

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



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

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

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

Welcome to our Guests

The staff and congregation of The 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 The 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 "Clan Di," which is the Gaelic for all the "Children of God," or all humankind.

ORDER OF SERVICE FOR THE LORD'S DAY
Sunday, March 22, 2015 A.D. Eleven o'clock in the morning

ASSEMBLE IN GOD'S NAME

Congregation, please remain seated during the Processional.

ORGAN/PIPES PROCESSIONAL

The Battle of the Somme
The Heights of Dargai

Traditional
Wallace

The Acolyte	Matt Sellers
The Piper	Bill Caudill
American Flag	Clint Willis
Christian Flag	John Clark
St. Andrews Flag	Ellen Thompson
Red Rampant Lion Flag	Chris McDavid
Crucifer (Bearing The Celtic Cross)	David Herr
Beadle (Bearing The Holy Scriptures)	Tim Rumph
Clergy (Bearing the Clergy Tartan)	Lyndsey McCall
Bearing the Family Tartans	Participants

CALL TO WORSHIP (responsive)

Minister: Thank you, O Lord, for your self-revealed Word which has ordained a rich heritage of faith and sacrifice from our ancestors, from Adam to Noah, from Noah to Abraham, from Abraham to David, so onwards to the incarnation of Jesus Christ, to the establishment of his church: our brothers and sisters in Christ everywhere.

Minister: Never let us forget that a heritage of faith is a responsibility, not a treasure to be hoarded.

People: Bless us that we may be a blessing, O Lord.

Minister: Thank you, O Lord, for the blessing of family; the warmth, comfort, and security of family love.

Minister: Never let us forget that our family love is a gift to be shared, that the stranger may be as welcome as the brother.

People: Bless us that we may be a blessing, O Lord.

Minister: We praise you, O Lord, for those who have lived and died in Christ that we might have the freedom to dwell in a community of faith.

Minister: Never let us forget that the days of sacrifice are not yet over, that we too, have lives to live in faith.

People: Bless us that we may be a blessing, O Lord.

Minister: On behalf of all clans, families, and nations, we raise these tartans before Almighty God!

People: In gratitude for our heritage and pray God's blessing on His servant people in all lands.

LENTEN MONOLOGUE

"God's Voice In the Thunder"

Emily Womble

CONGREGATIONAL RESPONSE: *The Summons (verse 5)*

Lord, your summons echoes true if you but call my name. Let me turn and follow you and never be the same. In your company I'll go where your love and footsteps show. Thus I'll move and live and grow in you and you in me.

PRAYER OF THE DAY

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

love that still re - mains, and through our pres - ent
 grace is felt and heard, by 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, you Spic - 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.

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.

* THE CALL TO CONFESSION

Minister: If we say we are without sin, then we are deceived and to be most pitied of all humankind. However, if we confess our sin, God will hear us.

* CONGREGATIONAL DIALOGUE OF CONFESSION (responsive)

modified and adapted from "New Ways to Worship"

St. Andrew Press, Church of Scotland

Minister: Who are you? Why have you come here rejoicing and singing? This is a fearful place. Here you will meet your God, the God of Scotland and the God of the United States, indeed here shall you meet the TRIUNE GOD of all nations.

People: We are men and women, boys and girls; forgiven by Christ, made brothers and sisters by Him. We have come to rejoice with song, for this is a joyful place. Here we meet our Father!

Minister: Are you worthy to come here? Have you been true followers of your Lord?

People: No. Indeed, none of us are worthy on our own merit. We have sinned and fallen short of our Father's grace. We have failed in manifold ways. And we acknowledge that sin is our lot, and we stand here confessing our unfaithfulness, acknowledging our unworthiness, but believing in a God of Covenants. We bring our wavering commitments and our love to God and to one another.

Minister: Then let us pray with confidence and joy.

* ASSURANCE OF PARDON (responsive)

Minister: 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.

People: In Jesus Christ we are forgiven.

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

People: And also with you.

* THE GLORIA: PH 579

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

Dr. Neal Carter

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

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

Jeremiah 31:31-34, OT pg 735

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

All: **Thanks be to God.**

CHORAL ANTHEM

Celtic Prayer
Valerie Austin, recorder

Mark Cabaniss/arr. John Purifoy

THE GOSPEL READING

John 12:20-33 NT pg 106

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

All: **Thanks be to God.**

SERMON

The Glory of the Cross

Dr. Carter

* AFFIRMATION OF FAITH from Chapter 16 of The Scots Confession of 1560 (unison)

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.

* THE PSALM OF FAITH: PH 170

The Lord's My Shepherd, I'll Not Want

Crimond

PRAYERS OF THE PEOPLE

THE OFFERING OF SELF AND SUBSTANCE

OFFERTORY

Caillin Mo Ruinsa

Traditional Gaelic Song

* THE DOXOLOGY: PH 592

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.

* 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.

GO IN GOD'S NAME

* CLOSING HYMN: PH 280

Amazing Grace

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.

CHARGE AND 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.

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.

