

starters for Sunday

Twenty-sixth Sunday after Pentecost

13 November 2016

The Mission and Discipleship Council would like to thank Rev Dr Grant Barclay, Minister of Kilmarnock: St Kentigern's, for his thoughts on the twenty-sixth Sunday after Pentecost.

Contents

Isaiah 65: 17-25.....	2
Isaiah 12: 1-6	3
Malachi 4: 1-2a	4
Psalms 98.....	5
2 Thessalonians 3: 6-13.....	6
Luke 21: 5-19.....	7
Historical context.....	8
Background – the experience of conflict	8
Sermon Ideas	10
Time with Children.....	11
Creative worship.....	12
Prayers.....	13
Musical Suggestions.....	16
Other Resources	17
Additional Resources.....	18



Quick Guide...

Helping people prepare for reading the Bible in worship can make a real difference. Overcoming nerves, reading in ways suitable to the text, speaking clearly etc.

You may wish to email these three links to the people reading Scripture on Sunday to support them in their involvement in worship: [Managing your nerves](#); [Creative readings](#); [Worship at the Lectern](#)

[Isaiah 65: 17-25](#)

If Isaiah 64 contained a veiled criticism that God remains silent and holds back from acting at a time of national suffering, this reading from the second half of the following chapter is a swift rejoinder, strongly affirming both God's intention to act and that such divine activity shall result in renewal, rejoicing and peace.

Divine action, however, takes place within the context of human structures. The broader view of Third Isaiah (chapters 56-66) is that worship in the Temple in Jerusalem - a physical, observable, human institution – is a channel for God's activity throughout the world. Worship in the idealised new temple in Jerusalem (the 'holy mountain') will differ from what has gone before principally in its inclusivity: it is a location for ideal peace where 'wolf and lamb shall feed together.'

Our passage begins with a vision of a 'new heavens and a new earth.' This is not a complete break with the past: many of the attributes of the new relate to imperfections found in the old. Yet the theme of continuing development is important, distinct from new construction from the ground up. A pictorial illustration of renewal which has continuity at its heart is Mametz Wood, part of the battle site of the Somme. The entire forested area was decimated during the [Battle](#); today trees have regrown and it is a place of peaceful, if painful, remembering. An [image of the battle scenes](#) licensed for reuse is available. Also licensed for reuse is an [image of the present wood, with memorial in foreground](#).

It is hard to discern these are pictures of the same place. God-created nature is able, over time, to effect such a change; this may offer an image of what might be possible, and encouragement to attempt and achieve far more, amongst people not only created but energised and led by God.



The prophet reminds – or perhaps challenges us – to see that our work, stacked against high odds or seemingly to no purpose, is not in vain when it coheres with the purposes of the constantly re-creating God. Holiness is, in part, both seeing God’s world from God’s revealed viewpoint and acting on that perspective. The prophet’s message emphasises justice and provision for all as a key aspect of God’s re-created heavens and earth. In offering such a view it presents a clear call to God’s people to work for its growth to fruitfulness.

[Isaiah 12: 1-6](#)

This chapter looks much more like a Psalm than a prophet’s proclamation; and one of gladness and thanksgiving rather than of mourning. Probably written in exile in Babylon, perhaps using earlier material, its aim is to rekindle the living faith of a people for whom the challenges of living under oppression in a strange land and surrounded by unknown but apparently powerful gods was more than they could bear.

These words revive a dead faith as they look both to the future and also recognise what is present in the here-and-now. Looking ahead, the psalmist-prophet says there will come a day when the experience of faith will be one of comfort and not judgement – and that will lead to thanksgiving. At the present moment, though, the writer reminds God’s people that even in the midst of all that makes faith little short of impossible, God is nevertheless present. This God-with-us is strong and is mighty to save.

The author doesn’t, however, rebuke his readers for their failure to trust nor does he simply shout from far-off to tell them what to do. The exiles in Babylon are encouraged to sing as generations before them did, even when all the evidence around might prompt them to keep quiet. In the singing, the substance of their song grows stronger; they draw on the heritage of faithful worship as one might pull fresh water from an ancient well, and little by little their confidence in the Holy One of Israel grows. In some ways it might seem outlandish that such a small, impoverished and oppressed people should be bold even to imagine that their God should be spoken about across the earth. We know how the story continues, and we see such a view was, and is, not mistaken.



