



# Honouring Grandparents

## AN ALL-AGE WORSHIP RESOURCE

Honour your father and mother, just as the Lord your God has commanded you.  
Then you will live a long time in the land he is giving you.  
And things will go well with you there. (Deuteronomy 5:16)

The *Honouring Grandparents* worship service is not necessarily linked with any church calendar or secular calendar date. You may hold the service any time, however there is a push in some states to observe a national Grandparents Day (like Mothers Day and Fathers Day) in October.

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### WHY HONOUR GRANDPARENTS?

The commandment to honour parents is linked with the longevity, prosperity and happiness of families. It is not linked to a single generation of parents and can extend to older people and people in authority outside of blood relationships. It is explicit about including mothers as well as fathers.

Stand up in order to show your respect for old people. Also have respect for me. I am the Lord your God. (Leviticus 19:32)

Honour and respect for parents, grandparents and elders is linked with our respect for God who created our grandparents and created the family system for survival and success. We honour God when we obey this commandment.

Honouring grandparents is a lifestyle, not the act of a single hour of worship. But the worship service can remind us of this aspect of faith.

A worship service planned to honour grandparents is, by definition, intergenerational.

### WHAT IS ALL-AGE WORSHIP?

Intergenerational (all-age or whole-church) worship is, first and foremost, worship. When we worship, we honour God.

Worship is an encounter between God and God's people; a dialogue in which God speaks and people respond.

*Intentionally intergenerational* (all-age) worship

- allows this dialogue to take place in a variety of ways, engaging several senses, possibly including a sense of wonder and a sense of humour
- focuses on a single, clear theme and connects that theme with the lives of the worshipers
- provides worshipers (young and old) with an experience they can remember and carry into their lives beyond the worship experience
- encourages interaction and dialogue among people of the various generations and people with different personalities, experiences, life-styles and interests
- takes seriously the understanding of the church as the multi-faceted body of Christ
- recognises and values the children and youth present in the worshipping congregation and 'the child and youth within' each adult.

### **WHY HAVE ALL-AGE WORSHIP?**

The biblical model of the Church is of a body with a variety of different parts fulfilling different functions; each valuable and all working together.

All parts of such a body suffer when one part is cut off. All parts of a worshipping congregation suffer when one part is segregated from the others.

In worship, God speaks to and through people of all ages. When children and youth (as well as elderly and differently-abled people) are present in worship, they grow through the acceptance and respect shown by others. They show others a different — possibly truer — face of God, and they force worship leaders to focus on the basics of theology and of worship in a way that is clear and creative. This benefits everyone.

### **PLANNING ALL-AGE WORSHIP**

All-age worship has elements of spontaneity and the unexpected. This is one of the special gifts young children and new-to-church adults can bring to worship.

Careful planning assures that all worship leaders understand and are comfortable with the direction and flow of the worship plan. Familiarity and understanding make it easier to cope with and embrace spontaneous (spirit-led) participation.

It makes sense to have an intergenerational team plan intergenerational worship. A special

team including parents and children may plan to honour grandparents.

Planning as an *intergenerational* team can be a valuable experience for all involved. Older members help younger members understand worship practices; younger members give older members fresh insights and enthusiasm.

A team that represents several generations of the congregation will also be aware of people in the congregation with skills and interests that can be drawn on in the worship, including hospitality, music, drama, visual art and technology.

Your congregation's teams with responsibility for technology, cleaning, decoration, music and hospitality and other aspects of worship can also be represented as you plan this service.

#### **Suggested planning steps:**

1. Begin with prayer, and trust God's Spirit to guide your planning.
2. Identify your purpose, date and theme.
3. Look through these notes to see how they can help in planning the service God is leading you to hold.
4. Develop a worship outline or flow chart.

If you are just starting to think about all-age worship: Begin with your regular worship plan. Consider how some of the ideas in this resource could help you make some elements of your regular service more experiential, more sensory or more intentionally involving people of all ages.

OR If you have had some experience with all-age worship: consider using or adapting the sample service.

OR If you are regularly engaging in all-age worship, pick up any suggestions in this resource that suit the way you do it.

