

First Sunday in Lent

First Sunday in Lent – 1 March 2020

The Faith Nurture Forum would like to thank Darren Philip, Youth & Children’s Development Worker at Livingston United Parish Church, for his thoughts on the first Sunday in Lent.

Our new online music resource is now live: [here](#) you can listen to samples of every song in the Church Hymnary 4th edition (CH4). The search function allows you to bring up a list of songs by keyword, tune, theme, author, composer and metre, covering all of the indexes in the hymnbook. The site features Weekly Worship and thematic/seasonal playlists, alternative settings and background information on the hymns.

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Introduction

This Sunday is the first week in Lent, traditionally a time of prayer and penance. The 40 days of Lent are directly reflected in this week's Gospel passage, where Jesus spends 40 days in the desert.

Some of the stories in this week's texts – the Garden of Eden, Jesus being tempted in the wilderness – might be very well known, so well-known that sometimes we presume their meaning. The challenge on a Sunday like this is to help people to see them afresh, to gain some new insight.

There are several links and contrasts between the passages that may be useful: Genesis describes what happened to Adam; Romans builds an image of Christ as the new Adam. Genesis takes as its setting a bountiful garden; Matthew adopts the contrasting setting of a barren wilderness. Romans deals with the universality of sin and the free offer of grace, and the psalm celebrates the joy of forgiveness.

[Genesis 2:15-17; 3:1-7](#)

In considering a passage like this, I found it helpful to close my eyes and paint a picture of the scene in my mind. I then considered what parts of the image came from the text, what parts came from my imagination, and what parts came from the “baggage” I carry from previous depictions of this story.

The scene of the Garden of Eden is a familiar one to most people – it was there on our Sunday School walls and on the opening pages of children's bibles. Before engaging in this text, it may be helpful to set aside the images of the garden that we already hold, re-read the description in Genesis 2 and imagine afresh this wonderful garden, and also to set aside any preconceptions as to the meaning of the story – for example, words such as sin, punishment, disobedience and fall do not appear in the text.

In the garden stand two significant trees: the tree of life and the tree of the knowledge of good and evil. The tree of life represents immortality, eternal youthfulness. The other tree represents morality – it is not simply a tree of knowledge, but of knowledge *of good and evil*. John Dominic Crossan suggests it could be described as the “tree of ethical awareness” or the “tree of conscience.” (1) Taken together – morality and immortality – these trees represent that which can only be God's. Humanity can have access to only one, and God has allowed them to eat from any tree (including the tree of life) except from the tree of

conscience. When the serpent appears in today's passage to tempt Eve, it is tempting her to "be like God" (v5) by eating from both trees.

Because both trees together can be God's alone, when Eve and Adam choose to eat from the tree of conscience, the consequence is that they must lose access to the tree of life. This creation parable helps us to understand both our conscience and our mortality. What defines us as human is not only that we are mortal, but that we are *moral*. Alone among all of God's creations, humans have the "knowledge of good and evil," the ability to act on conscience rather than instinct.

[1] John Dominic Crossan. *How to Read the Bible & Still Be a Christian*. New York: HarperOne, 2015

Psalm 32

The way I read this Psalm is influenced by having a small child at home.

Many children will have known the burden of continually trying to cover up something that they have done wrong, and the feeling of relief that comes when they "own up" to their parents. This psalm expresses a similar experience with God.

When the Psalmist did not confess their sins, they were worn out by the burden of carrying them. The language used of "wasted," "groaning," "heavy," and "dried up" suggest how overwhelming an experience this can be. However, when the Psalmist confesses before God, when nothing is hidden, all this is taken away, and the blessings described in the first two verses are freely received:

- They are forgiven. The literal translation of the Hebrew is "carried" (2) – God carries the burden of our sins.
- They are covered – not in the sense of "a cover-up" but in the sense that someone to whom you owed a debt might say, "Don't worry about it – it is covered."
- It is not recorded. God does not keep a record of our past wrongs in the way that past transgressions remain on a criminal record.

This psalm stands as a reminder to us to play our part in this – to "offer prayer" to God so that we receive not only God's forgiveness, but God's shelter, God's instruction and God's counsel. What other response could there be to this, than to "shout for joy"? (v11)

[2] John Goldingay. *Psalms for Everyone: Part 1*. London: SPCK, 2013

[Romans 5:12-19](#)

I found this a difficult passage to make sense of at first, even just grammatically. I had to read this and let it sit with me for a few days before returning to it. I ended up printing the text off and using coloured pens to underline parts that shared the same theme.

