

**The 450<sup>th</sup> Anniversary  
of John Knox's Celebration of Holy Communion  
at Calder House  
1556**



***His first celebration in the west of Scotland  
was under the yew tree in front of Finlaystone House  
Easter 1556***

*This commemorative service, by David Ogston and others, may be conducted bilingually where this appropriate. Although it is set out here in a combination of Scots and English, it could equally well be conducted in Gaelic and English. As well as what is set out below, use may be made of elements of the versions of 'Knox's Liturgy'. When using Scots, the dialect should be interpreted in such a way as is comfortable for the assembled company.*

*The form of service has two features which will be striking for most congregations, both of them making active connection with the approach of the faithful of previous generations in Scotland. Firstly, many churches now have an open space cleared at the front of the church; a table or tables should be set up in this space at which the people sit, either for the whole service, or coming forward in relays if numbers so demand. Secondly, appropriate passages of scripture will be read while the elements are being distributed.*

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## ORDER OF SERVICE

*Call to Worship:-* “Our help is in the name of the Lord who made heaven and earth”

*Prayer*

*Brief explanation of the background to, and form of the service.*

*Responsive readin:-*

It fell or hairst wis scarce begun,  
An Dauvit in the caif o Dun,

***i Dun Adullam is a den  
an watter’s sweit i Bethlehem***

Kythed certain spies in ootlan guise,  
Fause Philistines a raid as prize.

***i Dun &c***

They tuik up post at Bethlehem,  
An Dauvit sixed aroon his men,

“Ah! Gin a bodie’d gie me nou  
A sup clear watter frae the Bow,

A caller draucht frae Bethlehem  
At’s Bow Wall sairs the feck o them.”

Three stout an stalwart men gaed syne,  
They throwe the liggin Philistine,

An they dreuch watter, stoup an tow,  
Een frae the wall at’s by the Bow;

They tuik it, an they brocht it than  
Tae Dauvit, freche frae Bethlehem.

But Dauvit binna lip the stoup;  
'Fore God he pours the watter out:

“Be’t faur frae me, O Lord,” he prays,  
At I suid dae as thir three says,

“For, gin I drenk, drenk I no bluid  
O men at chanced their life sae guid?”

***i Dun Adullam is a den  
an watter’s sweit i Bethlehem***

*(Paraphrase o II Samuel 23.13-17)*

### **The offering**

*Prayer of Dedication & Intercession*

I Corinthians 11.23-29

*Exhortation and invitation*

Saum 23 (*paraphrase bi Claude Gilfillan - tune: Crimond*)

The Lord's my herd, I'll want for nocht,  
He gars me tae lie doon  
In girsie howes, an syne I'm brocht  
Faar wimplin burnies croon.

An fan for ither joys I craik,  
An wanner faur frae God,  
He airts me, for His ain Name's sake,  
Intil his ain richt road.

Ay, an I gang throwe yon dark glen  
Faar waesome shadows faa  
He'll keep near-haun me, and I ken  
I'll hae nae fear ava.

Tho mony faes aroon me staun  
His kindness nivver fails;  
He spreads my table, an his haun  
Fills my cup till it skails.

Een sae, gweed guidin an gweed-gree  
Gang wi me ilka day:  
And in God's Hoose faur up on hie  
I fain wad bide for aye.

I THE NAME OF THE FAITHER, AN O THE SON, AN O THE HALIE SPIRIT

*(onkivverin bread)* Oot o the bleeze o simmer suns an dowie rain,  
oot o the hairst, the breid.

*(onkivverin wine)* Oot o the vine, its sweetness an purpie.  
oot o the brae-face, heavy wi fruit: the wine.

The saft days o simmer cum tae Christ's Table,  
an the sair nicht that his kent His betrayal,  
His friens roon aboot Him, ettlan tae keep faith,  
gaihert like us tae be siccar in mindin Him.

**We dae weel tae be here.**

The Lord be wi ye.

**We dae weel tae be here.**

Lift up yer herts.

**We dae weel tae be here.**

Lat's gie the Lord thanks.

It is richt we suid: we can dae nae ither: for He his been  
mornin licht fan the dark wid hae smored us,  
an he his been walcome nicht fan the the day wis ower lang.  
He hes been breid fan we wis in want,

an frien on the road fan the road wis teem,  
an his stave wis stoot an swack tae defend  
fan the glen wis happit wi mirk an shaddas.  
He his been true till Himsel  
an nivver left us aleen tae greet,  
Tho' sair wis the wae we warsled wi.  
For aa that, an aa that, we praise the Name  
abeen ilkae name, the Name o the yae King an Lord  
traivellin the laich road o the human wye  
tae bring us wie mercy hame  
tae the buchts o grace, the bield o delyte:  
the ring on wir finger, the robe on oor shooders  
the feast an the ceildh.

This is the feast o them that come hame, the prodigal sons  
the prodigal dothers. We dae weel tae be here.  
Sae we lift the sang an we say it thegither,  
the sang o the angels,  
the sang o them that ar risen.

***Halie, halie, halie. Lord God o Hosts,  
Heiven an airth ar foo o your glorie;  
Glorie tae you, O Lord abeen aa.  
Blissit Him at comes i the Name o the Lord.  
Hosanna i the hichts.***

Blissed the Bairn that wis born o Mary;  
blissed the Man, the Lamb, i the Jordan;  
blissed the Teacher, thrang i the streets;  
blissed the healer, blissed the Fisher o fowk,  
an the Herd o the lost, the Gate o the sheep.  
Blissed the Redeemed, true til Himsel,  
climmin the tree o oor grief  
tae bring us the gledness o God:  
Risin in the mornin licht tae announce His Easter,  
an Easter for aa: for he comes till His ain  
nae eence, nae twice, nae juist the Bethlehem nicht o starns,  
nae juist i the gairden weet wi dyowe far He met the weemin,  
bit ony an an aa time we ar thegither, be it twa or three  
that ar met in his Name:  
He is thair in the mids.  
This is the mystery:

***Christ is deid.  
Christ is risen.  
Christ will come again.***

Till that day daws (we ken nae fan: it cuid be the morn, or a thoosan eers)  
we dae faat he said: we brak the Breid  
An we tak the Caup. We dae weel tae be here.

Bi the wirkin o your Spirit,  
bless tae us, Lord, this Breid;  
bless tae us, Lord, the Caup.

Lat them be till us the Communion o the bodie  
an bleid o the Christ: lat them be health an haleness  
till aa that ar here.

An bauld we pray as Jesus learns us:

**Wir Faither in Hivin,  
Yir name be keepit in awe,  
Yir ring begin,  
in the warld as in Hivin.  
Gie us ilk day wir breid  
for the day,  
An forgie whit we are  
awin tae Yirsel,  
As we forgie ithers whit is  
awin tae us.  
An dinna trachle us sairly,  
but free us frae the Deil;  
fur the Croun is yir ain  
An the nicht an the glory  
Warld upon warld.  
Sae be it.**

Kennin what Jesus did the nicht o his betrayal, we dae this that He may be mindit. He  
tuik breid (*liftin up the breid*), an whan He hed blissed an gien thanks, as He brak it, He  
said:

TAK, AIT, THIS IS MY BODIE (*brak the breid*) FOR YOU:  
DAE THIS THAT I MAY BE MINDIT."

