



WORSHIP RESOURCE FOR CHURCHES

Introduction

On 4–6 October 2025, Children and Young people from across the Methodist Connexion, and their leaders, will gather in the National Exhibition Centre (NEC) Birmingham for 3Generate Children and Youth Assembly: an inclusive and diverse space for the prophetic voice of children and young people to emerge and be heard.

But what about the rest of us who don't go to 3Generate? Whether your church community is sending a group to 3Generate or not, this pack will enable you to join in. It contains three worship service outlines, which follow the Revised Common Lectionary, for any church to use in the weeks before, during and after 3Generate so we can share in the same themes across the whole Connexion.

At 3Generate, the children, young people and their leaders are challenged reflect on the Journey of a Lifetime. Whether they are thinking about starting a journey with Jesus, or wondering what the next step will be, we pray that they will all feel that they have travelled onwards.

We will be using two pieces from the Methodist Modern Art Collection that will be displayed at 3Generate as a focus: *Christ's Entry into Jerusalem* and *Israel, Jews, Christians, Heathen – Our God for All People*. The service plans here contain ideas for prayerful refection using these powerful and complementary images.

Methodist **Modern** Art Collection



Norman Adams, *Christ's Entry into Jerusalem*, 1991

The image can be downloaded from the **Methodist Modern Art Collection website** to display during the service.

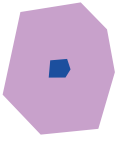
methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/norman-adams-christs-entry-into-jerusalem/



John Muafangejo, Israel, Jews, Christians, Heathen – Our God for All People, 1981

The image can be downloaded from the [Methodist Modern Art Collection website](https://www.methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/israel-jews-christians-heathen-our-god-for-all-people-john-muafangejo/) to display during the service.

[methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/israel-jews-christians-heathen-our-god-for-all-people-john-muafangejo/](https://www.methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/israel-jews-christians-heathen-our-god-for-all-people-john-muafangejo/)



If you are sending a group to 3Generate:

The week **before**, pray for them and ask them to tune in to what God is saying to them and their church community when they are there. Tell them that you are proud of them. There is a commissioning liturgy on page 9.

During 3Generate, remember them and pray for them. You can reflect on the same passage of Scripture and connect with them across time and space!

After 3Generate, welcome them back and offer a space to hear from them, and listen well. Encourage and support the group to take a lead in planning how and what they will do and share, nurturing the gifts and skills of the children and young people taking part. Welcome the authentic voices, thoughts and reflections they bring.

If you are a congregation with children and youth who aren't going:

Pray for the young people who are going on their behalf to represent their voices.

And consider whether next year might be the year to send a group!

If you are a congregation with no young people:

You may think this isn't for you, but it is for the whole Connexion to engage with. Your church does have a role to play. Perhaps you might pray for the children in your community or local schools. Or you might ask the congregation to invite children or young people, families or carers from the local community to join you for the service. It may be your neighbours, or family, or the local school. Be bold in the name of God and trust.

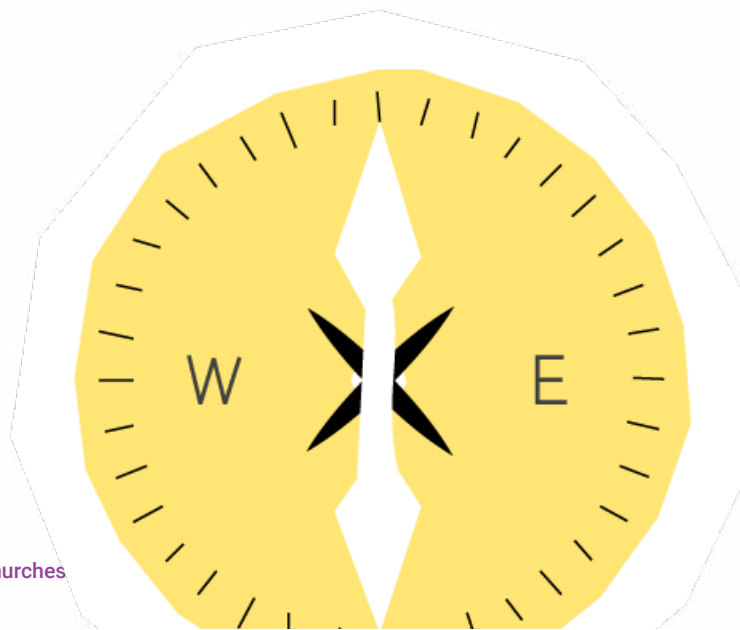


About this pack

Each service contains lots of ideas as a menu to pick from to help you craft your own service that suits your context, whether that is in a chapel, a school assembly, chaplaincy hubs, a care home or wherever you meet with others and God.

