

Things to keep in mind this week...

Based on *In God's Hands: Common Prayer for the World*, ed. By Hugh McCullum and Terry MacArthur (Geneva: World Council of Churches, 2006).

Planning ahead...

October 2019						
S	M	T	W	T	F	S
29	30	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

September 2019							November 2019						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7							
8	9	10	11	12	13	14	3	4	5	6	7	8	9
15	16	17	18	19	20	21	10	11	12	13	14	15	16
22	23	24	25	26	27	28	17	18	19	20	21	22	23
29	30						24	25	26	27	28	29	30



Jeremiah 32:1–3a, 6–15

Psalms 91:1–6, 14–16

1 Timothy 6:6–19

Luke 16:19–31

The focus in the age-level materials



Seasons of the Spirit™ is based on the semi-continuous readings of the Revised Common Lectionary.

Keeping Focus

Discipleship challenges us to place our hope and trust in God. How do we know that God is trustworthy? The witness of the prophets, the psalmists, and the resurrected Christ are all sources of testimony to the steadfast love of God. We are called to attend to these sources and to let them shape who we are in the world.

Jeremiah 32:1–3a, 6–15 Jeremiah, an imprisoned prophet, proclaims hope for the future. Acting on a vision received from God, Jeremiah purchases land in Jerusalem, a city under siege by the army of Nebuchadnezzar, the king of Babylon. Though violence, political upheaval, fear, and uncertainty mark the present days, Jeremiah proclaims, through his financial transaction, his trust in God's promises that stability, nourishment, and bounty will come to this very land. His actions testify to that hope.

One of the most powerful biblical images of God as refuge and protector appears in **Psalms 91:1–6, 14–16**. The writer describes God as a mighty bird, protecting a fledgling under its wings. God promises to answer those who call, to be present with all who find themselves in trouble, and to calm the fears of those enduring times of gloom and danger.

1 Timothy 6:6–19 calls people of faith to focus their hopes not on riches, which always bring uncertainty, but on God's generous provision of daily needs.

When the story of Lazarus in **Luke 16:19–31** was first heard, wealth was understood to be a sign of God's favour and poverty a sign of God's displeasure. Imagine the shock and intrigue of a story like this in that context. It is not the rich man but poor Lazarus who is brought into eternal favour in the bosom of Abraham, a way of speaking about highest blessing and ultimate comfort.

For the tender mercies we have received, we give you thanks, O God. For the mercies we may extend, we ask your blessing and courage. Amen.

Reversals of fortune and things being turned upside down happen frequently in the gospel of Luke, along with critiques of the rich. At the heart of the critique of the rich man in this story is not what he possesses, but what he lacks. With his wealth, he could have done so much to relieve the suffering of the man outside his gate, but as the name Lazarus suggests by its meaning, "God helps," the rich man did not even lift a finger to help. We do not witness them interacting at all; only the rich man's dogs lick Lazarus' sores. How ironic that the story turns to show the rich man begging Abraham to allow Lazarus to dip his finger in water to cool his parched lips. Clearly, the man knew of Lazarus, he is able to call him by name when he wants to be served by him after death, but he had done nothing in life to show Lazarus mercy.

For the ones outside the gates in our world, the good news of this story is that "God helps." The challenge for those inside the gates, particularly those who not only have Moses and the prophets but also the one who has risen from the dead to convince them, is "will you help?"

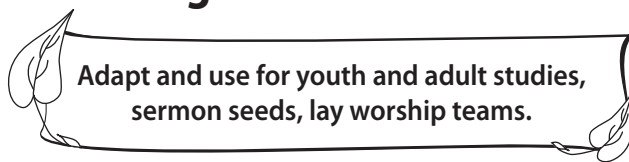
Could Lazarus have imagined, as he lay at the gate of the rich man, starving and with wounds licked by dogs, a time of mercy and comfort?

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How does your trust in God manifest itself? What can you point to in the life of your faith community that is like the psalmist's song of confidence or the prophet's faithful act of buying the property?