5. Flesh out the outline, considering your own people, traditions and facilities.
6. Work with worship leaders to plan details: who does what? when? and how?

AND

7. Practice!

If your service is going to involve movement, people, props and/or other elements that are different from your regular worship pattern, you will need a rehearsal.

Small groups may practice their part of the service individually, but you may also need a complete walk through or 'dress rehearsal'.

This will pinpoint any logistical problems, allow the worship leader/s to fine-tune instructions for

the worshipers and ensure that the service itself runs smoothly.

The walk-through will also help you assess the timing of the service.

You can use rehearsal time as an opportunity to pray together and to remind one another that worship is not a talent show. Leaders are, themselves, worshipping God while they help others to know and worship God.

## **INVITATION AND ADVERTISING**

The first people to speak to about your service are the worshipping members of your congregation. Begin early to let them in on the excitement of what is being planned. Help them catch the vision of a worship service to honour grandparents.

Once the date for your service has been decided, let families know of your plans so that they can invite grandparents and other family members who do not ordinarily worship with you.

Do not simply tell children to invite their grandparents. This could raise problems in many families. Promote the opportunity to adults and encourage them to support children in inviting their grandparents where it is feasible to do so.

We live in an age where some grandparents who are unable to attend the service in person may be able to participate electronically. Consult with your technology people about the possibilities.

If your congregations consists of mostly grandparents and great grandparents, you may still honour these people and encourage them in the special role they play. They may also honour their own grandparents who are now deceased, but who are part of their family tree.

If your congregation has adults with no children or grandchildren, ask them to take on responsibilities in this service that allow those with families to worship as families.

## **WORSHIP SPACE AND VISUALS**

Some people who worship with you relate strongly to the appearance of the worship space. They prefer to take in information and express themselves with images. Their memory of the worship experience may be triggered by what they see. Make sure that you provide images and decorations that they can respond to.

Concepts such as the 'family tree', the nut that does not fall far from the tree and the 'chip off the old block' provide the tree image used in this worship service. Tree imagery can also be used in printed or projected worship resources.

## **MOVEMENT**

Some people (old and young) who worship with you prefer to take in information and express themselves through movement and manipulation of concrete objects. Their memory of the worship experience may be triggered by what they do physically. Make sure that you provide something to do.

Rhythmic movement — clapping, miming and dancing — can be linked with music.

While some people — particularly young children — participate happily in movement, some people may be reluctant or — in the case of older grandparents — may be unable to do so. Respect these people's right to sit quietly.

## **MUSIC**

Some people (old and young) who worship with you prefer to take in information and express themselves through music and rhythm. Their memory of the worship experience may be triggered by songs, melodies and rhythms. Provide music that they can respond to and participate in.

This service honouring grandparents includes an opportunity for an older person to select a favourite old worship song and tell the story of the hymn's significance in their life.

The service may also include a special 'Grandparents Day' musical item presented by children.

Other music will be congregational singing handled as you ordinarily present music in your congregation.

With all music, where it is appropriate, encourage worshipers to engage in the rhythm by clapping, shuffling, swaying or other movement.

## RELATIONSHIPS

Some people (old and young) who worship with you prefer to take in information and express themselves as they relate with other people. Their memory of the worship experience may be triggered by what they discussed and did with others.

Worship is about our relationship with God. Congregational worship is also about our relationship with other people. This service honouring grandparents focuses on a special family relationship.

All-age worship encourages the growth of these relationships. Where feasible, encourage families to sit together and interact with one another during the worship service.

A service honouring grandparents has the potential of bringing to the surface some unresolved issues in family relationships. It may be appropriate to offer prayer and counselling support for people who need/want it after the service.

## SCIENCE AND MATHEMATICS

Some people (old and young) who worship with you are logical, scientific thinkers. Their memory of the worship experience may be triggered by facts, lists, graphs, and patterns.

A visual chart of generations like a family tree (as well as the list of genealogies in the Bible) will appeal to this kind of thinkers.

## SERMON

Some people (old and young) who worship with you process information best when they simply listen to a speaker (a person of knowledge and authority) who presents them with facts, ideas, challenges and encouragement. In traditional worship this happens in a sermon.