Romans presents the fullest statement of Paul's understanding of the Christian faith, perhaps because, unlike some of his other letters, it is not written to a community he had founded or that knew him well, but to introduce himself to the church in Rome which he planned to visit.

Having outlined how we are put right with God, Paul is now turning to consider what new life "in Christ" looks like. This passage stands as a bridge connecting these two themes.

Paul outlines the way in which there are two forces at work in humanity: one leads to death, the other to life. "Adam" is the representative of the universality of sin, the way that leads away from God and away from life, and Paul contrasts this with the new life offered in Christ. Just as we are all caught up in sin, so Jesus offers the possibility of new life to all – and this comes "much more surely" (vs15, 17). If Adam is the figurehead of humanity, then Christ is the figurehead of a new humanity.

This logic of this passage isn't the most straightforward to follow at first sight/hearing. It could be helpful in following Paul's train of thought to imagine verses 13 and 14 as being in parentheses, as he briefly deviates to consider the issue of how sin could exist before the law, before he returns to the contrast between Adam and Christ. Verses 18 and 19 provide a helpful summary of the core of Paul's message.

[Matthew 4:1-11](#)

As with the Genesis passage, I found it useful to imagine the scene of this text. I pictured myself sitting in the wilderness, watching the scene unfold as Jesus was tested.

When we use the words "tempt" or "temptation" in English, they usually have a negative connotation – to tempt someone is to lure them towards doing something they shouldn't, to weaken their resolve. Before considering the "temptations" of Jesus, it is worth bearing in mind that the Greek *peirazein* translated as "to be tempted" literally means "to try" or

“to put to the test” which, far from being meant to weaken someone, can have the purpose of making them emerge stronger. It might be helpful to think of this event as the “testing” rather than “tempting” of Jesus.

That then raises the question, against what was Jesus being tested? Throughout Matthew’s Gospel, the heart of Jesus’ teaching is about the ‘kingdom of heaven’. Twenty-nine times Jesus says, “The kingdom of heaven is... The kingdom of heaven is like...” At the outset of His public ministry, is the testing that Jesus faces a test of His commitment to the way of the kingdom of heaven, the rule of God over all else?

The first test was about physical needs – in His hunger, Jesus is tempted to turn stones to bread to eat, to use His powers for His own ends. But Jesus answers this test by placing God above all else – true satisfaction comes not from bread, but from complete dependence on God.

The second test concerns the miraculous, to prove His credentials by some sensational act. Again, Jesus answers this test by placing God first – we are not to put God to the test.

The final test offered a deal with the world – the whole world could be His if only Jesus would come to some arrangement with the world rather than presenting God’s demands to it. Once again, Jesus’ answer is clear – God comes above all, and no compromise is possible.

There is another dimension to the tests faced by Jesus. Each of the temptations offers a way of Jesus transforming the world: turning stones to bread to feed the hungry, winning a following by an astonishing spectacle, taking over the world for the world’s own good. As John Pridmore puts it: “If a naughty world is to be changed, perhaps its naughty ways have to be used.” (3) But each of these ways denies the necessity of God. In answering these tests, Jesus commits to the kingdom of heaven, a way which will ultimately lead him to the cross.

Notice also the first and last clauses of the passage – Jesus was “led up by the Spirit” and waited on by “angels.” When Jesus faced these tests, He did not go alone and unarmed. He went with the resources of the kingdom of heaven to accompany Him. It should also be remembered that this experience of temptation and testing was not a one-off, once-and-for-all battle – see, for example, Matthew 16:21-23 or Luke 22:41-44.

[3] John Pridmore. *The Word is Very Near You*. Norwich: Canterbury Press, 2009

Sermon ideas

Temptation, sin and forgiveness immediately jumped out as themes arising from the text. I find music can provoke thought in a way that words can't, so have offered a suggestion for how a song could be used as the framework of a sermon. Having pictured myself in both a beautiful garden and a harsh wilderness, it struck me that the contrast between the two could offer an alternative angle for a sermon, which could also be aided by creating contrasting images within the worship space.