Reflecting on the Word



Connecting with life

- How might you complete the sentence, “Wealth is...”?
- What richness would you like to concentrate on now in your life?

Scripture

Jeremiah 32:1–3a, 6–15 When the prophet bought the field, it was an act of hope in the midst of seeming hopelessness.

- When have you made an investment of hope?
- How can we be a faith community that symbolizes that faith in the future for our neighbourhoods?

Psalms 91:1–6 speaks of placing our trust in God.

- To what extent can we truly trust in God to provide for us? What does it mean in practical terms?
- What actions do we take to demonstrate our hope in God’s promises? Where does the church become such a symbol?

1 Timothy 6:6–19

- Where do you create godly treasures such as justice, compassion, and grace?
- How are you becoming rich in good works?

Luke 16:19–31 In this story, Jesus reverses a familiar folk tale of the day – the story of rich and poor individuals whose fortunes were reversed in the afterlife. In the folk tale, a messenger was able to warn those still alive so that they could

change their lives. But Jesus changes the ending of the story. Those who cannot hear God’s message will not listen even if a messenger should come to them from the dead. The rich person is aware of Lazarus’ existence, but not really noticing him as a person.

- What is it that drives us to distraction?
- What aspects of a consumer society can keep us from seeing the value in one another?
- What closes our ears, eyes, and hearts to the warnings around us?
- How do you understand the chasm described in verse 26?

This gospel story invites us to recognize how our investments have long-term consequences.

- How do we live the future now, and how do we choose what to invest in now for the future?
- In biblical times, as well as now, many people understood/understand wealth as a sign of God’s blessing.
- What do today’s readings say to challenge that understanding?

What does our stewardship of the world’s resources – and our own small share of them – say about our understanding of God, and our relationship with God?

Connecting scripture and life

- What is at the gate of your community today?

Focus for Worship, Learning, and Serving

The question of how one spends, saves, uses, and misuses money presents a source of discomfort for many. Some feel oppressed by debt, others feel guilty for having made poor investment choices, some feel proud for having earned money through hard work, others feel anxious that no matter how hard they work, they cannot earn enough to provide for their families. Some envy others’ financial status, some judge how others spend their money. The subject remains difficult. To what extent and in what ways

might the faith community encourage faithful stewardship of one’s resources? The story of Lazarus reminds us that faithful living requires a focus on the needs of our neighbours. Jeremiah’s prophetic act inspires us to invest in God’s hope. The letter to Timothy has us focus on cultivating love through acts of generosity. How might worship, learning, and serving this week enable the community to trust in the steadfastness of God’s love?



Keeping Focus

Prepare

NOTE: All of these suggestions are mere starting points; adapt, delete, and add according to your local needs.

- ❑ Recruit volunteers needed for worship.
- ❑ Choose an option for hearing Luke 16:19–31. For the Bible story, arrange for a storyteller, to present “[Tables Turned](#)” on p. 82. For reflection, arrange for someone to present after the reading.
- ❑ Bring items for setting the worship space.
- ❑ You might choose to print [Impression](#) on or in your bulletin (in the Images to Project and Print folder). For background to the art and artist, see “[Connecting with the Art](#)” on p. 8.
- ❑ Bring song such as “I Am Sent by God/*Enviado Soy de Dios*” (*Seasons Songbook*, vol. 8, #5 on *Seasons Music CD*, vol. 8. Printed music and recording also available at *Seasons MP3 Downloads*, www.seasonsonline.ca).
- ❑ Set [stations](#) as described on p. 83–84.



Music Suggestions

I Am a Child of God

Bruce and Cheryl Harding; *Seasons Songbook*, vol. 8

I Am Sent by God/*Enviado Soy de Dios*

Traditional Cuban; *Seasons Songbook*, vol. 8

Go Make a Difference

Steve Angrisano and Tom Tomaszek; *Seasons Songbook*, vol. 8

Servant Song

Bobby Fisher and Ziggy Stardust; *Seasons Songbook*, vol. 5

On Eagle's Wings

Michael Joncas

Today We All Are Called to Be Disciples

H. Kenn Carmichael



A chart that shows the licence holder(s) for each song in each of the 9 *Seasons of the Spirit* Music Volumes can be found at www.seasonsonline.ca. Click on Library; Seasons Music Information. Please contact a licence holder for permission to duplicate.

