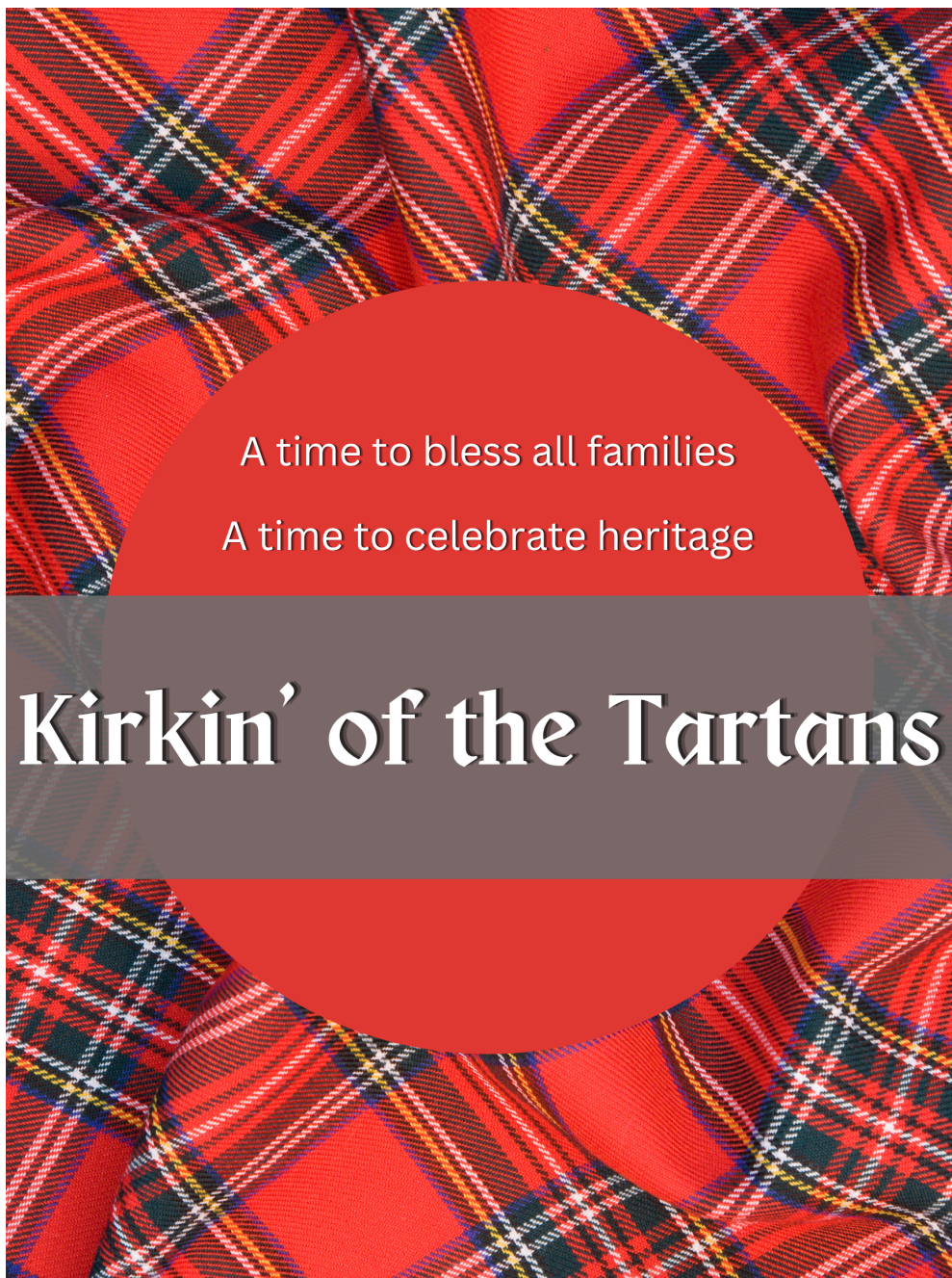


I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. Genesis 12:2



A time to bless all families
A time to celebrate heritage

Kirkin' of the Tartans

A kirkin' is a blessing. Tartans are clans, or families. A kirkin' of the tartans is really a blessing of the families. All people from all families. When the patriarch Abram was blessed by God he was also told why. His blessings were not to be hoarded for himself or his own family. His blessings were given in order to bless other people. That other-focused blessing is the topic of the day.

