



# KIRKIN' OF THE TARTANS

HISTORIC CHURCH  
APRIL 30, 2023  
10:30 AM



CHRIST CHURCH  
EPISCOPAL

## **Welcome**

In the name of our Risen Lord Jesus Christ, we welcome you to Christ Church Episcopal.

Known as the “Parish in the Heart of the City,” Christ Church is blessed by the beauty of its church, chapel and setting, which have been preserved and expanded by the energy and vision of faithful stewards, both past and present.

For more than two centuries, we have been gathering to worship God and demonstrate our faith in our daily lives. With the guidance of the Holy Spirit, we are inspired to be *a joyful community sharing life in Jesus Christ.*

We hope you will experience God’s blessings during this service  
as we have been blessed by your presence.

## **ALTAR FLOWERS**

The altar flowers are given to the glory of God  
and in thanksgiving for the blessed fiftieth wedding anniversary of Sara and Milton Bates.



# The Kirkin' of the Tartan

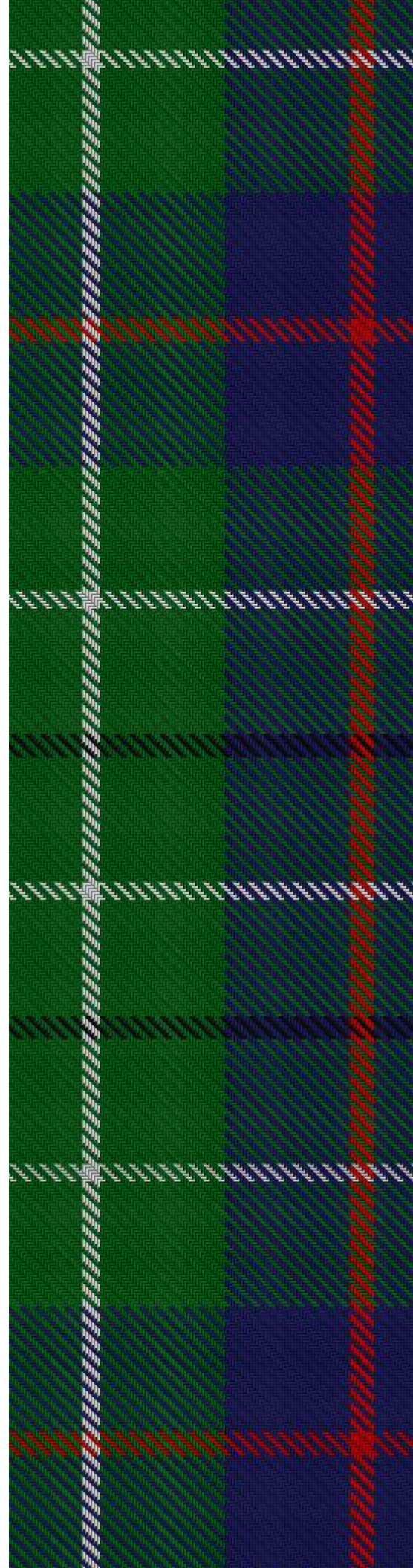
## From whence came the Kirkin' O' the Tartan?

The ceremony of the Kirkin' O' the Tartan ("kirk" is Scottish for church, usually referring to the Church of Scotland) is of American origin, though based on Scottish history and legend. In 1746, following the defeat of the Scots by the English at the Battle of Culloden, Scotland once again came under British rule. A special "Act of Proscription" was passed to control the Scots, forbidding not only the possession or carrying of arms, but also the wearing of kilts, plaid, or any other tartan garment which represented their Scottish heritage. British troops were ordered to kill upon sight any person dressed in Highland garb.

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 services for the tartans. It was King George III who lifted the prohibitions nearly 50 years later. At the repeal of the Act, the Church of Scotland celebrated with a Service of Family Covenant, in which the tartan of each family was offered as a covenant expression for the Lord's blessing.

Based on this history and legend, the Saint Andrew's Society of Washington, DC, held the first Kirkin' during the early years of World War II. The late Dr. Peter Marshall, an eloquent Scot, then Chaplain of the US Senate and Pastor of New York Avenue Presbyterian Church, 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 a request was made for their publication, with the proceeds from the sales designated for war relief programs. As the war continued, the SC St. Andrew's Society continued to hold services of unified prayer for the subjects of the British Isles, which became known as "The Kirkin'" - an annual event of the city's Society.

The Kirkin' is a worship service of traditional content, using much of the Church of Scotland form, and with specific significance to Scots. Central to its theme is the presentation of various tartans of clans, regions, and regiments for a blessing, symbolizing the rededication of Scots everywhere to service in the Christian faith.