An all age worship service does not require different sermons for different groups of people. There is a single all-age sermon — for everyone. It is short, generally a simple application of the overall theme of the service, and (where possible) incorporates visuals and actions.

## HOLY COMMUNION

It would be appropriate for families to celebrate Holy Communion together in this worship honouring grandparents. It would be salutary for people to receive forgiveness through the sacrament where it is necessary within family relationships.

However, if your practice places any restrictions about who may or may not participate in communion, it would be better to omit the sacrament from the service rather than excluding some people from this significant part of worship.

## SOMETHING TO TAKE HOME

People like to have souvenirs of special events. People are more likely to remember and talk about your worship service if you provide them with a tangible memento or conversation starter.

In the sample service each worshiper receives a family tree badge.

## WORSHIP LEADERS

One person (or perhaps a grandparent and grandchild pair) is the overall worship leader for the service. Worshipers (particularly guests) will recognise them as the host/compeer who is responsible for helping them engage with what happens in worship.

Several other people (or multi-generational teams) can each lead different aspects of worship. The sample service involves:

- hospitality team
- music team
- tech team
- narrator and six Old Testament Bible characters
- New Testament Bible reader
- preacher
- prayer leader/s

# Family Tree Badge



Write the family name in the light green 'earth' space.

Write the names of family members on the leaves of the tree.

Cut out the circle badge.

Punch a hole in the black circle.

Put a safety pin through the hole and attach the badge to your shirt.

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# Patriarch's Blessing

Present this reading as a pantomime (or a series of freeze-frame scenes) with one reader and six characters: Abraham (Older man), Isaac (Older man), Jacob (Old man), Joseph (Middle-age man), Manasseh (Youth) and Ephriam (Boy). The characters could wear Bible-times costumes, but this is not necessary.

Place a stool or chair near the centre of your presentation space (stage)

PANTOMIME	NARRATOR
	[The first part of the Bible is about a family. You've probably heard of them.]
ABRAHAM walks to centre stage and stands there.	First there was Abraham, the father of the whole clan
ABRAHAM looks and points upward as if counting stars in the sky.	God made a promise to Abraham — that Abraham would be the father as many people as stars in the sky <i>and through his family all people would be blessed.</i>  But Abraham and his wife Sarah were very, very old before they had a child.
ISAAC walks to centre stage. ABRAHAM puts his arms around ISAAC's shoulders and points upward.	Abraham passed on the promise to his son Isaac.
ABRAHAM walks off the other side of the stage, leaving ISAAC centre stage.	
	When it was time for Isaac to get married, the family sent a servant to their old country to find a wife for him — Rebecca.
JACOB walks to centre stage. ISAAC puts his arms around JACOB's shoulders and points upward.	Rebecca had twin sons: Esau and Jacob.  Jacob tricked his father into passing on and promise to him instead of his older brother.
ISAAC walks off the other side of the stage, leaving JACOB centre stage.	
JACOB paces slowly from one side of the stage to the other.	After tricking his father, Jacob ran away from home. He fell in love with Rachel.  Rachel's father said Jacob would have to work for him for seven years before he could marry Rachel.  Then the trickster himself was tricked into marrying Rachel's sister Leah first and then, after another seven years, he married Rachel.
JOSEPH walks to centre stage. JACOB puts his arms around JOSEPH's shoulders.	Jacob had twelve sons. His favourite was Rachel's son Joseph.
JOSEPH and JACOB walk to opposite sides of the stage. JACOB slumps, looking sad.	But the family tricking went on.  Joseph's brothers sold Joseph as a slave and tricked Jacob into thinking that Joseph was dead.