- **Scripture passages:** taken from the lectionary. Scripture quotations are taken from the New Revised Standard Version Updated Edition.
- **Songs and hymns:** some extra ideas to complement the regular suggestions from *Singing the Faith* and the **Resources Hub**.
- **Background notes:** short contextual information for each specific service, exploring how the theme connects to the Bible passages.
- **Questions:** these can be worked up into a sermon or used in a discussion; it's good to give people in the congregation a chance to discuss their faith. These questions will also work in a small group.
- **Activities:** fun, intergenerational activities to help make your services pop.
- **Prayerful art reflection:** some thoughts using the two artworks for contemplation.
- **The good news to get across:** the key idea to land, particularly for newcomers. Say it several times, make it stick!
- **Ways people can respond:** a simple, non-threatening way for people to respond personally to the good news.

We encourage you to work with children and young people in these services alongside the leaders. Wherever possible, we should do things together and include all the children, however young.



BEFORE 3GENERATE: TRAVELLING LIGHT

28 SEPTEMBER 2025

Bible reading

Luke 16:19–31

Songs and hymns

My God, I am thine (StF 80)

God is love: let heaven adore him (StF 103)

When I needed a neighbour (StF 256)

When I survey the wondrous cross (StF 287)

Be thou my vision (StF 545)

For the healing of the nations (StF 696)

Heaven shall not wait (StF 701)

God and money (website only)¹

Background notes

This parable, unique to Luke's Gospel, is both vivid and provocative. It may be based on a pre-existing folktale with Egyptian roots: a moral tale about reversal of fortune in the afterlife.² But Jesus reworks it, giving it theological weight and a prophetic edge.³

The literary style of this passage is notably different from much of the rest of the Synoptic Gospels. The language is elegant, almost theatrical, with rich imagery and a dramatic setting.⁴ It is a parable delivered for effect: to startle and convict, than a doctrinal statement about life after death. We should not read it as a literal roadmap of the afterlife.⁵

To understand this passage fully, we must read it in light of Luke 16:14, where the Pharisees are described as "lovers of money".⁶ Jesus is speaking directly into this situation, offering a rebuke to religious leaders who uphold wealth and status while ignoring the suffering of the poor.

¹ methodist.org.uk/for-churches/resources/hymns/god-and-money-website-only/

² C. F. Evans, *Saint Luke* (1990) SCM, London p. 611–617.

³ Joseph A. Fitzmyer, *The Gospel According to Luke* (1985) Doubleday, New York p. 1124–1136.

⁴ Evans, *Saint Luke* p. 611–617.

⁵ Eduard Schweizer, *The Good News According to Luke* (1984) John Knox, Atlanta p. 259–262.

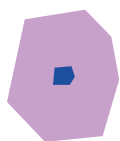
⁶ Joel B. Green, *The Gospel of Luke* (1997) Eerdmans, Grand Rapids p. 602–610.



This parable follows directly from his teaching on the proper use of wealth (Luke 16:1–13) and forms part of Luke’s wider concern with economic justice throughout his Gospel.



The Rich Man is unnamed in most manuscripts. His identity is defined entirely by his lifestyle – wealth, luxury, indifference. Later traditions give him the name “Neves”, possibly a reference to an Egyptian figure, reinforcing the idea that this story has older narrative roots. His problem is his obliviousness to the suffering on his doorstep. His sin is not what he did, but what he failed to do.⁷



Lazarus is the only named character in any of Jesus’ parables: a significant choice. His name means “God has helped”, possibly linking him with Eliezer, Abraham’s servant (Genesis 15),⁸ or prefiguring the Lazarus of John’s Gospel, the man whom Jesus raises from the dead.⁹

At its core, this parable is a powerful call to compassion, justice and repentance. It insists that poverty is not to be ignored, especially when it lies at our gates.

This passage speaks clearly to our commitment within A Methodist Way of Life to challenge injustice and to live in a way that honours God’s concern for the poor and marginalised.

Jesus uses this story not to speculate about the afterlife, but to confront his hearers – then and now – with deeply uncomfortable truths:

- Great wealth makes it harder to follow Jesus, who calls us to travel light on our journey as disciples. This theme is explored explicitly later in Luke 18:25.
- There can be no true worship of God without love for our neighbour experiencing poverty, especially the one at the gate.