Tartan Banners Provided by Members of Laurinburg Presbyterian Church

BANNER:

Boyd

Buchanan~Ancient

Buchanan~Modern

Cameron

Campbell~Ancient

Carmichael

Carolinas

Cian

Butler Sept of Cian

Clergy

Cochrane

Craig

Earl of St. Andrews

Elliott

Fulton

Gordon

Gow

Hannay

Keith

Lamont

Lindsay

MacAllister

MacArthur

MacDonald~Ancient

MacDonald~Weathered

MacDonald of the Isles~Ancient

MacDonald of the Isles~Hunting

MacDuff~Red

MacFarlane~Modern

McGirt Sept of MacFarlane

MacFarlane~Modern

Miller Sept of Miller

MacInnis

MacIntyre~Hunting

PROVIDED BY:

Jack & Daphney Gaw

In memory of Dr. Lois (Boyd) Gaw

John & Meredith Hudson

In memory of Helen (Buchanan) Hudson

Bill & Kathleen Purcell

Debbie Jones Carter

Fred & Lynne Mabry

In memory of Fred & Estelle (McElwee) Mabry

John & Henrietta Carmichael

Lillian Boger

Julian & Clara Butler

In memory of Julian Butler, Sr.

Elizabeth Forester

In memory of and in honor of all clergy

Tim Rumph

In honor of Carolyn (Cochran) Rumph

Pete & Janice (Craig) Liles, Craig & Pat Ellis

St. Andrews University

Jim & Beth Elliott

Hewitt & Katherine (McMillan) Fulton

Mary M. Adams

Linda (McGowan) McQueen

In memory of Al, Mary, John & Dorman McGowan

Jack Hanna

In memory of Herbert McKeithan, Jr. by his children

Mac, Charles, Laura Beth, Clay, Ray & Patsy

Clayton, Suma and Clay Brooks

Carolyn (Lindsay) Moore, Anne Miller, Karen Burton & Susan Wentz

Jane (Alexander) Quick

Robert & Martha (McArthur) Floyd

Jerry & Leslie Bruner

In memory of Annie McBryde McNeill

and in honor of Pauline McNeill Bruner

Hugh & Susan McArn

Anne McBryde & Anne McKenzie

In memory of Gaston McBryde

Nan Turner

Andy & Emily Womble

In memory of Eunice (McDuffie) McNeill

Presbyterian Women Circle 2

In memory of Margaret Lois Farmer Bateman

Mary Margaret & Randy Miller

In memory of Spencer Miller

Bill & Emma McInnis

Andy & Emily Womble

In memory of Virginia Anetta McIntyre

MacKay~Ancient	Jane & Katherine McKay
MacKay~Blue	Hew & Martha (McCoy) Fulton
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
MacMillan~Modern	Hewitt & Katherine (McMillan) Fulton
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
Muir	Julian & Clara Butler In memory of Julian & Estelle (Moore) Butler
<i>Moore Sept of Muir</i>	
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

MacBain, Modern	Bill & Sherri McIlwaine
MacDougald	Beacham & Lynn McDougald
McFarland ~ Hunting	Louisa Stewart
Morrison	Robert S. Morrison
Stewart of Appin	Chandler Stewart

PROGRAMME NOTES

In anticipation of our initial Scottish Heritage/Kirkin' o' the Tartan service in 2003, 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. This flag, however, has recently been approved by the Lord Lyon for use at Scottish heritage and athletic 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 more Psalms than 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

Welcome to everyone in the name of our Lord Jesus Christ. May each of us know the presence of the risen Christ as we worship and feel the warmth and love of the community of Christ here today. If you are searching for a church home, we invite you to join us in the worship and work of Jesus Christ through the ministries of this congregation. If you would like to speak with Neal Carter or receive information about the life of this faith community, please call the church 276-0831, ext. 302.

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.

ON THE CALENDAR

Sunday, March 22

4:30 pm Confirmation class

5:45 pm Youth - Preparation for Walk to the Cross on March 29th

Wednesday, March 25

6 pm Fellowship Meal: Chicken and dressing, mashed potatoes and gravy, butter beans, squash casserole, tossed salad, tea, dessert. Adults: \$7 children 12 and under: FREE! Sign up today on the friendship pad or contact the church office. Reservations/cancellations needed by 1 pm Wednesday.

6:30 pm Program: “Christ the Victor” from The 24 Hours that Changed the World, led by Lyndsey

6:30 pm Children’s Choir/Chimes; 7:15 pm Chancel Choir

Palm Sunday, March 29

11 am Worship Chancel Choir and Children singing; Children’s Sermon on the steps explaining the Resurrection Eggs followed by ***Easter Egg Hunt*** for all children through 5th grade. **Help by bringing a dozen candy-filled plastic eggs to the fellowship hall by Friday, March 27 or at the latest before worship on Palm Sunday, March 29th.**

5:45 pm **Communion Class** for 1st-5th graders at the Hut.

5:45 pm Middle School and Sr. High Youth

6 pm **Youth led Walk to the Cross & Fundraiser Meal.** Everyone is invited to come experience Christ’s last days on earth at the Youth led Walk to the Cross. This journey includes various stations, communion and Middle School Youth fundraiser meal.

