

*Tae Meetin-Hoose*



**First Presbyterian Church  
Houston Texas**

**PUPIL BOOKLET**



# Religion In Ulster

Within the Christian religion there are many denominations.

Below are some of the denominations you can find in Northern Ireland today. Their names are jumbled up. Can you find the correct names?



HETDOSMIT

.....

COHUDCHFGRO

.....

NEPSBTERRIAY

.....

TARHACTMINOLOC

.....

TAPBIST

.....

THUERLAN

.....

LAPECONTEST

.....

DOCHEURHFIRLCAN

.....

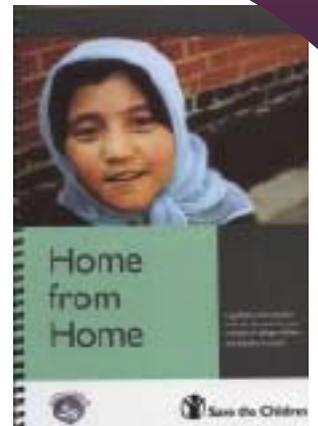
# Religion In Ulster

Northern Ireland is a multicultural society. As you walk around your town or city you will pass people you know but also others you do not. They may come from somewhere else in Ireland or somewhere else in the United Kingdom.

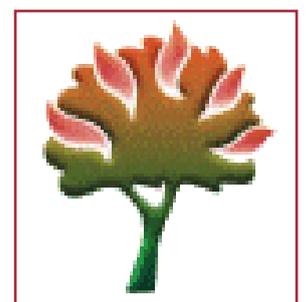
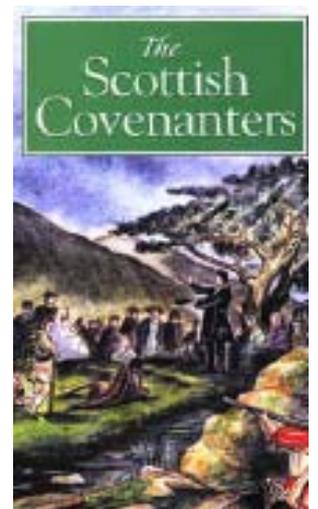
You will also pass people from many other countries in the world. Some have come to live here because they were in danger in their own country. Some were being persecuted because of their religious beliefs.

In the seventeenth century people moved to Ulster from Scotland because they wanted freedom to worship God. They brought their form of organisation with them and soon Presbyterian communities sprung up all over Ulster.

Today you can find Presbyterian churches in every town - and often more than one. Presbyterians are no longer forbidden to hold public office or made to pay for the upkeep of the local Church of Ireland as they once were.



*Refugees*



*The Burning Bush -  
symbol of the  
Presbyterian Church  
in Ireland*



*Ballyeaston Presbyterian Church, County Antrim*

# Presbyterian church in Ireland



Perhaps you have wondered what the word 'Presbyterian' means. It does not refer to a set of beliefs but rather describes the type of organisation or structure of this denomination. Ministers and members share in the running and decision-making of their individual church. However the ministers within a local area also meet together and form what is known as a presbytery. Representatives from all the presbyteries meet once a year at what is called the General Assembly of the Presbyterian Church in Ireland.

Irish Presbyterianism began with the migration of Scots Presbyterians into Ulster in the early seventeenth century. The very first presbytery was formed in 1642 by chaplains of the Scottish soldiers who had been sent to Ireland because of an Irish Catholic rebellion.

In the eighteenth century many of its members in Ulster choose to emigrate to North America because of the difficulties and persecution which they faced in Ireland. Most people realise that Catholics were treated unfairly but not so many people know that Presbyterians too were discriminated against.

## Your Task

Find out what the Test Act was and how it affected both Presbyterians and Roman Catholics in 18th century Ireland.



# What Do Presbyterians Believe?

Your task is to find out what Presbyterians believe about baptism, communion and the Bible. Here is a web address to get you started:

<http://www.pcusa.org/today/believe/believe.htm#wpb>

## About Baptism

## About Communion

## About The Bible

# The Kirk Tae Ballycarry

Times were quare an different then  
When oor fowk had settled in tha hills  
What prugh they had, it wasnae much tae tak  
But they aye striv lang tae clear a patch  
An build themsel' fine wee hames at that  
Tae guard against the winter chills.