*As neighbour sairs neighbour wi breid, read Isaiah 52.13 - 53.12:-*

"Tak tent: it's my loon sal dae wysslie an weel;  
he s' be heich an upheisit, set abuin aa.  
Like's mony war fleyed an scunnert at him -  
his leuk wis sae gane as tae be scarce a man's,  
sae chynged as tae seem no richt human -  
sae sal nâtiouns wi bluid strinklin ward aff his faa,  
an against him a wheen kings sal steek their mouth:  
for what wisna telt them, they hae seen wi their een;  
an sic's th'ed n'er hard o, they think on't eneuch."

Wha wad hae believed it? the wittins we got!  
An wha-til hes the airm o the Lord bin furth shawn?  
For he raxit up an grew like a sookir,  
juist as frae a rute in a birsled lan;  
He'd nae bouk nor blossom til draw our ee tae'm,  
nor nocht at aa loesum til mak us fu fain.  
Little thocht o an slichtet, mang fowk jimplly sichtet,  
a man o misguidins, an hummelt bi dule,  
he wis o the sort at the lave leuk awà frae;  
ay, sae lichtlifed we cried him the foul.

Bot oors war the ills at he tholit,  
an oors the dule he dreed;  
an us jalousin him plaigit o God!  
strucken, dang-doun til the deid.  
Bot 'twis bi oor fauts he wis tangit;  
bi oor ill-dae'n birzed an bangit:  
his beatin 'twis brocht us oor weel,  
an his weals at coft us oor heal.

We aa, like fe aff the hirsle hed wannert,  
ilk ane turnt til gang oor ain gate;  
bot on him wis brocht doon the wyte o us aa  
bi the Lord on his judgement sate.  
Sair wis he mittled, as hummle he boued,  
an his mouth he onsteekit nane:  
een's a hog at's bein taen til the slachtir,  
or a yow at the shearers bides wheesht,  
sae his mouth he onsteekit nane.

He wis grippit an doomit, led awa at their steven,  
an nane gied a thoct til what faa'd him sinsyne:  
for clean-by wis he sned frae the lan o the lívin  
for the sin o sic fowks as thirsels deser'd pine.  
In his graff he wis sheuchit alang wi ill-daers,  
wi the outwales an aa whan he deed;  
an yet it wis aa for nae faut wis intil him,  
nor nivver in's mouth wis ae wurd o a lee.

Bot, 'twis the Lord's wull at sufferin birze him.  
Gin his saicrificed life dings the wyte o the lave,  
his seed he sal see, lívin monies the day,  
an ay in his hauns the Lord's pleasur sal win.  
His waefu wark by wi, it's licht he s' see than,  
an aathing a man may be kennin he s' ken.

"My loon, hissel richteous, sal richtify monie,  
An hissel beir their fauts an their sins.  
Syne sae I sal gie him the mae for his trophie,  
an he sal dale out oncounit winnins;  
for he toomed out his life til the deid,  
an nummert himsel wi the fautors,  
bi beirin the sin o mae nor a wheen,  
an staunin in for the fautors."

*(owersettin bi P. Hateley Waddell 1879; revisit 2006)*

*Whan aa hae partaken o the breid an the readin is din, the breid is kiverd again.*

Whan they hed aiten, Jesus tuik the caup (*heise it*), an said  
THIS CAUP IS THE NEW COVENANT I MY BLEID:  
DAE THIS, AS AFT AS YE DRENK IT, THAT I MAY BE MINDIT ON."

*As neighbour sairs neighbour wi wine, St. John 21.4-14 is read. Whan aa hae partaken  
o the wine an the readin is din, the caup is kivvert again.*

*[Gin there is a secont or a third table, say, in makin distribution, TAK, AIT, THIS IS THE  
BODY O CHRIST AT IS BROKEN FOR YOU; DAE THIS AT HE MAY BE MINDIT ON:  
syne, THIS CAUP IS THE NEW COVENANT I CHRIST'S BLEID; DRENK O IT, YOUS  
AA. Wale ither portions o Scriptur for readin while the fowk receive, an dinna kivver up  
neither the bried nor the wine or aa hae received.]*

*Lat aa haud their wheesht a wee, syne say*  
THE PEACE O THE LORD JESUS CHRIST BE WI YOUS AA.  
Tak your neibours' haun an speak Christ's peace ilk til ither.

"O magnify the Lord with me,  
and let us exalt his name together"

Psalm 103 vv.1-5 "O thou my soul, bless God the Lord"

*Benediction*

**AMEN**

## THE MANER OF THE LORDS SUPPER

The day when the Lordes Supper is ministered, which commonlye is used once in a month, or so oft as the Congregation shall thinke expedient, the Minister useth to saye as followeth:

Let us marke, deare Bretherne, and consider how Jesus Christ did ordayne unto us his Holy Supper, according as S. Paule maketh rehearsall in the 11. chapter of the First Epistle to the Corinthians:

“I have”, saith he, “receyved of the Lorde that which I have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke breade, and when he had geven thanks, he brake it, sayinge, Take ye, eate ye, this is my bodie which is broken for you; doo you this in remembrance of me. Likewise after supper, he toke the cuppe, sayinge, This cuppe is the newe Testament or covenant in my bloude, doo ye this so ofte as ye shall drinke therof, in remembrance of me. For so ofte as you shal eate this bread and drinke of this cuppe, ye shall declare the Lordes deathe untill his comminge.

Therefore, whosoever shall eate this bread and drinke the cuppe of the Lorde unworthelye, he shalbe gilltie of the bodye and bloud of the Lord. Then see that every man prove and trye him selfe, and so let hym eate of this bread and drinke of this cuppe; for whosoever eateth or drinketh unworthelye, he eateth and drinketh his owne damnation, for not havinge due regarde and consideration of the Lordes bodye.”

This done, the Minister proceedeth to the exhortation.

Dearely beloved in the Lorde, forasmuch as we be nowe assembled to celebrate the holy Communion of the body and bloud of our Saviour Christ, let us consider these woordes of S. Paule, how he exhorteth all persons diligently to trye and examine them selves before they presume to eate of that bread and drinke of that cuppe. For as the benefite ys great, if with a truly penitent hart and lively faith we receyve that holy sacrament, for then we spiritually eate the fleshe of Christ and drinke his bloude, then we dwell in Christ and Christ in us, we be one with Christ and Christ with us, so is the daunger great if we receyve the same unworthely, for then we be gilltie of the bodye and bloud of Christ our Saviour, we eate and drinke our own damnation, not considering the Lordes bodye; we kinde Godes wrath against us.

Judge therefore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lyvely and stedfast fayth in Christ our Saviour, sekinge onely your salvation in the merites of his death and passion, from hensforth refusinge and forgettinge all malice and debate, with full purpose to live in brotherly amytye and godlye conversation all the dais of your lyfe.

And albeit we fele in ourselves much frailtie and wertchednes, as that we have not our faith so perfite and constant as we ought, being many tymes readye to distrust Godes goodness through our corrupt nature, and also that we are not so throughlye geven to serve God, neyther have so fervent a zeale to set forth his glory as our duetye requireth, felinge still such rebellion in our selves, that we have nede dayly to fight against the lustes



of our fleshe, yet, nevertheles, seing that our Lorde had dealed thus mercifully with us, that he hath printed his gospell in our hartes, so that we are preserved from falling into desperation and misbeliefe; and seeing also he hath indued us with a will and desire to renounce and withstand our own affections, with a longing for his righteousenes and the keping of his commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthie to come to his spirituall Table. For the ende of our comming thyther is not to make protestation that we are upright and just in our lives, but contrariwise, we come to seke our life and perfection in Jesus Christ, acknowledging in the meane tyme, that we of our selves be the children of wrath and damnation.

