

**An Order for the
Public Worship of God**



**The Fifteenth Annual Service
of the “Kirkin’ o’ the Tartan”**

**Eleven o’clock in the morning
The Twenty-Six of March
Two Thousand and Seventeen A.D.**

**Laurinburg Presbyterian Church
Laurinburg, North Carolina
Founded 1859**

Welcome to our Guests

The staff and congregation of Laurinburg Presbyterian Church welcome you to our church and to this service. We hope you find it uplifting and our members friendly. We invite you to sign the Friendship Pad so we may remember you in our prayers. If you are seeking worship and fellowship just for today, thank you for celebrating with us. But, if you are searching for a new church community, we wish to respond in whatever manner will suit you best. Our services are open to all, and we will welcome you when and if you return. If you would like more information about participating more fully in the life of Laurinburg Presbyterian Church or have questions or needs to which we may respond, please call the church office (276-0831, x. 301) or so indicate on the Friendship Pad as it is passed today.

Please—No Flash Photography in the Sanctuary

On this special day, we gather for the Kirkin' o' the Tartan Service. "Kirk" is Scottish for Church, usually referring to the Church of Scotland. However, this service and ceremony, although based on Scottish history, legend and folklore, are of American origin. More details of the history and legends are found in the "Programme Notes" portion of this bulletin.

John Knox, the Scottish Reformer, studied under John Calvin (1509-1564), the father of Presbyterianism, in Geneva in the 1500's. Upon returning to Scotland, Knox wrote the first Book of Church Order and established the first Presbyterian Churches there. The Church then spread to Ireland. The immigrants from Scotland and Ireland brought the Presbyterian Church to America.

The Scots Confession of 1560 has been referred to as the Charter of the Church of Scotland and of world Presbyterianism. The Scottish Parliament, at the conclusion of the civil war, invited John Knox and five colleagues to prepare a Confession of Faith for the church. It was the first Reformed Confession in the English language.

Perhaps no symbol is more associated with the Scottish tradition than the colorful Highland dress. The tartan is an old tradition with many references to it in early Scottish literature. The ancient tartan was described as "chequered" or "striped" or "sundrei coloured." For many centuries, tartans formed part of the everyday dress of the Highland people. It was there in Scotland that its use continued and developed until it became recognized as a symbol of clan kinship.

Today we celebrate the olden Scots' love of scripture, unwavering faith, devotion to their Kirk, persistence, and strong independence by proudly displaying the tartans to the stirring sounds of the pipes. These tartans, the playing of the pipes, the singing of psalms, and this special service of worship and praise are dedicated to the One, True, Triune, and Living God. We remember our Scottish ancestors' struggle to affirm and to establish that our Lord Jesus Christ alone is the Head of the Kirk.

On behalf of all of Scottish descent among us, these tartans are presented before Almighty God, seeking His blessings upon these colors and the clans they represent, as well as upon the entire "Clann Dia," which is the Gaelic for all the "Children of God," or all humankind.

ORDER OF SERVICE FOR THE LORD'S DAY
Sunday, March 26, 2017 A.D. Eleven o'clock in the morning

WE ASSEMBLE IN GOD'S NAME

ANNOUNCEMENTS

Congregation, please remain seated during the Processional.

ORGAN/PIPES PROCESSIONAL

Lochanside

John MacLellan, Dunoon

Piper

Drummer

American Flag

Christian Flag

St. Andrews Flag

Red Rampant Lion Flag

Crucifer (Bearing The Celtic Cross)

Beadle (Bearing The Holy Scriptures)

Clergy (Bearing the Clergy Tartan)

Bearing the Family Tartans

Bill Caudill

John Alec Caudill

Clint Willis

Richard Massey

Ellen Thompson

John Clark

Bill Loftus

Gus Purcell

Dr. Duane Hix

Participants

CALL TO WORSHIP

From Psalm 80

Lay Leader Today Is Larry Schulz

One: The Lord brought a vine out of Egypt, drove out the nations, cleared the ground and planted it.

All: It took deep root and filled the land. Hills were covered by its shade, and mighty cedars with its branches. It sent out tendrils to the sea and its shoots to the river of life.

One: In the people of Israel and the church of Jesus Christ, the word of the Lord goes forth forever, seeking new lands, inspiring different peoples.

All: Let us rejoice in the Lord for our own heritage: martyrs of the early church, pioneers of the Reformation, missionaries to these shores, parents and grandparents who taught us to believe. Praise the Lord, all people of God! Amen

PRAYER OF THE DAY

OPENING HYMN (next page)

From Highland Peaks

Dr. Mary Louise (Mel) Bringle, nationally known hymnologist and former professor of religion at St. Andrews and former member of our chancel choir, was commissioned to compose this hymn for Laurinburg Presbyterian Church on the occasion of the church's celebration of its 150th anniversary in 2009. It was first sung by our congregation on Sunday morning September 20, 2009 during the 150th celebratory worship service.