[Malachi 4: 1-2a](#)

If we recognise that Remembrance comes only a few Sundays before the celebration of Christ the King, and then the season of Advent which culminates in celebrating the birth of Immanuel, we might see a liturgical context for these verses. They come as a final contribution in an imagined argument between the people of Israel and God. The people are accused of having spoken ‘harshly’ or ‘arrogantly’ against the Lord; they don’t recognise the accusation and it is then spelled out to them in greater detail.

The accusation is that they have, in the previous section, articulated an exasperation with a God who appears not to take justice either as seriously as they themselves do, or as they wish God did ([3:13-15](#)). In the interlude ([3:16-18](#)) the names of those who ‘revered the Lord’ are recorded, for their later safe-keeping; immediately thereafter comes our passage. Seen in this light these verses are less about fire and brimstone and are much more an affirmation that, despite appearances to the contrary, the day of God’s judgement shows that God is indeed deeply concerned about justice.

It may also be significant that God is concerned for the group who ‘revered the Lord’ ([3:16](#)). The Lord takes note of their identities and describes them in an intimate and possessive way: ‘They shall be mine,’ says the Lord of hosts.

Yet the day is coming – though the time of its arrival is not addressed – and this day is described in terms of heat and all-consuming combustion which leaves only charred stumps. Parallels may be drawn with Mametz Wood, mentioned above.

The Lord who acts is indifferent to no wrong, so those who are proud and arrogant, as well as evildoers in a more general sense, shall not escape. However, as the sun’s rising dispels the darkness of night, the group of faithful worshippers will see righteousness dawn on them. It may be too easy to jump quickly to a Christological reading of these verses; though it is interesting that it is with the sun’s first light that, centuries later, the women discover the garden tomb is empty. Any sense of moral triumphalism in the righteous ‘treading down the wicked’ (verse 3, slightly beyond our passage) ought to be balanced by the emphasis that this is all the Lord’s doing: the rising of this sun occurs at the start of that day when the Lord acts.



For a community so hard-pressed that it is tempted to give up trusting in – and therefore working for – an improved God-ordained moral order, this eschatological vision serves as assurance that there shall come a day when evil will simply not be able to prosper. Working today for the cause of justice is not in vain.

[Psalm 98](#)

This is the penultimate Psalm in a group of six whose theme is that the Lord is King. Not, though, any deity-king, as though some entrant in a beauty-parade contest amongst contemporary gods of the surrounding peoples. This is the Lord who has gained the victory and who makes this victory known; in response the whole earth, and all the seas, and everything on earth shout out in united praise to give glory to the Lord.

Those who gathered in the Temple and who sang, or listened to, this Psalm would have been sensitive to the nature of the victory the Lord had gained. The ‘marvellous deeds’ of the Lord are permanently tied up with God’s ‘steadfast love and faithfulness.’

The historical setting is likely to have been the release of exiles from captivity in Babylon. Being set free from an apparently unstoppable oppressor is seen as God’s doing: the Hebrew phrase translated ‘marvellous things’ is reserved for God’s acts. What is made new is not only the future of those who were allowed to return home, but in every age the hope of those who look for God to act, not depending on some human helping hand but flowing from God’s nature which is to demonstrate covenant love and constant faithfulness.

The Psalm encourages several responses. Faith looks closely for the victory God demonstrates: this may not always be clear and unmistakable. Faith also recognises the global nature of the victory and so, while it is welcomed by those who are relatively well-off and secure, it is – and has to be demonstrated to be – also good news for those who are oppressed and who presently struggle with inadequate food, water, education and health, and with the deleterious effects of climate change. Faith rejoices in the novelty of this ‘new song’ and joins joyfully with the chorus of all creation which worships without reserve. Walter Brueggemann, speaking about praise in the Psalms, has said that ‘[w]e have a resilient hunger to move beyond self. God is addressed not because we have need, but simply because God is God.’ (Walter Brueggemann, *Israel's Praise: Doxology against Idolatry and Ideology*. Minneapolis: Augsburg Fortress, 1988).



Finally, the word for ‘victory’ here is ‘yeshua’ - the name taken by ‘Jesus’ the Word made flesh in whom we see the most marvellous victory of God. This Psalm is not fulfilled but is, rather, filled more fully in his life, teaching, death and resurrection. When this Psalm is seen in the broader light of salvation history, there is every reason to sing a new song praising God!

