

**St. Andrews Presbyterian Church**  
**ORDINARY TIME - FOLLOWING JESUS IN THE EVERYDAY PLACES OF LIFE**  
**THE KIRKING OF THE TARTANS ~ OCTOBER 31, 2021**

† When this symbol precedes an element of the service, please rise in body or spirit, as able.

**WELCOME**

**OPENING VOLUNTARY**

*Morning Has Broken*  
Chancel Bells

Malcolm C. Wilson  
Based on the Scottish tune BUNESSAN

**PROCESSIONAL**

*Highland Cathedral*

Uli Roever & Michael Korb

**CHORAL INTROIT**

*Bryn Calfaria*

William Owen

† **CALL TO WORSHIP AND DEDICATION OF THE TARTANS**

This is the day that the Lord has made:

**Let us rejoice and be glad in it.**

Let us call upon the one who knows every thread in the fabric of our lives.

**God of every seam and stitch, gather and mend us.**

Let us call upon the one who embroiders new designs, who weaves new textiles with patience and delight.

**God of every seam and stitch, gather and mend us.**

Let us call upon the one who patches worn places with compassion.

**God of every seam and stitch, gather and mend us.**

We are the tapestry of God, each strand important to the pattern, each frayed end worth the mending, every thread a treasure.

**May we hope in these words, may harmony be our mending.**

In the presence of God, we raise our tartans as symbols of the faith of our ancestors and signs of our intention to share the story of Christ's love in our words and deeds!

**We raise them to God!**

Let us worship our God!

**POSTING OF THE TARTANS**

† **HYMN 37**

*Let All Things Now Living*

ASH GROVE

Let all things now living  
A song of thanksgiving  
To God our Creator triumphantly raise;  
Who fashioned and made us,  
Protected and stayed us,  
Who still guides us on to the end of our days.  
God's banners are o'er us;  
Pure light goes before us,  
A pillar of fire shining forth in the night:  
Till shadows have vanished,  
All fearfulness banished,  
As forward we travel from light into light.

By law God enforces,  
The stars in their courses,  
The sun in its orbit obediently shine;  
The hills and the mountains,  
The rivers and fountains,  
The depths of the ocean proclaim God divine.  
We too should be voicing  
Our love and rejoicing;  
With glad adoration, a song let us raise,  
Till all things now living  
Unite in thanksgiving:  
To God in the highest, hosanna and praise!

**PSALTER**

*Brother James' Air*

Arranged by Gordon Jacob

**CALL TO CONFESSION**

*The Scots Confession, 1560, Chapter XV*

**PRAYER OF CONFESSION**

*The Book of Common Order, 1994, Church of Scotland*

Merciful God, you made us in your image, with a mind to know you, a heart to love you, and a will to serve you. But our knowledge is imperfect, our love inconstant, our obedience incomplete. Day by day we fail to grow into your likeness; yet you are slow to be angry with your children. For the sake of Jesus Christ, your Son, our Savior, do not hold our sins against us, but in your tender love, forgive.

*Silence is kept for personal prayers of confession*

**CHORAL PETITION**

*Lord Have Mercy Upon Us*

John Merbecke, 1550



**DECLARATION OF FORGIVENESS**

*The Scots Confession, 1560, Chapter XII*

**JOYFUL RESPONSE TO THE DECLARATION OF FORGIVENESS**

*Gloria Be to God on High*

OLD SCOTTISH CHANT

1. Glory be to God on high, and on earth peace, good will towards men.  
 2. {We praise Thee, we} bless Thee, we {wor-ship Thee,} {we glorify Thee,} {we give thanks to} Thy great glo - ry.  
 {Thee for}

3. O Lord God, Heaven - ly King, God the Father Al - might - y:

4. {O Lord, the only-be-} gotten Son, } Je - sus Christ: {O Lord God, } Fa - ther:  
 {Lamb of God, }  
 {Son of the }

5. That takest away the sins of the world, have mercy up - on - us;  
 6. Thou that takest away the sins of the world, re - ceive our prayer;  
 7. {Thou that sittest at the} God the Father, have mercy up - on - us;  
 {right hand of}

8. For Thou on - ly art holy; Thou on - ly art the Lord.  
 9. {Thou only, O Christ,} Ho - ly Ghost, {art most high} God the Fa - ther. A - MEN.  
 {with the} {in the glory of}