Questions for discussion

1. How does love of wealth (or comfort) make it harder to follow Jesus wholeheartedly? Are there ways in which wealth can quietly reshape our priorities?
2. Lazarus is at the gate the whole time and yet the rich man never really sees him. What spiritual practices might help us sharpen our awareness and compassion?
3. What are the “Moses and the prophets” moments in our own lives: things we’ve heard or seen but maybe not acted on?

⁷ Schweizer, *The Good News According to Luke* pp. 259–262.

⁸ Evans, *Saint Luke* p. 611–617.

⁹ Fitzmyer, *The Gospel According to Luke* pp. 1124–1136.

Prayerful art reflection

Artwork 1: Christ's Entry into Jerusalem by Norman Adams

Invite the congregation to look at the painting and imagine themselves in the crowd as Jesus enters.

- Are you holding something heavy?
- What might you need to leave behind in order to follow him more closely?

Artwork 2: Israel, Jews, Christians, Heathen – Our God for All People by John Muafangejo

Notice how every group is included in the artwork – across religion, status and background.

- Who is excluded in our own lives, churches, or society?
- Who is at the gate that we don't see?

Activities

Lay down a welcome mat or draw a chalk "gate" on the floor. Invite people to kneel or place their hands by the gate and pray for those society overlooks – the 'Lazaruses' at our gate. Provide bandages or plasters as a symbol of compassion and healing. Invite people to write or draw prayers for justice and leave them at the gate.





Commissioning of Young People going to 3Generate

The whole Church community celebrates children, young people and the leaders and congregation who journey alongside them.

This church community recognises and celebrates the important role children and young people play in our church's life and mission. We want to recognise them as disciples now, and encourage and nurture their growth in faith, walking the way of Jesus today.

We call forward the children and young people and their leaders who are attending 3Generate Children and Youth Assembly, to stand together at the front of the church.

Service leader calls them up individually by name

The Commissioning

Children and young people, you will be attending this national gathering from across the Methodist Connexion and will join together in conversation, activity, fun, fellowship and worship.



We ask you to consider the following promises:

- We will make space to tune into God, and will look for ways to explore what God is saying to us through the experiences we have in discussions, activities, sport, art, worship and prayer and through living out a Methodist Way of Life.
- We will make space to think and talk about how we will share our experiences with others, and will think about what actions we might take on our return to make a difference in our school, college, church or community.

Answer: Through listening for God, we will.

Hand out a Methodist Way of Life Pocket Guide to each person to take on the journey as they return to their seats: methodistpublishing.org.uk/mwol

Church, you have responded to a calling from God to a vocation to serve children and young people here in... We now respond to our baptism promises to support children in their faith journey.

To the youth leaders:

We ask you to make the following promises as a disciple, and to show your love of God and your desire to share that love in your ministry.

Do you commit to grow in your own wondering about God?

Through sharing the stories of God and through prayer, will you support the children and young people in this church in their own wondering about God?

Will you continue to grow in God's love, and to support their participation in the life, mission and leadership of the Church and Community and in exploring new faith adventures?

Will you freely share about your faith and your exploration of faith?

Answer: With God's help, we will.

To the whole congregation:

We respond to the baptism promise of supporting children and young people in their discipleship journey. We promise to pray for each other, for the children and young people and for those who are called to be alongside them and to pray for 3Generate. We promise to share and live out our faith as an example to each other, and to learn more about the God we serve with the children, young people and families in our midst.

Let us pray.

God of many names, you give each of us special gifts and skills, whether we are a child, a young person or an adult, and today we celebrate your call on all of us as disciples.

A child or young person: We thank you God that you will give us all we need, and that we can always trust in you to lead us in our faith discovery.

A youth leader: We thank you that through our wondering and exploring of the stories of faith, we can grow in your love together as church.

A congregation member: May our prayers and your blessing be felt upon those journeying to 3Generate and we pray that they tune in to God, learn, pray and respond together. We will listen to you and support you.

Amen.



The good news to get across

Jesus calls us as disciples to follow on the Journey of a Lifetime. While it can be hard to let go of the things that make life comfortable, the rewards of following Jesus are incomparable.

Ways people can respond

Invite people to write on a luggage tag something they feel God may be asking them to let go of: a habit, attitude, distraction or comfort that gets in the way of loving others.

They can tie the tag to a suitcase or cross at the front as an act of release and trust.