Testing and tempting

The tests and temptations in the Genesis and Matthew passages can be used as mirrors to examine our own lives at the start of Lent:

- The temptation to eat the fruit of the tree of knowledge of good and evil was a temptation to attain that which could only be God's. In what ways do we fall into the temptation to claim for ourselves the things of God? There could be links here to many social issues, including our stewardship of God's earth.
- Jesus was tempted to use His gifts and powers to suit His own needs. In what ways can we be tempted to abuse our gifts for our own ends? (For example, when we use our gift of charm to 'wriggle out' of our responsibilities.)
- Jesus was tempted to perform a sensational act to prove his credentials. What temptations are there in the way we market ourselves to other people? Are we attracted to the sensational and the 'flashy'?
- Jesus was tempted to compromise to win power. What compromises with the world do we make – knowingly or unknowingly – in order to obtain wealth, status or power?
- Are we tempted to use "naughty ways" to win over a "naughty world"?

The song "The Courage to Say No" (see *Musical Suggestions*) could be used to break up such a sermon, like this:

- ❖ Reflection on Genesis 3:1-7 – Sing verse 1
- ❖ Reflection on Matthew 4:3-4 – Sing verse 2
- ❖ Reflection on Matthew 4:5-7 – Sing verse 3
- ❖ Reflection on Matthew 4:8-10 – Sing verse 4
- ❖ Closing reflection – Sing verse 5

Sin and forgiveness

Having obtained the knowledge of good and evil (Genesis), how do we apply it? The text from Romans makes clear the universality of sin, the psalm offers a reassurance of forgiveness and a model for how to participate in it, and Romans gives the “much more sure” assurance of a new life in Christ. At the beginning of Lent as a season of preparation and self-examination, what do we need to confess individually and corporately in order to receive the blessings that our sins are forgiven, our debt is covered, and no record of wrongs is kept?

The garden and the desert

The visual contrast between the garden in Genesis and the desert in Matthew is striking. The garden is a place of beauty, colour and life; the desert is a place of barrenness and emptiness. The garden offers bountiful fruit; the desert offers hunger. The garden is watered by a beautiful stream; the desert is dry and thirsty. And yet... it is in the garden – the place of plenty – where Adam and Eve yield to temptation. They want more than they already have. And it is in the desert, with all the harshness that brings – that Jesus refuses temptation and holds fast to the way of God.

Are there lessons here in today’s world? How often does it seem that those who have much want more, and those who have little are satisfied? In the rich West, many people see God as irrelevant to their lives, while in the poorer countries of the world, more and more people recognise their dependence on God. Do we give in to the delusion of self-sufficiency that suggests we can live by bread alone? Where are the ‘desert moments’ in our lives where we are called to recognise our need for God above all else?

Could you create (using images or objects) a garden and a desert, where people could confess their own self-reliance and commit to a dependence on God?

Prayers

In writing prayers for corporate worship, I try to include a variety of styles, so have offered a music/video suggestion, as well as a prayer that combines two voices in reading and responding to the psalm. I have tried to echo the language and imagery from the passages.

Prayer of approach

This simple, Trinitarian format could be easily adapted to include imagery from whichever passage(s) you have chosen to focus on:

God our Creator,
we rejoice in the life of Your world.
Jesus our Redeemer,
we rejoice in the new life You offer.
Holy Spirit our guide,
we rejoice in Your life-giving companionship.
May all our rejoicing
bring praise and glory to You.
Amen

Prayer of thanksgiving

This prayer picks up on the images of the Garden of Eden and the desert wilderness:

God of all the earth,
for our luscious garden places, we offer You thanks:
for the beauty of nature and the freshness of air,
for the fruits of the earth which feed and sustain us,
for our places of solace and quiet retreat,
where we feel safe and secure,
accept our thanksgiving and praise.

God of all the earth,
for our dry desert places, we offer You thanks:
for times of reflection and discernment,
for seasons of preparation and winds of change,
for the seemingly impossible situations
from which we learn and grow,
accept our thanksgiving and praise.

God of all the earth,
for Your new creation, made possible in Jesus, we offer You thanks:
for the abundance of grace, and the challenge of faith,
for the beauty of scripture, and the privilege of prayer,
for the great cloud of witnesses
who inspire and disturb us,
accept our thanksgiving and praise.