Let us consider, then, that this Sacrament is a singular medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte, but that we unfaynedly acknowlege our noghtines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which is the true eatinge of his fleshe, and drinkinge of his blood,) let us not suffer our mindes to wander aboute the consideration of these earthlie and corruptible thynges (which we see present to our eies, and feel with our handes,) to seeke Christe bodely present in them, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substaunce of his fleshe and blood. For the only way to dispose our soules to receive norishment, reliefe, and quickening of his substance, is to lift up our mindes by fayth above all thinges worldlye and sensible, and therby to entre into heaven, that we may finde and receyve Christ, where he dwelleth undoutedlye verie God and verie man, in the incom-prehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.

The Exhortation ended, the Minister commeth doune from the pulpet, and sitteth at the Table, every man and woman in likewise takinge their place as occasion best serveth; then he taketh bread, and geveth thanks, either in these woordes followinge, or like in effect:

O Father of mercye, and God of all consolation, seeing all creatures do knowlege and confesse thee as Gouverner and Lorde, it becommeth us, the workemanship of thyne own handes, at all tymes to reverence and magnifie thy Godly Majestie: first, for that thou haste created us to thyne own image and similitude; but chieflye that thou haste delivered us from that ever-lasting death and damnation, into the which Satan drewe mankinde by the meane of synne, from the bondage wherof, neither man nor angell was able to make us free; but thou, O Lord, riche in mercie and infinite in goodnes, haste provided our redemption to stande in thy onely and welbeloved Sone, whom of verie love thou didest give to be made man, lyke unto us in all thynges, (synne except) that in his bodye he myght receyve the punish-ments of our transgression, by his death to make satisfaction to thy justice, and by his resurrection to destroye hym that was author of death; and so to reduce and bring agayne life to the world, frome which the whole offspringe of Adame moste justly was exiled.

O Lorde, we acknowlege that no creature is able to comprehend the length and

breadthe, the deepnes and height, of that thy most excellent love, which moved thee to shewe mercie where none was deserved; to promise and give life where death had gotten victorie; to receve us into thy grace where we could do nothyng but rebell against thy justice. O Lord, the blynde dulnes of our corrupt nature will not suffer us sufficiently to waye these thy most ample benefites; yet, nevertheles, at the commaundment of Jesus Christ our Lorde, we present our selves to this his Table, (which he hath left to be used in remembrance of his death untyll hys comming agayne) to declare and witnes before the world that by him alone we have receved libertie and life; that by hym alone thou doest acknowlege us thy children and heires; that by hym alone we have entrance to the throne of thy grace; that by hym alone we are possessed in our spirituall kingedome, to eate and drinke at his Table; with whome we have our conversation presently in heaven; and by whome our bodies shalbe reysed up agayne frome the dust, and shalbe placed with him in that endles joye, which thowe, O Father of mercye, has prepared for thyne elect, before the foundation of the world was layde. And these moste inestimable benefites, we acknowlege and confesse to have receaved of thy free mercie and grace, by thy onely beloved Sonne Jesus Christ: for the which therefore, we thy Congregation, moved by thy Holy Sprite, render thee all thanks, prayer and glorie, for ever and ever.

This done, the Minister breaketh the breade, and delyvereth it to the people, who distribute and devide the same amongst them selves, according to our Saviour Christes commandment, and in likewise geveth the cuppe. Duringe the which tyme, someplace of the Scriptures is read, which doth lyvely set forth the death of Christ to the intente that our eyes and senses may not onely be occupied in these outward signs of bread and wyne, which are called the visible woorde; but that our hartes and myndes also may be fully fixed in the contemplation of the Lordes death, which is by this holy Sacrament representede. And after the action is done he geveth thanckes, saying:

Moste mercifull Father, we render to thee all prayse, thankes and glorie, for that thou has vouchsafed to graunt unto us miserable sinners so excellent a gifte and threasor, as to receave us into the fellowship and company of they deare Sonne Jesus Christ our Lorde; whome thou deliveredest to death for us, and haste given hym unto us as a necessarie foode and norishment unto everlastynge life.

And now we beseche thee also, O heavenly Father, to graunt us this request; that thou never suffer us to become so unkinde as to forget so worthy benefittes; but rather imprint and fasten them sure in our hartes, that we may growe and increase dayly more and more in true faithe, which continually ys exercised in all maner of goode workes; and so moche the rather, O Lord, confirme us in these perilous daies and rages of Satan, that we may constantly stande and continewe in the confession of the same to the advancement of thy glorie, which art God over all things blessed for ever. So be it.

The action thus ended, the people singe the 103 psalm, "My soule, give laude" &c., or some other of thancks gyving; which ended, one of the blessings before mencionede is recitede, and so they ryse from the Table, and departe.

## PRAYERS (Doric) AT HALIE COMMUNION

bi David Ogston

- Minister** : The Lord be wie ye.  
**Repone** : **An wie you tae.**  
**M** : Faa kens us like God kens us?  
**R** : **ilk een bar neen, baith young an aul,**  
**M** : baith gryte an smaa. He kens the gweed things -  
**R** : **We wid like tae dae, bit dinna.**  
**M** : He kens the vrang things we canna help deein.  
**R** : **Bit gin we come tae Him,**  
**M** : doon-hairtit, disjaskit,  
**R** : **He winna leave us waesome.**  
**M** : He wull mak aathing richt,  
**R** : **spleet new an braw again.**
- M** : O Jesus, Breid o life, it shud be mett an drink tull's tae dee faat You said  
an tae luv ean anither, bit we hae luv'd wirsels.  
Jesus, Licht o the warld, we tine Your flame, an syne the mirk bumbases  
us.  
Jesus, Yett o the bucht, we gyang wir ain wyes an stravaig awa fae You.
- R** : **Christ, hae mercie.**  
**M** : Lord, hae mercie.
- Aa thegither** : **The Lord hae mercie on's an pit awa wir sins. The Lord gie us steive  
hairts an wullin hauns tae wark the wark o Him that brocht us intae  
the Kingdom o His licht an luv. Sae lat it be.**
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- Minister** : On the nicht he wis haled i the nets o hate the Lord took breid, blissed it,  
an broke it. He said, "This is My bodie, gien for you. Dae this tae  
mind on Me." An He took the tassie an He said, "This is My bleed,  
skailed for you. Dae this tae mind on me."
- Lift up yer hairts.
- Repone** : **We lift them up until the Lord.**  
**M** : Lat's aa gie thanks tae God.  
**R** : **Richt an gweed it is.**  
**M** : Richt an gweed aagate an withoot devaul! Halie Lord, Faither o aa micht,  
God Ivverlastin, it faas tull's tae gie You thanks an praise an cry You  
glorious, Maister an Makar o aa things, King o Heiven. Noo may the  
kirk abeen in glorie and the kirk on the yird tak up the timeless sang  
wie a single vyce:

**Aa thegither :** HALIE,HALIE,HALIE, LORD GOD O HOSTS,  
HEIVEN AN EARTH ARE FOO O YOUR GLORIE:  
GLORIE BE TAE YOU, LORD ABEEN.  
BLISSIT HIM THAT COMES I THE NAME O THE LORD!  
HOSANNAH IN THE HICHTS!

**M :** Sae noo we mind on Him, as he his bidden. He wis born for's in a steadin  
an beddit faar the kye war.

**R :** **Glorie tae You, the bairn o Mary.**

**M :** He wis baptised i the Jordan watters for's, tested i the desert, an he sent  
the Deil hame tae think again.

**R :** **Glorie tae You, Christ o the desert.**

**M :** He made the lamiter walk; He raised up the deid. Luve wis the sang He  
threapit tull His ain fowk an fremmit fowk alike.

