

# THE SCOTTISH LITURGY

## FOR THE CELEBRATION OF THE HOLY EUCHARIST AND THE ADMINISTRATION OF HOLY COMMUNION

Commonly called

### THE SCOTTISH COMMUNION OFFICE

#### INTRODUCTORY

Prelude: "Prelude on "Praise to the Lord, the Almighty"" J. S. Bach  
"In Thee is Gladness" J. S. Bach    Rebecca Sawyer, organ

Processional Hymn: No. 483, Sing Praise to God, Who Reigns Above                      Presbyterian Hymnal  
(reference: Psalm 91)  
(including the procession of the Cross, Bible, and presiding clergy)

#### Collect for Preparation

**Minister:** Holy, holy, holy, Lord God Almighty, who art and was, and art to come, We, who are unworthy of the least of all thy mercies, humbly present ourselves in thy courts. We come to thee our Creator and Redeemer, with homage, adoration, and praise. Enable us, O Lord, by thy good Spirit, to attend to the holy duties to which thou art calling us at this time, without distraction of mind, and with reverence and godly fear. Admit us, we beseech thee, with humble boldness to enter into the holiest, by the blood of Jesus, by the new and living way which he hath consecrated for us through the vail. Instruct us from thy word, May we read it with wise and understanding hearts. Prepare us for singing thy praises: may we make melody in our hearts, and offer up an acceptable service. Teach us to pray; inspire us with a spirit of devotion; enable us to exercise faith in all the parts of Divine worship. And let all be done to the glory of the Father, and of the Son, and of the Holy Ghost; and graciously accept us, through Jesus Christ our Lord.

**People:** Amen

#### The Ten Commandments

**Minister:** God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other gods before me.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

4. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

6. Thou shalt not kill.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

7. Thou shalt not commit adultery.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

8. Thou shalt not steal.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

9. Thou shalt not bear false witness against thy neighbor.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

10. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

**People:** Lord, have mercy upon us, and write all these, thy laws, in our hearts we beseech thee.

### **Collects**

**Minister:** Lord, have mercy upon us.

**People:** Christ, have mercy upon us.

**Minister:** Lord, have mercy upon us. The Lord be with you.

**People:** And with thy spirit.

### ***For the Sovereign***

**Minister:** Almighty and everlasting God, we be taught by thy holy word, that the hearts of kings and presidents are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the hearts of Barack Obama, thy servant, our president, and Rick Perry, thy servant, our governor, that in all their thoughts, words, and works, they may ever seek thy honor and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ, our Lord.

**People:** Amen

### ***For the Day – (Lectionary)***

**Minister:** O Lord, which for our sakes didst fast forty days and forty nights: Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honor and glory, which livest and reignest with the Father and the Holy Ghost, one God, world without end.

**People:** Amen

**Epistle:** Romans 10: 8b-13 KJV

Preceding the reading:

**Minister:** The Epistle written in the 10th chapter of Romans, at the 8<sup>th</sup> to the 13<sup>th</sup> verses.

“The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scriptures saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”

Following the reading:

**Minister:** Here endeth the Epistle.

**Gospel:** Luke 4: 1-13 KJV

(To be read with the minister and beadle standing in the center aisle, with the congregation standing)

***Preceding the reading:***

**Minister:** The holy Gospel is written in the 4<sup>th</sup> chapter of Luke at the 1<sup>st</sup> to the 13<sup>th</sup> verses.

**People:** Glory be to thee, O Lord.

“And Jesus being full of the Holy Ghost returned from Jordon, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.”

***Following the reading:***

**Minister:** So endeth the holy Gospel.

**People:** Thanks be to thee, O Lord.

**Nicene Creed**

**Minister and People:** I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father, by whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven; And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose Kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son is worshiped and glorified; Who spake by the prophets. And I believe one Holy Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead; And the Life of the world to come. Amen.

**Sermon:**

**Exhortation**

**Minister:** Considering that this past Wednesday was Ash Wednesday, this coming Sunday will be celebrated as the first Sunday in Lent. I exhort you to observe a holy Lent through prayer, fasting, repentance, and acts of charity as you are led by the Holy Spirit. I further and earnestly exhort you to remember the hungry, the homeless, and those who mourn, in this Holy Season.

