

# spill the beans

worship and learning resources for all ages



**issue 45**

advent, christmas, epiphany  
27 november 2022 to 19 february 2023

A resource with a Scottish flavour for  
Worship Leaders, Sunday Schools, Junior  
Churches and Youth Leaders based on  
The Women's Lectionary.

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# introduction

We are delighted that you are going to join us on a new journey for the liturgical year for 2022-23. We are excited to do something a bit different for this year. We are using a new lectionary to guide us through the Scripture and we have reworked how we are presenting the resources to help encourage us to think more intentionally about an intergenerational focus. We hope and pray that you will enjoy spilling the beans with us as we travel.

## The Women's Lectionary

We wanted to do something a bit different having completed a second cycle of the RCL. This helps keep us, as a team, fresh and keeps the creative juices flowing. We also hope and pray that it will give others an excuse to move outside the confines of the well-established lectionaries to try something a bit different. The recent publication of new lectionaries focussing particularly on women's stories and the feminine by Wilda C Gafney and Ashley M Wilcox was inspiring.

We have decided to use Ashley M Wilcox's "The Women's Lectionary: Preaching The Women Of The Bible Throughout The Year" (2021, WJK) as the basis for the year from Advent 2022 to Reign of Christ 2023. Ashley and we are excited by this partnership and where these resources will take us over the course of the next year. We would encourage you to get your own copy of Ashley Wilcox's book to benefit from her own notes on each of the Scripture texts, which will complement the resources you find in this and upcoming issues.

## Intergenerational Worship

While we have had a heart for encouraging intergenerational worship over the last few years, and have regularly included ideas for intergenerational events, we want to take this a step further this year.

While in past years we have segregated material by age groups to help facilitate a more traditional pattern of worship in church life, we recognise that for more and more of us this traditional pattern is no longer the norm. We are needing to think imaginatively about how we worship as the family of God.

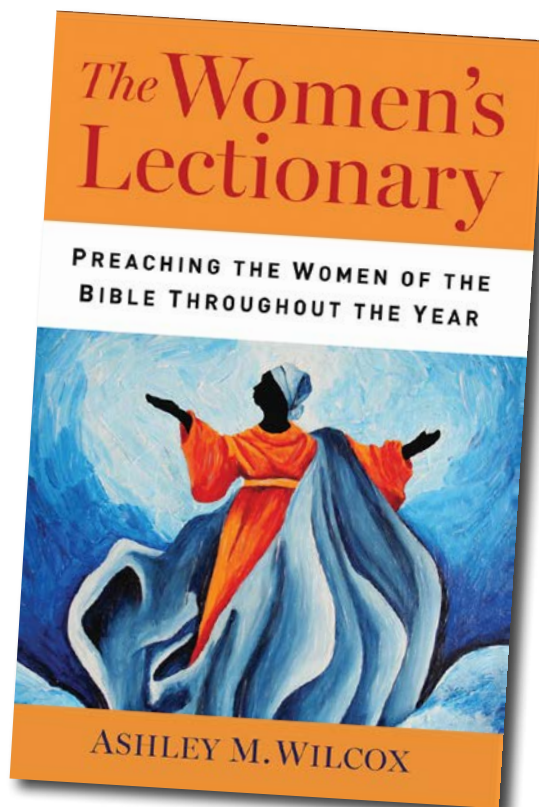
Spill the Beans has always been rooted in the power of story telling. Story binds generations together. In that shared bond of story lies the creative space for building relationships between generations. Using different ways to engage with the story recognises the variety amongst us all: some learn by listening, others by doing, others by creating. All are valuable and a part of our shared worship of God.

We are, in this year ahead, encouraging you to experiment as we will be doing with ways to worship intergenerationally in an authentic and inclusive manner. To that end we are still providing a rich variety of resources but grouped by how they help us **'tell the story'**, **'explore the story'**, and **'live the story'**. Mix and match, rewrite, contextualise for your own setting, try something different, and have fun with it! Please do give us feedback.

There are many resources online to help think more deeply about intergenerational worship. A simple but very helpful summary is provided by the Methodist Church, copied below.