[2 Thessalonians 3: 6-13](#)

This passage is not really about not working; it’s about doing the wrong kind of work to the wrong ends. In both verses six and eleven Paul speaks, literally, of ‘walking idly:’ a somewhat contradictory image, since true idleness may involve more lounging about than stepping out. The passage is, then, not about people who are unable to work for a variety of reasons; it concerns instead those who are working at being busybodies and not advancing the cause of the gospel, the growth of the church or providing support to those who were engaged in ministry.

Were these the ones peddling deceit about the coming Day of the Lord in the previous chapter, stirring up disquiet and possibly even forging a letter to give an appearance of apostolic authority? Intrigue like this might not be out of place in a Trollope novel; it may be discerned here, in one of the early Christian communities. Paul’s rhetorical brilliance is hard to capture in English, but in verse eleven he further describes the ‘idle walkers’ as those ‘walking around’ other members of the fellowship. Perhaps ideas of ‘running rings around’ or winding others around one’s little finger may be helpful parallels. It is entirely possible to be actively walking, but to do so to unproductive and even negative ends. This gets one about as far as does running in circles.

The whole letter is shot through with direct instruction, and even congratulation, on the importance of ‘work’ or activity. We are created by God in order that we might take part in good deeds. We demonstrate our calling as the people of God by consistently working for good over the long term. It is not only that we are on the move – our activity has to be directed God-ward and in line with God’s purposes.

And so the passage concludes with an exhortation not to be weary, or lose heart, in doing good. There may be a temptation to turn from this to mischief-making; but another temptation is simply to give up. In the face of unrelenting injustice or evil, or weighed down by what we see much closer to home and even in our experience of church, we may be tempted either literally or



figuratively to withdraw, to 'pull up the drawbridge' on faithful living and retreat into a quietism which avoids acting in the real world. Paul's encouragement may be echoed in the hymn words: 'Faint not, nor fear; his arm is near / he does not change, and you are dear.' (JSB Monsell, CH4 517). In that knowledge and strength we are called to endure in faithful work to further God's purposes.

[Luke 21: 5-19](#)

The ten chapters beginning at Luke 9 might be read as a sort of travel narrative, a journey journal which includes many challenges and where things do not improve much upon arrival in Jerusalem. Jesus appears in our passage to be suggesting that the future will be no less demanding for his followers than the past has been; if it is written some years later than its setting, it suggests that the lived experience of the early Jesus movement was deeply challenging.

Much of Jesus' teaching here echoes that of the prophets. To what extent did these echoes ring true in Jesus' context, and what do they say to us in ours? One thing seems certain: human experience is one of struggle. Whilst we might all yearn for a day when war is over, the truth is that not only in conflict, but also in environmental and other challenges, humanity and all creation is constantly involved in the labour of survival and the sheer hard work of endeavouring to make progress.

Another certainty is that human creations are short-lived. The Temple was built as an impressive, permanent dwelling of God on earth – yet it was not to last, and was reduced to rubble by other human hands. Archaeological discoveries remind us that, relatively quickly, things we make become forgotten and lost. We see around us how quickly the efforts of past generations, at one time seemingly solid and immovable, crumble or are bulldozed for new development.

Change and decay may be the visible tip of the iceberg of human experience. Jesus makes plain that there is every possibility the people of God will be misled, that they will suffer in war and natural disaster, that injustice and persecution will visit them as much as it shall anyone else, and that betrayal and even death will not be unknown. Yet sitting below all this, unseen like the greater bulk of the ice mass, is the faithfulness of God in whom none is dead, but all are alive for ever ([Luke 20: 38](#)). The endurance of the people of God in the face of forces and circumstances



which appear all-conquering is a sign of the underlying faithfulness of God. This daily taking up of one's cross is activity which Jesus has already encouraged in this Gospel ([9: 23-24](#)); it has, then, already come with the promise that in losing our lives for Christ's sake they shall truly be found.

Historical context

Remembrance in 2016 falls one hundred years after significant events in the First World War, including:

- The introduction of conscription, January 1916. Conscription in modern times has been known only in two periods: 1916-1920, and 1939-1960 (often called National Service 1948-1960)
- Battle of Verdun (21st February - 18th December 1916)
- Battle of Jutland (31st May 1916)
- Brusilov Offensive (4th June - 10th August 1916)
- Battle of Somme (begun 1st July 1916)
- First use of tanks, at Somme (15th September 1916)

Background – the experience of conflict

The Very Rev John Miller when Minister in Castlemilk collected first-hand accounts of warfare from parishioners which he used at all-age Remembrance services over a period of twenty years. The accounts are published in *Silent Heroes: Ordinary People in Times of War* (St Andrew Press, 2004). The first account, given by Mr John Turner in 1985, describes his experiences on the front line in World War One. Wounded earlier in his hand and leg at Loos, after some convalescence he returned to the front line at the Somme. This is part of his account:

“We went through a place, ‘Happy Valley’ they called it, into the trenches. On the second or third day we got issued with rum. And we were told we’d be going over the top in the afternoon.