**R :** **Glorie tae You, Christ o healin.**

**M :** He wis bocht an sell't for siller, gien ower tae Pilate, condemned tae the  
cross: for us he tholed it aa, for us he dee'd.

**R :** **Glorie tae You, Christ o the timmer.**

**M :** For us he rose again wie the soothfast wurd that He wull aye be wie His  
leal friens, aye, een tae the en o the ages.

**R :** **Glorie tae You, Christ o risin.**

**M :** He gaed tae the Faither.

**R :** **O Eident Intercessor, we wyte for You, for the day naebodie kens, nor  
yet the oor, save You an the Faither, faan You wull come again.**

**Aa thegither :** GRYTE IS THE MYSTERIE O FAITH:  
CHRIST HIS DEE'D,  
CHRIST IS RISEN,  
CHRIST WULL COME AGAIN.

**M :** Tull that day comes, we dee this.  
We tak breid an wine.  
We mind faat He said:  
THIS IS MY BODIE.  
THIS IS MY BLEED.

Bliss, Lord, this breid wie the pooer o the Halie Speerit.  
Bliss, Lord, this wine wie the pooer of the Halie Speerit.  
Lat them be tull us the Communion  
o His bodie an bleed.

Lamb o God, that taks awa the sin o the warld  
**R :** **grant us your peace.**

**THE BREID IS BROKEN FOR THE LIFE O THE WARLD**

***“Here is whatlike it will be wi the Kingdom o Heiven”***  
(Matthew 25. 1 - Lorimer)

A SERMON FOR THE LORD’S SUPPER

In the twantie-fifth o Mattha the Wird is souple this day: a waddin, a bride-groom hinnered tull the midnight oor, five lassies that negleck their duty: ile for their crusies, sae that the door is steikit faan the feast begins.

We first tak tent o the bride-groom’s sorrow. Sorrow that his feast is blaudit bi the loss o five, the five that shuid hae been the bringers o licht. Daes the bride-groom tak onie pleisure in thir empty seats?

Sae think on this, my friens. Daes the Maister like His Kirk tae hirple on five vessels less, or fifty less, Sunday bi Sunday? He needs your licht, foover smaa it seems.

Think on the lassies, that sair rowed up in themsels they forgot tae honour the day. They ran for cover ahint ilkither. Kirsty said, “The lave wull hae ile for sure!” Jinty said, “/ winna be noticed gin it’s me that fails!” Bell wis ower thrang wi her bonnie hair tae check if her ile wis siccar. An sae wis Kate, trig in her brows. An Florie wis that ahin hersel she wis late for the grand occasion. Faa’s on yer mind faan ye come tae the Feast o love - You or the Lord, the gracious host at the table?

We are nae ootlins here at the Boord. We ar socht an bidden, the door is niver steikit. Nae lustre we lay claim tull wins us seats aside him at the Supper, bit the lowe o his beatin hairt o love, the love that gaurs Him cry us ben tae share the broken breid and the reid wine o sacrifice.



**David Ogston**

## SVIPER AN

eidir leis a thuigfin do ghnáth, thufh dó bheith dhathair throcaireach aige, do bheith oibrighthe do Sbiorad na-omf,do bheith na chroidhe, maras da chumhachtaibh go madheidir leis bhe ith anuachtar ar an diabhal, agus buaidh do bhreith air fa dheoidh, agas go ma toil leat fós athoghbail afaoirfe do Rioghachta tré chumhachtaibh lofa Criofd ar Dtighearna.

¶ BIODH AMHLVIDH

¶ FINID DORDVGH

adh an Bhaifdidh.

## FOIRM

### TSACRAMVI NTE

**Chuirp Chríofd, ré raitear**

**Suiper an Tighearna, and**

**fo fiós.**

¶ Anlá

but that he may perceyve thee continually to be his mercifull

Father, throug thy Holy Spirite working in his hart, by whose divine power he may so prevayle against Satan, that in the end, obteyning the victorie, he may be exalted into the libertie of thy kingdome.

THE MANER OF THE LORDES SUPPER.

## TIGHEARNA.

Anlá bhiás Suiper an Tighearna, aga thoirbheart don pobal mar is indenta vair fa mí nó gach vair bhus ail leis an gcoimthionol, labhradh an Minifdir mar fo fiós.

Tvghmaid dar naire abhraithreacha ionmhuine, ciondas do ordaigh Jofa Criofd, Sacramuint naomhtha a chuirp féin, ré raitear Suiper an Tighearna, do thoirbheart duinn. Mar aithrifeas Pól easbul, fa naonmhadh caibidil dég, don chéd Eibfidil do chuir fé do chum na Gcórinteach. Fuair mife on Tighearna ar fé, an ní tug mé dhaoibhfe. Anoidhche do braitheadh lofa ar Dtigheana, do ghabh fé arán chuige, agus tug buidheachas don Athair, agus do bhris an tarán, agus do raidh na briathrafa, caithidhfe fo, agus afé fo mo Chorpfa briffidhear ar bhar fonfa, agus deanaidhfe fo, mar chuimhniughadh oramfa. Mar an gcedna. Tareis an Tfuiper do ghabh fé an cupa agus do raidh na briathrafa, afí fo an.

I. 3.

The day when the Lordes Supper is ministered, which commonlye is used once a monthe, or so oft as the Congregation shall thinke expedient, the Minister useth to saye as followeth:

LET us marke, deare Bretherne, and consider how Jesus Christ did ordayne unto us his Holy Supper, according as S. Paute maketh rehearsall in the II. chapter of the First Epistle to the Corinthians: 'I have,' saith he, 'receyved of the Lorde that which have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke bread; and when he had geven thanks, he brake it, sayinge, Take ye, eate ye, this is my bodie which is broken for you; cloo you this in remembrance of you. Like wise after supper, he toke the cuppe, saying; This cuppe is

## SVIPER AN

timna nda n6 an cumhnftta amfuilfe, & denaidhfe mar fo, gach vair offas fibh nI dhe fo, mar chuimhniughadh oram fa, oft gach vair b sibh an taránfa, agus á fibh ni don chupa fo, foilife ochaidh fibh mo bhaffa, no go dti m do bhreith bhreithe, ar bheouibh, agus ar mharbhaibh. Aranadhbhurfin gid hbe bias an taránfa, agus difas i don chupafo, go neamh imchubhaidh, bi adh fé ciontach agcorp, agus abfuil an Tighearna.

Arandhbhurfin, féch adh, agus ceafnaidheadh gach aon duine é féin go maith, agus da ndenaid mur fin, ithid ni do naran, agus olaid ni dhon chupa. OIr gidhbe b no ólfas go neamh imchubhaidh fo, bofa idh, agus dlfaidh fd adhamnadh féin do chiond nach dtugfé aire nó onoir do chorp an Tighearna.

¶ Nadhiaidh fo gluaifeadh an Minifdir, do chum na Searmona nO an teagailg, agus ab radh mur fo lids.

¶ O THAN-

the newe Testament or covenant in my bloude, doo ye this so ofte as ye shall drinke therof, in remembrance of me. For so ofte as you shal eate this bread and drinke of this cuppe, ye shall declare the Lordes deathe untill his comminge. Therefore, whosoever shall eatetthis bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltie of the bodye and bloud of the Lord. Then see that every man prove and trye hyni selfe, and so let hym eate of this bread and drinke of this cuppe; for whosoever eateth or drinketh unworthelye, he eateth and drinketh his owne damnation, for not havinge due regarde and consideration of the Lordes bodye.'