### Intergenerational worship IS about:

- **building relationships**—offering a key time for people to get to know each other better and build a sense of connection;
- **a time of worship and learning that is offered in a simplified and participatory way**—simple does not mean



shallow; rather it enables everyone to contribute and receive in a meaningful and appropriate way;

- **providing an inclusive experience and a sense of belonging**—helping everyone of all abilities to feel part of the body of Christ, whatever their experience;
- **being a bridge**—not only between ages but also for those who are exploring what being part of a church means. This relaxed service style can provide a comfortable place for some to discover more about Christianity;
- **encouragement, nurture and inclusiveness**—it is a means by which faith can grow and, in turn, inform life-making or life-changing decisions;
- **exploring vocation**—an opportunity to discover and develop gifts and calling.

### Intergenerational worship is NOT about:

- limiting the richness of resources used;
- oversimplifying the message or adding a children's talk into the 'usual' service;
- unstructured and chaotic worship;
- children having token responsibilities for roles and participation;
- limiting potential to explore faith and discipleship together;
- nuclear families exclusively worshipping together.

## Information

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Sleepless Nights Publications

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# the team

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## Key to Abbreviations

In the worship ideas section the following abbreviations may be used to indicate different sources of worship music:

- |      |   |
|------|---|
| ATAS | All the Assembly Songs You'll Ever Need |
| CG   | Common Ground                           |
| CH4  | Church Hymnary, 4th Edition             |
| GTG  | Glory To God: The Presbyterian Hymnal   |
| JP   | Junior Praise                           |
| MP   | Complete Mission Praise                 |
| STF  | Singing The Faith                       |
| SGP  | Songs of God's People                   |
| WGP  | Wild Goose Publications                 |





# remember the story

a communion liturgy for the whole church family

## Preparation

**A**round the table of God  
we share God's stories,  
we speak of life,  
we recall the past,  
share the present  
and dream of the future.

Around the table of God  
we recall friendships,  
deepen relationships,  
foster relations,  
build trust,  
and proclaim mercy.

Around the table of God  
we are all God's children,  
eating and drinking  
in the presence of God,  
celebrating Jesus  
and experiencing the Holy Spirit.

Let us be still and silent,  
as we listen for God  
to speak to us,  
and bow our heads in prayer.

## Prayer Of Thanksgiving

Thank you, God,  
for food and wine,  
for family and friends,  
for teachers and instructors,  
for dads and mums  
for helping, inspiring, loving us.

Thank you, God,  
for laughter and joy,  
hope and peace,  
faith and forgiveness,  
promises and possibilities,  
to help us dream our dreams.

Thank you, God,  
for the stories we love,  
the characters that inspired,  
the heroes we copied,  
the problems they solved,  
the imagination kindled.

Thank You, God,  
for being here  
with our church family  
to celebrate,  
to worship,  
to remember,  
all you have done for us.  
Amen.

## Invitation

Around God's table  
food is shared,  
wine is drunk,  
God is remembered.

So come,  
if you are hungry  
or thirsty for God.

Come,  
if you are here every week  
or in church for the first time.

Come,  
if you are young,  
middle aged,  
or old.  
All are welcome.  
All are invited.  
Come,  
and continue to share God's story  
amongst friends and believers.

## Institution

Today we recall the story  
of the Last Supper  
that Jesus shared with his followers.

This supper became a meal to remember,  
to nourish when we are vulnerable or sad,  
to share when we are strong,  
to help us remember that God is good.

Today we do what Jesus asked of us:  
to eat bread and drink wine  
to remember all he did for us—  
suffering, dying and rising to life,  
to bring us healing and hope.

Jesus took some bread  
and he thanked God for it,  
broke into pieces,  
and said,  
"This is my body broken for you,  
to bring life to you."

Then he lifted the cup of wine  
and drank it down,  
saying,  
"This is my love  
poured out and shared with you."

## Communion

This bread  
is the body of Christ  
broken for you.

This wine  
is the blood of Christ  
shed for you.

Eat and drink  
and remember Christ.  
Experience his peace and blessing.

***Share the bread and wine/juice in an inclusive manner  
with all of God's family.***

## Peace And Sending

We have remembered God.  
We have shared the story of God.  
We have sung praises to God.  
We have enjoyed the feast from the table of God.