From Highland Peaks

Brother James' Air 8.6.8.6.8.6

Mary Louise Bringle, 2009

James Leith Macbeth Bain, 1915

1. From High-land peaks of chill and mist to warm and sand - y
 2. By skirl - ing pipes' ex - alt - ing notes, our hearts are deep - ly
 3. With gifts to meet our neigh - bor's need, our lives are rich - ly
 4. O God of past and fu - ture years, and Source of all we

plains, you led our par - ents in the past, with
 stirred. In tears and laugh - ter, praise and prayer your
 blessed: a cup to cheer, a loaf to feed, and
 own our peace and plen - ty, health and hope, our

love that still re - mains, and through our pres - ent
 grace is felt and heard. In ques - tions and in
 balm of Sab - bath rest; the fel - low - ship of
 spir - its' true sha - lom in mist and sun, you

joys and fears, your Spir - it lives and reigns.
 qui - et - ness, you speak your liv - ing word.
 friends and kin, and Christ in ev - 'ry guest.
 light our path, and gent - ly lead us home.

*CALL TO CONFESSION

*PRAYER OF CONFESSION

God of our ancestors, of Abraham and Sarah, Moses and Joshua, Deborah and David, of James and John and Dorcas and Paul: through the centuries you have raised up leaders for your church. These good men and women heard your call and offered their lives in service. Once again your church needs leaders, faithful and true, for we have stood idly by as your Word is forgotten. Nations follow their own ambitions. Individuals think of pleasure first and sacrifice later. We are drifting from the foundations of our faith. Please forgive and help us. Send out your light and your truth, and call your church to discipleship. Hear now also our personal prayers of confession...

* ASSURANCE OF PARDON (responsive)

One: God has indeed heard our prayers. Let us recall that He sent His only Son, Christ Jesus, to be the propitiation for our sins. Indeed, for as the heaven is high above the earth, so great is His mercy toward them that love Him. As far as the east is from the west, so far hath He removed our transgressions from us. Friends, believe in the good news of the Gospel

All: In Jesus Christ we are forgiven.

One: Since God has forgiven us in Christ, let us forgive one another. The peace of the Lord Jesus Christ be with you all.

All: And also with you.

* THE GLORIA: 581

Gloria Patri

Greatorex

**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. Amen.**

THE CHILDREN'S SERMON

*The youngest children may meet teachers at the back of the sanctuary
to go to church school, older children will remain in worship today.*

WE PROCLAIM GOD'S WORD

UNISON PRAYER FOR ILLUMINATION (John Calvin)

O Lord, heavenly Father, in whom is the fullness of light and wisdom, enlighten our minds by your Holy Spirit, and give us grace to receive your Word with reverence and humility, without which no one can understand your truth. Amen.

THE OLD TESTAMENT READING:

Deuteronomy 26:1-11 OT pg 180

One: The Word of God for the people of God.

All: Thanks be to God.

CHORAL ANTHEM

We Are Redeemed

Dengler

THE NEW TESTAMENT READING:

Hebrews 1:1-4; 2:1-4 NT pg 218

One: The Word of God for the people of God.

All: Thanks be to God.

* AFFIRMATION OF FAITH

As we believe in one God, Father, Son, and Holy Ghost, so we firmly believe that from the beginning there has been, now is, and to the end of the world shall be, one Kirk, that is to say, one company and multitude of men chosen by God, who rightly worship and embrace him by true faith in Jesus Christ, who is the only Head of the Kirk, even as it is the body and spouse of Christ Jesus. This Kirk is catholic, that is, universal, because it contains the chosen of all ages, of all realms, nations, and tongues, be they of the Jews or be they of the Gentiles, who have communion and society with God the Father, and with his Son, Christ Jesus, through the sanctification of his Holy Spirit. Amen.

From The Scots Confession, 1560 (unison)

* THE PSALM OF FAITH: 801

The Lord's My Shepherd, I'll Not Want (Psalm 23)

Crimond

PRAYERS OF THE PEOPLE

THE OFFERING OF SELF AND SUBSTANCE

OFFERTORY

Caillin Mo Ruinsa

Traditional Gaelic Song

* THE DOXOLOGY: PH 606

Psalm 100

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 from the Church of Scotland (unison)

Save us, Lord, from the temptation to buy what we do not need, from confusing what we need with what we want, from wasting what we do not own, from owning what we will never use, and from idealizing the past as a golden age. Strengthen the arm and the will of all who, for the good of the world you made and love, challenge our greed and inform us about appropriate living. May their words gain a good hearing so that the world may have a good future! Amen.