Gather

Call to worship

Inspired by Psalm 91

ONE: God makes a home for us;

ALL: the Divine provides shade for us.

ONE: Yahweh is our refuge and strength;

ALL: Abba is the home in which we can trust.

ONE: Let us worship the One who gives us shelter;

ALL: let us find our refuge under God's wings.

Opening prayer

Watchful God, we lay at the gates,
some of us hungering for crumbs of mercy,
some of us covered with the sores of life,
all of us longing for the cool touch of your peace.
Make your presence known to us,
cross over into our hearts,
into our minds,
into the deepest parts of our being,
that nothing be fixed between us and you. Amen.

Prayer of confession

Ever-loving God, you have shown us what is right,
calling us to humility,
begging us to act with justice,
urging us to reach across the chasms of the world to one
another.

But we have not always done what is right.
We have feasted in luxury while others have starved;
we have ignored those whose wounds are visible to all;
we have widened the chasms between us and others.
Have mercy on us. Allow us to hear your good news so that
we might not dwell in agony but live with renewed
hearts and lives. Amen.

Words of affirmation

The Triune God comforts us when we are in pain,
the bridge over the chasms of brokenness,
the refuge for our souls,
the strength to live out justice.
Know that you are God's beloved and be at peace. Amen.



Engage

Opening the word

1 Timothy 6:6–19 The poet and essayist Ralph Waldo Emerson once noted, “Money often costs too much.” Perhaps the writer of 1 Timothy understood that notion, reminding the community to which it is written, “some have wandered away from the faith...because they made money their goal” (6:10 *Common English Bible*) and urging the wealthy among that community “not to become egotistical and not to place their hope on their finances” (6:17 *CEB*). In our modern world where wealth can be tied to one’s value in society, money can easily cost us our deepest hope and the depth of our being. Thus, we need the words of this epistle’s author. We need to be reminded that our faith and hope depend not on how many bills or notes rest in the wallet or how big the numbers are in the bank account or portfolio but upon charity, generosity, and hope in God. Further, not only can money cost us hope and faith, it can cost us our focus on “what is truly life” (6:19 *CEB*).

Moving into Luke 16:19–31 *the focus scripture for age-level materials in ENCORE*

In preparing to engage the focus scripture, take a moment to reflect upon the last verse in the epistle reading. Invite the congregation each to take a piece of paper and write down the components of “what is truly life,” or share those aloud. Ask the people to place the papers with their lists in their pockets so that they might be reminded throughout the day and coming week of what they wrote. Encourage adults to converse with children as they make their response.

For additional reflection, consider the following question:

- **What, in addition to wealth, has the potential to create a chasm between a life lived in the hope of God and life lived in the hope of something else?**

This week’s gospel story is about the different realities in our lives and how wealth and other distractions can create the chasms between those realities.

Choose from the following.

Bible story Have a storyteller present the story “[Tables Turned](#)” (p. 82).

Reflection for after the reading

The passage from Luke is one of three parables in that Gospel that involve a “rich man.” In each (Luke 12:16–21; 16:1–9; 19–31), we find the rich man at a loss in understanding the realities that either others suffer or which God calls him to live and proclaim. In today’s particular passage, the rich man does not understand that the cultural boundaries and hierarchies between him and Lazarus do not extend into God’s realm. After each has died, he still pleads across a chasm for Lazarus to do his bidding. But his requests are thwarted because the gap that existed between the rich man and Lazarus in their living is not the reality that God wishes or proclaims.

