



The kirkin' o' the Tartans

The 25th Celebration of Our
Scottish Presbyterian Heritage

March 3, 2024

**First Presbyterian Church
Greenwood, Mississippi**

WELCOME

Welcome to Our Special Kirkin' O' The Tartans Service in celebration of our Scottish Presbyterian heritage! We hope you will be made to feel welcome here and that you will find this service helpful to you in your Christian life. If you are a visitor please know that we are glad for your presence here.

ANNOUNCEMENTS



We welcome to the pulpit today Dr. J. Ligon Duncan III, the Chancellor & CEO of Reformed Theological Seminary and the John E. Richards Professor of Systematic and Historical Theology. He is also currently serving as President of RTS Jackson. He served as Senior Minister of the historic First Presbyterian Church in Jackson, Mississippi, for 17 years (1996-2013). He is co-founder of Together for the Gospel, and was President of the Alliance of Confessing Evangelicals from 2004-2012. Duncan served as the Moderator of the General Assembly of the Presbyterian Church in America (2004-2005). He studied at Furman University, Greenville, SC (BA); Covenant Theological Seminary, St. Louis (M.Div., MA, cum laude); and the University of Edinburgh, Scotland (Ph.D.). Dr. Duncan has edited, written, and contributed to numerous books. He and his wife, Anne, reside in Jackson. They have two adult children.

We Welcome Today the Memphis Pipe Band under the direction of Pipe Major Kenny Hiner. The Memphis Pipe Band is a traditional bagpipe and drum band dedicated to the preservation and growth of the Celtic arts in the Mid-South. With over 30 years of experience, the members have performed in Memphis as well as events throughout the United States.

Our Thanks to Dr. Jessica Haislip, Instructor in Oboe at Mississippi State University, and **Paul Brown**, Organist/Choirmaster at Immaculate Heart of Mary Catholic Church, for enhancing this Kirkin' service with the oboe and flute.

Many Thanks Today to Our Kirkin' Committee for their work: Randy Clark, Chair; Staff, Dr. Andrew Chaney and Ray Smithee; Members, Richard Beattie, Patty Brock, Travis Clark, Jr., Lisa Cookston, Alan Ellis, Ashley Farmer, Laura Fincher, Thomas Gregory III, Lorie Guenther, Johnny Jennings, Mary Clyde King, Zach Luke, Elizabeth Melton, and Andrew Stainback.

The Flowers in the Sanctuary today have been arranged by **Katherine Cole**, and are provided to the glory of God by John Michael and Avent Clark VanHorn, and in memory of her grandparents, Max and Bernice Harper, and her aunt, Maxine Harper. **The Kirkin' Street Banners** have been given by Bill and Jane Crump to the glory of God and in honor of their Scottish ancestors. Thanks to **Wanda Clark** for the formatting of this bulletin and for the design of the street banners and our Kirkin' posters.

The Chancel Choir's Anthem has been given to the glory of God by Floyd and Elizabeth Melton, and in memory of former Chancel Choir member Linda Walker.

The Tartan Banners carried today include the tartans from the following families or institutions: Brock, Campbell, Clark, Cornish National Heritage, Douglas, Farmer, Felts, Gibbs, Grant, Gregory, Guest, Hudson, Johnston, Lee, Lindsey, Lott, MacIntosh, McClendon, Mac Pherson, McEachern, McIntyre, McKee, McKenzie, Nelson, Olmsted, Peacock, Peel, Phillips, Scott, Singleton, Thompson, United States Marine Corps, Walker, and Wiley. Should you like to purchase a tartan banner for next year, please see Randy Clark.

Lunch Today is in Shuler Hall. Some tickets are still available for purchase today (see **Alan Ellis** or **Thomas Gregory III**; \$10 adults/11 years and over; \$5 for children 10 and under; PB&J sandwiches are also available for children). Thanks to members of the **Kirkin' Committee, Presbyterian Women, and Deacons** for serving the meal, and also the Presbyterian Women for providing table decorations. We appreciate **Bill Burrus** for cooking the pork loin, and to **Lorie Guenther** for overseeing the meal preparation. After worship, go across Main Street through the Maxwell Courtyard and line up. Join in the Kilt Election between **Miller Arant** and **Barrett Daugherty**. Winner(s) will receive a kilt to wear next year!