JOSEPH stands proud.	Joseph became an important man in another country — Egypt. He married the king's daughter and had children of his own.
	Then bad times came: famine. That meant no rain, crops wouldn't grow. Livestock died. People had no food.  Joseph had made sure the Egyptians were prepared. But Jacob and his big family were not.
JACOB moves to JOSEPH.	Jacob had to take his family to Egypt and beg for help.
JACOB again puts his arm around JOSEPH. They move to centre stage.	After some more family tricks, everybody figured out who was who.
JOSEPH helps JACOB onto a stool or chair.	Jacob grew old in Egypt.
	When Jacob knew he would soon die, he asked Joseph to bring his sons Manassa and Ephriam to him.
JOSEPH moves to the side and brings back the two boys.  JOSEPH's right arm around EPHRIAM and his left arm around MANASSEH.  They kneel in front of JACOB.	
	Jacob passed on God's promise to his grandsons with this blessing:
JACOB crosses his arms and places his right hand on Ephriam's shoulder and his left hand on Manasseh's shoulder	<b>(NOTE:</b> The blessing may be read by the narrator or spoken by Jacob)  'May God bless these boys. He is the God of my grandfather Abraham and my father Isaac. They walked faithfully with him. He is the God who has been my shepherd all my life right up to this day. He is the Angel who has saved me from all harm.  May he bless these boys. May they be called by my name. May they also be called by the names of my grandfather Abraham and my father Isaac. And may the number of them greatly increase on the earth.' (Genesis 48:15,16 NIRV)
MANASSAH, EPHRIAM and JOSEPH stand. The boys help JACOB walk off stage with JOSEPH following	

# Grandparent's Choice Hymn

('Faith of our Fathers' is a sample of how this can be done)  
Display the words as they are discussed and then as they are sung.

## THE STORY

*When I was asked to choose a favourite old hymn for us to sing as we honour grandparents, I considered several possibilities. Finally, I chose the hymn 'Faith of our Fathers' for several reasons.*

*First, it was actually a favourite of my own grandfather.*

*Second, we used to sing it very often when I was a child and went to a church school. And I liked it.*

*Third, it is sort of about passing on faith from one generation to another.*

*Look at the song with me:*

*I did a bit of research and discovered that it was written more than 100 years ago,*

*[Boxes] it took a long time to make the hymn. The words by themselves were a poem first. The tune by itself was written 15 years later. Finally 10 years later, the words and music were put together and the refrain added. A 'faith of our mothers' version came nearly 50 years later.*

*I like that refrain: 'I will be true to the faith that my father and my mother and my grandparents passed on to me for as long as I live.'*

*Each verse has two main ideas:*

*[Verse 1] reminds us of the ways Christians have suffered for their faith. I remember my grandfather telling me about problems my own family had before they came to Australia. It contrasts the suffering with the joy the good news of Jesus brings us.*

*[Verse 2] Is about mission and passing on the faith to other people. It mentions the freedom that the good news of Jesus brings us.*

*[Verse 3] is about ways of passing on faith: by showing love, by preaching and by what we say and what we do.*

*Faith of our Mothers (and grandmothers) is more home based.*

*[Verse 4] speaks of ways of passing on faith to little ones in homes: songs and prayers and stories, and, again, love.*

*[Verse 5] Finally verse 5 suggests that the faith we share in homes is more important than formal theology and creeds.*

## THE HYMN

### FAITH OF OUR FATHERS

Words: Frederick W Faber, 1849, English Catholic priest

Tune: *St Catherine*, Henri F Hany, 1864, English organist

Refrain and matching words with tune: James G. Walton, 1874, English hymn writer

1. Faith of our fathers, living still,  
In spite of dungeon, fire and sword;  
O how our hearts beat high with joy  
Whenever we hear that glorious Word

*Refrain:*

Faith of our fathers, holy faith!  
We will be true to thee till death.

2. Faith of our fathers, we will strive  
To win all nations unto Thee;  
And through the truth that comes from God,  
We all shall then be truly free.

*Refrain:*

Faith of our fathers, holy faith!  
We will be true to thee till death.

3. Faith of our fathers, we will love  
Both friend and foe in all our strife;  
And preach Thee, too, as love knows how  
By kindly words and virtuous life.

*Refrain:*

Faith of our fathers, holy faith!  
We will be true to thee till death.

### FAITH OF OUR MOTHERS

Words: Arthur B Patten, 1920, pastor, USA

4. Faith of our mothers, living still  
In cradle song and bedtime prayer;  
In nursery lore and fireside love,  
Thy presence still pervades the air:

*Refrain:*

Faith of our mothers, holy faith!  
We will be true to thee till death.