What we see in this passage is two realities: God’s and our own. In the rich man’s reality, Lazarus is his to do what he wants. In God’s reality, Lazarus, the poor beggar, does not obey his bidding for he is honoured, cherished, and loved. In our own lives, we recognize multiple realities and the chasms between them. Some are created by wealth, as the passage from 1 Timothy makes note, and we find a reality of hope in money across a chasm from the reality of our hope in God. Other realities and chasms exist because of ethnic heritage, skin colour, religion, political affiliation, nationality, or any number of characteristics with which we might have or identify. This passage invites us to ponder, even in the midst of two or multiple realities and the chasms between them, what are we called to proclaim? God’s reality or another? And what are we called to shout across those chasms? Desires for others to do our bidding and to maintain a hierarchy (or patriarchy or white supremacy)? Or are we called to shout words of grace and love that bridge such chasms?

Invite children, young people, and all who wish to move to the stations. Others will remain seated for proclaiming the word.

Respond

After proclaiming the word, you might invite those who have not already done so to move to and around the stations, taking ten minutes or so with a chosen practice.

Sing or listen to a song such as “I Am Sent by God” (*Seasons Songbook*, vol. 8, #5 on *Seasons Music CD*, vol. 8. Printed music and recording also available at Seasons MP3 Downloads, www.seasonsonline.ca).



Prayers of the people

As you enter into this time of prayer, inform the congregation that we will pray for the bridging of chasms in our world. Allow a time of silence to reflect upon the chasms in our own lives and world. Allow additional time after the listing of each chasm in the prayer for people to reflect further.

Ever-loving God, in Christ you have bridged the chasms between our realities and your own. If we live in a world of injustice, you have called us to justice. If we live in a world of brokenness, you have flooded that world with your wholeness. If we live in a world of despair, you have offered that world hope.

And yet we ignore the power of your justice, your wholeness, and your hope as we insist on maintaining the chasms of our world. We pray, therefore, for your love to guide us across those chasms this day:

- Across the chasms, we have created by our own selfishness...
- Across the chasms, we have created with wealth...
- Across the chasms, we have created around ethnicity and race...

- Across the chasms, we have created with borders and fences...
- Across the chasms, we have created by our own greed...
- Across the chasms, we have created by our own misunderstandings...
- Across the chasms, we have created by lack of empathy...

Move and strengthen us to reach across these chasms. If we are blinded by being at the centre of the world's reality, move us to a view from the periphery of yours so that we might understand justice. If we are at the periphery of an unjust reality, move us to the centre of your reality, O God. Hoping in you, we pray. Amen.

Prayer of dedication or offering prayer

Based on 1 Timothy 6:7–11

Generous God, we recognize we have not brought anything into this world, and we cannot take anything out of it. Still, we become trapped by the temptations of wealth. May our gifts this day reflect our desire to follow you. May our gifts be offerings in the pursuit of faithfulness, love, and gentleness. Amen.

Bless

As you go,
be carried by God's angels,
known by God's love,

touched by God's peace,
and unafraid to live in God's reality. Amen.

Special Days Commentary

September 29 – St. Michael and All Angels

St. Michael, the archangel who responded to Daniel's call for assistance, is described as the protector of Israel, and is perhaps best known as the one who slays the dragon in the book of Revelation.

Most biblical angels (the original word means "messenger") look like ordinary people, but bring special messages from God and often act as protectors. There is a long Christian tradition of angels being God's agents for helping people in need. Because of these roles, this day is a traditional one for ordinations in the Church of England.

September 30 – Rosh Hashanah (Judaism) ☆

Rosh Hashanah is the celebration of the Jewish New Year that occurs every year in September or October. Before you get ideas in your head about Jewish people breaking out the champagne and noisemakers and staying up until midnight on some school night in September or October, it's not exactly that way!

Rosh (which is the Hebrew word for "head") Hashanah (which is the Hebrew word for "year") is the beginning of a holy period of ten days called the Days of Awe. These ten

days are a time for Jews to go for a spiritual checkup. Instead of a checkup for the *body*, it is a checkup for the *soul*. And instead of going to someone else for the checkup, Jews are expected to examine themselves. What do we examine? We examine the choices we have made, how we have treated other people, how we have acted to make the world a better place. All of us have some things we have done well, but all of us have things that we need to improve upon. For those things, we ask for forgiveness and work toward being better and making the world a better place.