KIRKIN'

“Kirk” is the Scottish word for “church”. Tartans, with their distinctive plaids, represent specific Scottish clans, regions, or regiments. The “Kirkin’ O’ The Tartans” is the presentation of a Scottish family’s symbol, its tartan, at church for a blessing.

After Bonnie Prince Charlie’s Scottish forces were defeated by the English in 1746, in the Battle of Culloden, the wearing of tartans and the playing of bagpipes were forbidden in Scotland for many years. Wearing or displaying of tartans was punishable by death. During those years, some Scots wore concealed pieces of their tartan when they attended church. At a particular point in the worship service, they would secretly touch their hidden tartan cloth, and the minister would offer a blessing. The first formal “Kirkin’” in America was conducted at New York Avenue Presbyterian Church in Washington, D.C., in 1941. Their minister at the time was Dr. Peter Marshall, born in Scotland, who was also Chaplain of the U.S. Senate.



Beyond the particular heritage of Scotland and its people, First Presbyterian Church’s 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

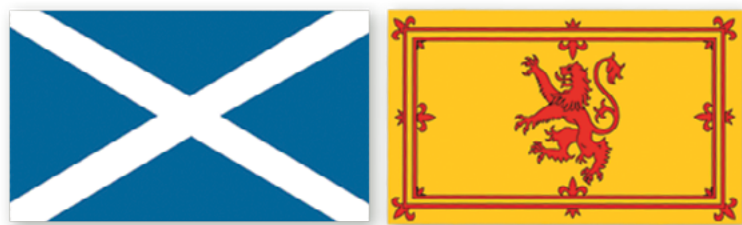
During the middle ages and through much of the Reformation, ownership of Bibles was rare among the common people. The pulpit Bible of each kirk was a treasured possession. The value of the sacred text and the danger of theft led to the establishment of a special lay office within the kirk known as “The Beadle”. The Beadle began each worship service by carrying the Scriptures into the sanctuary. The congregation would stand in respect for the Word of God. The Beadle then returned to the entrance and escorted the minister to the pulpit. The Beadle would remove the Bible from the kirk for safekeeping following the service.

BAGPIPE

The bagpipe is regarded as the national musical instrument of Scotland. Latin and Greek references point to the use of bagpipes as early as two thousand years ago to offer military direction on the battlefield. Bagpipes are among the most spiritually stirring instruments.

SWORDS

The Scottish Claymore Swords, carried like crosses, remind us of Christ’s cross, and they remind us of the cost that some persons have paid for their Christian faith. The Swords are laid under the Table as a sign of submission to Christ’s call to love our enemies.



FLAGS

Seven flags are used in our service today: the Christian Flag; the American Flag; the flag of Scotland emblazoned with the St. Andrew’s Cross, shown on left, (“Andrew” being the patron saint of Scotland); the Rampant Lion Flag, shown on right, symbol of Scottish royalty; a flag of Nova Scotia (New Scotland); and a flag of Northern Ireland.

THE SCOTS CONFESSION

The Scots Confession is the first Reformed affirmation of faith in the English language. It has been called the charter of the Church of Scotland and of world Presbyterianism. The Scottish Parliament invited John Knox and five colleagues to prepare a confession for the church and the nation. They did their work in four days (the entire creed is 15 pages long), but the content was not hastily conceived. The Scottish reformers had been preparing themselves and their thoughts for a long time. On August 17, 1560, Knox and his five friends had completed writing a confession designed to solidify Scotland politically and ecclesiastically. The nation would henceforth fly a Protestant flag emblazoned with the Cross of Saint Andrew.