# Tartan Banners

Agnew	MacDonald (Clan Ranold)
Anderson	MacDonald (Clan Donald)
Armstrong	MacDonald – Dress – (Clan Donald)
Bruce	MacDonald of Keptoch
Buchanan	MacGregor
Cameron	MacLeod
Campbell	MacPherson
Carmichael	Maxwell
Citadel	MacIntosh
Erwin	McNicol
Fife	Murray
Fraser	Murray of Atholl
Gunn	Murray of Tullibardine
Hamilton	Nisbet
Keith	Ramsay
Kerr	Robertson of Kindeacie
Kilgore	Rose
Lindsay	Ross
Livingstone	Southerland
MacAlister	Stewart
Macaulay	Stuart of Bute
MacCallum/McCallum	Wallace
MacDougal	Wilson

## Saint Andrew's Society of Upper South Carolina

To promote social and friendly interaction among persons of Scottish descent who are resident in the two Carolinas.

To encourage and promote the study and preservation of the history, folklore, literature, music and tradition of Scotland.

To do good works among persons of Scottish descent residing in the vicinity.



## ORDER OF SERVICE

*In preparation for the service, we invite your quiet prayers and ask that you please silence your cell phone.*

*Today's service contains portions of "The Scottish Liturgy 1982" from The Scottish Episcopal Church.*

### THE ORGAN VOLUNTARY

*Prelude on "Savior, like a shepherd lead us"*  
Mark Williams

Donald W. Duncan, Director of Liturgy & Music

### THE RINGING OF THE TOWER BELL

*All stand at the sound of the tower bell.*

### THE ENTRANCE PROCESSION

The City of Greenville Pipes and Drums

### THE OPENING SENTENCES

Celebrant Alleluia. Christ is risen.

**People The Lord is risen indeed. Alleluia.**

### THE BLESSING OF TARTANS AND CLANS OF THE KIRK

Celebrant Almighty God, we, a congregation of your people, offer hearty thanks for our Scottish heritage, and all the traditions of auld Scotia that we enjoy. Among these Scottish traits of character are honesty toward all, a love of our kith and kin, a talent for forbearance, and a special brand of rugged individualism. You made us lovers of poetry, song, and the dance.

You imbued us with a love of scripture, your own holy word. You made us a people who sought literacy and knowledge regardless of our financial or social station. We remember and continue to remember all who lived and died bearing tartans such as these before us this morning. They left to us a tangible and tactile Scottish heritage.

We also remember in thanks the members of the Scottish Episcopal Church and their forebears who bequeathed to us the Apostolic succession through Samuel Seabury, the first Bishop of the Episcopal Church in America.

We 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, Noah to Abraham, Abraham to David, so onwards to the incarnation of Jesus Christ, to the establishment of his church: our brothers and sisters everywhere.

Let us never forget that heritage of faith is a responsibility, not a treasure to be hoarded.

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

Celebrant 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.

Let us never 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.**

Celebrant Raise the Tartans!

*All present with tartans now lift them high.*

**Celebrant** On behalf of all clans, families, and nations, we raise these tartans before Almighty God in gratitude for our heritage and pray God's blessing on his servant people in all lands. Grant that those who bear them, and the families they represent, may do justice, love mercy, and walk humbly with you our God; through the grace of our Lord Jesus Christ.

**People** **Amen.**

## THE HYMN OF PRAISE

*From Highland Peaks*

BROTHER JAMES' AIR

From Highland peaks of chill and mist to warm and sandy plains.  
You led our parents in the past with love that still remains.  
And through our present joys and fears, your Spirit lives and reigns.

By skirling pipes' exalting notes our hearts are deeply stirred.  
In tears and laughter, praise and prayer your grace is felt and heard.  
In questions and in quietness, you speak your living word.

With gifts to meet our neighbor's need, our lives are richly blessed:  
a cup to cheer, a loaf to feed, and balm of Sabbath rest;  
the fellowship of friends and kin, and Christ in ev'ry guest.

O God of past and future years, and Source of all we own;  
our peace and plenty, health and hope, our spirits' true shalom  
in mist and sun, you light our path, and gently lead us home.

*Mary Louise Bringle, 2009; Words © 2009 GIA Publications, Inc.*

## THE COLLECT OF THE DAY

**Celebrant** The Lord be with you.

**People** **And also with you.**

**Celebrant** Let us pray.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

*The congregation is seated.*

## THE LITURGY OF THE WORD

### THE FIRST LESSON

Acts 2:42-47

Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

**Lector** The Word of the Lord.

**People** **Thanks be to God.**

## THE EPISTLE LESSON

1 Peter 2:19-25

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Lector      The Word of the Lord.