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October 4 – St. Francis of Assisi

Generally known as a lover of birds, animals, and creation in general – statues of St. Francis frequently appear in gardens – Francis of Assisi was also a strong champion of the poor and outcast of his time and society. The son of a wealthy Italian cloth merchant, Francis underwent a profound spiritual transformation and lived a humble, peaceful life, rebuilding the ruins of church buildings as places of worship and refuge.



Names of God

Karl Heim buck

In the Bible, God is known in several ways. Psalm 91, our psalm for today, is but one example. Here, in the Common English Bible's translation, God is referred to as the Most High, Almighty, and Lord. God is further described as a shelter, a refuge, one with wings, a shield, and a stronghold. If we turn further back in our Old Testament, we find many other names for God including the Lord who heals you (Exodus 15:26), Eternal God (Genesis 21:33), and Peace (Judges 6:24). And these are but a small sample! We might wonder: why so many names and descriptors?

If we consider Psalm 91 once again, we find a psalmist that seems to have known trouble. Threats have come at all hours of the day (91:5), and destruction and sickness seem to be known and experienced realities (91:6). Given such a situation most people would pine for and need shelter and refuge. Lo and behold, that is how God is made known to the psalmist!

Later, in Psalm 91:14–15, the psalmist quotes God as saying, “I’ll protect you because you know my name. Whenever you cry out to me, I’ll answer.” The psalmist needed refuge and cried out to Refuge. God comes to the psalmist in that moment and experience. It is the same in our lives. We might need a mother, so we are urged to call out to Mother. We might need love, so we are urged to call out to Love. We might need peace, so we are urged to call out to Peace. God’s indefinable and infinite nature does not shy away from meeting us but allows us to experience God in every moment of life be it as Most High, Almighty, Lord, or even Mother Hen (Lk 13:34). God wishes to be accessible to us in many ways and many experiences because God does not forsake us. Psalm 91 reminds us of this and opens the door for us to be creative as we name God in our own lives and experiences all while trusting that the love of God is manifested in its meeting us where we are in whenever we cry out to the One whose name we know.



Tables Turned

Based on Luke 16:19–31

No! I am saving it for later!” shouted Philip. “But I’m starving, come on!” Andrew shouted back. Jesus had just walked into the room, and he stood watching as his two friends argued over a half-eaten sweet roll. Jesus cleared his throat, and both men turned beet red when they saw their friend and teacher had just witnessed their behaviour.

“I was just finishing lunch,” Philip murmured. “Yes,” chimed in Andrew “and I wanted some of his sweet bread because I didn’t have much lunch and my stomach is growling.” Jesus saw Philip’s jaw clench as Andrew added, “He won’t share with me.”

“Why should I?” Philip’s voice rose in anger and embarrassment. “Just yesterday I asked *you* for some of *your* lunch because I didn’t have *any*, and you didn’t give me a single bite! Why should I share with you?” Andrew opened his mouth ready to defend himself, but Jesus held up a hand. He turned to Andrew and asked quietly “Is that true?” Andrew couldn’t meet Jesus’ gaze. He stared at the floor and gave the smallest of nods.

Jesus paused; the silence seemed to last for ages. Finally, he spoke and said, “Let me tell you a story. There was once a rich man who was dressed in fancy, expensive clothes and who feasted on the most delicious foods every day. But just outside his gate lay a poor man named Lazarus, he was sick and starving and longed for even just a scrap of the leftover food that fell from the rich man’s table, but he was given none. The rich man didn’t even notice him! And what do you suppose happened when the tables turned? When Lazarus found himself healthy and fed with more than he had ever dreamed and the rich man knew pain and suffering and longing for the first time in his life? Do you think the rich man wished he had treated Lazarus differently so that perhaps Lazarus would now help him?”