DURING 3GENERATE: THE JOURNEY OF A LIFETIME

5 OCTOBER 2025

Bible reading

Luke 17.5–9

Songs and hymns

Guide me, O thou great Jehovah (StF 465)
One more step along the world I go (StF 476)
We are marching in the light of God (StF 483)
Love divine (StF 503)
Give me the faith which can remove (StF 661)
For the healing of the nations (StF 696)
Longing for light (StF 706)
Of all the Spirit's gifts to me (StF 709)
Show me how to stand for justice (StF 713)



Background notes

The disciples ask Jesus to “increase our faith” – a request that many of us may echo when faced with challenges. Jesus responds, not by promising more faith, but by affirming the power of even the smallest amount.¹⁰

He speaks of mustard seed faith: tiny, but potent. The mustard seed, though small, grows fast and wild, like an ancient form of Japanese knotweed.¹¹ In fact, it was illegal to plant mustard in Jewish gardens because of its invasive, uncontrollable nature.¹² Yet this is the image Jesus chooses to describe (here and in related passages) the kind of faith, and the kind of kingdom, he is inviting his followers into.

Then he names the mulberry tree: a tree known for its deep, stubborn root system.¹³ Symbolically, it represents entrenched anti-kingdom values: sin,

¹⁰ Green, *The Gospel of Luke* pp. 613–615.

¹¹ William Herzog, *Jesus, Justice, and the Reign of God* (2000) Westminster John Knox, Atlanta p. 206

¹² Bernard Brandon Scott, *Hear Then the Parable: Commentary on the Parables of Jesus* (1989) Augsburg Fortress, Minneapolis p. 376.

¹³ Evans, *Saint Luke* p. 620.

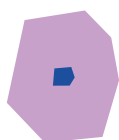


injustice, oppression that feels immovable.¹⁴ But Jesus says: *even a tiny amount of real faith has the power to uproot it.*¹⁵



The journey of discipleship transforms us.

- The beginning of the journey is small: like the mustard seed, our first hesitant yet thrilling steps of faith.
- The journey takes a lifetime: the seed grows gradually, persistently, spreading into the next right area, deepening its roots.



The destination is courageous: faith becomes strong enough to challenge what once seemed unshakeable.

This connects beautifully with the theme of 'Journey of a Lifetime' from 3Generate, and with A Methodist Way of Life (MWOL), which acts as a kind of spiritual map.¹⁶ Through its twelve practices, we are formed, gradually and faithfully, into mustard-plant disciples: rooted, growing and expansive.

Jesus's parable refers to three aspects of the servant's life which are metaphorically paralleled in the life of a disciple:

- Ploughing is disruptive work – turning the soil, breaking old ground. It's about preparing the earth so new life can flourish. It speaks of our call to challenge what is, for the sake of what might be.
- Shepherding is watchful, patient work – caring for what's already growing. It reminds us to nurture what God has entrusted to us, whether people, communities, or truths.
- Cooking and serving a meal – a way to demonstrate love, care and respect for people.

Together, these images ground faith in ordinary, faithful action.¹⁷ Again, A Methodist Way of Life provides a framework for what this means for us today. Luke 17:10 includes the phrase "worthless slaves," which can sound harsh and oppressive today. It would be helpful to point out that Jesus is not calling anyone worthless, but is instead challenging a culture of entitlement and status.

Questions for discussion

1. What are some examples (biblical or personal) where small initial steps led to a journey of growth or transformation?

¹⁴ biblehub.com/topical/naves/s/sycamine--a_tree.htm#:~:text=Symbolism%20and%20Interpretation,even%20the%20most%20persistent%20obstacles

¹⁵ biblehub.com/topical/naves/s/sycamine--a_tree.htm#:~:text=Symbolism%20and%20Interpretation,even%20the%20most%20persistent%20obstacles

¹⁶ methodist.org.uk/MWOL

¹⁷ Fitzmyer, *The Gospel According to Luke* p. 1145

2. With the mulberry tree in mind, what deep-rooted persistent obstacles today might we want to challenge by faith?
3. How might living out the practices of A Methodist Way of Life help us to grow in faith and transform the world for good?

Prayerful art reflection

Artwork 1: Christ's Entry into Jerusalem by Norman Adams

Draw attention to the movement in the painting – the sweeping lines and sense of procession.

- What does it look like to journey with Jesus today?
- Are you watching from the edge or walking alongside him?
- What mustard-seed step of faith is Jesus inviting you to take?

Artwork 2: Israel, Jews, Christians, Heathen – Our God for All People by John Muafangejo

Highlight the diversity in the image – each person with their own path and story.

- Who is excluded
- What does your journey look like?
- How does it feel to travel alongside people who are so different to you?

Activities



Each person plants a tiny seed as a symbol of their faith journey. Invite them to write a short prayer or hope for the journey ahead and attach it to their pot.