Tedhall wuz whar tha laird had come  
Seekin' fortunes just like them wha's hope  
Wuz o' a lesser scale, but trusted un' an aw' the same  
Wud aye be glad the move was made  
That brought them o'er across the wave  
An set them on the stony shore's they didnae ken,  
But slowly, surely, made their ain.

Mister Edmonstone kent weel the Lord wha bled  
Fer sinners a' that wud but just repent  
An' richt weel the need tae hae the Kirk, he ken't  
An wae a prayerful' an a hopeful' heart  
He sent oot hame fer un' that micht be richt  
Tae chance across thon channel an' tae start  
Like tenants toiling in the promised soil aroon aboot.

The ca' brought Edward Brice by name,  
A man wha saw his destiny forenenst the auld shores an the glens  
An crossed tae the distant ootline o' a shape  
That wasnae quite the same  
But wasnae muckle change, wae Stirling fowk.  
An so he came, primi Scotti, ferst  
Amang the raven flock  
Wha flew to win the souls o' men an spoke  
O' mercies o' the Man Abeen.



# The Kirk Tae Ballycarry

What was it like fer Edward Brice,  
Without a kirk beyond a barn or hoose  
He must hae watched them big up the ruin  
Waitin tae wa's were firm an slates no loose  
An thought lang on a wanderin' tribe.  
Fer this was like Israel lang ago  
Crossin' intae newer lan's beyond their ken  
Wae only faith tae keep fowk hopeful' o' better time.

The fire that burned sae strong in heart an' bone  
Wud keep him wi' the Lord an' shew them tha narra way  
Wha hadnae time fer much foreby their daily chores  
An if he had tae gulder mony a time, I'm sure  
He did it wae the best o' them, and won respect the more  
But I'd see him mere as a soft-spoken soul  
Wha could hae made his point well-score  
Like tha day the Bishops slam'd shut the door  
An ordered men like him tae preach nae more.

They heared the psalms in fields an' barns again,  
An he troubled not himself' o'er storm an' rain  
For there was nae shame tae shatn' firm in the auld ways  
Nor tae follow the auld paths an' walk therein  
Fer wud it no be, that they shall surely rest frae toil  
Until the trumpet o' the watchman call  
When maybe Brice shall lead again,  
The Covenanted from the hills an' frae Redhall  
On un' mere journey tae the end.

by Dr David Hume

Published in The Ulster-Scot January 2004



# Who Was Edward Brice?

Edward Brice was the first Presbyterian minister to come to Ireland. He was born in 1569 in Airth, Stirlingshire, Scotland and died in 1636 in Ballycarry, Co. Antrim, Ireland. He studied at Edinburgh University and graduated as a Master of Arts in 1593. Two years later he became minister of Bothkinnar in the Presbytery of Stirling and then in 1602 he moved to Drymen, again in Stirlingshire.

How did he end up in County Antrim?

King James was imposing changes on the Church of Scotland, changes which Brice, amongst others, opposed. Brice opposed the appointment of John Spootwood, Bishop of Glasgow, as Moderator of the Synod of Clydesdale. This marked him out as a troublemaker and he was obliged to flee his Scottish parish.

It was under the patronage of Sir William Edmonstone that Brice moved to a new settlement being established at Broadisland near Ballycarry. On the 17th September 1619 he was installed to the Presbytery of Kilroot by Robert Echlin, Bishop of Down and Connor. He ministered in the existing Anglican Church, during a period known as Prescopalian (this means that the early Scots ministers of the Plantation were ordained to serve in sparsely congregated Church of Ireland churches).

These installation ceremonies, however, did not conform to the canons or regulations and laws of the Episcopal Church (Anglican). The bishops were merely acknowledged as Presbyters, and in performing the duties of their office omitted such parts of the church ceremonies as were objected to by the ministers.

