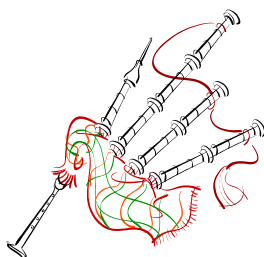




**FIRST  
PRESBYTERIAN  
CHURCH** OF ANN ARBOR



*the kirkín' o' the tartan*

*sunday, january 29, 2012*

*3:00 p.m.*





## the tradition of the kirkin' o' the tartan

(Kirkin' is pronounced "CARE-kin")

The Kirkin' is strictly a North American tradition, but its origins go back into Scottish history. The Scots have always had strong Christian convictions, whether they be Catholic or Protestant, and have always observed Sunday as The Lord's Day, a day of rest and worship. This was the day when the Sunday or dress kilt was worn—a finer quality wool kilt with more white than was in the everyday kilt. Because of the significance of the family tartan in helping to unite the clans in the old days, a special event was held every year. The clansmen gathered together, dressed in their finest tartans, to rededicate themselves to service to their Heavenly Father and to give thanks for His watchful care over them during the year.

This service was known to have taken place in the time of the Protestant Reformation in the 1500s. By the time of the Proscription of 1746, which outlawed the wearing of anything tartan by any Scot, this ceremony obviously could not be held. There is evidence that some clansmen took to carrying swatches of the material to kirk (church) concealed on their person. At some point in the service the clergyman would give a blessing, the clansmen would touch their bits of tartan, and with no overt signal given, a sort of "underground Kirkin' " would take place.

Most writings on the subject seem to agree that the first Kirkin' was established here in the United States by Dr. Peter Marshall at the New York Avenue Presbyterian Church, Washington, DC, on April 27, 1941. At that time Dr. Marshall was also Chaplain of the Senate and Chaplain of the St. Andrew's Society of Washington, DC. He is also known as being the central figure in the book and movie entitled *A Man Called Peter*.

Central to this theme of Kirkin' is the presentation of the Tartans of Clan, symbolizing rededication of Scots everywhere to God's service. It is enhanced by the beauty of the singing of the Psalms, the color and dignity of the presentation, and the close bond of fellowship sensed by all who attend.





# ORDER OF SERVICE



*(We invite those gathered to speak or sing together those portions of the service  
in **bold type**)*

PRELUDE

Music for Brasses

*Presbyterian Brass Quartet*

PRESENTATION OF THE SWORD

C. M. Novess

PROCESSIONAL

The Pipers

The Honor Guard

The Tartans

The Crucifer

The Bible

The Clergy

The Choir

The Readers

**\*CALL TO WORSHIP**

One: We come from scattered lives to this sanctuary, to seek our unity in the Spirit, to seek the grace of the Lord Jesus Christ, to seek the peace of God.

**All: God's people have gathered.**

One: Blessed be the name of the Lord now and evermore.

**All: From the rising of the sun to its setting, the Lord's name be praised!**

**\*HYMN**

**All People That on Earth Do Dwell**

*Old Hundredth*

*(The congregation is invited to join the choir on verses 1, 2, and 5)*

- 1. All people that on earth do dwell, sing to the Lord with cheerful voice; him serve with fear, his praise forth tell, come ye before him, and rejoice.*
- 2. The Lord, ye know, is God indeed, without our aid he did us make; we are his folk, he doth us feed, and for his sheep he doth us take.*
- 3. Oh enter then his gates with praise, approach with joy his courts unto; praise, laud, and bless his name always, for it is seemly so to do.*

4. *For why? The Lord our God is good; his mercy is forever sure; his truth at all times firmly stood, and shall from age to age endure.*
5. *To Father, Son, and Holy Ghost, the God whom heaven and earth adore, from men and from the angel host be praise and glory evermore. Amen.*

## SCRIPTURE LESSONS

Jo Pattinson

The 23<sup>rd</sup> Psalm (Shepherd's Version)  
The Beatitudes (Braid Scot Version)

## ANTHEM

The Lord Is My Shepherd

John Rutter

*The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort. He shall convert my soul and bring me forth in the paths of righteousness, for his Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff comfort me. Thou shalt prepare a table for me against them that trouble me: thou hast anointed my head with oil and my cup shall be full. But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.*

## A READING

from St. Ninian

John Milroy

who established an abbey and a religious studies center  
on the Isle of Whithorn at the end of the fourth century