Go, and share God's love,  
and feed others.  
Go, and quench the thirst of others,  
offering the living waters of God's love  
and practice God's forgiveness.

May the peace of God be with you all.  
Amen.

# without whom: tamar

advent 1  
sunday 27 november 2022

Genesis 38: 13-19,24-27  
Luke 1: 26-38

*tell the story*

## Bible Notes

As we begin our year with The Women's Lectionary we are embarking on a different journey through the seasons of the church's calendar. Advent may seem quite unusual this year in the choice of passages, but they are giving us an insight into the line of ancestors that lead to Jesus. It is a fascinating line, and the protagonist of this week's focus, Tamar, appears by name in the genealogy of Jesus in Matthew's gospel.

Tamar's is a story of a woman who has known great loss and who finds the system and law that was supposed to protect her is of no use at all if those who are supposed to act by that law choose not to do so. Tamar, like many women in the time from which this story originates, seems to be in a powerless position when finding herself on the edge of a patriarchal society. Yet Tamar refuses to succumb to that vulnerability and, instead, turns her vulnerability into a position of strength by her own actions.

It is important when telling the story of Tamar to place it within its context. There is a danger with a story such as this, which may not be well known by many worshipers, to view her actions through our modern eyes and sensibilities. In so doing we can be led astray to question Tamar's actions as provocative and even to ask: did she 'lead him on'? That would be a very unhelpful approach to Tamar's courage, patience, and wisdom.

Tamar finds herself trapped by the rules of levirate marriage. This is the law which was supposed to protect widows by ensuring they had a future under the care of another man—this is a patriarchal system, of course. Having lost two husbands, Tamar, who is Joseph's brother Judah's daughter-in-law, should have been given Shelah, his third son, to marry. But Judah, scared that Shelah might suffer the same fate as Tamar's deceased husbands, prevaricates. This leaves Tamar in a kind of limbo: promised with protection, but some time in the future, not now. She is, in that culture, purposeless. As time passes and she realises that Judah has no intention of following through on his promise regarding Shelah,

Tamar takes things into her own hands. Her family line will not end with her.

She discards the modest clothing of a widow, that which declares 'I am not available', and dons a veil. As Judah approaches her for sex, for she looks available now, Tamar does the deal that will guarantee her future and her family line. She asks for Judah's signet, cord, and staff, the symbols of his role as patriarch and head of the tribe. She usurps him, symbolically. But he does not yet know it. Only months later when accusations fly over



"Tamar belle fille de Juda" by Marc Chagall (1960)

Tamar's growing belly does she play the trump card in the face of Judah by revealing his own participation in her pregnancy.

Judah, in a moment of humility, recognises that he is in the wrong. He had failed in his promise to Tamar. She was more in the right than he and Tamar is rightly praised for her initiative and action. She holds her place in the genealogy of Jesus. Tamar overcame the vulnerability of her position, the whispers of innuendo, and turned the patriarchal norms on their head.

One wonders about how Mary, too, may have had to suffer the whispers in her community, the judgement over her actions, and yet she, like Tamar, was resilient and hopeful for the future of her family.

## Story Retelling

**For two voices. One tells the scripture version and the other narrates some context.**

Voice 1: Judah went down from his brothers, settling near a certain Adullamite whose name was Hirah. There, Judah saw the daughter of a Canaanite whose name was Shua; he married her and bore a son; and he named him Er. Again she conceived and bore a son whom she named Onan. Yet again she bore a son, and she named him Shelah.

Voice 2: Judah took a wife for Er his firstborn; called Tamar. But Er died. So under levirate marriage laws Tamar who had no children was married on to Onan. But Onan, the story tells us, did wrong in the sight of the Lord (you can read that for yourself in Genesis 38), and died... Tamar then ought to have been married on to Shelah, but Judah began to think there was a curse on Tamar and so while she was promised in marriage to Shelah she was never married to him. Tamar was trapped. She was promised in marriage but remained a widow and therefore unsupported.