SERVICE FOR THE LORD'S DAY

Large Print Hymnals and Bibles, and Hearing Devices are available in the back of the sanctuary.
The time to begin preparing for worship is no later than the sounding of the chimes.

Please turn off cell phones and other communication devices.

**Those who are able will please stand.*

ASSEMBLE IN GOD'S NAME

CHIMING

PRELUDE

LOCH LOMOND

Trad. Scottish Folk Tune/arr. DeCesare

*CALL TO WORSHIP

Psalm 150

Elder Andrew Stainback

One: "Praise the LORD! Praise God in his sanctuary...

Kirk: Praise him for his mighty deeds; praise him according to his exceeding greatness!

One: Praise him with trumpet sound; praise him with lute and harp!

Kirk: Praise him with timbrel and dance; praise him with strings and pipe!

All: Let everything that breathes praise the LORD!" Let us worship God together!

*PROCESSION TO PIPES AND DRUMS

Highland Cathedral

Pipes and Drums

*PRESENTATION OF THE SCRIPTURES BY THE BEADLE

Elder Travis Clark

*HYMN OF PRAISE 385

All People That on Earth Do Dwell

OLD HUNDREDTH

*All people that on earth do dwell, Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell, Come ye before Him and rejoice.*

*Know that the Lord is God indeed; Without our aid He did us make;
We are His folk, He doth us feed, and for His sheep He doth us take.*

*O enter then His gates with praise, Approach with joy His courts unto;
Praise, laud, and bless His name always, For it is seemly so to do.*

*For why? The Lord our God is good, His mercy is forever sure;
His truth at all times firmly stood, And shall from age to age endure.*

*To Father, Son, and Holy Ghost, The God whom earth and heaven adore,
Be glory, as it was of old, Is now, and shall be evermore.*

*AFFIRMATION OF FAITH BY THE KIRK

from **The Scots Confession, 1560**

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

CALL TO CONFESSION

PRAYER OF CONFESSION

Save us, O God, from the blindness, which is not even aware that it is sinning; from the pride, which cannot admit that it is wrong; from the self-will, which can see nothing but its own way; from the self-righteousness, which can see no flaw within itself; from the callousness, which has sinned so often that it has ceased to care; from the defiance, which is not even sorry for its sins; from the evasion, which always puts the blame on someone or something else; from the heart so hardened that it cannot repent.

Give us at all times eyes which are open to our own faults; a conscience which is sensitive and quick to warn; a heart which cannot sin in peace, but which is moved to regret and to remorse.

So grant that being truly penitent we may be truly forgiven, so that we may find that your love is great enough to cover all our sin; through Jesus Christ our Lord...

(A prayer by Scottish Presbyterian minister William Barclay)

SILENT CONFESSION

DECLARATION OF FORGIVENESS

*RESPONSE, Hymn 45

I to the Hills Will Lift My Eyes

DUNDEE

(Scottish Psalter, 1615)

*I to the hills will lift my eyes; From whence shall come my aid?
My help is from the Lord alone, Who heav'n and earth has made.
Your faithful keeper is the Lord, Your shelter and your shade;
'Neath sun or moon, by day or night, You shall not be afraid.*

TIME WITH YOUNG CHRISTIANS

Elder Lina Elfert

(Pre-school children may be taken to the nursery in the Education Building.)

EXPRESSIONS OF FELLOWSHIP AND DISCIPLESHIP

Dr. Andrew Chaney

INTRODUCTION OF OUR GUEST PREACHER

Elder Travis Clark

PRESENTATION to Dr. J. Ligon Duncan III

Elder Randy Clark
Kirkin' Committee Chair

ANTHEM

Still I Sing Alleluia

arr. Kyle Pederson

Tune: Loch Lomond Text: Kyle Pederson

With Spirit before me, with Spirit behind, with Spirit below and beside me; with Spirit all around, even where affliction's found, I will sing, I will sound, "Alleluia." When darkness descends and the night never ends, when my shadows and demons surround me; when questions I spin echo answerless within, even then, even then, "Alleluia." Alleluia, still I sing Alleluia, open us to You 'til we sing Alleluia. Weave joy in our gain, bring us hope in our pain; hear all prayers that we offer to you, Lord; breathe life into death, draw us closer with each breath, that our lips may confess, "Alleluia." Alleluia, still I sing Alleluia, open us to You 'til we sing Alleluia. Alleluia, Alleluia! So, praise, praise the Father, and praise, praise the Son, praise the Spirit who moves in and through all. All creation sound the word so profound; let us sing, let us live, Alleluia! Alleluia, still I sing Alleluia.