Monday, March 30

5:30 Presbyterian Women’s Leadership Team meeting

Wednesday, April 1

4 pm Scotia Worship and Communion led by Neal Carter; “The Final Week of Jesus’ Life,” a presentation based on a book by Christian writer Max Lucado, will combine stories from the Bible along with original paintings by local artist Nancy Sandgren in an unusual Holy Week event in the Morgan Center at Scotia.

Note: no Wednesday night meal at LPC - Spring Break

Maundy Thursday, April 2

7 pm Worship and Communion in the Sanctuary

Holy Saturday, April 4

5:30 pm Service of Healing and Wholeness in the Chapel

Easter Sunday, April 5

10:30 am Flowering of the Cross - please bring flowers to decorate the Cross.

11 am Easter Worship and Communion

5:30 pm Deacons' Meeting

Wednesday, April 15

6 pm Fellowship Meal; 6:30 pm St. Andrews University Spring Choir Concert

Sunday, April 19

12:05 pm All Children's Sunday School Teachers for Trekkers & Explorers are invited to an appreciation lunch following worship in the fellowship hall. After lunch, we will hold a brief meeting to get your input with regards to curriculum, supplies, suggestions and thoughts to help us plan for the upcoming year.

Childcare will be provided. Please let the church office know if you will be able to attend.

Thank you, Sarah Williams (CNE Children's Sub-committee)

Wednesday, April 22

6 pm Fellowship Meal (last meal until we resume in the fall)

6:30 pm Children's Choir and Chimes Spring Concert in the Sanctuary

Sunday, April 26

6 pm Youth Spaghetti Supper Fundraiser proceeds to benefit the Youth Ministries of LPC

7 pm Youth "Celebration of Music"

Other Announcements:

Looking for Cast Iron

Boy Scout Troop 420 is looking for 10 inch or 12 inch cast iron frying pans to put in our patrol boxes. If you have one you are not using we would appreciate you donating it to us. We do not care about the condition as we will recondition all pans donated. You may drop donations by the church office for our pickup.

Thanks, David Harling Troop Committee Chairman 420

Summer Jobs at Monroe Camp & Retreat Center MCRC is seeking outstanding, dedicated, hard-working, Lord-loving college-aged people to work as our summer resident staff from June 24-August 7, 2015! Current positions available are: Male & Female Camp Counselors, Lifeguards, Program Assistants & Traveling Day Camp Director. On average our staff is paid \$190 a week which includes housing, meals and a fantastic summer experience. For more information go to our website monroecamp.org/summer-employment or contact Rev. Lyndsey McCall, Director of MCRC.

LPC Community Garden is leasing garden plots & only a few remain.

For information please contact Sam Thompson 910-852-9415 or samthompson2009@gmail.com

1st Sunday of the Month Food Drive! The Deacons urge you to bring one canned good per family member with you the first Sunday of every month for Church Community Services. Collection baskets are located at the entrances for your donations. Thank you for sharing and caring with others in our community.

THE SESSION**Class of 2015**

Jacque Britt
 Beth Elliott
 Craig Ellis
 Allen McLaurin
 Celeste McRae
 Lynn Massey
 Bill Purcell, II

Moderator: Neal Carter

Class of 2016

John Baker
 Julian Butler
 David Harling
 Bill Hill
 Fred Mabry
 Lynn Mason
 Maggie Ratcliffe

Class of 2017

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

THE DEACONATE**Class of 2015**

Doug Harris
 Pat Hix
 Randy Miller
 Amy Sloop
 Kevin Patterson
 Jamie Synan

Moderator: Amy Sloop

Class of 2016

Denise Herr
 Kim Liles
 Richard Mabry
 Kaye McMillan
 Don Ohl
 Jimmy Stubbs

Class of 2017

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

PRESBYTERIAN WOMEN

Vice-Moderator: Carol Sellers
 Secretary: Beverly Bowling

Moderator: Betsy Massey

Treasurer: Delia Muse
 Historian: Lucy Sojka

STAFF

Pastor
 Director of Christian Education
 Director of Music
 Organist
 Business Manager
 Office Manager
 Child Care Director

Office 910-276-0831

Neal Carter ext. 302
 Lyndsey McCall ext. 303
 José Rivera ext. 305
 Sean McDonald
 LeGette McLean ext. 304
 Lu Fowler ext. 301
 Priscilla Graham ext. 306
 hut: 910-276-9159

cell: 910-280-9688
 cell: 919-656-2718
 cell: 414-218-2822

office: 910-276-1375

Recently the church office switched to Time Warner Cable for phones and internet service; therefore all the email addresses ending in @bellsouth.net no longer exist. Please add these new email addresses your email contact lists:

Church office (Lu)
 LeGette McLean
 Neal Carter
 Lyndsey McCall
 Jose Rivera
 Sean McDonald
 Jaime Martinez

laurinburgpres@bizec.rr.com
 legettemclean@gmail.com
 nealcarter64@gmail.com
 mccallyndsey@gmail.com
 jriver45@gmail.com
 seanmichaelmcdonald@gmail.com
 jam6ah@gmail.com



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.