

An Order for the  
Public Worship of God



The Twentieth Annual Service of the  
“Kirkin’ o’ the Tartan”

Eleven o’clock in the morning  
The sixth day of April  
Two Thousand and Twenty-five A.D.

The 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. 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).

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.

## SERVICE FOR THE LORD'S DAY

April 6, 2025

Eleven o'clock

### Processional Music

*Battle of the Somme/The Heights of Dargai*

Organ	Lee Harris
Piper	Bill Caudill
American Flag	Ed O'Neal
Christian Flag	John Stanley
St. Andrews Flag	Richard Massey
Red Rampant Lion Flag	Richard Mabry
Crucifer (Bearing The Celtic Cross)	Jim McQueen
Beadle (Bearing The Holy Scriptures)	Bill Purcell, II
Clergy (Bearing the Clergy Tartan)	Rev. Rebekah Carpenter
Bearing the Family Tartans	Participants

### Welcome

## WE GATHER IN GOD'S NAME

### Call to Worship

**Pastor John Stanley**

Leader: Let us call upon the one who knows every thread in the fabric of our lives.

**All: God of every seam and stitch, gather and mend us.**

Leader: Let us call upon the one who embroiders new designs, who weaves new textiles with patience and delight.

**All: God of every seam and stitch, gather and mend us.**

Leader: Let us call upon the one who patches worn places with compassion.

**All: God of every seam and stitch, gather and mend us.**

Leader: We are the tapestry of God, each strand important to the pattern, each frayed end worth the mending, every thread a treasure.

**All: May we hope in these words, may harmony be our mending.**

Leader: Let us worship our God!

### \*Congregational Hymn

*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.*

## 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.

**\*The Sharing of Christ's Peace and Compassion**

**Pastor John Stanley**

**Time with Children**

**Hillary Sessions**

**Scripture Reading**

James 1:17-27

**Pastor John Stanley**

**Sermon**

*"A Culture of Caring"*

**Rev. Rebekah Carpenter**

**Choral Anthem**

***My Shepherd Will Supply My Need***

**by Mack Wilberg**

Jane McLaurin, flute  
Nick Pendleton, oboe

**The Prayers of the People**

**Rev. Rebekah Carpenter**

Concluding with . . .

**Our Father, who art in heaven,  
Hallowed be your name.  
Your kingdom come, your 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 yours is the kingdom, and the power, and the glory, forever.  
AMEN**

**The Offertory**

*Cailin Mo Ruinsa*  
Traditional Gaelic Song

**Bill Caudill, bagpipes  
Lee Harris, organ**

**\*The 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**

**The Blessing of the Tartans**

**Rev. Rebekah Carpenter**

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 ordered 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 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 Glorious God, 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 the Christ. Amen.

**The Charge and Benediction**

*Depart Now in Peace (Old Scottish Blessing)*  
by Whitworth

Chancel Choir

**Organ / Pipes Recessional**

*Highland Cathedral*  
Korb

*Scotland the Brave/Rowan Tree*  
Traditional/arr. Armstrong

**Tartan Banners Provided by Members of Laurinburg Presbyterian Church**

**BANNER:**

Boyd  
 Buchanan~Ancient  
 Buchanan~Modern  
 Campbell~Ancient  
 Carmichael  
 Carolinas  
 Cian  
     *Butler Sept of Cian*  
 Clergy  
 Cochrane  
 Craig  
 Earl of St. Andrews  
 Gordon  
 Gow  
 Guthrie  
 Hannay  
 Keith  
 Lamont  
 Lindsay  
 MacAllister  
 MacArthur  
 MacDonald~Ancient  
 MacDonald~ Dress 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  
 MacKay~Ancient  
 MacKay~Blue  
 MacKenzie  
 MacLaurin~Ancient  
 MacLaurin~Ancient

**PROVIDED BY:**

Jack & Daphney Gaw  
     In memory of Dr. Lois (Boyd) Gaw  
 John & Meredith Hudson  
     In memory of Helen (Buchanan) Hudson  
 Bill & Kathleen Purcell  
 Lynn Massey  
 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  
 Mary M. Adams  
 Linda (McGowan) McQueen  
     In memory of Al, Mary, John & Dorman McGowan  
 In memory of William and Alice Guthrie by their Great-Grandson,  
     Philip E. Eshleman, II  
 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 Pauline McNeill Bruner  
 Pete & Janice Liles  
     In memory of Nelson P. Liles  
 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  
 Jane & Katherine McKay  
 Hew & Martha (McCoy) Fulton  
 Anne McBryde & Anne McKenzie  
     In memory of W.N. McKenzie  
 Penny & Catherine McLaurin  
 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
MacLeod Dress Modern	Jacqueline McLeod Doubles & Malcolm Carroll Doubles
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 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
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

## PROGRAMME NOTES

In anticipation of our initial Scottish Heritage/Kirkin' o' the Tartan service in 2003, Dr. William 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 in 1070. 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, King Charles, III is considered as "Head of the Church of England." While in residence in Scotland, however, His 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?***

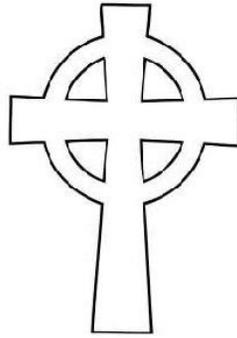
Throughout Scotland and Ireland, one may observe ancient Celtic Crosses in Churches and Christian Cemeteries. These crosses feature a scalloped cross, which is superimposed upon a circle. Modern Celtic Crosses feature long arms, but the ancient Celtic Crosses had short, stubby arms. The imposition of 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 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.

\*Special thanks to Philip Eshleman for coordinating and directing the Tartan Procession banner carriers, to the Music, Worship and Arts Committee for their coordination of the worship service and luncheon and to Carol L. Coughenour for the decoration of the Fellowship Hall.

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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.