

SERVICE FOR THE LORD'S DAY
ST. ANDREWS PRESBYTERIAN CHURCH
THE KIRKING OF THE TARTANS
OCTOBER 27, 2018
10:00 AM



Please join in reading or singing those parts of the service printed in **bold**.
† When this symbol precedes an element of the service, please rise in body or spirit, as able.

GATHERING IN GOD'S NAME

GATHERING CALL

WELCOME

The grace of our Lord Jesus Christ be with you all.
And also with you.

OPENING VOLUNTARY

Rhosymedre
Chancel Bells

Melody: J.D. Edwards
Setting: Ralph Vaughan Williams

PROCESSIONAL

Highland Cathedral

Uli Rover & Michael Korb

†THE PRESENTATION AND DEDICATION OF THE TARTANS

In the presence of God, we raise the tartans of our clans and communities!
We raise them to God!

In communion with Christians everywhere, we raise these tartans before Almighty God in thanksgiving for our common and unique Christian heritage, and we ask God's blessing on all servants of Christ. In the name of the Father, and of the Son and of the Holy Spirit.

Almighty God, you have promised to grant your blessing to people in all places who gather to praise your name. Fulfill now your promise and make us joyful in your house of prayer. May our worship, offered in the name of your Son and by the guidance of your Spirit, bring you glory. Bless these tartans, we pray, that they may be to us and to all people symbols of the faith of our ancestors and signs of our intention to share the story of your love in our words and deeds, through the grace of our Lord Jesus Christ.

Amen. By God's Grace, so let it be.

POSTING OF THE TARTANS

CHORAL INTROIT

Bryn Calfaria

William Owen

†HYMN 37

Let All Things Now Living

ASH GROVE

PSALTER

Brother James's Air
Psalm 23

James Leith Macbeth Bain
Arr. Gordon Jacob

PRAYER OF CONFESSION

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

Lord, have mer- cy up - on us. Christ, have mer - cy up on us. Lord, have mer- cy up -on us.

DECLARATION OF FORGIVENESS

†JOYFUL RESPONSE

Glory 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} {we glorify Thee,} Thy great glo - ry.
 {bless Thee, we} {wor-ship Thee,} {we give thanks to} {Thee for}

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

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

†SHARING THE PEACE OF CHRIST

Grounded in grace, let us share the peace we have received from Christ with one another and with the world. The peace of our Lord Jesus Christ be with you.

And also with you.

You are invited to greet one another with a sign of Christ's peace.

HEARING GOD'S WORD

PRAYER FOR ILLUMINATION

Margaret Ellingson

HEBREW SCRIPTURE READING

Psalm 136:1-9, 23-26

Pew Bible, page 543(OT)

MUSICAL OFFERING

Be Thou My Vision

Based on the Irish Tune SLANE

Chancel Choir

Setting by Dan Forrest

EPISTLE READING

Colossians 2:1-7

Pew Bible, page 189(NT)

SERMON

Together

Rev. Camille LeBron Powell

RESPONDING TO GOD'S WORD

†HYMN 767

Together We Serve

SAN ANSELMO

†AFFIRMATION OF FAITH

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 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.

SHARING JOYS AND CONCERNS OF GOD'S CHURCH, COMMUNITY & 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 TO GOD

Offertory

Song for Mary

Traditional Air

Shuttle Pipes & Celtic Harp

†Offertory Response

Doxology

OLD HUNFREDTH

Praise God from whom all bless- ings flow. Praise God, all crea- tures here be - low.

Praise God a - bove, ye heav'n- ly host. Praise Fa- ther, Son, and Ho - ly Ghost A - men

†Prayer of Dedication

GOING TO SERVE GOD IN THE WORLD

†HYMN 649

Amazing Grace

EXCELL

†INVITATION TO DISCIPLESHIP

†BENEDICTION IN WORDS

CHORAL RESPONSE

A Gaelic Grace

Traditional

Chancel Choir

Music: Mark Sirett

BENEDICTION IN MUSIC

The Rose of Kelvingrove

Arranged: David Knox

CALENDAR

Sunday, October 27th

9:00 AM Sunday School
10:00 AM Worship
11:00 AM Shortbread Reception
12:00 PM Youth visit to Church of
the Common Ground
4:00 PM Clifton Sanctuaries

Monday, October 28th

8:00 PM AA/ALAnon

Tuesday, October 29th

Wednesday, October 30th

5:00 PM Little Light
7:30 PM Chancel Choir

Thursday, October 31st

Friday, November 1st

9:00 AM Church at Prayer
8:00 PM AA/ALAnon
Middle School Retreat

Saturday, November 2nd

Sunday, November 3rd

9:00 AM Sunday School
10:00 AM Worship
11:15 AM Each Child Counts
4:00 PM Chancel Bells
5:00 PM Youth Choir
6:00 PM Youth Group/Dinner

PRAYER CONCERNS AND

CELEBRATIONS

If you have a prayer concern, please complete a Prayer Request Card, and place it in the offering plate.

