed**

*A responsorial creed which includes the Holy Spirit (eg Common Worship p139, 143, 144, or 148) possibly led by characters from the Acts reading.*

## **Prayers of Intercession**

*Flame shaped pieces of paper or card are used again (possibly fluorescent, to distinguish from the Penitence use) and the congregation are invited to write a word or prayer on them to be offered as the prayer of the church. Reflective music is played during this time.*

## **¶ The Liturgy of the Sacrament**

### **The Peace**

*Share time. The Peace is offered by the priest and children. The children could take out small flames or pass round a scent.*

### **Preparation of the Table Taking of the Bread and Wine**

*The people come forward and the president says:*

In our scripture today we have heard:

*'In the last days, God says, "I will pour out my Spirit on all people. Your sons and your daughters will prophesy; the young will see visions and the old will dream dreams".'*

*(Acts 2: 17 – using the same translation as in the second reading)*

This is the message we proclaim.

*Three people of varied ages and both genders bring up the elements. Each says one of the ministerial lines in prayer 8, Common Worship p292.*

### **Eucharistic Prayer**

*Prayer H (Common Worship p204)*

## The Lord's Prayer

*Followed or accompanied by a visual meditation.*

## Prayer after Communion

*Possibly a thought for the forthcoming week followed by the first prayer in Common Worship p182: 'Almighty God, we thank you ... '*

## ¶ The Dismissal

### The Blessing

*A sung blessing is used. Half the church sing to the other half, then reverse; finally all sing together.*

*During the singing of a final song, the children distribute a text for Pentecost on dove or cross shapes to all the congregation.*

### The Sending Out

*The doors are flung wide open and during the singing of 'Light up the Fire' or a similar song, or rousing CD music the children lead everyone out.*

---

This service plan was created by representatives of the following parishes:

Christ Church, Harwood  
Christ Church, Walmsley  
Christ Church, Walshaw  
St Andrew, Bromley Cross  
St Chad Tonge Fold  
St John with St Mark, Bury  
St Matthew with St Barnabas, Bolton le Moors  
St Paul, Astley Bridge  
The Halliwell Team

## An All-Age Communion Service for

# TRINITY

---

### ¶ *The Gathering*

*It is important to make sure there are people properly to meet and greeted as they come through the door.*

#### **The Greeting**

*As well as a liturgical greeting there should be an introduction to the theme of the service and also a mention, for anyone who is new, that they are welcome to stay for coffee and a chat at the end.*

#### **Prayers of Penitence**

*A moment of silence for reflection in personal prayer on our lives. An assurance that God is with us, loves us and is always there for us.*

### ¶ *The Liturgy of the Word*

#### **Readings**

*The Good News version is used for the readings*

Numbers 21: 4-9

#### **THE BRONZE SNAKE**

John 3: 1-17

#### **JESUS TEACHES NICODEMUS**

*A visual image of the bronze snake is used during the Old Testament reading (the passage referred to in John 3: 14) and an image of the cross, which the snake foreshadows, is used during the Gospel reading.*

*The Gospel reading is given in dialogue form with a narrator introducing the characters. During the passage about the wind blowing, the congregation, including the children, can provide sound effects and the streamers and fan (see Intercessions) are used.*

#### **Sermon**

*The link is made between the 'born again' of the Gospel, and Baptism in the name of each person of the Trinity. The snake and cross images could be used in connection with the baptised being 'buried with Christ in his death' in the waters of Baptism and sharing in his resurrection (cf Common Worship p355) or 'the faith of Christ crucified', with the symbol of which candidates are signed (Common Worship p354). To be 'Born again' means a continuous renewal: the main message should be that God wants to create a new life in us.*

## The Creed

*The Baptismal Affirmation (Common Worship p144) is used, with a child saying the ministerial words.*

## Prayers of Intercession

*The following suggestions are offered as ways for everyone in church to engage in a practical prayer activity:*

- *wristbands with prayers on them*
- *strings with knots for each prayer, like prayer beads*
- *leaf, flame, or cloud shapes to write prayers on*
- *balloons to attach prayers to*
- *A Trinitarian shape to enable prayer in name of God the Father, Son and Holy Spirit*
- *streamers with prayers written on, or to represent prayers, blown by a fan.*

## ¶ The Liturgy of the Sacrament

### The Peace

*Introduce the peace as a great gift from God that shows the love of Christ, and possibly link it to the Jewish 'shalom'. Give instructions as to any actions and/or responses. Where movement/action is required, account should be taken of any disabled people.*

*All could hold hands in an unbroken chain and say or sing the Peace together. Children could pass a symbol of peace, such as a dove, as they pass the Peace.*

### Preparation of the Table Taking of the Bread and Wine

*If the Preparation is done during a hymn the congregation will not see it. It can be a time to go through the ritual of the special meal. Where it is the tradition of a church for the bread and wine to be brought to the altar, this is an opportunity for children to be involved.*

### Eucharistic Prayer

*Consider the different versions and the responses used. Those with short paragraphs and responses may be preferred.*

*Poor visibility of symbolic acts such as the breaking of the bread and pouring together of the water and wine can be an issue for children: they could perhaps be invited to the front. It is also an issue for the visually impaired.*

*The responses could be printed on large card for the children to see.*

*Images such as a picture of Jesus embracing a child, or a large angel made in Sunday School, could be used.*

*The fact that not all children can participate fully in receiving communion is a big issue.*

## The Lord's Prayer

*A sung Lord's Prayer could be used, to the tune the children are familiar with from school. The children can introduce and lead it; or a group comprising a child, a teenager, a young adult a middle aged adult and an old person could be involved.*

## Prayer after Communion

*A link should be made with Nicodemus – possibly with the way he was 'fed' by Jesus.*

---

This service plan was created by representatives of the following parishes:

Christ Church, Walshaw  
St Aidan, Sudden  
St Barnabas, Shore  
St Bartholomew, Whitworth  
St Gabriel, Prestwich  
St John, Facit  
St John, Hopwood  
St Margaret, Heywood  
St Mary, Balderstone  
St Paul, Norden  
St Thomas, Friarmere

---

*Common Worship: Services and Prayers for the Church of England*, material from which is included in these services, is copyright © The Archbishops' Council 2000

Other resources used:

*Patterns for Worship* © The Central Board of the Church of England 1989, 1995

*New Patterns for Worship* © The Archbishops' Council 2002