The afternoon came, and sure enough we got the order to go over the top. About 100 yards out over the top, we got the order to go half-left. So we switched direction, and I got caught in machine-gun fire; wounded in the leg. I lay there for quite a while. Then trying to crawl back to the lines, I threw away my rifle, haversack, everything, and crawled back. I remember shells coming over, bursting



twenty yards behind me, showering me with everything. After a while, maybe an hour, I managed to get back. When I reached the bit of the trench that jutted out, I went head first and fell right in. I was back. I sat there for a long time; no-one ever came near me.

I attended to my own wounds; took the bandage out of my pocket, bandaged my leg tight to soak the bleeding. I sat there on the first step, that the men used to stand on when they were firing over the top. I smelt a funny smell as I sat there. I looked down and there was a foot. A German's foot was showing through the bottom of the trench: the body must all have been covered in the trench wall. Another chap by this time was sitting opposite me. Another shell burst and showered us, and he was wounded in the knee. Blood was spurting out of his leg. I helped him bandage it up and told him to get away as quick as possible to the dressing station.

Night came and I still wasn't moved. I lay down in the bottom of the trench, stuck at the back of the firing step. It was pit-black and I fell asleep. I was awakened by soldiers rushing up the trench; they were stepping on top of me. I shouted, 'Keep to your left! Wounded Man!' but they kept on running and kept stepping on top of me."

(John Miller, [Silent Heroes](#), pp.4-5; used with permission).



Sermon Ideas

Balanced towards justice

On one spectrum of wrong thinking, two extreme points might be to think either that the world is so messed up that it is beyond any point of redemption or being changed for the better, or that things are not really so bad after all and, accordingly, not all that much really needs to be done. The second may be more of a temptation for those who live without exposure to the challenges which poverty or social disruption bring; likewise tales of terror frequently told in media news can cloud the relatively high level of health and security which many of us now enjoy.

Do we, either in our despair or complacency, too readily believe the lie that the world can't, or doesn't really need to, change? As we encounter the living God in worship and life, do we recognise this as the God who is 'about to create new heavens and a new earth'? Does this in turn energise us to work for a world where there might be less weeping, reduced infant mortality, increased health for longer periods for more of the world's population (and that in parts of Scotland as much as globally), increased security for more people from the ravages of storm, earthquake and rising seas, and a stable supply of food for all? We may need to look further than our own field of view to recognise where God's justice needs to be most keenly felt; but we ought not to think that the factors which will bring it about are so far from us, or from our ability to influence, that God's justice is not making demands on our attitudes and actions right where we are.

Who's listening?

The encouragement in Isaiah 12 to sing in challenging times may be not unlike Paul and Barnabas in prison, singing together in the midst of deep difficulty and recalling the presence with them of the God in whom they still trusted. The story tells us that other prisoners were listening to the singing; who knows how others are encouraged by the example of faithful living and exuberant praise even in tough times?



Jesus would have us be committed to justice

The Gospel reading, reflecting the challenge of faith in a world of violence, encourages us to stand firm and to speak out. We are called to endure, to remain faithful in the face of suffering and to continue our commitment particularly in a world of violence, betrayal and injustice. We are also called not to give up on God – and especially not a God of peace – even though the world has been, and continues to be, soaked in conflict.

Jesus suggests that our experience of such a world, and our trust in the truth of God's promise in Christ, should sustain our belief-driven action. We are not to remain silent; we are not to hide in modern-day Anderson shelters of our making in groupings of world-denying belief or oases of cosy cultural Christianity. A world of violence, warfare and oppression gives us 'an opportunity to testify.' And we are to testify to God's faithful presence, God's redeeming love, God's desire for justice for all across the face of the earth. At the [Methodist Conference 2016](#) the Vice President, Rachel Lampard, in her address said:

'A commitment to justice and holiness changes us and will change the Church, if we have the courage. The courage to be a guest at the party, instead of the host. The courage first to listen instead of speak, to first ask why instead of rushing to offer solutions. But then together to speak and act boldly. The courage together to join in the mission of God that he invites us to share. And we do it all in the knowledge that, by God's grace, anything can be possible.'