People      **Thanks be to God.**

*The congregation stands for the Sequence Hymn.*

## THE SEQUENCE HYMN, NO. 377

*All people that on earth do dwell*

OLD HUNDREDTH

*During the singing of the hymn, the children are invited to follow the crucifer to the undercroft for an age appropriate worship service.*

*They return to the main church in time for the Peace.*

## THE GOSPEL

John 10:1-10

Priest      The Holy Gospel of our Lord, Jesus Christ, according to John.

People      **Glory to you, Lord Christ.**

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

Priest      The Gospel of the Lord.

People      **Praise to you, Lord Christ.**

*The congregation is seated.*

## THE SERMON

The Reverend Dr. Harrison McLeod

*The congregation stands for the Nicene Creed.*

## THE NICENE CREED

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

*The congregation remains standing for the Intercessions.*

## THE INTERCESSIONS

Intercessor Through Jesus, whom we confess as Lord,  
we give thanks and praise to the Father,  
calling on him who is judge of all:  
Your kingdom come, O Lord.

**People Your kingdom come.**

Intercessor For all the peoples of the world;  
that they may know you as the God of peace,  
we pray to you, O Lord:

**People Your kingdom come.**



Intercessor For nations, for leaders and governments;  
that integrity may mark all their dealings,  
we pray to you O Lord:

**People Your kingdom come.**

Intercessor For all who labour for righteousness;  
that your presence and help may give them courage,  
we pray to you, O Lord:

**People Your kingdom come.**

Intercessor For the anxious, the lonely, the bereaved;  
that consolation and peace may be theirs,  
we pray to you, O Lord:

**People Your kingdom come.**

Intercessor For the Church, your household and family;  
that she may be firm in the confession of her hope,  
we pray to you, O Lord:

**People Your kingdom come.**

Intercessor For our Bishop, our parish clergy,  
and for all who bear Christ's name;  
that their lives may proclaim your glory,  
we pray to you, O Lord:

**People Your kingdom come.**

Intercessor For those who are separated from us by death;  
that theirs may be the kingdom which is unshakeable,  
we pray to you, O Lord:

**People Your kingdom come.**

Celebrant O God, whose will it is  
that all should find salvation  
and come to know the truth:  
receive the prayers and petitions  
which we offer in faith and love;  
through him who gave proof of your purpose,  
and who sacrificed himself  
to win freedom for all mankind,  
Jesus Christ our Lord.

**People Amen.**

## THE PEACE

Celebrant The peace of the Lord be always with you.

**People And also with you.**

*The People greet each other in the name of the Lord.*

*The congregation is seated.*

## THE WELCOME AND ANNOUNCEMENTS

# THE LITURGY OF THE SACRAMENT

## THE OFFERTORY SENTENCES

Celebrant Let us present our offerings to the Lord.  
Yours, Lord, is the greatness, the power, the glory,  
the splendour, and the majesty; for everything in  
heaven and on earth is yours.  
All things come from you, and of your own we give you.

**People Amen.**

## THE ANTHEM AT THE OFFERTORY

The City of Greenville Pipes and Drums

*The congregation stands for the hymn.*

## THE PRESENTATION HYMN, NO. 174 (v. 4) *At the Lamb's high feast we sing* SALZBURG

Easter triumph, Easter joy, these alone do sin destroy.  
From sin's power do thou set free souls newborn, O Lord, in thee.  
Hymns of glory, songs of praise, Father, unto thee we raise:  
Risen Lord, all praise to thee with the Spirit ever be.

## THE GREAT THANKSGIVING

Celebrant The Lord be with you.

**People And also with you.**

Celebrant Lift up your hearts.

**People We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God,

**People It is right to give him thanks and praise.**

Celebrant Worship and praise belong to you, Author of all being.  
Your power sustains, your love restores, our broken world.  
You are unceasingly at work, from chaos bringing order  
and filling emptiness with life.

Christ, raised from the dead, proclaims the dawn of hope.  
He lives in us that we may walk in light.