**PRAYER FOR ILLUMINATION**

Brittney Daniel

**HEBREW SCRIPTURE READING**

Ecclesiastes 3:1-14

**MUSICAL OFFERING**

*The Apple Tree*  
 Chancel Choir

K. Lee Scott

**EPISTLE READING**

James 5:7-11

**SERMON**

*Sitting in Traffic: Liturgical Time & an Unhurried God* Rev. Camille LeBron Powell

**AFFIRMATION OF FAITH**

Adapted from *the Scots Confession, 1560*

We confess and acknowledge one God alone, to whom alone we must cleave, whom alone we must serve and worship, and in whom alone we put our trust. Who is one in substance and yet distinct in three persons, and by whom we believe all things in heaven and earth to have been created.

When the fullness of time came, God sent the Son, into this world who took the nature of humanity from the substance of a woman, by means of the Holy Ghost, whom we confess and acknowledge to be

*Continued*

Emmanuel, true God and true man. We undoubtedly believe that our Lord Jesus crucified, dead, and buried, who descended into hell, did rise again for our justification, and the destruction of the one who was the author of death and its bondage.

Our faith and its assurance are the inspiration of the Holy Ghost; whom we confess to be God, who sanctifies us, and brings us into all truth by God's own working, and the one who has begun the work in us alone continues in us, to the praise and glory of God's underserved grace.

## JOYS AND CONCERNS OF GOD'S CHURCH, COMMUNITY AND WORLD

### PRAYERS OF THE PEOPLE AND THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

### OFFERING OUR GIFTS

#### Offertory

*Song for Mary*  
Shuttle Pipes, Celtic Harp & Organ

Traditional Air

#### Offertory Response

#### Doxology

OLD HUNDREDTH

Praise God from whom all blessings flow. Praise God, all creatures here below.

Praise God above, ye heavenly host. Praise Father, Son, and Holy Ghost Amen

### Prayer of Dedication

#### †HYMN 649

#### *Amazing Grace*

EXCELL

Amazing grace, how sweet the sound, that saved a wretch like me!  
I once was lost, but now am found, was blind, but now I see.

'Twas grace that taught my heart to fear, and grace my fears relieved.  
How precious did that grace appear the hour I first believed!

Through many dangers, toils, and snares, I have already come.  
'Tis grace has brought me safe thus far, and grace will lead me home.

The Lord has promised good to me; his word my hope secures.  
He will my shield and portion be as long as life endures.

When we've been there ten thousand years, bright shining as the sun,  
We've no less days to sing God's praise than when we'd first begun.

#### †CHARGE AND BENEDICTION

#### †THE PASSING OF THE PEACE

The peace of our Lord Jesus Christ be with you.  
**And also with you.**

#### CHORAL BENEDICTION

*A Gaelic Blessing*  
Chancel Choir

John Rutter

#### BENEDICTION IN MUSIC

*The Rose of Kelingrove*

Arranged by David Knox

We extend our sincere appreciation to  
Mike Grest, piper, to Kathe Gowland, harpist, to  
Burt Temples for procuring the Stone Mountain Highland Games tartans,  
and to Doug Grey of the Saint Andrews Society of Atlanta for the processional tartans.  
We extend our sympathy to the family and friends of Doug Grey, archivist of SAS.,  
who joined the great clan of saints in the presence of God earlier this month.

## Information about today's music

The *Opening Voluntary*, **BUNESSAN**, is a traditional Gaelic melody arranged for handbells by Malcolm Wilson, a Scottish composer born in 1962 in Dunblane in central Scotland. Wilson is renowned for his dedication to advancement and enhancement of handbell ringing in England and Scotland.

The *Processional*, **Highland Cathedral**, was composed by Uli Roever and Michael Korb in 1982. Although Roever and Korb were convinced of its chances of success - publishing companies were not. In spite of their rejection at that time, the tune has found its way into people's hearts. The composers produced their own CD with Korb performing. Since then, the composition has been published on various sound media about 80 times by different artists from all over the world. It is played by virtually all Scottish bagpipe bands and has become one of the best-known bagpipe tunes.

The *Introit* is from an original setting of the tune **BYRN CALIFARIA**. The music was composed by the Welshman William Owen (1814-1893), who also composed the well-known hymn tune HYFRYDOL. The name of the tune means "Mount Calvary" and the text is an adaptation from a Gaelic rune. A rune is a poetic form of Nordic origins.

