**Sermon Summary**

The greeting Kasserian Ingera spoken in the Maa language translates into English, “And how are the children”; is a common greeting among the great Maasai people of eastern Africa. The typical response to this greeting is: “All the children are well”. The Massai’s routine of expressing universal concern for the well-being of the children of their community provides us a cultural backdrop for rethinking ways in which our church and communities can demarginalize and be more inclusive of not just our own but all children.

Imagine if we opened our business, legislative and ecclesiastical meetings foregrounding the needs, interests and concerns of children; what impact would it have on our adult agendas? How different would our church, our community and our world be if we expected or demanded an answer to the question: “and how are the children”? Perhaps the indigenous people of Kenya and Tanzania have long understood the fact that, the welfare of all children is intrinsically bound to the well-being of us all.

The sermon contextualizes the relationship between adult-child dynamics in the story of the Apostle Paul and Eutychus the boy who fell from a three-story window. After listening to the Apostle preach in a crowned, stuffy room for hours until midnight, Eutychus who was sitting in a open window fell asleep, lost his balance and fell to his presumed death three stories below. However, Apostle Paul paused his message, went down to Eutychus and proclaimed, “He’s alive”. The sermon raises three considerations related to the question: And how are the children?

1. How’s it possible for a child to fall from a window amid the congregation of faith. Maybe he was moved to the margin. Reverend Warnock cautioned the church:
	1. We should avoid creating structures, programs or ministries that limit children from interacting with the adult congregation
	2. We must see children on the margins – Eutychus was in danger in the window – but he was not noticed until after he’d fallen
2. Maybe Eutychus was living life on the edge. Once again Reverend Warnock implored the church to recognize and respond to the dangers facing American children such as Fentanyl and gun-violence. If Eutychus was living on the edge he should have been caught before he’d fallen.
3. Eutychus was saved after he’d fallen: While all others had pronounced Eutychus dead, the Apostle Paul proclaimed, “he’s alive”. Similarly, we who were dead in sins have been proclaimed alive in Christ Jesus, signifying hope for us all, especially our children.

**Discussion Questions:**

1. What are your thoughts about the Massai phrase Kasserian Ingera? Does it change your perspective?
2. How do you feel about children being in the sanctuary during worship services?
3. Have you fallen asleep during worship service? How did you feel about it?
4. Are you comfortable approaching young people you see living on the edge?
5. Do you feel responsible for the well-being of children that are not related to you?
6. Describe the ideal mixture of adult and youth worship.