

KIRKIN

O' THE TARTANS



Hendersonville Presbyterian Church

Hendersonville, North Carolina

October 16, 2022

11:00 am

*Hymn: *Be Thou My Vision* No. 642

Offertory Prayer Pastor Rob McClelland

Go in God's Name

*Benediction Pastor Rob McClelland

*Recessional: *Scotland the Brave* Traditional
Worship Leaders, Tartans, and Pipe Band

*The flowers are given to the Glory of God by Richard A. McDonald
in remembrance of the H.M. McDonald family
and in grateful recognition for the Christian heritage interwoven
in the fabric of our Scottish heritage.*

***Those who are able may stand.**

*The custom-made tartan racks were designed and built by Richard A. McDonald,
Peter Summerville, and the late Kevin Patterson.*

Participating in this morning's service:

Rev. Rob McClelland, Pastor

Rev. Charles Reed, Assistant Pastor

Gayle Stepp, Worship Director

Joe Bailey and the Montreat Scottish Pipes and Drums

Calling of the Clans: Kathleen Guice Reid, Dwayne Durham

Tolling of the Bell: Grant Sitler

Harpist: Carroll Owenby

Beadle: Rev. Dwayne Durham, Pastor Emeritus

Paraments made by Carol Saluppo and embroidered by Susan Slingluff

The History

The ceremony of Kirkin' o' the Tartans is of American origin, though based on Scottish history and legend. After Bonnie Prince Charlie's Scottish forces were defeated by the English at the Battle of Culloden in 1746, Scotland once again came under British rule. To control the Scots, a special Act was passed that forbade the carrying of arms and the wearing of kilts, plain or any tartan which represented Scottish heritage. Orders were given for British troops to kill upon sight any person dressed in Highland garb or displaying the tartan.

As the Legend Goes

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

The First Kirkin'

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

The Service

The worship service is for traditional content, using much of the Church of Scotland form. Central to its theme is the presentation of various tartans – through flags and the wearing of tartans – for a blessing. Clans were simply a fathering of peoples for their protection and for economic, political, and social support. Clansmen demonstrated a true brotherhood of man, and the tartan is a symbol of this love and togetherness. The Kirkin' is intended to encourage all participants to reflect with thanksgiving on their own family and ethnic heritage, and to celebrate God's grace poured out for all generations.

The Beadle

A kilted Beadle leads the worship procession carrying the Bible to the front of the sanctuary and the pulpit. Reminiscent of an old custom of the Church of Scotland, this tradition highlights the Bible as the Word of our Lord and the center of our faith.

But What is a Beadle?

The ancient office of "doorkeeper" – with origins dating back to the early synagogues of Galilee and Judea, and the early Christian church – was no doubt, the seed from which the Beadle grew. In the Roman Catholic Church of pre-Reformation times, the doorkeeper was ordained to his office. Post-Reformation, he lost his ecclesiastical standing, but gained more social status. In the earliest days, his charge was to open church doors at the correct times to the faithful; close them always to the unfaithful.

As discipline became less of an issue, the function developed toward a messenger role for the Minister and Session. By the time the Reformation took hold, the position became known by the Latin, "Bedellus" – a word referring to a messenger or summoner of parties to court, in this case the session. The term Bedellus was too cumbersome for the Scots, and over time it evolved into Beadle.

When church attendance was compulsory, every absentee was hunted down – by the Beadle – to appear before the Session. The Beadle was indispensable, and a difficult position to fill, requiring moral, mental, and physical strength, in addition to knowledge of the townsfolk, church liturgy, and the Bible.

In addition to his service as messenger, his Sunday mornings were full. Once the church doors were opened – and by now the doorkeeper reported to the Beadle – the Beadle began by ringing the bell. He then fetched the Bible from the Session-house, took it to the pulpit, and escorted the Minister to the same. During the service, he monitored the sanctuary continually for laggards and disturbances.

By the mid-to-late 1800's, the position died out to various paid church staff to be revived during the 1900's throughout much of Scotland and many Presbyterian churches in the United States.