From the liturgy of the Church of Scotland

* 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.

WE GO IN GOD'S NAME

* CLOSING HYMN: 649

Amazing Grace (with Pipes)

Amazing Grace CM

*Tartan & Flag Bearers, please take your positions during the hymn.
Congregation, please be seated following the singing of the closing hymn.*

THE KIRKIN' O' THE TARTAN

Tartan & Flag Bearers, please come forward.

BLESSING OF THE TARTANS

Almighty God, who has promised that in all places where two or more are gathered in your name, that you will meet with your servants to bless them, fulfill your sacred promise and make this church a place of Christian love and fellowship, shared Christian heritage, worship, service, and prayer. May our worship be offered in the Holy name of Jesus and be pleasing in your sight. May you bless us with the presence of the Holy Spirit. May you sanctify this time as profitable to our hearts and souls.

We rejoice in this opportunity to dedicate these tartans to you as symbols of the unwavering loyalty and steadfast faith of our Scottish ancestors. We praise you for their ingenuity and integrity; for their respect of truth and justice; for their rejection of hypocrisy; and for their regard of liberty, life, and the equality of all people.

Grant us, O God, the ability to remain true to the faith of our ancestors, which has enlightened, encouraged, and enhanced the peoples of our beloved country and other lands. Use us to bring peace and goodwill on earth and to advance equality and justice throughout the world.

In all these prayers, remembrances, and supplications, O heavenly Father, make us all, like the Scots of old, a people who strive to do justice, love mercy, and walk humbly with our God. In the name of our precious Savior and Head of the Kirk, Jesus Christ, the Lord. Amen.

BENEDICTION (A Gaelic Blessing)

Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the gentle night to you.
Moon and stars pour their healing light on you.
Deep peace of Christ, of Christ the light of the world to you.
Deep peace of Christ to you.

BLESSING OF THE MEAL

CHORAL RESPONSE

Depart Now in Peace (Old Scottish Blessing)

Whitworth

*Depart now in peace, and as you go remember
that it was in the goodness of God that you were born;
that it is the providence of God
that you have been kept to this hour;
and in the love of God you are redeemed. Amen.*

ORGAN/PIPES RECESSIONAL

*Highland Cathedral
Scotland the Brave/Rowan Tree*

Korb
Traditional/arr. Armstrong

Congregation, please remain seated during the recessional.

(please stand if you are able.)*

Tartan Banners Provided by Members of Laurinburg Presbyterian Church

<u>BANNER:</u>	<u>PROVIDED BY:</u>
Boyd	Jack & Daphney Gaw In memory of Dr. Lois (Boyd) Gaw
Buchanan~Ancient	John & Meredith Hudson In memory of Helen (Buchanan) Hudson
Buchanan~Modern	Bill & Kathleen Purcell
Campbell~Ancient	Lynn Massey In memory of Hugh & Dan Campbell
Carmichael	John & Henrietta Carmichael
Carolinas	Lillian Boger
Cian	Julian & Clara Butler In memory of Julian Butler, Sr.
<i>Butler Sept of Cian</i>	Elizabeth Forester In memory of and in honor of all clergy
Clergy	Tim Rumph In honor of Carolyn (Cochran) Rumph
Cochrane	Pete & Janice (Craig) Liles, Craig & Pat Ellis St. Andrews University
Craig	Jim & Beth Elliott
Earl of St. Andrews	Mary M. Adams
Elliott	Linda (McGowan) McQueen In memory of Al, Mary, John & Dorman McGowan
Gordon	Jack Hanna
Gow	In memory of Herbert McKeithan, Jr. by his children Mac, Charles, Laura Beth, Clay, Ray & Patsy
Hannay	Clayton, Suma and Clay Brooks
Keith	Carolyn (Lindsay) Moore, Anne Miller, Karen Burton & Susan Wentz
Lamont	Jane (Alexander) Quick
Lindsay	Robert & Martha (McArthur) Floyd
MacAllister	Jerry & Leslie Bruner In memory of Annie McBryde McNeill and Pauline McNeill Bruner
MacArthur	Pete & Janice Liles In memory of Nelson P. Liles
MacDonald~Ancient	Hugh & Susan McArn
MacDonald~ Dress Ancient	Anne McBryde & Anne McKenzie In memory of Gaston McBryde
MacDonald~Weathered	Nan Turner
MacDonald of the Isles~Ancient	Andy & Emily Womble In memory of Eunice (McDuffie) McNeill
MacDonald of the Isles~Hunting	Presbyterian Women Circle 2 In memory of Margaret Lois Farmer Bateman
MacDuff~Red	Mary Margaret & Randy Miller In memory of Spencer Miller
MacFarlane~Modern	Bill & Emma McInnis
<i>McGirt Sept of MacFarlane</i>	Andy & Emily Womble In memory of Virginia Anetta McIntyre
MacFarlane~Modern	Jane & Katherine McKay
<i>Miller Sept of Miller</i>	Hew & Martha (McCoy) Fulton
MacInnis	
MacIntyre~Hunting	
MacKay~Ancient	
MacKay~Blue	