Philip and Andrew were quiet. Jesus continued, “Remember what I’ve told you, treat others the way you want to be treated.” He smiled, picked up the sweet roll tore off a bit and ate it as he left the room.

A recording of this story is available in MP3 format in the Audio Stories folder.



Bible story

Materials recording of today’s story “Tables Turned,” player, paper or drawing pads, crayons, pencils, a copy of the directions displayed where all can see; alternatively, arrange for a storyteller to present the story

The practice of storytelling

Directions

1. Listen to the story “Tables Turned.”
2. Make a list of the things that divide us from people who live on the margins and a list of things that unite us to one another. Think about examples of Jesus’ ministry with the poor and marginalized or examples from your own life or in the life of your congregation.

Younger children Ask younger children to draw a picture of a time when they shared, and someone shared with them.



Living, Learning, Growing as Disciples

The following stations might be set up around your worship space or in other places around the church. Choose one or more practices, depending on your space and numbers. Display the [directions](#).

For your convenience, instructions are formatted for printing and available in the Stations folder.

The article "[Connecting with the Art](#)" on page 8 provides some background to the two posters for Season of Creation, Pentecost 2 and some art engagement ideas for individuals and groups. You might choose to add an Art Engagement station each week, using one of the art engagement ideas.

Care baskets

Materials table covered with a cloth, medium- and large-sized baskets, paper grass/Easter grass or a dish-towel for each basket, a variety of local (if possible) fruits and/or vegetables to fill the baskets, ribbon, scissors, stationery or note cards and envelopes, pens, markers, cellophane (optional), list of people who will receive care baskets, a copy of the [directions](#) displayed where all can see



Suitable for all ages
working together

The practice of caring

Directions

1. Line the bottom of each basket with the paper grass or a dish-towel.
2. Assemble fruits and vegetables in the basket.
3. Decorate the handles of baskets with ribbon.
4. Use the stationery or note cards to write uplifting messages to the baskets' recipients – people who are homebound, ill, or in need in your congregation or community. Everyone to write their own message or write one message together and everyone sign the note.

Younger children Write your own message to recipients of the baskets, or to draw a picture for them.

Who is outside the gate?

Materials pillows and blankets to create a welcoming space, a low table, votive candles in small jars, matches, Bibles or copies of Luke 16:19–31, paper, pens, pencils, personal journals (optional), copies of the [directions](#)



Suitable for all ages
working together

The practice of reflection and action

Directions

1. Reflect on the following questions and write your responses in your journal or the paper provided.
 - **Who is outside the gate today? Who are the people on the margins in your community or in the broader world?**
 - **What are the "gates" that separate those who have and those in need? (These things might be as simple as personal distractions and smartphones.)**
 - **What practices might help people pay more attention to the people "outside the gate"?**
 - **How might your church community, or you individually respond to people on the margins?**
2. If time allows, share your reflections with someone else at this station – or maybe share as a small group. Finish your discussion time with a short prayer asking for better sharing of resources.

Younger children Draw a picture of people who you see in the community who are in need of food, homes, or other help.

God's names

Materials Bible open to Psalm 91, or copies of Psalm 91, pencils, paper, a copy of the [directions](#) displayed where all can see



Suitable for
ages 11–adult

The practice of study and reflection

Directions

1. Read Psalm 91:1–6.
2. List all of the names that are used for God in these verses on a provided piece of paper (for example, "Most High").
3. List all metaphors and attributes for God the psalmist uses (for example, "refuge" or "trusting").
4. List names for God you like to use as well as attributes and metaphors.
5. If time allows, share about one of your own names for God or an attribute for God you listed with someone else at this station – or share as a small group.
6. Finish your time with a short prayer thanking God for revealing the Divine to us in so many ways.