Time with Children

Tipping the scales

If possible, make (or borrow) as large a set of traditional, balancing scales. Label differing weights with actions both negative and positive (such as fighting, making up, hating, forgiving, being selfish, being generous, etc.) Either through talking or with a visual indicator (an arrow taped on and sitting in front of a marked scale) show that it may be possible to balance the scales in favour of a more just world – and even move the scales in its favour. The tipped scales of the Trade Justice Movement logo may be useful.



Creative worship

Poppy field

Members of the congregation, or children, could be invited to write prayers or thoughts about aspects of war on poppy shapes cut from red (or white) coloured card. These prayers could be affixed to green pipe cleaners then brought to the front of the church and inserted in a base of florist foam to create a 'field' of poppy prayers. While the poppies are brought forward the poem 'In Flanders Fields' could be read.

Leaves for Healing of the Nations

A similar idea to the poppy field is to set up a 'wood' of bare trees, using dowelling rods (perhaps of differing thicknesses) fixed to some base material, or to use twigs or small, bare branches. Leaf-shaped pieces of card with a small string or thread attached may be distributed to the congregation before the service. Worshippers are invited at an appropriate point to write prayers for healing and peace on the leaves which are then either hung on the bare branches by worshippers coming forward, or collected and hung perhaps by younger members or those present in uniformed organisations. In this way the bare wood is covered with greenery.

This activity could form part of a liturgy of intercession, possibly making use of the poem Mametz Wood, above, contrasted by Old and New Testament imagery of healing leaves:

Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing (Ezekiel 47: 12, NIV-UK).

On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations (Revelation 22: 2, NIV-UK).



Prayers

Prayer (based on lines from CH4 161, possibly spoken by different voices)

O God, our help in ages past, our hope for years to come:

We have gathered in remembrance of days long gone,
lives long given up, telegrams long since read;
and to continue remembering through the generations,
confident that your faithfulness lasts for ever.

Under the shadow of thy throne your saints have dwelt secure:

We come before you, this day, Lord:
recognising that guns have, in the past, fallen silent;
that agreements were reached and led to peace;
that your present Word to us is one of Life and peace.

Sufficient is your arm alone, and our defence is sure:

Help us to put our trust in you, God come among humankind
that we may see in all people your image,
that we may follow Christ's way of serving,
that in your security we may risk much for peace.

From everlasting you are God, to endless years the same:

Enable us to discern your way to peaceful living,
to strive against violence to people and to planet,
to struggle for justice for all on this earth,
and to combat all that works against your purposes of peace.

Lord, be our guard while troubles last, and our eternal home:

Keep us from seeing in violence the answer to deeper ills,
Embed within us a vision of earth more like heaven
and give us confidence that your kingdom shall prevail
through Christ, the Prince of Peace. Amen!



Prayer of Intercession

When we remember...

lives etched as shadows on broken walls
following nuclear fission
and the fractured bonds of a common humanity:
tell us of your new heavens and new earth.

When we see...

oil-fields burning in the desert,
clouding any hope of ordinary living,
turning days of opportunity to nights of fear:
tell us of your new heavens and new earth.

When we hear of...

young lives lost by the thousand,
and forests turned to wasteland to capture a dozen yards of land:
tell us of your new heavens and new earth.

When our instinct tells us...

to reject rather than welcome diversity
because we have too well learned lessons of terror:
tell us of your new heavens and new earth.

When we watch...

athletes compete with strength and skill
in ways which conquer war-caused injury:
tell us of your new heavens and new earth.

When we despair...

and think that nothing changes and no hope is real,
or that peace is too elusive and too fragile to survive:
tell us of your new heavens and new earth



and of your Son:
victim of violence,
sentenced to die,
risen from death
the first fruits of your new heaven and new earth.

Prayer

Not for us the same-old, same-old,
familiar phrases,
meaning drowned
in long-forgotten memories of those no longer here.
This is the time for new songs,
fresh praise on instruments played with joy:
for God has shown his faithfulness;
our God has made love known.

Not for us timid days of fearful quiet,
unsure of what's to come
and clinging to a rose-tinted age long past.
The sea is shouting, the hills are crying out,
the whole earth praises God – and so do we;
for God is here, present all across the earth:
and God has shown his faithfulness;
our God has made love known.