MacKenzie	Anne McBryde & Anne McKenzie In memory of W.N. McKenzie
MacLaurin~Ancient	Penny & Catherine McLaurin
MacLaurin~Ancient	Loma (McLaurin) McQueen
MacLaurin~Modern	Sue (McLaurin) Jones & family In memory of Morrison & Mary McLaurin
MacLean of Duart, Weathered	Bill & Anne (McLean) Caudill
MacLellan	Bill & Kathleen (MacClellan) Purcell
MacNeill of Barra, Ancient	Ann Groves McNeill & Marion Crumbliss
MacQueen	Jim McQueen In memory of Donald Howard McQueen
MacRae~Hunting, Ancient	Eleanor McRae
MacRae~Red	John & Celeste McRae
McColl	Henrietta Carmichael
McCallum	Candy (McCallum) Nichols In memory of Blanche McCallum & Joseph Brown McCallum, III
Mitchell	Sibyle (Mitchell) Dulin In memory of Sibyle & Jim Mitchell
Montgomerie	Julian & Clara (Montgomery) Butler In memory of Irvin & Margaret Montgomery
Morrison	Robert S. Morrison
Muir	Julian & Clara Butler
<i>Moore Sept of Muir</i>	In memory of Julian & Estelle (Moore) Butler
Munroe	Dan & Ellen Dean In memory of Ellen (Munroe) Gaw
Red Rampant Lion	Scottish Heritage Center – St. Andrews University
Ross~Red	Marjorie (Fairley) Coughenour
Ross~Hunting	Jim Elliott In memory of Maggie Nixon Ross
Stewart~Modern	Claudia “Sis” Thomas In memory of Elizabeth Stewart Thrower
Stewart~Royal	Scotland High School Faculty Families Mark & Lynne Barnes Tommy & Jacque Britt David Bounds Heather Bounds Danny & Carolina Caddell Bill & Susan Hardy David & Ellen Harling David & Denise Herr Greg & Ginny Icard Gibson & Emi McCall Joel & Lee McCanna Julie Priode Michael & Dawn Sellers

Other Tartan Banners Provided by Visitors to the Worship Service

MacDougald	Beacham & Lynn McDougald
McFarland ~ Hunting	Louisa Stewart, Stewart of Appin ~ Chandler Stewart
Mackintosh	Lachlan Hyatt
McMillan	Jim McMillan

PROGRAMME NOTES

In anticipation of our initial Scottish Heritage/Kirkin' o' the Tartan service in 2003, Dr. Willian Bruce Ezell prepared "Programme Notes." This "Primer" should enhance the understanding of Scots, and non-Scots alike, and their appreciation of the various aspects of this special worship service. While celebrating the Scottish Heritage of many in our congregation, the main purpose of the service remains the public worship of our Lord by all assembled today.

Is the Kirkin' o' the Tartan, an auld Scottish Rite?

Many people are under assumption that the "Kirkin' o' the Tartan" is an ancient Scottish Church Ceremony. Actually, nothing could be further from the truth. While based on Scottish legend and folklore, this ceremony is distinctly American. It traces its roots to the life and ministry of The Reverend Dr. Peter Marshall, a Scottish émigré. Dr. Marshall was a prominent minister in the Presbyterian Church, who served as the Chaplain to the United States Senate at the advent of World War II. In April 1941, while serving as the Pastor of the New York Avenue Presbyterian Church, Dr. Marshall titled one of his sermons "Kirkin' o' the Tartan." This name soon became attached to church services that celebrate with pride their Scottish heritage. While more commonly celebrated by Presbyterian and Episcopal Churches, today this celebration is utilized by a variety of Christian denominations for Scottish heritage events.

What was the origin of the Tartan?