**Let All Things Now Living** is sung to the tune ASH GROVE, a traditional Welsh melody the source of which is unknown. The tune is found in the collection Book of National Songs published in England by Novello & Co. The words were written specifically for this tune by the American composer Katherine K. Davis (1892~1980) in 1920. Although the composer of more than eight hundred pieces of music, she is perhaps best known as the composer of "The Little Drummer Boy."

The *Psalter* is based on the tune known as **Brother James' Air**, attributed to James Leith Macbeth Bain, a well-known Scottish cleric (1840-1925). The tune is best known as a setting for the metrical version of the Twenty-third Psalm from the Scottish Psalter of 1615 This setting was arranged for mixed voices in 1934 by the American composer, Gordon Jacob.

The sung response to the *Assurance of Pardon* is from a tradition of chanting, unique to the churches of England and Scotland. A chant is not a hymn melody to which a text has been fitted, but rather a series of tones to which the words of a psalm or canticle are recited. Therefore, chanting is a rhythmic reading in which the text is of prime importance. The setting is the Gloria in excelsis, based on a tune which by tradition has become known as **Old Scottish Chant**.

The *Musical Offering*, **The Apple Tree**, is based on a traditional Scottish folk song arranged by K. Lee Scott in this setting in 1983. The words are from an unknown American colonial author published in a collection by Joshua Smith in New Hampshire in 1784.

The *Offertory*, **Song for Mary**, is a recent composition by Mike Steel in the form of a traditional Air.

Shuttle pipes, sometimes referred to as "small pipes" or "house pipes" are played in the same manner as the Great Highland pipes except the drones are much smaller, banded together in a single resonator, each is tuned by means of a slide or shuttle, hence the name. Legend suggests that the Celtic (or Scottish) harp (Clarsach) unique triangular shape was inspired by the skull of a whale. Harpers of the old Gaelic order were aristocratic and played in the courts of kings and before the chiefs of clans.

The *Offertory Response*, the **Doxology** sung to the tune Old Hundredth, is the most frequently sung hymn tune in Christendom and dates to the roots of Presbyterianism. The tune was composed by Louis Bourgeois (1510-1561), the chief musician of John Calvin's church in Geneva, Switzerland. Calvin (1509-1564) allowed only the Old Testament Psalms to be sung in church and enlisted French poets to cast the Hebrew into French verse; Bourgeois composed tunes for the singing of these metrical psalms. The tune was first named Old Hundredth in England because of its association with the metrical version of Psalm 100.

The *Choral Benediction*, entitled **A Gaelic Blessing**, is a setting of words adapted from an old Gaelic rune by John Rutter in 1978.

The *Benediction in Music*, **The Rose of Kelvingrove**, is an arrangement by David Knox. Although the tune is from an unknown source, it was introduced to Knox by Ronnie Henderson, the Pipe Major of the Gordon Highlanders, in 1985. Knox was so impressed with the melody that he arranged the tune for Bagpipes and Wind Band. It was an immediate success and was featured in the opening ceremony of the Commonwealth, held in Edinburgh, in 1986.

## Kirking of the Tartans

**Kirk** is Scottish for church, and the **Tartan**, with its distinctive cross-lined patterns, represents Scottish clans, families, regions, and regiments.

The **Kirking of the Tartans** was introduced in the United States by Rev. Dr. Peter Marshall (1902-1949). Born in Coatbridge, Scotland, Marshall heard a strong calling to the ministry at a young age. Despite having no money, he emigrated to New York City in 1927. He graduated from Columbia Theological Seminary in 1931. He was called as the pastor of the First Presbyterian Church, a small, rural church in Covington, Georgia. After a brief pastorate, Marshall accepted a call to Atlanta's Westminster Presbyterian Church in 1933. In 1937 Marshall became pastor of the New York Avenue Presbyterian Church in Washington, DC and there, on April 27, 1941 he organized the first Kirking. The ceremony was intended as a service of rededication to Scottish heritage and to historical devotion to God and country. It also intended to raise funds to support those in Scotland suffering from the ravages of the war. In 1946 he was appointed as US Senate Chaplain, serving from January 4, 1947 until his sudden death of a heart attack just over two years later, at age 46.