God of all the earth,
accept our thanksgiving and praise

in the name of Jesus Christ,
Amen

Prayer of confession

A prayer for two voices, where Voice 1 reads Psalm 32 and Voice 2 echoes it with prayer. It is intended as a template, where you can re-write the words of Voice 2 to suit your own context:

Voice 1: Happy are those whose transgression is forgiven,
whose sin is covered.
Happy are those to whom the Lord imputes no iniquity,
and in whose spirit there is no deceit.

Voice 2: Merciful God,
Through Jesus our Lord,
every sin is forgiven,
every debt released,
every record of wrong erased.
We come before You now to confess our sin,
and ask for that forgiveness.

Voice 1: When I kept silence, my body wasted away
through my groaning all day long.
For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

Voice 2: For all those times when we think we can go it alone,
for all our tendencies to cover-up what we have done,
for our habit of observing our neighbour's sin
while being blind to our own,
forgive us, Lord.

Voice 1: Then I acknowledged my sin to You,
and I did not hide my iniquity;
I said, "I will confess my transgressions to the Lord,"
and You forgave the guilt of my sin.
Therefore, let all who are faithful
offer prayer to You;
at times of distress, the rush of mighty waters
shall not reach them.

Voice 2: For the sins of our eyes,
when we judge or covet another,
forgive us, Lord.
For the sins of our hands,
when we misuse or mistreat one another and the world You created,
forgive us, Lord.
For the sins of our heart,
when we have not loved as we should,
forgive us, Lord.
For the sins of our ego,
when we trust our own power more than Yours,
forgive us, Lord.

Voice 1: You are a hiding place for me;
you preserve me from trouble;
you surround me with glad cries of deliverance.

Voice 2: Deliver us, God,
from all that tempts and tests us.

Voice 1: I will instruct you and teach you the way you should go;
I will counsel you with my eye upon you.
Do not be like a horse or mule, without understanding,
whose temper must be curbed with bit and bridle,
else it will not stay near you.

Voice 2: In asking Your forgiveness, gracious God,
help us to be transformed,
that we might live as people of Your kingdom,
following Your way and trusting Your wise counsel.

Voice 1: Many are the torments of the wicked,
but steadfast love surrounds those who trust in the Lord.
Be glad in the Lord and rejoice, O righteous,
and shout for joy, all you upright in heart.

Voice 2: We bring You these our prayers,
in and through the name of Jesus.
Amen

Prayer of intercession

As Jesus faced testing times, He relied on the assurance of God's presence. Iain Cunningham has written a new hymn, 'Beside us,' which picks up on the theme of God being beside us in testing times. The World Mission Council produced a video accompanying this hymn, and this video would make an appropriate prayer of intercession for this week:

https://www.churchofscotland.org.uk/serve/world_mission/get_involved/sunday_service_resources/beside_us

- *You could show the video as a visual way of prayer.*
- *Is there an individual or group in your church who could produce a similar video, featuring images of intercessions for your community?*
- *If you do not have the means to do this, you could read or sing the words as a prayer, perhaps printing the words so that the congregation may join in with certain lines as a response.*

Alternative Material

This material has been supplied by kind permission of Spill the Beans and allows you to explore the readings or theme of the service in creative ways that include everyone gathering for worship.

New material from Spill the Beans is available in the latest issues available from their [website](#).

Bible Notes

Choose Life – [Genesis 2:15-17, 3:1-7](#)

It was always a strange strap-line—the product was a germ-killer—and this product, we were told, “kills all known germs dead”. Very strange indeed! Is there any other way? Killing them alive? So was that original strap-line just a rhetorical flourish? Perhaps not.

The poetry of the Garden of Eden is more complex than childlike renderings sometimes allow. And it is a tale of two trees and different deaths. The tree giving the fruit that precipitated the Fall is the tree of the knowledge of good and evil.

God said death would follow if that fruit was eaten. The serpent said death would *not* follow. We must presume God would not lie and we might presume that the serpent in the

story would lie as a natural default. But it just might be a case of both telling the truth. There would both be a death and there would not be a death in this Garden tale.

“Who wants to live forever?” sang Freddie Mercury of the rock band Queen, at a time when he may well have already known that his own life expectancy was seriously limited. The answer is that no one would want to live forever in an earthly sense if such endless living merely means a continual diminution of abilities and capacities.

And yet the Garden poetry shows God’s intention for us is life. The Tree of Life—the second tree in the Garden tale— was not a forbidden fruit. We are outside of Eden but life is still God’s intention.