Crossing the chasms

Materials a large blanket or sheet spread on the ground so people can stand on two opposite sides, a sign with the word "CHASM" printed on it and placed at the top of the blanket, paper (various colours of paper suggested but not necessary), pens or pencils, copy of the [directions](#) displayed where all can see



**Suitable for all ages
working together**

The practice of building community

Directions

1. Consider what causes chasms or divides in your community (your town, city, church, or other). Write each chasm you consider on a sheet of paper.
2. Place the chasms you wrote on the pieces of paper onto two opposite sides of the blanket recognizing that what we have written truly separates us from others.
3. Consider what bridges these chasms. Write what you believe will bridge the chasm on separate pieces of paper. Lay these pieces of paper end to end, adding them to other sheets of paper building a "bridge" across the blanket, spanning the chasm.
4. As you finish, practice crossing the chasm by walking over the bridge you have made.

Church time capsule

Materials table(s), chairs, earthenware jar (or something comparable) with the lid removed and placed to the side of the jar, pens, pencils, copies of the [directions](#) (one for each person)



**Suitable for
ages 6–adult**

The practice of preservation

Directions

1. Complete "Connecting with Jeremiah 32" printed below.
2. Share one of your answers with someone else at the station.
3. Fold your sheet and place it in the jar on the table.
4. Place the lid on the jar and place it for opening at a later date.
5. Choose and write a date in the future on a tag. Attach it to the jar and be sure to put the date in the church calendar.

Connecting with Jeremiah 32

In Jeremiah 32:1–3a, 6–15 (one of the readings for this week), the prophet places the deed for a piece of land that he buys in an earthen jar and saves it. It is important to preserve this deed because the land will have an impact on the future of God's people. In our faith today, our past can have an important impact on our future. Even remembering what our faith used to be like provides great insights as to how far our faith has come and how it still can grow. You are invited to fill in the statements below so that in the future you might see how far you have come.

My much-loved thing about my church is...

My much-loved hymn/worship song is...

I wish I could ask God...

I know God's love when...



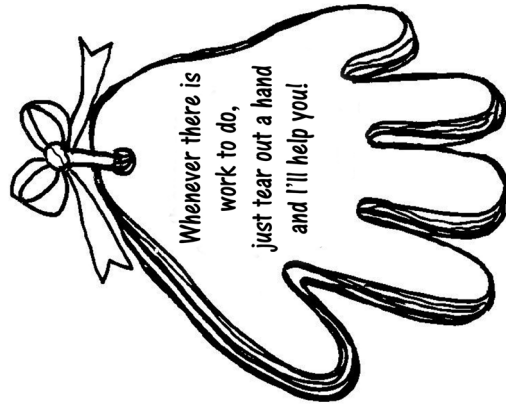
We can show God's love by helping others.

Materials

3 sheets of plain paper, pencil, scissors, construction paper, hole punch, yarn, felt markers or crayons

Instructions

1. Fold 3 sheets of paper in half and have someone help by tracing your hand on the top sheet of the paper.



Helping hand booklet

2. Cut through all sheets of paper so that there are now six hands.
3. For the cover, fold a piece of construction paper in half and have someone help you trace around your hand again. Cut out.
4. To make the booklet, stack the cut-out hands, beginning and ending with a construction paper hand. Punch a hole in the top, thread yarn through the hole and tie a bow. (See illustration.)
5. Decorate paper hands with crayons and markers.
6. Have someone help you print the poem on the construction paper cover.
7. Give the booklet to someone who might like to receive this gift.

Poem

Whenever there is work to do,
Just tear out a hand
And I'll help you.

STORY TIME

"It's time for another story," Jesus' friends called out. "Jesus, do you have another story that you could tell us?" another friend joined in.

"Yes," said Jesus. I like to tell stories. Let's find a shady spot to sit down." When everyone was comfortable, Jesus began.

Once there was a rich man who lived in a massive house with lots of rooms.

Once there was a very poor man who lived outside the rich man's house. His name was Lazarus.

In every room of the rich man's house, some things cost lots of money. He had so many expensive clothes.

But, Lazarus had no house. He slept on the street. When the weather was cold, Lazarus was cold. His clothing was very thin and very ragged.