On the 12th August 1636, Brice was deposed in Belfast by Henry Lesly, Bishop of Down and Connor. The reason was because he refused to conform to the canonical forms of Episcopacy - in other words to follow the Anglican church's practices. Brice always regarded himself as a minister of the Scots Kirk (church) and so it was obvious that he would refuse to obey and follow the laws of the Church of Ireland.

# Who Was Edward Brice?

As a result of the action of the Bishop of Down and Connor, Brice was forbidden to preach within the diocese. This meant he could no longer hold services in the church building although he continued to minister using local barns and houses. Brice died the same year, 1636, leaving two sons and two daughters. He was 67 years old and was buried at Templecorran Churchyard. You can still visit the site of his grave in the ruins of the church in Ballycarry.

In 1993 a plaque was unveiled in Ballycarry in Rev. Brice's honour, commemorating his ministry for the Kirk in this heartland of the Ulster-Scots. It was unveiled by Rev. John Hay of Drymen, who travelled from Stirlingshire to be at the first annual Broadisland Gathering Festival.

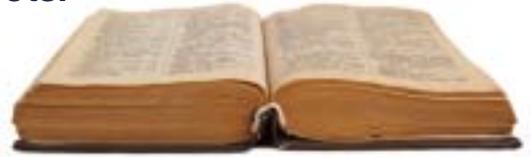


*Brice's Grave in Templecorran Churchyard*

# 1 Corinthians 13 = 1-8

Below is a Bible passage written in Ulster-Scots.

Try reading it aloud.



Then answer the questions on the next page.

*Gin A spak wi the tongues av men an av  
angels but hae nae love in ma hairt A'm  
nane better nor dunnerin bress nor a  
dinnlin cymble. Gin A hae the gift av  
prophesie an can unnerstaun a' mysteries  
an a' things; gin A hae a' faith for  
till move muntains, but hae nae love,  
A'm naethin. Gin A gie a A hae till poor  
boadies an gie ma ain body till the  
fleams, but hae nae love, sure A get  
naethin. Love aye houls on an bes  
kindly. It disnae want the things that  
belongs till ither boadies. It disnae  
mak mickle stur wae the tongue. It isnae  
proud. It isnae iggerant nor aye  
lukin ocht fer itsel, it isnae engersome,  
it disnae houl on tae wrang. Love taks  
nae pleasure oot av evil, but bes fair  
plased wae the truth. Love tholes a'  
things, believes a' things, hopes a'  
things, an aye sodgers on. Love gaes on  
an on wi'oot en'.*

# 1 corinthians chapter 13

## verses 1-8

*If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing. Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, love does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.*

Find the Ulster-Scots words used for the following words in the passage:

Arrogant .....

Endures .....

Noisy .....

Clanging .....

Provoked .....

# Inside A Presbyterian Church



If you were to visit a Hindu temple or a Muslim mosque it would look very different from a Christian church inside and out.

Even within Christian churches the design can be different. What would you expect to find in a Presbyterian church?

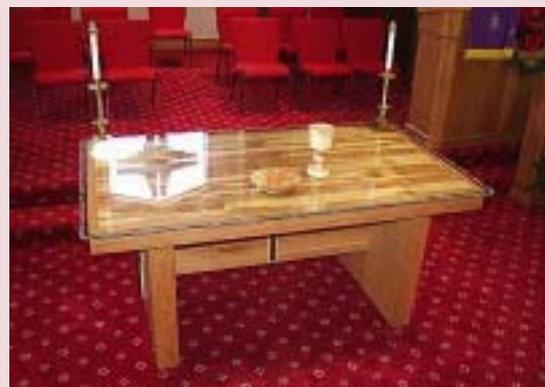
Below are some items which you would find in a church. Which of them would you see in a Presbyterian church?