Voice 1: In course of time the wife of Judah, Shuah's daughter, died; when Judah's time of mourning was over, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. When Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," she put off her widow's garments, put on a veil, wrapped herself up, and sat down at the entrance to Enaim, which is on the road to Timnah. She saw that Shelah was grown up, yet she had not been given to him in marriage. When Judah saw her, he thought her to be a prostitute, for she had covered her face.

Voice 2: The next bit you can probably guess: Judah, not knowing it was Tamar, had relations with her thinking she was a temple prostitute. When she asked for payment, Judah said he'd send a goat... "Fine," she said, "only if you give me a pledge as proof you will do so". He gave her his signet ring, cord and staff.

Voice 1: When Judah sent the kid by his friend the Adullamite, to recover the pledge from the woman, he could not find her. He asked the townspeople, "Where is the temple prostitute who was at Enaim by the wayside?" But they said, "No prostitute has been here." So, he returned to Judah, and said, "I have not found her; moreover, the townspeople said, 'No prostitute has been here.'"

Voice 2: About three months later it was discovered that Tamar was pregnant. She had disgraced herself and the family. There was only one real course of action, and Judah said:

Voice 1: "Bring her out, and let her be burned."

Voice 2: At that point Tamar sent to her father in law, Judah, a note with the pledges which said...

Voice 1: "It was the owner of these who made me pregnant." And she said, "Take note, please, whose these are, the signet and the cord and the staff."

Voice 2: His servant brought the signet, cord and staff to Judah who was in his tent, then left him on his own. Judah paused... recognising them... But no shame was brought on him because only he knew whose they were. He said penitently: "She is more in the right than I, since I did not give her to my son Shelah."

Voice 1: When the time of her delivery came, there were twins in her womb. While she was in labour, one put out a hand; and the midwife took and bound on his hand a crimson thread, saying, "This one came out first." But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" Therefore, he was named Perez. Afterward his brother came out with the crimson thread on his hand; and he was named Zerah.

## Discussion Starters

**You will need: some contrasting images of the same people wearing very different outfits.**

Share some of the images and ask people first to see if they can match the images so that they have the pairs of images. Then ask everyone to concentrate on one pair of images at a time, really taking in the differences and reflecting on their reactions.

- What do each of the images say to you?
- How do the different outfits affect your attitude towards this person?
- How does our culture and society play into these attitudes?

Tamar's story makes a deliberate point about the clothes we wear and what they say about us and how others might react to us, as in Judah's assumptions about a woman wearing a veil in that time (not a symbol of modesty as it might be today).

- How do you feel about this?
- What dangers lurk in such stereotyping?
- How does this still today impact people?

Tamar turns the tables on Judah and reveals his failure to follow the law of levirate marriage which should have provided some protection for Tamar.

- Was Tamar justified in her actions?
- What would you have done in her position?
- Can you think of examples of women in today's culture having to take risks to protect themselves or their families?



## The Signet, The Cord, The Staff

**You will need: some music to play throughout this activity, prepare three stations in the worship space.**

**Station 1: slips of A6 paper and pens, sticky labels printed with a cross.**

**Station 2: a long cord, 10 cm pieces of string or rope for each person.**

**Station 3: a staff or, if not available, a cross.**

In preparation for Advent, we use the symbols Tamar used to bring resolution. Tamar did not loudly accuse in front of everyone who the man was who gave these items to her, but rather subtly, gently, she made known who he was without embarrassment. It was a generous act.

In such a way, we invite you to take a journey on this first Sunday in Advent, firstly confessing to God those things you wish to lay down. Then, having confessed, think about those hopes you wish to be bound to in this season that bring new life, and then bind them to the one who leads us through this season.

Station 1: The first station should have a signet ring on it. This could be an actual ring or a large image of one. A signet ring is a symbol of

power and authority. At this station write or symbolise those things that have power over you at this moment and lay them down here, symbolically, by folding the paper and sealing it with the sticky label with the cross on it, in the same way such things were sealed with wax.

Station 2: Moving on to the second station, reflect on the things you would bind yourself to. What beliefs and hopes and promises of God do you wish to be bound to this season. It is the season of Advent and the hope is great so this is an act of dedication in reflecting on those advent promises you will be bound to through this season. Pick up a piece of string as you reflect on this and perhaps tie knots in the string for each of the promises and hopes you think about.