The rich man had so much food that he could eat whenever he wanted. He could buy whatever he wanted.

But, Lazarus was always hungry. He had many sores on his skin and no money to buy medicine for them.

Every day, Lazarus would see the rich man leave his beautiful house. Each day, he would call out to the rich man, "Help me! Please help me."

Each day, the rich man would hear Lazarus call out to him, and he would say, "No, I'm too busy."

Every day the same thing happened "Help me! Please help me!"

But the rich man would reply, "No, I am too busy."

One day, Lazarus became too sick, and he died. God welcomed him. Lazarus was very happy.

Soon after, the rich man died. All his riches did not help him then. God was not pleased with the way the rich man had lived his life and had not helped Lazarus when Lazarus needed him.

Jesus looked around at all his friends. He knew they had been listening to his story.

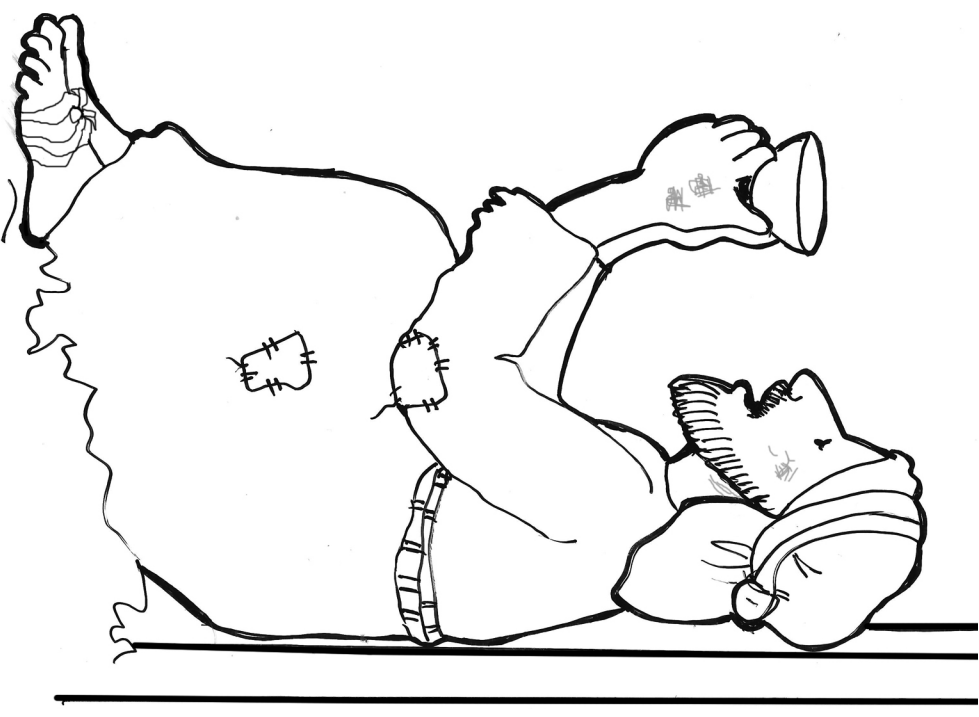
I wonder what Jesus' friends would have done to help Lazarus. I wonder how they would have helped the rich man. I wonder what you would have done.



ACTIVITY

Jesus told a story about a rich man who had enough to eat and a beautiful place to live, and a sick man, called Lazarus, who lived just outside the gate of the rich man's house. The rich man ignored Lazarus and did not help take care of him.

Jesus told the story to remind us to pay attention to the people around us, and share what we have. Draw yourself helping Lazarus. What would you do to help someone who is hungry, or doesn't have a place to live?



Older children We have teachers who help us to know God's way. Today's story of the rich man ignoring Lazarus and not following God's way is an example of how it might be easy to turn away and not pay attention to what's happening around us. Teachers, parents, and other mentors show us how important it is to care for one another. Who are the people in your life that help you to follow God's way? What are some situations where you might pay more attention, and make the choice to follow God's way?