November 3, 2024
ST. ANDREWS PRESBYTERIAN CHURCH
DUNEDIN, FLORIDA
One Unity Service 10:00 a.m.

WORSHIP NOTES PAGE

Kirkin' o' the Tartans

What is a Kirkin' o' the Tartans?

The ceremony of the Kirkin' o' the Tartans is of American origin, though based on Scottish history and legend. The name itself means:

- Kirking, from the Scottish Gaelic word *kirk* which means church. In this usage it means "blessing."
- Tartans are the traditional plaid emblems of Scottish clans.

Taken together they mean blessing - kirkin' - of the clans or families, each represented by a tartan. That is what we will do today. We will offer a blessing of our families.

The History

After Bonnie Prince Charlie's Scottish forces were defeated by the English at the Battle of Culloden in 1746, Scotland once again came under British rule. To control the Scots, a special Act was passed that forbade the wearing of any sign of the Tartan, forbade any speaking in Gaelic, outlawed Scottish music, dancing, or the playing of the pipes. Orders were given for British troops to kill upon sight any person dressed in Highland garb or displaying the tartan.

This Act prompted the stubborn Scots to secretly carry with them a piece of their family tartan as they went to the Kirk, a word meaning church. The minister then slipped a blessing, a kirkin', into the service for the tartans, or families. The prohibition against the tartan lasted for nearly 50 years. At the repeal of the Act outlawing all of these things, the Church of Scotland celebrated with a Service of Family Covenant at which time the tartan of each family was offered as a covenant expression for the Lord's blessing.

The First Kirkin'

The Saint Andrew's Society of Washington, D.C. held the first Kirkin' during the early years of World War II. The late Dr. Peter Marshall, an eloquent Scot, then pastor of New York Avenue Presbyterian Church and later chaplain of the U.S. Senate, led the service in 1943, choosing "Kirkin' o' the Tartans" for the title of his sermon. He had preached many sermons in support of the British War Relief and the Scottish Clans Evacuation Plan. His sermons were so popular that a request was made for their publication, with the proceeds from the sales designated for war relief programs. As the war continued, the D.C. Saint Andrew's Society continued to hold services of unified prayer for the subjects of the British Isles. These became known as Kirkins. In 1947, he was elected Chaplain of the Senate.

The Service

Central to its theme is the presentation of various tartans – through banners and the wearing of tartans – for a blessing. Clans were simply a fathering of peoples for their protection and for economic, political, and social support. Clansmen and clanswomen demonstrated a true bond of family and the tartan is the symbol of this love and togetherness. The Kirkin' is intended to encourage all participants to reflect with thanksgiving on their own family and ethnic heritage – moving the kirkin' well beyond those of Scottish descent to people of “every nation, tribe, people and language” (Revelation 7:9) – and to celebrate God’s grace poured out for all generations.

Why We Choose to Have a Kirkin' o' the Tartans

Our motivation for having this ceremony in our worship service is multifaceted. First, we wanted to have something that connected with our faith and heritage. As this narrative describes, a kirkin' connects our faith and heritage. Second, we trace our theological heritage back to Scotland and this allows us to remember our roots. Third, beyond the pomp, pageantry, and the sound of the bagpipes, the kirkin' reminds us of troubling times when ethnic display could get you killed and how freedom of religion is not to be taken for granted. Fourth, this is a moment in our church life when we can celebrate and bless our families of all ethnic and national backgrounds. It is a celebration of our createdness and God-given beautiful diversity. Fifth, individuals of Scottish descent get to show forth their tartans as part of their personal clan history. Sixth, this event tends to draw others in our community who are interested, particularly in the Dunedin area. Finally, this event highlights the church as a family of God. The family orientation is palpable. Whether you are young or old, single or married, with family or without, this place is family to all who believe.

Procession of the Bible

In the service, a kilted Beadle, the name of a key leader in historic Scottish churches, leads the worship procession carrying the Bible to the front of the sanctuary. At the end of the service, the Beadle carries the Bible out, representing taking the Word of God into the world.