The exact origin of the Scots' love of the tartan is shrouded in the mists of ancient times. According to one common and widely held legend, St. Margaret introduced the use of the Tartan for clan identification purposes. This was a way of achieving unity (a rare commodity in Scottish History) within diversity. The use of the tartan in a generic sense was for all Scots. The particular designs for clan and familial identity did not begin, however, until the nineteenth century. Margaret was a gentlewoman of noble birth, who planned a religious vocation. She was persuaded, however, by Malcolm, King of Scots, to become his queen. Malcolm was a boorish man; he was uncultured and illiterate. Margaret softened his harsh ways, and led him to be a better king. It was said of Margaret that she "admonished the wicked to become good and the good to become better." She remains a revered figure in Scottish history.

Why was the tartan banned?

The Scots and the English are very different people, with different cultural origins and different traditions. Even today, a Scot may speak, with a twinkle in his eye, of England as "the auld enemy." During the long course of Scottish history, the Scots and the English were to make war against one another many times. For the Scots, there were times of freedom, beginning with the revolts of William Wallace and Robert the Bruce, and times of subjugation. The last Scottish rebellion began in 1745, and ended in 1746 with the Battle of Culloden Moor, wherein the Scots led by "Bonnie Prince Charlie," were defeated by the English. Following this battle, the English adopted a policy of "cultural genocide." This was known as the "Act of Proscription" of George II. The wearing of the kilt, the use of the Gaelic language, the ancient "clan system," and all other elements of Scottish culture and nationalism were banned! These acts were meant to strip the Highland Scots of their cultural attributes, which further distanced them from their English speaking conquerors. While these bans remained in effect, memories of "things distinctly Scottish" were all but lost. Like warm embers from a long-dead fire, these Scottish traditions remained alive only in the memories of ancient grandparents. According to legend, during these trying times the Scottish people would secretly carry a small piece of their clan's tartan to church on Sundays. Thus when the

minister ended the service with the Benediction, that tartan was blessed and God's favor was bestowed upon the Scottish people. King George III repealed the Act of Proscription in 1782. It was not until the 19th Century and the Reign of Queen Victoria, however, that a renaissance of Scottish culture began. The Queen, strongly influenced by the romantic writings of Sir Walter Scott, sought to revive the wearing of the kilt and other Scottish traditions.

Why is the St. Andrew's Cross Flag a symbol of Scotland?

A white "X" shaped cross upon a blue field is known as the St. Andrew's Cross flag. This standard is a symbol of Scotland. St. Andrew was one of Christ's disciples. Andrew (known from only eight passages of scripture) is one of the more appealing figures of the twelve apostles. He seems to have possessed a boundless enthusiasm for bringing people to meet Jesus, yet he was content to remain in the background. According to a Christian (probably apocryphal) legend that dates from only the 14th Century, Andrew was executed. He was bound to a "Cross Saltire" (i.e: an "X" shaped cross) and crucified. In the 4th Century, some believe, his relics were transported to Scotland. St. Andrew is considered the patron saint of Scotland. St. Andrew's Day dinners are commonplace among those who love Scotland, including the tradition of cooking "X" shaped shortbread cookies. Locally we have St. Andrews University and its Scottish Heritage Center, headed by today's piper and church member, Bill Caudill. Our congregation shares a very special bond with St. Andrews, including the celebration of St. Andrews Sunday service each fall.

Why is the Rampant Lion Flag used at Scottish celebrations?

A flag featuring a red "lion rampant" upon a yellow field is the royal ensign of Scotland, and thus used on state occasions when royalty is present. This royal standard is also flown from government buildings on official occasions. In the United States, this flag is commonly used for a wide variety of all Scottish Heritage Events.

Why is the thistle a symbol of Scotland?

Once upon a time, a long long time ago, the Scots were about to be invaded by their "auld and ancient enemies," the Vikings. Once they landed, all Scots knew the Vikings would be hard to stop. If only their landing sites might be located, however, there was the slim hope that the Viking warriors might be stopped on the landing beaches. Alas, a fog drifted into the area and the Scots gave up all hope of identifying the invasion site. About this time, a barefooted Viking warrior set his foot upon a thistle and gave forth a loud cry. The Scots then rushed to the sound of the footsore warrior, and defeated the Viking force. Thus, it might be said that the thistle, a lowly weed, saved Scotland! As the Welsh revere their leek, the Scots revere the thistle. The thistle was used by the early Kings of Scotland as their personal heraldic crest and is borne by the Arms of the Realm and by a number of ancient Scottish Clans and families as a part of their individual coats of arms. In 1687, James II instituted the Order of the Thistle as a distinctly Scottish order of Knighthood. This order is now the oldest of all surviving British Orders.

Why are there drawings of wild geese on some ancient Christian drawings from Scotland?