## \*AFFIRMATION OF FAITH

**We confess and acknowledge one God alone, who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons, the Father, the Son, and the Holy Ghost. By whom we confess and believe all things in heaven and earth, visible and invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence for such end as his eternal wisdom, goodness, and justice have appointed, and to the manifestation of his own glory.**

## A READING

from St. Columba

Suzanne Beutler

the sixth-century missionary, who is credited  
with bringing the Christian faith to Scotland

## ANTHEM

## Let the People Praise Thee

William Mathias

*Let the people praise thee, O God: yea, let all the people praise thee. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth. Then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing. God shall bless us: and all the ends of the world shall fear him. God be merciful unto us, and bless us: and show us the light of his countenance, and be merciful unto us. That thy way may be known upon the earth: thy saving health among all nations. Glory be to 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.*

## A READING

from *Carmina Gadelica*  
a collection of ancient folk prayers gathered by  
Alexander Carmichael in the last century

David Prentice-Hyers

## \*HYMN 234

**I to the Hills Will Lift My Eyes – Scottish Psalter***Dundee*

## A READING

from Thomas M' Cries' *Life of John Knox*  
a biography of the reformer of the Scottish church  
in his confrontation with the Roman Catholic Queen Mary

Karl Hauser

## ANTHEM

## O How Amiable

Ralph Vaughan Williams

*O how amiable are thy dwellings: thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: My heart and my flesh rejoice in the living God. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will alway be praising thee. The glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us. O prosper thou our handywork. O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home.*

## A READING

from Peter Marshall  
Scots-American Presbyterian minister, pastor of New York Avenue  
Presbyterian Church in Washington, DC, and Chaplain of the Senate,  
who is credited with bringing the Kirkin' o' the Tartan to this country.

Fairfax F. Fair

## KIRKIN' O' THE TARTANS

PROSCRIPTION BY AN ACT OF PARLIAMENT

C. M. Novess

REPEAL BY AN ACT OF PARLIAMENT

Evans McGowan

PRESENTATION OF THE TARTANS

Fairfax F. Fair

*(We invite all who have brought family tartans, or other fabric representative of family heritage, Scots or otherwise, to come forward at this time and stand across the front of the nave at the foot of the steps for the special blessing. Please remain there until after the Kirkin' Prayer.)*

## BLESSING OF THE TARTANS

*(The blessing comes from "God Guide Me," one of the prayers collected by Alexander Carmichael in the Carmina Gadelica. During the Blessing of the Tartans, the choir and soloists will sing.)*

ANTHEM

Jesu, Grant Me This I Pray

C. H. Kitson

*Jesu, grant me this I pray, ever in thy heart to stay. Let me evermore abide hidden in thy sounded side. If the evil one prepare, or the world a tempting snare, I am safe when I abide in thy heart and wounded side. If the flesh, more dangerous still, tempt my soul to deeds of ill, naught I fear when I abide in thy heart and wounded side. Death will come one day to me: Jesu, cast me not from thee: dying, let me still abide in thy heart and wounded side.*

DUET

All in the April Evening

Hugh S. Robertson

*All in the April evening, April airs were abroad. The sheep with their little lambs passed me by on the road. All in the April evening I thought on the Lamb of God. The lambs were weary and crying with a weak human cry. I thought on the Lamb of God going meekly to die. Up in the blue, blue mountains dewy pastures are sweet, rest for the little bodies, rest for the little feet. But for the Lamb, the Lamb of God up on the hilltop green, only a cross, a cross of shame, two stark crosses between. All in the April evening, April airs were abroad; I saw the sheep with their lambs and thought on the Lamb of God.*

## KIRKIN' PRAYER

Almighty God, who did command the tribes of ancient Israel to pitch their tents beneath the standards and ensign of their parents, and who set over your holy church the banner of the Cross of Christ: let your blessing rest upon all tartans set before you here today. Bless all families who claim a tartan as their own and keep them loyal to the standards which their tartans represent and faithful in their love and service to Christ and his Kirk; through the same Jesus Christ our Lord unto whom with you, O God, and the Holy Spirit, be all power and majesty both now and forevermore. Amen.

\*HYMN 396

O, For a Closer Walk with God

*Caithness*

RECESSIONAL

Scotland the Brave

*The congregation is cordially invited to follow the pipers and the worship leaders in recessing downstairs to the Social Hall for a reception.*

VOLUNTARY

Music for Brasses

*Presbyterian Brass Quartet*



## *the participants*

**The Pastors** participating in the service are the Reverends Fairfax F. Fair, David Prentice-Hyers, Mary Elizabeth Prentice-Hyers, and Evans McGowan.