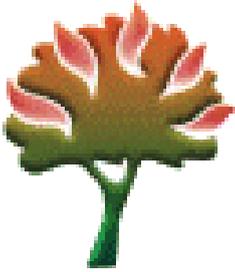
<b>ALTAR</b>	<b>PULPIT</b>	<b>FONT</b>
<b>COMMUNION TABLE</b>	<b>CONFESSIONAL</b>	<b>CHOIR STALL</b>
<b>PAINTINGS</b>	<b>LECTERN</b>	<b>ICON</b>

## Find out

What is the difference between an altar and a communion table?



# Inside A Presbyterian Church



## THE BURNING BUSH

This is the symbol used by the Presbyterian Church.

It refers to the passage in Exodus chapter 3 where the Angel of the Lord appeared to Moses as a Burning Bush.



## THE PULPIT

This is usually placed in the centre with everyone facing towards it because the preaching of “The Word of God ” is regarded as central to Presbyterians.



## COMMUNION TABLE

Presbyterian Churches do not have altars but rather a communion table on which the bread and wine for the sacrament of communion are placed and from where they are distributed.

# The Structure of The Presbyterian Church

## THE COURTS OF THE CHURCH

In the Presbyterian structure of church government, authority lies in the church courts as distinct from the Episcopal hierarchy of bishops and archbishops which are found in the Anglican and Roman Catholic forms of church governance.

At the level of the congregation the court is called the Kirk Session; the next court is the Presbytery and then finally comes the General Assembly, the supreme court. The chairperson of each court is known as the Moderator.

## THE KIRK SESSION

The Kirk Session is made up of the minister and a number of men and women from the congregation who have been elected and then ordained as elders. The elders have a spiritual responsibility for what happens in their local church and also pastoral responsibility for the congregation and each is assigned a particular area and list of church members to visit. There may also be a Congregational Committee to look after the 'business' and practical side of running the local church.

At Communion services they share with the minister in celebrating the sacrament by distributing the elements of bread and wine.

## THE PRESBYTERY

This is responsible for a geographical area. It consists of all the local ministers in that area along with a number of elders - at least one from every congregation. This body has the responsibility for what happens in the local churches - how 'The Word' is being preached and the sacraments administered.

## THE GENERAL ASSEMBLY

This body meets once a year in the month of June (usually in Belfast at Church House, the headquarters of the Presbyterian Church in Ireland). All ministers of the church attend along with an equal number of members of all the Kirk Sessions. The Session Members (or elders) are selected or 'commissioned' by their local church to attend.

# Meet The Moderator



The Moderator of the Presbyterian Church in Ireland presides over the General Assembly when it meets each June. The Moderator holds this position for only one year. He (or she) is elected on the nomination of the various presbyteries. He is not the ‘head’ of the church but rather is regarded as ‘primus inter pares’ which means “first among equals”.

During his year in office a moderator will travel extensively, visiting as many presbyteries and local congregations as possible and also visiting missionaries and other groups abroad associated with the Presbyterian Church.

Here is an interview with Dr David Clarke, the Moderator for 2006—2007.

## *Tell us a little about yourself*

I was brought up in Ballymena and went to Ballymena Academy. When I left school, I went to Queen’s University in Belfast and did a Law degree, followed by a degree in Divinity at Union College (part of Queen’s). The first church I was sent to was Bloomfield Presbyterian in east Belfast; then I was minister in Templepatrick for 6 years before moving in 1984 to Terrace Row church in Coleraine where I am still. [By the way, the original church at Terrace Row was built in 1796 and there is a story about the local Presbyterian United Irishmen hiding weapons in the thatched roof of the church!]

## *How did you come to be a Presbyterian minister?*

Obviously this is a matter of personal spiritual vocation. As a Law student I felt I really couldn’t see myself spending my afternoons writing conveyances and at the same time my own spiritual life was developing and I just felt becoming a minister was something I had to do. I should also say that I had two older brothers who were both Presbyterian ministers and I’m sure that helped me find my way more clearly.

## *Your year as Moderator of the Presbyterian Church in Ireland is coming towards its end but what exactly does a Moderator do?*

The word ‘Moderator’ really means ‘chairer’. His task is to moderate or chair the meetings of the General Assembly of the Church which meets for a week in the month of June each year. Aside from that the Moderator is the church’s chief public representative. So, if the church has to be represented at a special service, for example, he would go along and take part. This includes the whole island of Ireland so, for example, the Moderator would attend the installation of the President of Ireland.