Station 3: When you come to the staff, or cross, tie your string to this. It is an act of commitment, to follow the shepherd, the one who leads us in the promises of the season. We become part of the journey, the season, the hope.



## Church Family Tree

**You will need:** large sheet of card, brown and green tissue paper, table space, slips of paper, felt tip colouring pens, double-sided tape, PVA glue, glue spreaders, wipes.

For the season of Advent you could work together as a church family in creating a large family tree for your church and for the wider church.

Let people first draw out a large tree shape with lots of branches, letting folks add their own branches.

Decorate these by sticking on the brown tissue paper, scrunched up, for parts of the tree trunk and branches, and green tissue paper for the foliage along the branches.

Make sure to leave plenty of space around which people can add names. Firstly put the name of Jesus in a central place on the tree, then this week add the name of Tamar as one of those named in Jesus' lineage.

Encourage people to take a slip for themselves or their family to add their names and decorate before adding to the tree. This can be added to with other people and bible characters we meet over the season.

## Shiny Signet

**You will need:** strips of thick card (around 1 cm wide), scissors, sellotape, gold leaf sheets or metallic gold marker pens, self-adhesive craft jewels.

A signet ring is an identifier for someone who is important. Someone wearing a signet ring might be a tribal leader as in today's bible story or the head of a family, or even the Moderator of the Church of Scotland (who wears an amethyst signet ring on official duties that is engraved with the burning bush).



Create your own signet ring or work together to create a signet ring for your family or friends. Cut a section of the strip of card so that it is the right length to loop around and tape into a ring size suitable. Use tape to create the ring loop and then decorate the signet ring to make it unique for you or your family/group.

## Protecting Each Other

**You will need:** access to the internet, some examples of ways we protect ourselves or each other (for instance face coverings, bandages, warning tape, oven gloves, age certificates on films/games, car child seats).

Tamar in this week's story was in a difficult situation where she had been offered to be protected but that protection never came, so she had to take things into her own hands.

You could explore different things in our world today from which we might need protection and then talk about the ways in which we can either protect ourselves or act to protect others.

Some examples might be:

- if we are sick we can wear a face covering to help minimise the risk of infecting others (a lesson hard learnt in recent years in the West),
- we use oven gloves to protect our hands from hot objects,
- we cover an injured part of the body with a bandage to protect from infection,
- we place warning tape around areas that might have a risk, like a hole in the ground or a slippery surface,
- films and games may have an age certification that helps guide us to know if the content is suitable for different ages,
- car child seats and safety belts help protect us in the case of an accident in a car.

You could ask people to describe certain risks and then challenge others who have internet access to search for possible solutions to those risks.

## Duvet Dodgems

**You will need:** duvets, bungies.

Thinking about ways we can protect each other you could have some fun by wrapping a couple of people up with large duvets and then holding the duvets in place with bungies. They can try walking into each other or into pillars or walls in your space to see how well they are protected.

This might lead into thinking of better ways by which we can help someone be protected!

# live the story

## Call To Worship

Leader: In a new season,  
a new moment,  
a new turning of God,

**All: we gather.**

Leader: In an old story,  
an old promise,  
an old truth,

**All: we gather.**

Leader: In a fresh word for our time,  
a fresh hope for our world,  
a fresh invitation into life,

**All: we gather.**

Leader: In God, and God's great love,  
in Jesus, and the Advent promise,  
in Spirit, and a new hearing,

**All: we gather,  
we wait,  
we worship.**

## Prayer Of Dedication

Parent God,  
you have given us life and love,  
you are generous beyond measure.  
We bring to you our offerings,  
may they help to build your kingdom,  
here and now.

They are but a sign of all that we offer,  
may we be generous  
with our time and talents  
taking the light of Jesus with us  
wherever we go this week.  
Amen.

## Prayer Of Adoration And Confession

Risk-taking God,  
we gather in this place  
to remember and celebrate  
these special days  
that lead to the birth of your Son, Jesus.