PRAYER OF ILLUMINATION

Dr. J. Ligon Duncan III

SCRIPTURE READINGS

Exodus 2:9-20; I Peter 2:9-10

SERMON

A Blessed Heritage

Dr. J. Ligon Duncan III

*HYMN 409

God Is Here!

ABBOT'S LEIGH

PRAYERS OF THE PEOPLE

Dr. Andrew Chaney

PRESENTATIONS OF THE TARTANS

(Come forward during the playing of the pipes and place your tartan on the communion table.)

KIRKIN' O' THE TARTANS LITANY

Dr. J. Ligon Duncan III

Leader: Eternal God, accept our thanksgiving for our goodly heritage and for those persons who serve now as a great cloud of witnesses.

Kirk: **Gracious God, we present these tartans today before You, as symbols of our spiritual heritage, and we pray your blessings upon us and upon your servant people in every land.**

Leader: Grant that those who wear these tartans, and their families, may do justice, love mercy, and walk humbly with You.

Kirk: **For those who have gone before us in the faith, and especially for those whose sacrifices helped make our discipleship possible, we are grateful.**

Leader: O God, who gave us minds to know You, hearts to love You, and voices to sing your praise, send your Spirit among us...

Kirk: **That we may celebrate our unity with all the saints; for there is one Lord, one faith, one baptism, one God and Father of us all, who has made known his love in Jesus Christ, Chief of all chiefs, King of all kings, Lord of all lords, in whose heart we are cherished, and in whose name we pray. Amen.**

PRESENTATION OF TITHES AND OFFERINGS

Offertory

Skye Boat Song

Trad. Scottish Folk Song/arr. K. Agioritis

*Doxology

OLD HUNDREDTH

*Praise God, from whom all blessings flow; Praise Him, all creatures here below;
Praise God above, ye heavenly host; Praise Father, Son, and Holy Ghost.*

*Prayer of Dedication and The Lord's Prayer

Elder Barrett Daugherty

*HYMN 649

Amazing Grace
(Sing when organ music begins.)

AMAZING GRACE

*BLESSING FOR THE MEAL

Elder Cathy Jennings

*CHARGE AND BENEDICTION

Dr. J. Ligon Duncan III

*RECESSION TO PIPES

Scotland the Brave
(Tartan bearers may retrieve their tartans after the service.)



385 All People That on Earth Do Dwell

(Psalm 100)

1 All peo - ple that on earth do dwell, sing to the
 2 Know that the Lord is God in - deed; with - out our
 3 O en - ter then his gates with praise; ap - proach with
 4 For why? The Lord our God is good; his mer - cy

Lord with cheer - ful voice; him serve with mirth, his
 aid he did us make; we are his folk; he
 joy his courts un - to; praise, laud, and bless his
 is for - ev - er sure; his truth at all times

praise forth tell. Come ye be - fore him and re - joice.
 doth us feed, and for his sheep he doth us take.
 name al - ways, for it is seem - ly so to do.
 firm - ly stood, and shall from age to age en - dure.

In a pairing that began in 1561, this paraphrase of Psalm 100 by a Scot is set to a tune that a French composer originally created for Psalm 134 in the Genevan Psalter of 1551. They have appeared together in nearly every comprehensive English-language hymnal since then.