# Meet The Moderator

## *Each Moderator appoints two chaplains. What is their role?*

This is largely an honorary position. They do some preparatory work for me during the General Assembly. They do the spade work of investigation and research, for example, when I have to welcome foreign visitors to the Assembly. They get the biographical details. Also they would accompany me to different events; sometimes they would even drive me and they are always helpful to talk things over with. They are personal friends and each Moderator gets to choose his own chaplains. I chose two men who were brought up in congregations where I had been minister.

## *What are your one or two most memorable experiences from your year in office?*

That's a difficult question because it's a fairly crowded year and in many ways all of it is has been tremendously enjoyable. It's been wonderful to visit congregations, to see them going ahead with confidence; opening new church halls, renovating their property and celebrating anniversaries. But a few occasions do stand out because under no other circumstances would I have got the opportunity to be involved. One of them was the 90th anniversary of the Battle of the Somme. I was responsible for three services - one dedicating part of the trenches in Thiepval Wood; one at the Ulster Tower and one at a little village called Guillemont which had been liberated by soldiers of an Irish Regiment. I think it's good that there is now much more open recognition of the role played by Irish Catholics in the British army during the First World War. Afterwards I had the chance to visit some of the graves and that was tremendously moving.

## *Have you had to comment on any difficult issues during your year in office?*

Not particularly. I think during the Troubles, the church leaders were called upon much more. That's past now, thankfully. I was invited to speak at the annual Road Safety Council Service in Armagh and that received quite a bit of publicity . I also wrote an article for the Newsletter about road safety.

## *So what lies ahead for you?*

Well, sometime soon I will be going to visit our missionaries in Kenya. Each year the Moderator usually makes one overseas tour to link with some of our missionaries. But when my year is over, I will go back to my congregation in Coleraine. A couple of ministers have been looking after the church there for me, taking services and undertaking pastoral care.

## *Finally, what do you see as the challenges facing the church today?*

I think the big challenge for the church is secularism. People have less and less time for organised religion and they ignore the truth of the Christian claims. They also forget the contribution which the Christian church has made to civilization. People find it very easy to criticise the church but when you go to the city and you see family problems, the breakdown of law and order, the absence of personal discipline—this is what happens when you take away the fabric of Christian and moral guidance. I think the church has to proclaim the Gospel and seek to reach out as best we can to people outside. The church should be a welcoming place, concerned not just for a person's soul but for all of life. We should be living a lifestyle which is different to society around us.

*Many thanks to Dr Clarke for agreeing to be interviewed.*

You have just read an interview with one of the ministers who has served as the Moderator of the Presbyterian Church in Ireland. In order to write the article it was necessary to interview Dr Clarke.

## Now it is your turn.

Working in groups decide on 10-15 questions you would like to ask a local minister. Try to find out about his church; his beliefs and his work rather than personal questions about his family or likes and dislikes.



Once you have a selection of questions from the groups, your class could invite a local Presbyterian minister to come into school and then you would have the opportunity to question him/her directly altogether.

If this is not possible, a number of pupils could interview a selection of different ministers in their own time and report back to the class. This could be extended to include leaders from other faiths represented in your local area.



***What  
should  
I ask?***

# Church Directory Research Task

There are many Presbyterian Churches throughout Ireland and throughout the world.

In groups you are going to research

- A Presbyterian church in Ulster
- A Presbyterian church in any of the other three provinces of Ireland
- A Presbyterian church in the USA

## INFORMATION TO BE RESEARCHED

- Name of church
- Location of church
- Name of minister (s) / pastor (s)
- Details of services
- What activities are available for people your own age
- Any other interesting information

You will need to skim and scan different sites to find a church with interesting activities for young people.