Scripture is full of strange and wonderful stories  
of children conceived in sometimes dangerous  
and sometimes miraculous ways.

Two of your children,  
Tamar and Mary,  
are remembered today.

Two very different stories and times  
but two women making choices for themselves  
that will lead them to become mothers  
with a part in your greater story.

God, you took such a risk giving us free will,  
allowing us to make decisions  
and accepting their outcomes,  
we do not understand why,  
but we trust in you and hope  
we can learn from history,  
our own and others.

Lord, we often learn from our mistakes  
but we are sorry that we so often make mistakes,  
especially when others are affected.  
May we, like Judah,  
realise when we have made poor decisions  
and seek your forgiveness and reconciliation  
with anyone affected.

Each and every child is made in your image,  
each one loved by you  
and with a part to play in your greater story.  
As we wait in these Advent days,  
preparing to celebrate your greatest risk,  
may we cherish the love you have for us  
and find ways to help others feel loved  
and cherished by you.  
Lord, in your mercy,  
hear our prayer.  
Amen.

## Prayers For Others And Ourselves

Loving God,  
as our northern hemisphere grows dark,  
as winter takes hold and days are short,  
we are grateful for some hours of sunlight each day,  
a reminder that your light can never be put out.

As we use artificial light  
to bring warmth and comfort to these advent days,  
we are glad to remember that the light of the world  
is already here and will never leave us.

Jesus, light of the world,  
have mercy on us.

Hear our prayers for the world,  
and help us to listen for your answers.

We pray for anyone who feels powerless  
within their home, work or community life.  
May they find opportunities and people to help them.

We pray for anyone who feels  
bound to another person or a situation  
which they are unable to break free from.  
May they find strength to endure  
and people to assist them.

We pray for anyone  
who is trying to follow in the way of Jesus,  
whatever their situation or circumstances.  
May they know your love surrounding them  
and people to encourage and support them.

Jesus, light of the world,  
have mercy on us.

We pray for all those  
with a responsibility for law making,  
may they seek to create laws that are just and fair.

We pray for all those who feel the law  
is binding them against their will  
and are struggling to change the law.

We pray for all those  
who seek to undermine and ignore the law  
for selfish greed and desire,  
may they realise their errors  
and seek to turn from them.

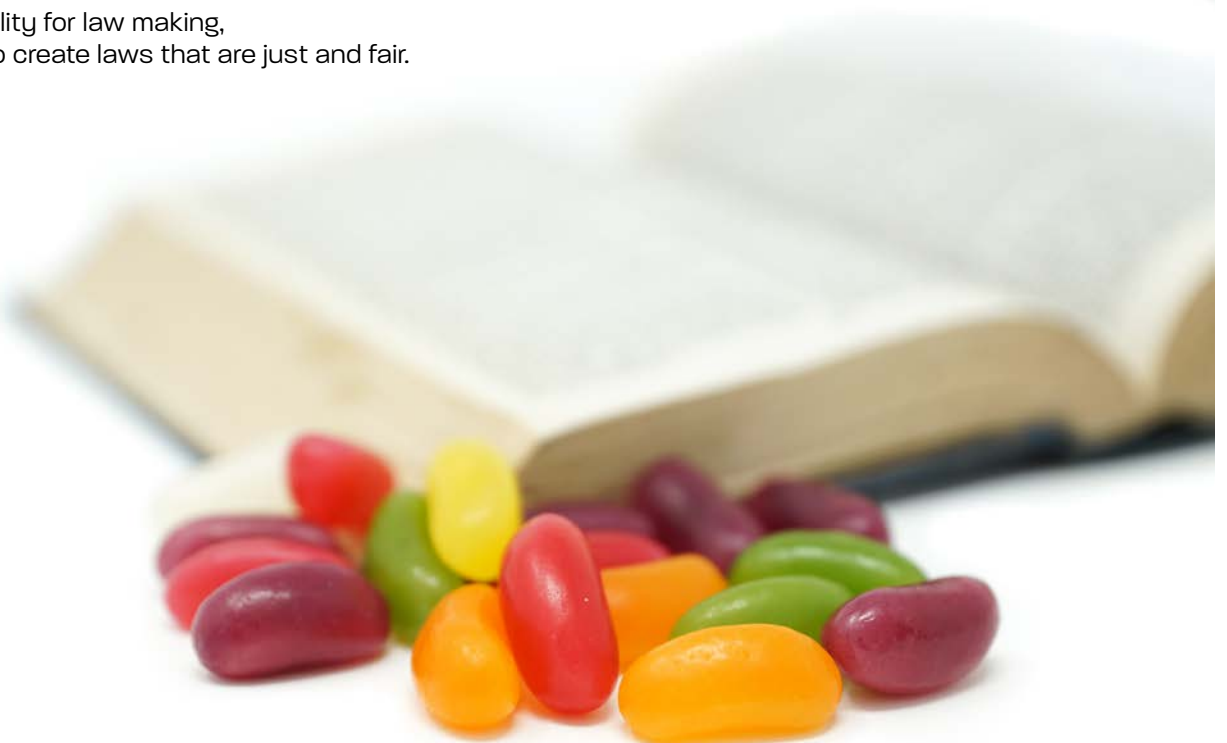
Jesus, light of the world,  
have mercy on us.