This done, the Minister proceadeth to the exhortation.



## TIG H EARNA.

Thangamar and lo, agceand ache

lie a pobal inmhain an lola Cr1-

old, do chaitheamb, agas donorugh.

adh el-turn aoinigh chuirp agas Iholá. ar Slanuighthojr Iofa Criofd, tugma cid go gér dat naire na briathrala Pail. Ciondas ata 1 agiarraidh at gach en duine, é fain dfechain, & do chealnu ghadh go ditheallach, ful do rachal íe

do chaitheamh chodach do naranfa

no dól neithe don Chupafa. Oft is

mar mhoythjodhlucadh do gheibh rnaoid an Tfacj-amuintle, maille ré 3

Croidheadhbjbh vrnhia ajthreacha, &

le Ctejdearnh beodha. Oft is mar fin chaithmaoid, go Sbioratalta feoi Cr1- old, agas oimaoid aihuil. Da ndenam mar th- atamaojd agcriofd, agas Cri old iondaind, atarnaoid maille r6 Cri a agas Criafd maille rind, mar fin is

XflOt at geuntabbairt da gcaitheam an

T go neamh irnchubhaidh.

anta chaithfeam go neamh gh!an

no go neamh vmchubhaidh 1, atarna aid ciontach abféoil, agas abfui at

1.4.

D beloved in the Lorde, forasmoch as we be flowe as sembled to celebrate the holy Communion of the body and blood of our Saviour Christ, let us consider these woordes of S. Panlc, how he exhorteth all persons diligently to trye and examine them selves before th presume to eate of that bread and drinice of that cuppe. For as the benefite ys great, if with a truly penitent hart and li-vely faith we receyve that holy sacrament, (for then we spiritual'y eate the fleshe of Christ and drinke his blonde, then

we dwell in Christ and Christ in us, we be one with Christ

and Christ with us,) so is the claunger great if we receyve the

same Unworthely, f then we be gihie of the bodyc and bloud

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## SVIPER AN

Sh agas caithmaoid, agas ólmaoid ar ndamnadh f fa gan aire do thabhairt do chorp an Tighearna, agas atamaoid ag fadogh fheirge Dé nar nadhaidh IS, agas ag brofnugh adh dhioghaltais do dhenarnh oraind, do ghneithibh imdha tindis agas Mis. Agas fan adhbhar an anainm, agas a hudarras Dé bhithbheo, agas a Mhic [ Criofd, ataimfe ag fgaradh, agas diu agas ag dealachadh 6n Tabla fa, gach vile lucht ]abhra blaihbheime anadhaidh Dé, gach vile luce iodha laehta, gach vile lucht moirta, gach vi le adhaltrach gach vile lucht vile, & tnutha, gach vile lucht eafumbla do thabhairt da naithribh, no dá Maith ribh, no dá Priondfadhaibh, no da Dtighearnaibh, no da naodhairibh, nó dá Minifdribh, agas gach vile ghadaid he, & gach lucht cea agcomhar fand. Agas fa dheoidh, gach vile lucht caite ambeathadli go direach ié cath ughadh, n6 re troid anadhaidh Dê, & athoile Diadha, aga aithne, & aga fho grá

of Christ our Saviour, we eate and drinke our own damnation, not considering the Lordes bodye; we kinde Codes wrath against us, and provoke him to plague us with diverse diseases and sundry kindes of death.

Therefore if any of you be a blasphemmer of God, an hinderer or slaunderer of his Worde, an adulterer, or be in malice or envie, or in any other grevous cryme, bewaylle your synnes, and come not to this holy Table, lest after the takynge of this holy sacrament, the Divell entre into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction bothe of bodye and soule.

## TI GH EAR N A.

gth dhoibh mar fhreigeoras fiad abfl adhnuipe, an ti atá. na bhreitheamh co thrum cheirt bhreatach, gft a chroidhe do bheith ag nduine dá ndubhramar dibh lo, teacht do thruai an bhuird mhoir bheandaighefe, & gid headh, ni he fath fa naburn fo, dochur n duine peacthuigh at a ai da mhéd fuathmhaireacht nó ole, ná v da ndearna fé, ma ta íe ag mothugh adh aithrige neirnh chealgaighe na croidhe, at Ion a peacaidh, acht amha in, an mh atI dhiobh ag anmhuin do ghnáth apeacadh gan aithrige, & fás ni fhuil ía aga labhairt anadhaidh na ndaoine aga bfui filil ré barr foir fidheachta dfaghail, tar an bfoirfidhe acht is eidir le do rochtain fambeat haidhfe. Agas gé mhothuighetnaoid moran anbfainde, agas feachrain inda md féin, nach bfui ar gcreideamh co imhthren no comhdhainghean, agas bhudh c6ir dhumnn abheith. Acht find go minic ag denamh neamh dhochais, as maitheas D do bhridh thruai

Judge therefore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lyvely and stedfast fayth in Christ our Saviour, sekinge onely your salva tion in the merites of his death and passion, from hensforth refus inge and forgettinge all malice and debate, with full purpose to live in brotherly amyte and godlye conversation all the dais of your lyfe.

And albeit we fele in ourselves muche frailtie and wretchednes, as that we have not our faith so perfite and constant as we ought, being many tymes readye to distrnste Godes goodness through our corrupt

## SVIPER AN

ar náduire, agus fids nach bfuilmaoid cornhu agus bhudh cdir dhumnn abheith, do dhenamh tfeirbhife Dé no do mhedughadh onora, agus aghloire ag mothughadh do ghnáth an mhéid fin do chothughadh indaind, go bfuil feidhm againd gach eniK, troid do dhe namh anadhaidh thoile, agus afighis ar gcorp. Gidheadh, fás at dtuigfin dufnn go ndearna an Tighearna an tireadfin do throcaire oraind, gur bhu a f a Tfoifge agc nar gcroidhead haibh. londas go bfuilmaoid at ar fa oradh, 6 thuitim aneamh dhochas, & aneamh chreideamh, agus ar dtuigfin dulnu na dhiaidh fin, go dtug fé bridh, agus toil duinn, cathughadh, agus co gadh do dhenamh anadhaidh ai ar gcorp, inaille ré toil do bheith aga md feitheamh ar a fhirinde, & at choi mhéd a aitheantadhfán. Is eidir lind adheirbhfhios do bheith againd nach gcuirid na huireafbhada imdha fin adubhramar, moille no bacadh fa nadh bhar, dat ndiu mar lucht cathui ghe

nature, and also that we arc not so throughlye gcven to serve God, neyther have so fervent a zeale to set forth his glory as our duetye requireth, felinge still such rebellion in our selves, that we have nede dayly to fight against the lustes of our fleshe; vet, nevertheles, seing that our Lorde hath dealed thus mercifully with us, that Ije hath printed his Gospell in our hartes, so that we are preserved from falling into desperation and misbeliefe; and seing also he hath indued us with a will and desire to renounce and withstand our own affections, with a longing for his right ousenes and the keping of his commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in us, shalbe no hinderance at all against us,

## TIGH EARN A.

ghe imchubhaidh no dhingmha do theacht do chum an tabla Sbioratalta fo. OIr ni h adhbhar ar dteachta do chum an bhuirdfe, dar dtaifbenadh f in mar dhaoinibh firenta fiorghlana nar beathuigheadh acht na adhaidh fin. Acht atarnaoid and fo, agiarraidh ar ilanuibhe, & ar mbeathuibhe an Jofa Criofd, ag tuigfm nach bfui di nd fdin acht damanta. Tugmuid dar naire mafeadh, gurab leigheas ro oirrd heirc an Tfacramuint naomht da gach en duine bocht eaflán, agas gu rab fáiridhin fhior chumhachtach 1, dá gach anam anbfand, agas nach jar- rand an Tigheama cuibhdheas no dingmhaltacht oile oraind fanadhbhar fa, acht ar nuile agas ar lochta dad mhail abfiadhnuife Dd, agas na Heag luife, agas ar mbeith mar lucht cuidig he da thuiUteanas, agas da thiodhluic thibh fubhacha. • Oft afC fin caitheamb firindeach afheola, agas 61 firindeach afho na fui fás dar nint indibh, bheith agluafacht timcheall na

to cause him not to accept and impute us as worthie to come to his spirituall Table. For the ende of our comming thyther is not to make protestation that We are upright and juste in our lives, but contrariwise, we come to seke our life and perfection in Jesus Christ, acknowledging in the meane tyme, that we of our selves be the children of wrath and damnation.