Jared Kubik as he continues training at bootcamp

The family of Lisa Temples

In the Nursing Home, Home Care, or Assisted Living:

Sharon Shenkman-North Decatur HRC, **Evelyn Wallace**-at home, **Clyde Wentz**-The Phoenix at Tucker, **Sue & Bona Puckett**-The Phoenix at Tucker, **Barbara Mattheis**-Regency House **Ron and Betty Weber** at home

WELCOME

We invite you to join St Andrews, a congregation of the Presbyterian Church (USA), in ministry and in worship.

Please note your presence in the registry of friendship so that members of our church family may welcome you.

Your presence is a joy for us.

Nursery Care is available in the Education Building, Room 107.

ANNOUNCEMENTS

Flowers Today are given by the Snarey Family in loving memory of Dr. Lawrence Kohlberg and Marvin Mayers, Oct. 25, 1927.

Youth Today Gather at 12:00 PM in the in youth lounge for lunch and a brief orientation. Then, we'll take the bus and head down to the Church of the Common Ground, an Atlanta street ministry, for an outdoor worship service in Woodruff Park. We will return to SAPC by 3:15 PM. Please dress for the weather.

Presbyterian Coffee Project The holidays are coming fast! Plan now for entertaining and gifting by ordering Fair Traded coffee, tea and chocolate through the Presbyterian Coffee Project. The Authentic Fair Trade model used by this project makes a positive impact on small scale farmers' livelihoods, on the health of the earth, and it leads to improved food quality. Order forms are available in the narthex, or send a list of items you wish to order to Mary Evans, 770-493-9489, tmevans@bellsouth.net by November 10.

The 39ers will meet Monday, November 4th at Noon for lunch and fellowship at Greater Good BBQ. (4431 Hugh Howell Rd, Tucker) Everyone is welcome to attend. Contact Charles Mills with any questions, 678-575-2637.

Each Child Counts Foundation Join us for a brief presentation after worship on Sunday November, 3 in the youth lounge about Each Child Counts Foundation, a mission that is building a school in Liberia. Richard and Emily Russ have been committed to this mission in their native country for over twenty years, and will have happy to answer any questions.

Memorial Drive Ministries You are invited to visit Memorial Drive Ministries for an International Cookout & Celebration on Saturday, November 9, from 3-6 p.m. at its campus at 5140 Memorial Drive in Stone Mountain. There will be food, activities for kids and adults, and a chance to meet members of MDM's partner organizations and their families. It's a great opportunity to learn about the work MDM is doing for resettled refugee and other under-resourced populations in the Clarkston/greater Atlanta area and to engage in fellowship with these diverse communities.

Lamplighter *The Lamplighter* is our church newsletter, published at the first of each month and distributed via email. You can also receive a paper copy in the mail or in the church office by request. If you would like to receive the *Lamplighter* electronically via email, or a paper copy, you can do so by contacting our Office Manager, Gretchen Perkins, at office@sapctucker.org or 770-938-2833.

CONNECT AT ST. ANDREWS

Facebook- [facebook.com/sapctucker/](https://www.facebook.com/sapctucker/) *Like and follow us – for photos and announcements.*

Website- sapctucker.org *Church Calendar, Sunday School Page, Youth News, Sermon Archive*

Instagram- [st.andrewspresbyteriantucker](https://www.instagram.com/standrewspresbyteriantucker/) *Follow us- pictures and updates*

Weekly Email and Monthly Newsletter- office@sapctucker.org *to be added to our list.*

Kirking of the Tartans

Kirk is the Scottish word for church, and the Tartan, with its distinctive cross-lined patterns, represents Scottish clans, families, regions, and regiments. The Kirking of the Tartans began as a Scottish-American service, originating with the Rev. Dr. Peter Marshall on April 27, 1941 at New York Avenue Presbyterian Church, Washington, D.C. Its purpose then was to raise funds to aid Scottish churches during World War II. The idea grew and many congregations now have Kirking services to celebrate the Scots' religious heritage and historical devotion to God and country.

