

St. Andrews Presbyterian Church
OCTOBER 25, 2020
TWENTY-FIRST SUNDAY AFTER PENTECOST
THE KIRKING OF THE TARTANS

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

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

We raise them to God!

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.

Let us worship our God!

HYMN

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,
By guiding 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!

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, } Lamb of God, } Fa - ther:
 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} right hand of } God the Father, have mercy up - on - us;

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

PRAYER FOR ILLUMINATION

Mary Evans

EPISTLE READING

Romans 13:1-10

MUSICAL OFFERING

Be Thou My Vision
 Chancel Choir

Based on the Irish tune SLANE
 Setting by Dan Forrest

EPISTLE READING

I John 4:7-21

SERMON

Rev. Camille LeBron Powell

HYMN

Together We Serve

SAN ANSELMO

1. Together we serve, united by love,
 Inviting God's world to the glorious feast.
 We work and we pray through sorrow and joy,
 Extending God's love to the last and the least.
2. We seek to become a beacon of hope,
 A lamp for the heart and a light for the feet.
 We learn, year by year, to let love shine through
 Until we see Christ in each person we meet.

3. We welcome the scarred, the wealthy, the poor,
The busy, the lonely, and all who need care.
We offer a home to those who will come,
Our hands quick to help, our hearts ready to dare.

4. Together, by grace, we witness and work,
Remembering Jesus, in whom we grow strong.
Together we serve in Spirit and truth,
Remembering love is the strength of our song.

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 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
Praise God, from whom all blessings flow;
Praise Christ, all people here below;
Praise Holy Spirit evermore;
Praise Triune God, whom we adore. Amen.

OLD HUNDREDTH

Prayer of Dedication

HYMN

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 RESPONSE

Deep Peace
Chancel Choir

Traditional Gaelic Blessing
Music by Brian Tate



Information about today's music

Music is an important part of our reformed Scottish and Welsh traditions and the influence of those traditions can be found throughout the world.

Worship begins with 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. Educated at the University of Sterling with a graduate degree in Music Education from the University of Edinburgh, he 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 (e.g. in the Netherlands, South Africa, UK and USA). It is played by virtually all Scottish bagpipe bands and has become one of the best-known bagpipe tunes in the world.

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 hymntune **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 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, **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 traditional Air for shuttle pipes, Celtic harp and Organ. 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, and each is tuned by means of a slide or shuttle, hence the name.

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 **Deep Peace**, is a setting of words adapted from an old Gaelic rune. The music was composed in 2013 by Brian Tate, an award-winning Canadian composer, arranger, choral director, and clinician.

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 on April 27, 1941 at New York Avenue Presbyterian Church, Washington, D.C. The ceremony was intended as a service of rededication to Scottish heritage and to 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 Presbyterianism) in Geneva, Switzerland in the 1550's. Upon returning to Scotland, he wrote the first Book of Church Order and established the first Presbyterian churches. The church spread to Ireland, and it was immigrants from Scotland and Ireland who brought the Presbyterian Church to America.

Celtic Cross The Celtic Cross 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.