The Evolution of the Kilt

Since we live in Scottish-influenced Dunedin and this service features tartans with a handful of people wearing kilts, it is worth looking at how this garment came to be the most identifiable garment worn by the Scots. The kilt of modern times is made with eight yards of tartan pleated together in the back, left unpleated in the front, and designed like a wrap-around apron. The modern kilt is made to cover only the lower half of the body, from waist down to the knees. However, it was not always that way. In the late 1500s, the *Feileadh Mhor*, or the Great Kilt, as we saw on William Wallace in the movie *Braveheart*, was made to cover most of the body, from the knees to the neck, and sometimes even the head. It was made using twice the width of cloth as a modern kilt. Modified from *Clothing I: What's Up with the Guy in the Skirt?* (accessed www.shetlandpiper.com: Volume I, Issue 5, April 30, 2001)

The Scottish National Flag

The "Cross of St. Andrew," also known as the "Saltire" (meaning cross in the shape of an X), is the oldest flag of any country. Legend suggests that the Romans put the Apostle Andrew to death by crucifying him on an X-shaped cross. Thus, in case you haven't noticed it, we are big fans of X symbols around our church (see our logo, the X's on the outside edge of some pews, the X symbol in the upper right of the Andrew window in the front center of sanctuary). We are, after all, named after this follower of Jesus named Andrew.

*Oh, the depth of the riches of the wisdom and knowledge of God!
How unsearchable his judgments, and his paths beyond tracing out!
Romans 11:33*

UNITY SERVICE 10:00 A.M.

Gather in God's Name

Preparatory Meditation

On August 17, 1560, reformer John Knox and five of his colleagues presented the first Reformed Confession of Faith written in the English language to the Parliament of Scotland. "The Scot's Confession," as it is now known, united all of Scotland in its politics and in the church. From that day on, the nation was united under a Protestant Flag, emblazoned with the Cross of St. Andrew. It was the birth of the Church of Scotland, and Presbyterianism became a new denomination of Christians. With voices singing and bagpipes playing, let us celebrate our Scottish heritage and its global connection with all peoples of the world in this service of worship.

***Praise Songs**

*Goodness Of God * The Lord Is My Salvation*

Welcome & Announcements

Barbara Hunsicker

Greetings from the General Presbyter - Holly Dillon

***Call to Worship - (from Scots Confession of 1560, Chapter 1)**

Amanda Bowman

Leader: Come, let us worship our God, who is one in substance and yet distinctive in three persons: Father, Son and Holy Spirit.

People: **To whom alone we must cleave, whom alone we must serve and in whom alone we put our trust.**

Leader: God is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible.

People: **We confess and acknowledge this God alone.**

Leader: Glory to God's Name!

***Processional of the Beadle, Piper and Tartans**

Calling of the Clans and Posting of the Tartans

The Blessing of the Tartans

Leader: The Tartans, clans and families!

People: **We raise these tartans to symbolize all clans of every nation, tribe, people and language. We are grateful to Almighty God for each heritage and pray God's blessing on his servant people in all lands.**

Leader: Eternal God, our Father, bless these symbols of heritage and grant that those who wear them, the families they represent and the whole earth of families they symbolize, may do justly, love mercy, and walk humbly with You through the grace of our Lord Jesus Christ.

Prayer of Invocation

Amanda Bowman

Choir Anthem:

Spirit of God, Unseen as the Wind

Chancel Choir

Skye Boat Song

Gemma Briggs, Irish Whistle

Prayer for Illumination

The Rev. Dr. David Hunsicker Jr.

Scripture Reading - *Romans 3:21-26 - NIV*

Sermon

The Rev. Dr. David Hunsicker Jr.

Title: God in the Crisis

Text: *Romans 3:21-26 - NIV*

*Affirmation of Faith (from Scots Confession, "The Kirk," 3.16)

(Unison) As we believe in one God, Father, Son, and Holy Ghost, so do we most earnestly believe that from the beginning there has been, now is, and to the end of the world shall be a Church;

For as without Christ Jesus there is neither life nor salvation, so shall there none be participant thereof but such as the Father has given unto his Son Christ Jesus, and those that in time come to Him, avow his doctrine, and believe into Him (we comprehend the children with the faithful parents).