Let us consider, then, that this Sacrament is a singuler me dicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthi nes on our parte, but that we unfaymedly acknowledge our noightines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which ys the true eatinge of his fleshe, and drinke of his blood,) let us not suffer our mindes to wander aboute

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## SVIPER AN

neitheand dtatmhuidhe neoch trualli tear go hullamb, mar ataid na neithe do chid ar ftiile mar bfiadhnuife, agus ghlacaid ar kmha, agiarraidh Chrìosd ionta, mar do bheith íe druite anaràn nd abfion no mar go nimpoidhfeadh Iubfdaint na nei nO ná neithe andfa, a fubfdaint afheolafan nO a fhola. Oft is I is n flighidh dhileas duinn dar nu féin, & dul ar nanmand, do ghabhai no hoileamh na faoire, agus na beathadh Iubfdaint ighfe, fínd do thogbhaid at gcroidhe adh, agus ar nintindeadh, maille ré crei deamh maith, os ciond gach vile nei the, talmhuidhe saoghalta, agus dul i steach mar fin abflaitheamhnus DO, do ghabhail Chrìofd na nanrnandaibh, mar abfui fe gan amharas na Dhiá fi rindeach, angloir neamh meafarrdha a Athar, da dtiubhram gach vile mhol adh, agus onoir, agus ghloir anois, agus trO bhioth for.

¶ BJODH AMHLVIDH

¶ An

the consideration of these earthlie and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ bodely reserite in them, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substaunce of his fleslie and blood. For the only waye Lo dispose our soules to receive norishment, reliefe, and quickening of his substance, is to lift up our raindes by fayth above all thinges worldlye and sensible, and therby to entre into heaven, that we may Gnde and receive Christ, where he dwelleth undoutedlye verie God and verie man, in the incomprehensible glorie of his Father, to whorne be all praise, honor, and glory, now and ever. Amen.

## TI GH EA RN A.

¶ An diaidh Ca Searmona tigeadh an Minildir anuas afan mbuilpld, agas fuidheadhfe fan Mbord maille r gach fear, agas ré gach mnaoi da mbia and, agab hail anionaidh vmchubhaidh féin, agas gabhadh f6 an tarán, agas tabhradh buidheachas do Phia leis na briathmibhfe fs6s nô J briathruibh oile fa suim chedna.

ft (\*t \*

A ATHAIR na trocaire, agas a Dhé na nuile tfubhaltaighe, agas

na nuile tfubhachas, otaid na huile chreatuire gutaithe, agas gotadmhail mar vachtarán, agas mar Thighearna, is coir dhuinne olsind oibrighthe do lamh, vmhla, agas onoir do thabhairt do tainm Diadhafa gach vair, ar tds a Ion gur chruthaigh td find, do reir tfi odhrach, agas do chofamhlachta féin. Agas go hairidhe ar fon gur tfaOr U find on mbas tfuthain, & on damnadh anma, mar tharraing an Taibhirfeoir an cineadh daonna, lé peacadh daor do leighis, onar bfeidir lé duine, n6 lé ha ingeal, finde do tfaoradh, acht tufa a Thighearna tfaidhbhir ad throcaire, agas gan críoch ar do mhaitheas, do

The Exhortation ended, the Minister comrneth doune from the ptslpet, and sitteth at the Table, every man and woman in likewise takinge their place at occasion bett serveth: then he talceth bread, and geveth thanks, tither in these woordes following; or like in effect:

0 FATHER of mercye, and God of all consolation, seinge all creatures do kno-wlege and confesse thee as Gouverner and Lorde, it becommeth us, the workemanship of thyne own handes, at all tymes to reverence and magisifie thy Godly Majestie : first, for that thou haste created us l.o thyne own image and similitude ; but chiefye that thou haste delivered us from that everlasting death and damna tion, into the which Satan drewe mankinde by the meane of synne, from the bondage wheroL neither man nor angell was able to make us free; but thou, 0 Lord, riche in mercie and infinite in goodnes,

### SVIPER AN

rinde freafda arar gceandachne, do chum go mbeith an taon Mhac cart hanach neoch dod ghrádh firindeach tugais duinne, na dhuine chomhchhof mhuil rind féin in gach enghne, abfeg mhuis peacaidh amhain, do ghabhail dioghaltas ar peacaidhne, agus ar fea chrain ar a chorp, do chofg tfeirgefi, agus dioc do cheirtbhretheamhnuis le na bhás, do fgrios an fhir dobadhar don bhás lena eifeirghe, do thabhairt bheathadh aris do chum an tfaoghail .x. anbheatha 6 rabhadar fbi adhaimh vile lé fir cheart ar na bfogra.

A Thighearna atá fhios againde, & atamaoid aga admhail, nach bfuil ag cumhachtaibh en chreatuir, athuigfin. no a ghabhail cuige, fad, no leithead, a irde no, doimhne, do mhor ghráidbfe dhoibh, neoch tug ort, do throcaire dfoillfiughadh mar nar tui 1, do gheall f6s, agus tug beatha mar araib he Ms anuachtar, agus doghabh ad ghnIfaibh finde, anuair nar bhaithnidh duInn do dhenamh, ac cur anadh aidh

haste provided our redemption to stande in thy onely and welbe loved Sone, whom of verie love thou didest give to be made man, lyke unto us in all thynges, (synne except,) that in his bodye he myght receive the ponishmentes of our transgression, by his death to mak satisfaction to thy justice, and by his resurrection to destroye hym that was auctor of death; and so to reduce and bring agayne life to the world, frome which the whole offspringe of Adame moste justly was exiled.