**The Choir Director** is Gerald Leckrone.

**The Organist** is Carol Muehlig.

**The Soloists** are Leslie Smith, soprano, and Sally Carpenter, alto.

**The Pipers and Drummer** are members of Bagpipe Music Unlimited.

**The Choristers** are members of the Chancel Choir of First Presbyterian Church.

**The Honor Guard** is the Royal Scottish Honor Guard of the St. Andrew's Society of Detroit.

**The Readers** include Jo Pattinson, Suzanne Armstrong Beutler, Karl Hauser, John Milroy, C. M. Novess, and the Reverends Fairfax F. Fair, David Prentice-Hyers, and Evans McGowan.

**The Crucifer** is carried by Rosanne Emanuele.

**The Bible** is carried by Mary Elizabeth Prentice-Hyers.

**The Presbyterian Brass Quartet** includes Derek Lockhart, Paul Lewis, Jakob Hildebrandt, and Martha Farmer; **the oboist** is Angela Noble.

**The Tartans** included in today's presentation were sewn by Sandy Herold, Meredyth Jones, and Mary Lou Brown. The Tartan standards were built by Carl Binder.

**The Tartan Bearers** include Carolyon Buehler, Suzanne Armstrong Beutler, Sue Dempsey, Debra Omans, Sue Leong, Sandy Herbertson, Ron Stefanski, Jennifer Sansbury, Sandy Herold, Downs Herold, Evans McGowan, Cruse and Virginia Patton Moss, Keith Molin, Jean White, Kay Stefanski, Bonnie Kerschbaum, and Linda Speck.

**The Tartans** representing the various Scottish clans that are included in today's presentation were donated by the following individuals:

Clan Anderson	Carolyon Buehler
Clan Armstrong	Suzanne Armstrong Beutler
Clan Bruce	Debra Omans
Clan Buchanan	Bob and Jeannine Buchanan
Clan Cameron	Sue Leong
Clan Campbell	Douglas and Marilyn Campbell
	David and Pat Clyde
Clan Douglas	Debra Omans
Clan Gordon	Sandy Herbertson
Clan Gunn	Janette Weid, Dorothy Lapp
	Arthur Parker, Jr., Richard Parker, Robert Parker
Clan Hamilton	Ron and Kay Stefanski
Clan Johnston	Bruce and Nancy Hubbard
Clan Kerr	Downs and Sandy Kerr Herold
Clan Livingston	Ron and Sheila Cresswell
Clan MacAlpine	Ron and Sheila Cresswell
Clan MacColl	Richard and Marilyn Trytten
Clan MacIntosh	Cruse and Virginia Patton Moss
Clan MacKenzie	Frances Gamble
	Howard and Dorothy Parker
Clan MacLeod	David and Pat Clyde
Clan Marshall	In memory of Peggy Marshall Molin by Keith Molin
Clan Robertson	Bruce and Nancy Hubbard
Clan Ross	Jeff Taggart
Clan Sinclair	Suzanne Powell
Clan Stewart	Ron and Kay Stefanski
Clan Sutherland	Bonnie Kerschbaum
Clan Urquhart	Jean Urquhart

## *the clan*

Mention the word “clan” and many immediately think of Scotland. The original word in Gaelic means offspring or descendants, family or tribe.

The clan or tribe as a basic unit of government was present in all the early civilizations of humankind. Throughout most of the world, as society grew and became more complex, such family-based government was replaced by other forms. One of the last bastions of clan government in Europe was in Scotland, where it took root and flourished in the stark isolated beauty of the highlands.

Today, even though Scotland has been incorporated into Great Britain, her clans still survive and flourish. The reason for this vitality comes from the form of clan system that developed there. The clans of the Scots were kin groups who took a common name and banded together under the leadership of a Chieftain for military power and economic safety. The clan name was usually formed by combining the name of the Chief’s ancestor with “Mac,” meaning son. For example, in the MacDonalds, all members of the clan were considered “sons of Donald.” Within this great clan there are hundreds of septs, or sub-clan families, who, although they have different surnames, still consider themselves “sons of Donald” and give their allegiance to Clan MacDonald.

Each clan had its own tartan, which was worn in a kilt or scarf. Clan members were fiercely loyal to the family group, quick to avenge any wrongs done to their fellows or to defend the area they considered home territory.

## *elements of highland dress*

**The Tartan** describes the distinctive checker pattern generally worked out in a woven material such as woolen cloth. Each particular pattern is known as a “sett.” Such tartan material is a characteristically Scottish product. The tartan is often erroneously called a plaid, which properly means the garment described below.