This Kirk is invisible, known only to God, who alone knoweth whom He has chosen, and comprehends as well (as said is) the Elect that be departed (commonly called the Kirk Triumphant), as those that yet live and fight against sin and Satan as shall live hereafter.

***Congregational Affirmation Response – Gloria Patri - #581**

Glory be the Father, and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

Prayers of the People

The Rev. Dr. David Hunsicker Jr.

Giving of God's Tithes & Offerings

Amanda Bowman

Bagpipe Offertory

Abide with Me
by Henry F. Lyte & William H. Monk

Gemma Briggs, piper

***Congregational Offering Response – Doxology - #606**

*Praise God from whom all blessings flow; Praise Him all creatures here below;
Praise him above ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.*

***Prayer of Dedication**

Amanda Bowman

***Communion Hymn:** *O For a Closer Walk With God #739*

Communion

Prayer after Communion and Lord's Prayer

The Rev. Dr. David Hunsicker Jr.

***Sending Hymn**

A Mighty Fortress Is Our God #275

***Charge and Benediction**

***Recessional of the Beadle, Piper and Tartans**

Postlude

Mark Hunter, Organist

Ein Feste Burg ist unser Gott - Walther

Please remain seated until after the Postlude.

Those With Special Needs

Janet Calve
Bill Douglas
Jack Beebe
Cindy Withrow
Patty Ingman
Ken Giesow
Jim & Patsy Perry

Martha Brown
Elisabeth Lawson
Jeannine Beebe
Dell Forrester
Don & Vickie Taylor
Manny & Sue Koutsourais

Those Serving in the Military

Jeremy Roberson (Navy)
Sergio Adam Castillejo (Coast Guard)
Trevor Grantham (Marines)

Those Who Grieve

Those in the Hospital

Those Who Are in Homes, Assisted Living, Nursing Homes and Rehab Centers

Jack Beebe, *Arden Courts, Palm Harbor*
Lu Erskine, *Colonnade at Lake Beckett Assisted Living, Clearwater*
Dee Nickels, *St. Marks Memory Care, Palm Harbor*
Louise Smith, *Coral Oaks Assisted Living, Palm Harbor*
Nancy Sullivan, *Grand Villa, Clearwater*

Out of the Area

Marjorie Krueger, *Clare Bridge of Jacksonville, 1005 Old St. Augustine Rd, Jacksonville, FL 32257*
Pat Quinlan, *Woodbury Senior Living, 7012 Lake Rd, Woodbury, MN 55125*
Dr. Joyce Dain-Porteous, *(c/o Chere Marlo), 305 Alexander Creek Court Raymore, MO 64683*
Nancy Thomas, *5700 Williamsburg Landing Drive Apt. #316, Williamsburg, VA 23185*

In addition, please pray for our church, the church universal, our community, our nation and our world, those in distressing circumstances, and those in authority.

WHO' S WHO IN THE CHURCH

SESSION MEMBERS

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Dave Hicks, Caregiving, Class of 2026, daveraehicks@gmail.com
Edie Wiseman, Traditional Worship, Class of 2026, kewise41@gmail.com
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Donna Weatherwax, Christian Education, Class of 2024, rapture309@yahoo.com

THE STAFF

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Christine Schlerf, Prayer Chainprayerchain@sapcd.org
Sherrill Roberson, Stephen Ministry Leadersherrillrstephenleader@gmail.com

CONNECTION CARDS

If you want to request a prayer or communicate with any of the staff members of the church, please use a Connection Card. You can find them located on the counter of the Welcome Center in the church Narthex/ Lobby area.

A Special Thank You to the following participants:

Liturgist

Amanda Bowman

Beadle

John Miller

Piper

Gemma Briggs

Tartan Bearers

Phil Bennett

Mike Bowman

Elaine Campoli

Glen Hogsett

Hank Mattox

Lu Taylor

Donna Weatherwax

Midge Weatherwax



standrews
presbyterian church

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