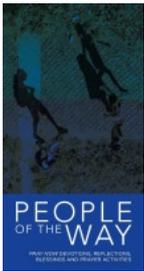
You call us, Lord –
to sing your song,
to demonstrate your justice,
to embody your peace,
to praise your Name
with all of our strength, all of our lives;



and to rejoice in what we have come to know:
 that God has shown his faithfulness;
 our God has made love known.
 Through Jesus Christ. Amen.

Poem

[Mametz Wood](#) by Owen Sheers, (2005) available to download.



In addition to the above prayers, prepared by our contributor, other prayers may be found in *People of the Way* which is the theme for this year's Pray Now. It was also the theme for Heart and Soul 2016. *People of the Way* is available from [St Andrew Press](#).

Musical Suggestions

CH4 60	Oh, sing a new song to the Lord
CH4 61	Sing a new song to the Lord
CH4 84	Now Israel may say, and that truly
CH4 85	Now let God's people, let God's Israel
CH4 112	God, whose almighty word
CH4 126	Let's sing to the Lord, yes, sing God a new song
CH4 141	Oh, the life of the world is a joy and a treasure
CH4 171	Take up the song, and sing the praise of God
CH4 217	God of day and God of darkness
CH4 238	Lord, bring the day to pass
CH4 241	Isaiah the prophet has written of old
CH4 264	Judge Eternal, throned in splendour
CH4 266	God the Omnipotent! King who ordainest
CH4 280	Alleluia! Hurry, the Lord is near.
CH4 350	When Jesus the healer passed through Galilee



CH4 412	The strife is o'er, the battle done
CH4 473	'Thy kingdom come!' - on bended knee
CH4 512	To God be the glory, great things he has done!
CH4 513	Courage, brother! do not stumble
CH4 531	My Jesus, my Saviour
CH4 529	Forth in Thy name, O Lord, I go
CH4 540	I heard the voice of Jesus say
CH4 578	Christ, whose glory fills the skies
CH4 704	I vow to thee, my country, all earthly things above
CH4 705	It is God who holds the nations
CH4 706	For the healing of the nations
CH4 707	Healing river of the Spirit
CH4 709	The right hand of God is writing in our land
CH4 710	'I have a dream', a man once said
CH4 712	What shall we pray for those who died
CH4 715	Behold! the mountain of the Lord
CH4 718	We cannot measure how you heal
CH4 720	There is a longing in our hearts
CH4 772	In the Lord I'll be ever thankful
CH4 791	Open your eyes, see the glory of the King

Other Resources

There are many resources, often available on-line, from diverse traditions which may be helpful in preparing worship for this Sunday. Some of these are:

Church of Scotland Service Chaplains – [Resources for civilian use](#)

Churches Together in Britain and Ireland (CTBI) [Remembrance Sunday Order of Service](#)

The [Baptist Peace Fellowship](#) produced material to mark the eightieth anniversary of the ending of World War One; it has since been updated slightly.

The Methodist Conference 2016 theme was '[Holiness and Justice](#)'



Additional Resources

Resourcing Mission



[Resourcing Mission](#) is host to Starters for Sunday and other key mission resources for download and purchase. Online booking is available for [Mission & Discipleship events](#). Please check back regularly, as new items are being added all the time. If there is something you'd like to see on this new site, please [contact us](#) via the website.

Prayer Resources

These materials are designed to be a starting point for what you might look for in prayers. [People of the Way](#) is available from [St Andrew Press](#).



Music Resources

The hymns mentioned in this material are ideas of specific hymns you might choose for this week's themes. However, for some excellent articles on church music and ideas for new music resources, please check out our online music pages [Different Voices](#).

Preaching Resources



These materials are designed to be a starting point for what you might preach this Sunday. [Preachers Perspectives](#) is a resource where we have asked twelve preachers to share the insights they have gathered through their experiences of writing and delivering sermons regularly.

Scots Worship Resources

[The Kirk's Ear](#) - Scots in the Kirk series for Advent, Christmas, Lent, Easter, Pentecost and other times of the year

[Wurship Ouk bi Ouk](#) - Metrical psalms, hymns, prayers and words for worship

[Scots Sacraments](#) may give you helpful material if you are celebrating Communion or have a Baptism.

The Mission and Discipleship Council would like to express its thanks to the Rev Dr Grant Barclay for providing us with this Sunday's material.

Please note that the views expressed in these materials are those of the individual writer and not necessarily the official view of the Church of Scotland, which can be laid down only by the General Assembly.