Historically, in each district the local weavers produced a distinctive tartan pattern or sett. Thus, members of the same clan probably wore the particular tartan woven and dyed in their neighborhood. The distinct sett adopted by the chief and his relatives traditionally became the “Clan Tartan.”

After the Battle of Culloden in 1746, the British put a chain of forts down The Great Glen. The British then passed the Proscription Act, which banned the tartan, the great kilt, tartan sashes, brogues, bonnets, sporrans, dirks, bagpipes, shoulder belts, claymores, and other items of highland dress. For centuries, the Highlanders had worn such dress because it was uniquely adapted to the climate of the highlands of Scotland, and banning it added to the hardship of the people. Many were forced to leave for economic reasons; many also left when they saw their freedoms being taken from them.

In 1762 the Proscription Act was lifted and once again highland dress was allowed. By that time most of the tartan weavers had died and almost all of the tartan material had been destroyed. Few samples remained and the families had to recreate patterns from memory. Some were copied from varnished paintings, having colors that were darker or at least different from their original state. Many patterns may not have been brought back as they once were.

The early 1800s brought a Celtic revival and there was a search for tartans. Many made up at this time were not authentic or accurate, because the demand for the tartan exceeded the supply. Before the 1850s vegetable dyes were used, and only a limited number of colors were possible with variations of color from the same plant.

**The Plaid** (pronounced “played”) is a long, rectangular piece of tartan wool material, pleated and worn diagonally across the chest and back, fastened at the shoulder with a brooch for full dress or folded several times and carried over the shoulder for formal dress.

**The Kilt**, an article of male Scottish dress, is a skirtlike garment made by pleating about nine yards of tartan material with pleats in the rear and a plain underlap and overlap in the front.

**The Sporrán** is a leather or fur pouch worn in front on a belt or chain strapped around the hips.

**The Sgáin Dubh** (pronounced “skeen doo”) or Black Knife, is a short, broad-bladed knife, carried in the top of the hose on the right leg, held in place by the garter band, with its handle protruding above the stocking top some two or three inches. Some are bone-handled. They are usually mounted with silver and semiprecious stones, e.g., silver mounting with cairngorm.

**The Dirk** is an object of considerable beauty. It is a long knife, and its sheath houses a smaller knife and fork. The long knife was the conventional hunting knife, and the smaller utensils were for eating. Nowadays the scabbard and handles are black, both profusely ornamented with silver, the three handles being surmounted with cairngorms or precious stones. The small handles are attached to the sheath by silver chains.

**The Cap** may be one of two types: the Balmoral bonnet or the Glengarry bonnet – equally attractive and equally correct. The Balmoral is a very ancient headgear – the old broad bonnet common to highlands and lowlands alike for many centuries. It may be black, blue, or fawn, with or without diced band, and may have loose, flowing ribbons behind, or a knotted bow. The Glengarry is generally dark blue or black, and may or may not have a diced band. It is boat-shaped and is invariably worn with loose, flowing ribbons. Many people prefer it because of its jaunty appearance.

## the sacred music fund

The Sacred Music Fund is supported by generous contributions from church members, community patrons, and even distant friends who believe in the powerful mission and ministry of music. The church provides a special venue in which many artistic elements may be combined to communicate that which is holy – liturgy, music, dance, art, even architecture and poetry. The Sacred Music Fund supports the special music programs – such as today’s Kirkin’ o’ the Tartan – offered at First Presbyterian, Ann Arbor. If you would like to make a contribution to the Sacred Music Fund and join the list of patrons whom we gratefully acknowledge below, please make your check out to First Presbyterian Church, with “Sacred Music Fund” on the memo line, and send it to First Presbyterian Church of Ann Arbor, ATTN: Gerry Leckrone, 1432 Washtenaw Avenue, Ann Arbor, MI 48104.

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**UPCOMING MUSICAL EVENTS  
FIRST PRESBYTERIAN CHURCH, ANN ARBOR**

**Good Friday, April 6, 2012**

**7:30 pm**

**SANCTUARY**

***Seven Last Words of Christ***

*Selections of Haydn's oratorio setting will be presented during the Tenebrae Service. This somber service will offer an opportunity to reflect on the sacrifice made for us by Jesus.*

**Sunday, May 20, 2012**

**3:00 pm**

**SANCTUARY**

**A Concert for Peace**

*Randall Thompson's "Peaceable Kingdom," an a capella cantata for double choir, will be presented by our Chancel Choir. The concert will also include readings and anthems which will further develop ideas about peace.*



**FIRST PRESBYTERIAN CHURCH OF ANN ARBOR**

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