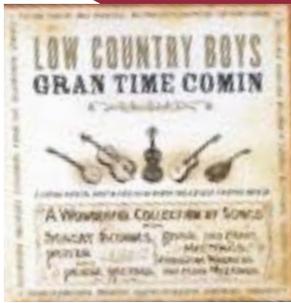
## WHAT TO DO NOW

Now 'publish' a class directory of churches in Ulster/Ireland/USA which would be of use for a young person visiting in that area.

## WEBSITES TO GET YOU STARTED

<http://www.presbyterianireland.org/>





## MEET THE LOW COUNTRY BOYS



Mark Thompson



Ivan McFerran

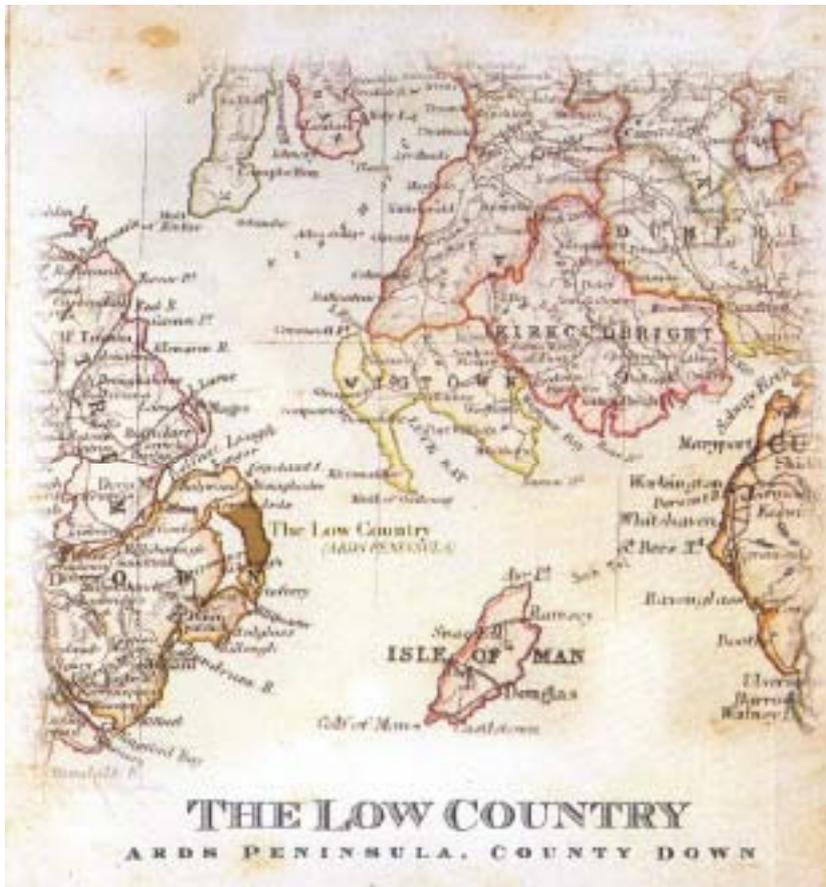


Graeme Thompson



Gibson Young

## WHERE IS THE 'LOW COUNTRY'



The Low Country is the area of County Down around the Ards Peninsula. It is the most easterly part of the island of Ireland and only 20 miles from Scotland. It is also the area settled by the Montgomery family in the 17th century. So it has close associations with Scotland and Ulster-Scots is still widely spoken today.

Scottish evangelists would have visited Ulster regularly in the 18th, 19th and 20th centuries. Local people in Ulster-Scots speaking areas would have sung gospel songs and hymns in their native tongue and children at Sunday School would have been familiar with choruses in Scots and Ulster-Scots.

Perhaps you have heard or sung a little chorus called Running Over. Here are the words:

*Running over, running over,  
My cup's full and running over.  
Since the Lord saved me  
I'm as happy as can be.  
My cup's full and running over.*

Now here is the same chorus as would be sung in Scots.