45 I to the Hills Will Lift My Eyes

(Psalm 121)

1 I to the hills will lift my eyes; from
 2 God will not let your foot be moved; your
 3 Your faith - ful keep - er is the Lord, your
 4 From e - vil God will keep you safe, pro -

whence shall come my aid? My help is from the
 guard - ian nev - er sleeps; God's watch - ful and un -
 shel - ter and your shade. 'Neath sun or moon, by
 vide for all you need. Your go - ing out, your

Lord a - lone, who heaven and earth has made.
 slum - bering care pro - tects and safe - ly keeps.
 day or night, you shall not be a - fraid.
 com - ing in, God will for - ev - er lead.

Although the first stanza of this paraphrase of Psalm 121 draws heavily on 17th-century Scottish psalters, most of this version dates from the early 20th century. In its original source the tune printed here is one of twelve not assigned for use with a specific psalm.

1 God is here! As we your peo - ple meet to
 2 Here are sym - bols to re - mind us of our
 3 Here our chil - dren find a wel - come in the
 4 Lord of all, of church and king - dom, in an

of - fer praise and prayer, may we find in
 life - long need of grace; here are ta - ble,
 Shep - herd's flock and fold; here as bread and
 age of change and doubt keep us faith - ful

full - er mea - sure what it is in Christ we share.
 font, and pul - pit; here the cross has cen - tral place.
 wine are tak - en, Christ sus - tains us as of old.
 to the gos - pel; help us work your pur - pose out.

Here, as in the world a - round us, all our
 Here in hon - es - ty of preach - ing, here in
 Here the ser - vants of the Ser - vant seek in
 Here, in this day's ded - i - ca - tion, all we

var - ied skills and arts wait the com - ing
 si - lence, as in speech, here, in new - ness
 wor - ship to ex - plore what it means in
 have to give, re - ceive: we, who can - not

of the Spir - it in - to o - pen minds and hearts.
 and re - new - al, God the Spir - it comes to each.
 dai - ly liv - ing to be - lieve and to a - dore.
 live with - out you, we a - dore you! We be - lieve!

Commissioned for the dedication of a renovated worship space in Austin, Texas, this text is one of the few to devote attention to how customary church features facilitate worship. The tune was composed in wartime Britain to replace a Haydn tune tainted by Nazi associations.

649 Amazing Grace, How Sweet the Sound

1 A - maz - ing grace, how sweet the sound, that
 2 'Twas grace that taught my heart to fear, and
 3 Through man - y dan - gers, toils, and snares, I
 4 The Lord has prom - ised good to me; his
 5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but
 grace my fears re - lieved. How pre - cious did that
 have al - read - y come. 'Tis grace has brought me
 word my hope se - cures. He will my shield and
 shin - ing as the sun, we've no less days to

now am found, was blind, but now I see.
 grace ap - pear the hour I first be - lieved!
 safe thus far, and grace will lead me home.
 por - tion be as long as life en - dures.
 sing God's praise than when we'd first be - gun.

CHOCTAW

*Shilombish holitopa ma!
 Ishmminti pulla cha
 hatak ilbusha pia ha
 is pi yukpalashke.*

CREEK

*Po ya fek cha he thlat ah tet
 ah non ah cha pa kas
 cha fee kee o funnan la kus
 um e ha ta la yus.*

NAVAHO

*Nizhónítigo joobá diits' a'
 yisdáshítinigítí,
 lah yóóiiyá, k'ad
 shénaáhoosdzin,
 doo eesh'íy da nt'ée.*

As was his custom, the author wrote this hymn to accompany his sermon on 1 Chronicles 17:16–17, preached on January 1, 1773; he called it "Faith's Review and Expectation." Much of its current popularity comes from this now-familiar tune, an association that began in 1835.

A BRIEF HISTORY OF CLAN ROBINSON/REID



The Reid family operated within the clans of the Scottish Highlanders in the tenth century. These Highlanders, whether novice or immigrants, were from the first to last of the same Celtic stock. Sir Thomas Reid lived his whole life in Inverness-Shire, Scotland. His name places him squarely in the Robinston Clan. Sir Thomas was knighted by the king, as was his son Joseph Reid.