The wild goose was the Celtic symbol of the Holy Spirit. Perhaps it was the freedom of the wild geese that stirred the island-bound imaginations of the folk who lived in coastal Scotland to think of the Holy Spirit in this manner.

What is “The Kirk?”

In Britain and Europe, Presbyterian Churches are usually known as “Reformed Churches.” In Scotland, however, our tradition is the established and sanctioned Church of the Government of Scotland. Thus our Christian tradition is known as “The Church of Scotland” [in the same manner that the “Church of England” is the Anglican (i.e. Episcopal) Church. The Church of Scotland is commonly known simply as “The Kirk.” The British people have always had a marvelous ability to compromise. While in England, Queen Elizabeth is considered as “Head of the Church of England.” While in residence in Scotland, however, Her Majesty is considered a member of the Church of Scotland, and is attended by Chaplains from The Kirk. Jesus Christ is considered the Head of the Church of Scotland.

What is a “Beadle,” and what service did he render the Kirk?

During the Middle Ages and through the reformation, Bibles were rare among the common people. The Bible of the Kirk (i.e. the Church) was a treasured possession. The intrinsic value of the Holy Scriptures and the ever-present possibility of theft led to the establishment of a special lay office known as the “beadle.” The beadle was usually elected by the Kirk Session, and he served for an indefinite period of time. The chief duty of the beadle was to preserve and protect the Kirk’s Holy Bible. His other duties sometimes included collecting fines, the summoning of accused parties to trial (before Session Court), and the issuing decrees of the Kirk throughout the parish. In some traditional Presbyterian Churches today, the beadle begins the worship service by carrying the Holy Bible ceremoniously into the sanctuary. On such occasions, the people rise in respect for the Holy Book and its Scriptures. The parishioners take their seats after the beadle has opened the Bible and prepared the pulpit for the advent of the minister.

Why does one observe Celtic Crosses in Presbyterian Churches?

Throughout Scotland and Ireland, one may observe ancient Celtic Crosses in Churches and Christian Cemeteries. These crosses feature a scalloped cross, which is superimposed upon a circle. Modern Celtic Crosses feature long arms, but the ancient Celtic Crosses had short, stubby arms. The imposition of the cross upon a circle represents “Christ’s dominion over all the world.” Most Celtic Crosses feature elaborate decorations of intertwining vines and flowers rendered in bas-relief along their edges. If one traces these intertwining vines, you discover they are generally interconnected one to another.

Why are we singing Psalms along with Hymns during the Scottish Heritage Worship Service?

The Scots were among the last Christian Churches to adopt the singing of hymns! Until recently, the members of The Kirk sang only metrical Psalms for their church services. Indeed, the singing of hymns was considered by more than one wizened old Scot as the “invention of the devil.” Metrical Psalms are Psalms slightly altered to fit the meter of the melody. The musical psalms for today’s worship service are metrical Psalms, or music inspired by a particular Psalm. In the 18th and early 19th Centuries, American Churches along the frontier did not have Psalters from which to sing. They would have a literate person, known as the precentor “line” the Psalm. This leader would sing one line of the Psalm, and then the congregation would follow singing the same line. Then the leader would sing (or “line”) the second line. This procedure would continue until the entire Psalm has been sung. If there was no sermon on that day (as ministers were rare on the frontier), the worship service was simply known as a “Sam Sing” (sic.). Today the congregation is singing “Amazing Grace” and a Psalm (in lieu of a hymn). Psalm 23, set to the tune “Crimond,” deserves special note. It is to the Scots what “God Bless America” is to Americans. It is sung at almost all memorial occasions in Scotland.

ANNOUNCEMENTS

Large print hymnals for today's worship service are available from the ushers. Childcare is provided for infants through 3 years of age in our nursery. Worshipers are encouraged to take advantage of childcare during worship. Also thanks to Emily Womble for coordinating and directing the Kirkin' tartan banner carriers, and a special thanks today to Anne Goodwin and her team for decorating the fellowship hall.

Attention Graduating Seniors and College Students

Scholarship applications for the Laurinburg Presbyterian Women scholarships and the Katie Groves McNeill scholarship are available **online** at laurinburgpres.com/youth. All applications must be received before 5:00 pm on April 25, 2017. Winners will be notified by mail the first week in May. There will be two \$500 scholarships given by the Laurinburg Presbyterian Women and one \$1000 Katie Groves McNeill scholarship. In order to qualify, an applicant must be accepted or enrolled as a full-time student in an accredited institution of higher education. A current transcript must be submitted to the church office and the applicant must have a minimum GPA of 2.5. All applications will be submitted online and late applications will not be accepted. Please follow the directions carefully and if you have questions contact Carol Sellers, Amy Sloop or Maggie Wells.