*Fu an skailin, fu an skailin,  
Ma wee bicker's fu an skailin,  
Since the Lord saved me,  
A'm as blythesome as cud be,  
Ma wee bicker's fu an skailin.*



## MY AIN COUNTRIE

*A am far frae ma hame an A'm weary aftenwhiles  
For tha lang'd-fer hamebringin' and ma Faither's welcome smiles  
An A'll ne'er be fu' content, aye until ma een dae see  
Tha gowden gates o' Heaven, an' ma ain countrie.  
Tha earth is fleck'd w' floo-ers, mony tinted, bricht an' gay  
Tha birdies warbles blithely, fer ma Faither made thaim sae  
But these sichts an' these souns wull as naethin be tae me  
Whun A hear tha angels singin' in my ain countrie*

*A hae His guid word o promise that some gladsome day tha King  
Tae His ain royal palace His banished hame will bring  
Aye wi' een an wi hairt rinnin owre we shall see  
Tha King in aa His beautie in wor ain countrie  
Ma sins they hae been mony, an' ma sorrows hae been sair  
But there they'll niver vex me, nor be remember'd mair  
Fer His bluid has made me white an His haun shall dry ma een  
When He brings me hame at last tae my ain countrie*

*Sae little noo A ken o yon blessed bonnie place  
A only ken it's hame, whaur A shall see His face  
It wad surely be eneuch, aye, fer iver mair tae be  
In tha glorie o' His presence in wor ain countrie  
Like a wean tae its mither, a wee birdie tae its nest  
I was fain be gangin' noo untae ma Saviours breast  
Fer He gaithers in his bosom witless worthless lambs like me  
An carries thaim hissel tae His ain countrie*

*He is faithfu' that has promised an He'll surely come again  
He'll keep His tryst wi' me, at whit hoor A dinnae ken  
But He bids me still tae wait, aye an ready ay tae be  
Tae gang at ony moment tae wor ain countrie  
Sae A'm watchin' aye an' singin' o ma hamelann as A wait  
Fer tha sounin' o' His fitfa', this side tha gowden gate  
God gie His grace tae aa wha listens noo tae me  
That we a' micht gang wi' glaidness tae wor ain countrie.*

*Recorded by William McEwan, Glasgow Street Evangelist, 1911 (supplied by Rhoda Wilson - found hand-written among the personal effects of William Wilson, Mark and Graeme Thompson's grandfather, after his death in 1982).*

## GRAN TIME COMIN

*There's a gran time cummin, o brither dear  
There's a gran time cummin, be o guid cheer  
There's a gran time cummin, tis drawin near,  
When Jesus'll tak us hame*

*There'll be nae mair sickness an nae mair pains  
There'll be nae mair sorrows whaur Jesus reigns  
There'll be nae mair pairtins wi friens again,  
When Jesus'll tak us hame*

*There'll be nae mair backslidin or cross tae bear  
There'll be nae mair divisions or discord there  
There'll be nae mair grummlin an nae mair care,  
When Jesus'll tak us hame*

*There'll be nae nicht thonner, nae days or years  
There'll be nae mair dootins an nae mair fears  
There'll be nae mair sighin an nae mair tears,  
When Jesus'll tak us hame*

*There'll be nae mair deathbeds or foe tae brave  
There'll be nae mair coffins an nae caul grave  
There'll be nae dark valley or Jordans wave,  
When Jesus'll tak us hame*

*There'll be yin great company in white array  
An a splendid waddin an supper tae  
Wae the bride an Bridegroom on that great day,  
When Jesus'll tak us hame*

*There'll be sweet reunion ower thonner I'm shair  
There'll be joyfu greetins wi loved yins there  
There'll be happy meetins tae pairt nae mair,  
When Jesus'll tak us hame*

*Noo you dear unsaved yins the warnin min'  
For the Bible tells us an there you'll fin  
That the unconverted are left behin',  
When Jesus'll tak us hame*

*This was found by Jack Adams inside an old Bible belonging to Jeremiah Meneely, one of the four young men from Kells in County Antrim who co-founded the famous prayer meeting in the Kells schoolhouse that ultimately resulted in what has become known as "The 59 Revival" - a revival of evangelical Christianity that swept across Ulster in 1859. (supplied by Colin Agnew via Willie Drennan of the USFO, (Summer 2003)*