As it is written, You shall not appear before the Lord empty-handed; all shall give as they are able, according to the blessing of the Lord your God that he has given you. Deuteronomy 16: 16-17

Ascribe to the Lord the glory due his Name; bring an offering and come into his courts.

Psalms 96:8

The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver.

2 Corinthians 9: 6-7

As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

I Timothy 6 17-19

### **Offertory**

**Minister:** Let us present our offerings to the Lord with reverence and godly fear.

This collection is being made for the Tres Rios Presbytery Mission Worker Fund.

Musical Offering: “Brother James Air”

Scottish Psalter

### **Dedication of Offering**

**Minister:** Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honor come of thee, and of thine own do we give unto thee.

**People:** Amen

## **EUCCHARISTIC**

### ***Thanksgiving***

**Minister:** Dearly beloved, for as much as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he has given his Son our Savior Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God’s word, as by the holy Sacrament of his blessed Body and Blood: the which being so comfortable a thing to them which receive it worthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, as you should come holy and clean to the most godly and heavenly feast, so that in no wise you come but in the marriage-garment required of God in holy Scripture, and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto is, first to examine your lives and conversation by the rule of God’s commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, or word, or deed, there bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offenses to be such, as be not only against God, but also against your neighbors: then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive others that have offended you, as you would have forgiveness of your offenses at God’s hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no person should come to the holy Communion, but with a full trust in God’s mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Presbyter or Minister of God’s word, and open his grief; that he may receive such spiritual counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God’s word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

**Doxology:** p. 592 (from the Geneva Psalter) The Presbyterian Hymnal

**Minister:** Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying: Holy, holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

### **Prayer of Consecration**

**Minister:** The Lord be with you;

**People:** And with thy spirit.

**Minister:** Lift up your hearts;

**People:** We lift them up unto the Lord.

**Minister:** Let us give thanks to our Lord God;

**People:** It is meet and right so to do.

**Minister:** It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

**Minister and People:** Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

### ***Recitation of Christ's oblation***

**Minister:** All glory and thanksgiving be to thee Almighty God, our heavenly Father, for thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of his precious death and sacrifice until his coming again.

### **Words of Institution**

**Minister:** For, in the night that he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you: Do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood of the new testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me.

### **Prayers of Oblation**

#### **Memorial of Christ**

**Minister:** Wherefore, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, and looking for his coming again, with power and great glory.

#### **Invocation of the Holy Spirit**

**Minister:** And we thine unworthy servants beseech thee, most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and cup, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life.

#### **Oblation of ourselves**

**Minister:** And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, beseeching thee that that all we who shall be partakers of this Holy Communion may worthily receive the most precious Body of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

### **Intercession for the whole state of Christ's Church**

**Minister:** Almighty God and most merciful Father, we humbly submit ourselves, and fall down before thy Majesty, beseeching thee, from the bottom of our hearts, that this seed of thy word, now grown among us, may take such deep root that neither the burning heart of persecution cause it to wither, neither the thorny dares of this life do choke it, but that, as seed sown in good ground, , it may bring forth thirty, sixty, and a hundred fold, as thine heavenly wisdom hath appointed. And because we have need continually to crave many things at thine hands, we humbly beseech thee, O heavenly Father, to grant us thine Holy Spirit to direct our petitions, that they may proceed from such a fervent mind as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thine help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side enclosed and encompassed, let thy strength sustain our weakness, that we, being defended by the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaming lion, seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from thine heavenly word; but augment in us hope and love, with a careful keeping of all thy commandments, that no hardness of heart, no hypocrisy, no concupiscence of the eyes, nor enticements of the world, do draw us away from thine obedience. And seeing we live now in these most perilous times, let thy Fatherly providence defend us against the violence of all our enemies, who do everywhere pursue us. Furthermore, as thy holy Apostle hast taught us to make intercessions and to give thanks for all men: We humbly pray thee most mercifully to receive these our supplications which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love.