The Reids were of Scottish nobility with a reputation for moral and physical strength, energy, ingenuity, piety, resourcefulness, and the ability to lead and direct others. The Reids were loyal to the Stuarts and followed them with the clang and color of weaponry during all their misfortunes. They took part in the Battle of Flodden when the English won the victory near Branxton, Northumberland, in 1513. This battle was in fact, the beginning of Scotch genealogical records.

The Reids were engaged in the Battle of Culloden and fought in support of Prince Charles, when the fate of the house of Stuart was decided on April 16, 1746. Sir Joseph Reid was driven from Scotland as a political refugee after the Jacobite uprising in Scotland. He settled in Botetourt County, Virginia. His son, Nathaniel Reid, loving the cause of liberty, fought on the side of America in the War of Independence. After the war he was given grants of land in South Carolina in compensation for his war service.

Nathaniel Reid's great grandson, Harrison Reed, moved to Arkansas. Harrison's daughter, Mary Elizabeth Reed, married Riley Denton Weaver. They are Elizabeth Melton's great grandparents.

The Melton roots at First Presbyterian Church go back to Sept 7, 1919, when Floyd, Jr.'s great uncle, Robert Topp, became a member. A few years later on June 10, 1924, Floyd, Jr.'s grandmother, father, uncle and aunt joined First Presbyterian. At that time, Floyd, Sr. was nine years old; he served the church as an ordained deacon and ruling elder and was a member until his death in 1985. Floyd, Jr. has been a member of the church since he was born in 1943. When he and Elizabeth returned to Greenwood after he attended Law School, Elizabeth joined the church in 1972. They both are ordained deacons and ruling elders.

They have three children, Floyd III, Moss and Blewett. Floyd and Moss are both ordained elders in the First Presbyterian Church of Greenwood and Blewett is an ordained deacon in the First Presbyterian Church of Nashville. Elizabeth and Floyd have eight grandchildren. Floyd IV, Anne Craig, Ainsley, Salter, and Audra Cate are members of First Presbyterian Church of Greenwood, and Elizabeth Grace, Adah, and Mary Moss are members of the First Presbyterian Church of Nashville. The Melton grandchildren are the 5th generation of Meltons to be members of the First Presbyterian Church of Greenwood. The Melton Family has been on the rolls of The First Presbyterian Church of Greenwood for 100 years.



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LEADERS IN WORSHIP

Pastor Dr. Andrew Chaney
Guest Preacher Dr. J. Ligon Duncan III
Liturgist Dr. Andrew Chaney
Director of Music & Organist Rev. Ray Smithee
Children's Sermon Elder Lina Elfert
Prayer of Dedication Elder Barrett Daughterty
Ushers: Justin Braswell, David Camp,
Todd Fincher, Grace Jefcoat, Johnny Jennings, and
Samantha Pigott
Children's Church Mary Clyde and Miller King
Nursery Infants to 2-year-olds
Hospital Visitation (March) Elder Miller King

CALENDAR

Sunday, March 3, 2024

9:30 a.m. Kirkin' Lecture, Church Parlor
10:15 a.m. Memphis Pipe Band / Main Street
11:00 a.m. Kirkin' Worship Service / Procession
12:15 p.m. Kirkin' Luncheon / Shuler Hall
Kilt Election

Monday, March 4, 2024

10:00 a.m. PW Coordinating Team
5:00 p.m. Youth Committee
6:00 p.m. Worship & Music Committee

Tuesday, March 5, 2024

8:30 a.m. Women's Bible Study / Barrett Library

Wednesday, March 6, 2024

11:00 p.m. Wednesday Bible Study
2:30 p.m. Liturgy Meeting
5:30 p.m. Youth Dinner
6:00 p.m. Youth Bible Study
6:00 p.m. Chancel Choir Rehearsal

Thursday, March 7, 2024

6:45 a.m. Men's Breakfast / Bible Study

Friday, March 8, 2024

Spring Break Mission Trip participants to
Guatemala depart