O Lord, we acknowlege that no creature ys able to corn prehende the length and breadth; the depenes and height, of that thy most excellent love, which moved thee to shewe mercie where none was deserved ; to promise and give life where death had gotten victorie; to receve us into thy grace when we could do nothyng but rebell against



### TIGH EARN A.

aidh tfrindefi a Thigheama, & nach leigeand tromdhacht no doille, ar ná duire  
truailidhe dhuinn, do mhor thi odhluicthefe mar adubhramar, do mhe as, nd do  
bhreathnughadh mar is mm heafda lad, atamaoid ag teacht abfiadh nuife an bhuirdfe  
and fo, mar do fhag aibh íe dá ghnathughadh mar chui mhne abháis, n6 go dtI fd ar  
dáfhoill fiughadh, & da dhearbhadh abfiadh nuife an tfaoghail, gurab vatha fin  
amhain fuaramairne faoirfe, agas bea tha, gurab ar a tfon fin amhain do gha bh tufa a  
Athair neamhdha, find mar ch agas mar oidhreadhaibh, gu rab ar a tfon fin amhain atá  
dileas aga md, dul ifteach agcathair do throcaire fe, gurab ar a tfon fin amhain ghabh  
maoid fei na Rioghachta Sbioratal ta, ag ithe, agas agibhe aga bh6rd ma ille rē bfui air  
go fdrafda ar neamh, ne och is da chumhachtaibh do nid ar gcuirp eifeirghe ondir,  
agas chuirfithe ar lad maille ris, fa naoibhneasfin atá gan tds gan chrich gan  
fhoirceand, ne thy justice. O Lord, the blynde dulnes of our corrupt nature will

not suffer us sufficiently to waye these thy moste ample benefites yet, nevertheles, at the  
commaundement of Jesus Christ our Lorde, we present our selves to this his Table, (which he hath left  
to be used in remembrance of his death untill hys comming agayne,) to dclare and witnes before the  
world that by him alone we have receved libertie and life; that by hym alone thou doest acknowledge  
us thy children and heires; that by hym alone we have entrance to the throne of thy grace; that by hym  
alone we are possessed in our spirituall kingedome, to eate and drinke at his 'Fable; with whome we  
have our conversation presently in heaven; and by whome our bodies shalbe reysed up agayne frome  
the dust, and shalbe placed with him in that endles joye,

## .SVIPER AN

och do. vllnjhuidh tufa a Athair na tro caire do nrrnhuintir do togh tiLt féin ful do cruthuigheadh an domhan. Agas tuigmaoid,. agas adbhamaoid gurab od throcaire tfaoirfe, fuaramar na tiodh luicthe mora neamhchuimfeachafa ar Ion h Mhic ghrádhaidh Tofa Cri ofd. Vime fin atámaoid and fo do choimhthiono 1 brofnughadh do Sbioraide naornhthafa, agtabhairt bu idheachais, agas mholaidh, agas ghlo ire, agas onora duitfe anois, agas tre bhioth fíor.

¶ BJODH AMHLVTDH

¶ Na dhiaidh fo brifeadh an Minifdir an tar agas tugadh don pobal 6, agas roindhidfean eatarra 6, do r&r aithne Criofd ar flanuighthoir, agas tabhradh an cupa dhoibh mar an gcedna, agas is inleghtha don Mhiniftir cuid éigin don Sgriobhtuir bheanas ris anadhbharfín, ag foillfiughadh bhSis Chriofd, do chongbhail ananiand agcuimhne Chriofd, mar do - bhadar Na cddfadha adtimcheall isa Sacramuinte, Ha dhiaidh fín abradh an Miniftir mar 10 Ms.

A A T H A I R is m6 trocaire ata maoid ag tabhairt buidheachais

agas

which thow, O Father of mercye, hast prepared for thyne elect, before the foundation of the world was layde. And these moste inestimable beafites, we acknowlege and confesse to have received of thy free mercie and grace, by thy onely beloved Sonne Jesus Christ: for the which therefore, we thy Congregation, moved by thy f-Iol Sprite, render thee all tliaikes, prayse, and glorie, for ever and ever.

This done, the Minister breaketh the bresde, and delyvereth it to the people, who distribute and divide the same amongst them selves, accordinge to our Saviour Chriates commandement, and in likewise

gevethe the cuppe. Duringe the which tyme, some place of the Scriptures is read, which doth lyvely set forth the death of Christ, to the intente that our eyes and senses may not onely be occupied in these outwarde signea of bread and wyne, which are called the visible woorde but that our hartes and mynde also may be fully fixed in the contemplation of the Lordes death, which is b this holy Sacrament representede. And after the action is done, he gevet thanckes, saying:

M0 mercifull Father, we render to thee all prayse, thanks,

142

#### TIGH EARN A.

agas ghloire dhuit, ar Ion gur dheon aigh tti dhuinn an mhéidfrn do thiod luicthibh, agas do tfaidhbreas, ax ngabhail ageumand, agas agcuideach adh do Mhic ghrádhaidh Jofa Criofd ar Dtighearna, ricoch tug tufa dfulang bháis tar ar gceand, agas tug td dhu inn fds mar oileamhain, agas mar bhe athaidh inmholta, do chum na beath adh futhaine, agas atamaoid aga ghui d ort anois a Athair nearnhdha gan aleigean duinn tuitim indearmad na dtioghluiceadh maithfe tugais duinn acht andaingniughadh, agas ambua Jadh agcl d nar gtroidheaclhaibh, i ondas go bfeadfam gach enla fits ni ía m6, agas ni ía rnhó, agcreideamh flrindidh, ag for gh an deagh oibrighthibh, agas in gach en ghné nihaith dibh fin, agas go ma m6ide a Thighearna dhaingneochas U find is na laithibh cuntabhartachfa, buaid hreadh an aibhirfeoir oraind, as go bfeadam feafamh cr6dha buan do dhe namh agadmhaii hanniafa, do mhed-

K.

and glorie, for that thou hast vouchsafed to graunt unto us miser. able sinners so excellent a gifte and threasure, as to receave us into the fe and company of thy deare Sonne Jesus Christ our Lorde; whome thou deliveredst to death for us, and haste given hym unto us as a necessarie foode and norishment unto everlast ynge life.

And now we beseche thee also, O/heavenly Father, to graunt us this request that thou never suffer us to become so unkinde as to forget so worthy benefittes; but rather imprint and fasten them sure in our

hartes, that we may growe and increase dayly more and more in true faithe, which continually ys excersised in all maner of goode workes; and so moche the rather, O Lord, confirme us in these perilous daies and Tage.s of Satan, that we may constantly stande and continewe in the confession of the same

143

### **DON POSADH.**

ughadh do gh mar at& td ad Dhi& os ciond gach vile neithe beandaigh the anois, agus trel bhioth for.

¶ BIOD } { AMHLVJDH.

11 Na dhiatdh fo abradh an Miniftir, agus an pobal an treas faint ar ched, no Saim igin cue agcantaireacht ag tabhairt bhssidheachais do Dhiá mar is b6s, agus beandaighthear an pohal, agus leighthear fiubhal doibh on mbord naomhtha fin.

I2FOIRM

NA ORDVGHADH

an pfOaidh and fo l

¶ Deanadh ar tús gairm do thabhairt tn Ia, tfaoire india idh acheild don pobal, go bfuil contract no gealladh pófaidh eidir. N. agus N. agus ma ta duine aga bfuil adhbhar coeafda no ladhan,hail, chuireas bacadh no toirrneafg and fin, agus nochtas nach eldir l maille rd ladh an POfadh do dhenanih, indifeadh anois 6, an Ia deigheanach dona tn laithibh abradh an Minittir mar fo liOs.

¶ TEAG to the advancement of thy glorie, which art God over all things

blessed for ever. So be it.