Give grace, O heavenly Father, to all presbytery executives, all ministers, elders, and deacons, that they may both by their life and doctrine set forth thy true and living word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, and especially to this presbytery and congregation here present, that they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their lives.

We most humbly beseech thee of thy goodness, O Lord, to comfort all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

We commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.

And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy Saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy laws, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

**People:** Amen

### **The Lord's Prayer**

**Minister:** As our Savior Christ hath commanded and taught us, we are bold to say,  
Presbyter and People: Our Father, who art in heaven, hallowed be thy name. Thy kingdom com. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

### **The Invitation**

**Minister:** Ye that do truly and earnestly repent of your sins, and be in love and charity with your neighbor, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways:

Draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this congregation here gathered together in his holy Name.

### **The Confession of Sins**

#### **Minister and people:**

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name, through Jesus Christ our Lord. Amen

#### **Absolution**

Minister: Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy unto you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

**People:** Amen

### **Comfortable Words**

**Minister:** Hear what comfortable words our Savior Christ saith unto all that truly turn to him:

“Come unto me all ye that labor, and are heavy laded, and I will give you rest.”

Mathew 11: 28

“So God loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life.”

John 3: 16

Hear also what Saint Paul saith:

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

I Timothy 1: 15

Here also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

I John 2: 1-2

### **Collect of Humble Access**

**Minister:** O eternal God, Father, Son and Holy Ghost, We praise thee that thou hast formed a Church in this fallen world; that we are called to be members of it; and that thou hast appointed various ordinances to be observed therein. We do not presume to come to this thy table, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Therefore, gracious Lord, bless these elements of bread and cup. May we receive them as symbols of the broken body and shed blood of our Lord and Savior Jesus Christ. May we so eat and drink that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us.

**People:** Amen

**Communion Hymn** No. 510: Jesus, Thou Joy of Loving Hearts,     Presbyterian Hymnal

### **Administration of Holy Communion**

The presiding ministers, will serve one another first, and then serve the congregation.

*(Explanation of reception by Intinction)*

***As the Bread is offered:***

**Minister:** The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto eternal life.

**Party receiving:** Amen

***As the Cup is offered:***

**Minister:** The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto eternal life.

**Party receiving:** Amen

Music during Distribution: “We Pray to Thee”

Dietrich Buxtehude

**Thanksgiving for Communion**

**Minister:** Almighty and everlasting God, we most heartily thank thee, for thou dost vouchsafe to feed us with the spiritual food of the most precious body and blood of thy Son our Savior Jesus Christ; and thereby assure us that we be very members of thy mystical body, which is the blessed company of all faithful people, and also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honor and glory, world without end.

**People:** Amen

**Gloria in Excelsis:**

Presbyterian Hymnal p. 57

**Blessing**

**Minister:** The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

**People:** Amen

**Recessional Hymn:** No. 457, I Greet Thee Who My Sure Redeemer Art

Presbyterian Hymnal (including the recession of the Cross, Bible, and presiding clergy)

**Postlude:** “Hornpipe” from Water Music Suite

G. F. Handel

***Resources for the liturgy:***

Baird, Charles, W., The Presbyterian Liturgies, Historical Sketches, Grand Rapids, Michigan: Baker Book House, 1957.

Cooper, Rev. James, ed., The Book of Common Prayer and Administration of the Sacraments and Other Parts of Divine Service for the use of the Church of Scotland, Edinburgh: William Blackwood and Sons, MCMIV.

Sprott, Rev. G. W., ed., Scottish Liturgies of the Reign of James VI, Edinburgh: William Blackwood and Sons: MCMI.

Wigan, Bernard, The Liturgy in English, London: Oxford University Press, 1962.



INSERTS: Notes on the service:

### Order of Worship

This Order of Worship is a modified version of the 1764 Scottish Order of Worship, which was used also in the American colonies. After the American Revolution, the Presbyterian churches in the USA modified and simplified this service to fit the unique requirements of their new republic and for particular congregations. It is both interesting and instructive to realize that our roots are embedded in a “high” church form of liturgical worship.