Clan Crests

The Clan Crest or Coat of Arms goes farther back in Scotland's history as a clan identifier than does the tartan. A clan's official crest design was approved and granted to the chief of the clan by the Lord Lyon King of Arms. Its acceptance and authenticity were then recorded in the Public Register of All Arms and in Bearings in Scotland – a register established in 1592 during the reign of James VI (before he also became James I of England) and kept today in the Court of the Lord Lyon in Edinburgh. It is acknowledged as the most magnificent heraldic manuscript in Europe.

In ancient times, it was the custom for clan chiefs to give their relations and followers a metal plate of their crest to wear as a badge indicating clan allegiance. It was affixed to their clothing by a buckle and strap usually inscribed with the Chief's motto. Only a Chief or his direct heir was permitted to wear the crest without the strap and buckle.

The Evolution of the Kilt

No doubt the most identifiable garment worn by the Scots is the kilt, regardless of the fabric.

The kilt of modern times is made with eight yards of tartan, pleated together in the back, left unpleated in the front, and designed like a wrap-around apron. Laid out flat it would have pleats in the middle, with two unpleated, flat sections on either side. In examining its history, it also helps to remember that the modern kilt is made to cover only the lower half of the body, from waist down to the knees.

In the late 1500's, the Feileadh Mhor, or the Great Kilt, as we saw on William Wallace in *Braveheart*, was made to cover most of the body, from the knees to the neck, and sometimes even the head. It was made using twice the width of cloth as a modern kilt. One laid out the yardage of the very wide cloth on the ground and proceeded to pleat the center on the fabric, leaving the two flat sections on either side. It would look much the same as the modern kilt when spread out, but with the two flat side sections being twice as long.

Source: Clothing I: What's up with the Guy in the Skirt?
(www.Shetlandpiper.com: Volume I, Issue 5, April 30, 2001)

The Scottish National Flag

The "Cross of St. Andrew," also known as the "Saltire" (meaning cross in the shape of an X), is the oldest flag of any country. History suggests that the Romans put the Apostle Andrew to death by being pinned to a cross of this shape.

While there are various tales of the flag's origins, most have its birth at a 9th century battle in East Lothian, when the army of the King of the Picts, Angus MacFergus – assisted by a detachment of Scots – found themselves surrounded by an overwhelming force of Angles under the King of Northumbria. Early in the evening before the battle, King Angus prayed to God that, in spite of his smaller army, he might lead his soldiers to victory. As dusk approached, they saw a formation of clouds resembling a white diagonal cross against the azure blue sky – the very cross-shape on which Andrew was put to death. The king promised that if conquests were granted him through the help of Andrew, then Andrew's name would be adopted forever after as their patron saint. Indeed, he was successful the next day, and the Cross of St. Andrew became the flag of Scotland.

The Second Scottish Flag

This flag – yellow background with red lion in the center and red border – is often more widely associated with Scotland than its actual flag. However, it is the Royal Flag of Scotland, first adopted by William the Lion in 1165. Although older than the Saltire, it is legally for use only by the monarch, Queen Elizabeth, or her representatives in the UK government in Scotland.

The Celts

A part of our own Christian inheritance lies in the ancient tradition of the Celts. Observation of their poetry, prayers and art – which finally became available through the early Christian teachers – tells us of the Celts' tradition of "spirituality and continuity." All of life, art, and the senses communicated an integration of the spiritual and the material realms. This integration follows through in their prayers.

Opportunities for Worship and Service

WELCOME GUESTS!

We would like to welcome all our guests who are joining us for worship today, both in-person and online! We are so glad you are here. If you have any questions about the HPC Family, please make a note on the comment bar, message us through Facebook, or email the office. Thank you for joining us today! We hope you will have an encounter with the Living God and join us again in worship.