The action thus, the people singe the x<sup>o</sup> Psalm, 'My sonic, give laude,' &-c, or some other of thancks givynge: which ended, one of the blessings before mencionede is recitede, and so they ryse from the Table and departe

#### THE FORME OF MAnAGE.

After the basses or contracte hathe byn publisshed thre severall dayes in the Congregation, (to the intent that if any person have intereste or title to either of the parties, they may have sufficient tynie to make theyr challenge,) the panics assemble at the begynning of the sermon, and the Minister, at tyme convenient, saythe as followeth:

## THE MANNER O THE LORD'S SUPPER

din intil Scots bi David Ogston (1945 -2008)

### The Exortatioun

Lat us tak note, dear friens, o the wye that Jesus Christ laid oot for us His Halie Supper, as Saunt Paul records it in the Eleiventh Chapter o the First letter tae the Corinthians:

*"I hae received o the Lord," he says, "that which I hae delivered tae you, namely, that the Lord Jesus, on the nicht He wis betrayed, took breid, an efter giein thanks, He broke it, sayin **Tak an ett: this is my body, riven for ye aa: dae this in remembrance o me.** Likewise, efter supper, He liftit the tassie, sayin **This cup is the new Testament or covenant in my bleid: dae this ilka time ye drink the same in remembrance o me.** For as aften as ye ett this breid an drink this cup ye sall declare the Lord's daith til He comes again. So then: tak tent: wha taks this breid an this cup o the Lord nae worthy o them, they will be guilty o the body an bleid o the Lord. So lat ilka sowl be wised an canny, so as nae tae tak the breid an the cup nae wurthy o them ... .. for them that dae that dae it tae their hairm if they dinna gie the body o the Lord the due regard an consideratioun that is needfu."*

Dear friens in the Lord, we hae come thegither tae clebrate the halie Communion o the body an bleid o oor Saviour Christ.

Bring tae mind, noo, the wirds o Saunt Paul, faan he prigs wie us tae cast an aefauld look at oorsels afore we tak haud o the loaf an the tassie.

Wie a hairt sair vexed for aa we hae deen wrang, wie a lively faith, we tak the halie Sacrament, an it is tae oor benefit, a muckle benefit, for we feed the spirit wie the flesh an bleid o the Christ an we abide in him an he bides in us, at een wi Him an Him in us. Wie nane o that, wi a heedless hairt, we can tak the Sacrament an syne we come tae grief, a waesome grief, for we hae forgotten the Lord's body ... an the wrath o God rises up against us.

Judge yersels, dear friens, so as nae tae be judged o the Lord. Repent wi a siccar repentance your sins in the past, an hae a lively an stedfast faith in Christ oor Saviour, pittin aa yer trust in His savin daith an aa He suffered.

Fae this time on, pit awa fae ye contermashious wyes an mak it yer haill intent tae live in peace wie ane anither, as brithers an sisters, aa the days o yer life.

We ken deep doon that we are frail craiters an puir vratches: oor faith nae as perfect or as eident as it mith be. Gey aften we tine the sense o the guid God, blaudit as we ar, forby the times faan we draa back fae a total surrender tae Him. We want the zeal tae gie Him the glorie that is His due: the rebels that we ar, fechtin, as we hiv, tae dae day efter day the coorse desires o oor naiture. For aa that, we see that the Lord his haundled us wie mercie; he his planted His Gospel in oor hairts, so that we ar kept fae desperatioun an wrang beliefs. We see tee that He his gien us the virr an the will tae rise abune oorsels, wie a halie hunger for His richteousness an the keepin o His commandments.

That leaves us kennin richt weel that aa that hinnitus us, aa the fauts we ar heir tae, sall be tae us nane o a bar nor a mairch-dyke, so as tae mak us ootlins faan we come tae His spiritual Table. For the purpose o oor fore-gaitherin is nae tae mak oot that we ar upright an just: conterwise tae that, we come tae seek oor life an perfectioun in Jesus Christ. Foo weel we ken, as o noo, that we ar the bairns o wrath an damnatioun.

Lat's tak it hame til oor hairts, then, that this Sacrament is a singular remeid for aa that ar

dowie an trauchelt: a comfortable help tae weak sows, an that oor Lord requires nae ither worthiness on oor pairt but that we hide naething fae Him: oor emptiness an blauditness.

Then, tae the end that we may be worthy tae partake o His merits an His maist comfortin benefits (which is the true receivin o His flesh an drinkin o His bleid), lat's nae deave oorsels wie the thocht that these things ar Him, for they ar only things: He is nae them, captive tae the grain or the grape.

The only wye tae get for us health an haillness is tae lift up oor minds bi faith abune aathing tangible or material: tae enter syne the yett o heiven, faar the Christ is, ready tae be found. Thair He abides, very God an very man, in the winnersome glorie ayont oor kennin o His Faither: tae Him be aa the praise an the honour an the glorie, noo an for aa time. Amen.

### The Gryte Prayer

O Faither o mercie an God o consolin,  
seein aa that draas breath caa you maister  
an Lord, it fass tae us richtly an truly,  
made as we ar bi the wark o your hauns,  
tae revere you an heize up the glorie  
that hansels your name: withoot devaul.  
First, for the reason that ye hae created us  
like tae yersel, but maist o aa ye hae rypit  
the jaas o death an damnatioun an set us free,  
the bondage o Satan broken, a thing nae man  
nor angel wis able tae dee.

You, Lord, rich in mercie an replete wie guidness,  
redeemed us for sure an forever in him  
we caa Son o the Hichest, the anely Son  
an the weel looed Son as weel.  
You gave him tae us i the form o a man,  
sib tae us aa barrin sin itsel,  
that in flesh an bleid he micht thole  
the sairest pain for aa we did wrang,  
his deein the mark o Your justice,  
his risin the end o the author o death.  
He brocht life an hope tae the warld,  
an the bairns o Adam cam hame.

Lord, we ken weel that naebody hauds in their heid  
the length, the breadth, the depth  
and the hicht o the love supreme  
You showed us ayont aa the dool  
we truly deserved.  
You gae us a promise an You gae us life;  
ower aa the domain o Death, wha thocht he  
had won, You invited us back tae coorie intae

the airms o grace, tho thair we could still be  
thrawn an fecht against You.

O Lord, blin ees that tak their authority fae aa that we get wrang will nivver gie You the  
richtsome praise for aa Ye hae gien us: yet, aa the same, harkin tae faat He telt us, we  
present oursels at this His table, the table he his left us tae mind on Him till He comes  
again, tae mak braid an clear tae aa the warld that by Him aleen we hae gotten us libertie  
an life: tae be siccar that by Him aleen we ar safe an secure in oor spiritual kingdom, tae  
feast an drink at His table. Wie him we sall presently share the conversatioun o heiven ...  
an He will tak us up fae the yird an gie us that joy that canna be endit, the joy You hae  
readied, Faither o mercie, for aa them You socht an claimed, lang syne, afore the foons o  
the earth wis sattled.

An aa these maist winnerfu gledsome delytes we ascribe tae You, aa fae Your mercie, aa  
fae Your grace, throwe the ane an anerly Son Jesus the Christ: for Him this gaiterin o  
fowk set alicht bi the Halie Spirit, render you thanks an praise an glorie, for aye an for aye.

### The Thanksgiein

Maist mercifu Faither,  
we render You aa praise, thanks an glorie,  
for that You hae made a soothfast promise  
tae us miserable sinners: sae excellent a gift an treasur  
as tae receive us intae the fellowship an companie  
o Your dear Son Jesus Christ oor Lord.  
You gied Him up tae daith for us,  
an You gie Him tae us day by day  
as the breid we crave for the life  
that is for aye an nivver endin.

An noo we pray You, oor Faither in heiven,  
tae grant us this: that we sud nivver be sae roch  
an heedless as tae forget the sweetness o Your mercies,  
Faisten them ticht in our hairts,  
that we mith growe an caa forrit in the true faith,  
faith made real an realised i the warks o guidness.

An sae meikle the mair, Lord, confirm us  
an saddle us in these perilous days an rages o Satan,  
that we may staun firm an continue i the same,  
oor confessioun haudin up Your glorie  
an raxin it forrit.

Blissin for aye tae the God wha rules ower aa things.

Sae lat it be.