5. Faith of our mothers, Christian faith,  
Is truth beyond our stumbling creeds,  
Still serve the home and save the Church,  
And breathe thy Spirit through our deeds:

*Refrain:*

Faith of our mothers, holy faith!  
We will be true to thee till death.



SAMPLE WORSHIP SERVICE



# Honouring Grandparents

Spoken 'script' is in italics; comments and instructions are in plain type.  
The WORSHIP LEADER role can be shared between a grandparent (P) and a grandchild (Y)

## 1. AS PEOPLE ARRIVE

The **HOSPITALITY TEAM** greets people and directs them to a work table where each person can make a family tree badge.

You will need a supply of printed sheets marking pens or biros, scissors and safety pins. If possible, print the badges on card.

When people have completed their badges, the **HOSPITALITY TEAM** directs them to find places in the worship space.

## 2. WELCOME

**WORSHIP LEADER (Y):** Everyone has grandparents, whether they are here with us today or not. This is a special worship service honouring grandparents.

Welcome to you all, and a special welcome to those of you who are grandparents.

*My name is [name]. And this is my grandfather/mother [name]. We'll be leading you in worship.*

*My grandad/grandma is great. There are lots of great grandparents in the world. Hands up if you know a grandparent who is great.*

**WORSHIP LEADER (P):** *Grandparents can be great, and we honour them. But our God is much, much greater and we worship him.*

*We'll worship God by singing our first song: 'How great is our God'.*

**WORSHIP LEADER (C) or SONG LEADER:** *The chorus of this song has the words 'sing with me'. When we sing the words 'sing with me' words, will those of you who have a grandparent with you, please hold the hand of your grandmother or grandfather. Then when we sing the words 'our God', raise your hands together, because God is God of*

*both grandparents and grandkids. Let's have a practice:*

*... Sing with me [join hands]  
How great is our [lift hands] God  
And all will see how great  
How great is our [lift hands] God.*

## 3. SONG

**TECH TEAM** may display the song words as the ...

**MUSIC TEAM** leads the congregation in singing 'How great is our God' (Chris Tomlin).

## 4. OLD TESTAMENT READING

**WORSHIP LEADER (Y):** Grandparents are a part of God's plan for our lives.

The first part of the Bible is about a family with some very interesting grandparents. You've probably heard of them.

**NARRATOR AND CHARACTERS** present the Patriarch's Blessing sketch (see page 6).

## 5. FAMILY STORIES

**Worship Leader (P):** *Wow. That family would have had some interesting stories to tell when they sat in their tents at night.*

*I'm pretty sure they did that — sat around and told stories.*

*That's one of the important things grandparents can do today — connect their grandchildren with the stories of their own life and the lives of their family before them.*

*Every family has its own stories.*

*Please take a minute now, in family groups to share a story or two of your own. Your story may be of fun or faith, struggles or successes, promises, or blessings.*

**Worship Leader (Y):** Please look around. If you see someone without a grandparent, or grandchild, adopt them into your family for the story time.

**Worship Leader (P):** Good idea. In fact you can invite them to be part of your family for the rest of the service. Big, extended families can be fun.

Ok, go ahead and share your stories. You have about five minutes.

Allow time for the story sharing.

**Worship Leader (P):** Thanks, folks. You may want to continue those stories after the service.

## 6. GRANDPARENT'S CHOICE HYMN

**Worship Leader (Y):** My grandparents don't just telling stories. They also pass on the songs of their youth. You know, they have old records and tapes and stuff — and sometimes they sing! (eye roll, grimace)

**Worship Leader (P):** Some of us older people remember songs that we used to sing in worship but don't sing much anymore.

We asked (Name) to tell us all about a favourite old worship song.

**TECH TEAM** may display the song words as...  
A **GRANDPARENT** with the **MUSIC TEAM** leads the discussion and singing of an old hymn. You may use the *Grandparent's Choice Hymn* (page 8) as written or use it as a model for another favourite hymn.