We pray for our brothers and sisters in Christ,  
all around the world,  
each one trying to follow in the way of Jesus,  
each one empowered,  
bound and committed to God.  
May they know your peace and guiding light  
in these Advent days.

Jesus, light of the world,  
have mercy on us.

We pray for anyone searching for you this Advent,  
may they find you in all places and people  
and come to love and follow you.

Jesus, light of the world,  
have mercy on us.  
Amen.



## Reflective Prayer

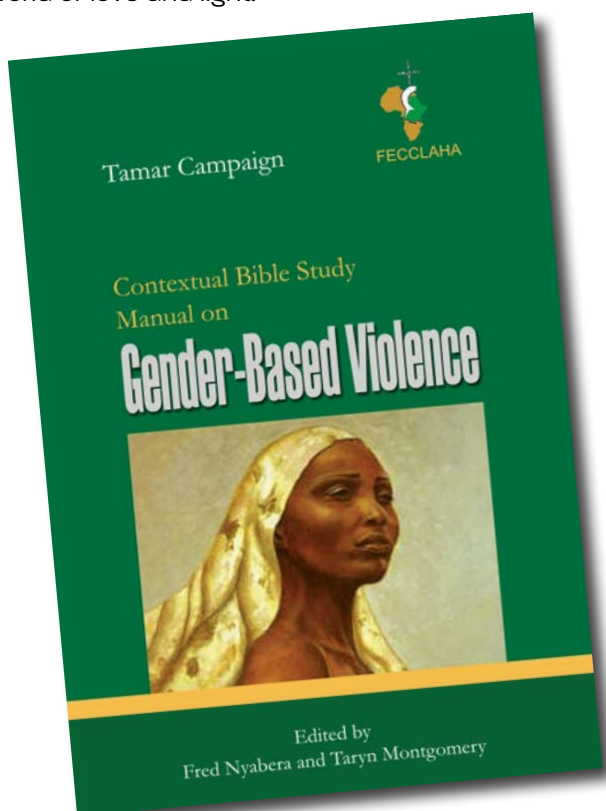
Risk-taking God,  
you came into the world,  
powerless,  
bound by Jewish law,  
oppressed by foreign rulers.

A vulnerable child in a dangerous world  
and yet you embraced our human life,  
you shared in our vulnerability,  
you were not afraid by the lack of power,  
by the binding of your law  
or the dangerous world you lived in.

Jesus lived an honest, humble life,  
fully human and aware of the risks of this life.  
He learnt the laws of his people,  
he spent time in prayer,  
he used his power to help people break free  
from pain, illness,  
oppression, injustice  
and inequality.

May we choose to live life fully,  
taking calculated risks  
to speak truth to power,  
breaking bonds that are unfair or abusive  
and committing to living your law of love each day,  
building your topsy-turvy kingdom  
one day at a time.

Lord, help us to be more like Jesus,  
taking calculated risk when we can,  
creating a world of love and light.  
Amen.