There *is* a death, however, when the forbidden fruit is eaten. But it is not earthly life’s expiring. We may wonder that surely a knowledge of good and evil is a welcome thing, but the poetry of the story intends to suggest that to eat of that fruit is to look to seize for oneself the right to make the judgment of good and evil: presuming our own superiority and rendering God inferior. And that is a death within us: we become dead to God and alive to a diminished understanding. God was right. There is a death. The serpent was right, however, because life continues, but not the life of God’s intention. Not the germ-killer’s advert strap-line “killing dead” but instead a “killing alive”.

The character Renton in the film *Trainspotting*, deeply immersed in the Edinburgh heroin scene yet trying to get clean, gives a speech—more a rant— about choices. The long list of choices he lists are bracketed, beginning and end, with “Choose life!” The character is an addict. Maybe he was addressing whoever might listen, or perhaps it was more a note to self. The chaos and the anguish were no garden picnic. The pain was real. The fall from grace grim. And death—premature death—was a distinct possibility. Yet, despite that, “Choose life!” rings out from his very own lips.

It is notable that the strategy and action plan to prevent suicide in Scotland is called “Choose Life”.

Moses would offer the Hebrew people wandering through the wilderness a stark choice, “I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life!” Choose life, as God intends. To do otherwise is a death.

Later, Jesus would bring the Garden poetry and the Moses challenge together in his challenging call that we are to lose our life in order to find it. Here is death, too, a reversal

of the Garden error: a choosing of death in self-denial in order to find full life as God intends: finding the good as God judges and living it heart and soul.

Retelling for Young People

The Tree of What is Good and What is Bad

Once upon a time, a long long time ago, God made a beautiful garden and he called the garden the Garden of Eden. The garden was huge.

- What do you think God grew in the garden? *[gather suggestions]*

Now God was very fond of fruit and in the middle of the garden God planted lots of fruit trees. There were lemon trees and grapefruit trees and banana trees and pineapple bushes and... *[let the children suggest fruit]*. All the fruit from God's trees tasted very good.

There were lots of creatures that lived in God's garden. There were ants and hedgehogs and sparrows and wriggly worms and jackdaws and squirrels and...

And there was also a very crafty snake.

- The bible doesn't give him a name but I think we could. What shall we call him? *[Let the children pick a name and then use that name throughout the rest of the story.]*

There were two people who live in God's garden. The bible calls one of them, who was a man, Adam and the other one, who was a woman, Eve.

So all the creatures and Eve and Adam and *Name* the snake lived in God's garden.

God sometimes came into the garden and talked to Eve and Adam.

God showed them two special trees that were planted in the garden. One of these trees was called the tree of life. It was a beautiful tall tree with delicious looking fruit.

"This is a great tree," said God, "you'll love the fruit from this one. Eat lots of it."

The other tree had a longer name. It was called the tree that let you know what is good and what is bad.

"Leave this tree alone," said God. "If you eat from this tree something inside you will die."

Now *Name* the snake was always listening to what was going on and he heard God tell Adam and Eve about the two trees.

A tree that lets you know what is good and what is evil, that sounds interesting thought *Name*. I'd like to know more about that. But God said if you eat fruit from that tree part of you might die. I don't fancy that. *Name* was very crafty. He thought, I could get one of the humans to eat the fruit and I could watch them and see if they die, that would be interesting to watch.

So *Name* the snake slithered up to the woman who was called Eve.

"Did God say you could eat the fruit in the garden?" asked *Name*.

"God said we can eat nearly all the fruit in the garden," said Eve, "we can eat melons and apples and fruit from the tree of life and plums and tangerines and melons and coconuts and loads more and it's all delicious."

"Nearly all the fruit," said *Name*, "why nearly?"

"Well," said Eve, "you see that tree over there, the tree next to the tree of life, it's called the tree that lets you know what is good and what is bad and God said that we mustn't touch that one."

"Why?" asked *Name*.

"Because God said if we eat fruit from that tree something inside of us will die," said Eve.

"Well," said *Name*, "that sounds very strange. Why would God plant a tree with beautiful fruit on it, and then tell you not to eat it? Perhaps that's God's favourite fruit and God doesn't want to share it..."

"Why don't you try it?" said *Name*, "I bet it tastes good."