WORSHIP OPPORTUNITIES:

We have two worship opportunities currently:
Contemporary Worship Service at 9:00 am in the Fellowship Hall
Traditional Worship Service at 11:00 am in the Sanctuary

CHILDRENS MINISTRY:

Our Children's Ministry is meeting each Sunday morning at 11:00 am. They meet in the Rec Room in the Children's Ministry wing of the Church. This is a fun-filled time of singing, study, and fun application at an age-appropriate level. If you would like to receive more information, please contact the Church Office – 828-692-3211

YOUTH MINISTRY:

6th-12th grade youth meet each Sunday morning from 11-12 in the Youth Room of the Church. We also have fun activities planned each month outside of Sunday morning. If you have questions about our Youth Ministry or would like to receive more information, please contact the Church Office and we will help you with all you might need.



CCS license #10530, CCLI license #1710831, OL license #738680

PASTOR: Rev. Rob McClelland
ASSISTANT PASTOR: Rev. Charles Reed
WORSHIP DIRECTOR: Gayle Stepp
CONTEMPORARY MUSIC LEADER: Kate Hurley Krause
INTERIM DIRECTOR OF CHILDREN'S MINISTRY: Stacy McClelland
DIRECTOR OF CREATIVE BEGINNINGS: Katrina Bowen
OFFICE MANAGER: Susan Thompson
BOOKKEEPER: Leslie McCreary
PASTOR EMERITUS: Rev. Dwayne Durham
Office Hours:
Monday – Wednesday 9 am – 4 pm
Thursday 9 am – Noon
Friday - Closed

Assurance of Pardon (from the Scots Confession Chapter 12)

Our faith and its assurance are the inspiration of the Holy Ghost. We confess that the Holy Ghost does sanctify and regenerate us, without respect to any merit proceeding from us. He who has begun the work in us alone continues us in it, to the praise and the Glory of His undeserved Grace.

Proclaim God's Word

Anthem: *'Tis the Church Triumphant Singing* Stan Pethel

Scripture Reading: Romans 12: 9-16 Rev. Charles Reed

Sermon: But We Disagree! Pastor Rob McClelland

Respond to God's Word

***Affirmation of Faith:** Rev. Dwayne Durham

Leader: The church has its ongoing story with God. The church's story with God did not end with the latest events recorded in Scripture.

People: Across the centuries, the company of believers has continued its pilgrimage with the lords of history.

Leader: It is a record of faith and faithlessness, glory and shame.

People: The church has been persecuted by hostile societies, but it has also known times of privilege and power when it joined forces with dominant cultures.

Leader: It has sought holiness through separation from society, as well as through involvement in the world's affairs.

People: It has experienced life-giving reformations.

Leader: It has known missionary expansion throughout the world, but also periods of dwindling resources and influence.

People: It has divided into rival orders, sects and denominations, but it has also labored for cooperation and union.

All: We confess we are heirs of this whole story. We are charged to remember our past, to be warned and encouraged by it, but not to live it again. Now is the time of our testing as God's story with the church moves forward through us. We are called to live now as God's servants in the service of people everywhere.

***Response of Praise:** *Gloria Patri* No. 735

The Blessing of the Clans and Families of our Church

Kathleen Guice Reid

Leader: The Tartans! (Pause until all Banner bearers lift high their tartans.)

People: On behalf of all clans and families represented here, we raise these tartans before Almighty God in gratitude for our heritage and pray God's blessing on his servant people in all lands.

Leader: Eternal God, our Father, bless all the families represented in our church that they may do justly, love mercy, and walk humbly with Thee, through the grace of our Lord Jesus Christ. Amen.

Posting of Tartans

*Hymn:

Amazing Grace

No. 460

Prayer of Invocation: (from John Calvin)

Rev. Charles Reed

Most gracious God, our Heavenly Father, In whom alone dwelleth all fullness of light and wisdom: illuminate our minds, we beseech Thee, by Thine Holy Spirit, in the true understanding of Thy word.

Give us grace that we may receive it with reverence and humility unfeigned.

May it lead us to put our whole trust in Thee alone;

and so to serve and honor Thee, that we may glorify Thy holy name, and edify our neighbors by a good example.

And since it hath pleased Thee to number us among Thy people,

O help us to pay Thee the love and homage that we owe, as children to our Father, and as servants to our Lord.