Tartans Perhaps no symbol is more associated with Scotland and Scottish history than the colorful traditions of Highland dress. The tradition of the tartan is ancient, and there are many references to it in early Scottish literature. Ancient tartans were described as "chequered" or "striped" or "sundrie coloured". The basic pattern of the tartan is the *sett*, and a sett is repeated until the desired length of material is achieved. For centuries, tartans were part of the everyday attire of the Highland people, and it was there that its use continued and developed to become recognized as a symbol of clan kinship. Tartans are still being developed and registered with the Scottish Tartan Society. A specific tartan exists for those in the ministry, and a red, white, and blue tartan was created for the Bicentennial of the United States in 1976.

Beadle During the Middle Ages and throughout the Reformation, ownership of a Bible was rare among the common people. Thus, the Bible of a Kirk was a treasured possession. The reverence toward sacred Scripture and the scarcity of Bibles led to the establishment of a special lay office within the Kirk, known as the Beadle. The Beadle, whose primary duty was to guard and protect the Bible, was usually elected by the Session of the Kirk. The beginning of Worship was marked by the reverent carrying of the Bible into the Kirk and its opening for the morning readings. As the Bible was carried by the Beadle into the Kirk, the people stood in respect for the Holy Book. At the conclusion of Worship, the Beadle removed the Bible for safekeeping.

Bagpipes Although bagpipes are ancient and derive from several international sources, the instrument is most frequently associated as the national instrument of Scotland. It has been used for centuries in folk and military music. Clans took great pride in their pipers and the reputation of a clan was based to some extent on the abilities of its pipers.

John Knox ~ Scottish Reformer: Knox studied under John Calvin (the father of Reformed/Presbyterian theology and worship) in Geneva, Switzerland in the 1550's. Upon returning to Scotland, he wrote the Book of Common Order, a directory for public worship, and established the first Presbyterian churches. The denomination spread to Ireland, and it was immigrants from Scotland and Ireland who brought the Presbyterian Church to America.

Celtic Cross The Celtic Cross, shown on the front of the bulletin, has long been established with Celtic Christians who trace their origins to the earliest centuries of the Church. Notable examples of this form of the cross are found in Scotland, Wales, and Ireland. The design focuses attention on the head of the cross (which is the junction between the shaft and the crosspiece) which is enclosed within a circle. It is this circle which is the most distinctive and differentiating feature of the Celtic version. Although the significance is not known with certainty, it likely derives from a Constantinian symbol in which the Chi Rho monogram was surrounded by a golden crown. The circle as a representation of infinity is an emblem of eternal life in Christ's victory over sin and death.

Many Thanks

We extend our sincere appreciation to
Doug Gray of the Saint Andrews Society for the tartans,
and a special thank you to
Michael Grest, piper, Kathe Gowland, harpist, and Michael Koslosky, drummer.

CHURCH STAFF

The Rev. Camille LeBron Powell, Pastor
John McCrosky, Director of Children and Youth Ministries
David Lukens, Director of Music
Edward Weaver, Associate Director of Music and Organist
Bonnie Gladden, Director, St. Andrews School
Gretchen Perkins, Administrative Assistant
Debbie Hutto, Financial Administrator
Kristin Sommerfeld, Seminary Intern



Worship begins with the **Opening Voluntary**. The musical selection is based on the hymn tune RHOSYMEDRE which was adapted from the *Scottish Psalter* by John David Edwards (1806-1885). Edwards composed and arranged a collection of sacred music in 1840 during the time he was Vicar at Rhosymedre, Wales; hence the name for his favorite tune. The setting is by Ralph Vaughan Williams (1872-1952), renowned as the most important English composer of his generation. The arrangement for handbells is by Douglas Wagner.

Our processional, **Highland Cathedral**, was composed in 1982 and has become one of the best known bagpipe tunes in the world.

The music to **Bryn Calfaria** was composed by the Welshman William Owen (1814-1893). The name of the tune means “Mount Calvary” and the text is an adaptation from a Gaelic rune (Nordic poem).

Let All Things Now Living - This Welsh melody is found in the collection *Book of National Songs*. The words were written for this tune by the American composer Katherine K. Davis in 1920.

Our corporate **Prayer of Confession** comes from the Church of Scotland’s *The Book of Common Order* (1994).

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.

Joyful Response - The sung response 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**, *Be Thou My Vision*, is based on an ancient Irish hymn preserved in two manuscripts from the 10th or 11th century and first translated by Mary Byrne in the late 19th century. It is believed to have been authored by an unknown monk in the 8th century. The melody is a traditional Irish folk tune and was first married with the text in *Church Hymnary* in 1927. This arrangement is by noted American composer Dan Forrest, published in 2005.

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 the means of a slide or shuttle, hence the name. Legend suggests that the Celtic (or Scottish) harp’s (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 Grace*, composed by Mark Sirett in 2010, is a setting of words adapted from an old Gaelic rune.