Eve wasn't sure what to do.

"Go on," said *Name*. "Try it!"

Eve reached up and gently touched the fruit... and then she picked it from the tree.

Name watched her carefully, she looked fine.

Eve smelt the fruit. It smelt good.

Name kept watching.

Eve opened her mouth and she took a bite, and she chewed the fruit and swallowed it.

“Told you,” said *Name*. “God must have been teasing. You’re not dead are you.”

Eve looked puzzled. “I’m not dead,” she said, “but something inside me doesn’t feel right, and I don’t know what it is.”

“Very interesting...” said *Name* and he slithered away into the orchard.

Eve felt very strange.

I need to go and talk to Adam about this, she thought, I’ll get him to try this fruit and see how he feels. And then maybe we need to go and talk to God.

Activity – Seven Day Challenge

At the start of Lent challenge the young people with a week-long plan (which could be repeated throughout the season). Some ideas are given below, or the children could come up with their own ideas. They could design their own planner with paper, and colouring pens.

Monday	Smile at someone
Tuesday	Say please and thank you to someone
Wednesday	Do something nice for a friend today
Thursday	Tidy away some toys
Friday	Ask your parents if there is anything you could do to help in the house today
Saturday	Tell someone how nice they look today
Sunday	Make someone a cup of tea

Prayers

Call to worship

Buy one get one free,
three for a pound,
50% free,
so often the banners
hanging in the cathedrals of commerce.
And yet your special offers,
are so much better than this.
And so we come
to worship you,
to make our choice
between good and evil,
open our eyes
and help us to see
the wonder of your grace.

Responses

Leader: Good or bad,

All: all are welcome.

Leader: To stay the same
or choose again,

All: all are welcome.

Leader: Empty or full to bursting,

**All: all are welcome,
to choose life,
to worship you, Lord God,
of our conscience.**

Prayer of sending

God send us out:
out to the gardens of the world;
out to be with the people of the world;
out to live and love and breathe;
out into your world
resisting that which will do us ill,

accepting that which will nurture us
and always to be your people,
this day and always.

Alternative Material ©2013 Spill the Beans Resource Team

Musical suggestions

You can hear samples of these suggestions in the 'Weekly Worship' section of <https://music.churchofscotland.org.uk/>. This new online music resource will allow you to listen to and search the breadth of music available in the Church Hymnary 4th edition (CH4).

You will find hidden gems and alternative arrangements to familiar songs that will inspire creativity and spark fresh curiosity about how we best use music in worship.

- CH4 171 – “Take up the song, and sing the praise of God” – Today’s readings could be interspersed between the verses of this song: verses 1 delights in God’s creation (Genesis 2:15-17), verse 2 reflects on the choice made by humanity (Genesis 3:1-7), verse 3 reflects on Jesus destroying the power of sin (Romans 5:12-19).
- CH4 228 – “God who made the earth declared it good in the beginning” – A song from Korea with a very simple tune which connects the images from Genesis and Romans.
- CH4 337 – “Forty days and forty nights” – A song about Jesus tempted in the wilderness.
- CH4 338 – “Jesus, tempted in the desert” – A complete telling of the story of Matthew 4:1-11 in song.
- CH4 378 – “Praise to the Holiest in the height” – This reflects on Jesus as the second Adam, mirroring Romans 5:12-19.
- CH4 629 – “Mark how the lamb of God” – A song linking to Matthew 4:1-11 which would be appropriate if a baptism were being celebrated.
- CH4 641 – “Seek ye first the kingdom of God” – The verses could be sung in canon with the refrain.

- “The Courage to Say No” – A sung prayer focussing on the testing of Jesus in the wilderness. It can be found in the book “The Courage to Say No,” Wild Goose Publications, 1996. <https://www.ionabooks.com/the-courage-to-say-no-songbook.html>
- “When we are tested” – This song by Ruth Duck links the tests and temptations we face to those faced by Jesus. It can be found in More Voices (no. 65) or Singing the Faith (no. 240) and could be set to the tune Slane.
- “Because you came” – A sung prayer of confession which can be found in More Voices (no. 64) and Singing the Faith (no. 420).
- “Beside us” – A relatively new hymn by Iain Cunningham which could be used as a prayer of intercession.
https://www.churchofscotland.org.uk/serve/world_mission/get_involved/sunday_service_resources/beside_us

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