## 7. GOSPEL

**WORSHIP LEADER (Y):** *The Old Testament of the Bible begins with the family of Abraham, so does the New Testament.*

**WORSHIP LEADER (P) OR BIBLE READER** holds a Bible open to Matthew 1.

*That's right. The first Chapter of Matthew, we read:*

*'This is the written story of the family line of Jesus the Messiah. He is the son of David. He is also the son of Abraham.*

*Abraham was the father of Isaac.*

*Isaac was the father of Jacob . . . '*

*The list traces 14 generations from Abraham to David. There were 14 from David until the Jewish people were forced to go away to Babylon. And there were 14 from that time to the Messiah.*

*The list of generations ends with: 'Matthan was the father of Jacob. Jacob was the father of Joseph. Joseph was the husband of Mary. And Mary was the mother of Jesus, who is called the Messiah.'*

**WORSHIP LEADER (P):** Think of that! Mary and Joseph could trace their family tree back to Abraham. 14 plus 14 plus 14 generations.

**WORSHIP LEADER (Y):** That's 42 generations. I only have names of four generations on my family tree badge.

**WORSHIP LEADER (P):** We might be able to add a few more if we do some research. But let's look a bit more at Jesus and his family.

## 8. SERMON: GOD DOESN'T HAVE GRANDKIDS

Consider presenting the sermon as you do a children's address. But in this case invite all the grandparents present to come sit at the front. (Be sure to reserve some seats as people enter the worship space).

### SERMON TEXT

God sent his Son.  
A woman gave birth to him. . . .  
He wanted us to be adopted as children with all the rights children have.  
Because you are his children,  
God sent the Spirit of his Son  
into your hearts.  
He is the Holy Spirit.  
By his power we call God Abba.  
Abba means Father.  
(Galatians 4:4-6)

### POINTS TO CONSIDER

- Through Jesus, God adopts each of us as God's own child.
- Grandparents cannot pass on that status to their children or grandchildren no matter how much they may want to. It's all God's work.
- Our baptism is a sign of our adoption into God's family.
- We have an inheritance reserved for us in Heaven, where we will live with our Heavenly Father (and our brother Jesus) forever.

## 9. CHILDHOOD SONG

### OPTION A:

SONG FOR GRANDPARENTS  
National Grandparents Day song  
by Johnny Prill

You'll find the song at

[www.youtube.com/watch?v=ogzs4zKtNKQ](http://www.youtube.com/watch?v=ogzs4zKtNKQ) (lyrics displayed)

and

[www.youtube.com/watch?v=Eyq7L9azl-c](http://www.youtube.com/watch?v=Eyq7L9azl-c)

Although you might simply show one of these YouTube presentations it would be far more enjoyable and memorable to challenge your **TECH TEAM** to create your own local Aussie version. Use artwork by your children and/or photos of your grandparents and their grandchildren.

A small group of older children could learn and sing the song either on their own or with the recording.

For the circus lines, you might substitute something like this:

Singing songs of Jesus,  
Praying to him too.  
Reading from the Bible,  
Learning what is true.

#### OPTION B

FATHER ABRAHAM  
traditional gospel song

**WORSHIP LEADER (Y):** *If we are brothers and sisters of Jesus and Jesus is a descendant of Abraham, then we are Abraham's kids too.*

*This is one of the old Sunday school songs my grandparents taught me.*

**WORSHIP LEADER (P) OR SONG LEADER:** *If you can, stand up for this one and follow my actions.*

**TECH TEAM** may display the song words as the . . .

**MUSIC TEAM** leads the congregation in singing the song 'Father Abraham has many sons' (You can change it to 'many kids'). After each verse the leader instructs people to raise up a body part, adding body parts progressively through a number of repeats: right arm, left arm, right leg, left leg, chin . . . turn around, sit down.