<https://goo.gl/forms/Lx0lVm9pgslEhLi1>

April Sanctuary Committee: Candy Nichols, co-chair; Jane McLaurin, Heather Peele, Kristin Broadbelt, Kristen Anderson; Sis Thomas, Chair

Please remember these in your thoughts and prayers—

Continuing Concerns: Lucile Bridgeman, Louise Wester, Sarah Bullock, Mille Peele, Flo Johnson, Sammy Simmons, Elizabeth McIntosh; In Scotia Skilled: Evelyn Crossley, Virginia Johnson, Mackey McCormick, Helen Middelton, Klare Van Dusen, Marjorie Coughenour; Scotia Special Care: Frances Haupt, Anne Collins, Margaret Caudill; Scotia Assisted: Ervin Hill, Adell Page, John and Helen Baker; At Scottish Pines: Katherine Edmund, Thelma Morgan,

ON THE CALENDAR

Sunday, April 2

5:30 pm Deacons Meeting
Congregational Meeting After Worship

Monday, April 3

Presbyterian Women Circles Meetings
7 pm Circle 1-Phyllis Breeden, Leader, Home of Shirley Pait, Co-Host-Sis.Thomas, Clara Butler-Study Leader
4:30 pm Circle 2-Lillian Boger, Leader, Home of Anne Sprouse, Co-Host-Barbara Bateman,
Ramona Wright-Study Leader
3:45 pm Circle 4-Carolina Caddell, Leader, Scotia Village 2nd floor, Henrietta Carmichael-Study Leader

Tuesday, April 4

5 pm Membership/Stewardship Meeting
7 pm BEG Meeting

Wednesday, April 5

5:30 pm WMA Meeting

Wednesday, April 12

5:30 pm Fellowship Meeting
7:00 pm Finance & Administration Meeting

Thursday, April 13

7:00 pm Maundy Thursday

5:30 pm Childcare Meeting

Sunday, April 16 EASTER

Monday, April 17

7:00 pm Session Meeting

Tuesday, April 18

5:00 pm CNE Meeting

Monday, April 24

5:30 PW Coordinating Team Meeting

Summer Camp at Monroe Camp & Retreat Center 2017 Summer Camp Registration is NOW OPEN!

Campers will explore how they themselves are a part of the Church and what that means about how we relate to one another and the world. Watch how the strength of Christian community casts out fear and replaces it with hope! Join us this summer as build up the Kingdom of God, one camper at a time! To register, visit our website at Monroecamp.org. Brochures are on the table in front of the church office.

- Day Camp (Ages 5-8): June 18-23, June 25-June 30, July 9-14, July 16-21, July 23-28, July 30- August 4
- Rookie Camp (Ages 6-8): June 18-23, June 25-June 30, July 9-14, July 16-21, July 23-28, July 30- August 4
- Discovery Camp (Ages 8-10): June 18-23, June 25-June 30, July 9-14, July 16-21, July 23-28, July 30- August 4
- Explorer (Ages 11-16) Options:
 - Explorer Horse Camp: June 18-23/July 9-14
 - Explorer Mission Camp: June 25-30
 - Explorer Dance Camp: June 26-July 1
 - Explorer Night Owls: July 16-21
 - Explorer Culinary Camp: June 25-30
 - Explorer Photography: July 23-28
 - Explorer Extreme Adventure: July 30-August 4
 - Counselor-in-Training (Age 17-19): June 18-30/July 9-21/ July 23/August 4

LPC Community Garden is leasing garden plots.

For information please contact Scott Miller 910-610-5521

A UNIQUE MUSICAL OPPORTUNITY SUNDAY, APRIL 2, 2:00 PM

Two nationally known musicians will perform on Sunday, April 2 at 2 pm in the sanctuary of the church. Through the auspices of UNC Pembroke, Dr. Christopher Foster, trumpet, and Mark Anderson., organ, will collaborate with local musicians Tim and Larry Altman to present a wide-ranging professional concert experience.

Christopher Foster is the Director of Bands and Assistant Professor of Music at Alfred University. An experienced musician and teacher, he has performed with the Reno Philharmonic in Nevada, the North Texas Wind Symphony, the Reno Jazz orchestra, among other orchestras, and has been guest conductor at the Lake Tahoe Music Camp. His versatility is displayed at places like Harrah's Casino, in the Gordy Brown show. His recordings can be heard on the Klavier label, performing with the University of North Texas Wind Symphony.

