



Confession of Faith Ratification Act 1560

1560 CHAPTER 1

OF THE RYCHT ADMINISTRATIOUN OF THE SARCAMENTIS

THAT Sacramentis be rychtlie ministrat we Juge twa thingis requysite The ane that they be ministrat be lauchfull Ministeris quhome we affirme to be onlie thai that ar appointit to the preiching of the worde into quhais mouthis God has put sum Sermon of exhortation thay being men lauchfullie chosin thairto be sum kirk The vther that they be ministrat in sic elementis and in sic sorte as God hes appointit ellis we affirme that they ceise to be rycht sacramentis of Christ Jesus And thairfoir it is that we flee the societe with the papisticall kirk in participatioun of thair sacramentis first because thair Ministeris ar na Ministeris of christ Jesus yea (quhilk is mair horrible) thay suffer wemen quhome the haly gaist will not suffer to teiche in the congregatioun to baptise And secundlie becaus thay haue sa adulterat baith the ane sacrament and the vther with thair awin inuentiounis that na pair of christis actioun abydis in the originall puritie For oyle salt spattill and sic lyke in baptisme ar bot mennis inuentiounis adoratioun veneratioun beiring through streittis and townis and keiping of breid in boxis or buistis ar prophanatioun of christis sacramentis and na vse of the same For christ Jesus said tak eit &c. do ye this in remembrance of me Be quhilk wordis and charge he sanctifyit breid and wyne to be the sacrament of his halie body and blude to the end that the ane sould be eitin and that all sould drink of the vther and not that they sould be keipit to be wirschippit and honourit as God as the papistis haue done heirtfoir Quha alsua haue committit sacrilege steilling fra the peple the ane pair of the sacrament to wit the blissit coupe Mairouer that the sacramentis be rychtlie vsit it is requyrit that the end and cause quhy the sacramentis war Institute be vnderstand and obseruit asweill of the minister as of the ressaueris For gif the opinioun be changit in the ressauer the rycht vse ceissis quhilk is maist eident be the reiectioun of the sacrifices as alsua gif the teicher plainly teiche fals doctrine quhilk war odious and abominabill befoir god (albeit thay war his awin ordinance) becaus that wickit men vse thame to ane vther end than god hes ordenit The same affirme we of the sacramentis in the papisticall kirk in quhilk we affirme the hail actioun of the Lord Jesus to be adulterat alsweill in the externall forme as in the end and opinioun Quhat Christ Jesus did and commandit to be done is eident be the Euangelistis and be sanct Paull quhat the preist dois at his altare we neid not to reherse The end and caus of christis institutioun and quhy the self same sould be vsit is expressit in thir wordis do ye this in remembrance of me als oft as ye sall eit of this breid and drink of this coup ye sall schaw furth (that is extoll preiche magnifie and praise) the

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Lordis death till he cum Bot to quhat end and in quhat opinioun the preistis say thair Mes lat the wordis of the same thair awin Doctouris and wrytingis witness To wit that thay as mediatouris betuix christ and his kirk do offer vnto god the father a sacrifice propiciatorie for the synnis of the quwick and the deid Quhilk doctrin as blasphemous to christ Jesus and making derogatioun to the sufficiencie of his onlie sacrifice anis offerit for purgatioun of all thay that salbe sanctifyit we vtterlie abhor detest and renunce

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