The Church of England adopted this 1764 Scottish Order of Worship, and it continues today in the Protestant Episcopal churches in America with less alterations and adaptations.

### Geneva bands or tabs

These liturgical garments symbolize the tablets of Moses, on which the Ten Commandments were written. The reading of the Ten Commandments or Jesus’ summary of them, was a regular part of the Scottish Sunday liturgy, at or near the beginning of the worship service.

The practice of meditation on the Law of God as a preparation for worship is still suggested in our most recent Book of Common Worship, published in 1993, page 28.

### Importance of the congregational “Amen”

“In all our prayers and thanksgivings it is to be remembered that the duties of Christians assembled is to say Amen at the end of every of them, alsweill to declare their attention, as to witness the affection and consent of their hearts unto all the servyce ... neither is it enough in their hearts to think, or with a secret and whispering voice to utter it... As in the singing of psalmes both heart and mouth is concurring... so should we both in heart and mouth testifie by this publick declaration that we have our part in all the prayers and praises which are sent up unto God, and that we allow and subscribe unto the samyn: And wee nothing doubt but all that feare God and professe his trueth with us will hereafter carefully observe the same.”

Scottish Liturgies of the Reign of James VI, Sprott, Rev. G. W., ed., Edinburgh: William Blackwood and Sons, MCMI, p. 71.

### On Singing of Psalms

It is the duty of Christians to praise God publicly by singing of Psalms together in the Congregation, and also privately in the Family. In singing of Psalms, the voice is to be tunably and gravely ordered: but the chief care must be to sing with understanding, and with Grace in the heart, making melody unto the Lord. That the whole congregation by joining herein, every one that can read is to have a Psalm book; and all others not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, read the Psalm, line by line, before the singing thereof.

(The spelling in the foregoing passage has been updated to modern English usage.)

The Westminster Directory being A Directory for the Publique Worship of God in the Three Kingdomes, Bramcote: Grove Books, 1980, p. 32.

### Communion Tokens

“If not actually to be reckoned as a part of the church plate, the Communion Tokens were generally looked upon as intimately connected with it. They were (and are) small metal tickets given to intending communicants as a certificate of being in full communion with the Church, and therefore entitled to partake of the holy mysteries. In older and stricter times none were admitted to communicate without producing one, and this discipline is still kept up by almost all Presbyterians in Scotland, although the metal token is fast giving place to the printed card.”

Traditional Ceremonial And Customs Connected With the Scottish Liturgy, Eeles, F.C., London: Longmans, Green and Co., 1910, p. 28.

“So many as intend to be partakers of the holy communion, shall receive their tokens from the minister the night before. And if any of these be ane oppin and notorious evil liver, so that the congregation by him is offended, or hath done any wrong to his neighbours by word or deed, the Minister having knowledge thereof, shall call him and advertise him yt in any wise he presume not to come to the Lord’s table untill he hath openly declared himself to have timely repented, and amended his former naughtie life, that the congregation may be thereby satisfied which before was offended. And that he hath recompensed the parties unto whom he hath done wrong, or at least declare himself in full purpose so to do als soone as conveniently he may. The same order the minister shall use with those betwix whom he perceiveth malice and hatred to reigne, not suffering them to be partakers of the Lord’s holy table untill he know them to be reconciled; And if one of the parties so at variance shalbe content to forgive from the bottom of his heart all that the other hath trespassed against him, and to mack amends for that he himself hath offended, And the other partie will not be persuaded to a godlie unitie, but remaine still in his forwardness and malice, The minister in that case ought to admit the penitent person to the holy communion and not him that is obstinat.”

Scottish Liturgies of the Reign of James VI, Spratt, Rev. G. W., ed., Edinburgh: William Blackwood and Sons, MCML, pp. 86-87.

In a recent conversation with a visiting elder to Alpine, Texas, Stewart Campbell, of Bishopton, Scotland, explained that Holy Communion is celebrated only four times a year with great attention and preparation. In his father’s day, the elders of the congregation during the two weeks prior to Communion Sunday would visit every member of the congregation and take them their communion tokens or cards, to show that they were in good standing with the church.

Compiled by:  
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