We ask this for the sake of our Master and Savior who taught us to pray.

Singing of the Lord's Prayer

Unison Prayer of Confession: (from Peter Marshall)

Rev. Charles Reed

We pray that You will teach us all how to live, that we may provide an example to all the world. Yet we confess before You the bigotry and the intolerance that plague us. We confess to You our disinclination to enjoy brotherhood, for we have withheld the spirit of it from many around us.

O God, forgive us. We remember that You did bid us "to do good, to love mercy, to walk humbly with our God." Give us such a vision of ministry that we can select for our philanthropy, for the expression of our love, those who cannot possibly recompense us at all. Then only shall we discover what love really is, what brotherhood actually means. Show us what You would have us do today to make that discovery, we ask in the name of the Author of Love, even Christ Jesus, our Lord. Amen.

Silent Confession

The Service of the Lord's Day

October 16, 2022 - - 11:00 am

Assemble in God's Name

Preparatory Meditation

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

Chime

Welcome

Pastor Rob McClelland

(Please sign and pass the Friendship Register in the pew next to the center aisle.)

Prelude:

"I Cannot Tell"

Londonderry Air

Brian Tribby - Soloist

Call to Worship:

 (from The Scots Confession of 1560, Chapter 1)

Rev. Charles Reed

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

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

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

People: We confess and acknowledge this God alone.

All: Glory to God's Name!

Tolling of the Bell

 (Representing Father, Son and Holy Spirit)

Grant Sitler

Procession of Pipes:

Highland Cathedral

Traditional

Worship Leaders, Pipe Band, and Tartans
(Please remain seated throughout the entire processional.)

Calling of the Clans

Kathleen Guice Reid & Dwayne Durham

Carriers in the Processional

McClellan	Reverend Rob McClelland
Morrison (Ancient)	Dwayne Durham
Hamilton (Dress)	Kathleen Guice Reid
Anderson	Tabi Stevens
Blair	Larry Blair
Bruce	Stephen Charles Lipe
Burns	Robert Burns
Campbell (Dress)	Stacy McClelland
Davidson (Ancient)	Turner Rouse Sr.
Farquharson	Aileen McClelland
Hay	Douglas Bruce DiRienzo
MacDonald	Maureen DiRienzo
MacDonald of the Isles (Ancient Hunting)	Richard A. McDonald
MacDonald (Dress)	Mary Lavery-Perry
MacDonald (Lord of the Isles)	Darlene Davey
MacDonald of Glencoe	Carol Shaffer
Magill	Steve Byrd
MacKay (Modern)	Ginny Woodham
Mackenzie	Pamela Van Tassel
MacMillan	Robbie Hever Lipe
McClintock	Paxton Keever
McKean	Eva House
McLeod of Harris (Ancient Hunting)	Cathey Ridings Gilbert
McLeod of Harris (Hunting)	Anne McLeod Ridings
McLeod of Lewis (Dress)	Chip Gilbert
McLeod of Raasay	John Woodham
Morgan	Caryl Mobley
Murray of Atholl (Dress)	Bob Murray
Stewart (Dress)	Gabe Morris
Taylor	Larry Mobley
Watt	Luke Morris
District of Aberdeen	Ragena White
District of Carolina	Betty Mueller
District of Perthshire (House of Edgar)	Frank J. Felsburg, Jr.
District of USA	Clay Haskins

Tartans displayed in the loft for Blessing

Hamilton (Ancient Hunting)
Buchanan
Cameron
Campbell of Bredalbane
Cunningham
Davidson (Modern)
Elliott
Fraser
Galloway, Galloway (Hunting)
Gordon
Graham of Montrose (Ancient), Graham of Montrose (Modern)
Gunn
Hardie
Henderson
Irvine (Ancient)
Lindsay
MacArthur (Modern)
MacGregor (Ancient); MacGregor (Modern)
MacKay (Weathered)
MacNaughton
MacPherson
MacRae
McCauley
Nisbet
Richardson
Wallace

After reading the names of the clan tartans presented for blessing, we will ask the congregants to say their family name so that each family present may be blessed.