## 10. THE LORD'S PRAYER

**WORSHIP LEADER (P):** *Abraham and Isaac and Jacob, and all those 40-some generations of people who came after them used to pray to God. They spoke to God as God, their creator and protector, the all-knowing one and the all-powerful one.*

*Jesus, our brother gave us another way of praying and another name to use when we talk to God. As his children, we can talk to God as 'Father' or even 'Daddy'.*

**WORSHIP LEADER (Y):** *Let's pray together our Christian family prayer.*

**TECH TEAM** may display the words for the congregation to read as they pray.

## 11. CONFESSION AND FORGIVENESS

**WORSHIP LEADER (P):** *That prayer includes just about everything God wants his children to talk with him about.*

**WORSHIP LEADER (Y):** *It sure does: everything from doing God's will, to getting our food, to being protected from danger, to being forgiven.*

**WORSHIP LEADER (P):** *The business of forgiveness is really important to me as a grandparent. I know I have not always been the parent to my children or the grandparent to my grandchildren that God wants me to be.*

**WORSHIP LEADER (Y):** *And I'm not always the kind of kid and grandkid God wants me to be.*

**WORSHIP LEADER (P):** Please join with us in asking our Heavenly Father to forgive us.

**TECH TEAM** may display the words for the congregation to read as they pray.

Papa God,  
You have placed me in a family  
of people who love me  
and whom I can love,  
who take care of me  
and whom I can take care of;  
who share what they have with me  
and with whom I can share what I have.  
Sometimes I take for granted what others do  
and don't appreciate it.  
Sometimes I am selfish  
and don't do my part.  
Sometimes I hurt the people  
who love me the most  
and whom I love most  
Please forgive me and help me to do better.  
I pray in the name of your Son, my brother,  
Jesus. Amen.

**WORSHIP LEADER (Y):** *And as we pray in Jesus' name, we can be sure that we are forgiven in the name of Jesus and by what Jesus did for us.*

## COMMUNION OPTION

**WORSHIP LEADER (Y):** *Holy Communion is a gift God has given us to assure us of that forgiveness.*

You may include Holy Communion in the service at this point. Follow your usual practice, or, if it can be arranged without too much confusion, have communion served in family groupings.

See notes on page 4.

## 12. ANNOUNCEMENTS

**WORSHIP LEADER** or **CONGREGATIONAL LEADER** makes any needed short announcements.

Invite people to any upcoming activities of the congregation, including after service fellowship and tea for grandparents.

Explain how the offering will be collected and how the offering will be used.

## 13. OFFERING

The offering is collected in the usual way.

The **MUSIC TEAM** may perform a musical item either vocal or instrumental as the offering is collected.

## 14. PRAYER

**WORSHIP LEADER** or **PRAYER LEADER/S** leads the congregation in prayers for themselves and for others.

## 15. BLESSING OF GRANDPARENTS

**WORSHIP LEADER (P):** *We're coming to the end of this worship service honouring grandparents.*

**WORSHIP LEADER (Y):** *Early in the service we heard about the blessing God gave Abraham and that Abraham passed on to his children and grandchildren. Now it's a chance for us to bless our grandparents.*

*Will everyone gather round the grandparents among us and put a hand on their shoulders.*

*Good. Now say the blessing after me:*

Heavenly Father,  
Please bless our grandparents.  
They are the trunks of our family trees

rooted in faith  
and supporting each branch  
and twig  
and leaf

that grows from them.

Help us to always love,  
appreciate  
and honour  
our grandparents.

We ask this in the name of your Son,  
our Lord and brother,

Jesus.  
Amen.

## 16. CLOSING SONG

**WORSHIP LEADER (C)** or **SONG LEADER:** *Our final song is a family song. Please hold hands with others in your family as we sing.*

*We're going to sing the word 'one' several times. When we sing 'one' please squeeze hands to show the people in your family the 'oneness' of your family: parents, grandparents, great grandparents and children.*

**TECH TEAM** may display the song words as the . . .

**MUSIC TEAM** leads the congregation in singing 'One Family, we're together' (Geoff Strelan, in *All Together Now*)

## 17. AS PEOPLE LEAVE

A photographer may take souvenir photos of family groups, possibly standing in front of tree-themed church decorations.

Send the photos to families electronically. Or better still, print them with a border and caption, eg Proverbs 17:6 or 3 John 1:4, and post to the grandparents with a note of appreciation or invitation to a 'Great Grandparenting' seminar or other events of the congregation.

## 20 AFTER SERVICE FELLOWSHIP

**YOUNGER PEOPLE** may serve a special sit-down 'tea' for grandparents and any other senior members of the worshipping congregation.