Your Spirit is fire in us, your breath is power  
to purge our sin and warm our hearts to love.  
As children of your redeeming purpose,  
freed by him who burst from the tomb  
and opened the gate of life,  
we offer you our praise,  
with angels and archangels  
and the whole company of heaven,  
singing the hymn of your unending glory:

**People Holy, holy, holy Lord  
God of power and might.  
Heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Celebrant Praise and thanksgiving be to you, Lord of all,  
for by the Cross eternal life is ours and death is swallowed up in victory.  
In the first light of Easter glory broke from the tomb  
and changed the women's sorrow into joy.  
From the Garden the mystery dawned  
that he whom they had loved and lost  
is with us now in every place for ever.

Making himself known in the breaking of the bread,  
speaking peace to the fearful disciples,  
welcoming weary fishermen on the shore,  
he renewed the promise of his presence  
and of new birth in the Spirit  
who sets the seal of freedom on your sons and daughters.

Before he was given up to suffering and death,  
recalling the night of Israel's release,  
the night in which slaves walked free,  
at supper with his disciples  
he took bread and offered you thanks.  
He broke the bread,  
and gave it to them, saying:  
"Take, eat.

This is my Body: it is broken for you."  
After supper, he took the cup,  
he offered you thanks,  
and gave it to them saying:  
"Drink this, all of you.

This is my Blood of the new covenant;  
it is poured out for you, and for all,  
that sins may be forgiven.  
Do this in remembrance of me."

We now obey your Son's command.  
We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him, we offer you these gifts  
and with them ourselves  
a single, holy living sacrifice.

Hear us, most merciful Father,  
and send your Holy Spirit upon us  
and upon this bread and this wine,  
that, overshadowed by his life-giving power,  
they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love  
and renewed for the service of your Kingdom.



Help us, who are baptised into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love  
until at last, in your new creation,  
we enter into our heritage  
in the company of the Virgin Mary,  
the apostles, and prophets,  
and of all our brothers and sisters living and departed.

Through Jesus Christ our Lord,  
with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be to you,  
Lord of all ages,  
world without end.

**People**     **Amen.**

## **THE BREAKING OF THE BREAD**

Celebrant    The living bread is broken for the life of the world.

**People**     **Lord, unite us in this sign.**

## **THE LORD'S PRAYER**

Celebrant    As our Saviour Christ has commanded and taught us, we are bold to say:

**People**     **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 trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever. Amen.**

## **THE INVITATION TO COMMUNION**

Celebrant    Happy are those who are invited to the marriage supper of the Lamb.  
Come. All is now ready.

*All baptized Christians are welcome to receive Holy Communion. If you are receiving communion, you are invited to kneel or stand at the Communion rail and receive the bread (a wafer) in the palm of your hands. (For those with special dietary needs, gluten-free wafers are available upon request to the priest at the altar rail.) The wine which follows may be received either by drinking from the cup as it is extended to you, or by retaining the wafer and dipping it lightly into the cup. You are also welcome to receive the bread only. If you are not receiving, you may cross your arms over your chest and receive a blessing.*

## THE COMMUNION MUSIC

Hymn No. 645      *The King of love my shepherd is*  
Hymn No. 663      *The Lord my God my shepherd is*  
Hymn No. 343      *Shepherd of souls, refresh and bless*

## THANKSGIVING AND SENDING OUT

### THE POSTCOMMUNION PRAYER

Celebrant Give thanks to the Lord, for he is gracious.

**People      And his mercy endures for ever.**

Celebrant Let us pray.

Father, we have seen with our eyes and touched with our hands the bread of life. Strengthen our faith that we may grow in love for you and for each other; through Jesus Christ the risen Lord.

**People      Amen.**

### THE BLESSING

Celebrant The God of peace, who brought again from the dead our Lord Jesus,  
that great shepherd of the sheep, through the blood of the eternal covenant,  
make you perfect in every good work to do his will, working in you  
that which is well-pleasing in his sight;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

**People      Amen.**

### THE CONCLUDING HYMN, NO. 708

*Savior, like a shepherd lead us*

SICILIAN MARINERS

### THE RETIRING PROCESSION

The City of Greenville Pipes and Drums

### THE DISMISSAL

Celebrant Let us go forth in the name of Christ. Alleluia. Alleluia.

**People      Thanks be to God. Alleluia. Alleluia.**

### THE ORGAN VOLUNTARY

*Prince of Denmark's March*

Jeremiah Clarke

Donald W. Duncan, Director of Liturgy & Music





## **CHRIST CHURCH CLERGY**

The Reverend Dr. Harrison McLeod, Rector

The Reverend Kellie Wilson

The Reverend Scott Fleischer

The Reverend Lindy Bunch

The Reverend Wallace Adams-Riley

*Christ Church Episcopal School Chaplain*



CHRIST CHURCH  
EPISCOPAL

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