Mark Anderson began his musical education in organ and harp at East Carolina University. Graduate work led him to Chicago, the American Conservatory, and to Paris, to study with the world famous teacher and composer Marcel Dupre. While in Paris he also studied composition with Nadia Boulanger and played at Notre Dame Cathedral. In the U.S. he played with the Boston symphony and gave weekly concerts on the largest residence pipe organ in the world at the Hammond Castle museum in Gloucester, MA. He currently resides in Lumberton, teaches organ at UNC Pembroke, and is president of International Artists. He hosts a weekly television show, Crescendo, on Time Warner Cable in NYC and via podcast on iTunes.

THE SESSION

Class of 2017

Anne Caudill
Mike Coughenour
Debby Holcomb
Edna Ann Loftus
Richard Massey
Larry Schulz
Clint Willis

Moderator: Dr. Duane Hix (919-819-7198)

Class of 2018

Kristen Anderson
Scott Miller
Martha Olmstead
Robin Snead
Janet Smith
Nick Sojka
Susan Wentz

Class of 2019

Danny Caddell
John Clark
David Herr
Deborah Hobbs
Richard Mabry
Annette Morgan
Kevin Patterson

THE DEACONS

Class of 2017

Kitson Broadbelt
Chris Carmichael
Stuart Carmichael
Bill Loftus
Chris Rhue
Ellen Thompson

Moderator: Bill Loftus

Class of 2018

Barbara Bateman
Beverly Bowling
David Carmichael
Dan Sprouse
Debra Sutherland

Class of 2019

Jacque Britt
Lynn Davis
Kirsten Dean
John Guelledge
Susan Hartwell
Bette Sellers

PRESBYTERIAN WOMEN

Moderator: Virginia Ann McCormick
Treasurer: Delia Muse

Vice-Moderator: Leslie Sellers
Secretary: Beverly Bowling

Historian: Betsy Massey

STAFF

Interim Pastor	Dr. Duane Hix	ext. 310	cell: 919-819-7198
Director of Music	Dr. José Rivera	ext. 305	cell: 414-218-2822
Organist	Sean McDonald	ext. 305	cell: 910-373-1776
Business Manager	Charles Bound	ext. 304	
Child Care Director	Priscilla Graham	ext. 306	
Office Admin. Assist.	Cathy Meekins	ext. 301	
Assist. for Pastoral Visitation	Dr. Doug Hix		cell: 910-280-2517
Assist. for Christian Ed.	Dr. Jaime Martinez		cell: 910-258-8459

CHURCH LEADERSHIP BY COMMITTEE

Edna Ann Loftus, Clerk of the Session *home: 277-0186; work: 277-5256; cell: 280-3057; eaol@sa.edu*

Robin Snead, Chair Christian, Nurture & Education *home: 276-3990; cell: 610-5779; robinlsnead@gmail.com*

Richard Mabry, Chair Building, Equip. & Grounds *home: 276-1800; cell: 318-4720 rtmco@roadrunner.com*

Martha Olmstead, Chair Fellowship *home: 361-4747; cell: 571-2220; olmsteaj@erols.com*

Janet Smith, Chair Membership & Stewardship *cell: 690-9643; janetcsmith1129@gmail.com*

Susan Wentz, Chair Worship, Music & Arts *home: 276-4826; cell: 280-5381; les@sa.edu*

Clint Willis, Chair Capital Campaign *home 276-2739; cell: 910-986-3352; bg.clint7@gmail.com*

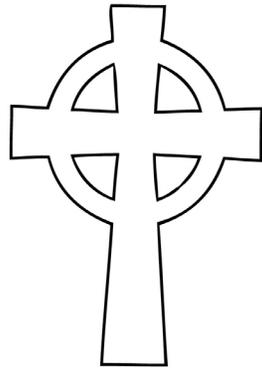
Nick Sojka, Chair Finance & Administration *home: 277-7598 cell: 280-2050; nsojka@willamsondean.com*

Danny Caddell, Chair Personnel *home: 276-8488; cell: 277-6498; danny@dannycaddell.com*

Kristen Anderson, Chair Childcare Advisory *cell: 774-2501; kristen.anderson@uncp.edu*

Virginia Ann McCormick, Moderator Presbyterian Women *home: 276-0230; cell: 280-0711; vmccormick1@roadrunner.com*

Bill Loftus, Moderator The Deacons *home: 277-0186; cell: 280-3061; wjl@sa.edu*



If after kirk ye bide a wee,
 there's some wad like to speak to ye,
If after kirk ye rise and flee
 we'll all seem cauld and stiff to ye,
The one's that's in the seat we'ye
 is stranger here than ye, maybe,
All here hae got their fears and cares.
Add ye your soul into our prayers,
 be ye our angel unawares.