The good news to get across

Jesus calls us all on the Journey of a Lifetime. From the smallest and humblest beginnings, our faith can and will grow into something powerful enough to challenge the deepest injustices in our world.

Ways people can respond

Take their seed home, water it, and reflect as it grows.

AFTER 3GENERATE: HEALED AS YOU GO

12 OCTOBER 2025

Bible reading

Luke 17:11–19

Songs and hymns

Be still for the presence of the Lord (StF 20)

And can it be (StF 345)

O for a thousand tongues to sing (StF 364)

When I was lost (StF 367)

Let us build a house (StF 409)

Christ the healer (StF 653)

Background notes

Jesus meets ten people with leprosy: a community defined by exclusion. According to social and religious norms, they live on the margins, separated from others by illness, stigma and fear.¹⁸ Their cry – “Jesus, Master, have mercy on us!” – echoes the words of liturgy still spoken today, especially in Eucharistic worship (Kyrie eleison).¹⁹ It’s a plea not only for healing, but for dignity and recognition.

Jesus tells them to go and show themselves to the priests; the formal step towards reintegration into society. But they are healed on the way. The miracle happens as they move – a powerful image of how faith and healing often unfold along the journey, not all at once.²⁰

Of the ten, only one returns to give thanks, and he is a Samaritan. For Jesus’ original audience, this would have been shocking. Samaritans were ethnic and religious outsiders, often regarded with deep suspicion or hostility. Here, the one who is doubly excluded, by illness and by ethnicity, becomes the model of insight and gratitude.²¹

Luke uses the language of “seeing” to describe his moment of recognition: “When he saw that he was healed...” In Luke’s Gospel, seeing is often a

¹⁸ Green, *The Gospel of Luke* p. 626.

¹⁹ Schweizer, *The Good News According to Luke* p. 268.

²⁰ Fitzmyer, *The Gospel According to Luke* pp. 1155–1156.

²¹ Evans, *Saint Luke* p. 623.



metaphor for spiritual awakening.²² This man doesn't just experience physical healing; he sees what it means. And he responds.



Jesus calls him a foreigner, using the rare Greek word *allogēnēs*, found nowhere else in the New Testament.²³ This word was carved on a warning stone in the Jerusalem Temple: "No foreigner may enter."²⁴ In healing this Samaritan, Jesus symbolically tears down that wall. He shows that God's mercy will not be constrained by ethnicity, religion, or social status.



When Jesus tells the man to "Get up and go" the word in the text is the same Greek verb often associated with resurrection. His healing is more than skin deep: it is a picture of salvation. The man's response – turning back in gratitude – marks the beginning of a journey of a lifetime. His life is now shaped by faith, gratitude and transformation.²⁵

Questions for discussion

1. Verse 14 says, "As they went, they were made clean." Have you ever experienced healing, change or clarity that only came after taking a step forward in faith?
2. What does this story say about the role of gratitude in our relationship with God?
3. The one who returns is a Samaritan: a religious and ethnic outsider. What does it mean that *he* is the one praised by Jesus?

Prayerful art reflection

Artwork 1: *Christ's Entry into Jerusalem* by Norman Adams

Focus on the figure of Jesus riding calmly in the midst of chaos.

- Imagine him seeing you.
- What would it feel like to be seen, healed and invited forward?

Artwork 2: *Israel, Jews, Christians, Heathen – Our God for All People* by John Muafangejo

Focus on the theme of barriers broken down. The Samaritan was an outsider, yet he understood grace.

- Who do we struggle to see as part of God's family?
- Where do we need to say thank you and return to Jesus with gratitude?

²² Fitzmyer, *The Gospel According to Luke* p. 1155.

²³ Green, *The Gospel of Luke* p. 626.

²⁴ Evans, *Saint Luke* p. 625.

²⁵ Fitzmyer, *The Gospel According to Luke* p. 1156.

Activities

Set up a prayer walk in your space with 3–5 simple stations:

- Call out to God for mercy
- Listen to God
- Notice the ways in which God has worked in your life
- Give thanks
- Rise up and keep on the journey

Prompts: Include images or words at each station. Invite people to walk through at their own pace, offering short prayers or simply being still.



The good news to get across

God's mercy breaks through every barrier: of illness, status and identity. Healing happens as we move forward in trust on the Journey of a Lifetime. And we can pause, see what God has done, and respond with grateful hearts.

Ways people can respond

Offer smooth pebbles and permanent markers. Invite people to write or draw something they are thankful for – especially a sign of healing or hope – and keep it in their pocket or prayer space.