## Reflection

### Tamar

Sent away  
with a half-hearted promise,  
a token gesture,  
scraps from the table  
like countless women  
who are forced to settle for less  
than is their due  
or who are forced to compromise their dreams  
because those who hold power  
are threatened by their potential.

Who are the ones that we dismiss  
deeming them less-than,  
fobbing them off  
with what costs us nothing?

And how have we deceived ourselves  
that our token gestures are enough?

As we anticipate the light  
that came into the world  
may we create puddles of light  
through which others may tread  
and may our sharing reflect  
the extravagant giving of God.

### Tamar Campaign

**Editor's Note:** in a recent visit to South African informal settlements and the Ujamaa Centre in Pietermaritzburg I took great interest in hearing that they had developed the Tamar Campaign which uses Contextual Bible Study to explore Gender Based Violence.

More information is available at [http://ujamaa.ukzn.ac.za/TAMAR\\_CAMPAIGN.aspx](http://ujamaa.ukzn.ac.za/TAMAR_CAMPAIGN.aspx).

This includes a Contextual Bible Study manual for the Tamar Campaign, one on Transformative Masculinity, and a Church Resources Manual on Sexual Gender Based Violence.

## Sending

Send us out this day,  
to take risks,  
speaking truth to power,  
unbinding those who are bound,  
and committing to continue to follow  
in the way of Jesus.

God bless us as we go  
to walk in the way of Jesus,  
may your spirit continue to guide us  
and encourage us in our risk taking.

## Praise/Hymns

Advent candle song see right

*this could be used as a traditional advent candle hymn,  
singing just the first verse and chorus this week as the  
candle is lit and adding to it each week through this  
season*

|   |                                    |
|---|------------------------------------|
| Bad times won't last                    | <i>Fischy Music</i>                |
| Come, Holy Spirit, come!                | CH4 594                            |
| Comfort, comfort now my people          | CH4 274                            |
| For everyone born, a place at the table | CH4 685                            |
| Give us this year                       | <i>Known Unknowns</i> , WGP 19     |
| How happy are all they who hear         | CH4 686                            |
| No wind at the window                   | CH4 287                            |
| O come, O come, Emmanuel                | CH4 273 / MP 493                   |
| Of the Father's love begotten           | CH4 319                            |
| She sits like a bird                    | CH4 593                            |
| The Angel Gabriel from heaven came      | CH4 285                            |
| There is a line of women                | <i>Known Unknowns</i> , WGP 78     |
| We will find a way                      | <i>Fischy Music</i>                |
| Women and men as God intended           | <i>Known Unknowns</i> ,<br>WGP 100 |

## Advent Candle Song

**Words: Mary J Henderson**

**Tune: Battle Hymn of the Republic**

**Note that "loupin' in her waim" translates to "leaping in her womb", and "was guid as he was brow" means "was as good as he was good-looking".**

1. For Tamar who was cheated  
and devised a cunning plan  
to conceive the child she wanted  
and expose a faithless man;  
for all who make the best of life  
by doing what they can,  
let's light a candle now.

*Come and light the Advent candle,  
come and light the Advent candle,  
come and light the Advent candle,  
it shines for all to see.*

2. For Rahab who's a hero  
(never mind her other name);  
Elizabeth who's pregnant  
after years of grief and shame;  
for Mary, overwhelmed by God's life  
loupin' in her waim,  
let's light a candle now.

*Come and light the Advent candle...*

3. For wise and caring women  
like Naomi, mum-in-law  
to Ruth, whose heart was racing  
as she lay down in the straw  
beside her kinsman Boaz,  
who was guid as he was brow,  
let's light a candle now.

*Come and light the Advent candle...*

4. For women still exploited  
and for men sent out to fight;  
for children born without the love  
that should be theirs by right;  
for men who keep their silence  
(to their womenfolk's delight!),  
let's light a candle now.

*Come and light the Advent candle...*

5. For God, whose cosmic labour  
brought the universe to life;  
for Mary's pain, and Joseph's  
frantic worry for his wife;  
for angels who proclaimed  
the dawn of peace, an end to strife,  
let's light a candle now.

*Come and light the Advent candle...*

# sampler

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**Spill the Beans Resource Team**

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